ESSENCE OF

VALMIKI

AARANYA

RAMAYANA

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Other Scripts by the same Author:

Essence of Puranas: - Maha Bhagavata, Vishnu Purana, Matsya Purana, Varaha Purana, Kurma Purana, Vamana Purana, Narada Purana, Padma Purana; Shiva Purana, Linga Purana, Skanda Purana, Markandeya Purana, Devi Bhagavata; Brahma Purana, Brahma Vaivarta Purana, Agni Purana, Bhavishya Purana, Nilamata Purana; Shri Kamakshi Vilasa


Stotra Kavacha- A Shield of Prayers - Purana Saaraamsha; Select Stories from Puranas

Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasras Lingarchana - Essence of Paraashara Smriti - Essence of Pradhana Tirtha Mahima

Essence of Upanishads: Brihadaranyaka, Katha, Tittiriya, Isha, Svetashwara of Yajur Veda-Chhandogya and Kena of Saama Veda-Atreya and Kausheetaki of Rig Veda-Mundaka, Mandukya and Prashna of Atharva Veda; Also ‘Upanishad Saaraamsa’ - Essence of Maha Narayanopanishad; Essence of Maitri Upanishad

Essence of Virat Parva of Maha Bharata - Essence of Bharat Yatra Smriti

Essence of Brahma Sutras

Essence of Sankhya Parijnaana- Essence of Knowledge of Numbers for students

Essence of Narada Charitra; Essence Neeti Chandrika-Essence of Hindu Festivals and Austerities

Essence of Manu Smriti- Quintessence of Manu Smriti- Essence of Paramartha Saara; Essence of Pratyaksha Bhaskra; Essence of Pratyaksha Chandra

Essence of Vidya-Vigjnaana-Vaak Devi; Essence of Bhagya - Bhogya-Yogyata Lakshmi

Essence of Soundarya Lahari- Essence of Popular Stotras- Essence of Pancha Maha Bhutas

Essence of Taittireeya Aranyaka- Quintessence of Soundarya Lahari- Essence of Gayatri

Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima

Essence of Chaturupanishads- Essence of Ashtaadasha Upanishads - Essence of Bhagavad Gita

Essence of Valmiki Baala Ramayana- Essence of Valmiki Ayodhya Ramayana- Essence of Aranya Ramayana Note: All the above Scriptures already released on www. Kamakoti.org as also on Google by the respective references.
INTRODUCTION

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 Nyaaya 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 him as 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 dwar; grew up as a Brahmachari, learnt Vedas, sporting ‘Mriga Chari’, 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: Paritra naaya Sadhunaaya Vinaasaaya cha Dushkrutaam, Dharma samsthaapanaarthhaaya 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 Vaalkmiki 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 Vaalkmiki 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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Panchavati of Rama

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[ Vishleshanaas as per Essence of Valmiki Bala Ramayana vide Sargas Twenty Nine and Seventy respectively on Bali Chakravarti and Nahusha respectively]

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Sarga Forty Four: Shri Rama kills Mareecha, no doubt, but the latter shouts for help in Rama’s tone causing gitters to Sita.

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Sarga Forty Six: Ravanaasura approaches Devi Sita under Sadhu’s garb, familiarises and mesmerises her.

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 Devi Sita as a co-wife and the latter reacts haughtily.

Sarga Forty Eighty: Ravanasura explains his own background and valor and Devi Sita ignores and discounts [Vishleshana on Shachi Devi and Indra]

Sarga Forty Nine: Ravanasura forcibly abducts Devi Sita who cries away helplessly but Maha Jataayu grudhra tries to intervene and seeks to help.

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Sarga Fifty One: Fierce battle between Jataayu and Ravanasura but Ravana kills Jatayu. Sita kept under vigilant custody.

Sarga Fifty Two: Thus Ravanasura finally concludes ‘Sitaapaharana’ as Devi Sita was rattled and shocked Devi Sita shouts being highly critical of Ravana and his heinous actions.

Sarga Fifty Three: Rattled and shocked Devi Sita shouts being highly critical of Ravana and his heinous actions.

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.

Sarga Fifty Five: Ravanaasura takes Devi Sita to his antahpura and seeks to pressurise her to become his queen.

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.

Sarga Fifty Seven: Shri Rama having killed Maareecha returns while noticing bad omens gets concerned about Devi Sita.

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[Vishleshana on Yamana 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 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]

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 tapsva 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 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’ gradually developed ‘valmikas’ 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:

\[
\text{maa nishaada pratishthaa tvamagama\hspace{1em}\text{shasshvatih samaah, yat krouncha mithunaa -dekaam avadheeh kaama mohitam/}}
\]

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:

\[
\text{Konyasmin saampratam loke gunavaan kascha veeryavaan, dharmagjascha kritagjascha veeryavaan,dharmagjascha kritagjascha Satyavaakyo dhridhavtatah’ 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-Kishkindha Khanda-Sundara Khanda-Yuddha Khanda. Baala Khanda comprises seventy seven Sargas- Ayodhya Khanda one hundred nineteen Sargas- Aranya Khanda has seventy three Sargas- Kishkindha 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.

Restrospecive :

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 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 Yagjina- Celestials preparing for arrival of Maha Purusha- Devas and Indra approached Vishnu to destroy Ravanasura as Vishnu said only in human form Rama, Dasharatha’s son could to so. At the Yagjina, 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 Brahmashri 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 brahma 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 Yagina and Shiva Dhanush- Vishvamitra seeks take heros to Siddhashrama by difficult terrain and explains about adjacent Kusha Desha, King Kushanabh, 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-Kapi 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 occured 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 ‘Shatananda’- Having congratulated Rama Lakshmanas, Shatananda makes a detialed coverage on the lifestory of Vishvamitra who as a Kshatriya King through tayspas became a Brahmashri! King Vishvamitra sighted Shabali Kamadhenu and demands it but was refused; in a battle Shabala smashed thee 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 Puskara 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 Puskara, 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 tapasya 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. 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 and ecstatic welcome showers of flowers. In an open Janaka Sabha, Vasishtha narrated the glory of Ikshvakus Vamsha: Brahma Deva the Swayambhu manifested Marichi, from the latter was born Kashyapa whose son was Vivisvan 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-Bhairatha-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 preperations were made; The vivahika vedika was got ready befitting the status and magnificence of two great Kings. Then Janaka welcomed the brides and bridegrooms. – Afer the festivities concluded, guests were shovered 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 Madhukaita 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 decoratons. 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 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 asYuvaraaja- 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 intervetion fails and Charioteer Sumanra 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 Kouashalya 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 assures their badly hurt as Rama explains that ‘pitru vaakya paripaalaana’ 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 Rajyabhishaka, Lakshmana argued whether the deciscion 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 developent, 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 concedes- Lakshmana too insists on accompanying Rama- latter agrees; Rama desires of offering charities- Sita Rama’s charity to Vasishtha Kumara Sujoyagina and wife, brahmanas, brahmacharis, servants- Sita Rama Lakshmanas visit Kaikeyis’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- Sumanra 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 vaalaks 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, 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 sows for Rama, distances from Kaikeyi’s palace and shifts to Kousalya’s- Maha Rani Kousalya’s agony as Devi 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 Lakshmanas’s over night stay at Tamasa banks- they leave ealiest 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 Bharadvaaja 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 Valmikai 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 Dasharathra 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 Vashishtha to decide on the successor Kingship- Vashishthas 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
place, bring gifts and message to return- Bharata Shatrughnas arrive at Ayodhya and found the city as
silent and listless!- Bharata reaches Kaikeyer 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- Kaikeyer’s evil mindedness- Bharata’s open protests against Kaikeyer- Bharata’s ‘shapatha’ /
swearing in the presence of Kousalya- Raja Dasharatha’s ‘antyeshthi’ / ‘dahana samskaara’- Bharatha
performs Dvashartha’s ‘shraaddha karma’ and ‘maha daanaas’- collection of ashes and ‘nimajjana’- ‘daaha
samskaara’- Shatrughna attacks the villainess Kubja, the servant maid of Kaikeyer, to senselessness and
spares her death! Ministers propose Bharata’s ‘rajayabhisheka’- 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 Vishishta to come to Rajya sabha with Ministers and officials- Bharata disagrees
with Vishishta 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, 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 cooed him down- Bharata and
advance party located Rama’s ‘kuteera’ and visited the details inside - Bharata Shatrughna 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 Vashishta ahead the three Devis arrive, all the sons prostrate the mothers and
Vishishta 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’- Vishishta traces the genealogy of Ikshvaku Vamsha and asks to uphold its fame and
assume Kinghip 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 Maharsi Bharadwaja’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.

Sarga One

Shri Rama - Devi Sita-Lakshmanas felicitated in ‘Muni ashramas’

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 nritthya-naatakas or dance-drama performances 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.

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[Vishleshana on Bali Vaishva Deva: Vaishwdeva is significant as there are five major sources of ‘Jeeva Himsa’ called ‘Panchasuna’: Vaishwadevah prakartavyah Pancha Sunaapanuttaye, Khandani peshani chulli jala kumbhotha maarjani/ (‘Khanadani’ or cutting vegetables etc by the Kichen 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 Vaishiva Deva karishtye/ 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 havishvaanaistaila kshaaraadi varjitiai, Juhuyaatsirspaahbyaktiai Gruhyeynou louikkey pivaa/ Yasmingnoupachedanam tasmin homo vidhiyatey/ ( The ‘Havynna’ or the food which is cooked at home without oil, salt and spice but made of ghee in the ‘Gruhaagni’ or Loukigiani 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 Brahananas. 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 offered 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 kuluthakam, 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 Taittiriyas 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 ‘Upachaaraas’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 Vaishvadeva. Vishnorniveditaanmna yashhtayam Devataantaram, Pitrubahyaschaapi tadddeyana tadaantaraya kalpatey/ (The naivedya offered to Bhagavan Vishnu is what should be offered to other Devataas; in fact this ‘Prasaada’or the ‘Sesa 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 in the ‘Vaishnava Parampara’or of Vaishnava Following do strictly obeserve regulations of Upavasa Dharmaas on Ekadashis and many such self restraints. One might wonder that after all a person could be qulified as ‘Vaishnava Parampara’or of Vaishnava Following do strict Discipline from a Guru of the ‘Upadesha’ of the ‘Ashtaakshara Mantra’ and its Japa. Those who in the ‘Vaishnava Parampara’or of Vaishnava Following do strictly obeserve regulations of Upavasa Dharmaas on Ekadashis and many such self restraints. One might wonder that after all a person could be qulified as ‘Vaishnava Parampara’or of Vaishnava Following do strict
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: Adhyaya swaaha, Oshadhi vanaspatibhyah, Gruhaabhyah, Griha Devataabhyaha, Vaastu Devataabhyaha/ Then continue the Ahutis from the Eastern side as follows:

\text{Indraaya and to the North direction Indrapurushebhyah;}
\text{to Yama purushebhyah towards Sky on the Southern side; Varuna Purushebhyah to the Eastern side; Soma Purushebhyah on northern side; and Brahmans, Brahma Purushebhyah, VishwebhyhoDevebhyah Sarvebhyyo Devebhyah, Divaachaa –ribhyah/Like wise Saayamkaala Vai shva Deva Bali harana too be performed.}

\text{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 Pitrubya idam namah to Pitru Devatas.}

\text{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).}

\text{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 Vaaroon VARUNA VAAYA VAAAYAYA Yaamyai Nairrutikaaschaye, tey Kaakaah pratigruhnantu Bhumyaam pindam mayojjitham/(May the Pindas kept on Bhumi in Indra-Yama-Nirruti-Varuna-Vayu Dishas be consumed away by crows by way of the remainders of the Pitru Yagnaan). 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!}

\text{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.}

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 realized Devi Sita was standing outside and pleasantly stepped outside. He had then most courteously received them all with Lakshmanas too.

\text{rūpasaṁhananaṁ lakṣmīṁ saukumāryaṁ suveṣatām, dadr̥ śur vismitākārā rāmasya vanavāsinaḥ, vaidehīṁ lakṣmaṇaṁ rāmaṁ netrai animiṣair ivaścaryabhūtān dadr̥ śuḥ sarve te vanacāriṇaḥ/ Shri Rama’s arresting personality, his body build, radiance, soft voice, have all readily attracted the onlookers 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 janasyāsya śaraṇyaś ca mahāyaśāḥ, pūjanīyaś ca mānyaś ca rājā daṇḍadharo guruḥ/indrasyaiva caturbhāgaḥ prajā rakṣati rāghava, rājā tasmād vanān bhogān bhuṅkte 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.}

\text{Sarga Two}

\text{As Rama-Sita-Lakshmanas proceeded into the thick forest, they encountered Rakhsa Viraatha kṛtātithyo ‘tha rāmas tu sūryasyodayanaṁ prati āmantrya sa munin sarvān vanam evānva bhāha/ nānāmr̥gaganākīrṇaṁ sārdīlavṛkṣakasīvitam dhavastavṛkṣalatāgulaṁ durdarśa salilāśayam/ niṣkājanānāśakuni jhillikā gaṇānosti, lakṣmanānugato rāmo vanamadhyaṁ dadarśa ha/ vanamadhye tu kākutsthas tasmin ghoramṛgāyute, dadarśa girīṣṣāngābhām puruṣādaṁ mahāśvanam/ gabhāraṁ mahāvaktraṁ vikataṁ viṣamodaram, bībhatsaṁ viṣaṁain dirghaṁ vikt̥tam ghoradarśanam/ vasānaṁ}
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 mountain size. "gabhiraksain mahavaktra vinakta vinamadam, bibhatsam visamam dagham vikram ghoradarshanam vasana navarmahyagham varshadram ridichostamtrasanam sarvabhatanam vyaditasyam ivantakam/ trin simhamsa caturo vaghhran dvau vryau prshatan daa saviasha ca siro maha/ avasajayayave sile vinaranam mahasvanam, sa ramah lakshmanam caiva sitam drystv ca maithilim/ abhyadhavat susamkrudhhah prajah kala ivantakah, sa krtvah bhaivravam na dinam calayam iva medinim/ angenadaya vaidehyam apakramya tato 'bravish, yuvam jaacairddharaur sabhrurayam kshajiyitvam/ pravisthau dadvakaram janakasavakrapihadinam, kathan tapasavay vam ca vaisah pramadaya saha/ adharmacairinavapau kau yuvam munishadasakau, ahau vanam idam durgaam viragho nama raksahsah/ carami sayudho nityam simshamsi bhaksayan, iya niari vararohohama bharyah bhaviswati, yuvanyoy papyos caham pasyamis rudhirinm mydhe/ tasyaiva vinabhratah viradhahsa duratmanah, shrutvah sragvita vyakam simbhrrnta janakatmanaj, sita pravepatdovegat pravate kadalithath/ tam drystvah rughvahav sitam viradhphakgataah samhah, abhravil lakshmanah vakyam mukhena parisuyatabha/ parsha svamya narendrasyam janakasayamasambhavain, mama bharyah subhackaroh viradhane pravestitam, atyanata sukasam vyadhah rajaaputraah yasavasinim/ ya abhiprayan vara vartaan ca yat kaikheyus tu susamiyataam kshipram adayaivakhrsha/ ya na tasyata rajyena putrathre dighadravini, uyavamah sarvabhatanam hitaah prasthipito vanam, adhyetanah sakamah sa ya matah mama madhyamah/ parasarsaat tu vaidehyah na dukhhataram asti me, pitur vinashat saumitre svariyaaharanat itahah/ itti bruvati kakhusthe bhashpokapaliprute, abhravil lakshmanah kruddho rudho naga iva svasan/ anathah iva bhuhitanam nathas tvain vaisavopamah, maya presyena bhukthaksha kimartham paritapysayale/ sarena nihatasyadyaya maya kruddhena raksahsah, viradhahsa gatosor hi mahi pasyati sonitam/ rajyakame mama krodho bharat ye babhiva ha, taah viradhe vimoksyyami vajri vajram ivacale/ mama bhujabalavegavitehah; patatu saro 'sya mahah mahorasi, vyapanayatu tano ca jivitaah; patatu tataah ca mahim vighurntah.
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

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: '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 rakasa 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 strudy 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 Viradhwa was shouting in high pitch shrieks and earth shaking body torments.

Sarga Four

Rama Lakshmanas kill Rakshasa Viraatha

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: '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 rakasa 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 strudy 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 Viradhwa was shouting in high pitch shrieks and earth shaking body torments.
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: Sa
tyavaadi 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 ahaṁ ghorāṁ praviṣṭo rākṣasīṁ tanum, tumburur nāma gandharvaḥ śapto vaiśvaraṇena
hi/ prasādyamānaś ca mayā so ‘bravīn māṁ mahāyaśāḥ, yadā dāśarathī rāmas tvāṁ vadhiṣyati saṁyuge/
tadā prakṛtim āpanno bhavān svargaṁ 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 apsarasa
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. Raghuvendra! I am now blessed to be rid of this ‘shaapa’
and now I could return back to my loka! Nacharashtra! 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 Sharabhangha Maha Muni ashram.

Sarga Five

Shri Rama-Sita-Lakshmanas visit Sharabhangha Muni’s ashrama and after ‘atithya’ the Muni departs for
Brahma Loka

Hatvā tu taṁ bhīmabalaṁ virādhaṁ rākṣasasāṁ vane, tataḥ sītāṁ pariṣvajya samāśvāsya ca vīryavān,
abravīl laksmanāṁ rāmo bhṛtarānaṁ diptatejasan/ kaśṭaṁ vanam idāṁ durgāṁ na ca smo vanagocarāḥ,
abhiracchāmahe śīghram śaraḥbhangam tapodhanam, āśramam śaraḥbhangasya rāghavo ‘bhijagāma ha/
tasya devaprabhāvasya tapasā bhūvītātmanah, samīpe śaraḥbhangasya dādārāṁ mahādī adbhutaṁ/
vibhṛjāmaṁaṅg vapuṣā sūravaiśvānaropamam, asaṁspr̥stantaṁ vasudhāṁ dadarśa vibudhēvaṁ/
suprabhābharaṇaṁ devaṁ virajān ḍhārāḥ, tadvidhāṁ eva bahubhiḥ pūjayāmaṁ mahātmabhīṁ/
haribhir vājibhir yuktam antarikṣaṁ dhūyamāne ca,  pāṇḍurābhraṁ vājibhir yuktam antarikṣaṁ
dadarśādūratas tasya tamāṅgani prabhāvaṁ cāmaravyajana cāgrye rukmadaṅge mahādhane, ghṛite
vananāṛbhyāṁ dhīyamāne ca
Then Sharabhanga suggested Rama’s visit to Sutaakshna Muni too.

too could visit those now that Rama had arrived, the Muni would leave for Lord Indra. Sharabhanga replied that Indra desired the Muni to accompany him to visit Brahma Loka, but Maharshi kaarya’. As the Muni concluded the same, Rama Sita Lakshmanas prostrated at the feet of the Lord Indra. Then Indra seemed to have pointed to Devas: “wait! Then Indra will reveal himself!” so saying Indra had departed!

After leaving the frightful phase of the dandakaranya and its memories of terror, Rama Sita Lakshmanas paced up towards the Sharabhanga 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 Sharabhanga 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: “pray! You may have seen that during the period of the Mahābhārata, the Rāma-Lakṣmana entered the Sharabhanga ashram: keep quiet and wait. 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 Sharabhanga 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. Sharabhanga replied that Indra desired the Muni to accompany him to visit Braham Loka, but now that Rama had arrived, the Muni would leave for Braham 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 Sharabhanga suggested Rama’s visit to Sutaakshna Muni too. Then Sharabhanga 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, kesha 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, Sharabhangha 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

śarabhanē diver prēpte munisamghāh samāgatāh, abhyagacchanta kākutsthām rāmāṁ jvalitējasāṁ/ vaikhānasā vālakhilyāḥ samprakṣālāḥ maricīpāḥ, āsmaaktuṣā ca bahahāvaḥ pratrehāraś ca tāpasāḥ/ dantolīkhalināś caiva tathāvonnajākāḥ pare, munayaḥ salilāhārā vāyubhāṣā tathāpārē/ ākāśanilayāś caiva tatha sthanīlāśāyināḥ, tathordhvāvāsino dāntās tathārdrapāṭavāśasah/ sajarapāś ca taponityās tathā paṅcatatropō ṅvītāḥ, sarve brāhmaṇyā sriyā juśṭā śṛṇdhūyasamāhitāḥ, śārabhaṅgāsraṁe rāmām abhijagmuṉ ca tāpasāḥ/ abhigamya ca dharmajānāṁ rāmāṁ dharmanbṝhitāṁ varaṁ/ ćucē paramadharma jāṁ pṣiṣamghāḥ samāhitāḥ/ tvaṁ ikṣvākukulasāyasā pythivyāḥ ca mahāraṅghāḥ pradhāhanaś cāśi nāthaḥ ca devānāṁ mahāvahnāṁ iva/ viśrutās trīṣu lokesu yaśasā vakrmenē ca, piṭyvatatvam satyaṁ ca tvayi dharman ca puṣkalyāṁ/ vāṁ āsādyā mahātmanāṁ dharmajānāṁ dharmanvatsalam, arthivān nātha vakṣyāmas tace cā naḥ kṣantam arhaṁ/adhārharē tu mahāṁs tāta bhavet tasyā mahipateḥ, yo hared balīṣadbhāgam na ca rakṣati putravatī yuṇjānah svāṁ iva prāṇāṁ prāṇair īṣṭān iva, nityayuktatā/ sadā rākṣasān svarvān viśayavāsinoḥ/ prāṇoḥ sāśvaṁ rāmāṁ kārtiṁ sa bahuvārākṝṣitāṁ, brahmaṇaḥ sthanēm āsādyā tatra cāpi ātipayate yat karoti paraṁ dharmāṁ munir mūlapalāśanāṁ, tatra rājjaṁ caturbhāgaḥ prājā dharmēna rākṣatāḥ/ so yāṁ brāhmaṇabhāyuśṭaḥ vānprasthaṇaḥ mahāṁ, tvaṁ nāthaḥ nāthavā rāmā rākṣasair vadhyaṁ bhṛṣam/ ehi paṣya śaṁraṇi munināṁ bhāvītāmanāṁ, hatānāṁ rākṣasair ghoraṁ bahūnāṁ bahudhā vane/ pampānādvāśāyēṁ anumānāṁ āpi, cīrakāṭūlayānāṁ ca kriyate kadaṇaṁ mahat/ evāṁ vayāṁ na mṛṣyāṁ viprakāraṁ tapasvinām, kriyānatāṁ vane ghoraṁ rākṣobhir bhīmārkaṁbhāḥ/ tatas tvāṁ saraṇārthāṁ ca saraṇyam samupasthitāḥ, parīpālaya no rāma vadhyaṁ/ nāṁ niścāratāḥ/ etac chrutvā tu kākutsthās tāpasāṁnāṁ tapasvināṁ, iḍāṁ pravacā dharmāṁ mārvaṁ eva tapasvināṁ, naivam arhatā māṁ vaktum ājñāpya/ ṇāṁ tapasvināṁ/ bhavatāṁ arthasiddhyarthāṁ āgato/ ṇāṁ yadṛçchayā, tasyā me yāṁ vane vāso bhavīṣyati mahāpālaḥ, tapasvināṁ rane śatrūn hantum iechāṁ rākṣasāṁ/ dattvā vāṁ cāpi tapodhanāṁ, dharme dhṛtāṁ sahalakṣmaṇena, tapodhanāś cāpi sahārya vṛttaḥ/ sūṭikṣum evābhijāgaṁ vīrāb/

As Maha Muni Sharabhangha reached Brahmaloka, several Rishis approached Shri Ramas such as the following: Vaikanhasa from nakha or nāils- Roma or skin pore hairs-Samprakshāla or bhojanaanta-vatra-Marinichika or Surya / Chandra kirana paana karta-Bahu sankhynyaka ashma kutta or eater of ‘apakvaana’ or semi cooked- Patraahaara or Leaf eater-Dantotkala or he who performs by the grit of the dantaa- Unmanjaka or he who performs tapasya in neck deep waters-Gaatrashayya or he who sleeps with head on one’s shoulders-Ashhayya or one who sleeps with no supports at all- Anavakaashika or that person who performs on one’s without without ‘avakaasha’ or a reason-Salalaahaara or that person who lives only on water as food-Vaayu bhaksha or sustatiner by air as food- Aakashanilaya or the person who lives in open air only-Sthandila shaayi or the person who sleeps on public places-Urthvyavaasi or the person who lives on mountains or higher places- Danta or Indriya nighra or Limb Controller-Aadrapada vaasa or the person who always wears wet clothes only-Sajapa or person of constant japa - Taponishtha-Panchaangī 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 Avaastya 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. viśrutās trīṣu lokesu yaśasā vakrmenē

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ca, pitṛvratavāṁ satyaṁ ca tvayi dharmaś ca puṣkalaḥ/ Your name and fame is well known especially about Pitru vaakya paripaalan-sathya bhashana-dharma palana. You are Mahatma-dharmagina-dharma vatsala! We are approaching you as the ‘swaarthīs’ 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 ‘yaṁ brāhmaṇabhbhāyīṣtho vānaprasthagano mahān, tva nātho νāthavad rāma rākṣasair vadvhyate bhr̥śam/ ehi paśya śarīrāṇi munīnāṁ bhāvītātmanāṁ, hatānāṁ rākṣasair ghorair bāhūnāṁ bahūdūḥ vane/ Shri Rama! Do you not realise that in this socecity of this Dandakaranya, most of the inhabitants are Brahmanas and ‘vaanapratrastha ashramites’ and are being killed by numberless rakshashas 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 yagjna kaayaaas on the banks of Bama 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 vaktumahyāmayā pavasvatām, kekula swakaaryena praveshtivyam vanam mayaa/ Viprakaaramapakrashtum rakshasairbhavataaminam, pitustu nirdeshakarah pravishtoham idam 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 off shoot of ‘pitru vaakya paripalan to me like this; I am indeed at your ready command! I have arrived here only to safeguard you all. This is

Sarga Seven

Shri Rama-Sita-Lakshmanas reach the ashram of Muni Suteekshna who offers atithya overnight

Rāmas tu sahito bhrātrā sītāyā ca paraṁtapaḥ, sutīkṣṇasyāśramapadaṁ jagāma saha tair dvijaiḥ/ sa gatvā dūram adhvānam naṁ tīrtha bhūdākāhaṁ, dadarśa vipulāṁ śailāṁ mahāmehgam ivonnettām/tatā tad iṅśavākvarau satatāṁ vividhair druṁaṁ, kānanaṁ tu viviśatāḥ sītāyā saha rāghavau/ praviśṭas tu vanaṁ ghoraṁ bāhupuspahaladrumam, dadarśaṁramam ekānte cīramālmāparīṣkṛtaṁ/ tatra tāpasaṁ aśīnaṁ malapankajātādharam, rāmaḥ sutīkṣṇaṁ vidhivat tapovr̥ddham abhāṣataṁ/rāmo ‘ham asmi bhagavan bhavantāṁ draṣṭum āgataṁ, tan mābhivada dharmajīna mahārhe satyavikrama/ sa nirīkṣya tato víraṁ rāmaṁ dharmanabr̥ṭāṁ varam, samāśiṣya ca bāhubhyāṁ idaṁ vacam abravī/ svāgataṁ khalu te víra rāma dharmanabhr̥ṭāṁ vara, āśrāmo ‘yaṁ tvayākṛantāṁ saṁśa thāva i va śāmpraṁvatā pratiśkṣāmanās tvāṁ eva nārohe ‘ham mahāyasah, devalokam ito víra dehaṁ tyaktvā mahītale/ citrākūṭaṁ upādāya rājyabhūyiṣṭho vānaprasthagaṁ mahān/ evam uktvā varadaṁ rāmaḥ pratyuvācātmavān rāmo brahmāṇam/ teṣu devarṣijuṣṭeṣu jiteṣu tapasā mayā, matprasādāt sabhāryas tvāṁ viharasva salaksṇanāḥ/ tam ugratapasaṁ dīptaṁ mahārhisin satyavādinam, pratyuvaścitmavān rāmo brāhmaṇāṁ iva vāsavaḥ/ aham evāharaśyaṁ svayaṁ lokān mahāmune, āvāsaiṁ tv āham iccaṁ pradīśatīm iha kānane/ bhavāṁ sarvatra kuśalaṁ sarvabhūtaṁ rataḥ, akhyatāḥ śarābhāṅgena gautamena mahātmanā/ evam uktas tu rāmaṁ mahārhe lokaviśryaṇaṁ, abravīṁ madhurāṁ vākyāṁ harṣaṁ mahatāplutaḥ/ ayam evāśrāmo rāma guṇāṇaṁ ranyatīṁ iha, āsīnaṁ mahārhe parīṣkṛtaṁ/ tatra tāpasaṁ aham āśramam/ śarabhaṅgena gautamena mahātmanā/ yaṁ praviśṭas tu praviśṭas tu pratiśkṣāmanās tvāṁ eva nārohe ‘ham mahāyasah, devalokam ito víra dehaṁ tyaktvā mahītale/ citrākūṭaṁ upādāya rājyabhūyiṣṭho vānaprasthagaṁ mahān/ evam uktvā varadaṁ rāmaḥ pratyuvācātmavān rāmo brahmāṇam/ teṣu devarṣijuṣṭeṣu jiteṣu tapasā mayā, matprasādāt sabhāryas tvāṁ viharasva salaksṇanāḥ/ tam ugratapasaṁ dīptaṁ mahārhisin satyavādinam, pratyuvaścitmavān rāmo brāhmaṇāṁ iva vāsavaḥ/ aham evāharaśyaṁ svayaṁ lokān mahāmune, āvāsaiṁ tv āham iccaṁ pradīśatīm iha kānane/ bhavāṁ sarvatra kuśalaṁ sarvabhūtaṁ rataḥ, akhyatāḥ śarābhāṅgena gautamena mahātmanā/ evam uktas tu rāmaṁ mahārhe lokaviśryaṇaṁ, abravīṁ madhurāṁ vākyāṁ harṣaṁ mahatāplutaḥ/ ayam evāśrāmo rāma guṇāṇaṁ ranyatīṁ iha, āsīnaṁ mahārhe parīṣkṛtaṁ/ tatra tāpasaṁ aham āśramam/ śarabhaṅgena gautamena mahātmanā/ yaṁ praviśṭas tu pratiśkṣāmanās tvāṁ eva nārohe ‘ham mahāyasah, devalokam ito víra dehaṁ tyaktvā mahītale/ citrākūṭaṁ upādāya rājyabhūyiṣṭho vānaprasthagaṁ mahān/ evam uktvā varadaṁ rāmaḥ pratyuvācātmavān rāmo brahmāṇam/ teṣu devarṣijuṣṭeṣu jiteṣu tapasā mayā, matprasādāt sabhāryas tvāṁ viharasva.
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 muktí. 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 sahasaumitriḥ sutīkṣṇenābhīpūjitaḥ, parināmya niśāṁ tatra prabhañte pratyabudhyata/ utthāya tu yathākālam rāghaḥvah sāha sītayā, upāsṛṣat suṣțeta jalenaṭpalagandhinā/ aha te ‘gnīṁ surāṁś caiva vaideḥi rāmalakṣaṇamanu, kālyaṁ vidhivad abhyarçya tapasvisarare vane/ udayantam dinakaranī dṛṣṭvā vigatakalmaṅsāḥ, sutīkṣṇam abhigamyedaṁ śaṅkaṁ vacanam abruvan/ sukhosīṭhā ma bhagavaṁs tvayā pūvyena pūjitaṁ, āpṛcchāmaṁ pravāyośyāmo munayaṁ varavyantī nāḥ/ tvarāmahe vayaṁ draṣṭuṁ kṛṣṇam āśramamaṇḍalāṁ, ēṣāṁ punyaśīlāṁ daṇḍakāryaṁvāvāśiṁ/ abhyanujñātāṁ icchāṁ sahaḥbhir munipunīgavaṁ, dharmanityais tapodāntair viśikhair iva pāvakaiḥ/ avishayātpo yāvat sūryo nāṭīvirajye, amārγeṇāgatāṁ lakṣmīṁ prāpyevaṁvayavarjitaṁ/ tāvad icchāmahe gantuṁ ity uktvā caraṇau muneḥ, vavande sahasaumitriḥ sītayā sāha rāghaḥvah/ tau samāsṛṣantau caraṇāṁ utthāya munipunīgavaṁ, gādham ālininga susaheṁ idaṁ vacanam abraviṁ/ ariṣṭaṁ gaccha pancāhamaṇḍalam rāma saumitriṁ sāha, sītayā cānayā sārdhaṁ chāyayevaṁvunyatyā/ paśyāśramapaḍaṁ ramyaṁ daṇḍakāryaṁvāśiṁ, ēṣāṁ tapasvināṁ viṁā tapasāḥ bhāvītāmamāṁ/ suprājyaphalamaṁlāṁ puṣpitaṁ vanāṅi ca, prāsāntamṛgyaṁbhāṁśaṁ/ śaṅtapaṅkṣiṇaṁ ca/ phullapanaṁkṣadāṁ prasannasālāṁ ca, kāraṇḍavikīrṇiṁ taṭākāṁ sāraṁsī ca/ dṛṣṭyāse ṛṣṭiṁvānyāṁ giriṁprasraṇāni ca ramaṇīyāṁ aranyāṁ maṁśāṁ/ mayurāṁ bhavānuvāsāni/ avāpaṁvaṁvayāmpaṁvayaṁvunyāṁ, gāḍhaṁ āhīṁsaṁ prájñapaṇḍitaṁ/ tāṁ prahṛtaṁ sahaibhir utthāyapaṁvunyāṁ, āśramamaṇḍalāṁ pūjyena pūjitaṁ/ vigatakalmaṣāṁ vaidehī rāmalakṣaṇau, tu yathākālaṁ rāghavaṁ sāha sītayā.

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 ‘agniotsri 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, lucious fruits and a bountiful nature with flocks of animals and birds. Sarvararas and gushes of waters are the travel joints of the pashu pakshis presenting picturesque scenario. dṛṣṭyāse ṛṣṭiṁvānyāṁ giriṁprasraṇāni ca ramaṇīyāṁ aranyāṁ
Sarga Nine

Gathering of innocent commoners and Munis seek protection from frequent attacks by Rakshasaas and Devi Sita enumerates the tenets of dharma.
'bhilaṣanāṁ strīṇāṁ pareśāṁ dharmanāśanam/' In this universe there are three ‘vyasanas’ or deep rooted blemishes: Mithyaa bhashana or gossiping is one- parastree gamana is another and cruel behavior the worst! Raghubandana! 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 aagjnaa paalana’. BUT, तिथियां यद इदामि राद्रामि पराप्राणुभिविहिस्ताननि, निवर्तायं क्रियायें मोहात ताँ त षंपुष्टिताम/ the third and the worst is the JEEV HIMSA and that blemish is right before you! Veera! Please decide your decisiveness and swearing before Dandakaranya Rishis to uproot rakshasasas 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. nityāṁ śāstrāṁ parivahan krameṇa sa tapodhanaḥ, cakāra rauḍrīṁ svāṁ buddhiṁ tyaktvā tapasi niścayam/ Tapas which had been his fortunate 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! ksatriyāṁ te vīrāṁ vanēṣu niyatātmānāṁ, dhanuṣā kāryam etāvad ārtāṁ abhīraksāṇaṁ/ kva ca śāstraṁ kva ca vaṁśa kva ca kṣātraṁ tapāḥ kva ca, vyāvīdātām idam āsāṁbhīr desādharthas tu pūjyatām/ Kshatriyas should no doubt follow the natural maxim of ‘Shishta Rakshana and Dushta Sikhana’; but where is vana vaasa and where is shastra dharaṇa! Are these precepts contradictory mutually! There fore, we should follow the Desha dharma; in otherwords: 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 ‘vaanaprastha’ and celibacy, could kshatriya dharma be justified! This should not be worthy of either the pitruvikya paripaalaana or a matter of joy for Devi Kaikeyi!! dharmād arthaḥ prabhavati dharmāt prabhavate sukham, dharmena labhate sarvaṁ dharmasārāṁ idāṁ jagaṭ/ ātmānaṁ niyamais tais taṁ kārṣayitvā prayātanātah, prāpyate nipuṇair dharmo na sukhal labhyate sukham/ nityāṁ śucimatiḥ saumya cara dharmāṁ tapovane, sarvaṁ hi viditaṁ tuḥhyāṁ traṅkoyam 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 udāhṛtaṁ me/ dhammaṁ ca vaktun tava khaṁ samarthaṁ, vicārya buddhyā tu sahaṁyena; yad rocate tat kurumācireṇa! Devi Sita finally states that if her natural trait of feminity 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 vyāhṛtaṁ bhartṛbhaktaya śrūtvā dharme sthito rāmaḥ pratyuvācātha maithilīṁ/ hitam uktam tvāya devi snigdhyā sadṛṣṭam vacaḥ kulaṁ vyapāḍaṁyaṁ ca dhammaṁjye janakātmaje/ kiṁ tu vakṣyāmy ahaṁ devi tvayaivoktam idāṁ vacaḥ/ ksatriyāṁ dhiyate cāpo nārtaśabdo bhaved iti/ te chaartaa dandakaranye munayah samshitavrataḥ, maam Sīte svayamagamyā sharanam sharanam gataah/ vasantaḥ koalā kalaśāḥ vane moolaphalaashanaḥ, na labhante sokham dheeroo raakshasaṁ krurkarmabhiḥ, bhakshyante raakshasairbheermaarmaamopaajeevibhiḥ/ be bhaksyamāṇā munayo dandaḥkāranayavāsināḥ, asmāṁ abhyavapadiyati māṁ ācūr dvijaśattamāṁ/ mayā tu vacanaṁ śrūtvā teṣāṁ evaṁ mukhāc cyutam, kṛtvā ca ranasūrśrūṣāṁ vākyam etad udāhṛtaṁ/ prāśaṭantu bhavante me hrīr esā hi mamātulā, yadr̥ṣcār̥ṣ ahaṁ viprair upasthayi upasthitaḥ, kiṁ karomīti ca mayā vyāhṛtaṁ
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 dharma. As kshatriyas hold the ‘dhanush baanaas’ they do so to save a being from a danger. Sita! te chaartaa dandakaranye munayah samshitavrataah, maam Site svayamagamya sharanam sharanam gataah/ Dandakaranya Munis who were used to severe tapasyas were asssembled 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. Many types of ‘vignas’ 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! maya caaitad vacaḥ śrutvā kārtsnyena paripālanam, pṛṣṭhāṁ dandakāraṇyante samśrūtaṁ samśrutya ca na śakṣyāṁ jīvamāṇaṁ, na tu pratijiñāṁ samśrūtya brāhmaṇeṣhāḥ viśeṣaṭaḥ/ Many types of ‘vignahs’ are faced by the Munis. On this hearing the appeals of the dandakaranya munis, I had made a ‘pratijña’ 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 pratijña 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 prayayaṇa rāmaḥ sitā madhye sumadhyaṁā, prṣṭhatas tu dhanauspāṇir laṅkaṁo ’nujaṅgaṁ ha/ tau paśyanānuḥ vividhāṁ śailaprasthāṇaḥ vanāṇī ca, nadīṣ ca vividhāḥ ramyāḥ jagmatuḥ saha sitayā/ śārasāṁ cakravākāṁ ca nadipulinaścāniḥ, sarāṁṣi ca sapadāyāṁ yūtiāṁ jalajāṁ khugāiḥ/ yūthabaddhāṁ ca prṣṭānād madhavatāṁ viśiṅgaṁ, mahiṣāṁ ca varāhaṁ ca gajāṁ ca drumavairiṇaḥ/ te gatvā dūraṁ adhvānaṁ lambamāṃ divaṅkare, dadṛṣṭāḥ sahiṁ tajākan yojanayatam padma puṣkara saṁbādhaṁ gajāyūthair alaṁkr̥tanāṁ parasanāsalī ṣaṁkulaṁ jalañcaṅgam/ prasannasalī ṣaṁyataṁ sarasī śuṅsurve, gītavāditanirghoṣo na tu kaṁ caṇa dṛṣṭaṁ tataḥ kautūḥalāḥ rāmo laṅkaṁo ca mahārathāḥ, munīṁ dharmabhrāṁ nāma praṣṭuṁ saumukhakramāṁ idam atyadbha -
मेषवन नदन विप्रानं श्रवम्
ततसम मेषारूपिनम् जेलखला
साम्यम् मया स्रुतम्
कृतसनानां द्विजातयाः
काष्ठसंचयाः उपागताः
सहस्राः सुखम्
ब्राह्मणां भवितामनाः
महामुनी तस्मात्
सामन्त अन्निहितम्
ग्रहम् तत्रावप्सरसाः
पांचनिवासं सन्तनाः
प्रविश्या सहा वायदे
लक्षणना च रागावहः
तदा तस्मान साक्षतः
सृजये भुसानिमि
गिताशब्दो
मनोहराः
कृतसम भवितामनाः
काष्ठसंचयाः
सहस्राः
सुखम्
ब्राह्मणां भवितामनाः
महामुनी तस्मात्
सामन्त अन्निहितम्
ग्रहम् तत्रावप्सरसाः
पांचनिवासं सन्तनाः
प्रविश्या सहा वायदे
लक्षणना
काृतसम भवितामनाः
काष्ठसंचयाः
सहस्राः
सुखम्
ब्राह्मणां भवितामनाः
महामुनी तस्मात्
सामन्त अन्निहितम्
ग्रहम्
कृतसम भवितामनाः
काष्ठसंचयाः
सहस्राः
सुखम्
ब्राह्मणां भवितामनाः
महामुनी तस्मात्
सामन्त अन्निहितम्
ग्रहम्
some shifted from one ashram to another likewise.

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. As they were proceeding further they heard distant sounds of song and music while crossing a sarovara. As they got surprised at the saovara and subsequently entered the ashram of Dharmabhrit Muni. Later on the three some shifted from one ashram to another likewise. yeṣāṁ uṣṭavān pūrvāṁ sakāse sa mahāstravit, kva cīt paridaśāṁ māśān ekāṁ samvatsaram kva cīt/ kva cīc ca catuṛ māśān pañcāsaṭ cāparān kva cīt,
aparatrādhikāṁ māśān adhyardham adhikāṁ kva cīt/ trīn māśān aṣṭamāsāṁ ca rāghavo nyavasat

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Thereafter, Rama Sita Lakshmanas were staying by turns an 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 samvatsarasasyasya muneenaamaashrameshu vai, ramataschaanukulyena yayuh samvatsaraa dhasha/Thrus by transferring themeselves from ashram to ashram, Rama Sita Lakshmanas 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, Paravasu, Kaladamshtra 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 Urvasi; he desired that Apsaras should realize that their beauty was nothing compared to whom they could materialise as Urvasi 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 ‘Vidhe’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 raged 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 Brahma 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 Brahmashri 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, Mitraavarunayohoa 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 Vristrasura 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 Davaans 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 Vindhyaachala 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)

Stanza 53 continued:

Ramas followed the directions to the ashrama of Agastya’s brother as provided by Maha Muni Suteekshna nigṛhya tarasā mṛtyuṁ lokānāṁ hitakāmyayā yasya bhrātrā kṛteyaṁ dik śaranyā punyakarmanā/ 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 brahananas 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 brahmans. As this practice had been going on, Agasty Maha Muni became a willing bhokta along with his own brother; as the usual shout for vataapi followed:

Agasty replied: kuto niskramitum šaktir mayā jñānavyā rakṣasaḥ, bhrātus te meṣa rūpasya gatasya yamasādanan/ atha tasya vacaḥ śrutvā bhrāturus nīdanasyanśritam, pradhāsavyātum ārebe munin krodhan nīśācarāḥ/ so 'bhayadravā dvijendraṁ taṁ muninā dīpteteyāśa, cābhvāvādayan/samyak pratigṛhitas tu muninā tena rāghavāḥ nyavasat taṁ nīśām ekāṁ prāśa mūlapalāṇi ca/ tasyāṁ rātṛyāṁ vyatītāyāṁ virāme śārmanāṇaḥ, bhrātaram tam agastyasya āmantrayata rāghavāḥ/.

After perfoming Sandhya Puja Homas, Ramas performed prostrations and stayed bach for the night at the Agastya brother's ashrama and Vide Stanza 71: upāsya paścimāṁ saṁdhyāṁ saha bhrāturs yathāvidhi, praviveśāśramapaḍaṁ tam ṛṣiṁ cābhvāvādayan/samyak pratigṛhitas tu muninā tena rāghavāḥ nyavasat taṁ nīśām ekāṁ prāśa mūlaphalāṇi ca/ tasyāṁ rātṛyāṁ vyatītāyāṁ virāme śārmanāṇaḥ, bhrātaram tam agastyasya āmantrayata rāghavāḥ/.

Sarga Twelve

Rama-Sita-Lakshmanas visit Agasty Maharsi and after welcoming them, Agasty gifts 'diyvaastras'.

Sa praviśyāśramapadaṁ lakṣmaṇa rāghavānujaḥ, agastyasiśyam āśāda vākyam etad uvāca ha/ rājā daśaratho nāma jyeṣṭhas tasya suto baḷī, rāmaḥ prāpto munin draṣṭum bhāravyaḥ saha sītāyaḥ/ lakṣmaṇa nāma tasyāhaṁ bhrātṛā tv avaraṇo hitaḥ, anukūlaṁ ca bhaktas ca yadi te śrottram āgataḥ/ te vayaṁ vanam atyugraṁ praviśat pṛtaṁ bhaktiḥ bhāṣānāṁ, draṣṭum icchāsāhe svarge bhagavantaṁ nivedyatāṁ/ tasya tadvacanaṁ śrutvā bhrātuṁ māṁ praveśiṣaṁ sahaśāsaṁ, rākṣasīṁ prāpto bhāryayā saha sītā/ muniṁ śiṣyaḥ praviśyāśramapadaṁ lakṣmaṇo rāghavānujaḥ.

Muni became a willing bhokta along with his own brother; as the usual shout for vataapi followed: 'jeernam jeernam vaataapi jeernanam!' When Ilvā sought to attack the Maha Muni burnt the demon by yogaagni and this ended the sordid practice for ever and thus the adaje now: 'jeernam jeernam vaataapi jeernanam!' Rama Sita Lakshmanas having prostrated to Agasty Maharsi's brother, were exchanging pleasantasies and views vide Stanza 71: upāsya paścimāṁ saṁdhyāṁ saha bhrātṛā yathāvidhi, praviveśāśramapaḍaṁ tam ṛṣiṁ cābhvāvādayan/samyak pratigṛhitas tu muninā tena rāghavāḥ nyavasat taṁ nīśām ekāṁ prāśa mūlaphalāṇi ca/ tasyāṁ rātṛyāṁ vyatītāyāṁ virāme śārmanāṇaḥ, bhrātaram tam agastyasya āmantrayata rāghavāḥ/.

After perfoming Sandhya Puja Homas, Ramas performed prostrations and stayed bach for the night at the Agasty brother’s ashrama and proceeded further to that of Agasty Maharsi himself.

Praveśa tato rāmaḥ sītāyā sahalakṣmaṇaḥ.

Praveśa tato rāmaḥ sītāyā sahalakṣmaṇaḥ.

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Praveśa tato rāmaḥ sītāyā sahalakṣmaṇaḥ.
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, bessides the idols of Vishnu-Mahendra-Surya-Chandra-Bhaga-Kuber-Dhata- Vidhata-Vayu Deva, Paashadhari Varun-Gayatri-Vasu-Naga Raja Ananta-Garuda-Kartikeya-and Dharma Raja. Then Agastya 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! Agastya Muni stated: Rājā sarvasya lokasya dharmacārī mahārāthah, pūjaniyā ca mānya ca bhavān prāptābhī prītyāthī/ 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-phula and paniyas. There after the bhojana, Maha Muni Agastya stated as follows: idām divyān maha cāpaṁ hemavajravihūṣītāḥ, vaisṇavā puruṣā-vāhgra niṣmitām viśvārakarmanāḥ/ amoghaḥ sūryasamkāśo brahmadattāḥ śrīmān mahārājata kośo ‘yam asir hemavibhūṣitaḥ/ aprājyadeśo bahumūlaphalodakaḥ, bhukte samastīḥ ca mahātejāḥ samastāṁ tat varāyudham, dattvā rāmāya bhagavān agastyah punar abraviṭ/ Maha Muni Agastya blessed Rama.

Sarga Thirteen

Maharshi Agastya complements Devi Sita as a ‘pativrata’ and directs Rama Lakshmanas to construct Panchavati Ashram

Rāma prīto ‘smi bhadrāni te pariturṣo ‘smi laksmaṇā, abhvādayituṁ yan māṁ prāptau sthāḥ saha sītayā/ adhvāsramena vām khudo bādhate pracuṇaṁrāmaḥ, vyaktam utkāṅňhaṭe cāpi maithili janakāṁmajā/ ēśa hi sukumārī ca dukhhaṁ ca na vimānāt, prājyadāsaṁ vanam prāptā hartiṇeṣaprabodītāḥ/ yathāiśa ramate rāma iha sitā tathā kuru, duśkaraṁ kṛtāvṛtye ēśa vane tvām anugacchaṁ/ ēśa hi prakṛtir strīnāṁ ārṣṣte rāgo rāgnunandana, samastham anuraśyante viśamastāṁ tyajanti ca/ śatāradāṇāṁ lolatavāṁ sastrānāṁ tiṣṇatāṁ tathā, garudānilayōḥ śaṅkṛyām anugacchante yogāḥ/ ēśa hi bhavato bhāryā doṣaṁ etair varjitaḥ, ślāghyā ca vyapadeśyā ca yathā devī hy arundhatiḥ/ ālakṣyam ‘yaṁ deśaṁ ca yatra saumitrīnā saha, vaidehyā ca cāpi maithili rāma vatsyayāṁ tvam arindama/ ēvam uktas tvu mūnīṁ rāghavaṁ samyataṁjāliḥ, uvācā prasrītāṁ vākyaṁ rṣīṁ dīptam ivānālāṁ dhanayo ‘smi anughīto ‘smi yasya me munipunangavah, guṇaṁ sabhraṁbhārāyasa varadaṁ paritṛṣyaṁ/ kiṁ tu vāyāśā me deśaṁ sodakaṁ bahukānām, yathārasampadaṁ kṛtva vasyeṁ niraṁah sukham/ tat ‘bhravīṇ muni śreṣṭhaḥ śrutvā rāmasya bhāṣītam, dyāṭva muḥtāraṁ dharmāṁ dhīro dhīrataraṁ vacaṁ/ iti dviyojane tāta bahumūlaphaladakah, deśo bahumūrghaṁ śrīmān paścīvatvā abhiśiṁtāḥ/ tatra gatvā śrīmān agastyaḥ kṛtva saumitrīnā saha, ramasva tvam pitur vākyaṁ yatoktam anupalayam/ vidita hy eṣa vṛttānto mama sarvas tavānagha, tapasaṁ ca prabhāvena snehāṁ dāsārathamāsa ca/ hṛdayasthaś ca te chando vijñātas tapasā
mayā, iha vāsāṁ pratījñāya mayā saha tapovane/ ataś ca tvām ahaṁ brūmi gaccha pañcavaṣṭīṁ iti, sa hi ramyo vanoddeśo maithiḥ tatra raṁisyate/ sa deśaḥ śālahanīvaś ca nātīdure ca rāghava, godāvaryāḥ samīpe ca maithiḥ tatra raṁisyate/ prājyamūlaphalaiś caiva nāṇādvija gaṇāṁ yutah, viviktas ca mahābhāho punyo raṁyas tathaiva ca/ bhavān api sadāraś ca śaktas ca pariraksane, api cātra vasan rāmas tāpasīṁ pālayiṣyai/ etad alākṣyate vīra madhukānaṁ mahād vanam, uttarenāya gantavyaṁ nyagrodham abhīgacchataḥ/ tataḥ sthalam upārūhya parvatasyāvidūrataḥ, khyātaḥ pañcavaṣṭīy eva nityapuspakānanaṁ/ agastyaenaivam uktas tu rāmaṁ saumitriṇā saha, saivaṁ satyavādinam/ tau tu tenābhyanujñātau kr̥ tapādābhivandanau, tadāśramāṁ pañcavaṭīṁ jagmatuḥ saha

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!

[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 the seven Sages. In one of the rituals of a Hindu wedding, 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 pratigjna to clean up the muni ashramas of the menace of rakshasas); 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

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:

**Shesha**
**Kardama**
**Vikrita**
**Pulastya**
**Ariyunda**
**Arishthaneeti**
**Ariyunda**
**Arya**
**Anala**
**Viśvavas**
**Arjuna**
**Manu**

and these were Aditi-Diti-Denu-Kaalaka-Taamra-Krodhavasha-Manu-and Anala. Aditi gave birth to Twelve Adityas-Twelve Vasus-Eleven Rudras and Two Ashvini Kumars, besides thirty three Devatas.
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 progeny and get 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. Daksha gave birth to Daityas and the controlled aranyakas-samudras and the entire Earth! Danu gave birth to Ashvagreewa while Kaalka Devi to two sons viz. Naraka and Kaalaka. Devi Tamra gave birth to five kanyas viz. Krounchi-Bhaasi-Shyen- Dhritarashtri and Shuki. Of these, Krounchi gave birth to owls-Bhaasi gave birth to Bhaasi birds-Shyeni to bat birds- and Dhritarashtra to hamsaas and kala hamsaas or swans. Chakravaakamscha Bhadramberj te vijagjne saapi Bhaami, Shukee nataam vigajne tu Nataayaam Vinataa sutaas/ Shri Rama! Bhamini Dhritarashta also yielded chakravaka birds while Tamara’s youngest daughter Shukree 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-Shwetayi-Shweta-Surabhi-Surasa and Kadruka. Shri Rama!Mrgi’s progeny are Mrgas and Mrigamanda’s generation were Riksha-Srumara and Chamara. Bhadramada gave birth to Iravati and the latter son was the famed Iraavata Gaja Raja. Then Hari’s santhaana were Hari the Lion- Tapasvi- and Golaangula or Langoor. Further Krodhavasha’s daughter was Shardulini and the latter’s son was Vyagha. Maatangi’s progeny was Matanga or elephant while Shveta gace 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 brähmanā jātā urasaḥ kṣatriyās tathā, ūrubhyām jajñire vaiśyāḥ padbhyaṁ sidrā 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- Vinata 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 arunāt saṁpātiś ca mamāgrajah, jaṭāyur iti māṁ viddhi śyenīputram arindama/ so ‘ham vāsasahāyas te bhavisyāmi yadēcchasti, sitām ca tāta raksīṣye tvai yāte salakṣmaṇe/ jaṭāyuṣam tu pratipūjya rāghavo; mudā pariśvajya ca saṁnato ‘bhavat; pitur hi śuśrāva sakhitvam ātmavāñ; jaṭāyuṣā saṁkathitaṁ punaḥ punaḥ/ pitur hi śuśrāva 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.

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, Sallila, Analha, Pratyusha and Prabhasa. Analha'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 Vishvadervas. 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, Arishtha, 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 dailyas (demons). They were named Hiranyaksha and Hiranyakashipu, and amongst their descendants were several other powerful dailyas liked Bali and Banasura. Diti also had a daughter named Simhika who was married to a danava named Viprachitti. Their offspring's were terribe demons like Vatapi, Namuchi, Ilava, Maricha and the Nivatakavachas. The hundred sons of Danu came to be known as danavas. The danavas were thus cousins to the dailyas and also to the adityas. In the danava line were born demons like the Poulamas and Kalakeyas. Arishtha's sons were the Gandharvas (singers of heaven). Surasa gave birth to sarpas, the snakes. Khasa's children were the Yakshas (semi-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 (dailyas) 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), Tushita (resignation), Pushita (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, Tushita, Pushita, Medha, Kriya, Buddhhi, Lajja, Vapu, Santi, Siddhi, Kirtti. The other eleven are Khyati married to Bhrigu, Satit 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 Parmashaala’of Rama-Sita-Lakshmanas reside comfortably

Tataḥ paṇcavaṭīṁ gatvā nānāvyālamgṛāvyutām uvāca bhrātaraṁ rāmo laksmaṇaṁ dīptatejasāṁ/ āgatāṁ sma yathoddhiṣṭam amuṁ desaṁ maharṣiṇā, ayaṁ paṃcavaṭī desaḥ saumya puspitakānah/ sarvataś căryatāṁ drṣṭīṁ kānane nipuṇo hy asi, āśramaḥ kataraṁśin no dese bhavati samimtah/ ramate yatra vaidehī tvam aham caiva laksmana, tādṛśo drṣṭatāṁ desaḥ saninikṣṭajalāsayaḥ vanarāmanvyaṁ yatra jalarāmanvyaṁ tathā, saninikṣṭaṁ ca yatra syāt samiṭüspuspaśodakam/ evam uktas tu rūmeya lakmaṇaḥ saninatāṇjaliḥ, sītā samakaṁ ca kākutsthā idaṁ vacanam abraviṭ/ paravān asmi kākutsthā tvayi varśaśataṁ sthite, svayāṁ turucere dese kriyatām iti māṁ vada/ suprītas tena vākyena laksmaṇasya mahādvyutīṁ, vimṛṣṭr rocyāṁ āsā desaṁ sarvagunānviṁśi/ sa taṁ ruciram ākramya desaṁ āśramakarman, haste gṛhitī hastena rāmaḥ saumitrīm abraviṭ ayaṁ desaḥ samah śrīmān puspitair tarubhir vṛtaḥ, idaṁ pūrvaspadanām saumya yathāvart kartum arhasī/ iyam ādityasāṅkāśaiṁ padmaṁ surabhigandhibhiḥ, adūre drṣyate ramyā padmīṁ padmaśobhitā/ yathāḥkhyātam agastyaṇa muniṁ bhūvātānāṁ, iyaṁ goṇadārī ramyā puspitaiś tarubhir vṛtaḥ hainśakāraṇḍavākīṇāṁ cakravākopaśobhitā nātīdure na cāsanne mṛgyāvahaniṣṭāṁ mahāvānāṁyāṁ rāmāḥ prāṃśavo bahukandarāḥ/ drṣyante girayahā saumya phulasārtha tarubhir āvṛttih/ saumyāṁ rājataś ca dhātubhiḥ, gavākṣitā ivābhānti gajāḥ paramabhaktibhiḥ/ sālais tālaśī maṁśaṁ kṛṣṇaṁ panasāṃrakaiḥ, nivārāṁ timsiśāī caiva punāṅgāṣaḥ cōpasāḥbhisaiḥ/ cūtayār asokaiś tilaiśaiś campaiśaiś ketakaiś api, puspaṅmulatopetaiś tais tais tarubhir āvṛttih/ candanaṁ syandanāṁ nīpaiṁ paṇasaiś lākucaṁ api, dhāvāvasakṛṣṇahadairiḥ śāniṁśānaḥ ca sthānaṁ/ idaṁ pūrṇam idaṁ medhyam idaṁ bahumṛgadvijam iha vatsyāma saumīṭre sārdham etena paṃśināv/ evam uktas tu rūmeya laksmaṇaḥ parvārāḥ, acīrenāṃṣam brātusū cākāra/ smaḥhābalaiḥ/parṇaśālaiṁ susupulāṁ tatra saṁghatamāṃ trākām, sustambhāṁ maskarair dirghaiḥ kṛtaṁ/ saḥphalaiḥ punar āgataḥ/Tataḥ pushpabolim kṛitvaa shantimcha yathāvadhiḥ, darshhayaamaaṣa raamaaṣa tadaaśhramapadamāṅtram/ susahṛṣṭaḥ parīṣvayā bāhubhāyāṁ laksmaṇaṁ tadā, atisnigāhaṁ ca gāḍham ca vacanaiḥ caucanaiṁ abraviṭ/ pṛito 'smi te mahat karma tvayā kṛtaṁ idaṁ prabhā pradeya yannimitaiṁ te parīṣvayo mayā kṛtaṁ/ bāhuvañjena kṛtaṁ/ dharamajñena ca laksmaṇaṁ tvayā putrāṇa dharmātmā na saṁvṛttaiḥ pitā mama/ evaṁ laksmaṇaṁ uktvā tu rāghavo laksmaṇavardhaṁ, tasmin dese bahuphale/ nyavasat sa sukhai vaśi/ kaṁ cit kālaṁ sa dharmātmā sītāya laksmaṇaṇa ca, anvāṣyaṁāno nyavasat svargaloke yathāmaharāḥ/

Braving the further path en route Panchavati as suggested by Maha Muni Agastya infested with poisonous serpents, himsamatka 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 saalataala-kharjuura-pansa-neevara-punnaga-mano-ashoka-tilaka-ketai-champaka-syandana-chandana-kadamba-dhava- ashvakarna-shamiip-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 overwhich 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 krivaa shantimcha yathavaividhī, darshayaaamaasa raamaaya tadaashramapadamkritam/It was constructed as per ‘vaastu shastra’ and was entered as per ‘vaastu shanti’;

[Vishlesana in Vaastu shastra: VAASTU YAGNA comprises: Sutrapath, Stambhaaropana or hoisting of the main Pillar, Dwara vanishchchraya, 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-Chinhas’. 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 Pravesh. *Ishaaney Devataagaaram tathaa Shaanti gruham bhavet, Mahaanamas paththaagneyeye tapaarswam chottarey jalam, Gruhasyopakaram sarvam Nairutye Sthaaepad Buddhah/
Bandhasthaanam bahih kuryaat snaana mandapameyvacha, Dhana Dhaanyam cha Vaayavye karmashaalaam tato bahih, Evam Vaastu viseshah syaad Ghruba bhattru 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 Vayavva 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 Dwija varaanatha Purnakumbham Dhadyakshataamala pushpa phalopa shobham/ Datwaa hiranyavasanaani tadaa Dwijebhyo, Maangalya Shaanti nilayaya gruham vishekthu/ Gruhoktahoma vidhaanaa Bali karma kuryat, Praasaada Vaastu shamaney cha vidharya uktaah, Santarpayed vijavaraanatha bhakshya bhojjyeh, 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 Brahmans 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 Brahmans 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. Brahmans 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: prīto ‘smi te mahat karma tvāyā kṛtām idaṁ prabhoh pradeyo yannimittaṁ te pariśvānga mayā kṛtāḥ bhāvajñāṇaṃ kṛtaajñāṇaḥ dharmaajñānaḥ ca lakṣmaṇa tvāyā putreṇa dharmātmā na saivyrttaḥ 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
Vasanta tusaha tu sukhāṁ rāghavasya mahātmamaṁ, śaraṇyapāye hemanta ṛtu iva ṛtvatrate/ sa kada cīt prabhūtāyaṁ śarvāryoṁ rāghunandanaṁ, prayaṇābhiṣekātraṁ rāmāṁ godāvarīṁ naṁ/ prabhū kalasāhasatas tani sitāya te saha virayāṁ, prṣṭhaṁ ’nurvajana bhṛtā saumitrir idam avrāvīt ayaṁ sa kaḷāṁ samprāptāḥ priyo yas te saha viṇavāva, alaṁkṛta ivābhūtī yena saṇivatsaraṁ ṛubhaṁ/ nihāraparūṣa lokal prīthivi sasyamālīṁ, jālaya anupaḥbhogyāni subhago havyāvahanaṁ/ navāgraṇayanāpāyāṁ abhyārcya prītrdevaṁ kṛțprayanākaṁ kāle santo vīgatamatmaṁ prījyakāmaṁ janapadāṁ sampannārtaṁ rāṣṭraṁ vījakāraṁ/ sevanāme dṛḍhāṁ śurya dīśam antakasevāṁ, viṁhātlatkeva stīṣtottar霸 dīk prakāṣāṁ/ prakṛtya himarokśadhya dūrasūryaṁ ca sāmpraṭam, yathārthiṁ samyaktaṁ himavāṁ himavāṁ girīṁ/ ayantakṣahsūcīcārā madhyāvēṁ sparṣaṁtaṁ sukhaṁ, divisāḥ subhagādityāṁ cchāyāsaliladurbhagāṁ/ mṛḍusūryāṁ sanīhāṁ paṭuṣītāṁ samārtukāṁ, śūnṇarāyaṁ himahdvaṁ divisā hāṁti sāmpraṭam/nīvṛṭtākāśaṣaṭaṁ pusyaṁtaṁ himarūṇaṁ, śītu vṛddhaharāyamāṁ triyāṁ yantī sāmpraṭam/ ravisanākṛntaṁsaubhāgyas tuṣārārvaṁnaṁdaṁ, niḥsvāsāṁdaḥ ivādāraśaṁ candraṁ na prakāṣāt/ jyotinā tuṣārāmaṁnaṁ paurnamāyaṁ na rājate, sīteva cātāpasāyāṁ lakṣyate na tu sōbhate/ prakṛtyā śītalasārpaṁ saṃhavaiddha ca sāmpraṭam, pravāti paścimo vāyuḥ kāle dvigunaśītalāṁ bāspačchannāṁ aranyāṁ yavagodhūmavaṁti ca, sōbhante ’bhuvitu śurye naddaṁkrauncaṣāraṇaṁ/ kharjūrapūṣpākṛtiṁ bhiḥ śirobhhiṁ pūrṇantaṇḍulāṁ, sōbhante kim cidālambāṁ śālayaṁ kanakaṇaprabhāṁ/ mayūkhir upasarpaṁdhi himanihārasānvṛttyaṁ, dūram abhyārādhiṁ śuryaṁ śaṅkaṁ iva lakṣyate/ agraḥāvāravā vṛdhāṁ madhyāvēṁ sparṣaṁtaṁ sukhaṁ, saṁrāktaṁ kim cid āpāṇḍur ātaphaṁ sōbhaṁ kṣitaṁ/ avasaśyānāṁpētaṁ kim cīt prakśinnaśādvalaṁ, vanāṇām sōbhate bhūṁuir niviṣṭatūrmatapāṁ/ avasāyātmoṇdaṛnuṁ niḥhārataṁsaṛtyaṁ, prasuptaṁ iva lakṣyante vīpūṣā vanarājayaṁ/ bāspaśanāṁchannasaliṁ rutajīvyāṣaṇaṁ, himārdravālaṁ api prāyeṇa rasavaj jalanty cakre ’bhṛṣekaṁ kākutṣhaṁ saṇījaṁ saha sitāyaṁ, tarpaṁyāvraṁ saḷīlaṁ te piṭṭha daivatāṁ ca, stuvanti smoditāṁ śuryaṁ devatāṁ ca samāhitāṁ/ kṛṭābhisekāṁ sa rājāya ṛmālaṁ; sitādvitiyaṁ saha lakṣmaṇaṁ, kṛṭābhisekas tv āgarājaputryāṁ; rudraḥ sanandir bhagavaṁ ivesaṁ/

As Sharaṇa ṛtu was closing and Hemanta got initiated [Sharad ṛtu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharanava Ratri and Depaavali are celebrated. Hemanta ṛtu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holī are observed], one fine morning, Rama Sita Lakṣmaṇas 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, rabī 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 yatras helal 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 ṛtu 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 ṛtu’s splendour gets chandra absorbed into Surya Deva as the exhaling breath would not cover up on a mirror with patches!

[Vishleshana on ṛtu:

The following chart provides the details: ṛtu/ Season- Lunar Month -Months - Weather

<table>
<thead>
<tr>
<th>Season</th>
<th>Moon</th>
<th>Weather</th>
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<tbody>
<tr>
<td>Vasanta</td>
<td>Spring</td>
<td>Chaitra - Vaishakha</td>
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<tr>
<td>Greeshma</td>
<td>Summer</td>
<td>Jyeshta - Ashadha</td>
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<tr>
<td>Varsha</td>
<td>Monsoon</td>
<td>Shravana-Bhadrapada</td>
</tr>
<tr>
<td>Sharat</td>
<td>Autumn</td>
<td>Ashviju-Jartika</td>
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Stanza 15 onward: prakṛtyā śītalasparśo himaviddhaś ca sāmpratam, pravāti paścimo vāyuḥ kāle 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. bāṣpasaṁchannasalilā rutavijñeya sāraśāh, himārdravālukais tīraḥ sarito bhānti sāmpratam/ tuṣārapatanāc caiva mṛdutvād bhāskarasya ca, saityād agārastham api prāyaṇa 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 'bhisekaṁ kākutsthāḥ sānújaḥ saha sītāyā tarpaśvįtāḥ salilais te pitīn daivalāṇī ca, stuvanti smoditamā sūryaṁ devatāḥ ca sa maṁhiitāḥ/ kṛt̥ābhisekaḥ sa rāraḥ rāmaḥ; sītādvitīyaḥ saha lakṣmaṇena, kṛt̥ābhisekas tv agarājaputryā; rudraḥ sanandir bhagavān ivēśaḥ/ Bhagavan Shri Rama along with Devi Sita and Lakshmana then performed bathing 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 batheings 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 suya Yagna and bestowing the Vayu Loka prapti). Brahma Purana explains further: Amritam Jahnavi toyam swarnamuchyate, Amritam gobhavam chaayamamritam Soma yevacha, Gangaayaa vaarinaajyena hiranyena tathaiva cha, Sarvebhysyaadhikam divyamaritam Gautami 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 niyatahanah, Maha punyamaapanoti 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 some of the Sankalpa Jala to donate the
proverbial Three Feet to Yamana Deva fell on Shiva’s jatajuta, 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 jatajuta be 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 at least 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 jatajuta, he first took her to wash Bhagavan’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 Namasivaaya 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 Triamabaka Kshetra was the gift of Varaahaavatara 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 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 Brahmaana daanaas. It is stated that till date the Tirtha continued to be famed for Yagnas and Annadaanas and those who performed sacred bathtings 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 Tirthaa 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. Braham affirmed that Pancha Tirtha was the Point of Confluence of his own progeney viz. Savitri, Gayatri, Shraddhaa, Medhaa and Saraswati and these were all connected to Bhagavati Gangaa; snanaas 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 Rakshasas, Apsaras, who were all the Great Devotees of the Almighty despite their erstwhile past or because of it. Such Tirthas included Kshudhha Tirtha, Ahalya Tirtha, Ashva Tirtha, Bhanu Tirtha, Aruna-Varuna sangama, Garuda Tirtha, Govardhana Tirtha, IndraTirtha, Rumna Vimochana Tirtha, Chakra / Dadhichi Muni Tirtha, Pancha Tirtha, Pururava Tirtha, Naga Tirtha, Maatra Tirtha, Avighna Tirtha, Sesa 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

Kṛtābhiseko rāmas tu sītā saumitrir eva ca tasmād godāvarītīrṛā tato jagmuḥ svam āśramam/ āśramam tam upāgamyā rāghavaḥ sahalakṣmanāḥ, kṛtvā paurvāhnikam karma parṇāśālām upāgama/ sa rāmaḥ parṇāśālāyām āsīnaḥ sabhātrā cakāra vividhāḥ kathāḥ/ tadāsīnasya rāmasya kathāsamsaktacetasaḥ, taṁ deśam rākṣasi kā cīd ājagāma yadrechayā/ sā tu śūrpaṇakhā nāma daśagrīvasya rākṣasaḥ, bhaginī rāmam āsādya dadarśa tridaśopamam/ sinhorasam bhāhālahapadmapatranibhekaṇāṃ, sakumāraṁ mahāsattvaṁ pārthivayaṁnāṁnīvī rtam indīvarasyāmaṁ kandarpasadarṣaprabham, babhuvendropamaṁ dyṛtvā rākṣasi kāmamohitā/ sumukhaṁ surmukhiṁ rāmaṁ vṛttamadhyaṁ mahodari, visālākaṁ virūpākṣī sukeśaṁ tāmramūrdhajā/ priyarūpaṁ virūpā sā susvaraṁ bhairavasvanā, taruṇaṁ dāruṇā vṛddhā
As Rama Sita Lakshmanas returned from Godavari snaanaas to the Rama Kurteera and performed Puja and homa pragiyas and bhojana, neighbouring Muni Varasas 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. tadāśīnaa rāmasa rāmasa kathāsamsaktacetasaḥ, tām ādī ādī dāsa gandhārīvasaḥ, bhagirī bhagirī amī amī dāsarā tridaśopamam/ As Rama was likewise enjoying the pre evenings with Sita Lakshmanas and the Munis, one day arrived a Rakshasi and introduced herself as Shri Rama was seated like a Deva with brightness and readily alluring personality. His face was full of radiance and broad like a lily skin, was looking like a Manmatha the Kama Deva, is of excellence with tall and sturdy features, his gait was of an elephant pace, and above all his headdress was with a ‘jataa mandala’. His face was of excellence, served by dharmcarmā, dharmakāṅkṣī ca vannāyam iha āgataḥ; bhagirī bhagirī amī amī dāsarā tridaśopamam/ As Rama was likewise enjoying the pre evenings with Sita Lakshmanas and the Munis, one day arrived a Rakshasi and introduced herself as Shri Rama was seated like a Deva with brightness and readily alluring personality. His face was full of radiance and broad like a lily skin, was looking like a Manmatha the Kama Deva, is of excellence with tall and sturdy features, his gait was of an elephant pace, and above all his headdress was with a ‘jataa mandala’. His face was of excellence, served by dharmcarmā, dharmakāṅkṣī ca vannāyam iha āgataḥ; bhagirī bhagirī amī amī dāsarā tridaśopamam/ As Rama was likewise enjoying the pre evenings with Sita Lakshmanas and the Munis, one day arrived a Rakshasi and introduced herself as Shri Rama was seated like a Deva with brightness and readily alluring personality. His face was full of radiance and broad like a lily skin, was looking like a Manmatha the Kama Deva, is of excellence with tall and sturdy features, his gait was of an elephant pace, and above all his headdress was with a ‘jataa mandala’. His face was of excellence, served by dharmcarmā, dharmakāṅkṣī ca vannāyam iha āgataḥ; bhagirī bhagirī amī amī dāsarā tridaśopamam/ As Rama was likewise enjoying the pre evenings with Sita Lakshmanas and the Munis, one day arrived a Rakshasi and introduced herself as Shri Rama was seated like a Deva with brightness and readily alluring personality. His face was full of radiance and broad like a lily skin, was looking like a Manmatha the Kama Deva, is of excellence with tall and sturdy features, his gait was of an elephant pace, and above all his headdress was with a ‘jataa mandala’. His face was of excellence, served by dharmcarmā, dharmakāṅkṣī ca vannāyam iha āgataḥ; bhagirī bhagirī amī amī dāsarā tridaśopamam/ As Rama was likewise enjoying the pre evenings with Sita Lakshmanas and the Munis, one day arrived a Rakshasi and introduced herself as Shri Rama was seated like a Deva with brightness and readily alluring personality. His face was full of radiance and broad like a lily skin, was looking like a Manmatha the Kama Deva, is of excellence with tall and sturdy features, his gait was of an elephant pace, and above all his headdress was with a ‘jataa mandala’. His face was of excellence, served by dharmcarmā, dharmakāṅkṣī ca vannāyam iha āgataḥ; bhagirī bhagirī amī amī dāsarā tridaśopamam/ As Rama was likewise enjoying the pre evenings with Sita Lakshmanas and the Munis, one day arrived a Rakshasi and introduced herself as Shri Rama was seated like a Deva with brightness and readily alluring personality. His face was full of radiance and broad like a lily skin, was looking like a Manmatha the Kama Deva, is of excellence with tall and sturdy features, his gait was of an elephant pace, and above all his headdress was with a ‘jataa mandala’. His face was of excellence, served by dharmcarmā, dharmakāṅkṣī ca vannāyam iha āgataḥ; bhagirī bhagirī amī amī dāsarā tridaśopamam/ As Rama was likewise enjoying the pre evenings with Sita Lakshmanas and the Munis, one day arrived a Rakshasi and introduced herself as Shri Rama was seated like a Deva with brightness and readily alluring personality. His face was full of radiance and broad like a lily skin, was looking like a Manmatha the Kama Deva, is of excellence with tall and sturdy features, his gait was of an elephant pace, and above all his headdress was with a ‘jataa mandala'.
Rama told Shurpanakha with poise: ‘Respected Devi! I am already married and this is my dear life partner and would have been difficult for you to bear mutually between both of you. My brother Lakshmana 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! Lakshmana 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 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: krūraṁ anāryaṁ saumitre parihasah katham cana, na kāryāḥ paśya vai dehɪṁ athaṁ cit saumya jīvatīṁ/ imāṁ virūpāṁ asatīṁ karālāṁ nirṇatodarīṁ, bhāryāṁ vṛddhaṁ parityajya tvāṁ evaiṣa bhajisyatī ko hi rūpam idaṁ śreṣṭhaṁ saṁtyajya javarvarṇini, māṇuṣeṣu varārohe kuryād bhāvān vicakaṇṇaṁ/ iti sā lakṣmaṇaṁ eva kārītām kārālāṁ nirṇatodarīṁ, manyate tad vacaḥ satyaṁ parihasāvivaṁ jīvasāṁ/ sā ṛāmaṁ parihaṁsālaṁ upaviṣṭaṁ paramāntapaṁ, śīlayā saha durdharṣam abravīt kāmamohitā/ manyatavyā bhāryāṁ tāṁ māṁ bahu manyaṁ/ adyaṁm bhākṣayāviṣyāṁ paśyatas tava mānusīṁ/ tvāyā saha cariṣyāmi niḥsaptāṁ yathāsukha/ ity uktvā mr̥ gaśāvākṣīṁ alātasadr̥ śekṣaṇā/ yathāgataṁ pradudrāva ghorā śūrpaṇakhā samr̥ ṣyāṁ cātmani śoṇitokṣitā; śaśaṁsa sarvaṁ bhaginī kharasya sā/ laṁ hāṁ āryeṇa paravān bhrātrā kamalavarṇinī/ yathāsukha vṛddhāṁ bhāryāḥ bhava yāvīyasī/ etāṁ virūpāṁ asaṁkārāṁ karālāṁ nirṇatodarīṁ, bhāryāṁ vṛddhāṁ parityajya tvāṁ evaiṣa bhajisyatī ko hi rūpam idaṁ śreṣṭhaṁ saṁtyajya javarvarṇini, māṇuṣeṣu varārohe kuryād bhāvān vicakaṇṇaṁ/ iti sā lakṣmaṇaṁ eva kārītām kārālāṁ nirṇatodarīṁ, manyate tad vacaḥ satyaṁ parihasāvivaṁ jīvasāṁ/ sā ṛāmaṁ parihaṁsālaṁ upaviṣṭaṁ paramāntapaṁ, śīlayā saha durdharṣam abravīt kāmamohitā/ manyatavyā bhāryāṁ tāṁ māṁ bahu manyaṁ/ adyaṁm bhākṣayāviṣyāṁ paśyatas tava mānusīṁ/ tvāyā saha cariṣyāmi niḥsaptāṁ yathāsukha/ ity uktvā mr̥ gaśāvākṣīṁ alātasadr̥ śekṣaṇā/ yathāgataṁ pradudrāva ghorā śūrpaṇakhā samr̥ ṣyāṁ cātmani śoṇitokṣitā; śaśaṁsa sarvaṁ bhaginī kharasya sā/
Sumitra

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 straightned 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

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 or 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 that woman was the root cause of this misery of mine.
Raghunaatha got angered and released only one arrow which automatically got multiplied into fourteen all the fourteen shulas in one single strike like Indra had used his vajrāyudha. so saying all the fourteen some attacked Rama in one go. But Rama lifted his golden dh

terminations, but save your own head soon! We are as many as fourteen and you are a dreamy singleton', shouted: ' arre, you got our chief

heard about this cautionary advice, they got intensely incensed with red eyes and lifted their 'shulas' and would all be killed otherwise soon if you are willing as a final chance.
carrying dhanush ba

brahmacharya. Why do you want harass us. Look, we seek to look after the interest of Rishis and are sons of King Dasharatha named Rama and

Sarga Twenty

Shri Rama devastates fourteen followers of Khara

Then Shurpanakha again arrived at Ramachandra ashram again along with fourteen rakshasa deputies were despatched by Khara.
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

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 despathed 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 bee
n cut off my ears and nose, you provided me solace; then you despatched fourteen trusted yoddhhas when my spirit of
vengeence was somewhat assuaged. But alas! look at the tragic result!

Sa punaḥ patitāṁ dṛṣṭvā krodhāc chūrpaṇakhāṁ kharāḥ uvāca vyaktatā vācā tāṁ anarthāṁ āgatām/ mayā tv idāṁīṁ śūrās te rākṣasās rudhirāśanāṁ, tvatpriyārthaṁ salakṣmaṇam/ te tu rāmeṇa sāmasrāṁ śūlapaṭṭiśapāṇayaṁ, samare niḥātaḥ sarve sāmakār marmabhedibhiḥ/ tāṁ bhūmau patitāṁ
dṛṣṭvā kṣaṇenaiva mahābalaṁ, rāmasya ca mahat karma mahāṁs trāṣo ’bhavan mama/ sāsmi bhītā
samudvignā vaśiṣṭnā ca niśācara,śaraṇaṁ tvāṁ punah prāptā sarvato bhuyāsarvini/ viṣādanakrādhyūṣite
paritrāsormimālini, kiṁ māṁ na trāyase magnāṁ vipule śokasāgare/ ete ca niḥātaḥ bhūmau rāmeṇa niśitaṁ
śarāṁ, ye ca me padavāṁ prāptā rākṣasāṁ pīśitaṁśanāṁ/ mayi te yady anukroṣo yadi rākṣaśu teṣu
ca, rāmeṇa yadi śaktis te tejo vāsti niśācara, dāṇḍakāraṇanilayam jahi rākṣasakaṇṭakam/ yadi rāmaṁ
māmāmitram adyam tvāṁ na vadhīṣyasti, tava caivaṅgrataḥ prāṇāṁs tyaksyāṁ nirapatrapaṁ/ buddhyāham
anupāṣyāṁ na tvāṁ rāmasya samayuge, sthātuṁ pratimukhe śaktaṁ saṃkarṣapāṁ sahāraṁ/ śūraṁ na
śūras tvāṁ mithyāropitavyakramah, māṇuṣāya yan na śaknosī hantuṁ tu rāmaṇakrāṇaṁ/ apayāhi
janasthānāt tvarītaḥ sahābaṁdahavaḥ, niḥsattvasyālpaṁvārasya vāsas te kīḍāsas tv iha rāmeṇa rāmaṁ
ca niśācara,śaraṇaṁ tvāṁ punah prāptā sarvato bhuyāsarvini/ viṣādanakrādhyūṣite paritrāsormimālini,
kiṁ māṁ na trāyase magnāṁ 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 anukroṣo yadi rākṣaśu teṣu ca, rāmeṇa yadi śaktis te tejo vāsti niśācara, dāṇḍaka-
rānyam nilayam jahi rākṣasakaṇṭakam/ yadi rāmaṁ māmāmitram adyam tvāṁ na vadhīṣyasti, tava
cāivaṅgrataḥ prāṇāṁs tyaksyāṁ nirapatrapaṁ/ Rakshasa Raja! If only you a 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 dearmost 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
Khara Dushana Rakshasaas along with fourteen thousand sena attack Panchavati of Rama

Evam adhārṣitaḥ sūraḥ sūrapaṇakhyā kharas tadā, uvāca rakṣasāṁ madhye kharah kharataraṁ vacaḥ/ tavāpaṁnaprabhavaḥ krodho 'yam atulo mama, na sakyate dhārayitum lavanāmbara ivotitham/ na rāmaṁ ganaye vīrōṣan manusyaṁ kṣiṇājīvitam, atmā duṣcaritaḥ prānāṁ hato yo 'dyā vimokṣyatī/ bāṣpaḥ sanhiriyatāṁ esa sanbhramaś ca vimucyatāṁ, ahāṁ rāmaḥ saha bhrātrā navāṁ yamasaśadanam/ paraśvadhahatasyādaṁ mandrapraṇāsya bhūtale, rāmasya rudhiraṁ raktam uṣṣāṁ pāsyasi rākṣasī/ sā praḥṛṣṭā vacaḥ śrutvā kharasya vadaṇāc cyutam praśaṇāśaṁsa punar maurykyād bhṛtaraṁ rakṣasāṁ varam/ tavā paraṇāsitaḥ pūrvaṁ punar eva praśaṇaitaḥ, abhravī đūṣanāṁ nāma kharah senāpaṁiṁ tadā/ caturdaśa sahasrāṁi mama cittāmhvaṁtinaṁ, rakṣasāṁ bhāmavegāṁnāṁ samareśv anivartinaṁ/ nilajīṁita varṇāṁnāṁ krūrakarmaṇāṁ, lokasindhavāhṛāṁnāṁ balināṁ upgratijēsāṁ/ teśāṁ sārdūla darpānāṁ mahāśyaṁnāṁ mahaujasāṁ, sarvodyogam udhrānāṁ rakṣasāṁ samyō kāravya/ upasthāpaya me kṣirapī mahoṁt samyō dhanāṁṣi ca, śarāṁi ca citrāṁ khaḍgāṁ ca śaktiṁ ca vividhāṁ śītaṁ/ agre niriyūtiṁ icchāṁ paulastyaṁnāṁ mahāṁtmanaṁ, vadhāṁraṁ punar duryāsāya rāmasya ranakōvidhaṁ/ itī tasya bhravāyaṁ sūryaṁvarnaṁ mahāraṁthāṁ, sadaśvāṁ śabalaṁ yuktaṁ ācacakṣe 'tha đūṣanāḥ/ taṁ meru śikharakārāṁ taptakāñcaṁbhūṣāṇaṁ, hemacakram asanibhādhāṁ vaiduṁyamaya kūbarmat/ māntaśya puspair druṁaṁ śailaṁ candrasiryaṁ ca kāṇcanaṁ, māṅgalyaiś paksāṁsahăiś ca tārāṁhi ca/ samāvṛtaṁ dhvaṇiṣṭriṁśasaṁpannaṁ kīṁkīṁkāvibhūṣītaṁ, sadaśvayuktam so 'maṛṣād āruroha/ rathāṁ kharah/ niśāṁya tāṁ rathagataṁ rākṣaṁ bhāmaviṁkraṁ, tathūṁ saṁparivāryaināṁ đūṣanāṁ ca mahābālaṁ/ kharas tu tāṁ mahēśvaṁsān ghoracarmāyahdhaṁdhaṁvajān, niriyātebhravī đṛṣṭā rathasthaḥ/ sarvarākṣasānāṁ tataṁ tad rākṣasāṁ samayām ghoracarmāyaḥdhaṁdhaṁvajām, nirjāgaama janasthaṁanā/ mahānādaṁ mahājāvaṁ, mudgaraiḥ paṭṭiśaiḥ śūlaiś sutīkṣṇaiś ca parasvaṁdaḥ, khadgaś ca cakraś ca/ hastasṭhāṁ bhṛjāmāṁsa ca tomaraṁ/saktibhiṁ patiḥghar ghorair atimātraṁ ca kāmrūkaṁ, gadāsimusalaṁ vajrair āharaṁ ghrāṁ bhīmārdaśaṁahī ca rākṣasāṁnāṁ sughoṁnāṁ sahasrāṁ caturdāṣa, niriyātāṁ janasthaṁāṁ kharataraṁnuvartinaṁ/ tāṁ saḥ abhīdhravato đṛṣṭā rākṣasāṁ bhāmaṁ kīrāyaṁ/ kharasyā pṛthaṁ kīṁ cij jagāṁ tadanantaram/tataṁ tāṁ śabalaṁ āṣvāṁ taptakā𝚗cabanbhūṣītaṁ, kharasya matam aṁyāya saṁcataṁ/vaṣṭaḥ śīrhaṁ kharasya ripaghaṁṁaṁ, āṁbenaṁpūryāṁ aśa daśā ca pratiṣṭaṁ tathā/ pravṛddahmanam vas tu kharah kharasvaṁ/ ripor vadhārthāṁ tvarito yathāntaṁ, acūcudat saṁraṁ unnanāṁ punar; mahābalo megha ivāsmavārṣavaṁ/ Khara as intensely provoked by Shurpakakha addressed her angrily and stated: 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 rakshasi! 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, forceful, 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, vithitra-vichitra khaḍgaas, and various other astra-shastras.Rama veera Senaami!let pulastya vamshi rakshasa pramukhas be readied ahead of my chariot. As
Khara commanded senapati Dhushana, the latter selected ‘Madhyaaahna 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 tanmahatansinam rakshcharmaayudha dhvajam, niyaratetaya braveet prakshyā 

Dushanah sarva raakshhasan/ Khara addressed Dhushana having noticed the chariot, kavacha, astra shastra and dvhaja, 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-pattishu-khagda-chakra-tomara sparkled! Shakti, parigha, hanush, 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, Dhushana gave the sign for the totality of soldiers to run ahead for sharpening the violent agression! 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’

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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 mansa 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 amosphere 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 tīkṣṇāḥ pātaye yam nabhastalāt, mṛtyum maraṇadharmeṇa saṁkruddho yojayāmy aham rāgahavam taṁ balotsiktaṁ bhṛtaraṁ cāpi lakṣmaṇam, ahavat śayakais tīkṣṇā ropāvartitum utsahe/ sakāmā bhaginī me ’stu pīṭvā tu rudhirāṁ tayoh, yannmattāṁ 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 gobrāhmaṇe bhito ’stu lokānāṁ ye ca sammatāḥ/ jayatāṁ rāghavo yuddhe paulastyāṇ rajanīcarān, cakrā hasta yathā yuddhe sarvāṁ asurapunyagāvān/ May there be all round auspiciousness to cows and brahmanas and maharmas. May Rama be bled 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 yoddhhas in the fore front viz. Shyenagami-Prithugreeva-Yagjina shatru-Vihangama-Durjaya-Karaveeraaksha-Parusha-Kaalakaarmuka-Hemamaali-Mahamaali-Sarpaasya-and Rudhitaashana. Four of the maha rakshasas viz. Maha Kapaala, Maha Shyenagaami, Maha Parusha, and Maha Trishira were led my Senapati Dushana. sā bhūmavegā samarābhikāmā; sudārūṇā rākṣasavīra senā, tau rājaputrau sahasābhypetā; mālāgraṇāṁ i va candrasārīyau/ The rakshasa veeras 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; a person who 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.

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 unshail 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 sound the dhanush and sounded the dhanush as a sure sign of being ready as the ‘ashra dishas’ got reverberated. tato devaḥ sagandharvāḥ siddhāḥ ca saha cāraṇaiḥ, icchā paramasamtrastā guhayakāṣ ca pararparam/ As Rama was ready in this manner to witness his battle single handed, Deva-Gandharva-Siddha and Chaaranaas 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- Vidyadharaadas 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 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 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 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 their respective vimanaas to watch the proceedings anxiously.

Sarga Twenty Five

Rakshasas attack Sri Rama, deva gandharva rishi apprehensive, but the invincible Shri Rama devastates thousands singlehandedly.

Avaṣṭabhdhanuṇiṁ rāmaṁ kruddhāṁ ca ripughātinam, daḍarśāṣramam āgamya kharah saha purahsaraṁ/ taṁ dṛṣṭvā saṇuṇam cāpam udyamyaka kharaniḥsvam, rāmasyābhimukham sūtaṁ codyatāṁ ity acodayat/ sa kharasājñeyāṁ sūtas turagāṁ samacodayat, yatra rāmo mahābhūhur eko dhunvan dhanuh sṛṣṭiṁ/ taṁ tu nispatitam dṛṣṭvā sarve te rajanīcarāṁ, nardamāṁ mahānāṁ sācīvāṁ paryavārayan/ sa teṣāṁ yātudhānāṁ madhye rato gataḥ kharah, bhūvāva madhye tārāṇāṁ lohitāṅga ivoditaṁ/ tutaṁ bhīmadhanvāṁ ca rāmaṁ kruddhāṁ sarve niśācarāṁ, rāmaṁ nāṇavidhaiḥ sastraṁ abhyavarṣantam durjayaṁ/ madugaraṁ āysaiḥ sūtāṁ prāśaiḥ khaḍgaiḥ parāśvadhāḥ, rākṣasāṁ samare rāmaṁ niṣaghnāṁ roṣatapatāṁ/ te bhīmadhanvāṇaiḥ sa kharasājñeyāṁ saha cāraṇaiḥ, ūcuḥ

Rakshasas attack Sri Rama, deva gandharva rishi apprehensive, but the invincible Shri Rama devastates thousands singlehandedly.

As Rama was ready in this manner to witness his battle single handed, Deva-Gandharva-Siddha and Chaaranaas 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- Vidyadharaadas 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 kruddhāya rūpaṁ tu rāmasya dadṛṣe taḍādakṣaṣayeva kratum hantum udvatasya pinākīnāṁ/ Then Devataas were excited as Shri Rama was like pinakadhari Maha Deva who was in burning rage to demolish Daksha Yajna!
Khara rakshasa instructed his charioteer to keep the chariot right before Shri Rama and made ‘simha nada’ 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 continuous 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 rakshaasaas 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’s dhvajas, kavachas, 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 samaashhaasya cha Dushanah, abyadhaavat su samkruddhah kruddha ivaantakah/ Encouraged by the support of Dushana, the neighbouring rakshasaas sought to surround Rama and rained shulas-mudgaras-and paashaas. Maha Bali Rama made a bhirava naada and utilised ‘gandharvaastra’ by utilising which then directions were enveloped into darkness and the rakshaasaas were able to see only Shri Rama only all around him while busy releasing arrows incessantly. Nihataah pattitaah ksheenaaschinnaa bhinnaa vidaartaah, tatra tatrāsa drishyante rakshaasaaste sahasraashah/ 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 unable 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, dhvajas, pieces of shulas, arrow bits, broken swords and shulasaas 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 drumāṇāṁ śilānāṁ ca varṣaṁ prāṇaharaṁ mahat, pratijagrāha dharmātmā rāghavas tīkṣṇaśayakaṁ/ pratigṛhya ca tad varam niṃlita ivarsābhah, rāmaḥ krodham param bheje vadhārthaṁ sarvarākṣasāṁ/ tataḥ krodhasamāviṣṭaṁ pradīpta iva tejasā, śarair abhyakirat saivyāṁ sarvataḥ sahadūṣaṇam/ tataḥ senāpateḥ krūddho duṣaṇaḥ sātrudūṣaṇaḥ, jagrāha girīśṛṅgābhāṁ parighāṁ romaharṣaṇam/ veṣṭitaṁ kāñcanaṁ paṭṭair devasainyābhikarnandam, āyasaṁ śāṅkubhiḥ tīkṣṇaiḥ kīrṇaṁ paravasokṣitāṁ/ vajrāśani samarpāṁ paragopuradāraṇam, taṁ mahoragasankāśaṁ pragrhyā parighaṁ raṁe, duṣaṇaṁ bhyaapatad rāmāṁ krūrakāṁ niṣācaraṁ/ tasyābhūhitamānyaśa duṣaṇasya sa rāghavah, dvābhyyāṁ śarābhyyāṁ cicecheda sahasthābharaṇau bhujau/ bhrasṭas tasya mahākāyaḥ papāta raṇamūrdhani, parighaṁ chinnaṁastasaṁ śakradhvaja ivagrathāṁ/ sa karābhyyāṁ viṅkṛṇābhyyāṁ papāta bhūvi duṣaṇaṁ, viśāpaḥ śirāḥ viśāpāḥ manasvīva mahāgajaṁ/ drṣṭvā taṁ patiṭaṁ bhūmau duṣaṇaṁ nihataṁ raṁe/ sādhu sādhu iti kākutshahaṁ sarvabhūtāṁ apūjayan/ etammin antare kruddhāṁ trayāh senāgrāvyaṁ/ saṁhatyābhyadraṁ rāmāṁ mṛtyupāśavapāśītaṁ, mahākāpaḷaḥ śhūlākṣaḥ pramāṁti ca mahābalaḥ/ mahākāpālo vipulāṁ śīlām uḍayaṁ rākṣasah, śhūlākṣaḥ paṭitāṁ gṛhya pramāṁti ca paraśvadham/ drṣṭvāiva vaḍataṁ tāṁs tu rāghavah sāyakāṁ śītaṁ, tīkṣṇaṁ gṛhraya pratijagrāhaṁ saṁprāptāṁ
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 remanian sena too. Then he was insensed up with anger and resolve and attacked the Senapati Dushana with ‘kshura naayaka’ asta, 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 to pull out his skull with the aid of such arrows the rakshasaas are destroyed along with their respective kavachas or shields. But o seeing the quick manner that the senapati fell down, thr mahanagaami thr Sthulaksha got incensed up and assaulted Shri Rama. Rakshasa Mahakapala lifted his shula, Shtulaksha his pattisha and Pramadhi his parashva. 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, Shtulaaksha his pattisha and Pramadhi his parashvagham. mahākapālasya śīrāc ciccheda rāghunāṅganah, asamkhyaeyais tu bānaughhai pramamātha pramāthinam/ sthūlākṣasyākṣiṇī ōkṣṇaiḥ pārayām āsa sāyaih, sa papāta hato bhūmau viṭapīva mahādraumah/ Shri Ramachandra severed Mahakapala’s head and ‘kapaala’ too. Pramathī proved tough and Rama had to use several arrows to pull out his skull while Shtulaakshī’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. Dushanāni mihitam shrutvaas tasya chaiva adaagaan, vyaidideshesha Kharar kruddhhah senaadhyakshan mahabalaan, ayam vinihatah sankhyē Dushanah sapadaanugah/Mahatyaas senaya saardhah yuddhvaas Ramam kumaanusham, shstraai naaamaa vidhaakaharahirhanadhaam sarva rakhsaaasah/ Khara maha raakshasa was livid fuming that Senapati was killed and addressed the remaining rakshasa prampuhas: Veera Rakshasaas! Most accidentally our Senapati was killed my a mere human being Rama! Destroy 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, Vihangama, Durjaya, Karaveeraksha, Parus, Kaalakaaarmuka, Hemamaali, Mahamaali, Sarpasya and Rudhiraashana; these select maha rakshasa veeras. rakṣasāṁ tu śataṁ rāmaḥ śatenaikena karṇinā, sahasraṁ ca sahasreṇa jaghāna raṇamūrdhani/ tair bhinnavarmaḥbrahaṇāṁ chinnabhīna - śarāsanāṁ nipetuḥ śoṇitādīgadhā dharyāyāṁ rajanicaraḥ/In that battle with the rakshasa champions, Rama utilised the ‘Karni’ named banaasra which is capable of assuming hudred 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-aabhshanaas 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. caturduṣa sahasraṁ rakṣasāṁ bhīmakaranāṁ, hatāyā ekena rāmeṇa māneṣeṇa padātinā/ tasya sainyasya sarvasya kharah śeṣo mahārathah, rakṣasas triśirāś caiva rāmaḥ ca ripusūdanaḥ/ Thus Manava rupadhari Shri Rama being single and singular had appeared 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

Khaṛaṁ tu rāmābhīmukhaṁ prayāntaṁ vāhīnīpaṭhī, rākṣasas triśirāṁ nāma saṁnīpiṭayedam abravi/t/ māṁ niyojava vikṛantaṁ saṁnīvartaṁvā sāhāsāṁ, paśya rāmaṁ mahāhūṁ saṁyuge vinipātanīm/ pratijānāṁi te satyam āyudhaṁ cāhaṁ ālabhe, yathā rāmaṁ vadhisyaṁi vadhiṁraṁ sarvarakṣasāṁ/ ahaṁ vāsyā rāne mṛtyur eṣa vā samāre mama, vinivarta ṛanotsāhaṁ mūhūrtam prāśniko bhava/ prahr̥ṣṭo vā hāte rāme janasthaṁam prayāṣyaṁ, mayi vā nihate rāmaṁ saṁyugayopāṣyaśi/kharaṁ triśirāsā tena mṛtyulobhāt prasāditāṁ, gaccha yudhyety anujñāto rāghavābhīmukho yaya/ triśirāś ca ratheinavia vājīyuktena bhāsvataṁ, abhyadravad raṇe rāmaṁ triśṛṅga iva parvaṭaḥ/ sāraṁścā saradhaṁ samāṁ bhūṁ sa mahāmegha ivotsṛjan,

Out of bravdo and egotism, when the fate of the erstwhile senapati Dushana was killed by Shri Rama, maha rakshas Shri Rama 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 triśirasi rāmā, bahūṭvātīva balinoṁ sinhakaunjarayaṁ ivā/tatas triśirisaṁ bāṇār lalāte tāditāṁ tribhīṁ, amarṣī kupito rāmaṁ saṁrabdhāṁ idam abravi/t/ aho vikramaṅśu saṁshasayedṛśaṁ balam, puspaiṁ īva saraiṁ yasya lalāte ‘smi pariṁśaṭāt, mamāpi pratiṅkhyāśva śaṁrāṇī cāpagunoṣṭuṁ/ evam uktvā tu saṁrabdhaṁ śaṁ aśīvīṣopamāṁ,

Sarga Twenty Eight

Fierce battle between Shri Rama and Khara Rakshasa by the usage of their expertise in dhanur vidya
Khara was rather perplexed at the way the best part of the army of rakshasas 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 dashaas’ resulting in total darkness. sa sāyakair durvisahaḥ sasphulingair ivāgniḥbihiḥ, nabhaṣ cakārāvivaramā parjanya iva vṛṣṭhibhiḥ tad babhūva śitātārāṅkharasyāḥ anākāśam sarvajāṭaḥ sāyakair visarjitaiḥ, paryākāśam anākāśaṁ sarvataḥ śarasaṁkulam//

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Exchange of heated arguments between Rama and Khara Rakshasa whose mace attack defended by Rama

Kharam tu viratham ramo gadapännim avasthitam, mrupavram mahatejaa parusaam vakyam abraviit gajavartathasanibadhbe bale mahati tishhataa, krtaam sudarunaam karma sarvalokajugupisitanudvejanino bhutaan niiranisaa papaakarmakrt, trayaanam api lokanaam isvaa 'pi na tishhati/karma lokaviiruddham tu kurvanam shaasadacara, tiksnaam svajhano hanti sarpam dustam ivagatam/ lobhat papani kurvanah kamaad ye na vo budhyate, bhrashta paavyati tasyaantai bramaagni kaaraad iiva/ vasato danadakaraaney tapan dhammacarinah, kiin nu hatva mahabhagaa phalaa prapvyusi rakasanaa/na ciraaan papaakarmanaah krura lokajugupisitaa, aishvarya prapya tishhanti shirnamala iiva drumaa/ avasyaan labhaa kartaa phalaam papaasaa karanaah,ghoraam paryagaate kale drubaam puspaam ivartavam/ nacirait prapyyate loke papanam karmanaa phalam, savishaanam ivaananaam bhuktanann kasanadacaraa/ papaniVacaratnaam ghoraan lokasyaapriyam icchhatam, aham asadito raja pranaan hantuun niicaaraa/adya hi tvam mayaa muktaah saaraah kancanabhushaanaah, vidharya nipatisyanti valikamaa iiva pannagaah/ ye tvayaa danadakaraanye bhakshiita dhammacarinah, taa adya nihataam saanikhye sasanyo 'nugamiisyaa/adya tvaa nihataan banaah paavyata paramaraayaah, nirayasthaam vimanasthaa ye tvayaa hisitaah puraa/ prahara tvam yathakamaam kuru yatnaam kuladhama, adya te pataisyaniyaan siras talaphalaaan yathaav eam utkas tu rameena krudhaam saanraktalocanaah, pratyuvaaca tato ramaan prahasan krodhamurchitaah/ prakrtan raksaasan hatva yuddhe dasarahathamaah, atmanaa katham atmanaam aprayasayaam prasaamsaasi/ vikranta balavanto vaa ye bhavanti narashabhah, kathayanti na te kiin cii tejasaa svena varvitaah/prakrtas tv akrtamano loke ksatriyahpaamsaah, nirathaaknaa vihaaththaa yeaa ramaa kathkhaa/kuulaa vyapadii saarnaare ko 'bhuhdhasi, mrtvyakalee hi samprapte svayam aprastave stavaa/ sarvatha tvam laghuthvaam te kathamena vidarshitaam, suvarnaapatriipena tapeteneva kusanganii na tu maa iha tiishhantam paavyata tvam gadadharam, dharadharam ivakamyaan parvataa dhutubhiis citaaan/ paryयto 'hanaa gadapannya hantuun pranaan ranee tava, trayaanam api lokanaam pasahasta ivantakaah/ kamaam bahv ahppi vaktaavyaan tvayi vaakyamaas taa tvam/ ah padaatam svena gavdhvah hrasaah tato bhavate/ caturdasa saharsrani rakshaasanam hatani te, tvamvinasti karomy adya teesam aasraptamavrajanaam/ ity uktaa paramakruddhas tanm gadam paramangadam, khaaraa cickepa ramaa pradiptraa aasiniam yathaa/ kharabacakramuktaa sa pradiptraa mahaa gadaa, bhavamvasyaan ca ghumams ca krtvagaa tamsamipataa taa apanataam jvalaiitam mrtypaapamaman gadaa,antariksaagatan ramaa cicchaa bahudhaa sarahiitii sa visrraa sarair bhinnaa padapa dharanitale, gadamantrausadhgalair yaaliiva vinippititaa/
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 tasyāntaṁ 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 ‘vivash’ 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 sangasthesoopaajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangatsanjaayate kaamah kaamaat krodhobhijaayate/ krodhaadbhavati sammohah sammahat smriti vibhrhamah, 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 samudbhahah, mahaashano mahaas paapmaa viddyenamika vairimani/ It is assetted 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 ‘dharmaparayaana 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! avāsyāṁ labhate kartā phalaṁ pāpasya karmanah,ghoraṁ paryāgate kāle drumah puspam ivātavam/ nacirāt prāpye loke pāpāṁ kārmanāṁ phalam, saviśāntaṁ ivāmbhāṁ bhuktiṁ kṣanadācara/ pāpam āccharatāṁ ghorāṁ lokasyāpiyam icchātāṁ, ahant aśādīto rājā prāṇaṁ nisācara/ Just as a tree gets flowered and yields fruits as per the season,the persons steeped in sinful acts would most cretainly 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 total 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 persons do not get puffed up with indulgences and keep boasting but keep silent and poised. kulaṁ vyapadiśan vīraḥ samare ko 'bhidhāsyati, mṛtyukāle hi samprāpte svayam aprastave stavam/ sarvathā tu laghutvaṁ te katthanena vidarśitam, suvarṇapratirūpeṇa tapteneva kuśāgniṁ/ Who indeed becomes boastful of ‘kuleenata’ or of familiy 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 continous rains of arrows of high voltage! He threw the mace at Rama. tāṁ āpatantīṁ jvalitāṁ mr̥ tyupāśopamāṁ gadā,antarikṣagatāṁ rāmaś ciccheda bahudhā śaraih/ sā viśīrṇā śarair bhinnā papāta dharanītale, gadāmantraaṁsadhibalair vyālīva vinipātāṁ/ As the mace approached Rama like Mrityu Paasha crossing massive trees and plants, Shri Rama had literally landed 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 tāṁ gadāṁ bāṇai rāghavā dharmavatsalāṁ, smayāmāṁaḥ kharāṁ vākyāṁ saṁhrâbdham idam abravī/V娇态 balasarvasvam darśitaṁ rākṣasadham, śaktihīnataro matto vṛthā tvam upagarjitaṁ/ eṣā bāṇanvirbhīṁ gadā bhūmītalāṁ gata, abhidhānnapragbhāṣya tava pratavyagātīṁ/yat tvayoktam vīnaśṭāṁ idam āṣuṛpaṁmāraṁ, rākṣasānāṁ karomāṁ mithyā tād api tvac/ nicasya kṣuḍraśīlasya mithyāvṛttasya rākṣasāḥ, prāṇāṁ apaharīṣyāṁ garuṭmān amṛṭan yathā adya te bhīnnaṁkāṇṭhasāya phenomenabudbudabhūṣitam, vidārītasya madbāṇair mahī pāṣyati śonitam/ pāṃsūrūṣitasarvāṅgāṁ sarṣanyakabāṇadvāyaḥ, svapṣaye gāṁ saṃmāšīya durlabhāṁ premādāṁ iva/pr japrydhamidhore śayite tvayi rākṣasapāṁsane, haviṃṣyanty asaṁrayāṁ śarāṁ daṇḍākā ime/ janasthāṁ hakashāṁ tava rākṣasamaccharaṁ, nīchāya vicārīṣyati sarvato munayo vane/ adya vīprasārīṣyanty rākṣasyo hatabāndhavāḥ, bāṣpārdravadanādinā bhāyād anyabhāyāvahāḥ adya śokaraśajāṁs tāhaviṃṣyanti niśācāra, anūpāpukalāṁ patnyo yāsāṁ tvam patīr idṛṣaṁ/ nṛṣāṁsaśīla kṣudrāṁ niyamānār bhāmaṇa- kaṇṭaka, tvaṛkṛte śaṅkitaṁ aṅnaṁ muniṁśiḥ pāyaṁ haviṁ/ tam evam abhisāṁhrâbdham bruvaṁnaṁ rāghavāṁ rane, khara nīchbhrayāṁ āśa roṣāt kharatara svarṇaḥ/ drdaṁ khaḷval avalīpto ‘ṣi bhāyēṣv api ca nirbhayaḥ, vācyāvaiṣyanty tato hi tvam mṛtyuvaśya na budhyaso kālapāsaprakīṣpā bhavantī puruṣā hī ye, kāryākāryaṁ na jānanti te nirastaṣaḍindriyāḥ/ evam uktvā tvam rāmaṁ saṁhrudhya bhṛkūṁnaṁ tataḥ, sa dāḍarśa mahāsālām avidāre niśācārāṁ rane praharaṇyaśyāṛthe sarvato hy avalokayan, sa tam upāṭayāṁ āśa saṁḍrīyā daṇsaṇchaddaṁ/ tam samutkṣipya bāhubhyaṁ vinardītvā mahābalaḥ, rāmaṁ uddīṣya cikṣepa hataṁ tvam iti cābraṇi/tam āpataṁ bānaughafti cīttvā rāmaṁ pratāpavāṇ, roṣam āhārayat tvraṁ nihaftuṁ samare kharar jātavesdās tato rāmaṁ roṣāt raktāntalocanaṁ, nīrbimhdā sahaśreṇa bāṇāṁ samare kharar/ tasya bāṇāntarād raktaiṁ bhuḥ susrīva phenilām, gīreṇ prasravāṇyaśeṇa toyadbhrāparisaṁśeṇa/ vihvalaḥ sa kṛto bāṇāṁ kharo rāmeṇa sanśyuge matto rudhiragandhena tam evābhyadravad drutam/ tam āpataṁ saṁhrābdhaṁ kṛṣṭrostu rudhirūpātām, apasparāt pratipādaṁ kiṁ cīt tvaritāvibhikramāṁ/ tataḥ pā vyakṣaṁkṛkāḥ badhyāsam samaṁtvam śaram, kharasya rāmo jagrāṁ brahmadaṇḍam ivāparam/ sa tad dattaṁ maghadavā suraśṛṇaṁ dhīmatā, saṁdaṁhe ca sa dharmātmā mumocca ca kharar prati/ sa viṁuktā mahābhāma nirghātāsasmanyāvahā, rāmeṇa dhanur udhyamaṇaḥ kharāsvarasi cāpatat/ sa pāpaṁ kharo bhūmau dahyaṁānaḥ śārāṇginā, rudreṇaiva vinirdagdhaḥ śvetānāṁ yathā΄dhandhakaḥ/ sa vṛtra iva vaṁśeṇa phenaṁ namucier yathā, balo vendośaṁsoṁtah nipaṁpāta hataḥ kharāḥ/ tato rājārśayāṁ sarve saṁgataṁ paramarṣayāṇaḥ, sabhāja mūḍitaṁ rāmaṁ idaṁ vacanam abruvān/ etadathāṁ mahātejā mahendhrāṁ pākṣaśānaṁ, śarabhaṅgaśramaṁ puṇyam ājagāma,

As Rama’s ‘baana varsha’ necessitated the huge mace fell down and dashed down into fragmented smithereens, he stated: ‘Raakshaadhama! Is this 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 crying but that was not to be! nicasya kṣuḍraśīlasya mithyāvṛttasya rākṣasāḥ, prāṇāṁ apaharīṣyāṁ garuṭmān amṛṭam yathā/ adya te bhīnnaṁkāṇṭhasāya phenomenabudbudabhūṣitam, vidārītasya madbāṇair mahī pāṣyati śonitam/ You neecha-kshudra swabhava-midhyaachaari raakshasa or the lowly- evil minded- ignorantous 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 seperated from your body and in such sordid state, let earth embrace you for ever! Let the ‘raakshasa 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 you 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 babbling 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 tremendous 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 mahatikarma Ramasya viditaatmanah, aho veeryamaho daardhyam 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 ‘nityha anushthaanaas’ 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 Ravanasura to 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 vaakyambraveet/ Janasthaana sthitaa raajan raakshasaa bahavo hataah, Kharascha nihatah sankhye kadamchidahmaagatah/ Evamukto Dashagreeshvah kruddhhah samraktalochanah, akampanamuvaa chedam nidarhanniiva tejasaa/ Kena bhoomam janasthaanam hatam mama paraasunaa, ko hi sarveshu lokeshu gatim naadhigamishyati/ Nahime viprayam kritvaa shakyam Maghavataa sukham, praaptum vashravanonaapi na yamena cha vishnunaa/ Kaalasya chaapyyaham Kaalo daheyamapi paavavakam, mrityum marana dharmena samyojayitumutsahe/ vaatasya tarasaav vegam nihamtumapi chotsahe, daheyamapisamkruddhastejasaditya paavakou/ tatha kruddhham dashagreevam kritaajalira kampanaaah/ puto dasharadhasyaaste simhasimhananoyuvaav, raamo naamamahaaskandho vrittaayata mahaav bhujah/ kurnaam paarthu yashaah shrimaanatulyabala vikramah, hatastena janasthaane kharascha saha dushhanah/akampanavachah shrutvaa raavano raakshasaadhipah, naagenra iva nihshvasya idam vachanalambaveeet/sa sureendrena samyukto raamam sarvaamaraaih saha,upayaato janasthaanam bruhi kacchida kampan/Ravanasya purarvaaryam nishamya tadkampanah, aach chakshes balam tasya vikramcha mahatmanah/ ramo naama maha tejaah shreshthah sarva dhanumataam, divyastra guna sampannah param dharmam gato yudhi/ tasyaanurupo balavaan raktaakshho dudubhisvanah, kaneeyaaam lakshmano bhrataa raakaashashi nibhaananah/ sa ten saha samyuktah
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 veeras 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, tene tena sma pashyanti Ramamevaa - gratah shhitam, ithyam vinaashitam tena janasthaanaam tavvagha! 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 administer 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 sarvatradeveasurasrtrai, apyam tasya vadhopayaastannamkamanaa shrunu/ bharyaa tasyoththamaa loke sitaa naama sumathyamaa,shyaama sama vibhaktaaagee stree ratnam ratna bhushitaa/ In my careful and considered view Ravana prabho, even a combination of Devatas and Rakshaasas together too 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 kanyas, Gandhara kanyas or even Naga kanyas would not be able to compete her personality and charm, let alone manushya stress! Tasyaapahara bharyaam 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 bahyaa 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 experience 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: Brahmshari Vishvamitr s approached by Rama Lakshmanas to explain them vividly as to how and when the Rakshasaas were in the habit of destroying the yajgni karyas of the tapasvees in the ashrama. Then the ashramavacaas 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 ‘nishachaarasaas’. Accordingly Rama Lakshmanas being alert ‘dhanurdharaas’ had been vigilant standing just by the side of the Maharshi. As ‘agni jvalaas’ came up initiated by ‘Upaadhyaaya’ or of the role of Brahma- ‘Purohita’ of the role of Upadrashtha, the flames went up too high as a forewarning indicators of the entry of the rakshasaas. Then Vishvamitra along with the Rtvijas initiated the ‘aahananeeyaagni’ Mantravac ca yathānyāyām yajño ’sau sampravartate, ṛākṣe ca māhān śabḍaḥ prādūr āśīd bhayānakaḥ/ āvārya gaganam megho yathā prāvṛṣi
nirgataḥ, tathā māyāṁ vikurvāṇau rākṣasāv abhyadhāvatāṁ/ māricaś ca subāhuś ca tayor anucarās

tathā, āgamya bhīmasanākāśā rudhiraughān avāṣjarṇ/, 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 Kumasas 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 ‘Manasvatra’ 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 rakshasaas 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 Ravanasura: Lankeshwara! Who was indeed who advised you to surruptitiously 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 il concieved advice is like an
ignorand who his one’s own head like a hard stic
k for no reason or provocation! Shri Rama is a massive
lion among human beigns, and make no mistake as the risk involved is is frightening and invitable!
Loleshwara! As the risk involved is crystal clear I should earnestly make an appeal to you is disastrous
and suicidal! Ravana kept cool ar Mareecha’s advice and returned!

Sarga Thirty Two

Shurpanakha hurt physically with mutilated ears and nose arrives grievously reaches at Ravana Sabha:

_Tataḥ śūrpaṇakhā dr̥ ṣṭvā sahasrāṇi caturdaśa, hatāny ekena rāmeṇa rakṣasāṁ bhīmakarmaṇāṁ/
duṣaṇaṁ ca kharaiṁ caiva hataiṁ triśirasam rañe,dr̥ ṣtvā punar mahānādaṁ nanāda jaladopamaṁ/ să
dr̥ ṣtvā karma rāmasya kṛtam anyaṁ suduṣkaram, jaōmā paramau dvignā laikāṁ rāvanapālātiṁ/ sa
dadarśa vimānāgre rāvanyaṁ dīptatejasaṁ, upopaviṣṭaṁ saicyair marudbhira vāsavaṁ/ aśīnaṁ
sūryarākṣaṁ kāṇcane paramāsane, rukmavedigataṁ prājyam jvalantam iva pāvakam/

Nadhvaidurya samkaasham ptaptakanchana bhushanam, subhujam shukladashanam mahaasyam
parvato panam/ viṣṇucakranipātaṁ ca sātaśo devasaṁyuge, āhātāṅgaṁ saṁastaiṁ ca devaparahanaiṁ
tathā/ akṣobhyāṁ samudrānāṁ kṣobhaṁ kṣiprārāṇaṁ, kṣeptāraṁ parvatāgrāṇaṁ surānāṁ ca
pramardanāṁ/ uucchettāraṁ ca dharmāṇāṁ paradārābhimarśanāṁ, sarvadvajāmvāyaktaṁ
yajñavighnakaraṁ sadā/ purīṁ bhogavatīṁ gatvā parājitya ca vāsukim, taksakasya priyāṁ bhāryāṁ
parājitya jahāra yaḥ/ kailāsaṁ parvataṁ gatvā vijñya naravāhanan, vimānaṁ pūρpa kṣiṁ tasya kāmagnā
tai jahāra yaḥ/ vanaṁ caitinarathīṁ dipyaiṁ nalinīṁ nandanaṁ vanam, vināṣayati yaḥ krodhād
devyāṁi vīryavāṁ/ viṣṇucakranipātaṁ, prājyam jvalantam iva pāvakam/

Thus Mareecha had already had the taste of Rama banaa the hard hitting manner!! So Maricha exclaimed
to Ravanasura: Lankeshwara! Who was indeed who advised you to surruptitiously 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 il concieved advice is like an
ignorand who his one’s own head like a hard stic
k for no reason or provocation! Shri Rama is a massive
lion among human beigns, and make no mistake as the risk involved is is frightening and invitable!
Loleshwara! As the risk involved is crystal clear I should earnestly make an appeal to you is disastrous
and suicidal! Ravana kept cool ar Mareecha’s advice and returned!
As Rama killed fourteen thousand rakshasas besides Dushana-Trishira and Khara, the utterly helpless Shurpanakha finally reached Ravanasura like a storm and cloud burst shrieks of thunder. Ravana was seated on a golden throne on a vedi built with goledn bricks like pushpaka vimana along with his ministers and senadhipati too. *Dvimsad bhujam dashagreevam darshaneeva paricchhitam, vishala vakshasam veeram raaja lakhsana lakshitam/ Nadhvaidurya samkaasham ptaptakanchana bhushanam, subhujam shukladasahanam mahaasyam parvatopamam/ *Bright and even radiant with then heads and twenty strong and mighty hands with chartra-chaamaraas 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 remanant 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 bringing his dear and outstandingly charming with kailāsāṁ parvataṁ gatvā vijitya naravāhanam, vimānaṁ puspakaṁ tasya kāmaṁ vai jahāra yah/ Maha Ravanasura attacked Kubera and subdued him and freely spoil the latter’s proverbial Chaittra 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-reputaion of slowing down or speeding up tamperings of Surya Chandras, which is simply unimaginable.

Sarga Thirty Three

Highly alarmed and frustrated Shurpanakha incites and ignites her brother Ravanasura

Tataḥ śūrpaṇakhā dīnā rāvaṇaṁ lokarāvaṇam, amātyamadhya saṁkruddhā paruṣaṁ vākyam abravīt/ pramattaḥ kāmabhogeṣu svairvṛttro nirvṛkṣaḥ, samupannaṁ bhayaṁ ghoraṁ boddhavyaṁ nāvabudhyaye/ saktam grāmyeṣu bhogeṣu kāmavyṛttam mahīpatim, lubdhitaṁ na bahu manyante śmaśānāṅginaṁ iva praṣāḥ/ svayaṁ kāryāṁ yah kāle nāmutiṣṭhati pārthivah, sa tu vai saha rājyena taiś ca kāryair vinaśyati/ ayuktacāraṁ durdarśam avādhīnaṁ narādhipam, varjayanti narā dūrān nadīpāṅkam
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 pārthivaḥ, sa tu vai saha rājyena taiś ca kāryair vinaśyati/ ayuktacāraṁ durdarśam asvādhīnaṁ narādhipaṁ, 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 'guptachāraas' or only the Guptachaaris 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 svabhāvascha buddhiheenascha rakshasa, jñaatavyam tatra jaanee shē katham Raja bhabishyasi/
Rakshasa 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 bhayaśu na bibheti ca, kṣipraṁ rājyāc cyuto dīnas tṛṇais tulyo bhavisyati/ śuṣkakāṣṭhair bhavet kāryaṁ loṣṭair api ca pāṁsubhī, na tu

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 pārthivaḥ, sa tu vai saha rājyena taiś ca kāryair vinaśyati/ ayuktacāraṁ durdarśam asvādhīnaṁ narādhipaṁ, 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 ‘guptachāraas’ or only the Guptachaaris 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 svabhāvascha buddhiheenascha rakshasa, jñaatavyam tatra jaanee shē 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 Intelligentia, Treasury, and Common Sense, you appear like of an average person. Those who do totally depend on guptachaaris have little vision and foresight. You are surrounded by careless ministers: svajanam ca janasthānam hataṁ yo nāvabudhyaye/ Your own ‘swajanā’ or the closest family members have been uprooted then too you are ignorant! caturdaśa sahasrāni rakṣasāṁ bhīmakarmanāṁ, hatāny ekena rāmeṇa kharasā ca sahadūṣaṇāṁ/ ātmasaṁbhāvitaṁ naram, krodhanaṁ vyaśane sarvabhūtāni nābhidhāvanti pāṁsubhiḥ, na tu

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 earthly mud but certainly not a defeated or dead kingship! 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!

Ravana was inquisitive from Shurpanakha about details of Rama-Sita-Lakshmanas as the latter asks Sita to be abducted and wedded to Sita.

As Shurpanakha provoked Ravanaasura in the full Ravana Sabha in the presence of the Ministers and even the important persons of the kingdom, Ravanasura shouted:

"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 raksas 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 rākṣasendrena rākṣasi krodhamūrчитā, tato rāmaṁ yathānya yam ākhyatūm upacakrame/ ārghhabāhur visālākṣas cīrakṣṇājināṁbarah, kandarpasamarūpaṁ ca rāmo daśarathāṁtāmah/ ‘Rammachandra is the son of the late 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 veerass into fragments. Rama was all alone by his feet and within a few ghadiis 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 rāmena vidhitāmanā/ bhrātā cāsya mahātejā guṇatas tulyavikramaṁ, anuraktaṁ ca bhaktas ca laksmano nāma vīryavāṁ/ amarśī durgājey jētā vikrānto buddhimān balī, rāmasya daksīne bāhur nityam prāno bahiścarah/ 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 tulyavikramaṁ, anuraktaṁ ca bhaktas ca laksmano nāma vīryavāṁ/ amarśī durgājey jētā vikrānto buddhimān balī, rāmasya daksīne bāhur nityam prāno bahiścarah/ 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 dr̥ ṣṭapūrvā mahītale/ 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! tāṁ tu vistārṇajaghanāṁ pīnottuṅgapayodharāṁ, bhāryārthe tu tavānetum udyatāhāṁ varānanāṁ/ tāṁ tu dṛṣṭvādyā vaidehīṁ pūrṇacandranibhānanāṁ, mammathasya sarāṇāṁ ca tvam vidheyo bhavasyasi/ yadi tasyāṁ abhiprāyo bhāryārthe tava jāyate, śīghram uddhiṛṇyātāṁ pādo jayārtham iha daksīṇah/Maha Baho! I should rest myself in a mode of forgetting and forgiving the revenge seething in my heart as Lalshmana 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,kriyatāṁ nirviśānkena vacanaṁ mama rāghava/ niśamya rāmeṇa sarair ajihmagair; hatāṁ janasthānagatāṁ nīśācarāṁ, khaṛāṁ ca buddhāvā nihataṁ ca dīṣānaṁ; tvam adya kṛtyaṁ pratipattum arhasi/Rakshasa Raja Ravana! In case you like my advice, to strenghten 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
Surya Kiranas too were witnessed all along the oceanshore. Sitaaharana, \( vākyakovidaḥ \) ramye vanāntare dadarśa dhanadānujaḥ vai atulaṁ lebhe mokṣayitvā mahāmunīn ekapādena dharmātmā bhakṣayitvā tad āmiṣam dayārthaṁ garuḍas tāṁ śākhā \( \text{sahasraśaḥ} \) abhisaṁpatan divyamālyayutāni ca saṁpraṇāditam śriyā vr̥ tam divyarūpābhir āvr̥ tam cāmaṇaiś copaśobhitam nālikeropaśobhitam padminī vīryavān avalokayan āsthāya śuśubhe rākṣasādhipaḥ viṁśatibhujo darśanīya pariccha śvetabālavyasanaḥ śvetacchatro daśānanaḥ meghapratimanādena sa tena dhanadānujaḥ kāñcanaṁ ratham āsthāya kāmagaṁ ratnabhūṣitam evam uktaḥ kṣaṇenaiva sārathir laghuvikramaḥ yānaśālāṁ tato gatvā pracchannaṁ rākṣasādhipaḥ iti kartavyam ity eva kṛtvā niścayam ātmanaḥ sthirabuddhis tato ramyāṁ yānaśālāṁ jagama ha/ yānaśālāṁ tato gatvā praachannai[r] rākṣasādhipaḥ, sūtaṁ saṁcodayāṁ āsa rathaṁ samuyujyatām iti/ evam uktaḥ kṣanenaiva sārathir laghuvikramaḥ, rākṣaṁ saṁnyojayāṁ āsa tasyābhāmitam tattamam/ kāñcanai[r] ramthā āsthāya kāmagaṁ ratnabhūṣitam, piśācavadanai[r] yuktaiṁ kharaiḥ kanakabhūṣaṇai[r] meghapratimānādena sa tena dhanadānujaḥ, rākṣasādhipathiḥ śrīmāṇ yauvā nandanādiptiṁ/ sa śvetabālavyasanaḥ śvetacchatro daśānaḥ, snigdhavaidūryāsnākāsas tapattachāncaṁbhūṣaṇai[r] āsāsya viṁśātihjuvo darśānya paricchadah, tridasārīr munindraghνnasaṁ padminīḥ bhīṣmaṁ saṁsahāṅgas, viśālaṁ āsāramapadaiṛ āvadhībhī samyāvat/ kāñcanaṁ rāttaiḥ ca ramye jāviṁśabhiḥ ca vimānai[r] kuśamānuśamanai[r] samyacchamānāṁ ca gandharvas, nagāṁ ca sahasraśaḥ;/ groups of Munis bhiṁśabhiḥ ca sa rāvaṇaṁ samāgamya vidhivat/ tena rakṣasādhipaḥ śvetabālavyasanaḥ śvetacchatra daśānaḥ nālikeroṣopabhiṁ, sālaiś tālaiś ca tāruḥtiṁ ca supuṣpitaiḥ ca/ cakārī matimāṁ maṇihai[r] sahasraśaḥ;/ Paraakrami Ravana then reached the seashores and was surrounded with thousands of huge trees; some where were coconut trees, or kadali phala- or kadali phala- with ten ‘shikharaas’/ nine gems and 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 kireetanas 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- tala-tamaala and so on. He witnessed on the way a number of Maharshis- serpents-vultures- gandharvas- and kinnaras. Siddha-charaana-vaanaprasthaas; groups of Munis- Baalakhiya mahatmas- and those munis who merely absorb Surya Kiranas too were witnessed all along the oceanshores. Besides the playful divyaaas like apsaraasas Having totally influenced Ravanaasura’s mind set and fired up passion for Devi Sita, the badly hurt Surpanakha, in 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 secretive 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 kireetanas 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- tala-tamaala and so on. He witnessed on the way a number of Maharshis- serpents-vultures- gandharvas- and kinnaras. Siddha-charaana-vaanaprasthaas; groups of Munis- Baalakhiya mahatmas- and those munis who merely absorb Surya Kiranas too were witnessed all along the oceanshores. Besides the playful divyaaas like apsaraasas.
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 apsrasaas 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 paraṁ pāraṁ samudrasya
nadīpateḥ, dadarśāśramam ekānte punye ramye vanāntare/ tatra ḷṛṣṇājinadharaṁ jāṭavalkaladhārinaṁ, dadarśa niyatāḥāraṁ māriçāṇi nāma rākṣasan/ sa rāvanaḥ samāgamyā vidhivat tena raksasā, tataḥ paścād idaṁ vākyaṁ abravit vākya kovidaṁ/ On the other side of the Maha Samudra, the Maha Garuda sighted a lonely ashram.

Sarga Thirty Six

Ravanaasura once again seeks the help of Mareecha to kidnap Devi Sita

Maərīca śrūyatāṁ tāta vacanaṁ mama bhāṣataḥ, ārto ‘smi mama cārtasya bhavān hi paramā gatiḥ/ jānīse tvam janasthānaṁ bhrātā yatra kharo mama, dūṣaṇaḥ ca mahābhūḥ svāsā śūrpaṇakhā ca me/ triśirāś ca mahātejā rākṣasāḥ pīśitāsanāḥ, anye ca bahavaḥ śūrā labdhalakṣaṁ niścaraṁ/ vasanti manniyogena adhivāsaṁ ca rākṣasāḥ, bādhamānā mahārānye munīye dharmacārīnaṁ/ caturdāsa sahasrāṇi rakṣasān bhīmakarmānem, śūrāṇāṁ labdhalakṣānāṁ kharacāryaṁvartām/ te tv idāṁ janaṁghānāṁ vasamānā mahābhūḥ, samagatāḥ paramā āyattā rāmeṇa saha samnyāsaṁ/ tena samāyāroṣena rāmeṇa ranamūrdhāni, anuktvā paraṁśaṁ kiṁ cie charaar vypārītaṁ dhanuḥ/ caturdāsa sahasrāṇi rakṣasān bhīmakarmānem,nihatāni sarais tīkṣṇair maṇuṣaṁ padātāṁ/ kharas ca nihatāḥ saṁkhyaṁ dūṣaṇaḥ ca nipātāṁ, hatvaṁ triśirāsaṁ cāpi nirbhayaṁ dandaṁkā ḷṛṭāḥ pitṛāṁ nirastrāḥ krudhānena

maḥābhala, bhrātr̥bhiḥ ca surāṁ yuddhe samagṛāṁ niścintayat/ tat sahaṁ bhava tvaiṁ me samartho hy asi rākṣasā, vīrye yuddhe ca darrpe ca na hy asti sadṛṣyas tavaḥ etadartham ahaṁ priyāṁ tvam samātipāṁ niścāra, ṣrṇu tat karma saṁharī yat kāryam vacanaṁ mamaṁ savarṇaṁ tvaiṁ mgro bhūtvā citro rajatabindubhiṁ, āśrame tasya rāmasya sīṭāyāṁ pramukhe caraṁ/ tvaiṁ tu niśaṁgaṁsā samūdram śūrāṇāṁ labdhalakṣāṇāṁ kharacāryaṁvartām/ tataḥ paścāt janasthānaṁ bhāṣataṁ, dūṣaṇaḥ ca nihatāḥ saṁkhyaṁ dūṣaṇaḥ ca nipātāṁ, hatvaṁ triśirāsaṁ cāpi nirbhayaṁ dandaṁkā ḷṛṭāḥ pitṛāṁ nirastrāḥ krudhānena

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. Mahabahu the nara maamsa bhaksha Trishira and thousands like him too lived in quietude often troubling dharmaachari munis. Besides them were as many as fourteen thousand shura-veera rakshasas too were enjoying teasing and killing the dharmaachari munis freely having a happy rejoicings. Then arrived Rama and the several rakshasas got disturbed and started encounters against him. No doubt Khara and other rakshasasas 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 Dasahatatha was unhappy and angry with him and despatched along with his wife too. 

The self shaken up Mareecha appeals to Ravana to very kindly withdraw the plan. 

Tatachrunvī rākṣasendrasya vākyam vākyaviśāradah, pratyuvāca pravrajito vanam, bhāryāḥaraṇakarśite, visrabdhaṁ prahrāṣyāmi kṛṣṭarthenāntarātmanā/ Tatra me bhava/ Tatra mārīcasya mahātmanaḥ, śuṣkaṁ samabhavad vaktaram paritrasto babhūva ca/ There after, Rama would get submerged 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 rāvaṇaṁ trastaviṣaṇṇacetā; mahāvane rāmaparākrama -jñāḥ, kṛṣṭarthenāntarātmanā/ Rama would get submeged in irreparable death and alcohol were ready 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 cruel Rama to bring him to senses! 

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

Tatachrunvī rākṣasendrasya vākyam vākyaviśāradah, pratyuvāca maḥāprājño mārīco rākṣaśeśvaram/ 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. 

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.
śarārciṣam amarṣaṇam, cāpabāṇadharaṁ vīraṁ śatrusenāpahāriṇam/ rājyaṁ sukhaṁ ca saṁtyajya jīvitaṁ ceṣtam ātmanaḥ, nāyāśādyavirtuala tāta rāmāntakam ihārhasi/ aprameyaṁ hi tat tejo yasya sā janakātmajā, na tvaṁ samarthis tāṁ hartum rāmacāpāśrayāṁ vane/ prāṇebhyo 'pi priyatarā bhāryā nityam anuvratā, dīptasyeva hutāsasya śikhā sītā sumadhyamā/ kim udeyamāṁ vyartham imaiṁ kṛtvā te rākṣasāḥhipa, dṛṣṭaṁ cet tvaṁ raṇe tena tad antaṁ tava jīvitaṁ/ jīvitaṁ ca suṁkhaṁ caiva rāẏaṁ caiva sudurlabham, yadeecchasi chiram bhoktum maakrithaa Ramaviprityam/ sa sarvaiḥ sacitvaṁ sārdhaṁ vibhiṣaṇapuraskṛtaṁ, mantrayitvā tu dharmiṣṭhīṁ kṛtvā nīṣcayam ātmanaḥ/ dosāṁ ca guṇāṁ ca saṁpradhārya balādhaṁ, ātmanaś ca balāṁ jñātvā rāghavasya ca tattvataṁ, hitaṁ hi tava niścītya kṣamaṁ tvaṁ kartum arhasi/ ahaṁ tu manye tava na kṣamaṁ raṇe; samāgamaṁ kosalarājasūnunā, idaṁ hi bhūyaḥ śṛṇu vākyam uttamaṁ; kṣamaṁ ca yuktam ca niśācarāḥhipa/

Maareecha further addressed Ravanaasaṇa 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 excelss Indra and Varuna. Do you not realise that the safety of the entirety of Rakshasas would be your objective and aspiration; but would you not realise that you would take such a step to destroy the race of rakshasas 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! tvadvidhāḥ kāmavṝṇaṁ hi duḥśīlaḥ pāpamantritaḥ, ātmanaḥ svajanaṁ rāṣṭraṁ sa rājā hanti durmatiḥ/

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 kathaṁ ca, na lubdho na ca duḥśilo na ca kṣatriyapāṁsanah/ na ca dharmagunñair hīnāṁ kausalyānandavardhanaḥ, na ca tīkṣṇo hi bhūtānāṁ sarveṣāṁ ca hite rataḥ/

Sri Rama had neither discarded his father, nor due to infringement of the principles of dharma, nor narrowmided, 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, anṛtaṁ na śrutaṁ caiva naiva rāmo vigrahavān dharmaḥ sādhuḥ satyaparākramaḥ, rājā sarvasya lokasya devānāṁ iva vāsavaḥ/ Rama is neither cruel, nor foolish, but has of immense self restraint. One could never ascribe indescretion on his part,as he is a mita bhaashi and non exaggerative human. He is of dharma murti swarupa, and satya paraakrama, 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. aprameyaṁ hi tat tejo yasya sā janakātmajā, na tvaṁ samarthes tāṁ hartum rāmacāpāśrayāṁ 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! Mithileswhari Sita the ever radiant shathakshara chauravina of23 Rama is a flame of lasting fire and is there somebody who could seize her from Rama ever! jīvitaṁ ca suṁkhaṁ caiva rāẏaṁ caiva sudurlabham, yadeecchasi chiram bhoktum maakrithaa Ramaviprityam/ If only, Ravanasaṇa! 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 dhamamtrma panditas and act accordingly.

Sarga Thirty  Eight

Maareecha explains his erstwhile experience of Vayavyastra and requests Ravana to pardon him
Kadā cidd apya aham vīryāti paryātān prthivīm imām, bālam nāgasaahasrasya dhārayan parvatopamaḥ/ nīlajīmūtasamkāsas taptakāṇicanakundalāḥ, bhayaṁ lokasya janayam kīrtī parighāyuḍhah, vyacarair/ dāndakāranyam rśimīṃsāni bhakṣayān/ vīsvamitrā vta dharmāmā madvitrastā mahāmunīḥ, svayaṁ gatvā daśaratham narendram idam abravīt/ ayaṁ rakṣatā māṁ rāmaḥ parvakāle samāhitaḥ, māṛicāṃ me bhayaṁ ghoraṁ samutpannam nareśvaro/ ity evam ukto dharmāmā rāja daśarathas tadā, pratyuvacā mahābhāgaṁ vīsvāmitraṁ mahāmunīṁ/ ūṇa soḍaśa varṣo 'yam akṛtaśra ca rāgkhaṇaṁ kāmaṁ tu mama yat saṇyaṁ māya saha gamiṣyati, badhīṣyāmi munisṛṣṭhaṁ satruṁ tava yatheśtāmin/ ity evam uktaḥ sa munī rājānīnāṁ purnar abravīt, rāmaṁ naṁyad balaṁ loke paryaśtaṁ tasya rakṣasah/ bālo 'py esa mahātejāḥ samarthisa tasya nigrahe, gamiṣye rāmaṁ ādāya svести te 'stu paraṁtaṭapah/ ity evam uktvā sa munis tām ādāya nṛpaṁmatām, jagāma paramapṛitiḥ vīsvāmitraṁ svam āśramam/ tāṁ tadā dāndakāranye yajñam uḍḍiṣya āśramam, babhūvāvasthito rāmaś citrām visphārayan dhanuḥ/ aṭātavyaṁjanaṁ śrīmān bālaṁ śyāmaṁ śubhekṣaṇaṁ, ekāvastradharo dhanvī śikhī kanakamālaṁ/ sabbhayan dāndakāranyam dīptena svena tejasā, adṛṣṭaya tadā rāmo bālacandraṁ ivoditāḥ tāto 'hain meghasannāṣas taptakāṇicanakundalāḥ, bāli dattavaro darpād ājagāma tadāśramam/ tena dṛṣṭaḥ praviṣto 'hain sahasaivodyatāyudhāḥ, māṁ tu dṛṣṭvā dhanuḥ sajyam asaṁbhrāntaś cakāra ha/ yam iti rāgahavam, vīsvāmitrasya tāṁ vedim adhyāhāvaṁ kṛtavaraṁ/ tena muktas tato bānaḥ śitaḥ satrunibharanaḥ, tenāham tāṭihaṁ kṣiptaḥ samudre sītāṁ yaddhāṁ/ evam tādā muktaḥ sahāyaś te nipātitāḥ, akṛtaḥṣenā rāmaṁ bālendrīkṣaṁkarmanā/ tena maṁ vāryaṁnaṁ tvam yadi rāmeṇa vigr/ kṛdā ratividhiṁjānam samājotsavasāśālināṁ, rākṣasāṁ caiva samātāpaṁ arantarām cāharṣiyasya/ harmanyaprasādasambhādhāṁ nārārānabhīṣṭāṁ, drakṣasya tvam purīṁ laṅkāṁ vinaṣṭāṁ maithilikṛte/ akurvento 'pi pāṃpāṇi śucayāḥ pāpamārṣayati, parapāpair vināśyanto mātşıya nāgahraye yathā/ dīvavacanadigdhaṁgān dīvavāharaṁbhīṣṭāṁ, drakṣasya abhihaṁtān bhūmaṁ tava doṣāṁ tu rākṣāsen/ hṛtadārān sadārāṁ mā ca dāśavindrato dīśaḥ, hatayasiṣēṁ asaṁrāḥ drakṣasya tvam niśācarāṁ/ sarājālaparikṣiptāṁ agnīvāśasamāvṛtām, pradagdhaṁbhaṁvaniṁ laṅkāṁ drakṣasya tvam asaṁśayam/ pramadānāṁ saharsṛṇāṁ tava rājaṁ parigraḥāḥ, bhava svadārānirataḥ svakulaṁ rākṣarakāṣaṁ/ mānaṁ vṛddhiṁ ca rājaṁ ca jīvitaṁ ceṣṭām ātmānaṁ yadiḥchasi citrāṁ bhoktum maṁ kṛthā rāmaṁ vīpiṛyam/ nīvāryamaṇāṁ suḥrdā maṁ bhrśaṁ prasaḥya sitāṁ yadi dharsāṣiyasya, gamiṣyasya kṣīnabalaṁ sabāndhavo; yamakṣayāṁ rāmaśarāṛṭajāvītaḥ/

Ravanasa! 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, I saw Rama with toy like dhanush baamas. Mareecha continued his narration further: As I entered the yagjna shaala with careless arrogance bent on him accompanying him. So affirming, Rama as accompanied by Lakshmana took them away to his ashram. In that manner, Ravana! Rama Lakshmanas accompanied Vishvamitra and entrusted them yagjna deeksha even as Rama resounded his dhanush and stood firm awaiting the rakshaasas.

Mareecha continued his narration further: As I entered the yagjna shaala with careless arrogance even as my golden earlobes were flickering with flashes of brightness, I saw Rama with toy like dhanush baanas

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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 bananas 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.

Even then as Rama released one arrow, I was thrown away some hundred yojanas 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 muktah sahāyās te nipātitāh, akṛtāstreṇa rāmeṇa bālānakṣiṣakaranāh/ tan mayā vāryāmānas tvam yadi rāmeṇa vigraham, kariṣyasya āpadanā ghorāṁ kṣipram prāpya naśisyasi/

Nīvāryāmānah suhṛddā mayā bhṛṣaṁ; prasahya sitāṁ yadi dharsṭāyasi, gamiṣyasi kṣiṇabālah sabāndhavo; yamakṣayaṁ rāmaśarāttajīvitaḥ/ 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 enterered having assumed the form of a Maya Harina or a feigned deer.

Evam asmi tadā muktah kathāṁ cit tena saṁyuge, idānīṁ api yad vṛttam tāc chṛṇusvya yad uttaram/ rākṣasābhīyāṁ ahaṁ dvābhāyām anvīrvṛṣṇā satā kṛtaṁ, sahito mṛgarūpaṁbhīyāṁ praviṣṭo daṇḍakāvanam/ dīptaṁjihvo mahākāyas tiṣṭṣaṁstrīgo mahābalaṁ, vyacaran daṇḍakāranyāṁ māṁsabhakṣo mahāmrghaṁ/ agnihoṭreṣu tīrtheṣu caityavr̥ kṣeṣu rāvaṇa, avyāntaghorō vyacaranāṁ tāpasaṁśāṁ tāν pradharsāyaṁ/ saṁhataṁ daṇḍakāranyāṁ tāpasaṁ dharmacārīṇāṁ, rudhirāṁ bhumīṁ saṁtāṁ tāthā māṁsāṁ bhakṣayaṁ/ ṛṣimāṁśaṁsānaḥ krūraṁ trāsayaṇ vanagocarāṁ, tadā rudhiramatto 'ham vyacaraṇāṁ daṇḍakāvanam/ tadāhāṁ daṇḍakāranyāṁ vicaraṇaḥ dharmadūṣakaṁ, āsādayaṁ tadā rāmaṁ tāpasaṁ dharmam āśritam/ Vaidehī ca mahābhāgāṁ lakṣmaṇaṁ ca mahāratham, tāpasaṁ niyatāhāraṁ sarvabhūtahite rat ca/ so 'ham vanagataṁ rāmaṁ paribhūya mahābalaṁ, tāpaso 'ham iti jñātvā pūrvavairam anvusarman/ abhyadhāvāin samvrkṛdhāṁ tiṣṭṣaṁstrīgo mṛgākṛtāṁ jighāṁsūr akṛtaprajñāṁ tāṁ prahuṁrām anusarman/ tena muktās trayo bāṇāḥ sitāḥ satrūṅbarhanāḥ, vikṛṣya baḷavac ācāṁ suparnānīlautyagāṁ/ te bāṇā vajrasanmāṇāḥ suḥghorā raktabhajanāḥ, ājagmuṁ saṁhitāṁ sarve trayāṁ saṁnataparvāṁ/ paṇḍukramajño rāmasya sātho dṛṣṭṭakṣabhave purā, samutkṛntās tato muktas tāv ubhave rākgaseu hatau/ sāreṇa muktō rāmasya kathāṁ cit prāpya jīvitaṁ, iha pravrājito yuktas tāpaso 'ham saṁāhitau/ vrkṣe vrkṣe hi paśyāmi circaṅkṣṇājināṁbaram, grhūtadhanusarāṁ rāmaṁ pāśahastam ivāntakaṁ/ api rāmasonaṁśāṁ bhitāḥ paśyāmi rāvaṇa, rāmabhūtam idāṁ sarvam aranyāṁ pratibhāti me/rāmaṁ eva hi paśyāmi rahite rākṣaseśvara, dṛṣṭvā svapnagataṁ rāmaṁ udbhramāṁ vicetanāḥ/ rakārādīṁ nāmāṁ rāmatrastasya

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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. Maareech: 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. In this manner, having been spared of the arrows, I had eversince talken 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.

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 SacredYagna 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 Devatas 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: Brahmanachaarya! 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 Shukaachaarya: Yatagimatriya Munireshtha!Daanavighna karena mey, Naiva Bhavyam Jagannaathey Govidey samupastithey! (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 what much of Bhumii 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 a

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 bacame 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 boubt a Brahmana but committed sins of killing several virtuous and innocents.

Sarga Forty

Ravanasura resents Mareecha’s while argumentative pattern and commands Mareecha to get involved in the mission of ‘Sitaapaharana’ while detailing the plan of abduction.

Māricena tu tad vākyam kṣaṇam yuktam ca rāvanaḥ, ukto na pratijagrāḥa martukāma ivauṣadham/ tam pathyaitvavatāram māricena rākṣasādhāpiḥ, abhravī paruṣaṁ vākyam ayuktaṁ kālacoditaḥ/ yat kilaitad ayuktārthaṁ mārica mayi kathaye, vākyam nisphalam atyarthāṁ biṣam uptaṁ āvasare/ tvadvākyaṁ na tu māṁ sakyam bhettuṁ rāmasya saṁyujye, pāpaśīlasya mūrkhasya mānuṣasya viśeṣataḥ/ yas tyaktvā suhṛdo rājyaṁ māṁ taraṇaṁ pitaraṇaṁ tathaḥ, strīvākyanā prāktṛtam śrutvā vanam ekapade gataḥ/ avāsyāṁ tu mayā tasya saṁyujye kharaghaḥāṁā, prāmaṇaḥ priyatarā sītā hartavyā tava saṁnirdhau/ evam me niścitā buddhir hṛdi mārica vartate/ na vyāvartayitum śakyā sendraṁ api surāsuraiḥ/ doṣam guṇam vā samprṛṣṭas tvam evam vaktum arhasi, apāyaṁ vāpy upāyaṁ vā kāryasyāṁ viniścaye/ saṁprṛṣṭaṁ tu vaktavyaṁ sacivena vipaścitaṁ, udyatānājalinā rājño ya icched bhūtim ātmanaḥ/ vākyam apratikūlaṁ tu byuddhaṁ subhaṁ hitam, upacāreṇa yuktam ca vaktavyo vasudhādhipaḥ/ sāvamardanaṁ tu yad vākyam mārica hitam ucyate, nābhindandati tad rājā mānārso mānavarjitaṁ/ paṇicarūpāṇaṁ rājāno dhārayanty amitaujasah, agner indrasya somasya yamasya varuṇasya ca, aṣṭaṁ tathā vikramaṁ ca saumyam/ daṇḍaṁ prasannatām ca, dr̥ ṣṭvā kāṁcanaṁ jātavism/ bhūtvā citro rajatabindubhiḥ, pralobhayitvā vaiḍeḥiṁ yathēṣṭaṁ ganthum arhasi/ tvāṁ tu māyāṁgaṁ dṛṣtvā kāṁcanaṁ jātavisayaṁ, ānāyamāṁ iti kṣipram rāmaṁ vakṣayati maithilī/ aparāṁ svaṁ prabhatvā viśeṣataḥ ca kākutṣte/ lakṣmāne ca yathāsukham, ānāyamāṁ yāveśiṁ sahasrākṣaṁ saṁcitaṁ iva/ evam kṛtvā tv idaṁ kāryam yathēṣṭaṁ gaccha rākṣasa, rājyaśārdhaṁ prāxbhāgyaṁ mārica tava suvratāya/ gaccha saumya śīvam mārgam kāryasyāya vivṛddhayā prāpya śīvam ayuddhena,vāncaitvā tvāṁ tu bhigavam, laṅkāṁ prati/ garbhyāṁ kākutṣthe saha tvayaṁ etat kāryam avasyaṁ me halād api kariṣyasi, rājño hi pratikūlāstho na jātu sukham edhate/ āśāyda taṁ jīvitaṁ saṁyujyaṁ saśas te, mṛtyur dhruvo hy adya mayā virudhya, etad yathāvat/ parigṛhyat buddhyā, yad atra pathyam kuru tat tathā tvam/}

As Ravanasura 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-Sounnya 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 intrepretation of dharma and nayaya disregar of desha-kaala-pariishthis! Mareecha! I am your ‘abyaagata atithi’ and you are only obsessed with your own ideas leaving no scope for mental adjustment and objective understanding. Mayottamapi chataavat tvaaam pratyamitavikramam, amsmistu sa bhavaan kriite sayaaayam kartumarhast/Amita paraakrami Mareecha! 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. / tvaaam tu mayamrjaam drystvā kañcanaam jātavimayā añayaimin iti kṣipraṁ rāmaṁ vakyātī maithili/ apakrānte ca kākutste lasaṃa ca yathāsukham, añayiṣyāmi vaidheśīm sahasrākṣaḥ śacīm iva/ evaṁ kṛtvā ti idam kāryaṁ yateṣṭam gaccha rākṣasa rājasyārdham pradāsyāmi mārica tava suvratā/ 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 shouting: ‘Ha Rama Ha Lakshmana!’ repeatedly. Then Lakshmana would be desapatched 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 Raamamātaih kāmarāto hi rājā kāpatham/ aprakrānte ca kākutste lasaṃa ca yathāsukham, añayiṣyāmi vaidheśīm sahasrākṣaḥ śacīm iva/ evaṁ kṛtvā ti idam kāryaṁ yateṣṭam gaccha rākṣasa rājasyārdham pradāsyāmi mārica tava suvratā/ 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 desapatched 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 Raajya to you!’ gaccha saumya śivam māṛgaṁ kāryasyāya vivr̥ ddhaye prāpya sītām ayuddhena vañcayītā tu rāghavam, laṅkāṁ prati gamiṣyāmi kr̥ takāryaḥ saha tvayā/aś ca kākatāliyaṁ ghoram āsāditaṁ tvayā/ Aaricchadāḥ tad idaṁ kākatāliyaṁ ghoram āsāditaṁ tvayā, atra kiṁ śobhanaṁ yat tvam/ Aajñapto rājavad vākyāṁ pratikūlaṁ niśācarā, abravīt paraśaṁ vākyam mārīcō rākṣasādhipam/ kenāyam upadiṣṭas te vināśaḥ pāpakarmanā, saputraśva sarāṣṭrasya sāmāyasya niśācaraς/ kas tvaya sukhiṁ rājaṁ nābhinandati pākṛty, kenedam upadiṣṭam te mṛtyudvāram upāyataḥ/ śatravas tavā suvyaktam hīnavīrya niśācara, ichehantī tvām vinaśyantam uparuddham baliyaśaṁ/ kenedam upadiṣṭam te kṣudrenāḥtvādinā, yas tvām icchati naśyantam svakṛtena niśācaraṁ/ vadhāḥ khalu na hanyante sacivaś tavā rāvana, ye tvām utpaham ārūḍhaṁ na nigr̥ hnaṁ sarvāṁ/ prāpya sītām ayuddhena vañcayītā tu rāghavam, laṅkāṁ prati gamiṣyāmi kr̥ takāryaḥ 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 rājavad vākyāṁ pratikūlaṁ niśācarā, abravīt paraśaṁ vākyam mārīcō rākṣasādhipam/ kenāyam upadiṣṭas te vināśaḥ pāpakarmanā, saputraśva sarāṣṭrasya sāmāyasya niśācaraς/ kas tvaya sukhiṁ rājaṁ nābhinandati pākṛty, kenedam upadiṣṭam te mṛtyudvāram upāyataḥ/ śatravas tavā suvyaktam hīnavīrya niśācara, ichehantī tvām vinaśyantam uparuddham baliyaśaṁ/ kenedam upadiṣṭam te kṣudrenāḥtvādinā, yas tvām icchati naśyantam svakṛtena niśācaraṁ/ vadhāḥ khalu na hanyante sacivaś tavā rāvana, ye tvām utpaham ārūḍhaṁ na nigr̥ hnaṁ sarvāṁ/ prāpya sītām ayuddhena vañcayītā tu rāghavam, laṅkāṁ prati gamiṣyāmi kr̥ takāryaḥ saha tvayā/ Soumya Maareecha! Do therefore get ready to go cracking up and I wish you best of luck and fortune!
sasainyo vinaśīyasi/ māṁ nihatya tu rāmo ’sau nacirāt tvāṁ vadhiśyati, anena kṛtaṁyto ’smi mriya yad arīṇā hatah/darśānād eva rāmasya hataṁ mām upadhāraya, ātmāmaṁ ca hataṁ vidhī hṛtvā sītāṁ sabāndhavam/ ānugamya cet sītām āśrāmat sahito matyā, naïvā tvam asi naivāhaṁ naïvā laīkā na rākṣasāḥ/ nivāryamāṇas tu mayā hitaśiṇā; na mrṣyase vākyam idaṁ niśācara, pareta kalpā hi gatāyuṣo naraḥ; hitam na grīṇanti suhṛdbhir 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 Purusharthas 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.

Maha Rakshasa Ravana! Darshanaadeva Ramasya hatam maamvaadhaaraya, 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 secure salvation of death by his hands, especially a ‘veera swarga’. Rakshasa Raja! Darshanaadeva Ramasya hatam maamvaadhaaraya, 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 secure salvation of death by his hands, especially a ‘veera swarga’. Rakshasa Raja! Darshanaadeva Ramasya hatam maamvaadhaaraya, 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 secure salvation of death by his hands, especially a ‘veera swarga’. Rakshasa Raja! Darshanaadeva Ramasya hatam maamvaadhaaraya, 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 secure salvation of death by his hands, especially a ‘veera swarga’. Rakshasa Raja! Darshanaadeva Ramasya hatam maamvaadhaaraya, 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 secure salvation of death by his hands, especially a ‘veera swarga’. Rakshasa Raja! Darshanaadeva Ramasya hatam maamvaadhaaraya, 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 secure salvation of death by his hands, especially a ‘veera swarga’. Rakshasa Raja! Darshanaadeva Ramasya hatam maamvaadhaaraya, 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 secure salvation of death by his hands, especially a ‘veera swarga’. Rakshasa Raja! Darshanaadeva Ramasya hatam maamvaadhaaraya, 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 secure salvation of death by his hands, especially a ‘veera swarga’. Rakshasa Raja! Darshanaadeva Ramasya hatam maamvaadhaaraya, 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 secure salvation of death by his hands, especially a ‘veera swarga’. Rakshasa Raja! Darshanaadeva Ramasya hatam maamvaadhaaraya, 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 secure salvation of death by his hands, especially a ‘veera swarga’. Rakshasa Raja! Darshanaadeva Ramasya hatam maamvaadhaaraya, 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 secure salvation of death by his hands, especially a ‘veera swarga'.

Rakshasa Maareecha forced by Ravanaasura to assume the deer form of glitter and attract Sita’s attention

Evam uktvā tu paruṣaṁ mārīco rāvanaṁ tataḥ, gacchāveto abravīd dino bhayaṁ rātrirīcaraprabhoḥ/ dṛṣṭaṁ cāhaṁ punas tena śaracāpaśīdhaarīṇā; madvadhodyataśaṣṭreṇa vinaśṭaṁ jīvitaiṁ ca me/ kiṁ tu kartum mayā śakyaṁ evam tvai durātmāni, eṣa gacchāmy ahūtaṁ tataḥ svasti te ’stu niśācara/ prahṛṣṭas tv abhavate na rākṣasah, parisvajaya susaṁśiśṭam idaṁ vacanam abravīt/ etac chaunḍīrīya - yuktaiṁ te macchhandād iva bhāśītam, idānīm asi māricah pūrvam anyo niśācaraḥ/ āruhyatām ayaṁ śīgheight khago ratnavibhūṣitāh, mayā saha ratho yuktaiḥ piśācavadamaiḥ kharaṁiḥ/ tato rāvaṁnāmārīcau vimāñam iva taṁ ratham, āruhyu yayaṭhāṁ śīgheight tasmād aśramamandalāṁ/ tathaivata tatra paśyantau pataṁnaṁ vanāṁ ca, giriṁ ca sarītaḥ sarvā rāṣṭrāṇi nagarāṇi ca/ sametaṁ daṇḍakārṇyaṁ rāgavasyaśrāmaṁ tataḥ, dadarśa sahamārīco rāvano rākṣasādhipaḥ/ avārya rathāṁ tasmāt tataḥ kāṅcanabhūṣaṇāt, haste grīṅvaṁ mārīcaṁ rāvano vākyam abravīt etad rāmaṁrāmapadāṁ dṛṣyate

Sarga Forty Two
Having cursed Ravanasura 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 ceratain. None indeed could ever survive the ‘yama danda’, as soon as he would stress:

"Maareecha! Your siglemost duty now should be to tempt Devi Sita with your maayaa mriga swarupa and as soon as dust appears on the sky, I should be freed from this body of fell choti."

Addressing Mareecha, Ravana stressed: Pralobhaitvaa vaideheem atheshtham gantumarhasi, taam shunye prasabham sitaamaanaishtyaami maithileem/ Maareecha! Your siglemost duty now should be to tempt Sita with your maayaa mriga swarupa and as soon as dust appears on the sky, I should be freed from this body of fell choti. On their way to dandakaaranya by their Pishaca like donkey chariot, they witnessed thick forests, gardens, mountains, number less rivers, raashtras, cities and-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 towns, the Ramaashrama was visible from the skies and that they had indeed arrived. The ‘vichitra mriga’ jumps suddenly, plays 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 tāṁ rāmadayitāṁ paśyan māyāmayo mṛgāḥ, vicācāra tatas tatra dīpayan eva tad vanam/ adṛṣṭapūrvaiḥ dṛṣṭvā tu tāṁ nānāratnamayaiḥ mṛgam vismayaiḥ paramaiḥ sītā jāgāṁ 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 it 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.

Sā tāṁ samprekṣya suśrūṇī kusumāni vicinvaṇ kiṃ carati/ Ṛtvijājatevaṇābhīyāṁ pārśvābhīyāṁ upāsobhitam/ prahṛṣṭa cānavadyānīḥ mṛṣṭahājakavarṇīḥ bharatām api cāṅkrandal lākṣmaṇaṁ caiva sāyudham/ tayāhūtau nārayāyagruḥ vaideyā rāmalakṣmaṇau, viṃśāmaṇau tu tāṁ desaṁ tadā dadṛṣṭāt mṛgam/ śāṅkamaṇas tu tāṁ dṛṣṭvā lākṣmaṇaṁ rāman abraviṭ, tam evaṁ aham manye māriceṁ rākṣasaṁ mṛgam/ caranto mṛgaiṁ ṛṣṭhā pāpenopādhinā vane, anena niḥatā rāma rājāṁ kāmārūṇīṁ/ asya māyāvidō māyāṃggarām pam idāṁ kṛtam, bhānuṣparuṣavayagrāhṛīḥ mṛgo hy evaṁvidho ratnavicitro nāsti rāghava, jagatyāṁ jagatīṁ nāśayaṁ niḥsaṇayā/ evaṁ bruvāṇāṁ kāṅkuthamaḥ pratīvā
dṛṣṭvā tyāhūtau haratīva me/ rūpam aḥo rūpam aḥo lakṣmīḥ svarasaṁca śobhanā
tevetraḥ tāṁ saṁprekṣya suśrūṇī kusumāni vicinvaṇ/ eṣa caiva mṛgo śrīmaṇaḥ yaṁ ca divyō nabhaścaraḥ/ kāmavr̥ttam idāṁ raudrāṁ strīṁ na asadr̥śaṁ matam

rikaḥ parārdhye kāñcanatvaci/ esa ca tāṁ saṁprekṣya suśrūṇī kusumāni vicinvaṇ
caranto mṛgaiṁ ṛṣṭhā pāpenopādhinā vane, anena niḥatā rāma rājāṁ kāmārūṇīṁ/ asya māyāvidō māyāṃggarām pam idāṁ kṛtam, bhānuṣparuṣavayagrāhṛīṁ mṛgo hy evaṁvidho ratnavicitro nāsti rāghava, jagatyāṁ jagatīṁ nāśayaṁ niḥsaṇayā/ evaṁ bruvāṇāṁ kāṅkuthamaḥ pratīvā
dṛṣṭvā tyāhūtau haratīva me/ rūpam aḥo rūpam aḥo lakṣmīḥ svarasaṁca śobhanā

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 it 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.

Sā tāṁ samprekṣya suśrūṇī kusumāni vicinvaṇi, hēmarājatavarṇābhyāṁ pārśvābhīyāṁ upāsobhitam/ prahṛṣṭa cānavadyānīṁ mṛṣṭahājakavarṇinīṁ bharatāṁ api cāṅkrandal lākṣmaṇaṁ caiva sāyudham/ tayāhūtau nārayāyagruḥ vaideyā rāmalakṣmaṇau, viṃśāmaṇau tu tāṁ desaṁ tadā dadṛṣṭāt mṛgam/ śāṅkamaṇas tu tāṁ dṛṣṭvā lākṣmaṇaṁ rāman abraviṭ, tam evaṁ aham manye māriceṁ māriceṁ rākṣasaṁ mṛgam/ caranto mṛgaiṁ ṛṣṭhā pāpenopādhinā vane, anena niḥatā rāma rājāṁ kāmārūṇīṁ/ asya māyāvidō māyāṃggarāpām āhāṁ kṛtam, bhānuṣparuṣavayagrāhṛīṁ mṛgo hy evaṁvidho ratnavicitro nāsti rāghava, jagatyāṁ jagatīṁ nāśayaṁ niḥsaṇayā/ evaṁ bruvāṇāṁ kāṅkuthamaḥ pratīvā
dṛṣṭvā tyāhūtau haratīva me/ rūpam aḥo rūpam aḥo lakṣmīḥ svarasaṁca śobhanā

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 it kept on gazing with concentration as never before!
Devī Sītā was literally mesmerised on staring at the Maya Mrīga and asked Rāma to go get it along with Lakhsmāna. Lakhsmāna had at once expressed his doubt whether Māreechā 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. Rāma! He is an expert in assuming such attractive forms and create illusions. Rāghunandana! In the entire creation this type of form would be unimaginable. Surely Māreechā seeks to entice Sītā.

Then Sītā 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 swarūpa is unique, its physical features are unimaginable and the callous man suspected that Rakṣasa Mārečchā had indeed appeared here in this unusual form, I ought to kill him for nothing. Rāma! He is an expert in assuming such attractive forms and create illusions. Raghunandana! As and when this ‘aranya vana vaṣa’ gets concluded and we return back to Ayodhya, this deer is in my possession, this should be worthy of popular exhibition 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 Rāma too was enthused and impressed with the strange and singularly animal, Rāma stated: paśya lakṣmaṇa vaidehīṁ mṛgaṁ ānayituṁ drutam, paśya lakṣmaṇa vaidehīṁ mṛgaṁ ānayituṁ drutam, paśya lakṣmaṇa vaidehīṁ mṛgaṁ ānayituṁ drutam, paśya lakṣmaṇa vaidehīṁ mṛgaṁ ānayituṁ drutam. 

As you have suspected that Rakṣasa Maareechā had indeed appeared here in this unusual form, I ought to kill him for good. He used to torment and kill several princes and kings, besides innumerable Munis in deep tapasya ruthlessly. Purastād iha mṛga vṛttaṁ paribhūtaṁ bhavatī vismayam jānayisyatī samāptavān vāsānāṁ rājyaśthānāṁ ca naḥ punāḥ, antahpuravībhūṣārīṁ mṛga ānayatuṁ drutam, paśya lakṣmaṇa vaidehīṁ mṛgaṁ ānayituṁ drutam, paśya lakṣmaṇa vaidehīṁ mṛgaṁ ānayituṁ drutam, paśya lakṣmaṇa vaidehīṁ mṛgaṁ ānayituṁ drutam, paśya lakṣmaṇa vaidehīṁ mṛgaṁ ānayituṁ drutam.

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 vaṣa’ 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 vaidehīṁ mṛgaṁ ānayituṁ drutam, paśya lakṣmaṇa vaidehīṁ mṛgaṁ ānayituṁ drutam, paśya lakṣmaṇa vaidehīṁ mṛgaṁ ānayituṁ drutam, paśya lakṣmaṇa vaidehīṁ mṛgaṁ ānayituṁ drutam.
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 Sanjeevi Mantra! Thus Lakshmana! Just as Vataapi was misdirected by Maharshi and taught a gruesome lesson to Vatapi 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 getters to Sita Devi

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 Raksha sa 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 and released the intended target.

With that attack, rakshasa Maareecha’s fell down and he made a reverberating sound of pain on the earth. 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 and released the intended target. 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 and released the intended target. 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 and released the intended target. 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 and released the intended target.

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 vachanan 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 site lakṣmaṇety evam ākruṣya ta mahāsvaram, mamāra rākṣasah so 'yaṁ śrutvā sitā kathaṁ bhavet/ lakṣmaṇaś ca mahābāhuḥ kām avasthāṁ gamiṣyati, iti samāntaṁ dvārāmaś tu rāmaṁ pratiyudhyate/ Śrī Rama was then worried as Maareecha shouted as 'hāa Site, hāa 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 Śrī Rama

Aartasvaraṁ tu taṁ bhārtau viṣṇuṁ sadṝṣaṁ vane, uvāca lakṣmaṇaṁ sitā gaccha jñāṇīi rāghavam/ na hi me jīvitaṁ sthāne ṛṣṭyaṁ vävatiṣṭhate, kroṣṭaḥ paramārtasya śrutaḥ śaṁdo mayā bāhṣamā kṛṣṇaṁ - mānaṁ tu vane bhūtaṁ trāṭum arhasi, taṁ kṣipram abhidhāva tvam bhūrtāraṁ saranaṁśiṁ/ rākṣaṁvaṁ vaśam āpāṇam śiṁhitam na iva govaṁṣiyā. na jagāma tathoktaś tu bhūrtār ājñāya śāsanaṁ/ tam uvāca tatas tatra kūpitaṁ janaṁkāmaṁ, saumitre mitraṁyera dhiḥtvā tvam asi śatruvaṁ/ yas tvam avṣaṁ avasthākiṁ bhūrtāraṁ nāhīnīdyayate, icchasi tvam vināśyantaṁ rāmaṁ lakṣmaṇaṁ mākṛte/ vyasaṁnaṁ te priyaṁ manye bhūtāri naśti nāt, teṇa tiṣṭhāsa vīravādhas ūma paśyan mayā mahādyutim/ kiṁ hi saṁśayam āpanne tasmīṁ iha mayā bhavat, kartavyam iha tiṣṭhāntaṁ yat pradhānaṁ tvam āgataṁ/ iti bruvaṇaṁ vaidehiṁ bāspaśokapariprutāṁ, abraviḥ lakṣmaṇaṁ trastāṁ sitāṁ mṛgavadhiṁ iva/ devaṁ devamanvṛṣeṣu vai sākṣaṁ vaśeṣu bhrātus tvaṁ vaśeṣu bhrātus tvaṁ/ tvam evaṁ viśālākṣi samagrā vanaśeṣu/ dhiṁ mahāsvam ākruṣya sītā duḥkhasamvitā, vidyāṁ nuvāca bhrātus tvaṁ vane svaro vyaktam/ na sa tasya svaro vyaktam/ na sa tasya svaro vyaktam/ kaś ca evaṁ viniścayaṁ, bhārtaṁ jñānīḥi rāghavaṁ/ sitāṁ prāṇaṁ bhrātus tvaṁ vane rāmeṇa lakṣmaṇa
dhik tvām adya praṇyāṣya tvaṁ yan mām/ anivāryam balaṁ tasya balair balavatāṁ api, tribhir lokāṁ samudvyuktaiḥ sāmaraiḥ api/ ṛṣṭyaṁ tu taṁ bhartur vijñāya sadr̥ ṣaṁ vane, rāmeṇa tvaṁ varārohe na tvāṁ tyaktum ihotsahe

Wondering like this, he sought to hurry back to his ashram.
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. Lalshmana 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 Raakshasas, Devi! There is none greater than Devatas, Human beings, Gandharvas, Pakshis, Raakshasas, 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. nyasabhutasai vaidehi nyastai mayi mahatmanai, rama hasta vanvararohe na tvam tyaktum ihotsaha/

Videha, 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. raksasai vidhinai vaavo visrijanti mahavane, himsavihara 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: anvarya karunarambha nrsanisa kulaapamsana, aham tava priya manye tenaitani prabhase/naiicat citraam sapatneasu papaam lakshana yad bhavet tvadvidhesu nrsanisesu nityaam prachannacariisu sudusats tvam vane ramam ekam eko 'nugacchasi mama hetoh pratichannah prayukto bhаратena vah/’

Anaarya, nirdayi, krura karmaa, kulaangaaraa! 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 sinfullness 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 despached 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 Shyyama Sundara Shri Rama in preference to a mean, wretched nobody and non descript being ever! samaksaani tava saumitre panaams tyakshe na saimayaah, ramaan vinah kshanam api na hi jivami bhutale/

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 utkha paruusani vayam sitayai somaharasanam, abravil lakshmanai sitam pranjilir vijitendriyah/uttaran notsah vaktam daivataam bhavati mama, vayam apratriraami tu na citraam striisu 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! svabhavas tv esa narinam esa lokeusu dshyate, vinukkadarmaas capalais tikna bhedakaraah striaah upasrnyavantu me sarve saksibhuthai vanecaraih, nyayavadi yathai vayam ukto ‘haam paruusani tvayai By their very nature, womanhood in the Universe tends to take multi-colours and that is common knowledge. In general context, women are suspicious, fickleminded, hard and prone 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: gamisye yatra kākutstāḥ svasti te ‘stu varānane, rākṣantu tvāṁ viśālākṣi samagrā vanadevatāḥ/ nimmātāni hi ghorāṇi yāni prādurbhavanti me, api tvāṁ 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 Lashmana 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 sparsha’ or the mere touch of another male excepting Shri Rama and greeted Lashmana, while Lashmana 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

Tvā paruṣam uktaś tu kupito rāghavānujavah, sa viṅkāṅsaman brahmaṇād rāman prasthate nacirād iva/ tadāsādīdaya dasāgraivāh kṣipram antaram āśhitah, abhicakrāma vaidehiṁ parivṛjākarūpādhyākṣiṁ/ śaṅkṣaṅkṣāśayasamāvītāḥ śīkhī chātraḥ upānahī, vāme cāṁsa ‘vasajāyātha śubhe yashikṣamāṇḍalī, parivṛjākarūpāṇeṇa vaidehiḥ samaprāpatītām/ tāṁ āsādāśitabalo bhṛtrībhīyāṁ rahitāṁ vane, rahitāṁ sūryacandrabhīyāṁ sandhyām iva mahattaham/ tāṁ apāśyat tato bālāṁ rājaputāṁ yāsasvinīṁ, rohiṇīṁ/ saṁsāyānī hāṁinaṁ grahaṇuḥ brahmaṇādāruṇāḥ/ tam ugrāṁ pāpakarmāṇāṁ janasthānārūḥaḥ drūmaḥ, samikṣya sa prakampante na pravāti ca māruthāḥ/ śīghrasrotāḥ ca tam drṣṭvā viṅkṣantaṁ raktalocanam, sthitām/ gantum ārebhī bhayād godāvāri nādiṁ rāmasya taṁ antaram prespuḥ dasāgrivaḥ tadāntate, upatathaṁ ca/ vaidehiḥ bhiṅsārūpāṇaṁ rāvanaṁ/ abhavyo bhavārūpāṇaṁ bhartārām anuśocatīṁ, abhyavartata vaidehiṁ citrāṁ iva śaṅtacarāṇaṁ/ sa pāpo bhavārūpāṇaṁ tṛṣṇāṁ kūpa īvāvṛtyaṁ, atīśhatvā prekṣya vaidehiṁ/ rāmaputrāḥ yāsasvinīṁ/ subhāṁ ruciradantauṣṭhīṁ pūrṇacandraṁ saṁghrītāṁ, asāṁnaṁ parṇaśailāyāṁ/ bāravābhipūttām/ tāṁ samapalāśākṣiṁ pītakauśeyavāsinīṁ, abhyagacchata vaidehiṁ duṣṭaceta/ niśācaṁraḥ/ sa manmathāśaroṣṭo brahmaghoṣam udīrayan, abhravāt maṁ tāṁ vaidehiṁ/ raṅgaṁ rākṣasāḥ bhakrīṁ/ tāṁ uttamāṁ trilokānāṁ padmahīnāṁ iva śrīyam, kātvaṁ maṇipravekābharaṇau rucirau te payodharau/ cāruṁ ca kāntāre cittam unmāthayanti me/ iha vāsaś ca kāntāre cittam unmāthayanti me, api tvāṁ saha rāmeṇa paśyeyāṁ punar/ had gāmaṁ yatra kākutsthaḥ svasti te ‘stu varānane, rakṣantu tvāṁ viśālākṣi samagrā vanadevatāḥ/ nimmātāni hi ghorāṇi yāni prādurbhavanti me, api tvāṁ saha rāmeṇa paśyeyāṁ punar āgataḥ/ }
As Sita spoke to Lakshmana brutally and was forced to leave on hearing the false despatches imitating Rama, Ravanasastra appeared on the garb of a Sanyasi with clean robes, and an umbrella in hands. Just as at dusk 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 still and the gushing flow of waves was stillled for a while. \textit{rāmasya tv antaraṁ prepūṣur daśagrīvas tadanātare, upapasthe ca vaidehiṁ bhikṣurtūpeṇa rāvaṇah/abhavyo bhavyarūpeṇa bhartāram anuṣocatīm, abhyavartata vaidehim citrāṁ iva śanaiscarah/ Being saturated by vengencene against Rama, Dasamukha arrived at the door of Sita’s door step just as Shanaishcara saw Devi Chitra and was stillted 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 is 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 freely moving about a flowery garden! This horrible place is where ‘maayaavi rakshasaas’ roam about or yaksha-rāme nadīkūlam ivāmbhasā/ On this entire earth, I never ever visione the doors of the ashram as they please! Who are you indeed! You appear like a Rudrani, Marudvati, or Vasumati! Is this a kāmarūpiṇām/ Kinnaras move and roam about freely! Their kāsinas are just like that of a lotus as a Padmini stree is sporting a floral garland. Lakṣmīr apsarā vā śubhānane, bhūtir vā tvaṁ varārohe ratir vā svairacāriṇī/ free 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.
eşa me jīvitaśyānto rāmo yady abhiśicyate/ iti bruvāṇāṁ kaikēyin śvaśuro me sa mānadaḥ, ayācatārthair
anvarthair na ca yācchāṁ ca kākāṁ sa/ mama bhartā mahātejā vayasaṁ pañcaviṁsakāṁ, rāmēti prathito loke
ghunāvān satyavāṅ śucī, viśālākṣo mahābāhūḥ sarvabhūtaḥ rataḥ/ abhiśekāya tu pituḥ samīpañ
rāmam āgatam, kaikēyī mama bhartāram ity uvacā dvutāṁ vacaḥ/ tava pitrā samēṃptaṁ mamedaṁ
śyū raṅghava, bharatāya pradāvayam itaṁ rājyam akanjanakam/ tava tu khuḥu vastavyam nava varṣaṁ
paica ca, vane pravrāja kākutsthā pitaram mocayantiṭhathy uvacā tāṁ rāmah kaikēyin akutobhayaḥ,
ca kākāra tadvacas tāsyā mama bhartā drīḍhavratāḥ dadyān na prattigṛhiṇīyāt satyabrūyin na cāṛtam etad
brāhmana rāmasya vratam dhruvam anuttamam/ tasya bhṛtā tu vaiṁātmō lakṣmaṇo nāma vīryavān,
rāmasya puruṣavyāghrāḥ saḥyāḥ samare ’rīhā/ sa bhṛtā lakṣmaṇo nāma dharmacārya drīḍhavratāḥ,
anvagacchad dhanuspāṇīṁ pravrajantam mayā saha/ te vayaṁ pracetyāti rājyāti kaileyyās tu kṛte trayaḥ
vicārāma dvījaśreṣṭhā vanāṁ gambhiram ojasā/ samaśvasa mūhurtam tu śākyam vastum tīha tvāyā,
āgamisyati me bhartā vanyāyāti adīya puṣkalam/ sa tvam nāma ca gotrām ca kulam ākāṣya tattvataḥ,
ekaś ca dandaḥkārnye kimāḥ kimāḥ kārthāṁ cariṣya davī/ evaṁ bruvaṁtyān stīyanāṁ rāmapatrīyāṁ mahābahalā,
pratyuvacottaraṁ tvraṁ rāvaṇo rāṣṭrasādhipaḥ/ yena vītrasitā lokāḥ sadevaśurasannagaḥ, ahana sa
rāvaṇo nāma sīte raktegandaleśvarah/ tvam tu kācchānavārṇābhāṁ drīṭvā kauśeyavāsinīṁ ratiṁ svasekṣa
dāreṣu nādhiagacchāmy anindite/ bahvīnām utmastraṇāṁ āḥṛtāṁ itas tataḥ, sarvāsā eva bhadrāṁ te
mamāgramahiṁ bhval/ lakhā nāma samudrasya madhye mama mahāpurī, sāgareṇa parikṣiptā niṣvīṣṭa
girīmāṛdhanī/ tatra sīte mayā śārdhaṁ vanāṁ varṣiacyāryi, na cāṣārāṇavāsāya spṛhyāśīyasi bhāṁinī/
paiccaśāyāḥ sahaśprasāḥ sarvāharaḥbhūṣitaḥ, sīte paricārsyantī bhārīya bhavasi me yadi/
rāvaṇenaivam uktā tu kūpatā janakātmaja, pratyuvācānadvayāṅgī tam anāḍṛtya rākṣasaṁ mahāgirīm
ivākampyaṁ mahendrasadṛśaṁ patīṁ, mahohadhīm ivākṣobhyam ahaṁ rāmaṁ anuvratāṁ mahābhum
mahorakṣam śrīhavikṛntaṅgāminam, nṛṣṭīm śrīhamsaṅkaṁ ahaṁ rāmaṁ anuvratāṁ/
pūruṣacandrānanāṁ vīraṁ rājravatsaṁ jiitendriyaṁ, prthukṛtiṁ mahābhum āhaṁ rāmaṁ anuvratāṁ/vam
punar jambukah sinhiṁ mūṁ ś十多年 durlabhāṁ, nāhaṁ śākyā tvāyā spraṣṭum ādiṣtyāsyaprabhā
yathā/ pādapān kāñcanaṁ nūnaṁ bahūn paśyasi madabhāk, rāgāhvasya priyāṁ bhāryāṁ yas tvam
ichasi rāvaṇa/ kṣudhitasya ca śiṁhasya mṛgaśatoras tarvasinaḥ śāśiṁsya vadanāda dāniṣṭrām āḍātum
ichasi/ mandaraṁ parvataśreṣṭhāṁ pāṇinaṁ hṛtum icchasi, kālākāraṁ viṣaṁ tvayaṁ spṛhaṁ gantum dhūriṁ
ichasi/ aksīṣśayā prarmjasi jihvāya leḍhi ca kṣuram, rāgāhvasya priyāṁ bhāryāṁ adhiṣṭantam tvam
ichasi/ avasajya śilāṁ kaṇṭhe samudrāṁ hṛtum icchasi, sūryā candramasau cobbyaṇ prāṇibhyāṁ
hṛtum ichasi, yo rāvaṇāṁ priyāṁ bhāryāṁ pradharṣayitum icchasi/ agnīṁ prajvalitaṇaṁ drīṭvā
vastreṇāḥhartum ichasi, kalyāṇa vṛttāṁ rāmasya yo bhāryāṁ hṛtum ichthèse ayomukhānāṁ sūlānāṁ
agre caritum ichchasi, d antaraṁ sinhasargālayor vane, yad antaraṁ syandanikāsamudrayor,
surāguṣasvuvārakor yad antaraṁ/ tad antaraṁ dāsārathas tavaiva ca/ yad antaraṁ
kāńcanaṁśalohayar, yad antaraṁ candanaṁvārīpangkohor, yad antaraṁ hastibidālayor vane; tad antaraṁ
dāsārathas tavaiva ca/ yad antaraṁ vāyasvainateyor, yad antaraṁ madhumāyālor api, yad
antaraṁ sārasaṅdrhyor vane, tad antaraṁ dāsārathas tavaiva ca/ tasmin sahasrākṣasasamaprabhāve;
rāme sthīte kāṁkubānapāṇāu, hṛtāni te ’haṁ na jarāṁ gamisy, vajrāṁ yathā māksikāyāvagāṁ/or
iṭīva tad vākyam adūṣṭhitum icchasi, sudṛṣṭam uktvā nāraṇījanaṁ tu pituḥ janaṁ ca
āgamiṣyati me bhartā vanyāyāti adīya puṣkalam/ sa tvam nāma ca gotrām ca kulam ṛṣayasyā tattvataḥ,
replied that her name was Sita, her father was King Janaka and interestingly in the thirteenth year there was a proposal to make Rama the
Yuvārja 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. 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
Yuvāraja 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
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Yuvāraja 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. After twelve years of lovable and conjugal life in
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 paripaanana, Shri Rama had atonce agreed to move to forest with valkala vastra dharana as the dress code. dadyān na pratigr̥ hṇīyāt satyabrūyān na cānr̥ tam, etad brāhmaṇa rāmasya vrataṁ dhruvam anuttamam/ tasya bhrātā tu vaimātro lakṣmaṇo nāma vīryavān, rāmasya puruṣavyāghraḥ sahāyah samare ’rihā sa bhrātā lakṣmaṇo nāma dharmacārī dydhavrataḥ, anvagacchad dhanuspāṇiḥ prarvaṇjantam mayā saha/Shri Rama is always in the habit of giving away but never recieves; 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 be 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 Ravanasura 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 glorus gardens of the universe and by your slave! Devi Sita raised her voice and talked harsh as never before: mahāgirim ivākampyaṁ mahendrasyāṁ patim, mahodadhim ivāksobhyam ahaṁ rāmam anuvratā/ mahābāhuṁ mahoraskaṁ sinhavikrāntagāminam, nṛsīṁham sinhasaṅkāśam 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 mahoraskaṁ sinhavikrāntagāminam, nṛsīṁham sinha -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 uaparalleled 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 pradharsayitum 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 Ravanasura.

Sarga Forty Eighty

Ravanasura explains his own background and valor and Devi Sita ignores and discounts

Evāṁ bruvatyāṁ sūtāyāṁ sāmrabdhāḥ paruṣaṅkṣaram, lalāṭe bhrukuṭīṁ kṛtvā rāvaṇah pratyuuvāca ha/ bhrātā vaiśravaṇasyāham sāpatyño varavarñīni, rāvaṇo nāma bhadrāṁ te daśagrīvah pratāpavān/ yasya
devaḥ sagandharvāḥ piśācapatagoragāḥ, vidravanti bhayād bhītā mṛtyor iva sadā prajāḥ/ yena vaśravano bhrātā vimātāraḥ kāraṇāntare, dvandvam āśāditaḥ krodhād rane viḵramya nīrijitāḥ/ madbhayārtha paritajjaya svam adhiṣṭhānam pṛdhitam kailāsaṁ parvataśreṣṭham adhyāste naravāhanāḥ/ yasya tat puspamāṁ nāma viṃśaṁ kāmagaṁ śubhāṁ, vīryād āvarjitaṁ bhadrre yena yūmi viḥāyasaiṁ/ mama saṁjñātaroṣasya mukham dyṣṭaiva maithili, vidravanti parirastaḥ surāḥ śakrapurogamāḥ/ yatra tiṣṭhāmy ahaṁ tatra māruto vāti śaṅkitaṁ, tīvraṁśuḥ śiśirāṁśuḥ ca bhayāt sampadaye raviḥ/ niśkampapatṛās taravo nadyaś ca stimitodakaḥ, bhavanti yatra yatṛaṁ tiṣṭhāmi ca carāmi ca/ mama pāre samudrasya lāṇkāṁ nāma purī śubhāṁ, sampūrṇā rākṣasair ghorair yathendrasyaṁnāravatāḥ/ prākāreṇa parikṣiptaṁ pāṇḍureṇa virājitā, hemakaṇṣyā purī ramyā vaidūryamaṇa toranāḥ/ hastyaśvārathaśaṁbhāḍhā tūrṇanādavānāḥātā, sarvakāmaphalair vyṃśatī samkuḍyānaśoḥbhītāḥ/ tatra tvam vasaṭī sīte rājaputri mayā saha, na sramisyasi nārīnāṁ mānuṣīṇāṁ manasvinī/ bhūjānāṁ mānuṣān bhogān divyāṁś ca varavarvini, na smarisyasi rāmaśya mānuṣasya gatāvyuḥ/ sthāpayītvā priyam putram rājānī daśarathena yah, mandavīryaḥ suto jyeṭhas tataḥ prasthūpito vanam/ tena kiṁ bhrāṣṭarājyena rāmeṇa gatacetasā, karisyasi viṣālākṣi tāpasenā tapasvinā/ sarvarākṣasabhartāraṁ kāmaṁ svayam ihaṁ gatam, na manmathāsāraviṣṭāṁ pratyākhyātuṁ tvan arhasi/ pratyākhyāya hi māṁ bhrū purītāpaṁ gamisyasi, caraṇenabhīhateva purūrvasam urvasi/ evam uktā tu vaiṇdhī kruddhā samrukta lokānā, abraviḥ paruṣaṁ vākyam rahite rākṣasādhipam/ kathāṁ vaiśraṇaṁ devam sarvabhitanamakṣṭam, bhṛtāraṁ vypadisyā tvam aśūbham kartum iccasā/ aṣvāyaṁ viṇaṁśiṣyantī sarve rāvaṇāṁ rākṣasāḥ, yesāṁ tvam karkaśo rājā durbudhīdhi ajitendriyaṁ/ apahṛtya śacīṁ bhāryāṁ śakyām indraśya jīvitum, na tu rāmaśya bhūryām mām apanīyāṁ jīvitum, jīvec ciraṁ vajrasurārasya hastāḥ/ chaḥcīṁ pradhrṣyāpratirūparūpāṁ, na mādṛśīṁ rākṣasadhārayītvā/ pūtāṁṣatasyāpyi tavāṁsti mokṣaḥ/

As Devi Sita shouted on Ravanaasa 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 Kailaasa mountain. Kubera was flying by the air borne vimana but now it is my possession now and use it freely and take to bhu-bhramaṇa 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-bhramaṇa’, 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 ‘dwaaras’ and is a planned and constructed city Ravana Śena. Its halls are gigantic and the doors and windows are made of vaīdurya manas. 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 Lanka were furnished with public amenities. tatra tvam vasati sīte rājaputri mayā saha, na sramisyasi nārīnāṁ mānuṣīṇāṁ manasvinī/ bhūjānāṁ mānuṣān bhogān divyāṁś ca varavarvini, na smarisyasi rāmaśya mānuṣasya gatāvyuḥ/ Rajakumari Sitye, 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 paripaana!’ Devi! I am the King of Rakshasas and as ravished by your beauty and grace, have arrived voluntarily at your door step; protect me from the floweries arrows of Manmadha; and do please come into my embrace at once.’ That was how, Ravanaasa 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 Apsaras 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 negatived 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
Devi Rohini performed the act of inexcusable indiscretion of holding his most respectable worthy of the shameless words out of passion held Devi Sita the mother of.”

As Devi Sita screamed likewise, Ravana assumed the form of his natural swarupa like Kaala Deva as his eyes with fury and fire as my arrows and bring it down to earth. Having shouted likewise, Ravana assumed the form of his natural swarupa like Kaala Deva as his eyes with fury and fire as my arrows and bring it down to earth. Having shouted likewise, Ravana assumed the form of his natural swarupa like Kaala Deva as his eyes with fury and fire as my arrows and bring it down to earth. Having shouted likewise, Ravana assumed the form of his natural swarupa like Kaala Deva as his eyes with fury and fire as my arrows and bring it down to earth. Having shouted likewise, Ravana assumed the form of his natural swarupa like Kaala Deva as his eyes with fury and fire as my arrows and bring it down to earth. Having shouted likewise, Ravana assumed the form of his natural swarupa like Kaala Deva as his eyes with fury and fire as my arrows and bring it down to earth. Having shouted likewise, Ravana assumed the form of his natural swarupa like Kaala Deva as his eyes with fury and fire as my arrows and bring it down to earth.

As this scene was witnessed, the ‘vana devatas’ got jolted and dispersed with fright. Then 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 encountered 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.
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

She kept on shouting: ‘hā haa haa mahā 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. hantedānīṁ sakāmā tu ka Ikeyi bāndhavaiḥ saha, hriyeyam dharmakāmasya dharmapatnī yaśasvinīḥ

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 villiostous and most sinful Ravanaasura!

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 maximum 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

Tāṁ śabdam avasuptasya jaṭāyur atha śuśruve, nirakṣad rāvaṇañā kṣipraṁ vai dehiṁ ca dadarśa saḥ/ tataḥ parvatatakāṭahas ikṣṇatundah khagottamah, vanaspatigataḥ śrīmān vyājāhārā sūbhāṁ giram/ daśagrīvavasthito dharme puruṇe satyasamāśrayah, jaṭāyur nāma nāmāhānām ādrharājō mahābalal/ rājā sarvasya lokasya mahendraravuraṇopamah, lokānāṁ ca hite yukto rāmo daśarathātmajah/ tasyaiṣā lokanāhāsya dharmapatnī yaśasvinī, sītā nāma varārohā yāṁ tvāṁ hartum ihecchasi/ kathāṁ rājā sthito dharme parādārān paṁrāṃṣet, rakṣaṇīyā višeṣena rājadārā mahābalal, nivartaya matim nīcāṁ parādārābhimarṣanam/ na tat samācared dhīro yat paro ‘syā vīgarhayet, yathām manas tathāṃśeṣāṁ dārā/ rakṣyā vimarṣanāṁ/ arthānāṁ vā yadi vā kāmaṁ sīṣṭāḥ śāstresv anāgatam, vyavasyanty anu rājānāṁ dharmāṁ paurāstyanandanaṁ/ rājā dharmas ca kāmaṁ ca dravyāṁ cattamo nidhiṁ, dharmāḥ sūbhaṁ/ vā pāpaṁ vā rājāmūlam pravartate/ pāpasvabhāvaś capalāṁ kathāṁ tvāṁ rakṣasāṁ vara, aśīvaryam abhisaṁprāpto vimānam iva daśkṛtī kāmaśvabhāvo yo yasya na sa śakyāḥ pramārjitum, na hi duṣṭāmanāṁ ārya mā vasatyāṁ ālaye ciram/ viṣaye vā pūre vā te yaddā rāmo mahābalal, nāparaḥvyati dharmaṁ kathāṁ tasyāparaḥdhyasi/ yadi śūrpanakhāhētōr janasthānagataṁ kharah, atiyṛtto hataḥ pūrvāṁ rāmēṇākśītakarmanāṁ/atra br̥hiḥ yathāsatyanāṁ ko rāmasya vyatikramaṁ, yasya tvāṁ lokanāthasya hṛtvā bhāyāṁ gamisyasi/ kṣiprāṇīṁ visṛṣa vaidehiṁ mā tvā ghorena cākṣuṣā daheh dahana bhūtāna vṛtram iṇḍrāsāṁ nirvāṁyaṁ pṛṣaṁ aśiśvām baddhāv vauṣṭrānte nāvubhūvye, grīvaṁ prayāmuktaṁ ca kālapāṣam na paṁśyasi sa bhāraṁ saumya bhartayyo yo naraṁ nāvasādāvat, tad annam upabhoktayāṁ jiryate yad anāmayam/ yat kṛtvā na bhaved dharma na kīrtir na yaśo bhuvī śarīrasa bhavet khedāḥ kas
As Devi Sita was crying and shouted from the donkey chariot of Ravanasastra, 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 grudhra raja Jatayu as dedicated to dharma and nyaya. 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. 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! 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. 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 heroes 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 Ravanasastra but Ravana kills Jatayu

Ity uktaasya yathānyāyaṁ rāvaṇasya jātāyuṣa, kruddhasya āgninibhāḥ sarvāḥ rejuv viṃśatidṛṣṭayah/ samrakshanāyaṁ kopāt taptakāñcanakudalāḥ, rākṣasendro ‘bhidudrāva patagendram amārṣaṇāḥ/ sa samprahāras tumulas tayos tasmin mahāvane, bahbhūva vātoddhatayor meghayor gagane yathā/ tad...
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 astras’ 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 flight. The strong and firm feet of the Great Bird were pieced down by minced feet which disbaled it to fly away and there freely and the continuous 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 axises. sa bhagadhanvā viratho hatāsvo hatasārathih, ankenādāya vai deepam papāta bhuvī rāvanah/ 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 Dushagreeva 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: vajrasamparśabānasya bhāryām rāmasya rāvana, alpabuddhe harasy enām vadhāya khalu rakṣasām/samitrabandhuh sāmātyaḥ sabalah saparicchadāḥ, visapāṇāṁ pitāy etat pipāsita ivodakam/ ‘Manda buddhi Ravana! Most certainly, Shri Rama is going to chase you for your unpardonable crime of ‘Sitāapaharana’ 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 karmanām avicakṣaṇāḥ, śīghram eva vinaśyanti yathā tvāṁ vinaśīsyaśi/ baddhas tvāṁ kālapāśena kva gata tasya mokṣyase, vadhāya badiśāṁ grhya sāmīśaṁ 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 a mere ill famed common and mean trickster! Manda buddhi Ravana! Most certainly, Shri Rama is going to chase you for your unpardonable crime of ‘Sitāapaharana’ and destroy and devastate you. 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 Jataayu 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 severe 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 severer Jatayu’s wings as the illustious 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 Ravanasonura finally concludes ‘Sitāapaharana’ as Devi Sita was kept under vigilant custody.

Tam alpañitvam bhūmau sphrantaṁ rākṣasādhipah, dadaṁs grdhraṁ pattaṁ samipī rāghavāśramāḥ/ śa tu tārādhimapukktī rāvaṇena samikṣya tam, grdhrarājan vinihataṁ vilalāpa sudhūkhātā nimirrtaṁ lakṣanajñānaṁ śakunisvaradarśanam, avaśyaṁ sukhamadhukṣeṣa narāṇāṁ pratidrśyete/ na nāmaṁ rāma jānāti mahād vyaśanam ātmajāḥ, dhāvanti nāmaṁ kākutstha madarthāṁ mṛgāpākaṁ/ trāhi mām adya kākutstha lakṣaṇeti varāṅganaḥ, susamātrastā samākrandac chṛṇvatāṁ tu yathāntike/ tāṁ kliṣṭamālāyābharaṇāṁ vilapantīṁ anāthavat, abhyadhāvata vai deepāṁ rāvaṇo rākṣasādhipah/ tāṁ latāṁ iva vēṣantīṁ āliṅgantiṁ mahādṛumāṁ, muṇca muṇceti bahuṣāḥ pravadan rākṣasādhipah/ kroṣantīṁ
I did notice the premonitions of inauspicious nature that deers and birds were running hither and thither in such signals are not only for dangers but auspicious omens, dreams and strange voices of birds. 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 whereever you are! Hey, high trees, flowers and creepers, save me from this tense and dense condition. She was continuously uttering within herself ‘Rama Rama’, darkness commenced engulfing by the fall of the day. Then the disgusting Rakshas pulled her by her long and soft hairs, while it appeared that Brahma felt now that her fate was be in action! Maharshis then anticipated that the last days of Ravana commenced ticking by slowly and so does his fate getting sealed gradually. The helpless 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 Kagikeyi 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 utpatantam taṁ ṛṣṭvā maithili janakātmajā, duḥkhitā paramodvignā bhaye mahati vartinī/ roṣaroadanatāmrākṣi bhīmākṣaṁ rākṣasāduḥṣipam, rudatī karuṇam sitā hriyamāṇedam abraviṇī/ na vyapratapase nića karmanānena rāvana, jāṭāvā virahitāṁ yo māṁ coraṭītvā paḷāyase/ tvayaiva númaṁ duṣṭāman bhūrṇuṁ hartum icchāta, mamāpavāhī bharāṁ mṛgarūpeṇa māyāya, yo hi māṁ udyutas trātum so ’py ayaṁ vinipātītah/ paramāṁ khalu te vīryam ṛṣyate rākṣasādhamā, viśrāvyā nāmadheyaṁ hi yuddhe nāsti jītaṁ tvayā/ ṛṣṭvāṁ garhitam karma kathāṁ kṛtvā na lajjase, striyāś ca haraṇaṁ nića rahite ca parasya ca/ kathayi ca kahutvan ciṁśe puruṣāṁ karma kutsam, sunṣaṁśam adharmiṁśham tava śauṇḍīryaṁnaṁah/ dhik te sauryam ca sattvaṁ ca yat tvayā kathitam īḍā, kulākraśaṁ karaṇo loke dhik te cāriram ṛṣṭvāṁ kīṁ śaṁkaraṁ kartum evaṁ hi yaj javenaivā ṛhāvase, mūhūrtam api tiṣṭh hasva na jīvaṁ pratiyāvasīṣya/ na hi caksuḥpathan prāpya tayoḥ pārthivaputraṁo, sasainyo ’pi samartaḥ tvaṁ mūhūrtam api jīvitum/ na tvaṁ tayoḥ śaraspaṁśaṁ soḍhuṁ śaktaṁ kathāṁ cana, vane prajvalitaseva sparśam agner vihaṅgamah/ śādhu kṛtvāmanah parhayyaṁ sādhuḥ mūntaṁ rāvaṇa, matpradharaṇaraṇuṣo hi bhṛtrāḥ saha patir mama, vidhāyati vināśāya tvaṁ māṁ yadi na muṇcaṁ/ yena tvaṁ vyavāsyena balāṁ māṁ hartaṁ iċchhāi, vyavasāyaṁ sa te nića bhaviṣyati nirarthaṁ/ na hy ahaṁ tam apaśyanti bhartaṁ bhūṁ raṁ viṁśaḥ/ kāraṇo loke dhikte cārirmaṁ ṛṣṭvāṁ/ na hi tvayā ṛṣṭvāṁ kṛtvā tasyāṁ śalmaṁ kṛtvā bhāminah, māyayā mātmāpavāhito bhartā mṛgarūpe/ bhūṁ cātmanaḥ śreyah pathayā vā samavekṣaye, nyṛtyukāle yathā martyo viparītāṁ sevate/ mumūrṣaṁ nāṁ hareṇa jayatī cārhaṁ patiṁ, yevaśe yathā patiṁṇaṁ tan na rocathe, paśyāmīva hi khaṇṭhe tvāṁ kālapāśāvaṇāṭitam/ yathā cāṁśin bhayasthāne na bibheṣe daśānana, vyaktam hiṁmaṇyaṁ hi tvaṁ saṁpāṣayi mahārūpah/ nādiṁ vairataṁ hiṁ ghorahmudhrauṅgahāniṁ, khadgapratravaṇaṁ caiva bhīmaṁ paśyasi rāvaṇa/ taptakāṅcaranupiṣṭaṁ ca viduṣyapraṇavaračchādaṁ, drakṣaye śā马拉ṁ tiṣṭhān ayasaṁ kaṁṭhakāśi caīṁ/ na hi tvam āṁśāṁ kṛtvā tasyāṁ śalmaṁ kṛtvā mahāntamaḥ, dhūrītoṁ śaṁkṣayaṁ cīṁśaṁ viṁśaṁ niṁpte saṁgrhaṁ/ baddhas tvam kālapāśena durināreṇa rāvaṇa, kva gato lapsyaṁ śarṇa bhartur mama mahāntamaḥ/ nimesāntarmātareṇa vinā bhūrītaram ahave, rākṣasā niḥṭatā yena sahasrāṁ catuṛdaśaṁ/ sa kathaṁ rāghavaṁ viṁśaḥ sarvāstraṅkuṣaḷo bhāt, na tvāṁ hanyāc charais tiṣṭhān irṣṭhāhyāpahāriṇaṁ/ etac cāṇyaṁ ca parusuṇa vaidehi rāvaṇāṅkaṁ, bhayaṁokāsamanviśṭā karaṇoṁ vilālaṁ paḥ/ tathāḥ bhṛṣṭāṁ bhuca caiva bhāśiṁ/ vilālaṁ pūrvaṁ karaṇaṁ ca bhāṁiṁ, jahāra pūpas taruṁṁ viveṣṭaṁ/ niṁpāmājām āgatagātravepatuṁ/
ca haraṇaṁ 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 meresaled coward. Are you not ashamed of yourself to kidnap a lonely and helpless woman! kathayisyanti lokeṣu puruṣāḥ karma kusūtam, sunṛṣaṁsam adharmiśṭhaṁ 
tava śauṇḍīryāṁmaṁ/ dhik te śauryam ca sattvaṁ ca yat tvayā kathitaṁ tadā, kulaṅkroṣakaṁ loke 
dhik te cāṭītraṁ īḍrāṁ/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. sădhu 
ktvātmanāṁ pathyam sădhu māṁ muṇḍa rāvaṇa, matpradharsanaraṣṭro hi bhrātrā saha patir mama, 
vīdhāṣyati vīnāśya vāṁ māṁ yadi na muṇcasi/ yena vāṁ vyavaśāyena balāṁ māṁ hartum icchasi, 
vyavasāyaṁ sa te nīca bhavasyati nirarthakaṁ/Ravana! If you donot leave me alone even now, my 
vengence 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 
hearts are Taamishra, Lohashanku, Maha Niraya, Shalmali, Rourava, Kumbhala, Puti mrittika, Kaala Sutra, 
Sanghata, Tohiloda, Savisha, Samprapaatana, Maha Naraka, Kaakola, Sanjeevana, Maha Patha, Aveechi, 
Andhataamisra, Kumbheeapaaka, Asipatравana, and Taapanā.]. 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 yourselves 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.

Hriyamāṇā tu vaidehi kaṁ cīn nātham apāṣyatī, dadarśa girīṣṇgaṁthān paṅcavāṅnarupamgavān/ teṣāṁ 
madhye viśālākṣī kauśeyam kanakaprabham, uttarāyaṁ varāroḥā śubhāṁ abhaṅaṁ ca, munoca yadi 
rāmāṁ śaṁseurya iti maithili/ vastram utṛṣṭya taṁ madhye vinikṣiptaṁ sabhaṣaṁam, saṁbhrāmaṁ tu 
daśāgrīvaṁ tva karma na ca buddhivān/ piṅgāksāṁ taṁ viśālākṣīṁ netraṁ animiṣair iva/ vikroṣaṁtiṁ tadā 
sitāṁ dadṛṣūr vāṅnarubhāh / sa ca pampāṁ atikramya laṅkāṁ abhimukhaṁ purūṁ, jagāma rudatīṁ 
gṛhya maithilīṁ rākṣaseśvarāh / tāṁ jahāra susanmṛṣṭaṁ rāvaṇo nṛtyum ātmānāḥ, utsaṁgenaiva bhujāṁgī 
ṭīkṣṇaṁtraṁ mahāviśānī/ vanāṁ saṁrītaḥ śailāṁ sarāṁsi ca vīhāyāṁ, sa kṣipṛaṁ samatīyaṁ śaraś 
cāpād iva cyutaḥ/ tīminkraniketaṁ tu varunālayam aksayam, saṁrītaṁ śaṁraṇāṁ gatā śamatiyāya 
sāgaraṁ/ saṁbhrāmaṁ pariṁṭtornī ruddhamiṁmaharagāh, vaidehyāṁ hriyamāṇāṁyām babhīva 
varunālayah/ antarikṣagatiṁ vācāṁ sarṣṣju cāraṇsīṁ tadā, etad anto daśāgrīvaṁ iti siddhāṁ tadābraṇuvaṁ/ sa 
tu sitāṁ viveṣṭantīṁ ankenādaṁyā rāvaṇāḥ, praviveśa purūṁ laṅkāṁ rūpiṇīṁ nṛtyum ātmānāḥ/ so 
'bhiṣagamyam purūṁ laṅkāṁ suvbhaktamahāpaṭhāṁ, saṁṛddhakaksyā bahulam svam antāḥpuram āvīṣat/ 
tatra tāṁ asitāpaṇgīṁ sokamohaparāyaṇāṁ, nidadhe rāvaṇāṁ sitāṁ mayo māyāṁ ivāśuṁrīṁ/ abrahcī ca 
daśāgrīvah pīṣācīr goradoraṁaṁ, yathā yad nikām puṁṇaṁ strī vā sitāṁ paṣyaty asaṁmattāḥ/ muktāṁanī 
suvaṁrāṇi vastrāṁnī abhaṁaṁ ca, yad yad iccet tad evaśya deyan macchandato yathā/ yā ca vaṣyaṁ 
vaidehiṁ vacanāṁ kīṁ cid aprītya, ajñānād yadi vā jīnānāṁ na tasyā jīvitaṁ priyam/ tathoktā vākṣyāsī 
ṁās tu rākṣaseṇāḥ pratāpavān, niṣkramyāntaḥpurāt tasmāt kīṁ kṛtyam iti cintaya, dadarśaṁtāu

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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. 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 pampa 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 felt some iters that there might be hurdles 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 Jvaalas’, who reappeared after Shri Rama’s agni pareeksha of the original Devi Sita]
Having been puffed up and complemented by eight naramamsa bhaksha Maha Rakshaas, Ravana entered the luxurious ‘antahpura’ or the Queen Palace. Devi Sita at that time was surrounded by the rakshas 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, gonehda and vaidurya. In the ‘antahpura’ are the low sounds of dundhhis, and Ravana then showed a strange pedest he made her tour around the ‘rani vaasa’ akin to a female deer. 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, gonehda and vaidurya. In the ‘antahpura’ are the low sounds of dundhhis, and Ravana then showed a strange pedest led by stairs. He made her seat on a cusioned comfort on which Devi Sita did rather awkwarldly on its edge with nervousness.

Ravanasura takes Devi Sita to his antahpura and seeks to pressurise her to become his queen

Having been puffed up and complemented by eight naramamsa bhaksha Maha Rakshaas, Ravana entered the luxurious ‘antahpura’ or the Queen Palace. Devi Sita at that time was surrounded by the rakshas 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, gonehda and vaidurya. In the ‘antahpura’ are the low sounds of dundhhis, and Ravana then showed a strange pedest led by stairs. He made her seat on a cusioned comfort on which Devi Sita did rather awkwarldly 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 idaṁ rājayatantraṁ me tvayī sarvaṁ pratīṣṭhitam, jīvitaṁ ca viśālākṣī tvain me prāṇair gariyasi/ I am obsessed with your personality and am devoted to you with my ‘prana’ 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, kiṁ kariṣyaṁ rāmeṇa māṇuṣaṇīlpatejasā/ bhajasva site māṁ eva bhārtaya sadṛṣaṁ tava, yauvanaṁ hy adhrivaṁ bhūru ramasveha 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 my ramasveha mayā saha/ mānuṣye bhīru gandharvas and renowned Maharshis. vasyai tvai prati khyena jīvitaṁ ca jīvaṁ ke Sita away to Ashoka Vatika and frighten her to surrender.

Sā tathoktā tu vaidehī nirbhāyā śokakārītā, trṇam antarataṁ kṛtvā rāvaṇah pratyabhāsataṁ/ rājā daśaratho nāma dharmasetur ivācalāh, satyasandhaṁ pariḥṭāto yasya putrāḥ sa rāghavāh/ rāmo nāma sa dharmātma triṣū lokeṣu viśruthaḥ, dīrghabhūḥ viśālākṣaṁ daivaṁ sa patir mama/ iksvākृṇāṁ kule jātaḥ simhaskandho mahādyutih, lakṣaṁanena saha bhrātrā yas te prāṇaṁ harisyaṁ/ pratyakṣaṁ yady ahaṁ tasya tvayā syāṁ dharsitā balāt, śayitā tvaiḥ hataḥ saṁkhya jānaṁ yathā kharaya/ ya ete rākṣasāṁ proktā ghorarūpā mahābalāḥ, rāghave nirvīṣāḥ sarve suparne pannagā yathā/ tasya jñāvīpravaktāṁ te śarāḥ kāṇcanaḥbhūṣanāṁ, śarāṁ triṣṇāṁ viḍhaṁṣyaṁ gaṅgākūlam ivormanyah/ asurair vā surair vā tvāṁ yady avadho‘si rāvana, utpādyā sumahad vairāṁ jīvāṁ tasya na mokṣaya/ sa te jīvitaṁśasya rāghavo ‘ntakaro balī, paśor yūpagaṭasyeva jīvitaṁ tava durlabhah/ yadi paśyet sa rāmaṁ tvāṁ roṣadīptena

Sarga Fifty Six

Having suffered Ravana’s entreaties, Sita intensified her thoughts on Shri Rama and praised him while angry Ravana instructed rakshas to take Sita away to Ashoka Vatika and frighten her to surrender.
cakṣuṣā, rakṣas tvam adya nirdagdho gaccheh sadyaḥ parābhavam/yā sudraṁ nabhaso bhūmān
pātayen nāsayaeta vā, sāgaraṁ śoṣayed vápi sa sitāṁ mocayed iha/ gatāyus tvam gataśrīko gataśatto
gatendriyāḥ, ānkaṁ vāndhavasyamṣyuktā tvatkr̥tena bhaviṣyati/ na te pāpam idaṁ karma sukhandarāṁ
bhaviṣyati, yāhaṁ nītā vinā bhūvam patipārśvāt tvayā vanāt/ sa hi daivatasaṁyukto mama bhartā
mahādyutāh, nirbhayo viṣṇum āśritya śunye vasati danḍake/ sa te darpaṁ balaṁ viṣṇum utsekaṁ ca
tathāvīdham, apnaśetyā gātṛebhyāh saravārsenā saṁyuge/yadā vināśo bhūtiṁāṁ dṛṣyate
kālaconfiditadā, kārdā kārye pramādyanti narāḥ kālavasaṁ gataḥ/māṁ pradhyṛṣya sa te kālāṁ prāpo yām
rakṣasādham, ātmano rakṣasānāṁ ca vadhāyāṁhaṁpurasya ca/ na śakyā yajñamadhyāstāṁ vediḥ
srugbhādha maṇḍitā, dvījītmantrasamṣyuktā caṇḍālāvamarditum/ idaṁ sārtraṁ niṣaṁjñāṇaṁ bandha vā
ghātayaṁsva vā, nedaṁ sārtraṁ rakṣyaṁ me jīvitaṁ vápi rākṣasa, na hi śakṣyāmy upakrosaṁ pṛthivyāṁ
dātum ātmanah/ evam uktvā tu vaiḍehi krodhādū suparāṣaṁ vakac ca, rāvakaṁ maithili tatra punar novāca
kīm canaśi tātyā vakanaṁ sṛtvā parāṣaṁ romaḥaṁ cānāṁ, pratyuvacca tataḥ sītāṁ bhayaṁdārśaṇaṁ
vakac ca,śṛṇu maithili madvāyaṁ māsaṁ dvādaśa bhāṁini, kālenāṇena nābhyesi yādī māṁ cāruhāsini,
tatā vhāṁ prātarāśarthaṁ śuḍāś chetyantāḥ leśaṁahi/i ty uktvā parāṣaṁ vākyāṁ rāvaṇaṁ śatruvaṁγa
rākṣasī c taṭāh kṛuddha idaṁ vakanaṁ abravit/ śīghram evaṁ hi rākṣasyo vikṛtā ghoradarśaṇāṁ,
darpam asyaṁ vinaiṣyantu māṁsaṁśitaṁbhājojanah/ vacanaṇ eva tāṁ taṣya vikṛtā ghoradarśaṇāṁ,
ktarāṇjñalo vā maithili pārvaṁvārayanah/ sa tāḥ provacca rāja ṭu ravaṇo ghoradarśaṇaḥ, pracālāya
caraṇotkarsair dārayan iha mediniṁ/ asokakanikāmādhye maithili niyātaṁ iti, tatreyāṁ rakṣyaṭāṁ
gūḍham uṣmaṁbhiḥ parivāṛitā/ tatrayāṁ tarjanāṁ ghoraiḥ punah śaṁtvaiś ca maithiliṁ, ānayaḥdvaṁ
vaśaṁ sanvāṁ gajavādhuṁ iha/ iti pratisamādiṣṭā rākṣasyo ravaṇena tāḥ, asokakanikāṁ jagmura
maithiliṁ parigṛhya ṭāṁ/ sarvaṁkāmalarhaṁ vṛṣṭyāṁ niṇāṇupaśaḥalair vṛtyāṁ, sarvākālaṁadaiśā cāpi
dvījaṁ samupasevātāṁ/ sā tu śokaparāṁti maithilipañkātiṁājā, rākṣasi vaśaṁ āpānaṁ vyāgrāṁ
haraṁ yathā/ na vindate tatra tu sarma maithiliṁ; virūpanetrāḥ aḥīta tairūjā, patīṁ saranatī dayitaṁ ca
devaraṁ; vicetanāḥbhūd bhayaṁkaptiṁā/

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 Ikshvāku, Rama with his high and powerful shoulders he is a purusha sinha 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 cobra. Like the forceful waves of Ganga flush out your body ornaments, Rama ‘dhanaṁ
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
enemity with Rama should seal your fate as the rest of your life should get terminated soon like of yagña
pashu tied to a pole awaiting sacrifice. Raakshasa! Even if Rama were to twist his angry looks on you then
like Bhagavan Shankara ashed down Mannatha’s body, you too have similar fate. yaś candram nabhaso
bhūmān pātayen nāsayaeta vā, sāgaraṁ śoṣayed vápi sa sitāṁ mocayed iha/ gatāyus tvam gataśrīko
gataśatto gatendriyāḥ, ānkaṁ vāndhavasyamṣyuktā tvatkr̥tena bhaviṣyati/ Rest assured that Bhagavan
Rama once arrives here to snatch 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 bhūtiṁāṁ dṛśyate
kālaconfiditadā, kārdā kārye pramādyanti narāḥ kālavasaṁ gataḥ/ 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! Kaala 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 Yagena Vedika, which the dwijas by means of mantras purify the shruk-shruva- yagena 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 ‘paativrata’ and chandala like you could even touch me. Be it made clear, ‘neecha rakhsasa’, 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 screeningly, Ravana had rather softly: śṛṇu maithili madvākyaṁ māsān dvādaśa bhāminī, kālenānena nābhayeṣu yadi māṁ cāruhāsīṇī, tatas tvāṁ prātarāśartham sūḍāś chetsyanti leśaṁāḥ/ ‘Oh, haasya bhamini! Mithilashwari! 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 weaken 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: śigraham evaṁ hi rāṣṭasyo vikṛtā ghoradarśanāṁ, darpaṁ asyā vinesantu māṁsaṇonitaḥbhajanāḥ/ You ferocius blood sucking flesh swelling 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 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

Rākṣasaṁ mṛgarūpaṇa carantam kāmarūpaṁ, nīthaya rāmo mārīcayā tūnaṁ pāthi nyavartat/ tasya saṁtvaramāṇyastra draṣṭukāmyaṁ maithilīṁ, kṛirasvaro ‘tha gomāyur vinanādāśya pṛṣṭhataḥ/ sa tasya svaram ājñāyā dārūnaṁ romahārasanam, cintayāṁ āsa gomāyoh svareṇa pāriṇāṁkitaḥ/ aśūbhāṁ bata manye ‘haṁ gomāyur vāṣyate yathā, svasti syād api vaidehyā rākṣasaṁ bhaṣkaraṁ vinā/ mārīcena tu viññāya svaram ālakṣya māmakam, vikruṣeṣu mṛgarūpasya laṁsaḥ śruṇuḍaṁ yadi/ sa saumitrīṁ svaram śrutāṁ tāṁ ca hitvātha maithilīṁ, tayaiva prahitaḥ kṣipram matsakāśaṁ ihāsyaṁ/ rākṣasaṁ sahaṁtair nūnaṁ sīṭāyā īṣito vadhāḥ, kāṇḍanaṁ ca mrgo bhūṭvā vyapanīyāsrmat tu māṁ dūraṁ nītvā tu māṁcī rākṣaso ‘bhūcī charāhaṁ, hā laṁkṣaṁ na hato ‘smūtiyād vākyaṁ vyahāraṁ ha/ api svasti bhaved dvāḥbhāṁyāṁ raḥitāḥbhāṁyāṁ mayaṁ vaṇe, janasthānamimittam hi kṛtvaiḥo ‘smī rākṣasaiḥ, nimittāṁ ca ghorāṁ aṣṭante ‘dyā bhāṁīṁ ca/ ity evam cintayan rāmaṁ śrutāṁ gomāyuniḥsvanam, ātmānaṁ cāpaṇāyaṁ mṛgarūpasya rākṣaṁ,ājagāma janasthānam rāghavaṁ pāriṇāṁkitaḥ/ taṁ dināṃmaṇaṁ dināṁ āsedur mṛgapaṇaṁ, savayya kṛtvā mahāṁmaṇaṁ ghorāṁḥ ca sarṣriḥ svarāṁ/ tāṁ drṣṭvā nimittāṁ mahāhgarhorāṁ rāghavaṁ, tato laṁkṣaṁ ṣāyāṁtaṁ dadaṁśa vigataprabham/ tato ‘vidūre rāmena śaṁyāya sa laṁkṣaṇaṁ, viṇaṇṇaṁ sa viṇaṇṇena duḥkhitṛ duḥkhabāgināṁ/ saṁjagārhe ‘tha taṁ bhrātaṁ jeṣṭho laṁkṣaṇaṁ ṣāgatam, viḥāya sīṭāṁ vijane vanaṁ rākṣasaśeviye/ gṛhītvā ca karāṁ savayya laṁkṣaṇaṁ raṇghunandaṁ, uvāca madhurodarkam idaṁ pariṣṭam ārtaṁ/ aha laṁkṣaṇaṁ garhyaiṁ te kṣatī yat tvāṁ viḥāya tāṁ, sītāṁ ihagātaṁ saumya kacchī svasti bhaṇed iti/ na me ‘ṣti saṁśayo vīra sarvāṁḥ janakāṁaṁ, vinaṁśa bhakṣītā vāpa rākṣasaṁ vanacārībhīṁ/ aśūbhāṁ eva bhūṣṭhaṁ yathā prādurbhavanti me, api laṁkṣaṇaṁ sīṭāṁ sāmagraṁ prāṇaprīyāvaiḥ/ idaṁ hi rākṣomṛgasāনīनकाशiṁ/ pralobhya māṁ dūraṁ anuprayātam, hataṁ kathaiṁ cin mahātā śramaṇaṁ; sa rākṣaso ‘bhūṁ mṛtyāmāṇa eva/ manaṁ ca me dināṁ ihāpṛahṛṣṭaṁ; cākṣuc ca savayya kurute vikāraṁ, asaṁśayaṁ laṁkṣaṇaṁ nāsti sīṭā; hṛtā mṛtā vā pāthi vartate vā/ Having killed Raksha 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 ‘artanaadasa’ by Maareecha in the form of the strange Maya Mriga as enounced by Sita. Then Rama hurried back to the ashram. tato ‘vidhare rämeña samiyäya sa laksmañaḥ, viṣaññah sa viṣaññena duhkhitå duhhahäginä/ saṁjagarhe ‘tha tain bhṛtä jeśho laksmaṇam āgaṭam, vihāya sītām vijane vane räkṣasasevite/ 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 laksmaṇa garhyaṁ te kṛtaṁ vay tvayā vāṁ, sītāṁ ihāgaṭah saumya kaccit svasti bhaved iti/ na me ‘sti saṁśaya vīra sarvathā janakāmaṁ, vinaśṭa bhakṣitā vāpa rākṣasair vaṅacārībhīh/ Aho Lakshmana! You have made a grave blunder and left Sita alone; trust she is safe!! Veera Lakshmana! I am shaken to the core my left eyes are flapping with rapidity and my inner self is c

Sa druṣṭvā laksmaṇaṁ dīnaiṁ śīnye daśarathāmaṇaḥ, paryaprccchata dharmāṁ vaidēhīm āgaṭaṁ vinā/ prasthitāṁ daṇḍakāraṇaṁ yā mām anūjaḡāma ha, kva śa laksmaṇaṁ vaiḍēhī yāṁ hitvā tvam ihāgaṭah/ rājyabhraṁśaṣṭasaṁ daṇḍakāṁ paridhāvataṁ, kva śa duḥkhasahāyaṁ me vaiḍēhī taṁuṇādhyayāṁ/ yāṁ vinā nottaṁ vīra muhūrtam āpi jīvitum, kva śa prānāsahāyaṁ me sītāṁ surasutoṇamāṁ pātītvam amaraṁāṁ vā pṛthivyāṁ cāpi laksmaṇaṁ, vinā tāṁ tapanīyāṁḥ neccheṣāṁ janakāmaṇaṁ/ kaccij jīvati vaiḍēhī prāṇaiḥ priyatarāmāmā, kaccit pravṛūjanaṁ saumya na me mithyā bhavisyati/ sītāṁmittāṁ saumitre mṛte maye gate tvayā, kaccit saṁkāmaṁ sukhitaṁ kaikeyīṁ śa bhavisyatī/ sapatrāraṇyaṁ siddhārthaṁ mṛtputrāṁ tapasvinī, upasthitāṁ kaṣṭalyaiṁ saumyaṁ na kaṅkāyāṁ/ yadi jīvati vaiḍēhī gamisyāṁśaṁṣaṁ punah, suvṛttaṁ yadi yṛtā śa prāṇāṁḥ tvakṣyamāṁ laksmaṇaṁ/ yadi māṁ āśramaṁ vaidēhī nābhībhāṣate, punaḥ prahastāṁ śītāṁ vinaśīyamāṁ laksmaṇaṁ/ brūhi laksmaṇaṁ vaiḍēhī yadi jīvati vā na vā, tvayi pramatte rākṣobhir bhakṣitā vā tapasvinī/ sukumārī ca bālā ca nityaṁ cāduḥkhaḍāriniṁ, madviyogena vaiḍēhī vyaktaṁ śocatā durmaṇaṁ/ sarvathā rākṣasā teṇa jihmena sudurāmaṁ, vadatā laksmaṇetī uccaśa tavāpī jantīm bhayama/ śrutaṁ ca śaṅke vaiḍēhyā sa svarah sadṛśa mama, trastayā pṛēitas tvayā ca draṣṭūṁ māṁ śīghrama āgaṭah/sarvathā tu kṛtaṁ kaṣṭaṁ sītāṁ uṣṛjate vane, pratikartuh nṛṣāṁśānāṁ rākṣasāṁ dannam antarum/ duḥkhitāṁ kharaghātaṁ rākṣasāṁ piṣṭāsāṁ, tāṁ sītāṁ niḥtā ḍhoroṁ bhavisyati na sāṁsayayā/ aho ‘smi vyasane saṁkāmaṁ vāpyatiḥ ripuṇāsaṁ, kim tv idānīṁ karṣyaiṁ śaṅke prāptavaiṁ īḍyam/ iti sītāṁ varārohaṁ cintyayānaṁ eva ṛghhaṁ,ājaṁma janasthānaṁ tvarayām sahalaksmaṇaṁ/ vigarhamāṇo ‘nujam ārtarūpanāṁ; kṣudhā śramāṁ caiva pipāśayā ca, viṁśaṁvaśāṁ śuṣkamukho viṁsāṇnah/ pratiśrayāṁ prāpya samīkṣyaṁ sūnaiṁv smaṁ śrāmaṇaṁ sampravīgāhāya vīro; vihāravedāṁ anuṣṭyaṁ kāṁś cit, etat tad ity eva nīvasabhūmau; 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 strengh 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 Indravat! 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 Ayodyha 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 jivati vaidehī gamisyāmy āśrama punah, suvṛttā yadi vṛttā sā prāṇāms tviṣyāmi laksmaṇa/ yadi mām āśramagatāṃ vaidehī nābhibhāṣate, punah prahastītā sitā viṇāśīṣyāmi laksmaṇa/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 pressedur to you leave her. Sarvathaa tu kritam kashtam Sitaamutsrutjataa vane, pratikartum nrushamsaaanaam rakshasaam dattamantaram/ In any case, your leaving Sita alone had caused the impact and the cruel rakshasas 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 Lakshjanas 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 Lakshmans 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 indescretion

Aāśrama upāvyttaṃ antarā roghanandanaḥ, paripapracchacca saumitrīṁ rāmo duḥkhārditāḥ punah/ tam uvāca kimartha ‘pāṣya maithilīm, yadā sā tava visvāśād vane viharitā mayā/ drṣṭvāvābhāyāgaitaṃ tvām me maithilīṁ tvajya laksmaṇa, saṃkāmānaṁ mahat pāpaṁ yat satyāṁ vyahitaṁ manaḥ/ sphurate nayanāṁ savayaṁ bāhuś ca hrdayāṁ ca me, drṣṭvā laksmaṇa dāre tvāṁ sītavirahitaṁ pathī/ evam uktaś tu saumitrīṁ laksmaṇaḥ subhalakṣaṇaḥ, bhūyo duḥkhasamāvīṣto duḥkhitaṁ rāmaṁ abraviṅ/ nā svayaṁ kāmakārenā tāṁ tyavtāhām ihāgataḥ, pracoḍitas tayavogrāsī tvatsakāśaṃ ihāgataḥ/ ārṇeṣeva parikruṣṭaṁ hā sīte lakṣmaneti ca, paritrāḥitī yad vākyaṁ maithilīyās tac chrutiṁ gatam/ sā tam ārtaśvaraiṁ śṛtvā tava snēhena maithilī, gaccha gaccheti mām āha rudāntī bhavayihiṅī/ pracodyamāṇena mayā gaccheti bahuṣuśa tavyaḥ, pratyuktā maithilī vākyam idaṁ tvatpratvayānītā/ na tat paśyāmy ahaṁ rakṣo yad asya bhayaṁ āvahet, nivṛttā bhava nāstī etat kenāpy evam udāhṛtaṁ virgarhiṁ ca nicaṁ ca katham āryo ‘bhidhāyati, trāhiti vacanaṁ sīte yas trāyet tridaśāṁ api/ kinnimimittaṁ tu kenāpy bhṛatūr ālambya me svaram, visvarāṃ vyāḥṛtaṁ vākyāṁ laksmaṇa trāhī māṁ iti, na bhavatyā yathā kāryā kumārājanasevītā/ alaṁ vaiklavyam ālambya svasthā bhava nirutsukā, na cāsti triṣu lokēṣu pumān yo rāghavaṁ raṇe, jāto vā jāyāmāno vā saṁyuge yaḥ parājaẏet/ evam ukta tu vaidehiḥ parimohitacetanā, uvācāśrūṁi muñcantī dāruṣaṁ dhāṁ maṁ idaṁ vacaḥ/ bhāvo mayī tāvāyarthāṁ pāpa eva nivesaṁ, vinaṣte bhṛatāri prāpte na ca tvāṁ māṁ avāpsyaṁ/ saṃketād bharatena tvāṁ rāmaṁ samanubhagāci, kroṣantaṁ hi yathāyarthāṁ nainam abhyavapadyase/ ripūḥ pracoḍhannacāci tvāṁ madhartham anugacchasi, rāghavasyāntarprespu tathaināṁ nābhipadyase/ evam ukto hi vaidehyā saṇiradbho raktalocanāḥ, krodhāt prasphurmanauṣṭha aśramaḥ abhinirgataḥ/ evaṁ bruvāṁ saumitrīṁ rāmaḥ saṃtāpaḥmohitaḥ, abravid dūśkṛtaṁ saumya tāṁ viṁśat yat tvāṁ agathaḥ/ jānanī api samarthāṁ māṁ raksasamāṁ vinīvarāne, anena krodhayākena maithilīnāḥ śrṣṭo bhavān/ na hi te paritusyāṁ tyaktvā yad yāti maithilīm, krodhayāḥ puruṣaṁ śṛtuṁ śṛtyā yat tvām ihāgataḥ/ sarvathā tv apanāṁ te sītyā yat pracoḍitāḥ, krodhasya vāsamaṁ agamyā nākaraḥ śāsanaṁ mama/ asau hi rāksaśah seṭe šareṇābhīhato mayā, mṛgarūpaṇa yenāham aśramaḥ apavāditāḥ/ viṣṇya cāpaṁ paridhāya sāyaṁ; salīla bāṇena ca tādītō mayā, mārgīṁ tanaṁ tvajya ca viklavasvaro; babhūva keyiradharah sa rāksaśah/ sarāhatenaiva tadārtyāgī gīrā; svarāṁ mamālambaṁ sudūrasamsravam, udāḥṛtāṁ tad vacanaṁ sudārūṇaṁ; tvam āgata yena vihāya maithilīṁ/
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 shouts 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 ahām rakṣo ya dasya bhayam āvahet, nirvṛtā bhava nāṣṭy etat kenāpy evam udāhṛtam/ vigarhitam ca nicam ca katham āryo 'bhidhāṣyati, trāhīti vacanān śīte yas trāyet tridāśaṇī 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 Devatas from most critical and dangerous crises ever get down to the meaneous level of repeatedly shouting for help so timidly! ‘Rama! I had even explained Devi Sita further: Raakshaseneritim vaaykam traasaat traahheeti 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 swasthyaa bhava nitrutsukaa, na chaasti trishu loleshu pumaan yo Raghavam rane/ Jaatovaa jaayamaanol vaa samyyuge yah paraajayet, ajeyo Raghavo yuddhe Devaih Shakra prougamath/ I appealed to Devi Sita not to get flustered but keep her cool and self controlled without agitation and assured her that in trilokas no personality of his stature and bravery was ever born yet who could encounter Raghu Rama; even Lord Indra and any other devas would acceed to that reality. Even so, Shri Rama! Devi Sita took to extreme accusations against me: bhāvo mayi tavātyarthaṁ pāpa eva nivēṣiṭāḥ, vinaṣṭe bhrātari prāpte na ca tvam mām avāpsyasi/ samketāḥ bharatena tvam rāmaṁ samamugacchasi, kroṣantas tī hi yathātyarthaṁ nainam abhyavapadyase/ ripuḥ pracchannacārī tvam madartham anugacchasi, rāghavasyāṁtarprespus tathaināṁ nābhipyadyase/ ‘ 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, screening 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’. ‘Dearmost 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 paritulśāṁ tyaṁtyā yad yāśi maithilīṁ, kruddhāyaḥ paruṣaṁ śrutvā śriyā yat tvam ihagataḥ/ sarvāṁ tv apanītan te śītāya yat pracoḍitaṁ, krodhasha vaśāṁ āgamyā nākaroḥ śāsaṇāṁ 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 indescretion which is truly unpardonable and never expected of you. sarāhathenaiva tadāryāṁ girā; svarāṁ mamālaṁbhyā sudārasaṁśravam, udāhṛtam tad vacanān sudāraṇaṁ; tvam āgato yena vihāya maithilīṁ/ As my arrows decimated the Rakshasa, and his false shouts and screams irritated 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.
Bṛhṣam āvrajamāṇasya tasyādhvāvālocanam, prāśphurac cāskhalad rāmo vepathuś cāsya jāyate/ upālakṣya nimittāṁ so ‘śubhāṁ muhur muhuh, api ksemaṁ tu sīṭāyā iti vai vyājāhāra ha/ tvaramāṇo jagāṁatha sītādarśanālāsah, śānyam āvasathaṃ drṣṭvā babhūvodbhavamāṇasah/ udbhramann iva vegenā viśkapan raṅgūnandanaḥ. tatra tatrojaśaṁhaṁ abhivikṣya samantataḥ/ dadarṣa parṇaśālāṁ ca raḥitāṁ sīṭāyā taddā. śrīyā vairāhitām dhvāsāṃ hemante padmīṁnaḥ iva/ rudantam iva vrksaśa iva mlanaupamagraṇḍvijam. śrīyā vihināṃ viḥvastam satyaktaṇvadāvatam/ viprakṣīnjāmaṇuṣaṁ vipravīdhabhīṣikatam, drṣṭvā śūnyojaśtrāṇāṁ vilālāpa punah punah/ hṛtā mṛtā vā nastā vā bhakṣītā vā bhaviṣyati, nilināpy atha vā bhīrur atha vā vanam āśriṭā/ gata viciṭum puspaṇi phalāy api ca vā punaḥ, atha vā padminīṁ yātā jalārtīhā vā nādiaṁ gataḥ/ yatnān mṛgavāmanāḥ tu nāsaśāda vane priyāṁ, śokarakteṇāḥ śokā unmatā iva laksyate/ vrksād vrksaḥ pradhāvan sa girinīs cāpi nādia nādīm, babhūva vilapan rāmaḥ sokapāṅkārṇavapulataḥ/ asti kaccai tvāyā drṣṭā vā kadamabpiṛtā priyā, kadamā yadi jānīṣe śaṁsa sitān śubhāṇāṁ/mahapallavanakṣaṁśi pitaṅkūvavāśiṁ, śaṁsasva yadi vā drṣṭā bilva bilvopamaṣṭānī/ atha vāṛjuna śaṁsa tvāṁ priyāṁ tāṁ arjunapriyā, janaṣasya sutā bhīrur yadi jīvati vā na vā/ kakubhāḥ kakubhoruṁ tāṁ vyaktaṁ jānāṭi maithilīṁ, latāpillavapuṣṭhyo bhāti hy eṣa vanaspāṭhiḥ/ bhrāmarair upagitaś ca yathā drumavaro hy ayaṁ, eṣa vyaktaṁ vijānāti tilakas tīlakapriyāṁ/ aṣokāśā kāpamuda sokeṭhitacetasam, tvamāṇāmaṁ kuru kṣipram priyāsamardarsaṇaṁ māṁ/ yadi tāla tvāyā drṣṭā pakvatālapalastaṁ, kathayasa varārohāṁ kāryaṁ yadi te mayī/yadi drṣṭā tvāyā sitā jambujāṇīmadvaprbhā, priyāṁ yadi vijānīṣe nihśākainī kathayasa me/ atha vā mṛgaśāvāśiṁ mrga jānāṭi maithilīṁ, mṛgavipreṣaṇiṁ kānte mṛgbhiḥ sahitā bhavet/ gaja sā gajanāsaṁor yadi drṣṭā tvāyā bhavet, tāṁ manye viditāṁ tubbhayām ākhyāṁ varavāranaṁ/ sārdāla yadi yā mīṅa priyā candranibhānaṁ, maithilīṁ mama visrabdhaṁ kathayasa na te bhayām/ kim dhāvasi priye niṇām drṣṭāśi kamaileksane, vrksenācchādya cātānaṁ kim māṁ na prabhāḥāye/ tīṣṭha tīṣṭha varārohe na te ‘stī karunā mayī, nāyārthāṁ hāsyaśālīśi kimarthāṁ māṁ upēkṣeṁ/ pitaṅkūvavāśiṁśi śucītā varavarnīṁ, dhāvanto api mayā drṣṭā tīṣṭha yady asti sauhṛdām/ naivā sā niṇām atha vā hiniśṭā cārūkāśiṁ, kṛcchraṁ prāptaṁ hi māṁ niṇāṁ yathoṣekṣiṁ arhati/ vyaktaṁ sā bhakṣītā bālaṁ rākṣasaiḥ pīṣitāsaṁaiḥ, vibhatyāṁgāṁ sarvāṁ mayā virāhitā priyāṁ/ niṇāṁ tāc chubhadantausṭāṁ mukhaṁ niṣprabhaṭaṁ gataṁ, sā hi cāmpakavarcāḥbhā grīvā graiveyaḥ sōbhītaḥ/ komalā vilapantīśas tu kāntāvā bhakṣītā śubhā, niṇām viṣkipyamāṇau tā bāhā pāllumakomalau/ bhakṣītau veṇpāṅgārau sahastābhāraṇāṇāgada, mayā virahītī bālaṁ rākṣasaṁ bhakṣaṇāya vai/ sārtheneva pariyāktiḥ bhakṣītā bahubhāvadhavaḥ, hā lakṣmaṇa mahābāhu paśyastvam prati priyāṁ kva cīt/ hā priye kva gataḥ bhadrhe hā śīteth punah punaḥ, ity evam vilapan rāmaḥ paridhāvaṇaṁ vainād vanam/ kva cīd udhbharamaṁ veṅgaṁ kva cīd vibhramate balāt, kva cīn mataṁ ivābhāti kāntāṁ veṇatapatrapāh/ sa vanam nādiṁ śailāṁ giriprasravāṇāṁ ca, kānanāṁ ca vegenā bhramaty aparisaṁsitīṁ/ tathā sa gatvā vipulāṁ mahad vanam; paritya sarvāṁ tv atha maithilīṁ prati, anishhitāśaḥ sa cākāra mārgane; punah priyāyāḥ paramāṁ pariśramam/
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 pakhis 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: tiṣṭhā tiṣṭhā varārohe na te ‘stī karuṇā mayi, nātyarthāṁ hāsyāśīśāṁ kimarthāṁ māṁ upekṣāse/ pītakauśyayenāśīṁ sūcitā varavārṇini, dhāvanti api māyā drṣṭā tiṣṭhā yady asi sahuḍdām/ ‘ Varaaroha Devi Sita! Please wait, wait! Don’t you show me mercy. Your nature is ceratainly not to tease and tempt me as you are a mature female; then why are you runningaway 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 punah punah, ity evain vilapan rāmaḥ paridhāvan vanād vanam/ kva cid udbhramate vegāt kva cid vibhramate balāt, kva cin matta ivābhāti kāntān veṣaṇataparanah/ sa vanāṇi nadiḥ sailān giriprasravanāni ca, kānāṇi ca vegena bhramaty aparīsamśhitah/ 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

Drṣṭāśramapadaṁ śūnyāṁ rāmo daśaratāmājanā, raḥtāṁ parṇaśālāṁ ca vidhvastāy āśanāṁ ca/ adṛṣṭvā tatra vaidehiṁ saṁmiriśyā ca sarvaśāṁ,uvāca rāmaḥ prākrūṣya pragyāca rucirau bhujau/ kva nu lakṣmaṇa vaidehiṁ kaṁ vā desaṁ ito gatā, kenāhyāt vā saumitre bhakṣāt kena vā priyā/ vṛṣkenāvārya yadi māṁ śīte hismat hitac, alaiṁ te hasitenādyā māṁ bhayasva suduḥkhitam/yāṁ saha śṛḍaṁ sīte viśvastair mrgaṇapakataḥ, ete hinās tvāya saumye dhāvānty asravileśanāḥ/ mṛtyāṁ śokena mahāta sitāharaṇaṁ māṁ, paraloke mahārajo nāṁna draksayti me pitā/ kathāṁ pratijāṁ samāśrtya mayā tvam abhiṅhitvāt, apūrṇavīṁ taṁ kālaṁ matsakāsaṁ ihāgataḥ/ kāmavṛttāṁ anāryaṁ māṁ mṛśāvādinaṁ eva ca, dhīk tvāṁ iti pare loke vyaktāṁ vaksyati me pitā/ vivaśāṁ śokusamtaṁ dīnāṁ bhagna manoratham, māṁ ihotsryā ca karaṇāṁ kāṛir naram ivāṇṭrjum/ kva gacchasi varārohe māṁ utsṛjjya sumadhyane, tvāya virāhitaś cāham moksyē śivitam ātmanagan/ itīva vilapan rāmaḥ sitādāraṇalālaṁ, na daśarāṁ suduḥkhārto rāghavo janakāṭmajāṁ/ anāśādāyāmnāṁ taṁ sitāṁ daśaratāṭmajām, pankām āsādyā vipulaṁ śīṃdantām ivā kūṇjaran, laksmaṇo rāmaṁ atyartham uvāca hitakāmyayaṁ/ mā vīśādaṁ mahābāho kuru yatnāṁ mayā saha, idāṁ ca hi vanāṁ śūra bahukandaraśobhitama/ priyākānanasānīcārā vanomnattā ca maithili, sā vanāṁ vā praviṣṭā syāṁ nalinīṁ vā supūspītāṁ/ saritāṁ vāpi saṁprāptāṁ māṁvaḥjūrasyaśeśī, vītraśayukkāṁā vā līṁ syāt kānaṁ kva cit, jījñāsamānāṁ vai dehī tvāṁ māṁ ca/ puruṣārṣaṁbhā/ tāśyā hy anveṣanāṁ śrīmaṁ kṣipram eva yatāvah, vanam sarvan vicīrvu vaṭra sā/ janakāḥma, manyave yādi kākutsaṁ mā smā śoke manah kṛthāḥ/ evam uktas tu suḥsvardā laksmanena samāhitāḥ, saha saumitrijāṁ rāmo vicetum upacakrame, tau vanāṁ giriṁś caiva saritā ca sarāṁṣi ca/ nikhilena vicīrvantaṁ sītuṁ daśaratāṭmajāṁ, tāsya śālasyas śānīṁ guḥāḥ ca śikharāṁ ca/ nikhilena vicīrvantaṁ naiva tāṁ abhiḥjagmatuḥ, vicīrta sarvatāṁ śailāṁ rāmo lakṣmaṇanam abhravī/ neha paśyāṁ saumitre vai dehīṁ parvate śuḥbe, tato duḥkāḥbhīsaṁtaptō lakṣmaṇo vākyam abhravī/ vicaran daṇḍakāranyāṁ bhṛtarāṁ diptatejasāṁ, prāpsyasi tāṁ mahāprājña maithiliṁ janakāṭmajāṁ/ yathā
viṣṇur mahābāhur balīni baddhīva mahīṁ imām, evam uktas tu vireṇa laksmaṇena sa rāghahavā/ uvāca
dīnaya-vācā duḥkhābhihhatcetanāḥ, vanāṁ sarvāṁ svuicitam padmīṇāṁ phullapānkhajāṁ, giriś cāyaṁ
mahāprājīna bahu-kandāranirjarahāḥ, na hi paśyāmi vai deśahīṁ prāneḥ bhoyo 'pi gaṛyaśiṁ/ evam sa viśpañ
rāmāḥ sītāhāraṇa-karṣitaḥ, dīnāḥ sōkasamāviṣṭo mūhurtāṁ vihvalo 'bhavat/ sa vihvalitasarvāṅgo
gata-buddhīr vicetanāḥ, viṣāṣādāturo dīno niḥśvasvāśītām āyataṁ/ bahuṣaṁ sa tu niḥśvasa rāmo
rājīvalocanaṁ, hā priyeti vićukroṣa bāhuśo bāṣpa-gadgadahā/ taṁ sāntvayām āsa tato laksmaṇaḥ
priyabhāṇḍhavāḥ, bahu-prākāraṁ dharmajñāḥ praśrītaṁ praśrītiñjaṁ/ anādṛtya tu tad vākyāṁ
laksmaṇa-neutraliteṣyacītyuṁ, apāyaṁśaṁ tāṁ priyāṁ sītāṁ prākroṣat 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! Sītāaya raḥitoḥam vai nahi jeevaṁi Lakshmana! mṛtaṁ
śokena mahatā sītāhāraṇajena mām, paraloke mahārajan ānāṁ draksyati me piita/ katham pratiijñāṁ
saṁśrutya mayā tvam abhiyojitaṁ, apiyāvītvā taṁ kālaṁ matsakāśaṁ ihāgaṁ/ I would not be alive any
further without the hope of Devi Sita’s existence. I am surronded by the ‘Sītāaharana janita shoka’ or the
extreme harassment of losing Sita and certainly as I reach the ‘paraloke’ or past existence of mine, King
Dasharatha our revered father would resent my presence there scolding me to my premature end without
fulfilling my ‘pratigjna’ and obligation of completing ‘vana vaasa’ for fourteen years! vívaśaṁ
śokasaṁitaptam dīnāṁ bhagna manoratham, mām ihotsjrya karunāṁ kūrīn naram ivāṇjun/ kva gacchasi
varārohe mām uṣtyrya sumadhyame, tvāyā virahitaś cāhaṁ mokṣye jīvitam ātmanaṁ/ Varaaroḥa Sīte! I
am forlorn and desperate, pitiable and dejected as you have rejected me. Pleas 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 Janaka 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 visādaṁ mahābāho kuru yatnāṁ mayā saha, idāṁ ca hi
vanaṁ śūra bahukandarāsobhitam/ priyakānanasaṁcārā vanomattā ca maithili, sā vanāṁ vā praviṣṭā
syān nalinīṁ vā supuspitāṁ/ 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. Mithileswhari
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. taśyā hy anvesaṇe śrīmaṁ
ksipram eva yatāvahe, vanāṁ sarvāṁ vicenuvu yatra sā janakātmajā, manyase yadi kākutstha mā maṁ
śoke manah kṛithāṁ/ In any case, we should search all the possible alternative 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 Lakasmasas 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:
vicaraṁ danḍakāraṇam bhṛtaraṁ dīptatejasāṁ, prāpsyasi tvam mahāprājīna maithiliṁ janakātmajāṁ/
yathā viṣṇur mahābhāhur balīni baddhīva mahīṁ imām, evam uktas tu vireṇa laksmaṇena sa rāghahavā/
Mahamate Rama! Just as Maha Vishnu having incarnated as Vanama Deva tied down earth and
accomplished trilokas, in the same manner, we ought to discover Mithileshwar Janaki.

[Vishleshana on Vanama Deva and Bali Charavarti for ready reference vide Essence of Valmiki Baala
Ramayana:]

As Vanama 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! Vamanav Deva replied smilingly: *Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagamaaratnaadi tadarthhibhyah 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 Vamanav 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 needier! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamanav Deva extended his hand to the King and expanded his Vamanav Rupaa gradually. Instantly, Vamanav 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 jaanu /knees, Sadhyas were his janghaaas, Yakshaas were his nails, Apsarsas were his palm lines, Nakshatraas were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaaas 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 was 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 berak of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamanav 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 27 continued: As Veera Lakshmana affirmed quoting Vamanav 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 vihvalitasarvā viharva bhūtāni, viṣasādāturo dīno niḥśvasyāśītaṃ āyatam/ bahuśah sa tu niḥśvasya rāmo rājīvalocanaḥ, āhā priyeti vicukroṣa bahuṣo bāṣpāgadgadah/ Rama’s state of present condition was dimmed gradually, his awareness was blank, physical movement was stillled, 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 dīnāyā vācā laksmanaṁ vākyam abravīt, śīghraṁ laksmanaṁ jānihī gatvā godāvarīṁ nadīṁ, api godāvarīṁ sitā padmāṁ ānyitūṁ gatā/ evam uktas tu rāmeṇa laksmanaṁ punar eva hi, nadiṁ godāvarīṁ ramyāṁ jagāma laghuvikramāḥ/ tāṁ laksmanaṁś fīrthaśiṁ viciyā rāmaṁ abravīt, naināṁ paśyāmi fīrtheṣu krosato na śṛṇoti me/ kaṁ nu sā desāṁ āpāṁ vaidehi klesāṁśiṁ, na hi taṁ vedmi vai rāma yatra śa tāmumadhāyaṁ/ laksmanasya vacaḥ śrutvā dīnāḥ saṁtāpa mohitāḥ, rāmaḥ samabhičārāṁ svayaṁ godāvarīṁ nadīṁ/ sa tāṁ upaśhito rāmaḥ kva śītē vyam abravīt/ bhūtāṁ rākṣasendreṇa vadhārheṇa ṣṛṭaṁ api, na tāṁ śaṁśuṁ rāmāya tathā godāvarīṁ nadīṁ/ tataḥ pradociatī bhūtaiḥ saṁsāmai tāṁ priyaṁ iti, na ca sābhyaavadat sitāṁ prṣṭā rāmeṇa śocitā/ rāvaṇasya ca tad rūpaṁ karmāṁ ca durātmanaḥ, dhīyātvā bhayāt tu vaidehiṁ sā nadī na śaṁśaṁsā tāṁ/ nirāsas tu tayā nadyā sītvā darśane kṛtaṁ, uvāca rāmaḥ saumitrīṁ sitāḍarśanakarśītāḥ/ kiṁ nu laksmanaḥ vakṣyāṁ*
Having lost my kingship, I have been already distressed while eking my existence by eating leaves and visiting the place himself. He then addressed Lakshmana:

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

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 where abouts! Yete mahamrigaa veera maameekshante punah punah, vaktukaama iha hi me eengitaayupalakhanye/ 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 dheemamaa jyeshtam bhaarattaramaavrataat,kka sitena tvayaas prushthaa yathemeh saah saottyithaah/ Darshavanti kshithim chaiva dakshinaa ma chaishaam maariagaa saadhuu gacchhaavahe deva dishametaam cha nairrutveem, yadi tasyavgamah kaschidaaryavaa vaa saath laaksaayate/ 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 was, She might have been engrossed looking in that direction only! Then Rama stared in that particular direction. evam saaṁbhaśaṁmānaa tāva anvanyaṁ bhrātarāv ubhau, vasuvindharāyāṁ patitaṁ puspamārgam apaśyaśāṁ/ tām puspavṛṣṭिम patitiṁ dṛṣṭvā rāmō mahītale, uvāca lakṣmaṇāni vīrō duḥkhito duḥkhitāṁ vacah/ abhijānāṁi puspāni tāṁmāṁiḥa lakṣmaṇa, apinadhāṇi vaidehyā maayā dattāṁ kānāne/ 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. dadaṛśa bhīmau niskṛāntaṁ rākшаśasasya padāṁ 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 kaачhimyaa pradhvaantyaa itastatah, raakshaasaaanrusuptaayaa vaodeheescha padaanī 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 -kraantam Sitaayaa raakshaasasya cha, bhagnam dhanuscha toonee cha vikeernam bahudhaa ratham, sabhramaanta hridayo Raamah shashamsa bhaarataram priyaan/Sita and Rakshasaa’s footprints, broken down dhanush and the arrow container remains and the chariot were the definit clues that the cruel Ravana must have kidnapped Devi Sita. Then there was a further proof of the kidnap. paşaẏa lakṣmaṇa vaidehyāḥ śīrṇāḥ kanakabandavah, bhīṣaṇāṁāṁ 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! kāncaṇoraścchadāś ceme piśācavadanāṁ kharāḥ, bhīmarūpā mahākāyaḥ kasya vā nihataḥ raṇe/ diśtapāvakasamkāso dyutimaṁ samaradhvajāḥ, 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 of with possibly the dead body of rakshasa looking like a charioteer! hṛtā mṛtā vā sītā hi bhāṣītā vā tapasvinī, na dharmas trāyate sītāṁ hriyamāṇāṁ mahāvane/ bhāṣītīyāṁ hi vaidehyāṁ hṛtāyāṁ api lakṣmaṇa, ke hi loke priyaṁ kartun śaktāṁ saumya mameśvarāḥ/ Soumya! most certainly a Rakshasa king appears to have either killed or kidnapped tapasvini Vaidehi and in this dandakaranya the proecution 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 lokānāṁ śūraṁ karunavedinam, ajītāṁ āvamanyeran sarvabhiśātāṁ laksmaṇasya/ 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, Brahmahaty, Gohaty, Balahatya and Prajaabhaya were loaded on the Chariot so that they get activised 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 buchered 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 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’ Mayasura created several Wells full of herbal juices for envigoration 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 Kashmira stones. The Asura then built Ganeshapura in the state of Assam in Bharata Desha and picked up popularity as Tripura sthana. 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 Sadaachaaraar; he appointed Bhimakaaya Daitya as the Governor in Bhu loka. He brought Pataladi Seven Lokas of Atala-Vitala-Sutala-Rasaatatala-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. Tripusaasura then proceeded to Brahma Loka and even before his awareness, Brahma hid himself insider 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 Pramadha Ganas, Devi Parvati and the Temple there atop too. Then Maha Ganesha assumed the form of a Dvija named Kaladhara 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 drushthva kim syaattama Suradvisha, vinayaatte prasannouhay kalayaav te dadaami vai/ Kaancham raajatam loham Tripuram shara samdhitar, rama tatra sthirayo Daitya chirakaalam yathaa sukham/ Abhedaayam devagandharvaimaunushhairurgairapi, kalpitaarthapradam tattai kaamagam
kaamadam shubham/ Acura! Of what avail could be the wealth of Lokas and their temporary commandship. 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 manyae cha devataah, aanayitvaa pradasyaanaani taam Murtim dvijapungava/ Brahmanaatra! 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 Ganesah himself in the form of left the fortress of Tripurasura, the Acura 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 Pramathnas ganas of Shiva sena. As the asurasena was unable to resist the defence of Shiva ganas, Tripurasurasura himself reached and challenged Shiva himself. Even as the soldiers of Tripura were shattered, the asura utilised vaarunastra and Shiva retaliated by using vaayavayastra; in further retaliation the asura made the prayoga of agneyastra while Shiva utilised parjanyastra as but as a result of the preceeding agneyastras emerged a sky high vikrutha 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 Sarvgyna, 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 Shadaishwaras 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 Jnanendriyas and Pancha Karmendriyas besides the creation of Gandharva-Yaksha-Pitara-Manushya-Devarshi- Deva Gana-Brahma-Indra-Rudra- Vasu-Sadhya and Chaaraachara Jeevas, besides Trigunas of Satvika-Raajasika-Taamasika gunas and Srishti- Sthiti-Samhaara-Tirodhaan as 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: mṛduḥ lokahite yuktaṁ dāntaiṁ karuṇavedinam, nirvīrya iti manyante nūnaṁ māṁ tridaśeśvarāḥ/ māṁ prāpya hi guṇo doṣaḥ saṁvyttiḥ pāśya lakṣmana, adyaiva sarvabhūtaṁ nāṁ rākṣasāṁ abhāvāya ca, saṁhrtyaiva saśiyoṣāṁ māhaṁ sūrya ivoditaḥ/ naiva yakṣā na gandharvā na piśācā na rākṣasāḥ, kimnarā va manuṣyā va sukhāṁ prāpṣyanti laṅkṣamanā/ 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 purushrthaas of dharma-kaama- artha-mokshas 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 pranis 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 likewise. I shall initiate the process of the Great Annihilation! nākāśam utpatisyanti sarvabhūtāni lakṣmaṇa, mama cāpaduṣān muktair bānājālair nirantarām/ arditaṁ mama nārācā madhuvāntam pravāhaṁ samākulaṁ amaryādāṁ jagat paśyādaṁ lakṣmaṇa/ Lakshmana! My arrows aimed at the high skies with my total consciousness and total dedication should spare no being on earth! Tasyaa rupaaṁ hi vai deheem na dasyanti yadi priyam, naashayaami jagat sarvam trailokyam sakhani saraughai sarvabhūtānā; nayena na prāpsyasi cen narendra, yadi dvayor vaditaṁ sarvabhūtahitāṁ rataṁ, na krodhavāsam āpannai prakṛtiṁ hātum arhasi/ candre lakṣṇī prabhāṁ sūrye gatir vāyau bhuvī ksāmā, etac ca niyatam sarvam tavyai cānuttamaṁ yaśāṁ/ na tu jānāmi kāśyām bhaghaṁ sāngraṁiko rathaṁ, kena vā kasya vā hetoḥ sāyudhaṁ saparicchadah/ khurānemikṣataṁ cāyaṁ sikto rudhirabindubhibhi, deśo nīrvātāntידগ্রাম i am ready to display his outstanding bravery in human like and Gods like battle!

Sargas Sixty Three and Sixty Four

Lakshmana seeks to cool down the unbelievable rage and anger and recounts the fundamantal features of self restraint while getting ready to display his outstanding bravery in human like and Gods like battle!

Tapyamānaṁ tathā rāmaṁ stūharāṉakarśitam, lokāṁ abhave yuktaṁ sāṁvartakam ivānalam/ viṁśaṁnaṁ dhanuṁ sajyaiṁ niśvásantaṁ muhur muhau, hantukāmaṁ paśuṁ rudraṁ kruddhaṁ daśkarātaṁ yathā/ adṛṣṭapūrvāṁ saṁkṛddhaṁ dyātva rāmaṁ sa lakṣmaṇaṁ abravīṁ, prāṇjalir vākyāṁ mukheṇa pārāśyutāṁ/ purā bhūtāṁ mṛduṁ dāṅtaṁ sarvabhūtaṁhitāṁ rataṁ, na krodhavāsam āpannaṁ prakṛtim hātum arhasi/ candre lakṣṇī prabhāṁ sūrye gatir vāyau bhuvī ksāmā, etac ca niyatam sarvam tavyai cānuttamaṁ yaśāṁ/ na tu jānāmi kāśyām bhaghaṁ sāngraṁiko rathaṁ, kena vā kasya vā hetoḥ sāyudhaṁ saparicchadah/ khurānemikṣataṁ cāyaṁ sikto rudhirabindubhibhi, deśo nīrvātāntी।

Tān tathā śokasaṁtaṁ vilapantam anāthavat, mohena mahatāviśaṁ paridyānām acetanam/tathā saumitrīr āsvāya muhūrtāṁ iva lakṣmaṇaṁ, rāmaṁ sambodhayāṁ āsa caraṇau cābhīpiṇdayāṁ/ mahatā tapasā rāma mahatā cāpi karmanā, rājīna daśaratheṇaśīl labdoṁ ‘mytratm ivāmaraiḥ/ tava caiva guṇair baddhas tvadviyogī māhāpatīṁ, rājā devatvam āpanno bharaṇayā yatāṁ śrutam/yadi duḥkham idaṁ prāptaṁ kākutṣaṁ na sahīṣyase, prākṛtaṁ cālapsatvaṁ ca itaraṁ kaḥ sahīṣyatī/ duḥkhitāḥ bhavāni lokāṁs tejasā yadi dhaksyate, arthā praṇāvāyāghrāḥ āva nu yāsyanti nīrvṛttaṁ lokasvabhabhāva evaśa vayoṁ brahmaṁ saṁtaṁ saṁprṣatāṁ mahārṣayo vasiṣṭhas tu yāḥ pitur naḥ purohitāḥ, ahnā putraśataṁ jajñē tathāvāsyā punar hatam/yā ceyāṁ jagato mātā devī
As Shri Rama was extremely agitated with the disappearance of his beloved Devi Sita and as being realized that even Gods were not reacting positively to help him in his vexatious searching to trace her whereabouts he got exhausted physically and exacerbated psychologically, he resolved to devastate the delinquent Rakshasas and as also the non-proactive and non-coperative 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 tranquility. candre lakṣṇीḥ prabhā sūrye gatir vāyaṃ bhūvi ksamā, etac ca niyatam sarvam tvayi cānuttamaṁ yaśah/ Chadra is known for his tranquility, Surya for his radiance, Vaayu for his speed and Pritvī for her endurance. In the similar way, Shri Rama for his fame and glory. Would you wish to destroy 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! yuktadāntā hi mṛdavāḥ prāśāntā vasudhāhipāḥ, sadā tvam sarvabhūtānāṁ saranyah paramā gatiḥ, ko nu dāraprāśāntaṁ te sādhu manyeta rāghava/ sarītaḥ sāgarāḥ sailā devagandharvadānāvāḥ, nālam te vipriyaṁ kartuṁ dikṣitasyeva sādhavah/ Is it not characteristic of Kings to prescribe punishments as per the crime, but they are essentially of kind and ever co operative 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! Raghuandana! It is true that your sorrow of your dear wife’s absence becomes unbearable and none else could ever overcome 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 saritasas, samudras, parvatas, devatas, gandharvas and such become punishment worthy! yena rājan hṛtā sītā tam anveṣitum arhasi, madavēṣyāḥ dhanuspaṇāḥ sahāyaṁ paramaṁ śrībhīḥ/ Rajan! Whosoever has kidnapped Devi Sita be concentrated upon with our ‘dhanush baanaas’ on hand, may be with our wellwishers including Maharsihis. 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 Yagina 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 idam prāptaṁ kākutstha na sahisyase, prākṛtaś cālpaśattvaḥ ca itaraḥ kaḥ sahisyati/ duḥkhito hi bhavānāṁ lokāṁ tejāṁ yadi dhuskyate, ārtāḥ prajā naravyāghra kva nu yāṣyanti nirvṛtāṁ/ 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! *lokavabhāva evaiṣa yāyātīr nahuṣātmajah, gataḥ śākrenā śālokayam anayas taṁ samaspṛṣāt*! 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 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 Sharmishthā’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 purohitah, ahnā putraśatam jajñe tathaivāṣya 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 yajña kaarya. He further asked them to invite co-brahmanas to join the yajña including Vasishtha kumaras who heckled Trishanku and cursed him to become a chandala. Vishvamitra shisyaas likewise invited all, but Vasishtha Sishyaas were reported to have stated angrily as follows: *kṣatriyo yājako yasya candālaya viśeṣataḥ, kathaṁ saḍasi bhoktāro havis tasya surarṣayaḥ/ brāhmaṇā vā mahātmāno bhuktvā candālābhajoranam, katham svargam gamiṣyantī viśvāmitreṇa pālitāḥ/ ‘A Chandala desires to perform the yajña and a Kshatriya would be the Aacharya. In such yajña, 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 dīṣayanty aduṣṭaṁ māṁ tapa ugraṁ samāṣṭhitam, bhāṃbhumā₄ durāṃmo bhaviṣyantī 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 yagnja talked disparagingly about me and the yagjna 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 yagjna 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 yagjna commenced and Vishvamitra was the ‘Aṭhārvyū’ the pricipal initiator-conductor of the yagjna. 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 svāsāriṇeṇa nayāmi svargam ojasā/
dusprāpiṁ svāsāriṇaṁ divaṁ gaccha narādhipa, svārtijitaṁ kīṁ ciṃ apy asti mayā hi tapasah phalam, rājaṁ tvaṁ tejasā tasya saśāriṇo 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 dr̥ ṣṭvā triśaṅkuṁ pākaśāsanaḥsaha sarvaiḥ suraṇaṁ idaṁ vacanam abravīt/ triśaṅko gaccha bhūyas tvaṁ nāsi svargakṝtālayaḥ guruṣāpahato mūḍha pata bhūminti avāksīrāḥ/ evam ukto mahendraṁ trisāṅkur atapat punah, vihkrośāṇas trāhīti viśvāmitraṁ tapodhānam/ tac chrutvā vacanaṁ tasya krośamānasya kauśīkatay roṣam āhaṇaṁ 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 put right there. The Vishvamitra looked up at the Rishimandala on the high skies and materialised Saptas Rishis and brand new nakshatras and declared angrily: Anyamindram karisyaṁ 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: ayaṁ rājah mahābhāga guruśāpaparikṣataṁ, saśāriṇo divaṁ yātuṁ nārhaty eva tapodhana/ Maharshi Vishwamitra! King Trishanku was cursed by Guru Putras to assume ‘chandalatva’ and as such not qualified to attain swarga as a mortal. Vishvamitra retaliated 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 Yagjna 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 ceyaṁ jatato mātā devī lokanamaskṝtā, asyāś ca calanaṁ bhūmer dr̥ śyate satyasaṁśrava/ yau cemau jagatāṁ metre yatra sarvam pratiṣṭhitam, ādityacandrau grahāṇam 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 Grahanas. 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: tatvato hi naraśreṣṭha buddhāyā samanucintaya, buddhāyā yuktā mahāprājñā vijānanti subhāsubhe/ Do please recall the characteristics of ‘dharma tatwa’ and try to analyse the ingredients of ‘uchita-anuchita’ or appropriate and inappropiate dos and don’ts.

[ Vishleshana vide Bhagavad Gita is quoted in this context: Duhkeshvanudvignamanaah sukheshu vigataspruhah, veetaraaaya 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 ‘Sthitapagjnantva’! 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 ‘Shivaagina’ 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: Avashyamanubhoktyavam shtitam 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 sangastheepaajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate.*

 paed and snapped Sarga Sixty Four stanzas 20 and 21 concluded:

**Sarga Sixty Five**

Rama Lakshmanas witnessed the grievously hurt Maha Grudhra Jataayu who fought for Devi Sita being kidnapped Mahasura Ravana the Lankeshwara

Pūrvajo ‘py uktaṁātras tu lakṣmaṇena subhāsitam, sāragráhī mahāsāraṁ pratijaṅgaṁ rāghavah/ saṁnirmghya mahābāhuḥ pravydhīhan kopam ātmanaḥ, avasabhāhya dhanuṣ cirām rāmo lakṣmaṇam abravit/ kiṁ karisyāvāhe vatsa kva vā gacchāva lakṣmaṇa, kenopāyena paśyevaṁ sītām iti vicintaya/ tāṁ tathā paritāpārtaṁ lakṣmaṇo rāmaṁ abravit, idam eva janasthānaṁ tvam anveṣitum arhasi/ rākṣasaìr bahubhiḥ kṛnaṁ nāṇādramalatāyutam, sāntaṁ giridurgāṁ nirdarāṁ kandarāṁ ca/ guhāṁ ca vividhā ghorā nānāpranavanākulāṁ, āvāsāh kiṁnarāṇāṁ ca gandharvavahavanāṁ cā/ tāṁ yuktā mayā sārdhāṁ tvam anveṣitum arhasi, tvadvidho buddhiḥ saṁsaptampanāṁ māhāṁsōnaṁ naraṣāhpaḥ/ āpatu na prakampante vāyuvegaṁ ivācālaṁ, ity uktaṁ tad vanaṁ sarvaṁ vicācāra saḷakaṁānaḥ/ krudhdo rāmaṁ saraṁ ghorāṁ saṁnāyaṁ/ sārdhāya dhanuṣīyaṁ kṣuraṁ, taṁ taṁ parvatakiṁabham mahābāgam dvijottamaṁ/ dadaṁśa patiṁmahām kṣatajārdraṁ jātyaṁsaṁ, taṁ dṛṣṭāṁ girirāgabhaṁ rāmo lakṣmaṇam abravit, anena sitā vaidehi bhakṣitaṁ nātra saṁśayaṁ/ gṛdhraśaṁpaṁ idaṁ vyaktam raśko bhramatī kānaṁ, bhakṣayītvā viśālākṣīṁ āste sitāṁ
As Shri Rama reacted to the highly provocative concluding remarks by brother Lakshmana took up by his powerful forearms his ‘ghanush baanas’ with anger and anguish alike and proceeded to the out skirt 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 patitam bhūmau ksatajārdram jaṭāyuṣam, taṁ dṛṣṭvā girīṣṇābhah rāmo laksanam abraviṁ, anena sīta vaiideḥ bhakṣītā nātra saṁśayah/ grdhṛāpam idam vyaktam raksi bhramati kānanam, bhakṣayitā visālākiṁ āste sītāṁ yathāsukham, enaṁ vadhisyē dīptāgrair ghorair bāṇair ājihmagai/’ Then in the nearby distance a huge Pakshi was lying there having eaten off Devi Sita’s flesh and blood. Rama with ready ferocity shouted at Lakshmana that he should kill the rakṣasa at once and instantly raised his ‘dhanur baanas’. On their stepping forward, they heard the pitiable and extremely low voice of Jatayu: ‘yāṁ oṣadhim ivāyuḥmann anvēṣasi mahāvane, sā devī mama ca prāṇāṁ rāvaṇenobhayam hṛtam/ tvāyā virahitā devī laksanam ca rāghava, hriyamānā mayā dṛṣṭā rāvanena bālyasā/ sītāṁ abhyavapan no ‘haṁ rāvanaḥ ca raṇe mayā, vidhīvamisitarathacchatraḥ pātiḥ dharaniṭāle/ ‘Aayushmaan! What ever you both are keenly searching the most precious ‘oushadiḥ’ or the herbal medicine Devi Sita was being forcibly abducted by Mahāasura 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 ‘ghanush baanas’ and so did Lakshmana. But Rama fell down on his knees and cried away: ‘rājyaṁ bhrāṁśo vane vāsaḥ sītā naṣṭa hato dvijah, irdṛṣṇāṁ mamālakṣmīṁ nirdahed api pāvakam/ sampūrṇam api ced adya pratareyāṁ mahodadhim, so ‘pi nūṇāṁ mamālakṣmyā viśuṣyat saritāṁ pātiḥ/ nāsty abhāgyataro loke matto ‘smin sacarācare, yeyenaṁ mahatī prāptā mayā vyasanavāgurā/ ayam pītvayasyo me grdhṛājān jarāṅvitaḥ, ṣete vinihato bhūmau mama bhāgyāviparīyayāt/’ Ity evam uktvābhyapatad gr̥ dr̥ rājaḥ sītāṁ abhyavapan no ‘haṁ prāptā mayā vyasanavāgurā/ daśarathātmajam apī maṁtvam ārhasi, ṣaṁśe viniḥtto bhūmau mama bhāgyāviparīyayāt/ ity evam uktvā bahuṣo rāghavaḥ sahalaksanah, jātāyuṣaṁ ca pasparśa pīṭṣnevahaṁ nidanāyāṁ/ nikṛttapakṣoṁ rāmaḥ udān, ‘tāṁ grdhṛājāṁ parirabhya rāmāṁ, kva maithili prāṇasarasā mameṁ;’ vimucya vācaṁ nīpapāta bhūmau/

yathāsukham, enaṁ vadhisyē dīptāgrair ghorair bāṇair ājihmagai/ ity evam uktvā bahuṣo rāghavaḥ sahalaksanah, jātāyuṣaṁ ca pasparśa pīṭṣnevahaṁ nidanāyāṁ/ nikṛttapakṣoṁ rāmaḥ udān, ‘tāṁ grdhṛājāṁ parirabhya rāmāṁ, kva maithili prāṇasarasā mameṁ;’ vimucya vācaṁ nīpapāta bhūmau/

‘Rāja Jataayu is dead! What kind of the series of my misfortunes are due entirely my personal misfortune’. So crying away, Shri Rama knelt down and fell on ground heartbroken.
As maha rakshasa Ravana felled Jataayu to earth, Shri Rama addressed Lakshkmana recalled Jataayu’s offer of any help: ‘tasmā jāto ‘ham arṇāt samāptis ca mamāgrajaḥ, jaṭāyur iti mām viddhi śyeniputram arīmātama/ so ‘ham vāsasadāyas te bhāvayāmītyādiḥcchasi, sitām ca tāta rakṣisye tvai yāte sahakṣāme/ jaṭāyusam tu pratipūja rāgahavo; mudā parīṣjāya ca saṁnat ‘bhavat; pitur hi śusrūva sakhīvam ātmavāḥ; jaṭāyusā saṁkathitaṁ punah punah/ Raghvīva. From that Vinataaananda Aruna. I was born and so did my elder brother Sampaati and in short my name is Jataayu! I am the son of Shvenka. May I be of any help in creating an ashram for you or to protect Devī Sita in the absence of you and Lakshmana!’ So saying Jataayu offered any kind of service to Ramas wholeheartedly’. [Ref the previous Sarga Fourteen] Rama further stated: mamāyaṁ nīnāṁ artheṣu yatamāno vihaṁgamaḥ, rākṣasena hataḥ
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 hiṁśat rākṣasendraṇa rāvaṇena vihāyasā, māyām āśṭhāya vipulāṁ vātadurdivinamākulam/ pariśrāntasya me tātā pakṣau chittvā niśācaraṁ, sītām āddāya vaiḍeḥiṁ prāyāto dakṣinā mukhāḥ/ Raghu nandana: Duratma Rakshasa Raja Ravana assumed the ‘maya’ - mesmorism-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 janakasāya sutām prati, vaiḍeḥyā rāmasyase kṣipram āhavā tam rākṣasam raṇe/ asamāhārasya grhdrasya rāman pratyamubhāsatah, āsyāt susravā rudhirāṁ mriyāmānasya sāmiṣam/ putro viśravasaḥ sāksād bhrātā vaiśravanasya ca, ity uktvā durlabhāṁ prānān mumoca patageśvarah/ 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 Yakshe 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 lacṣmana grhdro ‘nym upakārī hataś ca me, sītām abhyavapano na vai rāvaṇena baliyāsā/ grhdhrājyaṁ parityajyaṁ pittpaitāmahāṁ mahat, mama hetor ayaṁ prānān mumoca patageśvarah/ 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 Ravna and sacrificed life for my sake. sarvatra khalu drśyante sādhavo dharmacārīnaṁ, sūrāḥ sāraṇyāḥ saumitre tiryagyōnigataṁ api/ sītāharanajāṁ duḥkhaim na me saumya tathāgatam, yathā vināśo grhdhrasya mātrēte ca paramātapa/ Please note that brave, courageous, sharaanaagata- 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 Jatyau’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 samskaras to the body of this glorious Grudhrra Raja! Having stated tearfully, Rama addressed the body of Jatayu: yā gatiḥ yajñāśilāṇāṁ āhītāṁ sā yā gatiḥ, aparārvartīnāṁ yā ca ca bhūmipradāyaṁ/ mayā tvam samanuvijñāto gaccha lokān anuttamān, grhdhrājā mahāśattvaṁ sansktētos ca mayā vraja/ Maha balashaali Grudhrra Raja! As those who are of the status of relentlessly executing yajagī 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 samskara safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you consumed the deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical Energy), Pranaamaya (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 swargas, 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 chakshuracchatu vaatamaatmaa, dyoeha gcaccha prithiveem cha dharmanaa, apo vaa gcaccha yaditram te hitam, oushadheeshu pratrim tishthaah shareerreerh/ as explained , Chhandogya Upanishad 5.10.6 explains: Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veehiyavaa ashadhiyanaspatiyyah tilamasha iti jaayant, ato vai khalu durnispra pataram, yo yoheyannam atti yo retaah sinhati, tad bhuya eva bhavaii/(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesumum, 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 tvamsmaadabhii/ are as addressed to Jaataveda: ‘ Agni Deva! having burnt off the body 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 there by performing Jalaanjalikapara as the Jeevatma be carried to the wide world of the Devas of virtue].

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.

Kṛtvaiyam udakāṁ tasmai prasthitau rāghavau tadā, avekṣantau vane sītāṁ paścimāṁ jagmurti diśam/ tāṁ diśam daśaṁnaṁ gatā śaracapāsidhārīnaṁ, aviprahatam aikṣvākau panthānam pratipedatuḥ/ gulmair vṛkṣaiḥ ca bahuhih lataḥ śiḥ ca praveṣṭatam, ēvāṁvam sarvata durgāṁ gahanam ghoradarśanam/ vyatikraya ta vegena gṛhitvā daśaṁnaṁ diśam, sābhīmaṁ tan mahāraṇyaṁ vyatīyāu mahābalaṁ/ tataḥ paraṁ janasthānāṁ trikroṣāṁ gamyā rāghavau, kruṇicāranyāṁ viviśataḥ gahanam taḥ mahaujasau/ nānāmeghaghanapraṇakhyāṁ prāṛṣṭam iva sarvataḥ, nānāvaṁnaḥ śubhaṁ puspair mrṛgapākṣiṇaṁ nirvatam/ didṛṣaṁnaṁ vai dehiṁ tad vaṁnaṁ tai vicyatatuḥ, tatra tatravratiṣṭhantau sūḫaraṇakarśitaḥ/ lakṣaṁnaṁ taḥ mahātejoḥ sattvaṁ śiḷaṁvaḥ śuciḥ, abraviḥ prāṇajaṁ vākyaiḥ bhrātaraṁ dipatejasam/ spandate me śrīdehaṁ bāhur udvignam iva me manah, prāyasyaś cāpī anuṣṭiṇiṁ nimittāṁ upalakṣaye/ tasmāt sajībhavārṇaṁ tvai kuryaṁ vacanaṁ hitam, mamaiva hi nimittāṁ sadyaḥ śaṁsanti śaṁbhramam/ eṣa vaṅcukalo nāma pakṣī paramadārumah, āvayaṁ vijayaṁ yuddhe śaṁsann iva vinardati/ tayor anvesator evaṁ sarvaiṁ tad vaṁnaṁ ojasā, saṁjñaye vīpulaiḥ sādhaṁ prabhājīnaiḥ iva tad vaṁnaṁ/ saṁvṛṣṭatam ivāyartham gahanam mātariśvanāṁ, vanasya vasya śabdāḥ bhūd divam āpūrayann iva/ tāṁ śabdāṁ kāṅṣaṁnaṁ tu rāmaḥ kakṣe saḥaṁuḥ, dādaraśa sumahākāyaṁ rākṣasam vīpulorasaṁ/ āsedataṁ tatas tatra tāv udbhau pramaṇuke sthitam, vīvyḍham aśiṅgrośaiḥ kabandham udare mukham/ romabhūr nīcitaṁ rōksaṁ mahāgirīṁ irocchritam, nīlameghanibhaṁ raudrāṁ meghastanītaṁvahamanam/ mahāpākṣemaṁ pīṅgēṁ vīpulendhēyataṁ ca, ekenorasi ghoṛena nayavanāśudarśinaṁ/ mahādaṁśtpaṇaṁ- pannam taṁ lelhiṁnaṁ mahāmukham, bhakṣayantam mahāghorinaḥ pṛkṣaṁnairakṣavaddipīṁ/ ghorau bhujau vikurvaṇam udbhau yojanam āyuṭaṁ, karābhyaṁ vividdhān grhya ṛṣkīn pākṣiṇiṁ niṛgaṁ/ ākāraṁ vikārṣanto vanekāṁ mṛgāyūṭhaṁ, sthitam āvṛtya panthiṁnaṁ tayor bhrātroḥ prapannayoḥ/ atha tāṁ samatikramya kroṣaṁmatre dadarṣaṁ, mahāantaṁ dūraṁśaḥ bhimaṁ kabandham bhujasaṁvṛtytaṁ/ sa mahābhūḥ atyartham prapyrusa vīpulaiḥ bhujau, jagraḥa sahitāv eva rāghavau pūḍyan ālayam balāTAIL khaḍginau ṛdhadhanvānau tigmatejau mahābhūjau, bhrātarau vivaśāṁ prāptau kṣaṇyamāṁ mahābalaṁ/ tāv uvaṇa mahābhūḥ kabandho dānavottamaṁ, kau yuvāṁ vṛṣabhakṣandaḥ mahākhadgadhanurdharau/ ghorāṁ deśam imaṁ prāptau mama bhakṣāv upasthitau, vadatamāḥ kāryam iha vāṁ kimarthāṁ cāgataṁ yuvāṁ/
As Rama Lakshmanas dully performed Maha Gruddhha Jataayu, Rama Lakshmanas proceeded with dhanush-baana-khadgas towards south western direction based maha- aranyas where no normal beings including even huge and fierce animals ever dare to enter. Speedily seeking to cross then specific part of the thick inaccessible jungle, named as ‘koucharaanya’, still brooding the irreparable loss of Devi Sita from the cruel clutches of Ravanasura, they came across a dark and unenterable deep cave full of pitch darkness and wisened a strange and readily frightening species of creation. Bhayadaam alpasatvaanam bheebhakshu ca, lambodareem veera tvam mayaa saha ramyase/ 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 khadghamududdhrostya Lakshmanah, karna naasa stanam tasyaa nichakartaaririsudanah/ As the rakshasi stated thus, Lakshmana was enraged fiercefully 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. ūnaśa-ca māyā saha ramyase/ maṇiḥ ca māyā saha ramyase/ on his huge chest itself was his face and like booming and flashing flames were his eyes with piercing looks. This mountanous rakshasi’s face and like looming and flashing flames were his eyes with piercing looks. This mountanous rakshasi’s inside his stomach! He was like a huge mountain with body hairs were like tall trees. His body frame was shaped like an enormous pot. His eyes were like thick black clouds and his sounds were like roaring cloud bursts... mahāpākṣaṁeṇa pingena vilpanāyatena ca, ekenorasi ghoreṇa nayanenāsudarsaṁā/ mahādāṁśtropanāṁ taṁ lelihānāṁ mahāmukham, bhakṣyaṁantaṁ mahāhōrāṁ r̥kṣāṁīṁhamragadvipāṁ/ ghorau bhujau tikuvāṇams ubhau yojanam āyatau, karāhhyāṁ vividhaṁ gr̥hya ṣeṣān paṅkṣigaṁ mṛgānā/ 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 vilpala bhujau, jagrāha sahitāv eva rāghavau piḍayan balāt/ khaḍginau dr̥dhadhanvānau tigmatejau mahābhujau, bhīrātāvau viśaṁ prāptau kṛṣyamānau mahābālau/ 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 vigourous force and strength. Both Rama Lakshmanas was 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 desparately! Uvaachah vishannah san raghavam Raghavaanujah, pasyamaam vivasham veera raakshasaya vashangatam/Mayaikena tu niryuktah parimucchyasva raghava, maam hi bhutabalim datvaa palaayasva yathaasukham/ Rama’s younger 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

Tatu tatra sthitau dṛṣṭvā bhrātarau rāmalakṣmanau, bāhupāpariśkṣiptau kabandho vākyaṃ abraviḥ/ tiṣṭhataḥ kiṃ nu māṃ dṛṣṭvā kṣudhārtanī kṣatriyarṣabhasu, āhūrārthaṁ tu saṁdiśṭau daivena gatacetasau/ tac chrutvā lakṣmāno vākyaṃ prāptakālaṁ hitaṁ tadā, uvācārītisaṃpāpanno viklärme kṛtaniścayaḥ/ tvāṁ ca māṃ ca purā tūrṇam ādatte rākṣasādhamah, tasmād asīhyāṁ asyāśu bāhū chindāvahē gurū/ tatas tu desakālaṇī vadhābhīḥyāṃ eva rāghavau, acchinḍataṁ susanṛṛṣṭau bāhū tasyāṁśādesayoh/ daksīno daksīṇāṁ bāhun asaktam asinī tataḥ, ciccheda rāmo vegena sayyaṁ vivās tu lakṣmāṇah/ sa papāta mahābāhuḥ chinnabhūḥ mahāśvānaḥ, khāṁ ca gāṁ ca dīśaś caiva nādayāṁ jalado yathā/ sa nikṛttau bhujauḥ dṛṣṭvā soneutaḥgahaparipruthaḥ, dīnāṁ papraccha huḥ vīrāu kau yuvāṁ iti dānavaḥ/ iti tasya bruvaṇasya lakṣmanah saṁbhalaṁ, śaśāṁsa tasya kākutṣtham kabandhasya mahābhalaḥ/ ayam ikṣvākudāyōḍo rāmo nāma janaṁ śrūṭaḥ, asayāvāvaraṇaṁ vidhī bhrātaram māṁ ca lakṣmanam/ asya devaprabhāvasya vasato vijane vane, rakṣasāpaḥṛtā bhāryā yāṁ icchantāv ihāgatau/ tvāṁ tu ko vā kimartham iṁ kabandha sādṛśo vane, āśyenoraśi dūptena bhagnajāṅgoḥ vicēṣṭe/ evam uktāḥ kabandhas tu lakṣmanenottaraṁ vacaḥ, uvāca paramapṛśas tad indicacanaṁ smaran/ svāgataṁ vāṁ naravāgyāhraiṣṭtvā vāṁ paśyāṁ cāpy ahām, dīṣṭvā cemau nikṛttau me yuvāḥbhīṁ bāhubandhanuva/ virūpaṁ yac ca me rūpaṁ prāptam hy avinayād yathā, tan me śṛṇu naravāgyāhgra tattvataḥ śaṁsīs tava/

Having noticed that both Rama Lakshmanas were miserably caught in his long and strong hands, Rakshasa Kabandha tauntingly heckled the brothers: ‘ Kṣatriya 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: Nīshchēstānaṇaṃ vaddhyo Rājan kutsīto jagateepateḥ, kratumadhyoṣyapeti neeti naam pashuṇāmiva Raghava/Raghu nandana: in the yagjas, the ‘nischeshta 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 mahābhāhus chinnabhūḥ mahāśvānaḥ, khāṁ ca gāṁ ca dīśaś caiva nādayāṁ 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 Veeraa! 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

Rakshasa was reminded of Indra's curse and replied: Purusha simhaas! My shoulders were my unusual

your stomach is hanging above your face

hindrances and fortunately they have just fallen to dust! Nara shreshtha Shri Rama! I should now describe

as how had I my vikritaka swarupaka or the strange body formation had occurred!

Sarga Sixty Nine

Tormented by

hindrances and fortunately they have just fallen to dust! Nara shreshtha Shri Rama! I should now describe

as to how had I my vikritaka swarupaka or the strange body formation had occurred!

Sarga Sixty Nine

Tormented by Sthula Rishi, Karbandha got ‘vikritaka rupa’ but he performed tapsa to Brahma for
deerghahaavyu, attacked Indra and vajraayudha’s hit raised his stomach over body, now relieved by Rama
Lakshmanas.

Puraka rama mahabhaa mahabhalaparakaama, rupam asin mancicintyaam triu lokeu viirutam, yathaa

somasa sakrasya sruuryasya ca yathaa vapihu/ so ‘haam rupama idam krtvaa lokavitrasaanam mahat, rshin

vanagatam rama trsasyam yatra tataa/ tatah shhulaasiraa nma maharshik kopito mayaa, sanicinvan vividham

vanyaat rupenanaena dharsitaah/ tenaham uktha preksyaivaam ghorasapabhidhidhaa, etad eva nrsainsam

taugma astu vigarbhitam/ sa maya ycaitaah krudhaha sapaasyanto bhavev itii, abhiisapkrtasyeti tenenam

bhahsitam vacah/ yadah chittvaa bhujaa ramaas tvam dahed vijane vane, taduh tvaa prapysaye rupama

svam eva vipulaam subham/ sriyaa virajitaam putram/ danos tvam viddha lakshana, indrakopad idam rupaah

praptam evam ranajire/ ahau hi tapasogrea pitamaham atosayam, dhirgham ayuh sa me pradatt tato

maam vibhramo ‘sprsa/ dhirgham ayur mayaa praptaham kaam me sakraah kariyati, ity evam buddhiim aasthyaaya

raane sakrasya adharshayam/ tasya bahupramuktena vajre nahasadana, sakthinir ca siraa caiva sarire

sampravesitaam/ sa maya yacyamanah sam anayad yamasadanam, pitamahavacaah satyanit tad astv iti

mamabraviit/ anaharaah katham satko bhagnasakthiisromukhah, vajrenabhithah kalaam sudirgham api

jivitum/ evam uktas tu me sakro bahu vojanam ayatau, praadad asyaam ca me kaksau tikshadansthram

akalpayat/ so ‘haam bhujabhyaam dhirabhityaa samakrlya vanecaran, simhadvipamgvayyaghran

bhakasyaya samantatatha/ sa tu me abravid indro yadah ramaah sakrasyaa, chetsaye samare bahu tadd

dvargam gumbaisya/ sa tvam rama ‘si bhadraam te naham anayaa raghava, sakyo hanti yawadhattavam

evam ukti maharshinaah/ ahau hi matsicicyaam kariyyaam narasarshba, mitraam caivopadesyam

yuvabhyaam saniskryo ‘giniinah evam uktas tu dharmamtvaa danumitena ragaahavaa, idam jagada

vacanaam laksmasyavapriyataah/ rvaanaam yatra stiitamaa bharyaa yaasavinir, niikrantuysa janasthanit saha

bhurtra yawasaahkham/ namanamitraam tu jnaanii na rupaah tasya rakshasaah, nivasaam vaa prabhahavinaa

vayaam tasya na vidmahe/ sokantam anahhnaam evam viparidhahvalam, kauruyaa sadpsam kartum

upakare ca vartatitam/ kashhyani aniyaa shukaa kii bhagnni kujiaraah, bhakysanaam cinaa vayaan viira

svabhe mahati kalpita/ sa tvam stiitam samacakaa yena vaa yatra vaa hrito kuru kalyamam atyarthiaah

yadi janaa tatvataah/ evam uktas tu ramaam vavyaaan danur anuttamaam, provcaa kusalo vaktua vaktaram api

raghavaam/ divyam asti na me jnaam naabhijanaam maithlim, yas taa jnayaati taam vaksya dagdhaah suvaah

rupam asthitaaah/ adagdhasya hi vijnuthiitam aaktit asti na me prabho, raksasaan taam mahavyraah stiitena

yataa htraa vijuunaah hi mahad bhrataam sapadoserna ragaahava, svakrtena mayaa praptam rupaah

lokavigbartam/ kiin tu yavaan na yathi astaam savita shrantvahanahaa, taavaa maam avata kejiptvaaha rahaam

yathvihidh/ dagdhas tayaaahava avataa nyeeena ragnunananda, vaksyaaam taam aahaan viira yaas taam jnayaati

raksasaah/ tena sakhyaa ca kartvayaam nyayaavrittena ragaahava, kalpaysyeatii pritaah saahyaaah

laghuvikramaaah/ na hi tasyastt aavijnithaam triu lokeu ragaahava, sarvaan parisrto lokan puraa vai

karaanataarai/
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 Stulasha, the Rishi was angry and cursed him to assume that hideous form for ever: tenāham uktaḥ preksyaivaṁ ḍhorasāpābhidhāyinā, etad eva nṛṣaṁsaṁ te rūpam astu vigorhitam/ sa mayā yācitaḥ krudhah śāpasyaṁto bhaved iti, abhiśāpakrāṣasyeti tenedaṁ hāsitaṁ vacah/ yadā cittvā bhujau rāmaṁ tvāṁ daheđ vibe vane, tadā tvāṁ prāpsyase rūpam svam eva vipulaṁ śūbham/ ‘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 hero should get caught by you and then finally slice off both of your shoulders, then you would attain ‘muki’. 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. indraṁ idaṁ rūpam pṛaptam evaṁ raṇājīre/ ahaṁ hi tapasogrena pītāmaham atoṣayam, dīrgham āyuḥ sa me prādāśa tato māṁ vibhramo ‘sprśa/ dīrgham āyuḥ mayā prāptaṁ kiṁ me śakrah kariṣyati, ity evaṁ buddhim āsthāya rane śakram adhārayayam/ 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, savuthee 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! anāhāraṁ katham śakto bhagnakshiśiromukhaḥ, vajreṇāḥbhīhatah kālāṁ sudirgham api jīvitum/ evam uktas tu me śakro bāhū yojanaṁ āyatam, prādāśa āṣyaṁ ca me kuṣau tīkṣṇaṁdaṁśtram akalpayat/ Then I asked Indra: Deva Raja! You had utilised your invincible ‘vajayutha’ and consequently, my very physical form changed transformed; how could I survive without food while Brahma blessed me with longevity. so ‘haṁ bhujāḥhyaṁ dīrghābhhyāṁ samākṣyaya vanecarāṁ, siṁhadvipamgavyāghrān bhakṣayāṁ samantataḥ/Then Indra Deva helped me to extend my both the arms by a yojana each so that the streach of the hands could be conveniently extended so that the food could reach right into the mouth! sa tu māṁ abraśīd indro yadā/ rāmaḥ salakṣanāḥ, chetsyate samare bāhū tadā svargaṁ ganiṣyasī/ Indra further fore visioned that Rama Lakshmana’s would get caught in the grip of the rakshasa but theywould severe the Rakshasa’s shoulderganet and 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 tortures 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, niśkrāntasya janasthānāt saha bhrātrāḥ yaṁ jānaṁ na rūpam tasya rakṣasah, nivāsaṁ vā prabhāvam vā vayaṁ tasya na vidmahe/ śokārthaṁ anāṭhanāṁ evaṁ viparīḍhāvatam, kāruṇyaṁ sādṛśaṁ kartum upakāre ca varatāṁ/ Kabandha! Ravanasura had forcibly abducted my wife Devi Sita an ideal pativrata. He decieved 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 totem of broken shoulders, be rea assured that we should perform fitting cremation to let your body be laid and Soul be peaceful properly. sa tvāṁ sītāṁ samācakṣya yena vā yatra vā hṛtā, kuru kalāṇāṁ atyartham yadi jānaṁ tattvaṁ/ ’But now tell us if you could tell us if you could provide any information about Devi Sita or the villian Ravanasura’. Then the dying and soon disappearing Soul of Kabandha seemed to have commented: divyam asti na me jānaṁ nābhijānāṁ maithilim, yas tāṁ jāśyaś i tam vākṣye dagdhah svāṁ rūpaṁ āṣthītah/ adagdasya hi vijnātum śaktir asti na me prabho, rākṣasam taṁ mahāvīryam śītā yena hṛtā tava/ Shri Rama; at this very moment, my awareness of Devi Sita and of Ravana remains hiddden; once, my dead body is rested in flames, then only my ‘anrantatma’ could reveal all the details!

Sarga Seventy

As Kabandha Rakshas’s mortal remains secured ‘daah samśkara’ 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 virau kabandhena nareśvarau, giripradaram ashādyā pāvakāṁ visasarjatuḥ/lakṣaṇas tu maholkābhir jvalītabhī samantataḥ, citām ādiśayām āsa sā prajaśvāla sarvataḥ/tac charīraṁ kabandhasya ghṛtapindopamaṁ mahat, medasā pacyamānasvā mandaṁ daḥati pāvakaḥ/ sa vidhiyuva citāṁ āśu vidhūmo ‘gnir ivothtitauḥ, arāja vāsasi vibhram mālāṁ divyāṁ mahābalaḥ/tataś citāyā vegena bhāṣvaro virajāmbaraḥ, utpatāṭṣau saṁhṛṣṭau sarvapravyaṅgabhubṣaṇaḥ/ vimāne bhāṣvare tiṣṭhau hamsayuktē yaśaskare, prabhayau ca mahātejē diśo daśa virājayau/ so ‘tntarikṣagato rāmaṁ kabandho vākyam abravīt, śṛṇu rāghava tattvana yathā sīṁmā avipṣyasī/ rāma ṣad yuktayo loke yābhīḥ sarvaṁ vimṛṣyate, parimṛṣṭo daśāntena daśābhūgēna sevyate/ daśābhūgagato hīnāṁ tvaṁ rāma saharakṣmaṇaḥ, yat kṛte vyasaṇaṁ prāptaṁ tvayā dārapradhāraṇaṁ/tad avasyauv tvayā kāryaḥ sa suḥṛt suḥṛdaṁ vara, akrītvā na hi te siddhim ahaṁ paśyāṁ cintayan/ śṛṇyatāṁ rāma vakyāṁyām sugṛīva nāma vānaraḥ, bhṛtrā nirāṣṭaḥ kruddhena vālinā śakrasūnunā/ rṣyamūke girivare pampāparyantaśobhite, nivaśaty ātmavaṁ vīraś caturbhiḥ saha vānaraḥ/ vasyasyauv tāṁ kuru kṣipram ito gatvādyā rāghava,adroḥāya samāgamaṁ dīpyamaṁ vibhāvasaun na ca te so ‘vamantaivaṁ sugṛīva vānaraḥdhipaḥ, kṛtaṇāḥ kāmaraṇū ca sahaṁyāṛthī ca vīravāṁ/ śaktaḥ hy avadya yuvāṁ kartūṁ kāryaṁ tasya cikṛśītam, kṛtṛtho vākṛtṛtho vā kṛtyauv tava kariṣyati/ sa ṣṛṣarajasah putraḥ pampām ajaṭi śaṅkitaḥ, bhāṣkarasyaurasah putro vālinā kṛṭakīlīsah/ samiṁ ṇiṁ ṇiṁ yuddham kṣipram rṣyamūkālayam kapim, kuru rāghava satyena vasyasya vanacāriṇam/ sa hi sthāṇāṁ sarvāḥ kārīṣṭyna kapikunjaṁ, naramāṁśaśīṁāṁ loke naipunyād adhipacchatīṁ na tasyāvīditaṁ loke kīṁ ca asti hi rāghava, yāvat śūryaḥ pratapati sahasrāṁśīr arīṁdanaṁ/ sa naḍīr veṣiṇī śailāṁ giridurgā nirāṃśī, anvisaṅya vānaraṁ sārdham patnīṁ te ‘ṛdhigamisyati/ vānaraṁś ca mahākāyauḥ preṣāyaṁyauḥ rāghauḥ, diśo vicetuṁ tāṁ sīṁṭau tvadviyogena śocatīṁ/ sa meruṣṣiṇgāragataṁ aninditauḥ, praviṣya pāṭālalatae ‘pi vāṣītāṁ, plavumgamāṁnāṁ pravaras tava priyāṁ; nihyata rakṣāmsi punaḥ pradāṣyati/

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 vidhiyuva citāṁ āśu vidhūmo ‘gnir ivothtitauḥ, arāja vāsasi vibhram mālāṁ divyāṁ mahābalaḥ/tataś citāyā vegena bhāṣvaro virajāmbaraḥ, utpatāṭṣau saṁhṛṣṭau sarvapravyaṅgabhubṣaṇaḥ/ vimāne bhāṣvare tiṣṭhau hamsayuktē yaśaskare, prabhayau ca mahātejē diśo daśa virājayau/ Then Mahabali Kabandha shook off the ashes of the totally burnt off body and was visioned to have alighted a celestial vimaṇa with clean robes smilingly and addressed Raghu nandan and declared: rāma ṣad yuktayo loke yābhīḥ sarvaṁ vimṛṣyate, parimṛṣṭo daśāntena daśābhūgēna sevyate/ Shri Rama! Listen to me carefully: there are six ways and means of accomplishing Six ‘Neeti Chandrika’s viz. Sandhi-Vigraha-Yaana-Aasana-Dwidhi bhava-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 moment of forces for attack-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 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, Vigrah 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 - Hiranyak 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 Hiranyaksa 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 andavaricious planning is self-disastrous- Chitanga 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 Damanka approach Lion King, carry tales against Sanjivika- Karataka Damanka having diluted Pingala’s trust hasten Sanjivika’s destruction and death-‘Vigraha’ or conflict of similar forces leading to Balance of Power’ : Swan King Hiranyakagabha 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 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 crown- 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 oversmarter 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: daśābhūgagato hīnas tvam rāma sahalakṣmaṇaḥ, yat kṛte vyasanān prāptaṁ tvayā dārapradhāraṇāṁ/ tad avasyaṁ tvayā kāryaṁ sa suhṛt suhudāṁ vara, akṛtvā na hi te siddhim aham 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 understand 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 naught! But he is counselled to take the assistance of another personality. śrūyātāṁ rāma vaksyāṁ sugrīvo nāma vānaraṁ, bhṛatāṁ nirastāṁ kruddhena vālinā śakrastumāṁ/ ṛṣyamūke girivare pampāpanyantaśobhite, nivasaty ātmavān vīrāṁ caturbhiḥ saha vānaraṁ/ 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 Pampaar sarovara. He is the illustrious fugitive King of Vaanaraas who is at once a tejasvi-keertimaan-satyapratigna-vinaya sheelahara vaan-buddhimaan-maha purusha- kaarya daksha-and deetimana of supreme courage and bravery. Bhraata viivaasito veera rajaya hetormahaatmanaa, sa te sahaayo mitram Sitayaah pari -maargane, bhavishyanti hi te Rama maa cha shoke manah krithaah/ Veera Shri Rama! Sugriva’s mighty elder brother called Vaali had decided to retainthe 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 tacchhakyamihanyatham,kartrumikshaavaku shaardula kaalo hi duritakramah/ Ikshvaavaku vamsha veera Shri Rama! What all so far happened is simply not reversible. The flows of kaala maana and the abberations 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-Daama-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/ Adrhoaya samaagyam deempamaane vibhaavasou, nache ta sovamattaavaythag Sugrivo Vaanaraadhipah! Kritajnah kaama rupeecha sahaayaartheem cha veryvayaan, 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.

[ 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, the latter’s son Meghavanaada. Devi Tara married Vaali. Vaali is Sugrivas elder brother and 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.

Last stanzas of the Sarga: na tasyaaviditaññi loke kim ciñ asti hi råghava, yavat sūryah pratapati sahasrāṇī sura arindama/ sa nadir vipulā śailān giriirugāṇi kandarān, anvisya vānaraśi sārdhain patniṁ te ’dhigamisyati/ vānarahiś ca mahākāyān preṣaivyati rāghava, diśo visetaṁ tām sitāṁ tvadviyogena śocitām/ Rama! In the entire world, there might not be a place where Suryakranas 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 sītāyām prātipādanae, vākyam anvarthan arthaśīh kaḥbandha punar abravīṁ/ esā rāma śīvaḥ panthā yatratīte puspīta druṃmāḥ, pratīcīṁ dīsam aśrītva prakāśante manoramāḥ/ jambūpriyālapanāśe plakṣanyagrodhadindukāḥ, aśvatthāṁ karṇikaśā ca cūtāś cānīc ca pādāpāḥ/ tām ārhyāṭhāva bhūmāvā pātayiva ca tām balāt, phalāny amṛtakalpaṁ bhakṣayantau ganiṣṭhyah/ caṅkramantau varāṅ varāṁ saṅkālaṁ chailaṁ vanād vanam, tataḥ puṣkārinīṁ virāu pampāṁ nāma ganiṣṭhyah/ aśkarakām avibhraśāṁ samatīrtham aśaivalām, rāma samjātavālākāṁ kamalotpala śobhitāṁ/ tatra haṁsāṁ plavāṁ krauṇcāḥ kurārāś caiva rāghava, valguśvarā nikājantā pampāṣalīla gocarāḥ/ nodvijante narān dṛṣṭyā vadhasyākovidāḥ subhāḥ, ghṛtaṇipōdamān śthūlāṁ tāṁ dviyāṁ bhakṣayasyah/ rohitān vikratuṇḍāṁ ca nalāmāṁśa ca rāghava, pampāyaṁ iṣṭhaṁ matsyāṁ tatra rāma varāṁ hataṁ/ nistvakpaṣāṁ ayastaptāṁ aṅkrān ekakāntān, tava bhāktyā samāyukto lakṣmaṇāḥ sampradaśyati/ bṛhyāṁ te khādota matsyāṁ pampāyaṁ puspāsaṁciye, padmagandhi śīvaṁ vāri sukhāṣītam anāmayam/ uddhiṛta sa tadakāṣṭāṁ rūpasyaḥkasāmilbham, atha puṣkāraparna lakṣmaṇaṁ pāyaiṣṭhāyat śthūlāṁ giriguhaśāyayān varāhāṁ vanacārīṇāṁ, apaṁ lobbād apiyātāṁ vṛṣabhaṁ iva nardataṁ, rūpānvidāṁ ca pampāyaṁ drakṣyaṁ tvaṁ narottama/ sāyāṁhā viceran rāma viṇāpī mālāyārīṇāṁ, śītadakam ca pampāyaṁ dṛṣṭva śokaṁ vihāyasī/ sumanobhiś citāṁ tatra tilakāṁ naktamalākan, utpalāṁ ca phullāṁ pāṅkajāṁ ca rāghava/ na tāṁ kaś cin mālāṁyān tatrārāpyātīṁ narāḥ, mātānāśīyāṁ tatrasāṁ ṣayaṁ susamāhitāṁ/ teṣāṁ bhārābhītaptāṁ vanyāṁ āharatāṁ guroḥ, ye
Once you pass by ahead the Matanga Vana and Shabari ashram, then you would reach the foothills of Shabari. Ought to be ever anxious for your darshana bhagya for a number of years now! Raghu nandana! While crossing the famed trees, they might enjoy the juicy fruits of the trees as well. Thus pronouncing as those of constant drubbings of ear drums. śayānaḥ puruṣo rāma tasya śailasya Mahārājaś ca pāpamānuḥ, prasthitau tvahanubhāṣya indriyāḥ kṣaṇamūkṣaḥ, utdāro brahmaṃ caiva pūrvakāle vinirmitaḥ/Having crossed 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 the banks of Pumakālaṇ, utpalaṇī ca phullāni pāmāṇaḥ, sudūkhārohano nāma śīṣunāgābhīrakṣitaḥ, udāro brahmaṇa caiva pūrvakāle vinirmitaḥ/The eastern side of Pampaa sarovara is truly nāma mātā vamāca caiva pūrvakāle vinirmitaḥ/Having crossed the famous trees, they might enjoy the juicy fruits of the trees as well. Thus pronouncing as those of constant drubbings of ear drums. śayānaḥ puruṣo rāma tasya śailasya Mahārājaś ca pāpamānuḥ, prasthitau tvahanubhāṣya indriyāḥ kṣaṇamūkṣaḥ, utdāro brahmaṃ caiva pūrvakāle vinirmitaḥ/Having crossed the banks of Pumakālaṇ, utpalaṇī ca phullāni pāmāṇaḥ, sudūkhārohano nāma śīṣunāgābhīrakṣitaḥ, udāro brahmaṇa caiva pūrvakāle vinirmitaḥ/The eastern side of Pampaa sarovara is truly nāma mātā vamāca caiva pūrvakāle vinirmitaḥ/Having crossed the banks of Pumakālaṇ, utpalaṇī ca phullāni pāmāṇaḥ, sudūkhārohano nāma śīṣunāgābhīrakṣitaḥ, udāro brahmaṇa caiva pūrvakāle vinirmitaḥ/The eastern side of Pampaa sarovara is truly nāma mātā vamāca caiva pūrvakāle vinirmitaḥ/Having crossed the banks of Pumakālaṇ, utpalaṇī ca phullāni pāmāṇaḥ, sudūkhārohano nāma śīṣunāgābhīrakṣitaḥ, udāro brahmaṇa caiva pūrvakāle vinirmitaḥ/The eastern side of Pampaa sarovara is truly nāama mātā vamāca caiva pūrvakāle vinirmitaḥ/Having crossed the banks of Pumakālaṇ, utpalaṇī ca phullāni pāmāṇaḥ, sudūkhārohano nāma śīṣunāgābhīrakṣitaḥ, udāro brahmaṇa caiva pūrvakāle vinirmitaḥ/The eastern side of Pampaa sarovara is truly nāma mātā vamāca caiva pūrvakāle vinirmitaḥ/Having crossed the banks of Pumakālaṇ, utpalaṇī ca phullāni pāmāṇaḥ, sudūkhārohano nāma śīṣunāgābhīrakṣitaḥ, udāro brahmaṇa caiva pūrvakāle vinirmitaḥ/The eastern side of Pampaa sarovara is truly...

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, Deodaar, 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, Kraunchas, 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 shreshthas! The musical sounds of monkey group screeches get so pronounced as those of constant drubbings of ear drums. sāyānāṃ vicāram rāma viṭapī māyadhārānaḥ, śītodakoḥ saṃbhūtā ca pampāyāṃ dṛṣṭvā śoḥāṃ vihāṣyati/sumanobhiś citāms tatra tilakān naktamālakān, utpalaṇī ca phullāni pānākān 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 pronunciation 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: sāyānāṃ tv a pampāyāṃ prasthitā puspitadrumāḥ, sudūkhārohano nāma śīṣunāgābhīrakṣitaḥ, udāro brahmaṇa caiva pūrvakāle vinirmitaḥ/The eastern side of Pampaa sarovara is truly...
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. šavāṇaḥ puruṣo rāma tasya śailasya mārddhāni, yat svapne labhate vittāmaḥ tat prabuddho 'dhiṅgacchati/ na tv evaṁ viṣamācāraḥ pāpakarmādhirohati, tatraiva praharanītēna suptam ādāya rākṣasāḥ/ Shri Rama! Those fortunate persons who sleep atop the Rishyomoka 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 mārddhaḥ śobhate guhāḥ, śilāpīdhānā kākutṣṭha duḥkhāṁ cāsyaḥ praveṣanam/ tasyāḥ guhāyāḥ prāgāvāre māraḥ śītodakāḥ, bhūmaulaphalo ramyāṁ nānāgamāvārtāḥ/ tasyāṁ vasati sugrīvaḥ caturbhīḥ saha vānaraṁ, kadā cīc cikhare tasya parvatasyāvatiṣṭhatē/ 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 Rāma Lakshmanas and assured them: kāryasiddhyartham iti tāv abravič ca saḥ, suprītau tāv anujñāpya kabandhaḥ prasthitas tadā/ sa tat kabandhaḥ pratipadya rāpan; vṛtāḥ śrīyā bhāskaraśayadehaḥ, nīdārsayān rāmāṁ aveyāṁ khaṣthaḥ/ sukhāyāṁ kunāsve tiḍadabhyuvācā/ ‘ Both of you Rama Lakshmanas! May your evenful efforts and deeds be succesful 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 in exile.

Sarga Seventy Three

Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her idependence with devotion.

Taun kabandhaṇa tāṁ māṛgaṁ pampāyā darśitaṁ vane, ātasthatur diśaṁ ghryaḥ pratīcōṁ nyarātmajau/ tāu śāleṣv acitānekan kṣaṇadralakeṇ pampāyāṁ vane, viṣaṇte vajātān drahṣtuṁ sugrīvaṁ rāmālaṃsau/ kṛtvā ca śailapṛṣṭhe tu tāu vāsaṁ rāgūṇanandau, pampāyāḥ pascicmaṁ tīrāṁ rāghavāv upatasthatuḥ/ tāu puskārinyāḥ pampāyāḥ tīrāṁ āśaṅyaḥ pascicmaṁ, apāsyaṁtāṁ tadā śaṁbāryā ramyam āśramam/ tāu tāṁ āśramam āśaṅyaḥ drumair bahubhir āvṛtām, suramyam abhivyāṣṭantau saṁbarīm abhyupeyanau/ tāu tu drṣṭvā taddāśaḥ samthāyaḥ kṛtānjanāḥ, pādāu jagrāha rāmasya laṃsau ḫasmyaḥ ca āṁhītaṁ/ tāu tu uṣāca ca tato rāmaḥ śraṁjanīṁ samṣītaṁ drhaṁ, kaccaṁ tāṁ nṛjīlaṁ vignahāṁ kaccaṁ tecardhate tapahā/ kaccaṁ tecardi kṛtīpa kaṇhāra ca tapodhane, kaccaṁ tecardi niyāmaṁ prāptī tācami tecardi manasaṁ sukkham, kaccaṁ tecardi gurūsūrīśaḥ saphalā cārvuḥāṁ śrīmaṁ sāpmaṁ tuṣṭāḥ ca śaṁbāryaḥ siddhāḥ siddhasaṁ ca ṣaṁprabāvāḥ/ tāva rāma purnāvaḥ sā ṣaṁprabāvāḥ ca sā ṣaṁprabāvāḥ ca, jayāvāḥ śaṁbāryāḥ śaṁbāryāḥ.
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. They were stilled motionless and whispered: How thrilling this!!

Indeed, have been the ‘charana daasi’ of these illustrious Maharshis, and with them my evidence and gratitude, I have sought your permission to leave and perform my ‘praana tyaga’. For very very long, as you have sensitised by me in detail about myself, my guru janas, this physical weakness, now may I seek your permission to leave and perform my ‘praana tyaga’. My physical weakness, now may I seek your permission to leave and perform my ‘praana tyaga’. My physical weakness, now may I seek your permission to leave and perform my ‘praana tyaga’.

sandrushtam yadi manyase/ kaccit te niyata vighnā/ kaccit te vardhate tapah/ Dvata vare Rama puji te purusharshabha/

Tu vaca tu vaca tu vaca
dhārvā ṭu vaca tu vaca tu vaca

tvayi Deva vare Rama puja te purusharshabha/ Rāghu nandana! As you have blessed me with your darshana, my tapasya is now fulfilled and so is my devotion to your ‘guru janaas’. Purushapravara Shri Rama. You are my supreme ‘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 taavānaas who are physically weak yet by mātrāms they could recall saptasamudrās whose waters only are consumed and are readied for ahutis. 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. They were stilled motionless and whispered: How thrilling this!!

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sandrushtam yadi manyase/ kaccit te niyata vighnā/ kaccit te vardhate tapah/ Dvata vare Rama puja te purusharshabha/ Rāghu nandana! As you have blessed me with your darshana, my tapasya is now fulfilled and so is my devotion to your ‘guru janaas’. Purushapravara Shri Rama. You are my supreme ‘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 taavānaas who are physically weak yet by mātrāms they could recall saptasamudrās whose waters only are consumed and are readied for ahutis. 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. They were stilled motionless and whispered: How thrilling this!!

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. They were stilled motionless and whispered: How thrilling this!!

Indeed, have been the ‘charana daasi’ of these illustrious Maharshis, and with them my evidence and gratitude, I have sought your permission to leave and perform my ‘praana tyaga’. My physical weakness, now may I seek your permission to leave and perform my ‘praana tyaga’. My physical weakness, now may I seek your permission to leave and perform my ‘praana tyaga’.
vaachah Shabareem shamshitavrataam,architoham tvayaa bhadreyacchha 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 eversince lived in his ashram teaching her in his service. As years paassed 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 aboutd 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 moate 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 tasya’en yātāyān śabaryān svena karanaḥ, lakṣaṇena saha hṛtāṁ cintayām āśa rāghavaḥ/ cintayītvā tu dharmātmā prabhāvam taṁ mahātmanām, hitakārīnaṁ ekāgraṁ lakṣaṇaṁ rāghavo ‘bravīt/ drṣṭo ’yam āśramaḥ saumya bahvāścaryāḥ kṛtānāmām, viśvastamgaśārdūlo nānāvihagasevitaḥ/ saptānāṁ ca samudrāṇāṁ esu tīrtheṣu lakṣaṇaḥ, upasṛṣṭaṁ ca vidhivat pitarāc cām tarpīṭāḥ/ pranaṣṭām asubhāṁ yat tat kalyāṇaṁ sanupasthitām, tene tv etat prahrśaṁ me mano lakṣaṇaṁ saṁpratiḥ/ hṛdaye hi naravyāghra subham āvirbhāvyati, tadāgaccha gamisyāvah pampāṁ taṁ priyadarśaṇāṁ/ ṛṣyamiko girir yatra nātidhre prakāśate, yasmin vasati dharmātmā sugrīvo ’nūmaṁataḥ sutaḥ, nityaṁ vālībhavāy ātmaśc ca caturaḥ bhūtāṁ bhrātāḥ saha vānaraḥ/ abhitvare ca taṁ draśtuṁ sugrīvaṁ vānaraṁ saṁpravetvād tān vānaram pampāṁ ca sarvaṁ labhāḥ, tadādhiśaṁ hi me saumya sītāyāṁ puruṣānām/ iti bruvāni taṁ rāmaṁ saumitrir idam abravīt, gacchāvas tvaritaṁ tatra mamāpi tvarate manah/ āśramāt tu tataḥ tasmāṁ niṣkramya sa viśām patiḥ, ājagaccha tathā pampāṁ lakṣaṇena sahābhībhum, saṁkṣaṇāṁah puspāḥyam sarvato vipulādṛumam/ koyaśṭībhīṁ cājukanākāṁ śatapatraiś ca kīcakaiḥ, etaiś ca śaṁkaraḥ ca vividhair nāditaṁ tad vanaṁ mahat/ sa rámo vidhiyān vyāśān sarāṁsi vividhāni ca, paśyam kāmāṭhau astupāptā ājāma paramāṁ hrađam/ sa tām aśādyā vai rámo dūrād udakavāhinīṁ, maṅgaṇasarasaṁ naṁ rāmāṁ samavāgāḥ/ sa tu śokasamāviṣto rāmo daśarathātmajāḥ, viveśa nalinīṁ pampāṁ pankajaiś ca samāvṛtāṁ/ tilakāśoka
Having experienced the divya loka praapti 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 Sapt Samudra’s waters and performing to Deva Tarpanaas. Rama expressed to Lakshmana that it led to purity of mind and it redoubled vigor and decisiveness in the mission of ‘Sitaanveshana’!

Nara shreshtha! With such resolved mind, let us proceed to reach Rishyamooka Mountain and meet Sugreeva the Suryaamsha putra and his illustrious comrades. nityam välibhayaḥ trastoś ca caturbhīḥ saha vānaraṁ, abhitvā ca tam draśṭum sugrīvam vānaraśabhar, tadadhīnaṁ hi me saumya sitāyāḥ parimārganam/ ‘Merely out of fear of Vaali, Sugrīva 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 Lakshmanas 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 tāṁ drṣṭvā tataḥ pampāṁ rāmaṁ saumitrīnā saha, vīlalāpa ca tejasvī kāmād daśarathātmajāḥ/ 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 : sugrīvam abhigaccha tvāṁ vānarendram nararasbha, ity uvāca punar vākyam laksmanaṁ satyavikramam/ At that time,Satyā 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 pratihithanye kalimalam Ramaaya karyam namah/ Ramaat trishyati kaalabheema bhujago Ramasya sarvam veshe, Rama bhakttrakhanitaa bhavatu me Rama tvamevaashrayah/]