

RAMAYANA SERIES



Sri RAMACHANDRAMURTHI

# *Essence of Valmiki Uttara Ramayana*

V D N RAO

**ESSENCE OF VALMIKI UTTARA RAMAYANA**  
**(WITH VISHNESHANA SAMHITA)**

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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**

**Dwadasha Divya Sahasranaama:a) Devi Chaturvidha Sahasra naama: Lakshmi, Lalitha, Saraswati, Gayatri;b) Chaturvidha Shiva Sahasra naama-Linga-Shiva-Brahma Puranas and Maha Bhagavata;c) Trividha Vishnu and Yugala Radha-Krishna Sahasra naama-Padma-Skanda-Maha Bharata and Narada Purana.**

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

**Essence of Dharma Sindhu - Dharma Bindu - Shiva Sahasra 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 -Bhogyata 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-Essence of Valmiki Kishkindha Ramayana- Essence of Valmiki Sundara Ramayana-  
\*Essence of Valmiki Yuddha Ramayana-\* Essence of Valmiki Uttara Ramayana**

**Note: All the above Scriptures already released on [www. Kamakoti. Org/news](http://www.Kamakoti.Org/news) as also on Google by the respective references except those marked as of \*.**

**Contents**

## Preface

## Indtroduction

**Sarga One:** Maharshis of fame arrived from chaturdishas to Ayodhya and congratulated Shri Rama who in humility thanked them- yet wondered apart from Ravana and Kumbhakarna apart, Indrajit was not that distinct. ( p 18) **Sarga Two:** Maharshi Agastya detailed the family reputation of Indrajit-Ravana-Vishraavaasa - Pulastya Prajapati ( p 20) **Sarga Three:** Vaishravana Maha Muni, the son of Vaishrava, after thousands of years long tapasya was blessed by Brahma Deva, appointed him as Kubera the fourth loka palaka as Kubera settled at Lanka Puri ( p 21) **Sarga Four:**Agastya then narrated to Rama about the origins and lives of Heti-Vidyutkesha-Sukesha Rakshasaas - [Vishleshana on Madhu Kaitabhas from Devi Bhagavata Purana] ( p 23) **Sarga Five:** Maharshi Agastya detailed the famed Sukeshi Putra's Maalyavaan-Sumali- and Mali who did maha tapasya to Brahma Deva, attained his vara daana of 'ajeyata'and manifested Lankapuri by Vishvakarma. (p 26) **Sarga Six:** Sukesha putras Maalyavan-Sumali-and Mali having performed long tapasya and achieved Brahma Varaas, became arrogant and ambitious, tormented Devas and even got prepared to attack Vishnu Himself (p 27 ) **Sarga Seven:** Malyavan the eldest warned Sumali and Maali against attacking Narayana but Sumali having been hurt by Vishnu baanaas fled away but Maali hurt Garuda was finally killed by Vishnu chakra. ( p 29 ) **Sarga Eight:** Malyavan defeated by Vishnu as Sumaali and rakshasaas shifed to Rasaatala ( p 31) **Sarga Nine:** Vishrava and Kaikasi gave birth to Ravana, Shurpanakha, Kumbhakarna,Vibhishanas as Kubera the cousin, reaches Ravana who out of jealousy decides to perform 'deergha tapsya' at Gokarna ( p 33 ) **Sarga Ten:** Ravana and his brothers performed tapasya for ten thousand years as Brahma granted Ravana of invincibility except from human beings, Vibhishana to fortify dharmatva, but Kumbhakarna for long sleep due to Vaakdevi's intervention.( p 35 ) **Sarga Eleven:** Kubera as per his father's advice leaves Lankapuri for Kailasa and Ravana's Rajya Pattabhisheka - [Vishleshana on the lineage of Kashyapa Vamsha from Brahma Purana ] ( p 37) **Sarga Twelve:** Ravana performed the weddings of sister Shurpanakha with Danava Maya's son Mayavi, Maya's daughter Manodari, Vajrajvala Danava's daughter with Kumbhakarna and Shailusha gandharva's daughter Sarama with Vibhishana ( p 40 ) **Sarga Thirteen:** Kumbhakarna's 'maha nidra' attracts attention of 'rishi deva yaksha gandharvas'- Ravana's cruel attack on them- Kubera sends a messenger advising against Ravana's arrogance; but as Kubera highlights nearness to Maha Deva as he too was Shiva bhakta, he killed the emissary- decides killing Kubera too ( p 43) **Sarga Fourteen:** Ravanaasura along with mantris and rakshasa sena attacks Yaksha sena and Dikpati -Dhanapati Kubera and after a remarkable victory seizes pushpaka vimana for ever and returns to Lankapuri (p 44 ) **Sarga Fifteen:** Ravanaasura along with six mantris and their senaas too attacked Yaksha sena and having succeeded forced entry Kubera Bhavana Dwaara ( 45) **Sarga Sixteen:**Dashagriva visited 'Sharavana Sarkandavana' as the pushpaka vimana was halted by Nandeshwara- the angry Rakshasa lifted up the mountain, delighting Mahesha, named him as Ravana and gifted a khadga! ( p 47) **Sarga Seventeen:** Ravana sights Vedavati, a partial form of Maha Lakshmi, performing tapasya for Vishnu- he gets attracted to the tapasvini as she resorted to agnijwalas and curses to take revenge as Sita in next birth [Vishleshana on the Origin and Glory of Nandeshwara from a) Linga and b) Varaha Puranas- [Vishleshana on Ravanaasura's Stotra on Maha Deva] ( p 54) **Sarga Eighteen:** Ravana in his pushpaka visited King of Maruds in an yajna as Indraadi Devatas ran off, while Maharshi Samvarta advised not to fight; Ravana with pride returned away as Indraadi Devas gave boons to Maruds.( p 56) **Sarga Nineteen:** Ravana attacked Ayodhya King Anaranya who dared to face him as Rakshasa veeras were defeated but finally Ravana got victorious, yet Anaranya while falling cursed that Rama would soon kill him ( p57) **Sarga Twenty:** Kalahapriya Narada diverted Ravana's tour to swarga loka to Yamaloka and followed himself to watch the proceedings ( p. 59 ) **Sarga Twenty One:** As provoked by Narada, Ravana visited Yamaloka, released select pretaatmaas,Yama Dootas attacked the pushpaka vimana damaging it, and Ravana by his paashupataasra destroyed Yama dootaas! (p 61) [Vishleshana on Narakas and possibility of retribution from a) Brahma Purana and b) Parashara Smriti] **Sarga Twenty Two :**As per Narada's mischievous advice, Ravana attached Yama Raja who desired to



releas Kaala Danda, but Brahma disapproved and thus Ravana declared victory against all Devas including Yama (p64) **Sarga Twenty Three:** Ravana visits Rasatala Loka, forges friendship with Nivatakavacha- destroys Kalakeya Daitya who killed Shurpanakha's husband- and attacks Varuna Putras, as Varuna visited Brahma Loka for a 'Sangita Sabha'! ( p. 66) [Vishlesanas on Urthva Lokas and Atho Lokas from Brahmanda Purana- **Sarga Twenty Four** : Ravana concludes his trip to adholokas, picked up youthful women on way and stuffed them in pushpaka with cryings to Lankapuri; on arrival made arrangements for widowed Surpanakha's stay further (p 69) **Sarga Twenty Five:** Ravana landed at Lankapuri with the kidnapped strees, Vibhishana chided Ravana recalling how their cousin sister Kumbhini was kidnapped by Madhu- Ravana attacked Madhu but she saved Madhu (p 71) **Sarga Twenty Six:** Provoked by Prakriti Soundarya, Ravana encountered Apsarasa Rambha and forced 'atyaachara' as her lover Nalakubara, Kubera's son, cursed Ravana never to coerce unwilling woman attracting instant death. (p 73) **Sarga Twenty Seven:** As Ravana sena attacked Indra loka, the latter got confounded ,reached Vishnu who pumped confidence and Vasu, Rudra, Maruds attacked; Savitra Vasu then killed Sumaali as his Rakshasas ran away (p 76) **Sarga Twenty Eight:** As Puloma daitya joined Ravana sena, the latter got fortified, yet Indra putra Jayanta joined in- Rudra Marudganaas attacked Meghanaada- Ravana entered as Indra too- mutual maha yuddha gor initiated ( p 77) **Sarga Twenty Nine:** After initial victories of Indra's Deva Sena, Ravana was frustrated, yet Meghanaada advised his father to withdraw from battle and by the aid of his maaya imprisoned Indra and took him to Ravana to Lankapuri.(p.79) **Sarga Thirty:** Brahma relieved Indra by imprisonment which was a retribution of Indra's misconduct with Ahalya (p 81) [Refreshed Vishleshana on Indra's misconduct with Ahalya an exemplary Paivrata vide Sarga Forty Eight of Valmiki Baala Ramayana- and Ganesha Purana.] **Sarga Thirty One:** Ravana -sura along with his mantris and rakshasa sena landed in Kartaveeryaaruna Samrajya for a battle but the latter was out of station, and thus enjoyed Narmada River snanas- Shiva Linga pujas at the banks.( p.86) [Vishleshana on the Haihava Vamsha from Devi Bhagavata Purana- Vishleshana on Narmada's Origin, significant events ascribed to the River and her Mahatmya] **Sarga Thirty Two:** As Arjuna slowed down Narmada pravaha affecting Ravana's Shiva Linga Pratishthaas, Ravana and nishacharas fought fiercely; Arjuna thrashed Ravana and rakshasas, imprisoned taking them his capital.( p 90) **Sarga Thirty Three:** As Ravana and followers were disgraced under leash, Pulastya Brahma requested Karataveerya to free him yet Ravana still desired to pursue his further escapades with arrogance and 'ahamkaara'.( p.92) **Sarga Thirty Four:** Despite his humiliation by Kaartaveerya, Ravana reached Vaali busy with Sandhya Vandanas at four oceans yet was inistent as was caught by Vaali who dragged Ravana by shoulders and shamed yet again! (p93) **Sarga Thirty Five:** Anjaneya,s 'janana-shaishavaavastha'- his ability to float even to reach Surya-mistake Rahu as Surya-angry Indra defended Rahu hitting the child with vajrayudha- enraged Vayu stopped breathings of trilokas ( p 96) **Sarga Thirty Six:** Agastya Muni narrates Anjaneya's origin-childhood leelaas- encounter with Surya, Indra's vajra prahara, Vayu Deva stops breathings, Brahma's revival of the child, his Muni's shaapa of forgetfulness ( p 100) **Sarga Thirty Seven:** As Shri Rama was woken up from night long charcha with Agastya by 'Vandee jana' with praises. Then he enters Raja Sabha with Bharata Lakshmana Shatrughna Vibhishana, Sugriva , Hanumans too. (102) **Sarga Thirty Eight:** As Shri Rama was comfortaly seated in his Raja Sabha, Kings Janaka-Kaikeya Raja-Kashi Rajas arrived to congratulate him and left, while 350 kings of far and near rajyas arrived too in admiration of Rama.( p103) **Sarga Thirty Nine:** As the hundreds of Kings from far and near gave precious gifts of akshouhini senas, 'dhana dhanyakanaka vaahanaas', Rama was overwhelmed and donated away to Vaanara Veeras with personal attention. ( p.104) **Sarga Forty:** Shri Rama duly performs 'satkaaraas' to Vaanara-Bhalluka-Rakshasaas and provides farewell to them all. (p.105) **Sarga Forty One:** Rama accepts Kubera's 'pushpaka vimana'-Bharata commends arrival of Rama Rajya already ( p.106) [Brief repeat of Agni Purana on Ramarajya] **Sarga Forty Two:** Shri Rama -Devi Sita's Ashokavani Vihara-Devi Sita's 'garbhini sanketaas'- her desire to Gangaatata vihaara for Maha Muni 'tapo deeksha kaarya darshana' (p 108) **Sarga Forty Three:** During his conversation with his childhood select and intimate friends, Rama gathered certain doubts of Devi Sita's conduct due to Ravana's harassment as were collected from the hearsay gossips of his prajaas. (p 109) **Sarga Forty Three and Forty Four:** During his conversation with his childhood select and intimate friends, Rama gathered

certain doubts of Devi Sita's conduct due to Ravana's harassment as were collected from the hearsay gossips of his prajaas.(p 111) **Sarga Forty Six:** Excited Sita accompanies Lakshmana to visit Ganga teera Muni ashramas but the latter knew the reality! ( p 113) **Sarga Forty Seven:**Lakshmana facilitated Devi Sita to cross Ganga to the other side and gradually informed of Rama's decision of 'Sita parityaga' due to 'loka nindas' about her morality but assuring Valmiki's personal care.(115) **Sarga Forty Eight:** As Sita Devi fell unconscious and recovered, Lakshmana tried his best to soothen yet facing the reality she was overwhelmed with grief while Lakshmana departed and she was left dreading her fate ahead! (p 116) **Sarga Forty Nine:** As informed by muni kumaras, Maharshi with his 'diya drishti' reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama strees to ensure her comfort. ( p117) **Sarga Forty Nine:** As informed by muni kumaras, Maharshi with his 'diya drishti' reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama strees to ensure her comfort. (p118) **Sarga Forty Nine:**As informed by muni kumaras, Maharshi with his 'diya drishti' reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama strees to ensure her comfort [ Vishleshana on Bhrigu Maharshi: in general and from Devi Bhagavata Purana ] (p119) **Sarga Fifty Two :** Recalling Maha Muni Durvasa's vachanas of 'Vamsha Kalyana' with special reference to Rama, Lakshmana faced Rama with trepidation and pacified him of Sita Viyoga to get back near normalcy. (p 122) **Sargas Fifty Three and Fifty Four:**Having regained semi-normalcy, Rama sought to resume the regular Raja Sabha, recalling the example of King Nriga neglecting his Raja Dharma and was subjected to Vipra Shaapas to be a chameleon for yugas! (123) **Sarga Fifty Five:** Asked about Ikshvaaku Kings ever busy with Yagjnas, Rama cited King Nimi versus Brahmarshi Vasishtha and their mutual curses. (p124) [Vishleshana a) on King Nimi and Brahmarshi Vasishtha vide Devi Bhagavata Purana and b) Nine Yogindras explain to Videha Nimi's spiritual enquiries ] **Sarga Fifty Six and Fifty Seven:**Brahma's varapraapti to King Nimi and Vasishtha for Mitra-Varuna 's combined virility due to meeting A Urvashi in a Kumbha- King Pururana of Ikshvakus-Vashishtha' new body in the eyes of Videaha Nimi. [Vishleshana: on creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi from Matsya Purana] [ Vishleshana on Ikshvaaku Vamsha recalled from Essence of Valmiki Bala Ramayana as follows] (p. 125) **Sargas Fifty Eight and Fifty Nine:** King Yayati's yajna upset as Purohita Vasishtha was late-mutual 'shaapaas' as Yayati was bodyless and Vasishtha was 'vayuvileena'- Brahma arranges that joint sperm of Mitra Varunas to revive Vasishtha (p 129) **Sargas Sixty and Sixty One:** Maha Muni Chyavana and followers reach Shri Rama Praja Sabha explaining about the 'atyaacharaas' on the praja and dharmatmas by Lavanaasura by misusing a 'shula' as gifted by Shiva to his devoted father [ Vishleshana on Maharshi Chyavana a) Maha Bhagavata Purana and b) Chyavana's encounter with Parrot Kunjal] ( p.131) **Sargas Sixty Two-Three-and Four:** Having enquired of Chyavanaadi Munis about details of misdeeds about Lavanaasura, Rama selected Shatrughna to destroy him , briefing him of minute details and facilitated him with Ayodhya Sena [Vishleshana on Madhu Kaitabhaas vide Devi Bhagavata Purana ( p. 134) **Sarga Sixty Five:**Under Rama's directive left for Lavanaasura ,Shatrughna reached Valmiki ashram for a night halt and 'aatithya'- Maharshi narrated ancient Ikshvaku King's curse from Vasishtha and and redemption too ( p138) **Sarga Sixty Six:**Coincidentally, Shatrughna was the single witness of the proceedings of Ikshvaaku Vamsha vridhhi of Kusha Lava Janma of Shri Rama-Devi Sita's twin sons at his destined halt at Valkmki Ashrama (p 140) **Sarga Sixty Seven:** On way to reach the cruel Lavanaasura, Shatrughna enquired of further details of the Asura from Chyanana Muni who detailed that Mandhata of Ikshvakus was killed by Parama Shiva Shula (p 141) **Sargas Sixty Eight and Sixty Nine:**Having arrived at Madhupuri attacking Lavanaasura suddenly, Shatrughna followed Shri Rama Vachanas as the asura was without Shiva Shula but attacked with Vishnu Baana that killed Madhu Kaitabhas (p142) **Sarga Seventy:** By Ramaanugraha, Shatrughna established himself well as the King of Madhuraapuri - administered it very ably for praja soukhya- took a break after fourteen years, sought to return to Ayohodhya (P 145) **Sargas Seventy One and Two :** King Shatrughna left for Ayodhya after a twelve year gap-reached Vakmiki ashram- got thrilled by Kusha Lava Ramayana 'sangeeta'-took leave of Sita and Valmiki-met Rama who granted a week soujourn (P 146) **Sargas Seventy Three and Four:** Vridhha brahmana brings his son's dead body to Rama Sabha accusing the King of 'akaala marana'-

Narada explains that an ineligible tapasvi as per Scriptures was responsible against varnaashrama dharma! [ Vishleshana on a) Yuga Dharmas and b) Chaturvarna Vyavastha as per Manu Smriti] ( p 147) **Sargas Seventy Five and Seventy Six:** As per Narada's advice, Rama by pushpaka searched for a low class tapasvi performing vedokta tapasya and found one Shambuka doing devatva vaanchha tapasya, killed him to revive vipra baalaka's life.( p.150) **Sargas Seventy Seven and Seventy Eight:**As Shri Rama accepted the divyaabharanas from Agasthya Maharshi, the latter explained how and why those abharanas were gifted to him by a dead king as had to resort to 'shava bhakshana' was relieved.(p 152) **Sargas Seventy Nine, Eighty, Eighty One and Eighty Two :** Agastya explains origin of Ikshvaaku Putras- youngest son Danda's Rajya with Purohita Shukracharya-Danda's manabhanga of Acharya putri- Acharya's shaapa of Danda Rajya since turned as dandakaranya- Rama returns back to Ayodhya from Agastyaashrama [ Vishleshana on Manu Smriti on Aachaara- Vyavahara-Prayaschittha khandas] vide ( p.154)- **Sarga Eighty Three :** On return to Ayodhya after killing immoral tapasvi for reiving the dead vipra baalaka thereby, Rama proposed Rajasuya Yajna, as appreciative Bharata assured consoloidation of several rajyas thereafter ( p 159) **Sargas Eighty Four, Eighty Five and Eighty Six:** Lakshmana explains the uniqueness of Ashwamedha Yajna and cited the example of Indra's such Yajna relieved of his brahma hatya dosha consequent on his killing Vritraasura a brahmana. ( p. 160) **Sargas Eighty Seven- Eighty Eight- Eighty Nine and Ninety:** Lakshmana re-emphasised the ashvamedha yajna mahatmya by yet another example of King Ila cursed by Maha Deva Himself with monthly change over of purushava and Streetva! (p 163) **Sargas Ninety One and Ninety Two :**As per Rama's requests, invitees of Co Raja- Maharshi-Brahmana- prajas- Vaanara Rakshasa arrived as elaborate vyavastha of bhojana-nivasaadis arranged-and 'bhubhramana of Yajnaashva' initiated ( p.168) **Sargas Ninety Three and Ninety Four:** In the context of Rama's ashvamedha yajna, Maharshi Valmiki arrives with Kusha Lava kumaras as the latter rendered tuneful shaastriya singing of Ramayana in Rama Sabha which thrilled all and Rama too! ( p 169) **Sargas Ninety Five and Ninety Six:** Being pleased with Kusha Lava Ramayana Gaana, Shri Rama calls for Valmiki who certifies their origin and as Devi Sita accompanied him asserts her paativratya in a maha sabha of Tapasvis and public alike.( p 172) **Sargas Ninety Seven, Ninety Eight and Ninety Nine:** Devi Sita's shapatha grahana and rasaatalala pravesha-Rama's distress and Brahma reminder of Rama as avatara purusha- Rama's long life and several yagnas with Sita's suvarna pratimaglory of Rama Rajya. ( p 174) [ Vishleshana on Devi Sita's 'Parandhaama' and an over view of termination of Ramaavataara vide Padma Purana in Essence:] **Sargas Hundred and Hundred One:** At the instance of Bharta's maternal uncle's message, Rama readily agreed to attack Gandharva Desha and following the victory, Bharata kumaras Taksha and Pushkala set up two saamanta rajyas happily ! (p.177) **Sarga Hundred Two:** Eventually, Lashmana Kumaras named Angada and Chandraketu got settled at Andadeeya and Chandrakanta Rajyas (p 179) **Sargas Hundred Three and Hundred Four:** At the behest of Brahma, Kaala Devata arrives and conveys to Shri Rama in a 'one to one' secrecy that Vishnu as Shri Rama might like to terminate Ramavataara as Rama too agrees ( p 180) **Sarga Hundred and Five:**Even as Kaala Maharshi arrived for Shri Rama for a secret meet but simultaneously Durvasa too arrived and embarassed Lakshmana had to hear possible evil forebodings, but Rama just reached Durvasa.( p 182) **Sargas Hundred Six and Seven :** Being aware of Rama's decision to die, Lakshmana begged Rama to kill him but Rama disowned as that was like killing- Lakshmana stopped his breathing- Rama made Kusha Lavas as independent kings.( p 183) **Sarga Hundred Eight:** As per 'Ramaagjna' Shatrughna too reported to follow Rama- Sugriva Vibhishanas too arrived to follow Rama yet instructed that Hanuman- Jambavan- Mainda Dwividas-Vibhishana to remain till Pralaya kaala ( 185) **Sargas Nine and Ten Hundred** As 'Ayodhya Purajana' and others desirous of 'Rama Parandhaama Yatra' to River Sarayu, Brahma welcomed Rama as Maha Vishnu while his countless followers were blessed with Sanaanaka Loka Prapti. ( p186) **Sarga Hundred and Eleven:** Sampurna Ramayana's Upasamhara and Mahatmya ( p.188)

## ANNEXTURE : VISLESHANA SAMHITA OF ESSENCE OF VALMIKI RAMAYANA PREFACE

Essence of Valmiki Ramayana hereby concludes covering Baala-Ayodhya-Aranya- Kishkindha- Sundara- Yuddha Khandas of Sugar Cane Juice, topped up by this Uttara Ramayana. This prabandha kaavya is a gateway to longevity and prosperity besides being a sin destroyer.

Ramayana is as good as Veda Pathana as vidwan purushas do always read, hear and retrospect about. Its pathana assures 'suputras for putra heenaas' and 'soubhagya to dharma heenaas'. If just one 'shloka pathana' a day or even of one 'charana' would ensure 'paapa naashana'. Indeed this Ramayana Prabandha Kavya yields 'ayurvridhhi' as 'prati dina pathana' would bestow 'paraloka sanmaana'. He or she with seriousness and concentration could read either at 'praatahkala, or madhyaahna or sayam kaala', would remain ever contented. 'Shri Raghu naadha charitra sampurma pathana-shrotra-niddhidhyaasana' ought to bestow Vishnu dhaama .Raghavendra Charitra is the easy passage for accomplishing 'chaturvidha dharmaartha kaama mokshas' in one's own iha janmaa too.

Uttara Ramayana is a recall of the highlights of all the happenings the Sampurana Ramayana depicting Shri Rama as an ideal human being with the maximun forbearance, should and could ever display starting from his ability to learn- practice austerities- utilise the skills aptly in the challenging situations, even to the extent of prolonged sessions of endurance against 'sarva praani vyasanais' of desire-anger- narrow mindeness-eruptions of jealousy, and selfishness and the ever elusive challenge of victory against evil.

Indeed one would have to necessarily sink into the honey pot to really taste the jar as Ramakrishna Parama Hamsa asserted. Similarly even merely viewing the Ramayana Kavya should sensirize and tempt to tasting the Juices of the Sugarcane Khandas

Blessed by the time of approval and constant encouragment of Kanchi Swami, HH Vijayendra Saraswati who emboldened me to try the Essence of Valmiki Ramayana translation in English with possible vishleshamas of the relevant situations or the personalities of the yore. Indeed it was his instruction to venture the task which kept me totally occupied for months together. I do confess my shortconings but his inspiration has been the keystone like the squirrel at the proverbial massive task of 'setu bandhana'. Recalling the memories of Maha Swami and HH Jayendra Saraswati, may we have the privilege of dedicating this 'Ramayana Pushpa Gucchha' to HH Vijayendra Saraswati as indeed has been the guide and unique source of motivation.

An Annexure on the ' Vishleshana Samhita' of the Seven Khandas including this Essence of Uttara Ramayana is attached too.

VDN Rao and family



## Introduction:

Brahmarshi Narada taught Brahmana Vidyaarthi Pracheta the ‘two golden principles of not preaching what he himself would not practise and take to the name and thought of Rama till his death’. The boy learnt the Mantra ‘Mara’ or to Kill- kill ‘ahamkara’, ‘shadvarga shatrus’ of excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Constant repetition of ‘Mara’ turned as ‘Rama’ gradually developed ‘valmikaas’ or anthills till his ‘atma saakshaatkaara’ or Self Realisation and eventually came to be reputed as Valmiki Maharshi. Once when he was bathing in the clear waters of Ganges he sighted two doves while mating but were shot to death by a hunter and the Maharshi cried : *maa nishaada pratishthaa tvamagamaḥ shasshvatih samaah, yat krouncha mithunaa -dekam avadheeh kaama mohitam/* Nishaada! There could never be rest for long years till eternity, for you killed the mating birds unsuspectingly! This is the ‘prerepana’ or the inspiration of the illustrious scripting of Valmiki Ramayana! Maharshi Valmiki asked Brahmarshi Narada: *Konyasmin saampratam loke gunavaan kascha veeryavaan, dharmagjnascha kritagjnascha veeryavaan,dharmagjnascha kritagjnascha Satyavaakyo dhridhavantatah’* as to who indeed was the Guna- Veerya-Dharmagjna- Kritagjna- Satya Vaadi- Dhridha Sankalpa or of the superior traited- brave- virtuous-ever grateful - truthful and decisive on Earth during the Treta Yuga! Ramayana is relevant now as much as in the past -present and for ever as narrated in Six Khandas or sugar cane stems viz. Baala Khanda-Ayodhya Khanda- Aranya Khanda-Kishkinda Khanda-Sundara Khanda-Yuddha Khanda. Baala Khanda comprises seventy seven Sargas- Ayodhya Khanda one hundred nineteen Sargas-Aranya Khanda has seventy three Sargas-Kishkinda Khanda has sixty seven Sargas-Sundara Khanda comprises of sixty eight Sargas- Yuddha Khanda has one twenty eight Sargas. Additionally Uttara Khanda has one hundred eleven Sargas.

## Retrospective :

### Baala Khanda

The overview of Ramayana by Maharshi in his trance- Valmiki Ramayana of 24000 stanzas was sung by Lava- Kusha kumars of ‘Shri Rama -Devi Sita’ at a Conference of Muni Mandali before Shri Rama- ----- From the Vaivaswa Manvantara to the Ikshvaku Vamsha at Ayodhya till King Dasharatha to Shri Rama- King Dasharatha-Vasishta- Ministers plan to perform Ashvamedha Yagna and despatch Sumantra the Charioteer request to request Maharshi Rishyashringa- Historic Arrival of Rishyashringa heralding the season to rains- There after Vasishtas gave to the King ‘yagjna diksha’- removed evil influences - made arrangements of the yagjna like architecture, construction and maintenance; groups of jyotishadi vedangas; workforce; nata- naatya -nartaka groups,cooking, culinary,construction of colonies, conference Halls etc.Ashvamedha Yagna executed gloriously- Putra Kaamekshi Yagjna- Celestials preparing for arrival of Maha Purusha-Devas and Indra approached Vishnu to desrtoy Ravasnasura as Vishnu said only in human form Rama, Dasharatha’s son could to so. At the Yagjna, a Maha Purusha emerged from the flames and handed over a ‘payasa patra’ to Dasharatha to distribute to his three queens as instructed.As Rama-Lakshmana-Bharata-Shatrugnas were born thus, Indra and Devas manifested ‘Vaanaraas’ including Hanuman with Ashta Siddhis. Dasharatha distributes ‘payasa’ to queens Koushalya-Sumitra- Kaikeyi -Samskararas to Ramaadi Kumaras; Arrival of Brahmarshi Vishvamitra at Ayodhya to King Dasharatha. Vasishta assured Dasharatha about Shri Rama’s safety in safeguarding the Vishvamitra Yagjna as the satisfied King allowed Rama Lakshmanas and teach Bala-Atibala. The trio reached Angamuni Ashram-Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra hi d-the reason was that Indra killed brahmana Vritraasura.-They enter ‘Tataka Vana’-Rama Lakshmanas

encounter Tataka and Vishvamitra prevails on stree hatya-Vishvamitra teaches most of archery mantras to Rama Lakshmanas-Vishvamitra takes Rama brothers to the 'Vamana Ashrama' -Yagjnas spoilt in other ashramas by Maricha Subahus punished by Rama-'Ashramavashis' conveyed about Janaka's Yagjna and Shiva Dhanush- Vishvamitra seeks take heros to Siddhashrama by difficult terrain and explains about adjacent Kusha Desha, King Kushanabha, Apsara daughters and Vayu Deva-By boat from Shonabhadra to Ganges, Vishvamitra explains about flows of Ganges - birth of Skanda- King Sagara's tapasya for sons- queen Sumati begets 60,000 strong sons while Keshini just only Asamanjasa.Sagara planned Ashvamesha yagna, Indra stole the Sacrificial horse- Sumati's strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones-Asamanjasa goes in search and conveys the result to Sagara who dies- King Asamanjasa gave up hopes and so does his son Amshuman and the latter's son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha.Bhagiratha standing by foot fingers, invoked Maha Deva-Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas-Having failed to secure Amrit, Diti- daitya mother-seeks to destroy Indra- Diti fell asleep unconsciously, Indra entered her Garbha with his 'Vajraayudha', saw the fully grown up boy inside ,cajoled him saying 'don't cry, don't cry' and sliced the child into seven parts and further to forty nine sub-parts-Vishvamitra stated that they were at that very place where above instances had occurred when there was an Ikshvaku 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 Lakshmanas and their acts of glory so far to King Janaka and his Purohita 'Shataananda'-Having congratulated Rama Lakshmanas, Shatananda makes a detailed coverage on the lifestory of Vishvamitra who as a Kshatriya King through tapsyas became a Brahmarshi!King Vishvamitra sighted Shabali Kamadhenu and demands it but was refused; in a battle Shabala smashed the army but the latter took to severe tapasya.Brahma blesses Vishvamitra be the status of Maharshi-Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; -Ambarisha performs Yagjna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis.-Vishvamitra disturbed by 'Menaka' at Pushkara, then shifted to heights of himalayas when 'Rambha' disturbed too-Ultimatelyeven as Indra ever stole his food, Maharshi stopped his breathing but kept on his tapsya on Brahma, and the latter conferred the title of 'Brahmarshi'! Vishvamitra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the - Dhanush ; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding; Devi Sita as 'Ayonija' as Janaka tills bhuyagjna.-Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations.King Janaka said:Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in glory to Janaka vamsha! Brahmarshi said: tathaastu!- King Janaka sent a messenger to King Dasharatha to state: Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend the same along with your queens and the entire retinue. Besides Rama and Devi Sita, may we also propose the wedding of Lakshmana with my younger daughter Urmila too- Dasharadha was pleased and addressed Vasishtha and Ministers to leave next morning -Accompanied by Gurus, wives and intimate and other relatives and friends, King Dasharatha was happy and blissful and instructed Sumantra to let the royal treasurer carry surplus funds of cash, jewellery, nine gems ahead and for their safety there ought to be fool proof defence arrangements. A four day procession with needed halts on way moved on with

plentiful food and drinks. On their arrival at the outskirts of the Kingdom, King Janaka made elaborate reception with music, song, dance and ecstatic welcome showers of flowers-In an open Janaka Sabha, Vasishtha narrated the glory of Ikshvaku Vamsha: Brahma Deva the Swayambhu manifested Marichi, from the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. Then were highlighted: Pruthu-Mandhata-Sagara- Bhagiratha- Ambareesha-Nahusha-Yayati-Naabhaga- Aja- and Dasharatha- King Janaka explained about his vamsha from renowned King Nimi ,whose son named Mithi being the ever first Janaka as the ‘vamsha’ known as of Janakas. Then he introduced Kushadhvaja his younger brother desirous of getting his two daughters to Bharata and Shatrughna and declared Mandaveeka and Shutakeerti as their respective wives. respectively.- Public Declarations were made in the presence of Kings, Maharshis, and the public and hectic preparations were made; The vivahika vedika was got ready befitting the status and magnificence of two great Kings. Then Janaka welcomed the brides and bridegrooms.-- After the festivities concluded, guests were showered with precious gifts, the groom's party moved back on the return journey but a terrible sand storm was faced. Parashu Rama arrived shouting ‘Rama Rama’ with terrible anger as the Shiva Dhanush was broken. Dasharatha tried to pacify but with anger, handed over Vishnu Dhanush and challenging Rama to break it if at all possible. An angry Rama not only lifted the dhanush as though Vishnu did against Madhukaitabha daityas but stated that with that very dhanush he could as well demolish Parashu Rama too! An utterly humiliated Parashu Rama was then instructed to return to Mahendra Mountain for ever!- As the return procession finally reached the city of Ayodhya , it was ready with dhvaja-patakas, welcome sounds of drums and music, dances and decorations. Dasharatha along with his sons and new daughters-in-law along with the Queens made an auspicious entry. Later, Raja Kumaras shared royal responsibilities. Rama and Sita became famed as Vishnu and Lakshmi.

### Ayodhya Khand

Considering Shri Rama's eligibility for Ayodhya's Yuvarajatra, King Dasharatha convenes a durbar meeting -King Dasharatha secures public approval for Rama's Yuvarajatra-Dasharatha discusses the details of Rama's Rajyabhisheka with Vasishtha and asks Rama to attend the Rajya Sabha- Rama seeks his mother Devi Koushalya's blessings and endears Lakshmana-Dasharatha and Vasishtha ask Rama and Sita to observe fasting before the celebrations of Yuvarajatra- Ayodhya public's joy and pre-celebrations- Villainous Manthara gets upset on Rama's Yuvarajatra and reaches Kaikeyi and provokes and poisons Kaikeyi's mindset suggesting Rama's Vana Vaasa and Bharata's elevation as Yuvaraja- Fully poisoned by Manthara, Kaikeyi enters 'Kopa griha'- the symbolic Anger Chamber-King Dasharatha seeks to pacify her beloved queen Kaikeyi-Kaikeyi seeks to remind of Dasharatha's promise of granting her of two boons at a battle as she saved him, demands Rama's 'vana vaasa'/ Bharata's Rajyabhisheka-Dasharatha's remorse at Kaikeyi's undue demands even having admitted the boons and pleads with Kaikeyi not to insist but in vain - Dasharatha's intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors- Kaikeyi's stubbornness to relent - Vasishtha Maharshi's intervention fails and Charioteer Sumantra asked for Rama's arrival at the King's Palace-Sumantra arrives at Rama's palace while Rama and Lakshmana on the way to King's Palace enjoying public's joy at Rama's elevation-Excellent preparations in the city for the celebrations by the following day- Rama witnessing heart broken Dasharatha and Kaikeyi's rude intervention demanding Rama's Vana Vaasa for fourteen years in prescribed dress code and of Bharat's Kingship-Rama agrees to her terms and proceeds to Koushalya to break the news - Koushalya's sudden and of tragic news leads

to agony and standstill senselessness as Rama seeks to pacify-Lakshmana gets agitated at the turn of the events and so did Kousalya but Rama assuages their badly hurt as Rama explains that 'pitru vaakya paripaalana' ought to be his life's motto and dharma. Rama asked Lakshmana to remove all the preparatory materials like the vessels etc. meant for his Rajyabhisheka since that would be unwanted then-Reacting to remove the material for Rajyabhisheka, Lakshmana argued whether the decision was correct, but Rama once again reiterated as irrevocable - Devi Kousalya, reacting sharply about Rama's decisiveness to undergo vana vaasa resolves to follow him, and Rama invoked the argument of her preserving Pativrata and should not desert her husband-With great difficulty, Rama finally convinces Kousalya to let him leave for 'vana vaasa'and she relented finally.- As Rama left Kousalya with mutual anguish, the Public too was unaware of the tragic development, much less Devi Sita who was horrified-Devi pleads her accompanying Rama for the forest life -Rama dissuades Sita to accompany him for Vana Vaasa-Sita invokes her 'Pativrata Dharma' and insists- Devi Sita sobs heavily and Rama had to finally concede-Lakshmana too insists on accompanying Rama- latter agrees; Rama desires of offering charities- Sita Rama's charity to Vasishtha Kumara Sujyagjna and wife, brahmanas, brahmacharis, servants- Sita Rama Lakshmanas visit Kaikeyi's palace to meet Dasharatha as Nagara vaasis weep away -Sita Rama Lakshmanas approach Dasharatha with queens before vana vaasa; the latter swoons and recovers and embraces them and swoons again-Sumantra criticizes Kaikeyi as the latter justifies-Dasharatha instructs treasure to be sent along with Sumatra for initial phase of vana vaasa; Rama Lakshmanas dressed up in valkals as Vishtha rejects Sita wearing that dress- Dasharatha too rejects Sita wearing Valkava vastras even as Kaikeyi was unhappy, but Rama approves--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 swoons for Rama, distances from Kaikeyi's palace and shifts to Kousalya's-Maha Rani Kousalya's agony asDevi Sumitra assuages Kousalya's tormented psyche-Rama appeals to the Ayodhya public not to hurt Dasaratha or Bharata- the elders of the public insist on following Rama upto Tamasa river banks- Rama Sita Lakshmana's over night stay at Tamasa banks- they leave earliest unnoticed- public felt bad-Ayodhya elders and women got disturbed inability to see off Rama to the deeper forests crossing Tamasa- Ayodhya woman folk cry away Rama Sita Lakshmanas for further 'vana vaasa'- Public of Kosala Janapada throng at the Chariot carrying Ramas whoalso cross Veda shruti-Gomati-Skandika rivers- Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight and Nishada Raja Guha welcomes them-Lakshmana - Guha feel and exchange expressions of sadness-Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumamtra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- As Rama asks Lakshmana to return back to Ayodhya at least now but Lakshmana protests-Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain - while they cross Yamuna from Prayaga- Sita prays to Yamuna- their overnight stay at otherside of Yamuna-Ramas reach Chitrakoota-Maharshi Valmiki at ashram- Maharshi teaches Lakshmana Vaastu Shastra- Sumantra reaches Ayodhya- 'aarta naadaas' by public and Dasharatha and queens-Sumantra conveys Shri Rama- Lakshmanas's messages to the parents-Condition of the Ayodhya public and at the state of Rama's distresses Dasharatha extremely- Anguish of Devi Kousalya sought to be assuaged by Sumatra-Kousalya's crying protests against Dasharatha-Regretful Dasharatha with folded hands and prostrations seeks pardon from Kousalya-Dasaratha's confession to Kousalya about his



youthful blunder of killing a Muni Kumara -Having revealed details of the Muni hatya, the helpless cryings of his blind parents - Vriddha Muni's curse that Dasaradha would die in son's absence- Dasharatha -Pursuant to Dasharatha's death, his queens cried out, deathwise-praises and music followed- Queens, Ministers and staff- and public vision the body as retained in oil vessels-Maharshis assemble with Purohita Vasishtha to decide on the successor Kingship-Vashishtha despatches messengers to Kaikeya kingdom to bring Bharata along with Shatrughna.- As messengers arrive at Bharata's place, the latter felt 'dussvapnas' early morning-Ayodhya's messengers arrive at Bharat's maternal uncle's palace, bring gifts and message to return-Bharata Shatrughnas arrive at Ayodhya and found the city as silent and listless!- Bharata reaches Kaikeyi palace and hears the news of his father's demise and Rama Sita Lakshmana 'vana vaasa' and Bharata's rajyaabhisheka!- The rattled up Bharata protests violently and detests- Kaikeyi's evil mindedness-Bharata's open protests against Kaikeyi-Bharata's 'shapatha' / swearing in the presence of Kousalya-Raja Dasharatha's 'antyeshti' / 'dahana samskaara'-Bharatha performs Dasharatha's 'shraaddha karma' and 'maha daanaas'- collection of ashes and 'nimajjana'- 'daaha samskaara'-Shatrughna attacks the villainess Kubja, the servant maid of Kaikeyi, to senselessness and spares her death!Ministers propose Bharata's 'rajyabhisheka'- but the latter proposes only temporary authority as Shri Rama ought to be the real King-Bharata initiates the construction of comfortable 'Raja Marga' from Rivers Sarayu to banks of Ganga-As 'mangala vaadyas' were heard on a morning, Bharata felt uneasy and asked Vasishtha to come to Rajya sabha with Ministers and officials- Bharata disagrees with Vasishtha that kingship was Rama's birth right and only a passing solution now-Bharata's vana yatra and night halt at Shringaverapura -Nishada Raja hosts Bharata's overnight stay before crossing Ganga the next day- Bharata and Nishada Raja exchange views of Rama's magnanimity-Nishada Raja extols about the nobility and devotion to Rama of Lakshmana-On hearing details of Rama Sita Lakshmanas, Bharata swooned down, Shatrughna and the mothers cried away, and persisted on the details of the threesome regarding their food and sleeping patterns-Guha showed the bed of 'kusha grass' by which Sita Ramas slept on that night and the 'valkala vastras' left behind-Bharata accompanied by sena, mothers, Munis and public arrives at Bharadvaja ashram-Bharata visits Bharadvaja 'ashram'- The Maharshi bestows Bharata and entire entourage including vast army a heavenly hospitality-Bharata introduces his three mothers and Bharadvaja blesses them and indicates the way to Chitrakoota- Bharata's Chitrakoota yatra described-Shri Rama shows the beauty and grandeur of Chitrakoota to Sita-Shri Rama displays the exquisiteness of River Mandakini to Sita-As the wild beasts and birds running astray of Chitrakoota, Lakshmana went up atop a shaala tree as an army was nearing and Lakshmana was angered-As Lakshmana saw Bharata approaching, he got angry but Rama cooled him down-Bharata and advance party located Rama's 'kuteera' and visited the details inside -Bharata Shatrughnas locate Rama, prostrate and crying- Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharmas on his own- Rama asks Bharata the reason of his arrival as Bharata requests him to return and accept Kingship; but Rama refuses-Bharata requests Rama to reconsider Kingship and informs King Dasharath's sad demise-Rama-Sita-Lakshmanas cry away at father's death-offerings of tarpana and pinda daana - With Vasishtha ahead the three Devis arrive, all the sons prostrate the mothers and Vasishtha too- Bharata broaches about Rama's return & kingship -Bharata again pesters Rama to assume kingship-Shri Rama instructs Bharata to return to Ayodhya at once-Muni Jaabali supports Bharata and his argument that sounded spread of 'nastikata'-Rama asserts that karma and rebirth are the corner stones of 'Astikata'- Vasishtha traces the geneology of Ikshvaku Vamsha and asks to uphold its fame and assume Kingship as the eldest son of Dasharatha-Shri Rama reiterates that 'Pitru Agina' was paramount yet doubled edged that he should undergo vana vaasa and Bharata should rule for that period ! -As Bharata was not ready yet

to return to Ayodhya, Shri Rama grants his 'charana paadukaas' and finally bid farewell to Bharata and the entourage-Bharata and the entourage reach back to Maharshi Bharadwaja's ashram and return to Ayodhya-On return to Ayodhya Bharata realises the sad state of the city of Ayodhya-Bharata installs Shri Rama 'Paadukaas' at Nandigrama and administers Ayodhya from there-All the Rishis of Chitrakoota commenced leaving the place due to problems of Rakshasas-Sita Rama Lakshmanas too decided to leave Chitrakoota and proceeded to Maharshi Ashram of Atri and Maha Pativrata Anasuya-Devi Anasuya and Sita exchange views- Anasuya gives gifts to Sita- Sita describes her 'swayamvara'-Thus Devi Sita having accepted the gifts from Devi Anasuya reaches Shri Rama for overnight stay at Atri Maharshi Ashram for further journey.

#### Aranya Khanda:

Shri Rama - Devi Sita-Lakshmanas felicitated in 'Muni ashramas'- As Rama-Sita -Lakshmanas proceeded into the thick forest, they encountered Rakshasa Viraath- Exchange of hot words by Rama Lakshmanas with Rakshasa Viraath-Rama Lakshmanas kill Rakshasa Viraath--Shri Rama-Sita-Lakshmanas visit Sharabhanga Muni's ashrama and after 'atithya' the Muni departs for Brahma Loka- Vaanaprastha Munis approach Shri Rama for safety from Rakshasas and Rama Lakshmanas assure and pacify them Shri Rama-Sita-Lakshmanas reach the ashram of Muni Suteekshna who offers 'atithya' overnight- Next early morning Rama-Sita-Lakshmanas exit Suteekshna ashram-Gathering of innocent commoners and Munis seek protection from frequent- attacks by Rakshasas and Devi Sita enumerates the tenets of dharma-Rama Lakshmanas assure and make 'pratiginas' of Kshatriya kula duty to safeguard the tenets of Dharma-Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi who lauds the glory of Agastya- Rama Lakshmanas visit Agastya Maharshi and after welcoming them, Agastya gifts 'diyvastras'-Maharshi Agastya complements Devi Sita as a 'pativrata' and directs-Rama Lakshmanas to construct Panchavati Ashram-On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra Raja Jatayu who vividly explains the family background of Jatayu-The compact and vastu based 'Panchavati Parnashaala' of Rama-Sita- Lakshmanas reside comfortably-Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta Ritu and Godavari Snaan-Rakshasi Shurpanakha arrives at Panchavati, introduces, proposes to Rama to wed as his wife-Shurpanakha compromises to wed Lakshmana as he was single there but the latter cuts off her ears and nose-Khara incensed the treatment to sister and despatches fourteen rakshasas to kill Rama Lakshmanas-Shri Rama devastates fourteen followers of Khara- Shurpanakha reaches brother Khara , conveys Rama's killing fourteen rakshasas, provokes Khara to seek revenge-Khara Dushana Rakshasas along with fourteen thousand sena attack Panchavati of Ramas-Khara then noticed dusshakunas like donkey brayings and squeaks of vultures from the sky, but having ignored these, Khara reaches Shri Rama 'ashrama' -As the dusshakunas loomed large, Rama hopes for the doom of Rakshasas and victory for himself- as a precaution, he asked Lakshmana to hide Devi Sita in a cave and got readied for the battle-Rakshasas attack Sri Rama, deva gandharva rishis apprehensive, but the invincible Shri Rama devastates thousands of rakshasas single handed-Senapati Dushana and thousands of rakshasas devastated by singular Shri Rama-Trishira, Khara Maha Rakshas's Senapati exterminated-Fierce battle between Shri Rama and Khara Rakshasa by the usage of their expertise in dhanur vidya-Exchange of heated arguments between Shri Rama and Khara Rakshas whose mace attack defended by Rama -Shri Rama the action hero hits Khara Rakshasa to death and affirms victory celebrated by Celestials and Rishis- Akampana Rakshasa reaches Ravana's Lanka and poisons the latter's mind hatch a vicious plot to lure Devi Sita by a deer impersonated by Mareecha-

Shurepanakha hurt physically with mutilated ears and nose arrives grievously at Maha Ravana Sabha:- Highly alarmed and frustrated Shurpanakha incites and ignites her brother Ravana as Ravana was inquisitive from Shurpanakha about details of Rama-Sita-Lakshmanas as the latter asks Sita to be abducted and wedded to Sita, Ravana once again approaches Mareecha once again to seek the latter's help- Ravanaasura once again seeks the help of Mareecha to kidnap Devi Sita- 'The self shaken up Mareecha appeals to Ravana to very kindly withdraw the plan in view of Rama's extraordinary mental acumen and physical energy- Mareecha explains his erstwhile experience of Vayavyastra and requests Ravana to pardon him- Mareecha seeks to further convince Ravanaasura as Mareecha entered having assumed the form of a Maya Harina or a feigned deer- Ravanaasura resents Mareecha's argumentative pattern and commands Mareecha to get involved in the mission of 'Sitaapaharana' while detailing the plan of abduction- Mareecha issues ultimate warning to the doom of Ravana and disaster of Lanka Kingdom- Rakshasa Mareecha forced by Ravanaasura to assume the deer form of glitter and attract Sita's attention- Even as Lakshmana doubted about the Maya Mriga, Sita was bent to secure it alive or dead and Rama had to yield to her intense wish proceeded with the chase, while entrusting responsibility to Lakshmana. chase- Shri Rama kills Mareecha, no doubt, but the latter shouts for help in Rama's tone causing gitters to Sita- As expected, Lakshmana was taken aback by Sita's insinuations against him who was pressurised to reach Shri Rama- Ravanaasura approaches Devi Sita under Sadhu's garb, familiarises and mesmerises her- Devi Sita introduces herself as the daughter of King Janaka and the husband of the valiant Shri Rama and the cause of their arrival; Ravana proposes to Devi Sita as a co-wife and the latter reacts haughtily- Ravanaasura explains his own background and valor and Devi Sita ignores and discounts- Ravanaasura forcibly abducts Devi Sita who cries away helplessly but Maha Jataayu grudhra tries to intervene and seeks to help- Jataayu warns Ravanaasura to withdraw from the evil act of 'Sitaapaharana'- and otherwise be ready for encounter- Fierce battle between Jataayu and Ravanaasura but Ravana kills Jataayu- Thus Ravanaasura finally concludes 'Sitaapaharana' as Devi Sita was kept under vigilant custody- Rattled and shocked Devi Sita shouts being highly critical of Ravana and his heinous actions- As Devi Sita sought to drop down her jewellery and dress to notify Rama Lakshmanas, Ravana kept vigil by five monkeys, and at Lanka in antahpura by eight rakshasis - Ravanaasura takes Devi Sita to his antahpura and seeks to pressurise her to become his queen- Having suffered Ravana's entreaties, Sita intensified her thoughts on Shri Rama and praised him while angry Ravana instructed rakshasis to take Sita away to Ashoka Vatika and frighten her to surrender- Shri Rama having killed Mareecha returns while noticing bad omens gets concerned about Devi Sita- On a run back to the Ashram, Rama Lakshmanas were subject to innumerable kinds of doubts and reaching there were not able to see Devi Sita and got stunned and terrified- Rama Lakshmanas recalled the events before the latter left for Rama at the false shouts of the dying Mareecha and Rama was truly upset by Lakshmana's grave indiscretion- Shri Rama's deep distress at Devi Sita's disappearance- desperate search for her even addressing animals and vegetation around the ashram in frustration- Shri Rama and Lakshmanas got intensely frustrated with their extensive search for Devi Sita- Rama's anguish - his sustained efforts with Lakshmana- following Maya Mriga's southern direction- recognising fallen Sita's dried up flowers and ornaments- and signs of a recently fought battle!- Lakshmana seeks to cool down the unbelievable rage and anger and recounts the fundamental features of self restraint while getting ready to display his outstanding bravery in human like and Gods like battle!- Rama Lakshmanas witnessed the grievously hurt Maha Grudhra Jataayu who fought for Devi Sita being kidnapped Mahaasura Ravana the Lankeshwara- Shri Rama performs the 'dahana samskara' of Jataayu - Nasty encounter with Athomukha and blind Rakshasi Kabandha who caught Rama Lakshmanas by its long and surrounding arms within a huge embrace

seeking to eat their flesh-By the enormous force of their sheer grit and decisiveness and of mutual consultations, Rama Lakshmanas severed both the mighty shoulders of Kabandha-Tormented by Sthula Rishi, Karbandha got 'vikrita rupa' but he performed tapsya to Brahma for deerghaayu, attacked Indra and vajraayudha's hit raised his stomach over body, now relieved by Rama Lakshmanas - As Kabandha Rakshas's mortal remains secured 'daah samskara' by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama's friendship with the exiled Vaanara King Sugriva -Kabandha in his celestial form showed the way to Rishyamooka Parvata and Pampa Sarovara, as also of Matanga Muni Ashrama-Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion.-Having witnessed the glorious departure of Maha Yogini to Bliss, Rama Lakshmanas proceeded along with Pampasarovara in their 'Sitaanveshana'towards Gandhamanana Mountain and meet Sugriva.

#### Kishkindha Khanda:

On reaching Pampa Sarovara Rama was excited at its natural grandeur especially Sita's absence,Lakashmana solaces- as they approached Rishyamooka, Vanaras and Sugriva. As Sugriva and follower vaanaraas were still wondering, Hanuman felt convinced and confident and directed Shri Rama Lakshmanas to approach their head Sugriva the fugitive King of Vaanaras.Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama Lakshmanaas by their appearance as Hanuman was pleased; Lakshmana briefed Hanuman about their purpose of 'Sitaanveshana' and seeking Sugriva's close friendship and active assistance- Hanuman's assurance for unswerving and dutiful cooperation. Firm establishment of Agni Saakshi Friendship of Shri Rama and Sugriva and Shri Rama vows to kill Vaali to pave the way to Sugriva for unopposed Kingship of Vaanara Rajya .As Sugriva showed golden ornaments secured by his followers as Devi Sita threw away down from Ravana's donkey's chariot vimana, Rama readily recognised, cried away and got intensified up with anguish. As Shri Rama expressed his anguish and anger too, Sugriva seeks to assuage Rama's inner feelings and assures 'karya siddhi' finally; reciprocatively Rama assures Sugriva to regain his kingdom and wife too! Rama assures help in killing Vaali and enquires of Sugriva about the details of their mutual enmity.Sugriva then provides an account of the root causes of his antagonism with his elder brother. As Sugriva recounted as to how Vaali displayed his vengeance against him,Sugriva describes Vaali's invincibility, his extermination of Daitya Dundhubhi,throwing off his dead body off to Matanaga Muni, curse of barring entry of Rishyamooka-Rama's test of throwing off Dundubhi's skeleton. Shri Rama's feat of destroying Seven Taala Trees in a row- Sugriva's challenge to Vaali but gets beaten as Sugriva runs to Rishyamooka- Sugriva vilaapa-Rama explains the problem of Vaali Sugriva identity.Much unlike Sugriva got thrashed by Vaali last time, the party of Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni.Fully backed by Shri Rama's confident assurances of victory, Sugriva challenged Vaali for a repeat encounter of 'dwandva yuddha' amid thunderous shoutings.Enraged by the repetitive challenges echoing the 'Rani Vaasa', Vaali got ready for the battle but Tara Devi entreated Vaali for a truce of mutual peace, friendship with Rama and 'yuva rajatva' to Sugriva.Ignoring away Devi Tara's earnest appeals for amity with Sugrivas-Ramas, haughty Vaali resorts to battle with Sugriva, gets grievously hurt by Rama baana and succumbs to earth.Falling before death, Vaali heavily criticizes Rama for his stealthiness, undeserved glory, falsity, and sheer selfishness colliding with Sugriva only to recover Devi Sita, which he too could have with bravery. Shri Rama, having let Vaali steam off his anguish from his deadly fall, replies point by point and fully justifying action in releasing his frightful arrow, yet with sympathy.Vaali calls Devi Tara and Angada Kumara near



to his death bed cryingly and Devi Tara's 'vilaapa'. Hanuman seeks to assuage Devi Tara's extreme distress while the latter declared her intention of 'Sati Saha Gamana'. Vaali terminates his life after conveying his death bed wishes about Sugriva and Angada. With Tara's the unbearable distress, Vaali laid down his life. Realising anguish of Tara Devi, Sugriva reacts severely and requests Shri Rama to allow him to die while Tara too requests so- Rama seeks to assuage them. Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali's 'dahana samskara/ jalaanjali' by Angada. Hanuman requests Rama Lakshmanas to witness Rajyaabhishekas of Sugriva and Angada, Rama assents and blesses but not by entering Kishkindha. Rama Lakshmana's dialogues at their of Prasavana Giri Cave. Shri Rama describes to Lakshmana about the features of Varsha Ritu. Hanuman prevails on Sugriva to initiate action for Sitaanveshana even before Rama's reminder and instruct Neela Vaanara to assemble the Vanara soldiers to group together. Sharad Ritu Varnana- Shri Rama instructs Lakshmana to reach King Sugriva. Lakshmana proceeds to Sugriva's Rajya Bhavana at Kishkindha with anger yet restrained by Rama's convincing, meets Angada who in turn seeks Sugriva to somehow pacify. Hanuman sincerely advises Sugriva to withstand Lakshmana's anger besides consolidate action towards 'Sitaanveshana'. Even admiring Kishkindha's beauty, Lakshmana seeks to enter Sugriva's Inner Chamber by resounding his dhanush and the frightened Sugriva advises Tara's help to cool him down convincingly even before his appearance. Sugriva faces the wrath of Lakshmana and Tara continues to soothen Lakshmana by her tactical talks. Thus Tara managed the anger of Lakshmana convincingly and praised of Rama and his stature vis-à-vis that of Sugriva- Sugriva expresses of Rama's magnificence and his mere supplementary assistance. Sugriva instructs consolidating Vanara Sena and proceeds to Kishkindha and inform compliance to him. Lakshmana returns to Rama as accompanied by Sugriva as he was despatched to ascertain as to why Sugriva did not action for Sitanveshana yet! As Shri Rama had sincerely thanked the efforts in mobilising an ocean like Vanara Sena to fight his battle against Ravanaasura, the grateful Sugriva returns back for further action. Now that the full backing of Vanara Sena along with enthused dedication of 'Swami Karya', Rama instructed Sugriva to take off the efforts of 'Sitaanveshana' in the eastern direction. Sugriva as totally absorbed in the singular task of 'Sitanveshana' and having already despatched one force of Vanaraas to 'purva disha' now forwards another batch to 'dakshina disha'. Sugriva who despatched another strong contingent of Vanara Warriors to the southern direction, now commissions a batch to the Western Side along with Sushena explaining probable areas for 'Sitanveshana'. Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several 'vaanara veeraas'. As Sugriva despatches the Vanara Sena to the Southern direction, under the command of Yuva Raja Angada, Shri Rama gives his ring to Hanuman to possibly show to Sita Devi to recognise and trust him. While despatching the four directional Vaanara Sena, the text of Sugriva's encouraging remarks were as follows- King Sugriva explains to Shri Rama of his own escapades of 'Bhu Bhramana' and hence his vast knowledge and memories of destinations, parvatas, oceans, rives and the geographical detailings! Vaanara Senaas that Sugriva organised to the north-west-and eastern sectors for 'Sitanveshana' had returned disappointed with negative results; but from the southern sector were awaited still. Angada seeks to revive the fallen hopes of 'Sitanveshana' of the dakshina vaanara sena, but soon after the tired hungry sena sights a celestial tree-sarovara-and bhavana of a Tapasvini whom Hanuman contacts. As Hanuman enquires of the 'vridha tapasvini', she displays her 'bhavan', asks about Vanara Sena and their purpose, invites them for bhojan, reveals her identity, and facilitates them towards the Sea shores. As the prescribed time limit for return to Sugriva was over, Angada and other Vaanara Veeras got ready for 'praana tyaga' but clever Hanuman adopted 'bheda -neeti' or of divided opinion saving them all! Angada- having asserted of Sugriva's dubious nature

and selfishness while the task of 'Sitaanveshana' was due to Lakshmana's anger- thus gets readied for 'praayopavesha' along with his fellow vaanaras. Gridhra Raja Sampati arrives and frightens Vanaras initially but on hearing about the noble deed of 'Sitaanveshana' makes friends - Sampati then hears of Ravana's killing of Jatayu, his younger brother. Angada places the badly hurt body of Sampati from the mountain top and describes the details of Jatayu as killed by Ravanaasura- Rama Sugriva friendship- Vaali's death- and his 'aamarana upavaasa'. Sampati informs the Vanara Veeras as to how his wings were burnt, confirms Ravana-Sita's place details- and performs jalanjali to his brother Jatayu since known from Vanaras of his passing away. Sampati conveys to the Vanara Sena Yoddhas of what his son Supaarshvya informed of Devi Sita and Ravana at Lanka. Sampati's interacts with his preceptor 'Nishakara Rishi' and explains as to how the wings of both his and his brother Jatayu's wings were burnt in a competition with Surya in the latter's triloka parikrama! Nishakara Muni readily sympathises and wishes recovery to Sampati but instructs him to contribute in the context of Shri Rama Vijaya Karya all his life. Sampati eventually recovers fresh wings and enthuses Vanara Veeras to proceed to the farther South and step forward to Lanka. With great excitement and drive, especially fired up by Sampati, the vast vaanara sena pushed forward to the Sea bed; then Angada asked the select Yoddhas to express their individual abilities to cross the Sea. As Angada asked select Vanara yoddhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act. Jambavan along with Angada approaches Anjaneya, recalls the background of the latter's birth and past glories, glorifying him up with extraordinary capabilities, while preparing him to cross the Maha Samudra. As Hanuman was enthused and readied to cross the Maha Sagara, he dashed forward to Mahendra Parvata and climbed it with ease.

### Sundara Khanda

Veera Hanuman leaps off the Ocean towards Ravana's Lanka, gets welcomed on way by Mainaka, encounters Surasa and subdues, kills Simhika, and enjoys the aerial view of Lanka-Description of Lankapuri's beauty, thoughts about the size in which he should enter the interiors of the city and on the description Chandrodaya- Hanuman sought to enter, Rakshasi Nishachari is encountered, he subdues her seriously; she recalls Brahma's warning that once a Vanara gives a hit to her, then Lanka gets its doom and lets him in! Then Hanuman enters Ravana's 'antahpura' comprising many palaces but gets disappointed. Hanuman then enters the 'antahpura' or the interior palaces of Ravanaasura systematically but gets disappointed with no sign and indication of Devi Sita- Hanuman then extended the scope of search for Devi Sita in Ravana's own palace, besides at the houses of his follower Rakshasas.

Description of Ravana Bhavana viz. Pushpaka Vimana- Hanuman witnesses the inside out of the Pushpaka Vimana - indeed it was surfeit with Sundara Kanyas- In the process of 'Devi Sitaanveshana' in the Pushpaka Vimana in Ravana's residence, Hanuman witnessed countless 'streets' of youthful charm being playful inside; why had Ravana forcefully abducted Sita, despite his reputation of never forcing a woman but willingly married! In the process of searching for Devi Sita, Hanuman was confused by seeing Devi Mandodari to Devi Sita! Hanuman on seeing Mandori, took time self assure about Devi Sita, continued the search even while self introspecting of his own honesty in the atmosphere of food- dance and lust; yet dismissed such thoughts- Hanuman in his remote thoughts wondered and was even concerned of Devi - Sita's very existence but quickly recovered from such apprehensions resumed 'Sitanveshana' yet again with confidence and belief! Despite his sincere efforts of finding Devi Sita, the indications were slimmed and might even return disappointed. Yet, Sampati assured and visited 'Ashoka Vaatika' - While admiring Ashoka Vaatika's prakriti soundarya, Hanuman mused as to how Devi Sita would be happy as she was stated to be an admirer of Prakriti Soundarya- Hanuman yet in his miniature form finally visioned Devi Sita near a 'Chaitya Praasaada Mandira' and identified her and felt ecstatic- Hanuman having finally ensured that Devi Sita was visioned, felt that as to why she, an

outstanding Pativrata, why and how Ravana has been disgusting, yet sad.-Hanuman was nodoubt happy to see Devi Sita most closely with sympathy, yet contrarily was repulsed with hatred at the sight of the Rakshasa strees encircling her- Ravana'sura along with his beloved females enters Ashoka Vatika and the spot where Devi Sita was being guarded as seen by Anjaneya in his miniature form-Even with a single nasty and desolate glance of the detestable Ravana'sura, Devi Sita was drowned in gloom-fear-and apprehension as noticed by Hanuman-Ravana then addresses Devi Sita opening his heart fancying her, praises her origin, charm and conduct, and seeks to convince her to discard fear complex, to be sympathetic to him, and wait for her consent- Sita emboldens herself and replies highlighting Ravana's wretched manner of abducting her and of his features of cruelty, selfishness, and ego; mocks his ability and readiness to face hero Rama-As Sita heckled Ravana's claim of heroism and his stealthy timidity, asserted her 'pativratya', and challenged him to face Rama- as Ravana threatenend her granting three months to change or get killed-Select Rakshasis of learning like Ekajata-Harijata-Vikata and Durmikhhi extoll the qualities of bravery of Ravana'sura while seeking to convincingly pressurise Devi Sita to accept the offer of Prime Queenship-While a few of enlightened Rakshasis sought to convince Devi Sita to wed Ravana, the rest of the cruel lot threatened her to death and fancy to taste her flesh,cook it with spices, and eat with wine and dance! Totally rattled by the perilous intimidation of the Rakshasis to nearly kill her and celebrate, Devi Sita nearly resorted to 'praana tyaga' especially cursing her fate still disabling her from Shri Rama darshana- Even as the cruelmost Rakshasis surrounded Devi Sita to attack, the eldest of them named Trijata screamed from her ominous dream and described tragic forebodes of 'Lanka Vinaashana' too soon-Despite Trijata's 'dussvapna' foreboding shouts of disasters about Ravana and Lanka Rajya, Devi Sita continued to cry shell shocked; however gradually recovered due to her own forevisions of auspiciousness-Hanuman witnessed series of Ravana's sweet offers to wed Sita, her no-nonsense reaction, his three month notice, violent threats of Rakshasis, Trijata's forebodings, now desires to appear before her, but how!Veera Hanuman sings Shri Rama Katha exclusively for Devi Sita but she wonders its genuineness!Then Hanuman appears before Devi Sita in his own form and conveys about Shri Rama's welfare, his arrival here, and assures Rama's arrival soon-Devi Sita still unconvinced fully about Hanuman's guineness, he describes Rama's physical features and mental acumen and bravery, pleading his own authenticity-Devi Sita finally concedes Hanuman's genuineness- then he describes 'guna ganaas', how Rama missed her, Sugriva's help repaying Rama's help by killing Vaali- Sampati's guidance to reach her-Hanuman bestows Shri Rama's finger ring toDevi Sita as a memory refresher- the highly excited Devi Sita falls back to her memory screen, as Hanuman assures Rama's arrival too soon!As Devi Sita seeks Hanuman to hasten Shri Rama's arrival at Lanka, Hanuman suggests carrying her and reach Rama swiftly, but she declines giving reasons, especially stressing Rama's invincibility-Before handing over her 'choodaamani' to Hanuman, Devi Sita recalled how Rama expressed his concern by using 'brahmaastra'on a crow- Indra's son- pestered her; the crow went from pillar to post and fell at Rama's feet; though Rama pardoned, still had to block any crows's vision of left eye ever since!Having taken the possession of precious Sita 'Choodaamani' as a proof of meeting her, Hanuman felt elated to display his grit, devotion and resolution to all concerned, especially for the delight of Rama!Devi Sita reiterated what Anjaneya should convey to Rama about her life's threats while handing over hair clip to Shri Rama; Hanuman reiterates his reaching Rama's soonest.-Veera Hanuman devastates Ashoka Vaatika- on witnessing this, the frightened Rakshasis surrounding Devi Sita ran away to Ravana'sura stating some Celestial Being had reached at the Ashoka Vaatika to destroy it-Ravana'sura on learning of a stranger devastating Pramadaavana,despatches a strong regiment of his army of well trained eight thousand rakshasa force named Kinkaraas-Mahabali Vayu Putra then devastates 'Chityapraasaada'- the Rakshasa Kuladevatashtana and the rakshasas around it-Veeranjaneya smashes the expertise of 'baana-prayoga'of the Maha Rakshasa Jambumali, as Ravana'sura decided to utilise the extraordinary skills of archery of the Prahasta Putra to pull down the enemy-As Hanuman successfully killed Kinkaras and Jambumali and demolished Pramadaavana and Chatya Praasada along with inmates,enraged Ravana instructed the mighty sons of his Ministers to face Hanuman-With successive deaths of his select Rakshasa Veeras, Ravana'sura had wondered that even one Vanara of Hanuman demoralised him as a wake up call and despatched his five Senapatis who too were killed!Anxiously

awaiting Hanuman's destruction by the Five Senapatis and army forces, Ravana got negative messages. As he was dismayed, his son Akshaya Kumara, well versed in war tactics, then too his turn- Shattered with putra shoka and humiliation, Ravana finally asked Indrajit to use his brahmastra to end up the menace of Hanuman and save the Rakshasa Samrajya and his personal prestige and fame at stake! Veera Hanuman was no doubt impressed by Ravasasura's accomplishments and his own personalised feelings- Pretending as bounded by Indrajit's Brahmastra, though Brahma granted his boon, Human faced Ravana whose Minister asked him why he visited Lanka; he confirmed, he was Shri Rama's messenger- Addressing Ravana, Veera Hanuman detailed Shri Rama's 'Prabhava' and warned that if Devi Sita were in any way hurt, that would be the instant final doom of Ravana and Lanka; Ravana went mad with fury- Infuriated by Hanuman's insinuations of Ravana's record of failures and praising Rama's successes, Ravana orders the vanara be killed- Vibhishana pleads against killing a messenger, as Ravana heeds- As Vibhishana appealed, Ravana consents to burn Hanuman's tail to display the blazings to Lanka's public. As Rakshasis conveyed, Sita prays to Agni to lessen the heat. Hanuman starts the revenge- Hanuman's vengeful 'Lanka Dahana and Vidhvamsa' as the Rakshasas were shocked wonderstruck whether he was of Rudra Swarupa or Rama Bhakta! Veera Anjaneya's successful 'Lanka Dahana' but concerned of Devi Sita's safety- her 'punardarshana'- Hanuman reassuring Devi Sita of soonest arrival of Rama Lakshmanas, jumped off from Arishta Parvata to cross the Maha Sagara as vanara pramukhas were waiting anxiously- As Vayu Putra dashed through thick sky high clouds to return to the ever awaiting Vanara yoddhas, the latter were ever concerned, but his return overjoyed them especially Angada and Jambavan- On his victorious return from Ravana's Lankapuri, Hanuman briefly detailed the happenings, especially Devi Sita darshana, killing spree of Rakshasas, challenge to Ravana, burning his tail and Lanka dhvamsa- Veeranjaneya makes a fervent appeal Vaanaraveeras like Jambavan- Angada- Neela- or Ashvini Kumara Putras Mainda- Dvididaas to relieve Devi Sita from Ravana's clutches for her inhuman harassment- As Hanuman returned successfully, Angada suggested another collective attack, destroy Ravana and others, bring Devi Sita back, but Jambavan advised to return and report back only! On return to Kishkindha vanara veeras plundred Madhuvana of fresh sweet fruits and destroyed it. The incharge Vanara Dadhimukha - Sugriva's uncle - was beaten in return- Dadhimukha and staff ran away to Sugriva for protection; he wondered if south bound Vanara Sena with Angada and Hanuman was returning with success! On Sugriva's instruction, dakshina sena reached reporting success- and of Devi Sita's safety- Viranjaneya details the actual status of Devi Sita's physical and psychological condition to Shri Rama in the presence of Lakshmana Sugrivas- Reacting to Hanuman's handing over Devi Sita's 'choodaamani' Shri Rama got worked up with his sweet memories, showing anxiety to hear what was her message to him- Hanuman detailed her actual status and parting appeal still concerned of urgent action to save her very life!

### Yuddha Khanda

As Shri Rama heard Hanuman's Report of Devi Sita's darshana, her desperation, killings of rakshasa veeras and Lanka dahana, he hugged at the success and got concerned of reaching Lanka for action- As Shri Rama was since concerned as to how to cross the Samudra to reach Lanka and meet Devi Sita by devastating Ravana, Sugriva assuages Rama's concern and assures 'setu bandhana' - Veera Hanuman provides the full account of Lanka's impregnability, statistics of gates, inbuilt locational advantages and so on, yet emphasizing the attacking abilities of vanara sena too- Rama Lakshmana Sugrivas followed by Maha Vanara Sena advances to the shores of Maha Samudra with confidence to initiate the massive task of 'Setu Bandhana'- As Neela, Mainda, Dvidida Veeras made arrangements of night long rest and safety to vanara sena, Shri Rama confided his feelings especially in view of Ravana's ultimatum of time limit to Devi Sita- King Ravana'sura convened an emergency conference with his Ministers as the Vanara Sena had reached the Sea shores with Rama in the lead- As Ravana'sura expressed his concern, his Ministers replied that a King of his stature and triloka fame need not get worried especially when vanaras and humans attack and Indrajit alone could smother them- Ravana'sura was assured by Mahaasura Veeras like Prahasta, Durmukha, Vajradamshtra, Nikumbha and Vajradamshtra to demolish



the Vanara, Manushyas if attacked-As Rakasha Veeras assured Ravana of assurances with bravado unminded of enemy strength,Vibhishana requests him to respectfully return Devi Sita safe to Rama and save Lanka's glory and of generations-As Vibhishana approached Ravana again in the latter's Rajamahala, he narrated 'ashubhas' in Lankapuri after Sita's entry, but Ravana was firm not to release her as Rama and Indra even would fail to do so! -Ravana convenes a Public Sabha after tightening security, declares intense feelings for Sita, Kumbhakarna since woken up regrets Ravana's love affair yet challenges Rama's attacks all by himself - As Rakshasa Mahapaarshva encourages Ravana to force Sita to bed, having kidnapped her anyway, Ravana recalls Brahma's curse to him never to force an unwilling woman to bed, especially after kidnapping-Vibhishana appeals Ravana to release Devi Sita, praising Rama and his valour - Prahasta heckles Vibhishana- as the latter retorts that neither Ravana with 'vyasnaas' nor his followers could match Rama -Indrajit makes fun of Vibhishana- the latter retorts of immaturity of a youth, despite consistent appeals to release Sita, Ravana refuses finally out of desperation Vibhishana leaves Lanka off for good!As Vibhishana seeking asylum from Shri Rama, raises doubts of Vanara Veeras like Surgiva, Angada and so on, Hanuman felt yet that it was genuine for apparent reasons and asks for Rama's instructions- Shri Rama being a 'sharanaagama rakshaka' replies to Sugriva, but Veera Anjana Putra, and asks the Vanara King to allow his darshan -Following in-house deliberation by select Vanara Veeras about Vibhishana's protection, Shri Rama, a 'sharanaagata rakshaka', finally consents and even assures Kingship after Ravana's imminent death- Ravana's spy Shardula informed of the arrival of MahaVanara Sena at the Samudra teera, Ravana asked Shuka as parrot to Sugriva and try 'bhedopaaya' who wished to kill him but for Rama! - Rama invoked Samudra Deva for three days long, lost patience and threatened by shooting arrows. -Maha Sagara himself personified restraining Rama's fury-advised Vanara's 'maha shilpi', the method of constructing 'Setu Bandhana' to facilitate Ramas and the huge Vanara Sena to cross the Maha Sagara-As Rama with Vanara Sena finally crossed the Sagara, the flustered Ravana despatched Shukha-Saaranas as Vanaras, Vibhishana gets them caught, but the kind Rama releases yet with an alert message-Ravana asserted not release Devi Sita any way, yet asked Sarana about Vanara yoddhas and the latter mentioned Angada, Nala, Shweta, Kumuda, Chanda, Rambha, Sharabha, Panasa, Krodhana, Gavaya- Saarana further added to the list of Vanara Pramukhas like Jambavan- Jambavan, Samnadana, Kratana, Pramaathi, Gavaksha, Kesari, Shatabali and so on now right at the door steps of Lankapuri- As Saarana reported of his findings to Ravana, Shuka detailed about Sugriva's Ministers, Mainda-Dvididas, Hanuman,Rama Lakshmanas, Sugriva Vibhishanas, and further details of the number of Vanara Sena- As Shuka Saaranas reported yet with implicit praises of enemies, Ravana burst out, stripped them of ministership, asked his spies to see the enemy's status but Vibhishana noticed Shardula as Rama pardoned-Then Shardula the spy ran back, Ravana desired as to the origin of Pramukha Pramukha Vanaras like Jambavan, Sushena, Kesari, Sushena, Dadhimukhi, Sumukha,Sveta, Mainda brothers, Nala, Vegashali and so on-Having shattered by Rama's impending attack by his spies, Ravana sought to a cover up his vicarious pleasure and planned a trick by presenting a Maya Rama Mastaka to Sita to force her to submission-As Ravana showed the maya Rama mastaka to Devi Sita mischievously, she was shattered and requested Ravana to kill her and place her body besides Rama's too-As Devi Sita was drowned in 'duhka saagara'on seeing Rama's severed head, as shown by Mayavi Ravana, dharma buddhi Sarana Rakshsi reveals the truth asserting Rama Vijaya, assuaging Devi's fears-Dharmika Rakshasi Sarana was endeared by Devi Sita who despatched someone to learn of the latest on Ravana's front and returned that Ravana rejected his motherly mantrini's advice to return Sita but to no avail!: Buddhimaan Maalyavaan, on behalf of the Maha Mandali, appealed for 'Sandhi' with the impending attack by Rama citing 'neeti shastra' and especially due to several 'apashakunas'faced by Lankapuri-Even after Malyaavan Mantri demanded for Sandhi, citing several apashakunas experienced by the Lanka public, Ravana reasserting his firm stand and merely instructed for tightening security and walked off- Vibhishana in a 'pakshi rupa' quickly witnessed the details of Ravana Sena at the four dwaaras of Lanka and its center, then Shri Rama indicates the formation of his own Sena- a) Shri Rama along Lakshmana and followers ascended the Suvela Parvata Shihkhara, well known for dhaatu Sampada. b) The picturesque overview especially impressed Vanara Veeras who assumed various forms to wander in Lankapuri while Rama and followers too were overawed at its magnificence-Suddenly

Sugriva spotted Ravana at his residential roof, was unable to control his anger jumped down challenging him for 'malla yuddha' - as Ravana felt that Sugriva was too good and thus disappeared. As Rama chided Sugriva's undesirable malla yuddha with Ravana and safe return, 'Maha Rama Sena' marches for an gate wise attack- Rama despatches Angada to reach Ravana with an ultimatum of Ravana's doom -Final placement of Rama Sena with followers of Lakshmana- Vibhishana- Sugriva-Maha Vaanaras at the Lankapuri Dwaras cordinating up above and near the gates reminding of Deva- Danava Yuddha!-Dwandva Yuddha of Ravana- Vaanara Bhallukas day long yuddha between Indrajit- Angada, Jambumali- Hanuman, Shatrughna-Vibhishana, Gaja-Neela, Prathasa-Sugriva, Virupasha-Lakshmana and so on-During the night long Rakshasa Vanara Yuddha, Angada defeats Indrajit, but out a shame as the latter disappears by maya and did 'naagastra bandhanastra prayoga' on Rama Lakshmanas -As Rama Lakshmanas were tied down by 'Nagastra' by Indrajit in hiding, Vaanara Shreasthas tried to locate him who too were the victims of Indrajit's astras as the bewildered Maha Vanaras broke down too-As Indrajit was yet in his invisibility, avoiding the search party of Hanuman, hit Jambavan and other Vaanara Veeras, as Vibhishana pacified Sugriva as 'Satyameva Jayate', as Ravana praised Indrajit-As Vaanaras rescued Rama Lakshmanas from naaga bandhana, Ravana instructed Trijati Rakshasi to show Sita by Pushpaka Vimaana, as she broke out crying-As Sita was broken down in disbelief, she wondered whether whether Saamudrika Shastra -and Astrological Precepts were truthful assuring final success, but Trijata assured so too yet with hurdles- All of a sudden Shri Rama with his physical and mental strength tore off the 'naaga pasha' but was distressed to see Lakshmana could not, and kept on crying missing him and got readied even to retreat!-Vibhishana distressed at Lakshmana unrecovered, Rama decides to withdraw from the battle; Sushena advises Hanuman to get herbs from Sanjeevani Parvata-Garuda lands frees from 'naaga bandhana'-Rattled by Rama Lakshmanas release, the worried Ravana despatched Dhumraksha, who encouraged his Rakasas who displayed initial success but Hanuman crashed the chariot and the head of Dhumraksha-Ravanaasura got furious that Dhumraksha was killed by Hanuman, he instructed Vajradamshra to take revenge, as Rakshasa Vaanara Maha Yuddha followed yet Angada crushed Vajradamshta to death-As Angada pulled down Vajradamshtra to death, Senapati Akampana volunteered to attack the shatru sena but Veeranjana despatched the Senapati and many Raashasas to Yama Loka-:As even Akampana too was crumbled to death by Hanuman, Ravana hesitated but Senapati Prahasta consented but Maha Vaanara Senapati Neela succeeded to crush the Rakshasa Senapati to death-Ravana's entry with a wallop and exit with a whimper by subduing Sugriva, Lakshmana, Hanuman, Neela Yoddhas but exited as Shri Rama disgraced him!Having left battle with disgrace as defeated by Shri Rama, Ravana instructed that Kumbhakarna be awoken from long slumber; once awoken with food and drink reached Ravana as Vaanaras were scared-Vibhishana traces Kumbhakarna's origin, maha bala and spells of 'deerghanidra' - Ravanaasura literally begs of full scale attack on Rama Sugriva Vaanaras to save his prestige at the stake-Initially having reprimanded Ravana not to have followed the basic principles of dharmika jeevana, pacified the elder brother later and asserted killings of Rama Lakshmana Sugriva Hanuman Vaanaras-As Kumbhakarna boasted off his certain victory, Mahodara warned of Rama's invincibility but the latter was infuriated, demanded Sita's surrender and proceeded against Rama with four more Rakshasa Veeras-Kumbhakarna 'Rana Yatra', notwithstanding spates of 'dusshakunas' - As many Vaanaras were dazed at Kumbhakarna ran way despite Angada's appeals for death with veera swarga, then Maha Vanaras like Neela, Gavaksha, Hanuman then dedided to confront the enemy - Displaying initial 'prataapa' against Angada, Sugriva and Hanuman, Kumbhakarna calling Lakshmana as 'baalaka' attacks Rama who had systematically slashed off his right and left shoulders and finally his head and body to Vanara's thrill and the dismay of Ravana! - On hearing the unbelievable and tragic end of Kumbhakarna, Ravana was stunned and as his sons/ cousins broke down; he realised the retributive impact of his criminal deeds but now too late! - As Ravana felt the never dreamt of Kumbhakarna's fall, Trishira cooled down his anguish while Ravana Putras /cousin kumaras readied yet Narakantaka too resisted much as Angada removed him dead- Hanuman shattered Devantaka and Trishira, Neela demolished Mahodara and Rishabha smashed Mahapaarshva-Atikaya the Kubera Putra whom Ravana considered as his own son; Brahma gifted an impregnable Kavacha to Atikaya; after a bhayankara yuddha, Lakshmana finally killed him by brahmastra itself -Totally smashed to smithereens, Ravanaasura

reviewed several Maha Rakshasa Veeraas had sacrificed lives for him so far and instructed safety of Lankapuri, specially where Devi Sita resided-Indrajit devastated Vanara Veeraas being invisible on skies and by using brahmastra made Rama Lakshmaas too victimised as Ravana was thrilled and so were Rakshasaas and Lankapura-As Vaanara Veeraas wondered with 'kam kartavya' as Rama Lakshmanas collapsed senseless, Jambavan advised of fetching Mrita Sanjivini off Himalayas which Hanuman did the glorious act successfully-Sugriva being relieved of Rama Lakshmana's revival, ordered Vanaras to break into Lankapuri and terrorise Rakshasas with flames- Ravana instructed Kumbhakarna Putras, Kumbha Nikumbhas, to attack-As Angada destroyed Rakshasas Kampana and Prajaghata, Divida killed Shonitaakshaka, Mainda uprooted Yupaksha and Sugriva's 'mushti ghaatas' demolished Kumbhaasura-As his dear brother Kumbhaasura was killed by Sugriva, Nikumbha attacked Hanuman and got killed by him-As per Ravana's instructions, Makaraaksha challenged Rama with baana varshas for long, but Rama smashed the charioteer, as the asura took to a Shiva shula, yet Rama with his Vayavyastra killed the asura-As instructed by Ravana, Indrajit invoked abhichaara yajna and with antardhana shakti tormented Rama Lakshmanas, but Rama warned Lakshmana of brahmastra prayoga yet the latter made a 'shapatha' to kill Indrajit-Despite repeated warnings of 'stree hatya' as a 'maha paataka', Indrajit drove off Maya Sita Devi by his chariot and stabbed her as rakshasas were insane with joy as Vanara Sena was got demoralised- Hanuman witnessed Sita Devi killed, Vanara sena was aghast and Humuman had initially pacified the vanara sena and take revenge but later agreed for temporary withdrawal and to inform Rama Sugrivaas-As he heard of Devi Sita's killing, Rama swooned down and Lakshmana did extensive vishleshana of dharmaadharma and sought to revive him, asserting Indrajit's justified killing too soon-Vibhishana spelt out Ravana's insane desire for Devi Sita that he could ever imagine her being killed and Indrajit fooled Hanuman and vaanaras of Maya Sita but attack Indrajit's abhichara yajna instantly- following repeated exhortations of Vibhishana, Shri Rama finally dismissing Indrajit's 'maaya Sita's vyavahara' instructed Lakshmana to proceed to Nikumbhila Mandira with Vibhishana and Vaanara sena -On arrival at the Nikumbhila, Vaanara Rakshasa battle followed - Hanuman challenged Indrajit for malla yuddha, Indrajit raised his dhanur banaas against Hanuman, but Lakshmana raised his dhanush instead-Indrajit heckles Vibhishana for discarding his 'swadhama' - to join Rama but Vibhishana details of his Poulastya ancestry, highlights Ravana's 'duraachaaras' and to get ready to be soon killed by Lakshmana!-Lakshmana-Indrajit exchange of hot words followed by fierce battle mutually yet physically hurting each other on and on but never tired despite blisters and flows of blood as Vibhishana attacked Indrajit-Vibhishana boosted Vaanara Veeras morale listing about the Rakshasas smashed up already and inspired them to fight further as Lakshmana-Indrajit battle followed while the latter's chariot etc was shattered-The sequel of Lakshmana -Indrajit maha samgrama concluded with-Lakshmana's domination, the celestial world felt relieved with the vindication of dharma and nyaaya- Lakshmana accompanied by Vibhishana, Sugriva and Vaanara Bhalluka Veeraas reached Rama who was immensely impressed and praised Lakshmana with intimate affection and recoup from his injuries soon -Totally forlorn with Indrajit's end by Lakshmana, Ravana desired to kill Devi Sita the root cause of the yuddha, but Mantri Suparshva appealed not to kill Sita but instead kill Rama Lakshmanas instead-Having been demoralised with Indrajit's loss, Ravana directed the combined senas of the Mantris as led by them, but Rama utilised gandharvastra which created a spell devastating lakhs of Rakshasas-As many families heroes were dead, affected Rakshasa streeas cursed Ravana recalling that Brahma varaas excluded manavas of invincibility while Shiva predicted Devi Sita to be born for Rakshasa vinaashana- Noting the 'arta naadaas' of Lanka's fallen Rakshasas by Rama, Ravana himself attacked vaanaras along with senapatis Mahodara, Mahaparshva and Virupaksha-As Ravana was razing Vanaraas they approached Rama Sugrivas, as Sugriva attacked Virupaksha, killed his elephant, angry rakshasa slashed Sugriva who got recovered and destroyed Virupaksha- Ravana having been upset by the fall of Virupaksha, asked Mahodara to regain the success of Rakshasaas; but Sugriva after prolonged one to one encounter could severe 'Mahodara mastaka'-Mahaparshva got furious at the deaths of Virupaksha and Mahodara and demolished numberless vaanaras, but Angada with his mighty 'mushti ghaatas' tore off Mahodara's chest and heart with fatality-Furious Ravana re-entered the battle, released 'Taamasaastra' killing vaanaras, resisted Lakshmana, attacked Rama, got hurt by his roudrastra, as his asurastra which was realiated by

Rama's agneyastra! -As Rama Ravana yuddha was intensified, Lakshmana intervened and the infuriated Ravana released his Mayaasura's Shakti aayudha by which Lakshmana was swooned and Rama asserted his 'prateekara'- Shri Rama 'vilaapa' for Lakshmana's fainting away, but Vaanara Sushena applied Sanjeevani brought earlier by Hanuman and Lakshmana got revived again and the latter reminds of Rama's 'satya pratigjna'- Indra sent Matali with chariot, Rama initiated baana varsha but Ravana destroyed the chariot, hurled his Shakti aayudha but Rama attacked with arrows and Indra's 'Shakti' too which severely hit Ravana's body- In the course of the dwandva baana praharaas, Ravana boasted off and Rama listed his shameless Sitaapa-harana and such adharmas; Ravana hit Rama and the latter smashed off so much as Ravana's sarathi ran back yet returned later-Agastya Muni's eminent ADITYA HRIDAYA with invocations of Viniyoga - Rishi- Karanyasa- Hridayanga Nyaasa Vidhi Mantras-As Shri Rama was delighted as seated on Indra's Chariot encouraging Matali the celestial charioteer, there were a spate of 'asubha soochanas' for Ravana just ahead of the epic battle of Rama Ravanaas- As Rama Ravana Yuddha got anti climaxed as Ravana's heads sprang up again and again, but neither Shri Rama nor Ravana got tired and continued the battle overnight and the next day too-As Matali reminded of the Brahmastra which Agastya Muni bestowed to Rama, he recalled its universal impact and released on Ravana as his notorious life was closed, vindicating dharma and nyaaya again-As his elder brother Ravanaasura was killed by Shri Rama's brahmastra, Vibhishana broke down, yet Rama declared that Ravana fought like a fearless hero and advised that the antyeshta karma be done soon-Having heard about and seen of the dead Ravana, the antahpura streees were heart broken crying away in general, but some sensible ones wished of Ravana's release of Sita should have reversed the swing to normalcy-Devi Mandodari having placed the dead body of Ravanaasura on her laps, kept on crying away recalling his glories and her excellent marital experiences- Vibhishana performed the dahanaadi antya karmaas-As the joyful Celestials returned to their lokas from their sky high assembly after Rama Vijaya, Shri Rama thanked Matalii, Indra- Sugrivadi Vanaras, and celebrated Vibhishana Pattaabhisheka-Hanuman reached Ashoka Vaatika for Sita darshana-talked at length - she complemented him a lot yet desired not to kill the rakshasis who were after all instructed by Ravana - both proceeded to Rama -Hanuman accompanied Devi Sita for Shri Rama Shri Rama Darshana- Rama chides Vibhishana not to make a big scene, then Devi Sita sights her glorious husband after long miseries at Ravana's directives-Rama asserted that he underwent several issues to resurrect Dharma although Sita's freedom now was only incidental - as she stayed under Ravana's care for long, he would free her seeking her own comfort--Devi Sita explaining and asserting her origin of 'ayonijatva', upbringing and paativratya to Rama and the assembly of public had finally entered into the agni jwaalaas as celestials and the public witnessed-As Devi Sita entered 'agni jwaalaas'set by Lakshmana with Rama's implicit awareness, sarva deva mandali headed by Brahma praised Rama as of Vishnu avatara and Sita as Maha Lakshmi -Reacting to Brahma's declarations, Agni Deva emerged in public view and presented Devi Sita asserting her purity even being in Ravana's 'antahpura' for long as Rama desired to test her so to convince public-Maha Deva complemented Rama and pointed out at Dasharadha's Soul from Swarga as the latter blessed Rama stating that he redeemed his soul as Ashtavakra did to his father and assured Kingship with glory-As Rama requested to Indra to revive the lives of countless dead vaanara-bhallukaas at the yuddha, the latter having realised that it was unprecedented yet granted as dead ones came alive as from deep sleep!-Vibhishana requested Shri Rama to stay back for a few days and enjoy his hospitality, but Rama displayed his anxiety to return the soonest as he was yearning to return to Ayodhya- As Shri Rama alighted the Kubera's Pushpaka Vimana 257 with Sita Lakshmanas, Vibhishana requested Rama to accompany with Sugriva Vaanara sena too, and the celestial vimana had taken off- Enroute Ayodhya, Rama highlighted to Sita of Yuddha bhumi- Setu bandhana vidhana- kishkindha pick up of streees- drishyas of Janasthaana- their crossings of maha nadis- Muni ashramas and Ayodhya finally!-Rama approached Muni Bharadwaaja to enquire of the yoga kshemaas of his mothers, Bharata and Ayodhy in general, and the all knowing Muni blessed Rama for his glorious return and blessed-Rama with his sharp mindedness instructed Hanuman to visit Nishada Guha about their 'punaagamana' and to Bharata,who was worshipping Rama Padukas, was specially elated.-Hanuman then had briefly narrated to Bharata of the proceedings after the latter's earlier darshana of Shri Rama-Sita-Lakshmanas, till their much awaited Ayodhya Darshana.-As Sita Rama Lakshmanas



were arriving, Bharata Shatrugmas made elaborate arrangements at Ayodhya- the much excited Bharata hands over the Kingdom as of a deposit to Rama after a public announcement- Bharata's handing over Ayodhya Rajya- Sita Rama Nagara Yatra-Rajyabhisheka- **Valmiki Ramayana Phala Shruti.**

## UTTARA RAMAYANA

### Sarga One

Maharshis of fame arrived from chaturdishas to Ayodhya and congratulated Shri Rama who in humility thanked them- yet wondered apart from Ravana and Kumbhakarna , Indrajit was not that distinguished.

*Prāptarājyasya rāmasya rākṣasānām vadhe kṛte , ājagmur ṛṣayaḥ sarve rāghavaṁ pratinanditum / kauśiko 'tha yavakṛīto raibhyaś cyavana eva ca., kaṇvo medhātītheḥ putraḥ pūrvasyām diśi ye śritāḥ/ svastyātreyas ca bhagavān namuciḥ pramucus tathā, ājagmus te sahāgastyā ye śritā dakṣiṇām diśam/ pṛṣadguḥ kavaṣo dhaumyo raudreyaś ca mahān ṛṣiḥ , te 'py ājagmuḥ saśiṣyā vai ye śritāḥ paścimām diśam/ vasiṣṭhaḥ kaśyapo 'thātrir viśvāmitro 'tha gautamaḥ, jamadagnir bharadvājas te 'pi saptamaharṣayaḥ/ saṁprāpyaite mahātmāno rāghavasya niveśanam, viṣṭhitāḥ pratihārārtham hutāśanasamaprabhāḥ/ pratihāras tatas tūrṇam agastyavacanād atha, samīpaṁ rāghavasyāśu praviveśa mahātmanah/ sa rāmaṁ dṛśya sahasā pūrṇacandrasamadyutim , agastyam kathayām āsa saṁprātam ṛṣibhiḥ saha / śrutvā prāptān munīms tāms tu bālasūryasamaprabhān, tadovāca nṛpo dvāḥstham praveśaya yathāsukham/ dṛṣṭvā prāptān munīms tāms tu pratyutthāya kṛtāñjaliḥ, rāmo 'bhivādya prayata āsanāny ādideśa ha/ teṣu kāñcanacitreṣu svāstūrṇeṣu sukheṣu ca, yathārham upaviṣṭās te āsaneṣv ṛṣipuṁgavāḥ/ rāmeṇa kuśalam pṛṣṭāḥ saśiṣyāḥ sapurogamāḥ , maharṣayo vedavido rāmaṁ vacanam abruvan/ kuśalam no mahābāho sarvatra raghunandana, tvām tu diṣṭyā kuśalinam paśyāmo hataśātravam/ na hi bhāraḥ sa te rāma rāvaṇo rākṣaseśvaraḥ, sadhanus tvām hi lokāms trīn vijayethā na saṁśayaḥ/ diṣṭyā tvayā hato rāma rāvaṇaḥ putrapautravān, diṣṭyā vijayinam tvādya paśyāmaḥ saha bhāryayā/ diṣṭyā prahasto vikaṭo virūpākṣo mahodaraḥ, akampanaś ca durdharṣo nihatās te niśācarāḥ/ yasya pramāṇād vipulam pramāṇam neha vidyate, diṣṭyā te samare rāma kumbhakarṇo nipātitaḥ/ diṣṭyā tvām rākṣasendreṇa dvandvayuddham upāgataḥ, devatānām avadhyena vijayam prāptavān asi/ saṁkhye tasya na kiṁ cit tu rāvaṇasya parābhavaḥ, dvandvayuddham anuprāpto diṣṭyā te rāvaṇir hataḥ/ diṣṭyā tasya mahābāho kālasyevābhidhāvataḥ, muktaḥ suraripor vīra prāptaś ca vijayas tvayā/ vismayas tv eṣa naḥ saumya saṁśrutyendrajitam hatam, avadhyāḥ sarvabhūtānām mahāmāyādharo yudhi/ dattvā puṇyām imām vīra saumyām abhayadakṣiṇām, diṣṭyā vardhasi kākutstha jayenāmitrakarśana/ śrutvā tu vacanam teṣāṁ ṛṣiṇām bh āvitātmanām, vismayam paramam gatvā rāmaḥ prāñjalir abravīt/ bhavantaḥ kumbhakarṇam ca rāvaṇam ca niśācaram, atikramya mahāvīryau kiṁ praśaṁsatha rāvaṇim/ mahodaram prahastam ca virūpākṣam ca rākṣasam, atikramya mahāvīryān kiṁ praśaṁsatha rāvaṇim/ kīdṛśo vai prabhāvo 'sya kiṁ balaṁ kaḥ parākramaḥ, kena vā kāraṇena iṣa rāvaṇād atiricyate/ śakyam yadi mayā śrotum na khalv ājñāpayāmi vaḥ, yadi guhyam na ced vaktum śrotum icchāmi kathyatām, katham śakro jitas tena katham labdhavaraś ca saḥ/*

Pursuant to Shri Rama Samrajya Pattabhikheka at Ayodhya, Rishi Maharshis approached Shri Rama such as Koushika, Yavakreeta, Gargya, Gaalava, Medhatika Putra Kanva from Ayodhya's Eastern side along with Agastya Maharshi. From the Southern direction arrived Swastaatreya, Namuchi, Pramuchi, Agastya, Bhagavan Atri, Sumukha and Vimukha. From the western direction arrived Nrushunga, Kavasha, Dhomya, and Kousheya along with shishyas. From the Northern direction had arrived Atri, Bharadwaja, Gautama, Jamadagni, Kashyapa, Vasishta who was being a Nitya Nivasi of Ayodhya as the Raja Purohita as also in an alternate form of Sapta Rishi Mandali, besides Atri, Bharadvaja, Gautama, Jamadagni, Kashyapa, and Vishwamitra. As those Maharshis had thus arrived along with their respective

‘shishyaa brindaas’ too, Shri Rama welcomed them all. As and when the Maharshis arrived, Shri Rama performed Vinaya purva saadara namaskaaraas, had them seated comfortably after paadya-argya- ‘mahaadara sanmaanaas, and them all about their kushalatwa or well being. Then the Maharshis addressed Shri Rama as follows: *kuśalam no mahābāho sarvatra raghunandana, tvām tu diṣṭyā kuśalinām paśyāmo hataśātravam/ na hi bhārah sa te rāma rāvaṇo rākṣaseśvaraḥ, sadhanus tvām hi lokāms trīn vijayethā na saṁśayaḥ/ diṣṭyā tvayā hato rāma rāvaṇaḥ putrapautravān, diṣṭyā vijayinām tvādyā paśyāmaḥ saha bhāryayā/Maha baahu Raghunandana!* We are always ever contented and delighted to call on you. We are proud to see you safe having conquered all the enemies especially the ‘loka kantaka’ Ravanaasura which indeed is outstanding news of the times valid for ever. Shri Rama! Indeed, your unprecedented victory in destroying ‘putra poutra sahita’ Ravana had made all of us proud with your unique ‘dhanush baanaas’ vindicating your inimitable victory. Raghu nandana! How blissful we all are to vision you along with Devi Sita now! Dharmatma Naresha! Your dear brother Lakshmana has ever been with you as a shadow, and to see you with Bharata Shatrughnas and your proud mothers too are presen here! What a thrilling fortune to us all! *diṣṭyā prahasto vikaṭo virūpākṣo mahodaraḥ, akampanā ca durdharṣo nihatās te niśācarāḥ/ yasya pramāṇād vipulām pramāṇam neha vidyate, diṣṭyā te samare rāma kumbhakarṇo nipātitaḥ/ diṣṭyā tvām rākṣasendreṇa dvandvayuddham upāgataḥ, devatānām avadhyena vijayam prāptavān asi/ saṁkhye tasya na kiṁ cit tu rāvaṇasya parābhavaḥ, dvandvayuddham anuprāpto diṣṭyā te rāvaṇir hataḥ/How excited are we with abounding pleasure that the mighty Rakshasaas Prahasta-Vikata-Virupaaksha-Mahodara and the durdharsha Akampana were all destroyed by you. Shri Rama! How fortune we are thar a mountain like form of Kubhakarna was grounded to death! Shri Rama! The maha parakramis like Trishira-Atikaya-Devantaka Naraantakaas were devastated. One could even look at might get frightened to senselessness, the Kumbhakarna’s sons Kumbha Nikumbhas too were killed by one’s fortune. Yagnakopa and Dhumraksha Rakshasas were despatched as the guests of Yama Loka. What else could be the grand news of the centuries that Lakshmana grounded the Mayavi Indrajit and of course Ravana by you! *diṣṭyā tasya mahābāho kālasyevābhidhāvataḥ, muktaḥ surarīpor vīra prāptaś ca vijayas tvayā/ vismayas tv eṣa naḥ saumya saṁśrutvendrajitam hatam, avadhyāḥ sarvabhūtānām mahāmāyādhara yudhi/ dattvā puṇyām imām vīra saumyām abhayadaḥṣiṇām, diṣṭyā vardhasi kākutsṭha jayenāmitrakarśana/ Maha baahu Rama!* ‘Kaala samaana naaga paasha mukti’ should be the memorable ‘maha soubhagya vishesha’. That Indrajit was killed should be a matter of great surprise indeed. Kakutsa nandana, shatrusudana Shri Rama, we all are truly self-righteous and proud of your glorious triumph and accomplishment’. As the Maharshis complemented Shri Rama, he pointed out to them as follows: ‘Pujiyapaada Maharshis! ‘ Indeed, Ravana Kubhakarnas might no doubt be ‘bala paraakrama sampannas’, but there beyond why would need you to praise Indrajit sky high? Mahodara, Prahasta, Virupaksha, Matta, Unmatta, Durdharsha, Devantaka, Narantakas, or for that matter, Atikaya, Trishira or Nishachara Dhumraksa too were devastated but why are you distinguishing Indrajit the mayaavi of timidity! What indeed his dissimilarity and why are you categorising him individually! Munishvaras! Do pardon my disrespect, but could you distinguish Indrajit in this manner!*

## Sarga Two

Maharshi Agastya detailed the family reputation of Indrajit-Ravana- Vishraavaasa - Pulastya Prajapati

*Tasya tadvacanām śrutvā rāghavasya mahātmanah, kumbhayonir mahātejā vākyam etad uvāca ha/ śṛṇu rājan yathāvr̥ttam yasya tejobalam mahat, jaghāna ca ripūn yuddhe yathāvadhyāś ca śatrubhiḥ/ aham te rāvaṇasyedam kulam janma ca rāghava, varapradānam ca tathā tasmai dattam bravīmi te/ purā kṛtayuge rāma prajāpatisutaḥ prabhuḥ, pulastyo nāma brahmarsih sākṣād iva pitāmahaḥ/ nānukīrtyā guṇās tasya dharmataḥ śīlatas tathā, prajāpateḥ putra iti vaktum śakyam hi nāmataḥ/ sa tu dharmaprasaṅgena meroḥ pārśve mahāgireḥ, tṛṇabindvāśramam gatvā nyavasan munipuṅgavaḥ / tapas tepe sa dharmātmā svādhyāyanīyatendriyaḥ, gatvāśramapadam tasya vighnam kurvanti kanyakāḥ/ devapannagakanyāś ca rājarṣitanayāś ca yāḥ, krīḍantyo ’psarasas caiva tam deśam upapedire/ sarvartuṣūpabhogyatvād*

*ramyatvāt kānanasya ca, nityaśas tās tu taṁ deśaṁ gatvā krīḍanti kanyakāḥ/ atha ruṣṭo mahātejā vyājahāra mahāmuniḥ, yā me darśanam āgacchet sā garbhaṁ dhārayiṣyati/ tās tu sarvāḥ pratigatāḥ śrutvā vākyam mahātmanaḥ, brahmaśāpabhayād bhūtās taṁ deśaṁ nopacakramuḥ/ tṛṇabindos tu rājarṣes tanayā na śṛṇoti tat , gatvāśramapadaṁ tasya vicacāra sunirbhayā/ tasminn eva tu kālē sa prājāpatyo mahān ṛṣiḥ, svādhyāyam akarot tatra tapasā dyotitaprabhaḥ/ sā tu vedadhvanim śrutvā dṛṣtvā caiva tapodhanam, abhavat pāṇḍudehā sā suvyañjitaśarīrajā/ dṛṣtvā paramasaṁvignā sā tu tadrūpam ātmanaḥ, idaṁ me kiṁ nv iti jñātvā pitur gatvāgrataḥ sthitā/ tāṁ tu dṛṣtvā tathā bhūtāṁ tṛṇabindur athābravīt, kiṁ tvam etat tv asadṛśaṁ dhārayasy ātmano vapuḥ / sā tu kṛtvāñjalim dīnā kanyovāca tapodhanam, na jāne kāraṇaṁ tāta yena me rūpam idṛśam / kiṁ tu pūrvaṁ gatāsmi ekā maharṣer bhāvitātmanaḥ, pulastyasyāśramaṁ divyam anveṣṭum svasakhījanam/ na ca paśyāmy ahaṁ tatra kām cid apy āgatāṁ sakhīm, rūpasya tu viparyāsaṁ dṛṣtvā cāham ihāgatā / tṛṇabindus tu rājarṣis tapasā dyotitaprabhaḥ, dhyānaṁ viveśa tac cāpi apaśyad ṛṣikarmajam / sa tu vijñāya taṁ śāpaṁ maharṣer bhāvitātmanaḥ, grhītvā tanayāṁ gatvā pulastyam idam abravīt / bhagavaṁs tanayāṁ me tvam guṇaiḥ svair eva bhūṣitāṁ, bhikṣāṁ pratigrhāṇemāṁ maharṣe svayam udyatāṁ / tapaścaraṇayuktasya śrāmyamāṇendriyasya te, śuśrūṣātatparā nityaṁ bhaviṣyati na saṁśayaḥ/ taṁ bruvāṇaṁ tu tadvākyam rājarṣiṁ dhārmikam tadā, jighrkṣur abravīt kanyāṁ bādham ity eva sa dvijaḥ / dattvā tu sa gato rājā svam āśramapadaṁ tadā, sāpi tatrāvasat kanyā toṣayanti patiṁ guṇaiḥ, prītaḥ sa tu mahātejā vākyam etad uvāca ha/ parituṣṭo 'smi bhadraṁ te guṇānāṁ saṁpadā bhṛśam , tasmāt te viramāmy adya putram ātmasamaṁ guṇaiḥ, ubhayor vaṁśakartāraṁ paulastya iti viśrutam/ yasmāt tu viśruto vedas tvayehābhyasyato mama, tasmāt sa viśravā nāma bhaviṣyati na saṁśayaḥ/ evam uktā tu sā kanyā prahr̥ṣṭenāntarātmanā, acireṇaiva kālena sūtā viśravasam sutam/ sa tu lokatraye khyātaḥ śaucadharmasamanvitaḥ, piteva tapasā yukto viśravā munipuṁgavaḥ/*

As Shri Rama wondered as to what was the heroism of Indrajit, Agastya Maha Muni replied that the achievements of Indrajit were worth recalling. But before doing so it might be worthwhile to dwell on Ravana's background too. Raghu nandana! Ravana's 'kula-janma-varadaana prapti' might be refreshed. In the Satya Yugaway back, Prjapati Brahma was blessed with a son named Brahmarshi Pulastya. Once Pulastya Muneeshwara reached the Ashram of Rajarshi Trinabindu in the outskirts of Meru Parvata as the latter was ever engaged in Svaadhyaya of Vedas and tapasya. But some kanyas of Apsarasa- Nagas were playful in the salubrious ashrama's surroundings with music and dances. One day, Pulastya Brahma was annoyed much too much and cursed the playful kanyas that from the next day onward if the dance music should repeat again the kanyas would become garbhinis. Then having become aware of the Brahmarshis' curse, next day onward there were neither dance nor music parties. But the kanya of Rajarshi Trinabindu was as usual practising dance and music all by herself. Then as Pulastya was deeply absorbed on Vedaadhyayana, reacting to the vedaadhyana, Trinabindu kanya approached Pulastya but she had suddenly got some odd symptoms of her body and ran up the father Trinabindu out of fright and complained of her sudden body symptoms. Then the Rajarshi too was in deep tapasya and as his daughter started sobbing aloud realised in his trance that was in the follow up of Pusastya Maha Muni's shaapa mahima. Then the Rajarshi approached the Brahmarshi at whose shapa mahima that his kanya's conception had happened. Brahmarshi smiled and accepted while addressing the kanya: *parituṣṭo 'smi bhadraṁ te guṇānāṁ saṁpadā bhṛśam , tasmāt te viramāmy adya putram ātmasamaṁ guṇaiḥ, ubhayor vaṁśakartāraṁ paulastya iti viśrutam/ yasmāt tu viśruto vedas tvayehābhyasyato mama, tasmāt sa viśravā nāma bhaviṣyati na saṁśayaḥ*.' Sundari! I am pleased with your 'sadaachaara guna vaibhava' and hence you should soon be blessed with a son who would be named 'Poulastya' with pratishta. As I have been ever practising vedaadhyayana, you have been keenly absorbed in 'Vishesha Shravana' and hence the son would be called 'Vishravana' or 'Vishrava'. *evam uktā tu sā kanyā prahr̥ṣṭenāntarātmanā , acireṇaiva kālena sūtā viśravasam sutam/ sa tu lokatraye khyātaḥ śaucadharmasamanvitaḥ, piteva tapasā yukto viśravā munipuṁgavaḥ* / As blessed likewise , Vishrava Muni had thus become popular as 'Veda Vidvaan, Samadarshi, Vrataachaara paalana Tapasvi' like his own father.

### Sarga Three

Vaishravana Maha Muni, the son of Vaishrava, after thousands of years long tapasya was blessed by Brahma Deva, appointed him as Kubera the fourth loka palaka as Kubera settled at Lanka Puri

*Atha putrah pulastyasya viśravā munipuṁgavaḥ, acireṇaiva kālena piteva tapasi sthitaḥ/ satyavāñ śīlavān dakṣaḥ svādhyāyanirataḥ śuciḥ, sarvabhogeṣv asaṁsakto nityaṁ dharmaparāyaṇaḥ/ jñātvā tasya tu tadvṛttaṁ bharadvājo mahān ṛṣiḥ, dadau viśravase bhāryāṁ svāṁ sutāṁ devavarṇinīm/ pratigṛhya tu dharmeṇa bharadvājasutāṁ tadā, mudā paramayā yukto viśravā munipuṁgavaḥ/ sa tasyāṁ vīryasaṁpannam apatyāṁ paramādbhutam, janayāṁ āsa dharmātmā sarvair brahmaguṇair yutam/ tasmiṇ jāte tu saṁhṛṣṭaḥ sa babhūva pitāmahaḥ , nāma cāsyākarot prītaḥ sārdham devaṛṣibhis tadā/ yasmād viśravasō 'patyaṁ sādṛśyād viśravā iva, tasmād vaiśravaṇo nāma bhaviṣyaty eṣa viśrutaḥ/ sa tu vaiśravaṇas tatra tapovanagatas tadā, avaradhata mahātejā hutāhutir ivānalaḥ/ tasyāśramapadasthasya buddhir jaiṇe mahātmanaḥ, cariṣye niyato dharmam dharmo hi paramā gatiḥ/ sa tu varṣasahasrāṇi tapas taptvā mahāvane, pūrṇe varṣasahasre tu taṁ taṁ vidhim avartata/ jalāṣī mārutāhāro nirāhāras tathaiva ca, evaṁ varṣasahasrāṇi jagmus tāny eva varṣavat/ atha prīto mahātejāḥ sendraiḥ suragaṇaiḥ saha, gatvā tasyāśramapadam brahmedaṁ vākyam abravīt/ parituṣṭo 'smi te vatsa karmaṇānena suvrata, varam vṛṇīṣva bhadraṁ te varārhas tvaṁ hi me mataḥ / athābravīd vaiśravaṇaḥ pitāmahaṁ upasthitam, bhagavaṁ lokapālatvam iccheyaṁ vittarakṣaṇam/ tato 'bravīd vaiśravaṇaṁ parituṣṭena cetasā, brahmā suragaṇaiḥ sārdham bādham ity eva hṛṣṭavat / ahaṁ hi lokapālānāṁ caturthaṁ sraṣṭum udyataḥ, yamendravarūṇānāṁ hi padaṁ yat tava cepsitam/ tatḥkṛtaṁ gaccha dharmajña dhaneśatvam avāpnuhi , yamendravarūṇānāṁ hi caturtho 'dya bhaviṣyasi/ etac ca puṣpakam nāma vimānaṁ sūryasaṁnibham, pratigṛhṇīṣva yānārthaṁ tridaśaiḥ samatāṁ vraja/ svasti te 'stu gamiṣyāmaḥ sarva eva yathāgatam kṛtakṛtyā vayaṁ tāta dattvā tava mahāvaram/ gateṣu brahmapūrveṣu deveṣv atha nabhastalam, dhaneśaḥ pitaraṁ prāha vinayāt praṇato vacaḥ/ bhagavaṁ labdhavān asmi varam kamalayonitaḥ, nivāsaṁ na tu me devo vidadhe sa prajāpatiḥ/ tat paśya bhagavan kaṁ cid deśam vāsāya naḥ prabho, na ca pīḍā bhaved yatra prāṇino yasya kasya cit/ evam uktas tu putreṇa viśravā munipuṁgavaḥ, vacanaṁ prāha dharmajña śrūyatām iti dharmavit/ laṅkā nāma purī ramyā nirmīṭā viśvakarmaṇā, rākṣasānāṁ nivāsārthaṁ yathendrasyāmarāvātī/ ramaṇīyā purī sā hi rukmavaidūryatoraṇā, rākṣasaiḥ sā parityaktā purā viṣṇubhayārditaiḥ, śūnyā rakṣogaṇaiḥ sarvai rasātālatalaṁ gataiḥ/ tvaṁ tatra nivāsāya rocayasva matim svakām, nirdoṣas tatra te vāso na ca bādhisti kasya cit/ etac chrutvā tu dharmātmā dharmiṣṭhaṁ vacanaṁ pituḥ, niveśayāṁ āsa tadā laṅkāṁ parvatamūrdhani/ nairṛtānāṁ sahasrais tu hṛṣṭaiḥ pramuditaiḥ sadā, acireṇaikaikālena saṁpūrṇā tasya śāsanāt/ atha tatrāvasat prīto dharmātmā nairṛtādhipaḥ, samudraparidhānāyāṁ laṅkāyāṁ viśravātmajaḥ/kāle kāle vinītātmā puṣpakeṇa dhaneśvaraḥ, abhyagacchat saṁhṛṣṭaḥ pitaraṁ mātaraṁ ca saḥ / sa devagandharvagaṇair abhiṣṭutas; tathaiva siddhaiḥ saha cāraṇair api, gabhastibhiḥ sūrya ivaujasā vṛtaḥ ; pituḥ saṁīpaṁ prayayau śrīyā vṛtaḥ/ śrutvāgastyeritam vākyam rāmo vismayam āgataḥ, pūrvam āsīt tu laṅkāyāṁ rakṣasāṁ iti saṁbhavaḥ/ tataḥ śiraḥ kampayitvā tretāgnisamavigraham, agastyāṁ taṁ muhur dṛṣṭvā smayamāno 'bhyabhāṣata/ bhagavan pūrvam apy eṣā laṅkāṁ piśitāśinām, itīdam bhavataḥ śrutvā vismayo janito mama/ pulastyavaṁśād udbhūtā rākṣasā iti naḥ śrutam, idānīm anyataś cāpi saṁbhavaḥ kīrtitas tvayā*

Pulastya putra Vishrava too was like his father turned out a 'satyavaadi, sheelavaan, jitendriya, swaadhyaya paraayana and dharmashaali' and having noted his dharma tatparata, Maha Muni Bharadwaaja offered his daughter to Vishrava and in course of time his son gave birth to a boy whom his grand father Pulastya Muni with his divya drishti had forecast that the new arrival would eventually be too should excel his father with tapasya for several thousands and performed his naama karana and named him as Vaishravana besides forecasting that eventually he should be a dhanaadhyaksha! Kumara Vaishravana then having grown up in constant homa-yajna kaaryaas was himself turned like 'prajjvalita agni' in ashramaas, decided to dedicated himself for tapsya for thousands of years. By the turn of each thousand years of the kathora tapasya, he kept on absorbing newer and ever newer 'tapasya vidhi grahana' some times by' jala grahana- vaayu bhakshana'- and eventually 'sampurna niraahaara'. *atha prīto mahātejāḥ sendraiḥ suragaṇaiḥ saha, gatvā tasyāśramapadam brahmedaṁ vākyam abravīt/ parituṣṭo 'smi te vatsa*



*karmanānena suvrata, varam vṛṇīṣva bhadram te varārhas tvam hi me mataḥ / athābravīd vaiśravaṇaḥ pitāmaham upasthitam, bhagavaṁ lokapālatvam iccheyam vittarakṣaṇam /* Then after thousands of unprecedented ‘maha ghora tapasya’, Maha tejasvi Brahma Deva along with Indraadi Devataas appeared at the Vaishraavana’s ashram asserting that they were indeed impressed by his tapasya and asked for a ‘vara’ or a boon. The tapasvi narrated the happenings further as he replied: ‘Brahma Deva! my life long desire is to execute ‘loka raksha’ and hence be a ‘loka paalaka’. Brahma explained: dear son, the Universe had already been bestowed this honour by Yama-Indra-and Varuna and now, you now be imparted as the fourth one along with them with akshaya ‘nidhis swami’! *etac ca puspakam nāma vimānam sūrya samnibham, pratigrhṇīṣva yānārtham tridaśaiḥ samatām vraja / svasti te ’stu gamiṣyāmaḥ sarva eva yathāgatam, kṛtakṛtyā vayam tāta dattvā tava mahāvaram /bhagavaṁ labdhavān asmi varam kamalayonitaḥ, nivāsam na tu me devo vidadhe sa prajāpatiḥ/Brahma* was further pleased to gift me a ‘Surya tulya pushpaka vimana’ as in the case of other dikpalakas too. Then I was thrilled further and greeted him repeatedly. Then I requested him for a suitable place for living. *evam uktas tu putreṇa viśravā munipuṅgavaḥ, vacanam prāha dharmajña śrūyatām iti dharmavit/ laṅkā nāma purī ramyā nirmītā viśvakarmaṇā, rākṣasānām nivāsārtham yathendrasyāmarāvati/ ramaṇīyā purī sā hi rukmavaidūrya - toraṇā, rākṣasaiḥ sā parityaktā purā viṣṇubhayārditaiḥ, śūnyā rakṣogaṇaiḥ sarvai rasātālatalam gataiḥ/*

Then Brahma Deva replied that in the southern direction and its samudra teera’ a Trikuta naamaka mountain and adjacent thereto there would be a fantastic place like Indrapuri Amaravati itself which was created by Rakshasa Vishwarama. *tvam tatra nivāsāya rocayasva matim svakām, nirdoṣas tatra te vāso na ca bādhāsti kasya cit/ etac chrutvā tu dharmātmā dharmiṣṭham vacanam pituḥ, niveśayām āsa tadā laṅkām parvatamūrdhani/ nairṛtānām sahasrais tu hr̥ṣṭaiḥ pramuditaiḥ sadā, acireṇaikakālena sampūrṇā tasya śāsanāt/ atha tatrāvasat prīto dharmātmā nairṛtādhipaḥ , samudraparidhānāyām laṅkāyām viśravātmajaḥ/Brahma* further asserted that Vaishravana should as Kubera settle down at that place as several Rakshasaas had left that place out of the fear of Bhagavan Vishnu in the remote past. The rakshasaas then shifted off Rasaatala of the nether lokas. After Kubera settled down for innumerable years, Rakshasaas had gradually reached there once again and yet lived comfortably.

## Sarga Four

Agastya then narrated to Rama about the origins and lives of Heti-Vidyutkesha-Sukesha Rakshasaas

*Rāvaṇāt kumbhakarṇāc ca prahastād vikaṭād api, rāvaṇasya ca putrebhyaḥ kim nu te balavattarāḥ/ ka eṣām pūrvako brahman kimnāmā kimtapobalaḥ, aparādham ca kam prāpya viṣṇunā drāvitāḥ purā/ etad vistarataḥ sarvam kathayasva mamānagha, kautūhalaṁ kṛtam mahyam nuda bhānur yathā tamaḥ / rāghavasya tu tac chrutvā saṁskārālaṁkṛtam vacaḥ, īśadvismayamānas tam agastyāḥ prāha rāghavam/ prajāpatiḥ purā sṛṣṭvā apaḥ salilasambhavaḥ , tāsām gopāyane sattvān asṛjat padmasambhavaḥ / te sattvāḥ sattvakartāram vinītavad upasthitāḥ, kim kurma iti bhāṣantaḥ kṣutpipāsābhayārditāḥ/ prajāpatis tu tāny āha sattvāni prahasann iva, ābhāṣya vācā yatnena rakṣadhvam iti mānadaḥ/ rakṣāma iti tatrānyair yakṣāmeti tathāparaiḥ, bhūṅkṣitābhūṅkṣitair uktas tatas tāt āha bhūtakṛt / rakṣāma iti yair uktam rākṣasās te bhavantu vaḥ, yakṣāma iti yair uktam te vai yakṣā bhavantu vaḥ/ tatra hetīḥ prahetiś ca bhrātaraḥ rākṣasasrabhau, madhukaiṭabhasamkāśau babhūvatur arimdamau/ prahetiḥ dhārmikas tatra na dārān so ’bhikāṅkṣati, hetir dāraḥ kriyārtham tu yatnam param athākarot/ sa kālabhaginīm kanyām bhayām nāma bhayāvahām, udāvahad ameyātmā svayam eva mahāmatīḥ/ sa tasyām janayām āsa hetī rākṣasapuṅgavaḥ, putram putratvāt śreṣṭho vidyutkeśa iti śrutam/ vidyutkeśo hetiputraḥ pradīptāgnisamaprabhaḥ, vyavardhata mahātejās toyamadhyā ivāmbujam/ sa yadā yauvanam bhadram anuprāpto niśācaraḥ, tato dāraḥ kriyām tasya kartum vyavasitaḥ pitā/ saṁdhyāduhitaram so ’tha saṁdhyātulyām prabhāvataḥ, varayām āsa putrārtham hetī rākṣasapuṅgavaḥ/ avaśyam eva dātavyā parasmai seti saṁdhyayā, cintayitvā sutā dattā vidyutkeśāya rāghava/ saṁdhyāyās tanayām labdhvā vidyutkeśo niśācaraḥ, ramate sa tayā sāratham paulomyā maghavān iva/ kena cit tv atha kālena rāma sālakaṭamkaṭā, vidyutkeśād garbham āpa ghanarājir ivārṇavāt/ tataḥ sā rākṣasī garbham*

*ghanagarbhasamaprabham, prasūtā mandaram gatvā gaṅgā garbham ivāgnijam/ tam utsṛjya tu sā garbham vidyutkeśād ratārthinī, reme sā patinā sārddham vismṛtya sutam ātmajam/ tayotsṛṣṭaḥ sa tu śiśuḥ śaradarkasamadyutiḥ, pāṇim āsye samādhāya ruroda ghanarād iva/ athopariṣṭād gacchan vai vṛṣabhastho haraḥ prabhuh, apaśyad umayā sārddham rudantaṁ rākṣasātmajam/ kāruṇyabhāvāt pārvatyā bhavas tripurahā tataḥ, taṁ rākṣasātmajam cakre mātur eva vayah samam/ amaram caiva taṁ kṛtvā mahādevo 'kṣayo 'vyayah, puram ākāśagam prādāt pārvatyāḥ priyakāmyayā/ umayāpi varo datto rākṣasīnām nṛpātmaja, sadyopalabdhir garbhasya prasūtiḥ sadya eva ca, sadya eva vayahprāptir mātur eva vayah samam/*

The narration of Agastya Maha Muni about the origin of Kubera, Shri Rama was truly astonished about Vaishtravana having been renamed as Kubera by Brahma and the latter commanded Kubera to settle at Lankapuri since that picturesque place was vacated by Rakshasaas who ran awy to Rasatala due to the pressure of Maha Vishnu some ages ago. Then Shri Rama expressed as follows: ‘ Bhagavan Agastya! This is the very first time that I am learning that Kubera was the occupant of Lankapuri well before Ravanaasura. I have all along been believing that rakshasaas were the progeny of Pulastya Kula. *Rāvaṇāt kumbhakarnāc ca prahastād vikaṭād api, rāvaṇasya ca putrebhyaḥ kiṁ nu te balavattarāḥ/ ka eṣām pūrvako brahman kiṁnāmā kiṁtapobalaḥ, aparādham ca kaṁ prāpya viṣṇunā drāvitaḥ purā/ etad vistarataḥ sarvaṁ kathayasva mamānagha, kautūhalaṁ kṛtaṁ mahyaṁ nuda bhānur yathā tamaḥ/* Then, Shri Rama got more and more inquisitive: ‘Were Ravana-Kumbhakarna-Prahasta-Vikataadi Rakshasaas mightier than the later settlers of Raksasaas too! Mahatma! You had stated that Bhagavan Vishnu forced the earlier Rakshasa settlers at Lankapuri; what kind of misdemeanors were perpetrated by those Rakshasaas!’ Then Agastya replied: ‘Raghunandana! Brahma as Prajapati as emerged from the lotus floated on fathomless waters, created oceanic waters and further for the perpetuations of the waters thus created ‘jala chara jantus’. As the ‘jala charaas’ had in turn suffered from hunger and thirst, they approached Brahma again, he replied smilingly: *rakṣāma iti tatrānyair yakṣāmeti tathāparaiḥ, bhuṅkṣitābhuṅksitair uktas tatas tām āha bhūtakṛt / rakṣāma iti yair uktaṁ rākṣasās te bhavantu vah, yakṣāma iti yair uktaṁ te vai yakṣā bhavantu vah/ tatra hetiḥ prahetiś ca bhrātaraḥ rākṣasarsabhaḥ, madhukaitabhasamkāśau babhūvatur arimdamau/*Jala Jantus! Do you not get agitated but your safety in these oceanic waters should be assured. These ‘jala samriddhis’ would by themselves provide safety to themselves; ( like: *Dharmo rakshati rakshitah*: dharma is protected by the followers of dharma just as the samudra jalaas are protected by themselves!). Brahma continued: ‘Those jala jantus suffering from hunger and thirst for ‘rakshana’ should also perform ‘yakshana’ or devoted puja’. Thus the Jala jantus resorted to the double edged seeking and doing acts hand in hand simultaneously. Then the solution of ‘raksha and yaksha’ or of ‘rakshasaas and Yakshas’ pleased Brahma created the combine of Prasiddha Rakshasa- Yakshas named Heti and Praheti who were both of the ‘damana and saamarthya’ of the age old popularity of ‘Madhu Kaitabha brothers who were finally killed by Maha Vishnu Himself!’

[Vishleshana on Madhu Kaitabhas from Devi Bhagavata Purana

Vishnu destroys Madhu Kaitabha brothers : When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu’s ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds of aquatic species for food or play. Coming of age in course of time, the Demon brothers with huge bodies and proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. From the air, they heard a sound ‘Vagbija’ the Seed Mantra ( Seed ‘Bija’ and ‘Vak’ the Speech of Goddess Sarasvati). To start with fun, but later on with maturity, they kept on practising the sound for years together, little realising the impact of the Mantra’s repetition. In fact, they became so obsessed with the Mantra that they neither had food nor sleep, but with full concentration and utmost sincerity. ‘The Parashakti’s Voice emerged from the Skies that the Danava brothers would be invincible in the entire Universe provided they were united and fight

two-some. Blessed by Maha Devi, the two brothers became swollen with pride and eventually attacked Lord Brahma Himself. On realising that they were unconquerable, Brahma who was seated on the lotus-head sprouting from Maha Vishnu's navel, tried the age-old four means. He tried to use 'Sama (Counselling)' 'Dana' ( Gifting or bribing), 'Bheda' ( put one against another) and finally 'Danda' (Punish), but neither of these media appeared feasible; he ran away to Vaikuntha for protection but Maha Vishnu was in Yoga Nidra. Brahma had thus prayed to Yoga Nidra Devi to prompt Maha Vishnu to wake up. It was actually Maha Maya's discretion which mattered as Vishnu Himself could not regain consciousness on His own. The concentrate of 'Tamo Guna' - Maha Maya - was earnestly prayed to by Brahma, as this was a prestige issue for him and the entire domain of Gods! Maha Maya left Vishnu free and He was fully woken up to face the challenge of the hour, viz. to either manipulate or massacre the brothers, Madhu and Kaitabha. Lord Vishnu invited the brothers to fight with Himself. The fight continued for five thousand years but without a tangible result. As the Demons were clashing one after another and Lord Vishnu was in duel singly, the latter asked the brothers to give a break as it was against Justice that they took alternate positions while He was alone. During the break, Vishnu prayed to Maha Shakti and complained that the fight was unfair and that they were also given by Her the boon of voluntary death or 'Svacchanda Maranam'. Maha Shakti realised the lacuna in the duel and advised Vishnu to give boons to the brothers so that a way out would automatically open up. Meanwhile, Maha Sakti agreed to be present at the fight in physical form and disturb the concentration of the Demon brothers by casting Her fake amorous looks. This encouraged Vishnu to convey the Demons that their duel with Him was of great quality and thus He was ready to give boons to them. They got into the trap as they boasted that they were prepared to give boons to Him instead of the other way around. Vishnu grabbed the opportunity and said that He be given the boon of their death by killing each other! The brothers gave an excuse that the boon could be given only provided there was no water or wetness in the Ocean. Vishnu expanded his thighs manifold so that there could be adequate space for the killings. The Demons expanded their bodies too and thus the thighs of Vishnu and the body sizes of the brothers kept on increasing horizontally and vertically proportionately. Finally, the illusion created by Vishnu proved stronger and the brothers had to yield to their own killings. Thus Maha Shakti who assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of 'Dharma Yuddha', partly by trickery and partly by Maya or Illusion.]

Further stanzas continued:

*prahetir dhārmikas tatra na dārān so 'bhikāṅkṣati, hetir dāraakriyārtham tu yatnam param athākarot/ sa kālabhaginīm kanyām bhayām nāma bhayāvahām, udāvahad ameyātmā svayam eva mahāmatih/ sa tasyām janayām āsa hetī rākṣasapuṅgavaḥ, putram putravatām śreṣṭho vidyutkeśa iti śrutam/ vidyutkeśo hetiputraḥ pradīptāgnisamaprabhaḥ, vyavardhata mahātejās toyamadhya ivāmbujam/* Of the two brothers Praheti and Heti, Praheti was a dharmatma and having grown up to 'kaumaara dasa' had left for 'tapovanaas', but Heti pursued the normal life pattern and desired to marry and got wedded to Kaala kumari bhagini named 'Bhaya' who was truly of 'bhayaanaka swarupi'. Rakshaasa Raja Heti putra was named as Vidyutkesha. *sa yadā yauvanam bhadram anuprāpto niśācaraḥ, tato dāraakriyām tasya kartum vyavasitaḥ pitā/ samdhyāduhitaram so 'tha samdhyātulyām prabhāvataḥ, varayām āsa putrārtham hetī rākṣasapuṅgavaḥ/ avaśyam eva dātavyā parasmai seti samdhyayā, cintayitvā sūtā dattā vidyutkeśāya rāghava/ samdhyāyās tanayām labdhvā vidyutkeśo niśācaraḥ, ramate sa tayā sāratham paulomyā maghavān iva/* As Vidyutkesha got youthful, Heti Rakshasa performed the wedding of his son to the daughter of Sandhya Devi. Then Nishachara Vidyutkesha was rejoiced with the wedding and the couple were happy like Indra and Shachi Devi the Puloma daanava putri'. Agastya further continued to Shri Rama: 'Sandyha putri Saalakatangata' had in turn eventually got a son. But even as the child was born, she had almost neglected the newly born son and was constantly engaged with the happy unions of her husband Vidsyutkesha, like Kartikeya was born he too was left in the lurch. *tayotsṛṣṭaḥ sa tu śīsuḥ śaradarkasamadyutiḥ, pāṇim āsye samādhāya ruroda ghanarād iva/ athopariṣṭād gacchan vai vṛṣabhaṣtho haraḥ prabhuḥ, apaśyad umayā sāratham rudantam rākṣasātmajam/ kārūṇyabhāvāt pārvatyā*

*bhavas tripurahā tataḥ, taṁ rākṣasātmajāṁ cakre mātur eva vayah samam/* Yet, the new born boy was like sharatkaala Surya, started raising his fist to his mouth and started sucking. That was the time, when Bhagavan Shankara and Devi Parvati seated on the vrishabha vaahana were sky borne and heard the cryings of the child. As they heard the sobbings of the rakshasa kumara, Devi Parvati took pity and the crying child and instantly, the boy turned as a vibrant and strong physiqued youth! *amaram caiva taṁ kṛtvā mahādevo 'kṣayo 'vyayah, puram ākāśagam prādāt pārvatyāḥ priyakāmyayā/ umayāpi varo datto rākṣasīnām nṛpātmaja, sadyopalabdhir garbhasya prasūtiḥ sadya eva ca, sadya eva vayahprāptir mātur eva vayah samam/* Further more, Parvati priya Bhagavan Shiva bestowed to him further with the Vara Prapti of Akashachaari Vimana too .' Sri Rama! Henceforth, Vidyuksha putra Sukesha had thenceforward was the recipient of Shiva Parvatis thus becoming a proud son of Vidyudkesha.

## Sarga Five

Maharshi Agastya detailed the famed Sukesha Putra's Maalyavaan-Sumali- and Mali who did maha tapasya to Brahma Deva, attained his vara daana of 'ajeyata' and manifested Lankapuri by Vishvakarma.

*Tataḥ sukeśo varadānagarvitaḥ; śriyaṁ prabhoḥ prāpya harasya pārśvataḥ, cacāra sarvatra mahāmatīḥ khagaḥ; khagam puram prāpya puramdarō yathā/ sukeśam dhārmikam dṛṣṭvā varalabdham ca rākṣasam, grāmañir nāma gandharvo viśvāvasusamaprabhaḥ/ tasya devavatī nāma dvitīyā śrīr ivātmajā, tāṁ sukeśāya dharmeṇa dadau dakṣaḥ śriyaṁ yathā/ varadānakṛtaiśvaryaṁ sā taṁ prāpya patiṁ priyam , āsīd devavatī tuṣṭā dhanam prāpyeva nirdhanah/ sa tayā saha saṁyukto rarāja rajanīcaraḥ, añjanād abhiniṣkrāntaḥ kareṇveva mahāgajāḥ/ devatyāṁ sukeśas tu janayām āsa rāghava, trīṁs trinetrasamān putrān rākṣasān rākṣasādhipaḥ, mālyavantaṁ sumālīm ca mālīm ca balinām varam/ trayo lokā ivāvyagrāḥ sthitās traya ivāgnayah, trayo mantra ivātyugrās trayo ghorā ivāmayāḥ/ trayāḥ sukeśasya sūtās tretāgnisamavarcasaḥ, vivṛddhim agamams tatra vyādhayopekṣitā iva / varaprāptiṁ pitus te tu jñātvaiśvaryaṁ tato mahat, tapas taptuṁ gatā meruṁ bhrātaraḥ kṛtaniścayāḥ/ pragrhya niyamān ghorān rākṣasā nṛpasattama, vicerus te tapo ghorāṁ sarvabhūtabhayāvaham/ satyārjavadamopetais tapobhir bhuvi duṣkaraiḥ, saṁtāpayantas trīṁl lokān sadvēśuramānuṣān/ tato vibhuḥ caturvaktro vimānavaram āsthitāḥ, sukeśaputrān āmantrya varado 'smīty abhāṣata/ brahmāṇaṁ varadam jñātvā sendrair devagaṇair vṛtam, ūcuḥ prāñjalayaḥ sarve vepamānā iva drumāḥ/ tapasārādhito deva yadi no diśase varam, ajeyāḥ śatruhanāras tathaiva cirajīvinaḥ, prabhaviṣṇavo bhavāmeti parasparam anuvratāḥ/ evaṁ bhaviṣyatīty uktvā sukeśatanayān prabhuḥ, prayayau brahmalokāya brahmā brāhmaṇavatsalaḥ/ varam labdhvā tataḥ sarve rāma rātriṁcarās tadā, surāsurān prabādhante varadānāt sunirbhayāḥ/ tair vadhyamānās tridaśāḥ sarṣisamghāḥ sacāraṇāḥ, trātāraṁ nādhigacchanti nirayasthā yathā narāḥ/ atha te viśvakarmāṇaṁ śilpinām varam avyayam, ūcuḥ sametya saṁhṛṣṭā rākṣasā raghusatta ma/ gṛhakartā bhavān eva devānām hṛdayepsitam , asmākam api tāvat tvaṁ grhaṁ kuru mahāmate / himavantaṁ samāśritya meruṁ mandaram eva vā, maheśvaragṛhaprakhyāṁ grhaṁ naḥ kriyatām mahat/ viśvakarmā tatas teṣāṁ rākṣasānām mahābhujāḥ, nivāsaṁ kathayām āsa śakrasyevāmarāvatīm/ dakṣiṇasyodadhes tīre trikūto nāma parvataḥ, śikhare tasya śailasya madhyame 'mbudasam nibhe, śakunair api duṣprāpe ṭaṅkacchinnacaturdiśi/ trīmśadyojanavistīrṇā svarṇaprākāratoraṇā, mayā laṅketi nagarī śakrājñāptena nirmītā/ tasyām vasata durdharṣāḥ puryām rākṣasasattamāḥ, amarāvatīm samāsādyā sendrā iva divaukasaḥ/ laṅkādurgam samāsādyā rākṣasair bahubhir vṛtāḥ , bhaviṣyatha durādharṣāḥ śatrūṇām śatrusūdanāḥ/ viśvakarmavacaḥ śrutvā tatas te rāma rākṣasāḥ, sahasrānucarā gatvā laṅkāṁ tām avasan purīm/ dṛḍhaprākāraparikhāṁ haimair gṛhaṣatair vṛtām , laṅkāṁ avāpya te hṛṣṭā viharanti niśācarāḥ / narmadā nāma gandharvī nānādharmasamedhitā, tasyāḥ kanyātrayaṁ hy āsīd dhīśrīkīrtisamadyuti/ jyeṣṭhakrameṇa sā teṣāṁ rākṣasānām arākṣasī, kanyās tāḥ pradadau hṛṣṭā pūrṇacandranibhānanāḥ / trayāṇām rākṣasendrāṇām tisro gandharvakanyakāḥ, mātṛā dattā mahābhāgā nakṣatre bhagadaivate/ kṛtadārās tu te rāma sukeśatanayāḥ prabho , bhāryābhiḥ saha cikrīdur apsaroḥbhir ivāmarāḥ/ tatra mālyavato bhāryā sundarī nāma sundarī, sa tasyām janayām āsa yad apatyam nibodha tat/ vajramuṣṭir virūpākṣo durmukhaś caiva rākṣasaḥ, suptagṇo yajñakopaś ca mattonmattau tathaiva ca, analā cābhavat kanyā sundaryām rāma sundarī/ sumālino 'pi bhāryāsīt pūrṇacandranibhānanā, nāmnā*



*ketumatī nāma prāṇebhyo 'pi garīyasī/ sumālī janayām āsa yad apatyam niśācaraḥ, ketumatyām mahārāja tan nibodhānupūrvaśaḥ/ prahasto 'kampanaiś caiva vikaṭaḥ kālākārmukaḥ, dhūmrākṣaś cātha danḍaś ca supārśvaś ca mahābalaḥ/ saṁhrāḍiḥ praghasaś caiva bhāsaakarnaś ca rākṣasaḥ, rākā puṣpotkaṭā caiva kaikaśī ca śucismitā, kumbhīnāsī ca ity ete sumāleḥ prasavāḥ smṛtāḥ / māles tu vasudā nāma gandharvī rūpaśālinī, bhāryāsīt padmapatrākṣī svakṣī yakṣīvaropamā/ sumāler anujas tasyām janayām āsa yat prabho, apatyam kathyamānam tan mayā tvam ṣṇu rāghava / analaś cānilaś caiva haraḥ saṁpātir eva ca, ete vibhīṣaṇāmātyā māleyās te niśācarāḥ/ tatas tu te rākṣasapuṁgavās trayo ; niśācaraiḥ putraśataiś ca saṁvṛtāḥ , surān sahendrān ṛṣināgadānavān; babādhire te balavīryadarpitāḥ/ jagad bhramanto 'nilavad durāsadā ; raṇe ca mṛtyupratimāḥ saṁāhitāḥ , varapradānād abhigarvitā bhṛśam; kratukriyāṇām praśamaṁkarāḥ sadā/*

Agastya further detailed to Shri Rama of the births of other Rakshasaas : Sukesha of the previous sarga had married Devavati the daughter of Gramani named Gandharva. In course of time Devavati gave birth to three sons named Malyavan-Sumali- and Mali who were of the tejas of the three agnis of 'garhapatya-aahavaneeya and dakshaneeya' and Sukesha was immensely pleased at the birth. The boys had in course of time were of the triloka susthirata or of stability, tri shaktis of tri vedas of rik-yajur-samaas, and of the 'nirogas' of their physiques viz. 'vaata-pitta-kapha'. As the three sons thus grew as 'dina dina-varsha varsha vardhamanas' they proceeded for tapasya towards Meru Parvata. After a very long and rigorous tapasya, Brahma Deva arrived and the three tapasvis requested for their fraternal affection, long life and of invincible courage and 'shatru vijaya'. Fortified with the boons of Brahama, the nishaaharaas then started off frightening and despairing Deva-Rishi- Chaarana samudaayaas, let alone manushyaas. Raghu vamsha Shri Rama! They approached Vishvakarma the Maha Shilpi and requested him to construct a Maha Nagari which should put Devendra's Amaraavati to disgrace. They explained that at the foot steps of Trikuta and Suvela Parvataas at the shores of Dakshina Maha Sagara and requested him to build a thirty yojanas width and hundred yojanas of length with gold like glittering 'rahadaaris' which the impenetrability with an air of mystery and impeccable perfection. As Vishvakarma had thus constructed Lankapuri even excelling Amaravati, the three rakshasa veeraas commenced to live in there in Maha Bhavanaas and wedded three 'apurupa sundari gandharva kanyas' viz. Hree- Shree-Keerti. Malyavan and his wife Anurupa had eventually given birth to Vajramushti, Virupaaksha, Durmukha, Suptaghna, Yajgnakopa, Matta, Unmatta. Sumali and his wife Ketumati gave birth to Prahasta, Akampana, Vikata, Kaalikaamukha, Dhumraaksha, Danda, Supaarshva, Samhlaadi, Prathasa, and Bhaasakarna. Sumali's putris were Raaka, Pushpotkata, Kaikasi, and Kumbheenasi. Maali and his wife Vasuda's putras were Anala, Anila, Hara and Sampati who were also the mantris of Vibhishana even now. Further, the grandsons of Manlavan-Sumali and Maali had further attained enormous ability and bravery in their ebullient youthfulness.

## **Sarga Six**

Sukesha putras Maalyavan-Sumali-and Mali having performed long tapasya and achieved Brahma Varaas, became arrogant and ambitious, tormented Devas and even got prepared to attack Vishnu Himself

*Tair vadhyamānā devāś ca ṛṣayaś ca tapodhanāḥ , bhayārtāḥ śaraṇam jagmur devadevaṁ maheśvaram/ te sametya tu kāmāriṁ tripurāriṁ trilocanam, ūcuḥ prāñjalayo devā bhayagadgadabhāṣiṇaḥ/ sukeśaputir bhagavan pitāmahavaroddhataiḥ, prajādhyaḥ prajāḥ sarvā bādhyante ripubādhana/ śaraṇyāny aśaraṇyāni āśramāṇi kṛtāni naḥ , svargāc ca cyāvitaḥ śakraḥ sarge kṛḍanti śakravat/ aham viṣṇur aham rudro brahmāham devarāḍ aham, aham yamo 'ham varuṇaś candro 'ham ravir apy aham/ iti te rākṣasā deva varadānena darpitāḥ, bādhyante samaroddharṣā ye ca teṣāṁ puraḥsarāḥ/ tan no devabhayārtānām abhayaṁ dātum arhasi, aśivaṁ vapur āsthāya jahi daivatakaṇṭakān/ ity uktas tu suraiḥ sarvaiḥ kapardī nilalohitaḥ, sukeśam prati sāpekṣa āha devagaṇān prabhuḥ/ nāham tām nihaniṣyāmi avadhyā mama te 'surāḥ, kiṁ tu mantraṁ pradāsyāmi yo vai tām nihaniṣyati/ evam eva samudyogaṁ puraskṛtya surarṣabhāḥ , gacchantu śaraṇam viṣṇuṁ haniṣyati sa tām prabhuḥ/ tatas te jayaśabdena*

pratinandya maheśvaram, viṣṇoḥ samīpam ājagmur niśācarabhayārditāḥ/ śaṅkhacakradharam devaṁ  
 praṇamya bahumānya ca, ūcuḥ sambhṛāntavad vākyam sukeśatanayārditāḥ/ sukeśatanayair devatribhis  
 tretāgnisambhāh, ākramya varadānena sthānāny apahṛtāni naḥ/ laṅkā nāma purī durgā trikūṭaśikhare  
 sthitā, tatra sthitāḥ prabādhante sarvān naḥ kṣaṇadācarāḥ/ sa tvam asmatpriyārtham tu jahi tān  
 madhusūdana, cakrakṛttāsyakamalān nivedaya yamāya vai/ bhayeṣv abhayado 'smākaṁ nānyo 'sti  
 bhavatā samaḥ, nuda tvam no bhayam deva nīhāram iva bhāskarāḥ/ ity evaṁ daivatair ukto devadevo  
 janārdanaḥ, abhayam bhayado 'rīṇām dattvā devān uvāca ha/ sukeśam rākṣasam jāne īśāna  
 varadarpitam, tāmś cāsyā tanayān jāne yeṣām jyeṣṭhaḥ sa mālyavān/ tān aham samatkrāntamaryādān  
 rākṣasādhamān, sūdayiṣyāmi saṁgrāme surā bhavata vijvarāḥ/ ity uktās te surāḥ sarve viṣṇunā  
 prabhaviṣṇunā, yathā vāsam yayur hṛṣṭāḥ praśamanto janārdanam/ vibudhānām samudyogam mālyavān  
 sa niśācaraḥ, śrutvā tau bhrātaraū vīrāv idam vacanam abravīt/ amarā ṛṣayaś caiva saṁhatya kila  
 śaṁkaram, asmadvadham parīpsanta idam ūcus trilocanam/ sukeśatanayā deva varadānabaloddhatāḥ,  
 bādhante 'smān samudyuktā ghorarūpāḥ pade pade/ rākṣasair abhibhūtāḥ sma na śaktāḥ sma umāpate,  
 sveṣu veśmasu saṁsthātum bhayāt teṣām durātmanām/ tad asmākaṁ hitārthe tvam jahi tāmś tāmś  
 trilocana, rākṣasān humkṛtenaiva daha pradahatām vara / ity evaṁ tridaśair ukto niśamyāndhaka -  
 sūdanaḥ, śiraḥ karaṁ ca dhunvāna idam vacanam abravīt/ avadhyā mama te devāḥ sukeśatanayā raṇe,  
 mantram tu vaḥ pradāsyāmi yo vai tān nihaniṣyati/ yaḥ sa cakragadāpāṇiḥ pītavāsā janārdanaḥ,  
 haniṣyati sa tān yuddhe śaraṇam taṁ prapadyatha/ harān nāvāpya te kāmam kāmārim abhivādyā ca,  
 nārāyaṇālayam prāptās tasmai sarvam nyavedayan/ tato nārāyaṇenoktā devā indrapurogamāḥ, surārīn  
 sūdayiṣyāmi surā bhavata vijvarāḥ/ devānām bhayabhūtānām hariṇā rākṣasarśabhau, pratijñāto vadho  
 'smākaṁ tac cintayatha yat kṣamam/ hiraṇyakaśipor mṛtyur anye śām ca suradviṣām, duḥkham  
 nārāyaṇam jetum yo no hantum abhīpsati/ tataḥ sumālī mālī ca śrutvā mālyavato vacaḥ, ūcatur  
 bhrātaram jyeṣṭham bhagāmsāv iva vāsavam/ svadhītām dattam iṣṭam ca aiśvaryam paripālitaṁ, āyur  
 nirāmayam prāptam svadharmam sthāpitaś ca naḥ/ devasāgaram akṣobhyam śastraughaiḥ pravigāhya  
 ca, jītā devā raṇe nityam na no mṛtyukṛtām bhayam / nārāyaṇaś ca rudraś ca śakraś cāpi yamas tathā,  
 asmākaṁ pramukhe sthātum sarva eva hi bibhyati/ viṣṇor doṣaś ca nāsty atra kāraṇam rākṣaseśvara,  
 devānām eva doṣeṇa viṣṇoḥ pracalitaṁ manaḥ/ tasmād adya samudyuktāḥ sarvasainyasamāvyūtāḥ, devān  
 eva jighāmsāmo yebhyo doṣaḥ samutthitaḥ/ iti mālī sumālī ca mālyavān agrajaḥ prabhuḥ, udyogam  
 ghoṣayitvātha rākṣasāḥ sarva eva te, yuddhāya niryayuh kruddhā jambhāvṛ trabalā iva/ syandanair  
 vāraṇendraiś ca hayaiś ca girisaṁnibhaiḥ, kharair gobhir athoṣṭraiś ca śiṁsumārair bhujaṁ gamaiḥ/  
 makaraiḥ kacchapair mīnair vihaṁgair garuḍopamaiḥ, simhair vyāghrair varāhaiś ca śmaraiś camarair  
 api/ tyaktvā laṅkāṁ tataḥ sarve rākṣasā balagarvitāḥ, prayātā devalokāya yoddhum daivataśatravaḥ/  
 laṅkāviparyayam dṛṣṭvā yāni laṅkālayāny atha , bhūtāni bhayadarśini vīmanaskāni sarvaśaḥ/ bhaumās  
 tathāntarikṣāś ca kālājñaptā bhayāvahāḥ, utpātā rākṣasendrāṇām abhāvāyotthitā drutam/ asthīni meghā  
 varṣanti uṣṇam śoṇitam eva ca, velām samudro 'py utkrāntaś calante cācalottamāḥ/ aṭṭhāsān  
 vimuñcanto ghananādasamasvanān, bhūtāḥ paripatanti sma nṛtyamānāḥ sahasraśaḥ / gṛdhracakraṁ  
 mahac cāpi jvalanodgāribhir mukhaiḥ, rākṣasānām upari vai bhramate kālacakravat/ tān  
 acintyamahotpātān rākṣasā balagarvitāḥ, yanty eva na nivartante mṛtyupāsāvapāśitāḥ / mālyavānś ca  
 sumālī ca mālī ca rajanīcarāḥ, āsan purāḥsarāś teṣām kratūnām iva pāvakāḥ/ mālyavantam tu te sarve  
 mālyavantam ivācalam, niśācarā āśrayante dhātāram iva dehinaḥ/ tad balaṁ rākṣasendrāṇām  
 mahābhraḡhananāditam, jayepsayā devalokaṁ yayau mālī vaśe sthitam/ rākṣasānām samudyogam taṁ tu  
 nārāyaṇaḥ prabhuḥ, devadūtād upaśrutya dadhre yuddhe tato manaḥ/ sa devasiddharṣimahoragaiś ca;  
 gandharvamukhyāpsarasopagītāḥ, samāśasādāmaraśatrusainyam; cakrāsīsīrapravarādihārī/  
 suparṇapakṣānilanunnapakṣam; bhramatpatākam pravikīrṇaśastram, cacāla tad rākṣasarājasainyam;  
 calopalo nīla ivācalendraḥ/ tatha śitaiḥ śoṇitamāmsarūṣitair; yugāntavaiśvānaratulyavigrahaiḥ,  
 niśācarāḥ saṁparivārya mādham; varāyudhair nirbibhiduḥ sahasraśaḥ/

Agastya Maha Muni addressing Shri Rama informed that Devas approached ‘Trinetri the Kaama  
 naashaka, Tripura naashaka Parama Shiva’ that Brahmas’s varadaana emboldened the Sukesha Putras to  
 hurt us and had been freely visiting Swarga Loka asserting that they were themselves the tri murtis of  
 Vishnu-Rudra and Brahma, let alone Indra-Yama Raja-Varuna, Chandra, Suryas and had been bragging

with ‘ahamkaara’ . Then Bhagavan Shankara explained to the Deva ganaas stating that He and Devi Parvati saved Sukesha once before and as such they might like to approach Bhagavan Vishnu. There after the Deva Maharshi ganaas reached Vaikuntha and repeated their request with redoubled emphasis. Vishnu relplied: ‘yes, I am aware of Sukesha Rakshasa who was blessed by Shiva Parvatis, and of his sons like Malyavan and brothers who had been tormenting you by breaching the principles of dharma out of arrogance, bravado and selfishness. Don’t you worry, I should destroy them and you might return with peace of mind’.Then Malyavan addressed Rakshasaas explaining: ‘Rakshasa shiromanis! As the frightened Devas headed by Indra approached Narayana who assured that he would destroy all the rakshasas. Now we should consider this development seriously. We are aware that Hiranyakashipu and his daitya followers were forwarded to mrityu. Namuchi, Kalanemi, Samhlada, Radheya, Yamalaarjuna, Hradikya, Shumbha Nikumbhaaddi mahasuras were devastated by Bhagavan Vishnu and thus indeed we should realise the implication involved in Vishnu’s assurance to Devatas now.’ Reacting to what stated, Sumali and Mali replied just as what Ashvini Kumars addressed Indra: Brother! We had all undergone the process of swaadhyaya, daana karmas, and yajnaas. We have had aishvarya and its consequences too like ‘arogya and ayu prapti’ and the ‘kartavya maarga uttama karma siddhi’. Further, we by the virtue of ‘shastra bala’ had successefully entered maha samudras and devastated enemies being truly have no mrityu bhaya at all. *nārāyaṇas ca rudras ca śakras cāpi yamas tathā, asmākaṁ pramukhe sthātum sarva eva hi bibhyati/ viṣṇor doṣas ca nāsty atra kāraṇaṁ rākṣaseśvara, devānāṁ eva doṣeṇa viṣṇoḥ pracalitaṁ manaḥ/ tasmād adya samudyuktāḥ sarvasainyasamāvṛtāḥ, devān eva jighāṁsāmo yebhyo doṣaḥ samutthitāḥ/* Trust us brother, even Narayana, Rudra, Indra and Yama Raja might hesitate to face us. In fact Vishnu should have no reason at all to attach us as we never had made any kind of misdeed against him but might have promised rakshasa vadha in a casual manner but not seriously reacting to Deva’s ‘ha ha kaaraas’!’ Thus Sumali and Mali having self assured themselves moved out fast to attack Deva samuhas with overconfidence.’ Agastha Muni continued: ‘Shri Rama! Thus the arrogant rakshasaas were equipped with chariots, horses, elephants, oxen, donkeys, camels, poisonous snakes, crocodiles, simha-shardulaadi vahanaas. *lankālayāny atha, bhūtāni bhayadarśini vīmanaskāni sarvaśaḥ/ bhaumās tathāntarikṣās ca kālājñaptā bhayāvahāḥ, utpātā rākṣasendrāṇāṁ abhāvāyotthitā drutam/* Lankapuri citizens and even ‘graama devataas’ were worried in their own psyche as ‘apashakunas’ were experienced by them. As though Kaala Devata was provoked, there were bhayankara utpaadaas indicating rakshasa vinaasha.*asthīni meghā varṣanti uṣṇaṁ śoṇitam eva ca, velāṁ samudro ‘py utkrāntas calante cācalottamāḥ/ aṭṭhāsān vimuñcanto ghananādasamasvanān, bhūtāḥ paripatanti sma nṛtyamānāḥ sahasraśaḥ/*From the clouds above, there were rains of blood and bones as parvatatas too were swinging, besides,’ Megha samana dhanis’, owl crying screeches, and such horribly frightening omens. Malyavan-Sumali- and Maali proceeded to attack devaganas like groups of red flames. Then Narayana too decided to participate in the onslaught. Bhagavan Maha Vishnu had positioned on his body as of thousands of Suryas, adorned with shankha-chakra-gadasharanga dhanush alighted on Garuda deva, as followed by Indraadi Deva samuhas, as Siddhha-Devarshi- Maha Naaga-Gandharva-Yakshadi celestials were praising his ever memorable glories.

## Sarga Seven

Malyavan the eldest warned Sumali and Maali against attacking Narayana but Sumali having been hurt by Vishnu’ baanaas’ fled away as Maali hurt Garuda but was finally killed by Vishnu chakra.

*Nārāyaṇagiriṁ te tu garjanto rākṣasāmbudāḥ, avarṣann iṣuvarṣeṇa varṣeṇādrim ivāmbudāḥ/ śyāmāvadātas tair viṣṇur nīlair naktamcarottamaiḥ, vṛto ‘ñjanagirīvāsīd varṣamāṇaiḥ payodharaiḥ / śalabhā iva kedāraṁ maśakā iva parvatam, yathāmṛtaghaṭam jīvā makarā iva cārṇavam / tathā rakṣodhanur muktā vajrāṇilamanojavāḥ, hariṁ viśanti sma śarā lokāstam iva paryaye/ syandanaiḥ syandanagatā gajaiś ca gajadhūr gatāḥ, aśvārohāḥ sadaśvais ca pādātās cāmbare carāḥ/ rākṣasendrā girinibhāḥ śaraśaktyrṣṭitomaraiḥ , nirucchvāsam hariṁ cakruḥ prāṇāyāma iva dvijam/ niśācarais tudyamāno mīnair iva mahātimih, śārṅgam āyamyā gātrāṇi rākṣasānām mahāhave/ śaraiḥ*

pūrṇāyatotsṛṣṭair vajravaktrair manojavaiḥ , ciccheda tilaśo viṣṇuḥ śataśo 'tha sahasraśaḥ/ vidrāvya śaravarṣam taṁ varṣam vāyur ivotthitam, pāñcājanyam mahāśaṅkham pradadhmau puruṣottamaḥ/ so 'mbujo hariṇā dharmāṭaḥ sarvaprāṇena śaṅkharāṭ, rarāsa bhīmanihirādo yugānte jalado yathā/ śaṅkharājaravaḥ so 'tha trāsayām āsa rākṣasān, mṛgarāja ivārāṇye samadān iva kuñjarān / na śekur aśvāḥ samsthātum vimadāḥ kuñjarābhavan, syandanebhyaś cyutā yodhāḥ śaṅkharāvitadurbalāḥ/ śārṅgacāpavinirmuktā vajratulyānanāḥ śarāḥ, vidārya tāni rakṣāmsi supuṅkhā viviśuḥ kṣitim/bhidyamānāḥ śaraiś cānye nārāyaṇadhanuścyutaiḥ, nipetū rākṣasā bhīmāḥ śailā vajrahatā iva/ vṛṇair vṛṇakarārīṇām adhokṣajaśarodbhavaiḥ, aśṛk kṣaranti dhārābhiḥ svarṇadhārām ivācalāḥ / śaṅkharājaravaś cāpi śārṅgacāparavas tathā, rākṣasānām ravāms cāpi grasate vaiṣṇavo ravaḥ/ sūryād iva karā ghorā ūrmayaḥ sāgarād iva, parvatād iva nāgendrā vāryoghā iva cāmbudāt/ tathā bāṇā vinirmuktāḥ śārṅgān nārāyaṇeritāḥ, nirdhāvantiśavas tūrṇam śataśo 'tha sahasraśaḥ/ śarabheṇa yathā simhāḥ simhena dviradā yathā, dviradena yathā vyāghrā vyāghreṇa dvīpino yathā/ dvīpinā ca yathā śvānaḥ śunā mārjarakā yathā, mārjareṇa yathā sarpāḥ sarpeṇa ca yathākhavaḥ/ tathā te rākṣasā yuddhe viṣṇunā prabhaviṣṇunā, dravanti drāvitaś caiva śāyitaś ca mahītale/ rākṣasānām sahasrāṇi nihatya madhusūdanaḥ, vārijaṁ nādayām āsa toyadaṁ surarād iva/ nārāyaṇaśaragrastaṁ śaṅkhanādasuvihvalam, yayau laṅkāṁ abhimukham prabhagnaṁ rākṣasaṁ balam/ prabhagne rākṣasabale nārāyaṇaśarāhate, sumālī śaravarṣeṇa āvavāra raṇe harim/ utkṣīpya hemābharaṇam karam karam iva dvipaḥ, rarāsa rākṣaso harṣāt sataḍit toyado yathā/ sumāler nardatas tasya śiro jvalitakuṇḍalam, ciccheda yantur aśvāś ca bhrāntāś tasya tu rakṣasaḥ/ tair aśvair bhrāmyate bhrāntaiḥ sumālī rākṣaseśvaraḥ, indriyāśvair yathā bhrāntair dhṛtiḥīno yathā naraḥ / mālī cābhyadravad yuddhe pragṛhya saśaram dhanuḥ , māler dhanuścyutā bāṇāḥ kārtasvaravibhūṣitāḥ, viviśur harim āsādy krauñcam patrarathā iva/ ardyamānaḥ śaraiḥ so 'tha mālīmuktaiḥ sahasraśaḥ cukṣubhe na raṇe viṣṇur jīteन्द्रिया इवधिभिः/ atha maurvī svanaṁ kṛtvā bhagavān bhūtabhāvanaḥ , mālinam prati bāṇaughān sasarjāsīgadādharāḥ/ te mālīdeham āsādy vajravidyutprabhāḥ śarāḥ, pibanti rudhiram tasya nāgā iva purāṁṛtam/ mālinam vimukham kṛtvā mālīmaulim harir balāt , ratham ca sadhvajaṁ cāpam vājinaś ca nyapātayat/ virathas tu gadāṁ grhya mālī naktamcarottamaḥ, āpupluve gadāpāṇir giryagrād iva keśarī/ sa tayā garuḍam samkhye īśānam iva cāntakaḥ, lalāṭadeśe 'bhyahanad vajreṇendro yathācalam/ gadayābhihataś tena mālīnā garuḍo bhṛśam , raṇāt parāṇmukham devaṁ kṛtavān vedanāturaḥ / parāṇmukhe kṛte deve mālīnā garuḍena vai , udatiṣṭhan mahānādo rakṣasām abhinardatām/ rakṣasām nadatām nādam śrutvā harihayānujaḥ, parāṇmukho 'py utsasarja cakram mālījighāmsayā/ tat sūryamaṇḍalābhāsam svabhāśā bhāsayan nabhaḥ, kālacakranibham cakram māleḥ śīrṣam apātayat/ tacchiro rākṣasendrasya cakrotkṛtaṁ vibhīṣaṇam, papāta rudhīrodgāri purā rāhuśiro yathā/ tataḥ suraiḥ susamhṛṣṭaiḥ sarvaprāṇasamīritāḥ, simhanādaravo muktaḥ sādhu deveti vādibhiḥ/ mālinam nihataṁ dṛṣṭvā sumālī malyavān api , sabalau śokasamtaptau laṅkāṁ prati vidhāvitau/ garuḍas tu samāśvastaḥ samnivrṭtya mahāmanāḥ, rākṣasān drāvayām āsa pakṣavātena kopitaḥ/ nārāyaṇo 'pīṣuvarāśanībhir; vidārayām āsa dhanuḥpramuktaiḥ, naktamcarān muktavidhūtakeśān; yathāśanībhiḥ sataḍinmahendraḥ/ bhinnātapatraṁ patamānaśastraṁ; śarair apadhvastaviśīrṇadeham, viniṣṭāntṛaṁ bhayalolanetraṁ ; balaṁ tad unmattanibham babhūva/ simhārditānām iva kuñjarāṇām; niśācarāṇām saha kuñjarāṇām, ravāś ca vegāś ca samam babhūvuḥ; purāṇasimhena vimarditānām/ samchādyamānā haribāṇajālaiḥ ; svabāṇajālāni samutsṛjantaḥ , dhāvanti naktamcarakālameghā; vāyupraṇunnā iva kālameghāḥ/ cakraprahāir vinikṛtt aśīrṣāḥ; samcūrṇitāṅgāś ca gadāprahāraiḥ, asiprahāir bahudhā vibhaktāḥ; patanti śailā iva rākṣasendrāḥ/ cakrakṛttāsyakamalā gadāsamcūrṇitorasaḥ, lāṅgalaglapitagrīvā musalair bhinnamastakāḥ/ ke cic caivāśinā chinnāś tathānye śaratāḍitāḥ, nipetur ambarāt tūrṇam rākṣasāḥ sāgarāmbhasi/ tadāmbaram vīgalitahāraḥkuṇḍalair; niśācarair nīlabalāhakopamaiḥ, nipātyamānair dadṛśe nīrantaram; nipātyamānair iva nīlaparvataiḥ/

Bhagavan Vishnu's hand- released arrows had pierced through the elephant like bodies of the Nishacharas. 'Shri Hari divya maha chakra' penetrated the rakshasa 'vishala dehas' flooding 'rakta dhaaraas' like gushes of mountain waters . The over awing shankha raaja dhwani, sharanga dhanush thankaara and Bhagavan's garjanaas were drops of waters as compared to the tumultuous and chaotic 'kokaahala' of the multitudes rakshaas. The 'parvataakaara rakshasaas' were virtually exploded with



their heads, ayudhas, ratha dhvajās, chariots, saraadhis, horses, donkeys and simha shardula sarpaś. *tathā bāṇā vinirmuktāḥ śārṅgān narāyaṇeritāḥ, nirdhāvantīśavas tūrṇam śataśo 'tha sahasraśaḥ/ śarabheṇa yathā simhāḥ simhena dviradā yathā, dviradena yathā vyāghrā vyāghreṇa dvīpino yathā/ dvīpinā ca yathā śvānaḥ śunā mārjārakā yathā, mārjāreṇa yathā sarpāḥ sarpeṇa ca yathākhavaḥ/ tathā te rākṣasā yuddhe viṣṇunā prabhaviṣṇunā, dravanti drāvitāś caiva śāyitāś ca mahītale/* Bhagavan Narayana's arrows as released from his sharanga dhanush in 'pravaahaas' were hitting the rakshasaas here, there and every where as they too were running in panic and pandemonium shock, even while the sharabhas were flocked with lions, lions with elephants, elephants with tigers, cheetahs with wild dogs, while dogs were crying, serpents were hissing everywhere as frogs were rattled my groups of mice. Thus Rakshasaas were laid to grounds for ever. *rākṣasānām sahasrāṇi nihatya madhusūdanaḥ, vārijaṁ nādayām āsa toyadaṁ surarād iva/ nārāyaṇaśaragrastam śaṅkhanādasuvihvalam, yayau laṅkāṁ abhimukhaṁ prabhagnaṁ rākṣasaṁ balam/ prabhagne rākṣasabale nārāyaṇaśarāhate, sumālī śaravarṣeṇa āvavāra raṇe harim/* As Bhagavan Madhusudana sounded his 'shankha paanchajanya', Indra appeared to have rained his megha jalaas on earth. His baana prahaaraas and shankha naadas made the rakshasa sena to run back to Lankapuri. Yet Sumali prevented the rakshasaas to run back. He then sought to pump in confidence and having been pacified the rakshasas. Once again there was another severe attack on Narayana. Maha Vishnu then hit with his severe baana prahaaraas the Sumaali's ratha chaalaka's head and further the horses too. Maali rakshasa took over the attack Naryana as the rakshasa's arrows in thousands had perforated Vishnu shareera. But there was a hardly any impact on Narayana. *atha maurvī svanam kṛtvā bhagavān bhūtabhāvanaḥ, mālinam prati bāṇaughān sasarpjāsigaḍādharaḥ/ te mālīdeham āsāḍya vajravidyutprabhāḥ śarāḥ, pibanti rudhiraṁ tasya nāgā iva purāmṛtam / mālinam vimukhaṁ kṛtvā mālīmaulim harir balāt, ratham ca sadhvajaṁ cāpaṁ vājinaś ca nyapātayat/* Subsequently Bhagavan Vishnu with his 'chaturbahuś' with shankha chakra gadas, raised his fourth hand with dhanusthankaara and released his 'baana samuuhas' which pierced through the rakshas's body parts as blood spilled out as though maha sarpaas were enjoying 'amrita paana'. Then Maali Rakshasa sought to retreat and run back, then Shri Hari severed his kireeta, dhvajā, and dhanush. *virathas tu gaḍām grhya mālī naktamcarottamaḥ, āpupluve gaḍāpānir giryagrād iva keśarī/ sa tayā garuḍam saṁkhye īśānam iva cāntakaḥ, lalāṭadeśe 'bhyahanad vajreṇendro yathācalam/ gaḍayābhihataś tena mālīnā garuḍo bhṛśam, ranāt parāṇmukhaṁ devaṁ kṛtavān vedanāturaḥ/ parāṇmukhe kṛte deve mālīnā garuḍena vai, udatiṣṭhan mahānādo rākṣasām abhinardatām/* Ratha heena Maali rakshasa lept forward with his 'gadaa' against Narayana Vahana the Maha Garuda like a ferocious lion sought to jump up high to a mountain top and fell down and further on the analogy of Yama Raja tried his best to hit Shiva with his yama paasha, or Indra tried to smack his vajra prahara on 'meru parvata'. *rākṣasām nadatām nādam śrutvā harihayānujaḥ, parāṇmukho 'py utsasarja cakram mālījighāmsayā/ tat sūryamaṇḍalābhāsam svabhāśā bhāṣayan nabhaḥ, kālacakraṇibhaṁ cakram māleḥ śīrṣam apātayat/ tacchiro rākṣasendrasya cakrotkṛtām vibhīṣaṇam, papāta rudhīrodgāri purā rāhuśiro yathā/* Garuda was hurt severely with his wings swinging left and right and recovered gradually while rakshasaas felt elated jumping with joy. Narayana then frowned his eyebrows and decided to swing his ckara like the kaala chakra as its hit snapped the raksha mastaka from which came out rakta pravaahaas and got dropped down to earth like that of Rahu graha. As Maali died thus Sumali and Maali too were frightened away and ran back to Lankapuri with the rest of the rakshasa sena, while Deva gana extolled Narayana. Meanwhile Garuda got recouped of the pain of his wings and made minced meat of the rakshasas fleeing back with vengeance even as the retreating Vishnu chakra too were traced and crushed to earth. Sumali then fled away to Rasaatala and his putra poutras too remained settled down there.

## Sarga Eight

Malyavan defeated by Vishnu as Sumaali and rakshasaas shifed to Rasaatala

*Hanyamāne bale tasmin padmanābhena prṣṭ hataḥ, mālīyavān saṁnivṛtto 'tha velātiga ivārṇavaḥ / saṁraktanayanaḥ kopāc calan maulir niśācaraḥ, padmanābham idaṁ prāha vacanaṁ paruṣam tadā/*

*nārāyaṇa na jānīṣe kṣatradharmam sanātanam, ayuddhamanaso bhagnān yo 'smān haṁsi yathetarah/ parāṇmukhavadam pāpam yaḥ karoti sureśvara, sa hantā na gataḥ svargam labhate puṇyakarmaṇām/ yuddhaśraddhātha vā te 'sti śaṅkhacakraḡadādharma, aham sthito 'smi paśyāmi balaṁ darśaya yat tava/ uvāca rākṣasendram taṁ devarājānujo balī, yuṣmatto bhayabhūtānāṁ devānāṁ vai mayābhayam, rākṣasotsādanam dattam tad etad anupālyate/ prāṇair api priyam kāryam devānāṁ hi sadā mayā, so 'ham vo nihaṇīṣyāmi rasātalaḡatān api/ devam evam bruvāṇam tu raktāmburuhalocanam, śaktyā bibheda saṁkruddho rākṣasendro rarāsa ca/ mālyavad bhujanirmuktā śaktir ghaṇṭākṛtasvanā , harer urasi babhrāja meghastheva śatahradā/tatas tām eva cotkṛṣya śaktim śaktidharapriyaḥ , mālyavantam samuddiśya cikṣepāmburuheḡṣaṇaḥ/ skandotsṛṣṭeva sā śaktir govindakaraniḡṣṛtā , kāṅkṣantī rākṣasam prāyān maholkeḡvāṇjanācalam/ sā tasyorasi vistīrṇe hārabhāsāvabhāsīte, apatad rākṣasendrasya girikūṭa ivāśaniḡ/ tayā bhinnatanutrāṇāḥ prāviśad vipulam tamaḥ, mālyavān punar āśvastas tasthau girir ivācalaḥ/ tataḥ kārṣṇāyasam śūlam kaṇṭakair bahubhiś citam, pragṛhyābhyahanad devam stanayor antare dṛḡdam / tathaiva raṇaraktas tu muṣṭinā vāsavānujam, tāḡdayitvā dhanurmātram apakrānto niśācaraḥ/ tato 'mbare mahāṇ śabdaḥ sādhu sādhu iti cotthitaḥ, āhatya rākṣaso viṣṇum garuḡam cāpy atāḡdayat/ vainateyas tataḥ kruddhaḥ pakṣavātena rākṣasam, vyapohad balavān vāyuh śuṣkaparṇacayam yathā/ dvijendrapakṣavātena drāvitam dṛśya pūrvajam , sumālī svabalaiḡ sārḡdham laṅkāṁ abhimukho yayau/ pakṣavātabaloddhūto mālyavān api rākṣasaḥ, svabalena samāḡamya yayau laṅkāṁ hriyā vṛtaḥ/ evam te rākṣasā rāma hariṇā kamaleḡṣaṇa, bahuśaḥ saṁyuge bhagnā hatapravaranaṇyakāḥ/ aśaknuvantas te viṣṇum pratiyoddhum bhayārditāḥ, tyaktvā laṅkāṁ gatā vastum pātālam sahapatnayah/ sumālinam samāsāḡdya rākṣasam raghunandana, sthitāḥ prakhyātavīryās te vaṁṣe sālakaṭaṅkaṭe/ ye tvayā nihatās te vai paulastyā nāma rākṣasāḥ, sumālī mālyavān mālī ye ca teṣāṁ puraḡṣarāḥ, sarva ete mahābhāḡa rāvaṇād balavattarāḥ/ na cānyo rakṣasām hantā sureṣv api puramjaya, ṛte nārāyaṇam devam śaṅkhacakraḡadādharām/ bhavān nārāyaṇo devaś caturbāhuḥ sanātanaḥ, rākṣasān hantum utpanno ajeyah prabhur avyayaḥ/*

Agastya Maha Muni continued to Shri Rama further. As both Garuda and Vishnu kept on chasing the rakshasas who were fleeing back to Lankapuri, Malyavan the eldest son of Sukesha desired to attack Narayana and heckled him saying that on the pretext of chasing rakshasas, he should not leave the yuddha bumi and that would not be called kshaatra dharma, any way. Then he shouted on Narayana: ‘ stay back and face me if you can! Let me see how much of bravery do you possess.’ Maha Vishnu replied: ‘You stupid Rakshasa! I am chasing rakshasas to uproot them only to return as I had made a pratigjna to destroy you all Rakshasas. Either you all rakshasas are got rid of, or run to Rasatala.’ Then the furious Malyavan had hurriedly tossed his shakti ayudha on Vishnu and hurt his chest.*tatas tām eva cotkṛṣya śaktim śaktidharapriyaḥ , mālyavantam samuddiśya cikṣepāmburuheḡṣaṇaḥ/ skandotsṛṣṭeva sā śaktir govindakaraniḡṣṛ tā, kāṅkṣantī rākṣasam prāyān maholkeḡvāṇjanācalam/ sā tasyorasi vistīrṇe hārabhāsāvabhāsīte, apatad rākṣasendrasya girikūṭa ivāśaniḡ/*Then with the same Shakti Ayudha looked to have assumed the form of Kartikeya the Maha Shakti dhaari was hurled back by Vishnu right back the rakshasa as though a mighty ‘ulka’ or a meteor had hit anjanagiri. As the Shakti Ayudha was forcefully tossed back, Malyavan’s loha kavacha was destroyed as Malyavan was distressed and shocked for a while. *tataḥ kārṣṇāyasam śūlam kaṇṭakair bahubhiś citam, pragṛhyābhyahanad devam stanayor antare dṛḡdam/ tathaiva raṇaraktas tu muṣṭinā vāsavānujam, tāḡdayitvā dhanurmātram apakrānto niśācaraḥ/ tato 'mbare mahāṇ śabdaḥ sādhu sādhu iti cotthitaḥ, āhatya rākṣaso viṣṇum garuḡam cāpy atāḡdayat/* Then the rakshasa pitched a mighty shula with sharp iron nails studded thereinto at Bhagavan as the latter too was hurt. Then the Rakshasas were delighted raising sky high harshanaadaas. *vainateyas tataḥ kruddhaḥ pakṣavātena rākṣasam, vyapohad balavān vāyuh śuṣkaparṇacayam yathā/ dvijendrapakṣavātena drāvitam dṛśya pūrvajam , sumālī svabalaiḡ sārḡdham laṅkāṁ abhimukho yayau/ pakṣavātabaloddhūto mālyavān api rākṣasaḥ, svabalena samāḡamya yayau laṅkāṁ hriyā vṛtaḥ/* Vinatanandna Garudeva at that point of time was fumed up and with the high speed of his huge wings created a sand storm which hurled off Malyavan even upto Lankapuri. Then Sumali and the rakshasas quickly made their way back to Lanka, even as the highly ashamed Malyavan had no other way except to save himself. *evam te rākṣasā rāma hariṇā kamaleḡṣaṇa, bahuśaḥ saṁyuge bhagnā hatapravaranaṇyakāḥ/*

*aśaknuvantas te viṣṇum pratiyoddhum bhayārditāḥ, tyaktvā laṅkāṁ gatā vastum pātālaṁ sahapatnayah/ sumālināṁ samāsādyā rākṣasāṁ raghunandana, sthitāḥ prakhyātavīryās te varīṣe sālakaṭaṅkaṭe/*  
 Agastya Mahamuni then continued his narration: ‘Kamala nayana Shri Rama! In this manner in each and every battle against Vishnu, all the principal maha rakshasaas were getting destroyed or running away ashamed. This is a proven factuality that none indeed could negate his invincibility. This was how the nishacharaas had been making a bee line to Patala along with wives and progeny. Raghu shreshtha! That vikhyata Saalakatankata vasha vidyaamaan rakshasa Sumali’s refuge thus became the last resort. *ye tvayā nihātās te vai paulastyā nāma rākṣasāḥ, sumālī mālyavān mālī ye ca teṣāṁ puraḥsarāḥ, sarva ete mahābhāga rāvaṇād balavattarāḥ/ na cānyo rakṣasāṁ hantā sureṣv api puramjaya, ṛte nārāyaṇaṁ devaṁ śaṅkhacakraḡadādharāṁ/ bhavān nārāyaṇo devaś caturbāhuḥ sanātanaḥ, rākṣasān hantum utpanno ajeyaḥ prabhur avyayaḥ/* Shri Rama! Do realise now that this generation of rakshasaas of Pulasthya Vamsha as uprooted by you now was far inferior than those of the past generations of Sumali, Malyavan and Mali; indeed those were of fareaching magnificence; their prowess was backed of my thousands of spotless and ‘nishkama kartavya ghora tapasyaas’ as compared to the ‘bhoga laalasa rakshasaas’ as of now like Ravana. Only Bhagavan Narayana himself was necessitated to extinguish them. At the same time, Shri Rama! You are indeed the manifestation of Maha Vishnu Himself! *Bhavaan Narayano devaschaturbaahuh sanaatanah, raakshasaan hantumutpanno hyaajasya prabhuravyayah/* You are the ‘avataara’ of Vishnu, who had arrived here for devastating rakshasaas and uplifting dharma and nyaaya, proving once again: *dharma samshaapanaaya sambhayaami yuge yuge/*

## Sarga Nine

Vishrava and Kaikasi gave birth to Ravana, Shurpanakha, Kumbhakarna, Vibhishanas as Kubera the cousin, reaches Ravana who out of jealousy of Kubera decides to perform deergha tapsya at Gokarna

*Kasya cit tv atha kālasya sumālī nāma rākṣasaḥ, rasātalān martyalokaṁ sarvaṁ vai vicacāra ha, nīlajīmūtasamkāśas taptakāñcanakuṇḡdalah, kanyāṁ duhitaraṁ gr̥hya vinā padmam iva śrīyam , athāpaśyat sa gacchantāṁ puṣpakeṇa dhaneśvaram/ taṁ dṛṣṭvāmaras amkāśaṁ gacchantāṁ pāvakopamam, athābbravīt sutāṁ rakṣaḥ kaikasīm nāma nāmataḥ/ putri pradānakālo ’yaṁ yauvanam te ’tivartate, tvatkr̥te ca vayaṁ sarve yantritā dharmabuddhayaḥ / tvaṁ hi sarvaguṇopetā śrīḥ sapadmeva putrike, pratyākhyānāc ca bhūtais tvaṁ na varaiḥ pratigryase / kanyāpitṛtvaṁ duḥkham hi sarveṣāṁ mānakāṅkṣiṇām, na jñāyate ca kaḥ kanyāṁ varayed iti putrike/ mātuḥ kulaṁ pitṛkulaṁ yatra caiva pradīyate, kulatrayaṁ sadā kanyā samśaye sthāpya tiṣṭhati/ sā tvaṁ munivaraśreṣṭhaṁ prajāpatikulodbhavam, gaccha viśravasāṁ putri paulastyāṁ varaya svayam/ īdṛśās te bhaviṣyanti putrāḥ putri na samśayaḥ, tejasā bhāskarasaṁyā yādṛśo ’yaṁ dhaneśvaraḥ / etasminn antare rāma pulastyatanayo dvijaḥ, agnihotraṁ upātiṣṭhac caturtha iva pāvakaḥ/ sā tu tām dāruṇāṁ velām acintya pitṛgauravāt, upasṛtyāgratas tasya caraṇādhomukhī sthitā / sa tu tām vīkṣya suśroṇīm pūrṇacandranibhānanām, abravīt paramodāro dīpyamāna ivaujasā/ bhadre kasyāsi duhitā kuto vā tvaṁ ihāgatā, kim kāryaṁ kasya vā hetos tattvato brūhi śobhane/ evam uktā tu sā kanyā kṛtāñjalir athābravīt, ātmaprabhāvena mune jñātum arhasi me matam/ kim tu viddhi hi mām brahmañ śāsanāt pitur āgatām, kaikasī nāma nāmnāhaṁ śeṣaṁ tvaṁ jñātum arhasi/ sa tu gatvā munir dhyānaṁ vākyam etad uvāca ha, vijñātaṁ te mayā bhadre kāraṇaṁ yaṁ manogataṁ/ dāruṇāyām tu velāyām yasmāt tvaṁ mām upasthitā, śṇu tasmāt sutān bhadre yādṛśāṁ janayiṣyasi/ dāruṇān dāruṇākārān dāruṇābhijanapriyān, prasaviṣyasi suśroṇi rākṣasān krūrakarmaṇaḥ/ sā tu tadvacanaṁ śrutvā praṇipatyābravīd vacaḥ, bhagavan nedṛśāḥ putrās tvatto ’rhā brahmayonitah/ athābravīn munis tatra paścimo yas tavātmajaḥ, mama vaṁśānurūpaś ca dharmātmā ca bhaviṣyati/ evam uktā tu sā kanyā rāma kālena kena cit, janayām āsa bībhatsāṁ rakṣorūpaṁ sudāruṇam/ daśaśīrṣaṁ mahādamaṣṭraṁ nīlāñjanacayopamam, tāmrauṣṭhaṁ vimśatibhujāṁ mahāsyāṁ dīptamūrdhajam/ jātamātre tatas tasmin saṁvālakavalāḥ śivāḥ, kravyādāś cāpasavyāni maṇḡdalāni pracakrire/ vavarṣa rudhiraṁ devo meghāś ca kharanisvanāḥ, prababhau na ca khe sūryo maholkāś cāpatan bhuvi/ atha nāmākarot tasya pitāmahasamaḥ pitā, daśaśīrṣaḥ prasūto ’yaṁ daśagrīvo bhaviṣyati/ tasya tv anantaraṁ jātah kumbhakarṇo mahābalaḥ, pramāṇād yasya vipulaṁ pramāṇam*

*neha vidyate/ tataḥ sūrapaṅkhā nāma saṁjajñe vikṛtānanā , vibhīṣaṇaś ca dharmātmā kaikasyāḥ paścimaḥ sutaḥ/ te tu tatra mahāraṇye vavṛdhuḥ sumahaujasah , teṣāṁ krūro daśagrīvo lokodvegakaro 'bhavat/ kumbhakarṇaḥ pramattas tu maharṣiṇ dharmasaṁśritān, trailokyam trāsayan duṣṭo bhakṣayan vicacāra ha/ vibhīṣaṇas tu dharmātmā nityam dharmapathe sthitaḥ, svādhyāyaniyatāhāra uvāsa niyatendriyaḥ/ atha vitteśvaro devas tatra kālena kena cit, āgacchat pitaram draṣṭum puṣpakeṇa mahaujasam/ taṁ dṛṣtvā kaikasī tatra jvalantam iva tejasā, āsthāya rākṣasīm buddhiṁ daśagrīvam uvāca ha/ putravaiśravaṇam paśya bhrātaram tejasā vṛtam, bhrātr̥bhāve same cāpi paśyātmānam tvam īdṛśam/ daśagrīva tathā yatnam kurusvāmitavikrama, yathā bhavasi me putra śīghram vaiśvarāṇopamaḥ/ mātus tad vacanam śrutvā daśagrīvaḥ pratāpavān, amarṣam atulam lebhe pratijñām cākarot tadā/ satyam te pratijñāmi tulyo bhrātrādhiko 'pi vā, bhaviṣyāmy acirān mātāḥ saṁtāpam tyaja hṛdgatam / tataḥ krodhena tenaiva daśagrīvaḥ sahānujaḥ, prāpsyāmi tapasā kāmam iti kṛtvā dhyavasya ca, āgacchad ātmasiddhyartham gokarṇasyāśramam śubham/*

In due course Rakshasa Sumali who had long ago settled in rasaatala had left for matya loka for a kind of a journey and while touring saw ‘dhaneshvara’ Kubera well settled in Lankapuri although he was in charge of Northern side as the loka palaka, but blessed by Brahma with a pushpaka vimana to reach wherever he wished to; Kubera was in fact visiting his father Vishrava, the son of Pulastya, as the latter was in rasatala itself. It got struck in Sumali’s head that he had a marriageable daughter and suggested that rakshasa Kubera was actually visiting his father by his pushpaka vimana. He approached his daughter, Kaikasi and made the proposal who felt shy nodded her head. Agastya Maha Muni then explained to Shri Rama that eventually, Vishrava was concluding his sayankala agni hotra, Kaikasi crossed and falteringly faced Pulastyanandana brahmana Vishrava and stood still seeing Vishrava’s feet and rubbed her foot fingers out of shyness. Vishrava had noticed this happening and asked her: ‘ Bhadre! Whose kanya are you! Why have you come here and for which purpose!’ Then Sumali kanya Kaikasi replied in a bashful tone and with folded hands replied: ‘ Munivara! You by your own celestial vision would be able to become aware of my ‘manobhava’; yet I am here at my father’s behest and my name is Kaikasi and the rest should be clear my your ‘divya drishti’. *sa tu gatvā munir dhyānam vākyam etad uvāca ha, vijñātam te mayā bhadre kāraṇam yan manogatam/ dāruṇāyām tu velāyām yasmāt tvam mām upasthitā, śṛṇu tasmāt sutān bhadre yādṛśāṇ janayiṣyasi / dāruṇān dāruṇākārān dāruṇābhijana -priyān, prasaviṣyasi suśroṇi rākṣasān krūrakarmaṇaḥ/* As Devi Kaikasi said so, Vishrava Muni thought at length and replied: ‘ Bhadre! I have now fully understand what all that you have in mind. Surely you wish to secure ‘santaana’ from me at this ‘sayamkaala daarunatva’. Any how, listen to me carefully. Your children would be of cruelty and of frightful physiques. Would you like to beget such progeny! *sā tu tadvacanam śrutvā praṇipatyābravīd vacaḥ, bhagavan nedṛśāḥ putrās tvatto 'rhā brahmayonitaḥ / athābravīn munis tatra paścimo yas tavātmajaḥ, mama vaṁśānurūpaś ca dharmātmā ca bhaviṣyati/*As he declared likewise, Devi Kaikasi fell at he feet of Vishrava Muni, and cried hoarse saying: Maha Muni! You are a genuine Brahmavaadi Mahatma, please help me! I should certainly not wish to be the mother of such cruel and despicable children. As the raksha kanya Kaikasi was alarmed in this manner, as Purna Chandra to Devi Rohini, Vishrava Muni assured that the youngest son should undoubtedly be an ‘anurupa dharmatma’! *evam uktā tu sā kanyā rāma kālena kena cit, janayām āsa bībhatsam rakṣorūpaṁ sudāruṇam/ daśaśīrṣam mahādamaṣṭram nīlāñjanacayopamam, tāmrauṣṭham viṁśatibhujam mahāsyam dīptamūrdhajangam/ jātamātre tatas tasmin sajjvālakavalāḥ śivāḥ, kravyādāś cāpasavyāni maṇḍalāni pracakrire/ vavarṣa rudhiram devo meghāś ca kharanisvanāḥ, prababhau na ca khe sūryo maholkāś cāpatan bhuvi/* Maha Muni Agastya explained further to Shri Rama that not very far away, Devi Kaikasi gave birth to ‘atyanta bhayaanaka- krura swabhava rakshasa’ with ‘dasha mastakaas- maha damshtas- taamroshtam-vimshati bhujam-vishaala mukham and deepta muurdhijam’ or ten heads-frightening teeth-copperish lips-twenty hands, huge face and flashing head hairs. As he was born, flames like owls, nara maamsa bhakshi kites, and several other screeching birds were hovering all around the newly born boy in circles. Indra initiated rains of blood, clouds made scary alarms, the blazes of Surya were suddenly disappeared, there were frequent falls of meteors on earth, successive quakes of earth, sand storms, and near sky high tides of the oceans nearby. *atha nāmākarot tasya pitāmahasamaḥ pitā, daśaśīrṣaḥ prasūto*



*'yaṁ daśagrīvo bhaviṣyati/ tasya tv anantaram jātaḥ kumbhakarṇo mahābalaḥ, pramāṇād yasya vipulaṁ pramāṇam neha vidyate/ tataḥ śūrpaṇakhā nāma samjajñe vikṛtānā , vibhīṣaṇas ca dharmātmā kaikasyāḥ paścimaḥ sutaḥ/* Then Brahma tejasvi Vishavamuni the father of the newly born son named him as 'Dashagreeva' with ten heads. Subsequently was born Maha bali Kumbhakarna whose physique was giantlike as was never born on earth everbefore or thereafter. Further was born 'Vikaraala mukhi-vikritaakaari Shurpanakha. The next birth was of Vibhishana, the dharmatma, who was the last child of Devi Kaikasi; when Vibhishana was born there were sugandha pushpa varshas from the high skies. *kumbhakarṇaḥ pramattas tu maharṣīn dharmasamśritān, trailokyam trāsayan duṣṭo bhakṣayan vicacāra ha/ vibhīṣaṇas tu dharmātmā nityam dharmapathe sthitaḥ, svādhyāyaniyatāhāra uvāsa niyatendriyaḥ/* Kumbhakarna and Dashagrivas were sich as would shakeup the trilokas ever startling and packing 'maharshi samudaayaas' with their might and fright ever rejocing with their carefree behavior and actions. But Vibhishana even from his childhood was of dharmika buddhi. *atha vitteśvaro devas tatra kālena kena cit, āgacchat pitaram draṣṭum puṣpakeṇa mahaujasam/taṁ dṛṣṭvā kaikasī tatra jval antam iva tejasā, āsthāya rākṣasīm buddhiṁ daśagrīvam uvāca ha/ putravaiśravaṇam paśya bhrātaram tejasā vṛtam, bhrātṛbhāve same cāpi paśyātmānam tvam īdṛśam /* As time passed, Vaishravana mounted the pushpaka vimana and asked about Devi Kaikasi about the welfare of herself and of the progeny too. Then as accompanied by Vishravana Kubera, reached Ravana Kumara as she remarked: dear son! Look at your brother. You too should be of similar name and fame. *daśagrīva tathā yatnam kuruṣvāmitavikrama, yathā bhavasi me putra śīghram vaiśvarāṇopamaḥ/ mātus tad vacanam śrutvā daśagrīvaḥ pratāpavān, amarṣam atulaṁ lebhe pratijñām cākarot tadā/ satyam te pratijñāmi tulyo bhrātrādhiko 'pi vā, bhaviṣyāmy acirān mātāḥ samtāpam tyaja hṛdgatam /* Then having heard what his mother stated, Ravana made an assertion: 'Mother! never worry for me; may I declare my pratigjna that I should far excel my cousin Vaishravana in all respects. *tataḥ krodhena tenaiva daśagrīvaḥ sahānujaḥ, prāpsyāmi tapasā kāmam iti kṛtvādyavasya ca , āgacchad ātmasiddhyartham gokarṇasyāśramam śubham/* As having decided thus, Ravana desired to perform 'ghora tapasya' and reached Gokarana Kshetraashrama along with his brothers.

## Sarga Ten

Ravana and his brothers performed tapasya for ten thousand years as Brahma granted Ravana of invincibility except from human beings, Vibhishana to fortify dharmatva, but Kumbhakarna for long sleep due to Vaakdevis's intervention.

*Athābravīd dvijaṁ rāmaḥ katham te bhrātaro vane, kīdṛśam tu tadā brahmaṁs tapas cerur mahāvratāḥ/ agastyas tv abravīt tatra rāmaṁ prayata mānasam, tāms tām dharmavidhīm tatra bhrātaraḥ te samāviśan/ kumbhakarṇas tadā yatto nityam dharmaparāyaṇaḥ, tatāpa graiṣmike kāle pañcasv agniṣv avasthitaḥ/ varṣe meghodakaklinno vīrāsanam asevata, nityam ca śaiṣire kāle jalamadhyapratiśrayaḥ/ evam varṣasahasrāṇi daśa tasyāticakramuḥ, dharme prayatamānasya satpathe niṣṭhitasya ca/ vibhīṣaṇas tu dharmātmā nityam dharmaparaḥ śuciḥ, pañcavarṣasahasrāṇi pādenaikena tasthivān/ samāpte niyame tasya nanṛtuś cāpsarogaṇāḥ , papāta puṣpavarṣam ca kṣubhitās cāpi devatāḥ/ pañcavarṣasahasrāṇi sūryam caivānvavartata, tasthau cordhvaśiro bāhuḥ svādhyāyadhṛtamānasam / evam vibhīṣaṇasyāpi gatāni niyatātmanah, daśavarṣasahasrāṇi svargasthasyeva nandane/ daśavarṣasahasram tu nirāhāro daśānanaḥ, pūrṇe varṣasahasre tu śiraś cāgnau juhāva saḥ/ evam varṣasahasrāṇi nava tasyāticakramuḥ, śirāmsi nava cāpy asya praviṣṭāni hutāsanam/ atha varṣasahasre tu daśame daśamam śiraḥ, chettukāmāḥ sa dharmātmā prāptaś cātra pitāmahaḥ/ pitāmahas tu suprītaḥ sārddham devair upasthitaḥ, vatsa vatsa daśagrīva prīto 'smīty abhyabhāṣata/ śīghram varaya dharmajña varo yas te 'bhikāṅkṣitaḥ, kim te kāmam karomy adya na vṛthā te pariśramaḥ / tato 'bravīd daśagrīvaḥ prahṛṣṭenāntarātmanā, praṇamya śirasā devam harṣagadgadayā girā/ bhagavan prāṇinām nityam nānyatra maraṇād bhayam, nāsti mṛtyusamaḥ śatrur amaratvam ato vṛṇe/ suparṇanāgayakṣāṇām daityadānavarakṣasām, avadhyāḥ syām prajādhyakṣa devatānām ca śāśvatam/ na hi cintā mamānyeṣu prāṇiṣv amarapūjita, tṛṇabhūtā hi me sarve prāṇino mānuṣādayaḥ/ evam uktas tu dharmātmā daśagrīveṇa rakṣasā, uvāca vacanam rāma saha*

devaiḥ pitāmahaḥ/ bhaviṣyaty evaṁ evaitat tava rākṣasapuṅgava, śṛṇu cāpi vaco bhūyaḥ prītasyeha śubham mama/ hutāni yāni śīrṣāni pūrvam agnau tvayānagha, punas tāni bhaviṣyanti tathaiva tava rākṣasa/ evaṁ pitāmahoktasya daśagrīvasya rakṣasaḥ, agnau hutāni śīrṣāni yāni tāny utthitāni vai/ evaṁ uktvā tu taṁ rāma daśagrīvaṁ prajāpatih, vibhīṣaṇam athovāca vākyaṁ lokapitāmahaḥ/ vibhīṣaṇa tvayā vatsa dharmasaṁhitabuddhinā, parituṣṭo 'smi dharmajña varam varaya suvrata/ vibhīṣaṇas tu dharmātmā vacanaṁ prāha sāñjaliḥ, vṛtaḥ sarvaguṇair nityaṁ candramā iva raśmibhiḥ / bhagavan kṛtakṛtyo 'haṁ yaṁ me lokaguruḥ svayam, prīto yadi tvaṁ dātavyaṁ varam me śṛṇu suvrata / yā yā me jāyate buddhir yeṣu yeṣv āśrameṣv iha, sā sā bhavatu dharmiṣṭhā taṁ taṁ dharmam ca pālaye/ eṣa me paramodāra varaḥ paramako mataḥ, na hi dharmābhiraktānām loke kiṁ cana durlabham/ atha prajāpatih prīto vibhīṣaṇam uvāca ha, dharmiṣṭhas tvaṁ yathā vatsa tathā caitad bhaviṣyati/ yasmād rākṣasayonau te jātasyāmitrakarṣaṇa, nādharme jāyate buddhir amaratvaṁ dadāmi te/ kumbhakarṇāya tu varam prayacchantam arimḍama, prajāpatiṁ surāḥ sarve vākyaṁ prāñjalayo 'bruvan/ na tāvat kumbhakarṇāya pradātavyo varas tvayā, jānīṣe hi yathā lokāṁs trāsayaty eṣa durmatih/ nandane 'psarasah sapta mahendrānucarā daśa, anena bhakṣitā brahman ṛṣayo mānuṣās tathā / varavyājena moho 'smai dīyatām amitaprabha, lokānām svasti caiva syād bhaved asya ca saṁnatih/ evaṁ uktaḥ surair brahmācintayat padmasaṁbhavaḥ, cintitā copatasthe 'sya pārśvaṁ devī sarasvatī, prāñjaliḥ sā tu pārśvasthā prāha vākyaṁ sarasvatī, iyaṁ asmy āgatā devakiṁ kāryaṁ karavāṇy aham/ prajāpatis tu tāṁ prāptāṁ prāha vākyaṁ sarasvatīm, vāṇi tvaṁ rākṣasendrasya bhava yā devatepsitā/ tathety uktvā praviṣṭā sā prajāpatir athābravīt, kumbhakarṇa mahābāho varam varaya yo mataḥ/ kumbhakarṇas tu tad vākyaṁ śrutvā vacanam abravīt, svaptuṁ varṣāṇy anakāni devadeva mamepsitam/ evaṁ astv iti taṁ coktvā saha devaiḥ pitāmahaḥ, devī sarasvatī caiva muktā taṁ prayayau divam/ kumbhakarṇas tu duṣṭātmā cintayām āsa duḥkhiṭaḥ, kīrdṣāṁ kiṁ nv idaṁ vākyaṁ mamādya vadanāc cyutam / evaṁ labdhavarāḥ sarve bhrātaro dīptatejasah, śleṣmātakavanaṁ gatvā tatra te nyavasana sukham/

As Agastya Maha Muni informed Shri Rama that all the three Ravana brothers reached Gokarna for severe tapasya, the latter asked the Muni as to what kind of tapasya that the three had performed. Then the reply was that they had followed their own methodology of the tapasya. Kumbhakarna had controlled his Panchendriyas [Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness] and Pancha Jnanendriyas [ viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness ] and did Panchagini seva [Garhapatya-Aavahaniya-Dakshinaagni-Saabya-Avaastyā] . Thus Kumbhakarna performed rigorous tapasya for ten thousand years irrespective of seasons of summer, winter or rains. Now Vibhishana th Dharmatma performed pure 'aachaara-vichaara palana yukta tapasya' with both the hands and head raised to the skies for five thousand years, as Apsaraas danced followed by 'swaadhyana' of veda-shastra pathana for an additional five more years duly excuting Suryaaraadhana. *daśavarṣasahasraṁ tu nirāhāro daśānanaḥ, pūrṇe varṣasahasre tu śīrṣā cāgnau juhāva saḥ/ evaṁ varṣasahasrāṇi nava tasyāticakramuḥ, śīrāṁsi nava cāpy asya praviṣṭāni hutāśanam/ atha varṣasahasre tu daśame daśamaṁ śīraḥ, chettukāmaḥ sa dharmātmā prāptaś cātra pitāmahaḥ/ pitāmahas tu suprītaḥ sārḍham devair upasthitaḥ, vatsa vatsa daśagrīva prīto 'smīty abhyabhāṣata/Dashamukha* Ravana had performed continuous 'upavaasa' for ten thousand years. At the end of each year, he severed one of his heads and performed naivedya to the homaagni. As the tenth head was about to be sliced off, Brahma Deva appeared and appreciated his intense capacity of endurance. He stated that of Ravana were to bless him with a boon, he might do so as his tapasya ought not to be either desired for or deserved of. *tato 'bravīt daśagrīvaḥ prahr̥ṣṭenāntarātmanā, praṇamya śīrasā devaṁ harṣagadgadayā girā/ bhagavan prāñinām nityaṁ nānyatra maraṇād bhayam, nāsti mṛtyusamaḥ śatrur amaratvam ato vṛṇe/ suparṇanāgayakṣāṇām daityādānavarakṣasām, avadhyaḥ syām prajādhyaḥ devatānām ca śāśvatam/ na hi cintā mamānyeṣu prāñiṣv amarapūjita , tṛnabhūtā hi me sarve prāñino mānuṣādayaḥ* /As Brahma Deva stated thus, Dashagriva prostrated to Brahma Deva and stated in almost hush hushed tone said: Bhagavan! None of the Pranis in Srishti if free from the fear of death and one were to request for that type of amara jeevata!

Brahma replied that barring amaratva, Ravana could request of any other boon. Ravana then requested that he should be free from death by Garuda-Naaga-Yaksha-Daitya-Daanava-Rakshasa -Devatas. Bhagavan !I am least concerned of death from all other pranis like human beings.*evam uktas tu dharmātmā daśagrīveṇa rakṣasā, uvāca vacanam rāma saha devaiḥ pitāmahaḥ/ bhaviṣyaty evam evaitat tava rākṣasapuṅgava, śṛṇu cāpi vaco bhūyaḥ prītasyeha śubham mama / hutāni yāni śīrṣāni pūrvam agnau tvayānagha, punas tāni bhaviṣyanti tathaiva tava rākṣasa/*As Ravana asked for the boons as requested Brahma Deva, the latter granted as Ravana asked for. He further agreed to restore the nine headd which Ravana sacrificed at each of the heads at each of the thousand years to Agni jvaalaas at the formal homa kaaryaas. There after Brahma appeared before Vibhishana and asked for the boons that he would like to wish for, as Vibhishana prostrated and stated: *bhagavan kṛtakṛtyo 'ham yan me lokaguruḥ svayam, prīto yadi tvam dātavyam varam me śṛṇu suvrata / yā yā me jāyate buddhir yeṣu yeṣv āśrameṣv iha, sā sā bhavatu dharmiṣṭhā tam tam dharmam ca pālaye/ eṣa me paramodāra varaḥ paramako mataḥ, na hi dharmābhiraktānām loke kiṁ cana durlabham/*'Bhagavan! As you the loka guru himself were pleased with my tapasya, I feel elated and overwhelmed! may you grant me the boon to sustian my dharma buddhi even against the worst possible eventualities and further bless me with the brashmastra jnaana too. Deva Deva! even if I cling to good-bad- worse and the worst of companionship conditions, bless me to cling to the tenets of 'dharma nyaayas' for ever as 'nirantara dharmaanurakti' is the rearest virtue to be ever sustained.'*atha prajāpatiḥ prīto vibhīṣaṇam uvāca ha, dharmiṣṭhas tvam yathā vatsa tathā caitad bhaviṣyati/ yasmād rākṣasayonau te jātasyāmitrakarṣaṇa, nādharme jāyate buddhir amaratvam dadāmi te/* Brahma replied: 'Dear son! What all that you wish intensely with your ever sustained 'dharmatva' be fortified. Even born as a rakshasa, it is amazing that you support and adhere gripped up to 'dharma and nyaaya'; quite apart from granting the boons that you sought, I am als pleased to award you with 'amaratva'!' Then Deva samuhas at that very juncture appeared and appealed to Brahma Deva not to make any 'varadaana' to Kumbhakarna as Brahama granted to Ravanaasura already. They explained to Brahma that Kumbhakarna in the past had ready harassed and eaten up too ten close attendants of Indra, sven Apsaras of Nandana vana of swarga and countless Rishis an manushyas too. If only Brahma were to give away any boons to the maha rakshasa now, then all th pranis in srishti would be cruelly eaten off with no compunction as the lives of the triloka jeevas would be at stake. As Devas had made a sincere appeal to Brahma, the srishti karta asked for Devi Saraswari who appeared was instructed Vak Devi to be everpresent on the tongue of Rakshasa Kumbhakarna and follow the advices of all the Devas accordingly'. Then Brahma Deva granted his darshan to Kumbhakarna who performed thousand years of the rakshsa's tapasya. *kumbhakarṇas tu tad vākyaṁ śrutvā vacanam abravīt, svaptum varṣāṇy anekāni devadeva mamepsitam/ evam astv iti tam coktvā saha devaiḥ pitāmahaḥ, devī sarasvatī caiva muktavā tam prayayau divam/ kumbhakarṇas tu duṣṭātmā cintayām āsa duḥkhitāḥ, kīrḍṣam kiṁ nv i daṁ vākyaṁ mamādya vadanāc cyutam/ evaṁ labdhavarāḥ sarve bhrātaro dīptatejasah, śleṣmātakavanam gatvā tatra te nyavasan sukham/* Kumbhakarna then requested Brahma Deva to rest and sleep for many many years and Brahma having granted the wish disappeared. Subsequently, Devi Sarasvati left Kumbhakarna's tongue and disappeared, but the rakshasa realised his mistake and felt that devaas must have deliberately influenced Brahma Deva to make him utter such a misleading request!

## Sarga Eleven

Kubera as per his father's advice leaves Lankapuri for Kailasa and Ravana's Rajya Pattabhisheka

*Sumālī varalabdhāms tu jñātvā tām vai niśācarān, udatiṣṭhad bhayaṁ tyaktvā sānugaḥ sa rasātalātmārīcaś ca prahastaś ca virūpākṣo mahodaraḥ, udatiṣṭhan susamrabdhāḥ sacivās tasya rakṣasaḥ/ sumālī caiva taiḥ sarvair vṛto rākṣasapuṅgavaiḥ , abhigamya daśagrīvam pariṣvajyedam abravīt/ diṣṭyā te putrasamprāptaś cintito 'yam manorathaḥ, yas tvam tribhuvanaśreṣṭhāl labdhavān varam īdṛśam / yatkrte ca vayam laṅkāṁ tyaktvā yātā rasātalam , tad gataṁ no mahābāho mahad viṣṇukṛtaṁ bhayaṁ/ asaḥkṛt tena bhagnā hi parityajya svam ālayam, vidrutāḥ sahitāḥ sarve praviṣṭāḥ sma rasātalam/ asmadīyā ca laṅkeyaṁ nagarī rākṣasoṣitā, niveṣitā tava bhrātrā dhanādhyakṣeṇa dhīmatā/*

yadi nāmātra śakyam syāt sāmṇā dānena vānagha, tarasā vā mahābāho pratyānetum kṛtaṁ bhavet/ tvaṁ ca lañkeśvaras tāta bhaviṣyasi na saṁśayaḥ, sarveṣāṁ naḥ prabhuś caiva bhaviṣyasi mahābala/ athābravīd daśagrīvo mātāmaham upasthitam, vittiśo gurur asmākaṁ nārhasy evaṁ prabhāṣitum/ uktavantam tathā vākyam daśagrīvam niśācaraḥ, prahastaḥ praśritaṁ vākyam idam āha sakāraṇam/ daśagrīva mahābāho nārhas tvaṁ vaktum īdṛśam , saubhrātraṁ nāsti śūrāṇāṁ śṛṇu cedam vaco mama / aditiś ca ditiś caiva bhaginyau sahite kila, bhārye paramarūpiṇyau kaśyapasya prajāpateḥ/ aditir janayām āsa devāṁs tribhuvāṇe -śvarān, ditiś tv ajanayad daityān kaśyapasyātmasambhavan/ daityānāṁ kila dharmajña pureyam savanārṇavā, saparvatā mahī vīra te 'bhavan prabhaviṣṇavaḥ/ nihatya tāṁs tu samare viṣṇunā prabhaviṣṇunā, devānāṁ vaśam ānītaṁ trailokyam idam avyayam/ naitad eko bhavān eva kariṣyati viparyayam, surair ācaritaṁ pūrvam kuruṣvaitad vaco mama/ evam ukto daśagrīvaḥ prahastena durātmanā, cintayitvā muhūrtaṁ vai bādham ity eva so 'bravīt/ sa tu tenaiva harṣeṇa tasminn ahani vīryavān, vanam gato daśagrīvaḥ saha taiḥ kṣaṇadācaraiḥ/ trikūṭasthaḥ sa tu tadā daśagrīvo niśācaraḥ, preṣayām āsa dautyena prahastaṁ vākyakovidam/ prahasta śīghraṁ gatvā tvaṁ brūhi nairṛtapuṁgavam, vacanān mama vittiśam sāmāpūrvam idam vacaḥ/ iyaṁ laṅkā purī rājan rākṣasānāṁ mahātmanāṁ, tvayā niveśitā saumya naitad yuktaṁ tavānagha/ tad bhavān yadi sāmṇaitāṁ dadyād atulavikrama, kṛtā bhaven mama prītir dharmaś caivānupālitaḥ / ity uktaḥ sa tadā gatvā prahasto vākyakovidāḥ, daśagrīvavacaḥ sarvaṁ vittiśāya nyavedayat/ prahastād api saṁśrutyā devo vaiśravaṇo vacaḥ, pratyuvāca prahastaṁ taṁ vākyam vākyaviśāradaḥ/ brūhi gaccha daśagrīvam purī rājyaṁ ca yan mama, tavāpy etan mahābāho bhuṅkṣvaitad dhatakaṇṭakam/ sarvaṁ kartāsmi bhadrāṁ te rākṣaseśa vaco 'cirāt, kiṁ tu tāvat pratikṣasva pitur yāvan nivedaye/ evam uktvā dhanādhyakṣo jagāma pitur antikam, abhivādya guruṁ prāha rāvaṇasya yadīpsitam/ eṣa tāta daśagrīvo dūtaṁ preṣitavān mama, dīyatām nagarī laṅkā pūrvam rakṣogaṇoṣitā, mayātra yad anuṣṭheyaṁ tan mamācakṣva suvrata/ brahmarṣis tv evam ukto 'sau viśravā munipuṁgavaḥ, uvāca dhanadaṁ vākyam śṛṇu putra vaco mama / daśagrīvo mahābāhur uktavān mama saṁnidhau, mayā nirbhartsitaś cāsīd bahudhoktaḥ sudurmatih/ sa krodhena mayā cokto dhvaṁsasveti punaḥ punaḥ, śreyo 'bhiyuktaṁ dharmyaṁ ca śṛṇu putra vaco mama / varapradānasamṁūdho mānyāmānyaṁ sudurmatih, na vetti mama śāpāc ca prakṛtiṁ dāruṇāṁ gataḥ / tasmād gaccha mahābāho kailāsaṁ dharaṇīdharam, niveśaya nivāsārtham tyaja laṅkāṁ sahānugah/ tatra mandākinī ramyā nadīnāṁ pravarā nadī, kāñcanaiḥ sūryasaṁkāsaiḥ paṅkajaiḥ saṁvṛtodakā/ na hi kṣamaṁ tvayā tena vairam dhanadarakṣasā, jānīṣe hi yathānena labdhaḥ paramako varaḥ/ evam ukto grhītvā tu tad vacaḥ piṭṛgauravāt , sadāra pauraḥ sāmātyaḥ savāhanadhano gataḥ/ prahastas tu daśagrīvam gatvā sarvaṁ nyavedayat, śūnyā sā nagarī laṅkā trimśadyojanam āyatā, praviśya tāṁ sahāsmābhiḥ svadharmaṁ tatra pālāya/ evam uktaḥ prahastena rāvaṇo rākṣasas tadā, viveśa nagarīm laṅkāṁ sabhrātā sabalānugah/ sa cābhiṣiktaḥ kṣaṇadācarais tadā; niveśayām āsa purīm daśānanah, nikāmapūrṇā ca babhūva sā purī; niśācarair nīlabalāhakopamaiḥ/ dhaneśvaras tv atha piṭṛvākyagauravān; nyaveśayac chaśivimale girau purīm, svalaṁkṛtair bhavanavarair vibhūṣitām ; purāṇdarasyeva tadāmarāvātīm/

As Ravana brothers had returned from their ten thousand years long tapasya after attaining Brahma darshana and the respective boons, Sumali Rakshasa desired to leave fo rasaatala and along with him Maaricha-Prahasta-Virupaksha and Mahodaras being Sumali's mantris. They had so decided to leave back to Rasatala since the possibility of the pressure of Vishnu's attack had since ceased too. While leaving for Rasaatala, Sumali embraced Ravana and brothers and explained: *asmādīyā ca laṅkeyam nagarī rākṣasoṣitā, niveśitā tava bhrātrā dhanādhyakṣeṇa dhīmatā/ yadi nāmātra śakyam syāt sāmṇā dānena vānagha, tarasā vā mahābāho pratyānetum kṛtaṁ bhavet/ tvaṁ ca lañkeśvaras tāta bhaviṣyasi na saṁśayaḥ, sarveṣāṁ naḥ prabhuś caiva bhaviṣyasi mahābala/ athābravīd daśagrīvo mātāmaham upasthitam, vittiśo gurur asmākaṁ nārhasy evaṁ prabhāṣitum/* Originally this Lankapuri was actually ours only where your cousin brother Kubera had been staying; we could no doubt use the saama-daana-balaprayogaas but did not wish to use them on Kubera. But now, Ravana! do become the king here and also resuscitate Rasatala as we both could thus enjoy our partnership for ever'. Then Ravana had politely replied to his maternal grand father Sumali: 'Dhanaadhyaksa Kubera is after all my elder brother and you should not advise me in this manner.' As Ravana said likewise, Sumali no doubt kept silent for a while,



but Rakshasa Prahasta of Sumali's mantri mandali intervened to say: *daśagrīva mahābāho nārhas tvaṃ vaktum īdṛśam, saubhrātram nāsti sūrānām śṛṇu cedam vaco mama / aditiś ca ditiś caiva bhaginyau sahite kila, bhārye paramarūpiṇyau kaśyapasya prajāpateḥ/ aditir janayām āsa devāms tribhuvane - śvarān, ditiś tv ajanayad daityān kaśyapasyātmasambhavān*/\*Maha bahu Dashagriva! We have all to respect what your maternal grand father had just explained and should indeed be respected; it might not be always befitting for Veera dheera personalities like you! Let me explain a little more about your own ancestry and lineage: 'Aditi and Diti were both co wives of Pajapati Kashyapa Muni. Aditi gave birth to Devaas the present tribhuvana swaamis while Devi Diti gave birth to Daityas. *daityānām kila dharmajña pureyam savanārṇavā, saparvatā mahī vīra te 'bhavan prabhaviṣṇavaḥ/ nihatya tāms tu samare viṣṇunā prabhaviṣṇunā, devānām vaśam ānītam trailokyam idam avayam/ naitad eko bhavān eva kariṣyati viparyayam, surair ācaritam pūrvam kuruṣvaitad vaco mama/* Veera Ravana! In the past, all the mountains, aranyas, samudras and in fact the entire earth was under the exclusive control of Daityas. But Vishnu had in a series of battles devastated daityas and bestowed the same to deva ganaas. In that manner the same situation prevails now too between devaas and asuraas; therefore you may like to either follow the advice of your maternal grand father or not is your own choice.

#### [Vishleshana on the lineage of Kashyapa Vamsha from Brahma Purana]

Kashyapa married thirteen of Daksha's daughters. Their names were Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni. Aditi's sons were the twelve gods known as the adityas. Their names were Vishnu, Shakra. Aryama, Dhata, Vidhata, Tvashta, Pusha, Vivasvana, Savita, MitraVaruna, Amsa and Bhaga. Diti's sons were the daityas (demons). They were named Hiranyaksha and Hiranyakashipu, and amongst their descendants were several other powerful daityas liked Bali and Banasura. Diti also had a daughter named Simhika who was married to a danava named Viprachitti. Their offspring's were terrible demons like Vatapi, Namuchi, Ilvala, Maricha and the Nivatakavachas. The hundred sons of Danu came to be known as danavas. The danavas were thus cousins to the daityas and also to the adityas. In the danava line were born demons like the Poulamas and Kalakeyas. Arishta's sons were the Gandharvas (singers of heaven). Surasa gave birth to sarpas, the snakes. Khasa's children were the Yakshas (demi-gods who were the companions of Kubera, the god of Wealth) and the Rakshasas. Surabhi's descendants were cows and buffaloes. Vinata had two sons named Aruna and Garuda. Garuda became the king of the birds. Tamra has six daughters. From these daughters were born owls, eagles, vultures, crows, water-fowl, horses, camels and donkeys. Krodhavasha had fourteen thousand children known as nagas (snakes). Ila gave birth to trees, creepers, shrubs and bushes. Kadru's sons were also known as nagas or snakes. Among the more important of Kadru's sons were Ananta, Vasuki, Takshaka and Nahusha. Muni gave birth to the Apsaras (dancers of heaven). Diti's children (daityas) and Aditi's children (Adityas) continually fought amongst themselves. On one particular occasion, Devas succeeded in killing many of the demons. Thirsting for revenge, Diti began to pray to her husband, Kashyapa that she be given birth to a son who would kill Indra, the king of the Devas. Kashyapa found it difficult to refuse his wife outright but gave a condition that she would have to bear the son in your womb for a hundred years. Diti resolved to do so but Indra came to know about Diti's resolve and was waiting for an opportunity to save himself. There was an occasion when, tired after her prayers, Diti went to sleep without first washing her feet. This was an unclean act and it gave Indra the required opportunity. He adopted a miniscule form and entered Diti's womb. With his weapon vajra, he sliced up the baby inside the womb into seven parts. The baby naturally began to cry at the pain. Indra kept on saying, 'ma ruda' that is, 'don't cry.' But the baby, or rather its seven parts, would not listen. Indra thereupon sliced up each of the seven parts into seven more sections, so that there were forty-nine sections in all. When these forty-nine sections were born, they came to be known as the Maruts, from the words - ma ruda- that Indra had addressed them. Since Diti had not been able to adhere to the conditions her husband had set, the Maruts did not kill Indra. They instead became Indra's followers or companions, and were treated as Devas.]

Further stanzas as continued:

*evam ukto daśagrīvaḥ prahastena durātmanā, cintayitvā muhūrtaṁ vai bādham ity eva so 'bravīt/ sa tu tenaiva harṣeṇa tasmīn ahani vīryavān, vanam gato daśagrīvaḥ saha taiḥ kṣaṇadācaraiḥ/ trikūṭasthaḥ sa tu tadā daśagrīvo niśācaraḥ, preṣayām āsa dautyena prahastam vākyakovidam/* On hearing what all Prahasta explained, Ravana was glad to hear his manner of convincing and felt that he should act accordingly. Then Ravana and his trustworthy nishaacharaas entered the nearby surrounding gardens and further to trikuta parvata and asked Prahasta to approach Kubera. *prahasta śīghram gatvā tvaṁ brūhi nairṛtapuṁgavam, vacanān mama vittaśam sāmāpūrvam idaṁ vacaḥ/ iyaṁ laṅkā purī rājan rākṣasānām mahātmanām, tvayā niveśitā saumya naitad yuktaṁ tavānagha/ tad bhavān yadi sāmnaītām dadyād atulavikrama, kṛtā bhaven mama prītir dharmas caivānupālitaḥ/* He said: 'Prahasta! Now you may approach Kubera in your characteristic manner and explain to him of the proposal coolly. You may explain that rakshasas had all along been residing here and it may not proper to be here any further. Dheneshwara, as such you may like to leave Lankapuri now as you are fully aware of the rudiments of 'dharma and nyaaya'. Your brother Dashagriva had asked me therefore to vacate this Lankapuri as soon as possible.' Then Kubera replied: 'Nishachara! This Lankapuri was totally free as there were no rakshasas were living here as they had long ago left for Rasatala and hence as per my father's directive I had let in families versatile with 'daana-maanaadi guna sampanna prajas'. You are now welcome to utilise you too since my 'rajya and dhana vastuus' have not been partitioned after all!' So saying Kubera had left to meet his father Vishrava Muni. *eṣa tāta daśagrīvo dūtam preṣitavān mama, dīyatām nagarī laṅkā pūrvam rakṣogaṇoṣitā, mayātra yad anuṣṭheyaṁ taṁ mamācakṣva suvrata/ brahmarṣis tv evam ukto 'sau viśravā munipuṁgavaḥ, uvāca dhanadam vākyam śṛṇu putra vaco mama/ daśagrīvo mahābāhur uktavān mama samnidhau, mayā nirbhartsitaś cāsīd bahudhoktaḥ sudurmatih/* He explained that Dashagriva had sent his messenger and asserted that in the past Lankapuri had been under rakshasaas and as such be returned back to them. Now you should kindly advise me as to what to do. Then Brahmarshi stood up with folded hands and said: 'listen to me son carefully. Ravana had made the demand even as he had hardly entered here. He made this kind of demand to me also, and he was apparently enraged he shouted at me too in a manner that then we would all be ruined. Therefore, son! Listen to me in earnestness. Ravana's durbuddhi is ever risky as his psyche is cruel and vengeful. Hence it would be advisable to leave Lanka and shift to Kailasa parvata with your followers. *tatra mandākinī ramyā nadīnām pravarā nadī, kāñcanaiḥ sūryasamkāśaiḥ paṅkajaiḥ samvṛtodakā / na hi kṣamam tvayā tena vairam dhanadarakṣasā, jānīṣe hi yathānena labdhaḥ paramako varah/ evam ukto grhītvā tu tad vacaḥ pītṛgauravāt, sadāra pauraḥ sāmātyaḥ savāhanadhano gataḥ/ evam ukto grhītvā tu tad vacaḥ pītṛgauravāt, sadāra pauraḥ sāmātyaḥ savāhanadhano gataḥ/* There the most sancrosant of the rivers named Mandakini would be everflourishing with 'vriksha pushpa sugandhas'. Vishrava Muni further convinced Kubera that on the Kailasa Parvata, deva, gandharva, apsara, naaga, kinnara like celestial beings would be fond of touring the parvata and it should be better not to conflict with these rakshasaas, especially keeping in view the Brahma's varaprapti now.' As the Muni advised, Kubera shifted off to Kailasa Parvata with stree- putra-mantri-vahanas too for good. Then *prahastas tu daśagrīvam gatvā sarvam nyavedayat, śūnyā sā nagarī laṅkā trimśadyojanam āyatā, praviśya tām sahāsmābhiḥ svadharmam tatra pālāya/ evam uktaḥ prahastena rāvaṇo rākṣasas tadā, viveśa nagarīm laṅkām sabhrātā sabalānugaḥ/* Prahasta was delighted that Kubera had already left with family and followers and reached Ravana of the news with happiness, and that he might take over the sovereignty of Lanka samrajya. Then Dashagriva along with his family members, followers, and rakshasa sena entered the Lankapuri. *sa cābhiṣiktaḥ kṣaṇadācarais tadā; niveśayām āsa purīm daśānanaḥ, nikāmapūrṇā ca babhūva sā purī; niśācarair nīlabalāhakopamaih/ dhaneśvaras tv atha pītṛvākyagauravān ; nyaveśayac chaśivimale girau purīm, svalamkṛtair bhavanavarair vibhūṣitām; puraṁdarasyeva tadāmarāvātīm/* Then the nishaacharaas had duly celebrated Ravana's rajyabhisheka and in no time rakshasas from all over got gradually yet most contentedly settled at Lanka samrajya. Meanwhile, as per his respected father's instructions, Kubera settled down at the Kailasa parvata atop and created Alkapuri on the lined of Indra's Amaravati.

## Sarga Twelve

Ravana performed the weddings of sister Shurpanakha with Danava Maya's son Mayaavi, Maya's daughter Mandodari, Vajrajivala Danava's daughter with Kumbhakarna and Shailusha gandharva's daughter Sarama with Vibhishana

*Rākṣasendro 'bhiṣiktas tu bhrātṛbhyāṁ sahitas tadā, tataḥ pradānam rākṣasyā bhaginyāḥ samacintayat/ dadau tām kālakeyāya dānavendrāya rākṣasīm, svasām śūrpaṇakhāṁ nāma vidyujjihvāya nāmataḥ/ atha dattvā svasāraṁ sa mṛgayāṁ paryātan nṛpaḥ , tatrāpaśyat tato rāma mayāṁ nāma diteḥ sutam/ kanyāsahāyaṁ taṁ dṛṣtvā daśagrīvo niśācaraḥ, aprcchat ko bhavan eko nirmanuṣya mṛge vane/ mayas tv athābravīd rāma prcchantāṁ taṁ niśācaram, śrūyatām sarvaṁ ākhyāsyē yathāvyrttam idaṁ mama/ hemā nāmāpsarās tāta śrutapūrvā yadi tvayā, daivatair mama sā dattā paulomīva śatakratoḥ/ tasyām saktamanās tāta pañcavarṣaśatāny aham, sā ca daivata kāryeṇa gatā varṣaṁ caturdaśam/ tasyāḥ kṛte ca hemāyāḥ sarvaṁ hemapuraṁ mayā, vajravidūryacitraṁ ca māyayā nirmitaṁ tadā/ tatrāham aratīm vindāms tayā hīnaḥ suduḥkhiṭaḥ, tasmāt purād duhitaraṁ gṛhītvā vanam āgataḥ / iyaṁ mamātmajā rājaṁs tasyāḥ kuṣau vivardhitā, bhartāram anayā sārddham asyāḥ prāpto 'smi mārgitum/ kanyāpitṛtvaṁ duḥkhaṁ hi narāṇāṁ mānakāṅkṣiṇām, kanyā hi dve kule nityaṁ saṁśaye sthāpya tiṣṭhati/ dvau sutau tu mama tv asyām bhāryāyāṁ sambabhūvatuḥ, māyāvī prathamā tāta dundubhis tadanantaram/ etat te sarvaṁ ākhyātāṁ yāthātathyena prcchataḥ, tvāṁ idānīm kathāṁ tāta jānīyāṁ ko bhavān iti/ evam ukto rākṣasendro vinītaṁ idaṁ abravīt, ahaṁ paulastya tanayo daśagrīvaś ca nāmataḥ/ brahmaṁśes taṁ sutam jñātvā mayo harṣam upāgataḥ, dātum duhitaraṁ tasya rocayāṁ āsa tatra vai/ prahasanaṁ prāha daityendro rākṣasendram idaṁ vacaḥ, iyaṁ mamātmajā rājan hemayāpsarasā dhṛtā , kanyā mandodarī nāma patnyartham pratigṛhyatām/ bādham ity eva taṁ rāma daśagrīvo 'bhyabhāṣata, prajvālya tatra caivāgnim akarot pāṇisamgraham/ na hi tasya mayo rāma śāpābhijñās tapodhanāt, viditvā tena sā dattā tasya paitāmahaṁ kulam/ amoghāṁ tasya śaktim ca pradadau paramādbhutām, pareṇa tapasā labdhāṁ jaghnivāṁ lakṣmaṇaṁ yayā/ evaṁ sa kṛtadāro vai laṅkāyāṁ īśvaraḥ prabhuḥ, gatvā tu nagaraṁ bhārye bhrātṛbhyāṁ samudāvahat/ vairocanasya dauhitrīm vajrajvāleti nāmataḥ, tām bhāryāṁ kumbhakarnaṁsya rāvaṇaḥ samudāvahat/ gandharvarājasya sutām śailūṣasya mahātmana, saramā nāma dharmajño lebbe bhāryāṁ vibhīṣaṇaḥ/ tīre tu sarasaḥ sā vai saṁjajñe mānasasya ca, mānasam ca sarasā tāta vavṛdhe jaladāgame/ mātrā tu tasyāḥ kanyāyāḥ snehanākranditaṁ vacaḥ, saro mā vardhatety uktaṁ tataḥ sā saramābhavam/ evaṁ te kṛtadārā vai remire tatra rākṣasāḥ, svām svām bhāryāṁ upādāya gandharvā iva nandane/ tato mandodarī putram meghanādam asūyata, sa eṣa indrajin nāma yuṣmābhir abhidhīyate/ jātamātreṇa hi purā tena rākṣasasūnūnā, rudatā sumahān mukto nādo jaladharopamaḥ/ jaḍīkṛtāyāṁ laṅkāyāṁ tena nādena tasya vai, pitā tasyākaron nāma meghanāda iti svayam/ so 'vardhata tadā rāma rāvaṇāntaḥpure śubhe, rakṣyamāṇo varastrībhiś channaḥ kṣāṭhair ivānalaḥ/*

Maha Muni Agastya further addressed Shri Rama intimating that after Ravana's rajyabhisheka of Lankapuri, he was concerned of his only sister Shurpanakha. While taking a joy ride in one 'udyanavana' in the outskirts of Lankapuri where only pashu- manushayas move about, Ravana had casually seen Diti Putra Maya Danava and asked him about his background. 'In the distant past, there was an aprara kanya of swarga loka Hema who was married to me and for some thousand years comfortably having built a Swarna Nagari by 'maaya' but she went away suddenly on some duty of Indra Karya and was yet to return leaving me alone for the last 14 years now leaving me with a daughter and two sons named Mayavi and Dundubhi'. Then Ravana introduced the danava putra about himself as the Lankapui's King Ravana as the Pulastya poutra Vishrava's putra Ravana now proposing his sister Shurpanakha to Danava putra Maayavi. That was how Lankeshvara Ravana performed his sister's wedding. Further, Danava Maya proposed his daughter Mandodari to Ravana by holding her hands and said: 'Raja! This is my daughter Mandodari, do kindly accept her as your queen'. Thus the 'panigrahana' was duly performed as agni saakshi.' Then Agastya Muni annotated to Shri Rama that nodoubt Maya Danava was fully aware of Ravana's 'krura pravritti' yet being the descendent of Pulastya and Brahma had taken the risk. Then

having successfully executed his sister's and his own weddings returned back to Lankapuri and performed the weddings of his brothers Kumbhakarna and Vibhishana; Virochanakumara Bali Chakravarti's daughter named 'Vajrajivaala' to Kumbhakarna and Gandharva Raja Shailusha's daughter 'Sarama' the 'dharma tatva jnaani' to Vibhishana. Devi Sarama was born on the banks of the famed Manasarovara as her mother cried out : 'Saro maa vardhasya'; in the confusion of prasava kaala, the mother's expression was Sarah maa! And thus the name of Sarama! In due course Devi Mandodari was blessed with a son Megha naada since Lankapuri was resounded by megha garjanaas and hence Ravana himself named the son as 'Meghanaada' who eventually turned out as Indrajit or who defeated Indra himself.

### Sarga Thirteen

Kumbhakarna's 'maha nidra' attracts attention of 'rishideva yaksha gandharvas'- Ravana's cruel attack on them- Kubera sends a messenger advising against Ravana's arrogance; but as Kubera highlights nearness to Maha Deva as he too was Shiva bhakta, he killed the emissary- decides killing Kubera too

*Atha lokesvarotsrṣṭā tatra kālena kena cit , nidrā samabhavat tīvrā kumbhakarṇasya rūpiṇī/ tato bhrātaram āsīnam kumbhakarṇo 'bravīd vacaḥ, nidrā mām bādhatē rājan kārayasva mamālayam/ Viniyuktās tato rājñā śilpino viśvakarmavat, akurvan kumbhakarṇasya kailāśasamam ālayam/ vistīrṇam yojanam śubhram tato dviguṇam āyatam, darśanīyam nirābādham kumbhakarṇasya cakrire/ sphāṭikāiḥ kāñcanaiś citraiḥ stambhaiḥ sarvatra śobhitam, vaidūryakṛtaśobham ca kiñkiṇījālakam tathā / dantatorānavinyastam vajrasphaṭikavedikam, sarvartusukhadam nityam meroḥ puṇyām guhām iva/ tatra nidrām samāviṣṭaḥ kumbhakarṇo niśācarah, bahūny abdasahasrāṇi śayāno nāvabudhyate/ nidrābhibhūte tu tadā kumbhakarṇe daśānanah, devarṣiyakṣagandharvān bādhatē sma sa nityaśaḥ/ udyānāni vicitrāṇi nandanādīni yāni ca, tāni gatvā susamkruddho bhinatti sma daśānanah/ nadīm gaja iva krīḍan vṛkṣān vāyur iva kṣipan, nagān vajra iva sṛṣṭo vidhvamsayati nityaśaḥ / tathā vṛttam tu vijñāya daśagrīvam dhaneśvaraḥ, kulānurūpam dharmajña vṛttam samsmṛtya cātmanah / saubhātradarśanārtham tu dūtam vaiśvaraṇas tadā, laṅkāṁ sampreṣayām āsa daśagrīvasya vai hitam/ sa gatvā nagarīm laṅkāṁ āsasāda vibhīṣaṇam, mānitas tena dharmeṇa pṛṣṭhaś cāgamanam prati / pṛṣṭvā ca kuśalam rājño jñātīn api ca bāndhavān, sabhāyām darśayām āsa tam āsīnam daśānanam/ sa dṛṣṭvā tatra rājānam dīpyamānam svatejasā, jayena cābhisampūjya tūṣṇīm āsīn muhūrtakam/ tasyopanīte paryāṅke varāstarāṇasamvṛte , upaviśya daśagrīvam dūto vākyam athābravīt/ rājan vadāmi te sarvaṁ bhrātā tava yad abravīt, ubhayoḥ sadṛśam saumya vṛttasya ca kulasya ca/ sādhu paryāptam etāvat kṛtaś cāritrasaṁgrahaḥ, sādhu dharme vyavasthānam kriyatām yadi śakyate/ dṛṣṭam me nandanam bhagnam ṛṣayo nihatāḥ śrutāḥ , devānām tu samudyogas tvatto rājān śrutaś ca me/ nirākṛtaś ca bahuśas tvayāham rākṣasādhipa , aparāddhā hi bālyāc ca rakṣaṇīyāḥ svabāndhavāḥ/ aham tu himavatpṛṣṭham gato dharmam upāsītum, raudram vrataṁ samāsthāya niyato niyatendriyaḥ/ tatra devo mayā dṛṣṭaḥ saha devyomayā prabhuh, savyam cakṣur mayā caiva tatra devyām nipātitam/ kā nv iyaṁ syād iti śubhā na khalv anyena hetunā, rūpam hy anupamam kṛtvā tatra krīḍati pār vatī/ tato devyāḥ prabhāvena dagdham savyam mamekṣaṇam, reṇudhvastam iva jyotiḥ piṅgalatvam upāgatam/ tato 'ham anyad vistīrṇam gatvā tasya gires taṭam, pūrṇam varṣaśatāny aṣṭau samavāpa mahāvratam/ samāpte niyame tasmīn tatra devo maheśvaraḥ, prītaḥ prītena manasā prāha vākyam idam prabhuh/ prīto 'smi tava dharmajña tapasānena suvrata, mayā caitad vrataṁ cīrṇam tvayā caiva dhanādhipa/ tṛtīyaḥ puruṣo nāsti yaś cared vrataṁ tīdṛśam , vrataṁ suduścaram hy etan mayai votpāditam purā/ tat sakhitvam mayā sārḍham rocayasva dhaneśvara, tapasā nirjitatvād dhi sakhā bhava mamānagha/ devyā dagdham prabhāvena yac ca sāvyam tavekṣaṇam, ekākṣi piṅgalety eva nāma sthāsyati śāśvatam/ evam tena sakhitvam ca prāpyānujñām ca śamkarāt, āgamya ca śruto 'yam me tava pāpaviniścayah/ tadadharmiṣṭhasaṁyogān nivarta kuladūṣaṇa, cintyate hi vadhōpāyah sarṣisaṁghaiḥ surais tava/ evam ukto daśagrīvaḥ kruddhaḥ samraktalocanaḥ, hastān dantāś a sampiḍya vākyam etad uvāca ha/ vijñātāṁ te mayā dūta vākyam yat tvam prabhāṣase, naiva tvam asi naivāsau bhrātrā yenāsi preṣitaḥ/ hitam na sa mamaitad dhi bravīti dhanarakṣakaḥ, maheśvarasakhitvam tu mūḍha śrāvayase kila/ na hantavyo gurur jyeṣṭho mamāyam iti manyate, tasya tv idānīm śrutvā me vākyam eṣā kṛtā matiḥ/*



*trīṃś lokān api jeṣyāmi bāhuvīryam upāśritaḥ, etan muhūrtaṃ eṣo 'ham tasyaikasya kṛte ca vai , caturo lokapālān tān nayiṣyāmi yamakṣayam/ evaṃ uktvā tu laṅkeṣo dūtaṃ khaḍgena jaghnivān, dadau bhakṣayitum hy enaṃ rākṣasānāṃ durātmanāṃ/ tataḥ kṛtasvastayano ratham āruhya rā vaṇaḥ, trailokyavijayākāṅkṣī yayau tatra dhaneśvaraḥ/*

Maha Muni Agastya continued addressing Shri Rama about Kumbhakarna and his deep sleep as per Brahma Vara- and Sarasvati's intervention of the rakshasa's twisted tongue. Being unable to resist his deep sleep pursuant his wedding, Kumbhakarna requested Ravana to get a suitable bed to sleep on and in turn Ravana requested the maha shilpi Vishvakarma to get a cosy bed of two yojanas of length and one yojana of width [one yojana being of 15 km + approx.] embellished with sphatika mani golden

'sthambhas' or pillars fixed on four sides. The bed was to be into a 'meru parvata samaana' huge guha or cave which too was constructed almost instantly. *tatra nidrām samāviṣṭaḥ kumbhakarṇo niśācaraḥ, bahūny abdasahasrāṇi śayāno nāvabudhyate/ nidrābhibhūte tu tadā kumbhakarṇe daśānanaḥ, devaṛṣiyakṣagandharvān bādhat sma sa nityaśaḥ/* Mahabali Kumbhakarna who had so far resisted his deep sleep having some how entered his house and then into the huge bed set inside his cave like room and slept long for a time of thousand years. Ravana being desirous of ensuring his brother's profound sleep entered the cave like bed room had noticed deva-rishi-yaksha-gandharva samuhas were tormenting Kumbhakarna. He witnessed the situation as though devaas were freely moving about in the nandana vanaas, or like what rakshasas seeking to play with elephants in sarovaras or ferocious winds uproot maha vrikshaas. He was so much irritated and caught hold of his mighty twenty hands a sizeable groups of gandharvas and kept on hammering the gandharvas to death as their resounding desperate cryings.

*tathā vṛttaṃ tu vijñāya daśagrīvaṃ dhaneśvaraḥ , kulānurūpaṃ dharmajña vṛttaṃ saṃsmṛtya cātmanaḥ/ saubhrātradarśanārthaṃ tu dūtaṃ vaiśvaraṇas tadā, laṅkāṃ saṃpreṣayām āsa daśagrīvasya vai hitam/*

As Kubera came to learn of Dashagriva's unbridled behavior of cruelty and the resultant misdeeds, he sent an emissary to Ravana and explain of his brother's affection and to kindly abstain from his instant rage on his gandharvas. Initially the emissary called on Vibhishana who welcomed him and asked him as to why he wished to visit Lankapuri and he replied to call on King Ravana with a message. Then he saw Ravana who sent the this message from Kubera: *rājan vadāmi te sarvaṃ bhrātā tava yad abravīt, ubhayoḥ sadṛśaṃ saumya vṛttasya ca kulasya ca/ sādhu paryāptam etāvat kṛtaś cāritrasaṃgrahaḥ, sādhu dharme vyavasthānaṃ kriyatām yadi śakyate/ dṛṣṭaṃ me nandanam bhagnam ṛṣayo nihatāḥ śrūtāḥ , devānāṃ tu samudyogas tvatto rājañ śrutaś ca me/* 'Maha Raja! Your brother Kubera had sent this message for you thus as his parents both belong to 'sataachaara' background. As in your case. Dashagriva! So far you have not done me justice and request you to tread the path of justice at least now. You had destroyed 'nandana vana' as I had seen myself. You had brutally killed Rishi Maharshis as I had come to learn. You had also started harassing some select Devatas. *nirākṛtaś ca bahuśas tvayāham rākṣasādhipa, aparāddhā hi bālyāc ca rakṣaṇīyāḥ svabāndhavāḥ/ aham tu himavatprṣṭhaṃ gato dharmam upāsitum, raudraṃ vrataṃ samāsthāya niyato niyatendriyaḥ/ tatra devo mayā dṛṣṭaḥ saha devyomayā prabhuḥ, savyam cakṣur mayā caiva tatra devyāṃ nipātitaṃ/ kā nv iyaṃ syād iti śubhā na khalv anyena hetunā, rūpaṃ hy anupamaṃ kṛtvā tatra krīḍati pārvatī /* Rakshasa Raja! Do please recall that had been constantly insulting and harassing me also frequently. Yet I have been taking these affronts as childish immaturity of mind. I would now like to make an appeal to you to reorient your misled psyche. I have now been performing Roudra Vrata with self restraint having reached the himalaya shikhiras. There I have had Bhagavan Maha Deva's divya darshana. I tried to then look around and as my good fortune would have it I saw Devi Parvati Mother too as Rudrani was standing with an unparalleled swarupa. Owing merely to Her kindness my left eye rolled out tears even as my right eyesight was full of sand as of pingala varna or of red colour as Rudra Deva was Nilohita or of blue colour. *tato devyāḥ prabhāvena dagdham savyam mamekṣaṇam, reṇudhvastam iva jyotiḥ piṅgalatvam upāgatam/ tato 'ham anyad vistīrṇam gatvā tasya gires taṭam, pūrṇam varṣaśatāny aṣṭau samavāpa mahāvratam/ samāpte niyame tasmims tatra devo maheśvaraḥ, prītaḥ prītena manasā prāha vākyam idaṃ prabhuḥ/* Thereafter I mounted another peak of Kailasa and performed rigorous tapasya for eight hundred years with silent concentration and self control. As I was doing so, Bhagavan Maheshwara made His 'saakshaatkaara' and

said: *prīto 'smi tava dharmajña tapasānena suvrata, mayā caitad vratam cīrṇam tvayā caiva dhanādhipa/ tṛtīyaḥ puruṣo nāsti yaś cared vratam īdṛśam , vratam suduścaram hy etan mayaivotpāditam purā/ tat sakhitvam mayā sārdham rocyasva dhaneśvara, tapasā nirjitatvād dhi sakhā bhava mamānagha/ devyā dagdham prabhāvena yac ca sāvyam tavekṣaṇam, ekākṣi piṅgalety eva nāma sthāsyati śāśvatam/ Dharmajña Dhanshwara! I am pleased with your performance of this unique Roudra Vrata as you have the glory of performing this vrata next only to me. Devi Parvati's celestial vision made you to roll tears from your left eye and your right eye with sand with pingala varna. Hence your name and fame should now onward be titled as 'Ekaakshipalingi'! evam tena sakhitvam ca prāpyānujñām ca śamkarāt, āgamyā ca śruto 'yam me tava pāpaviniścayaḥ/ tadadharmiṣṭhasamyogān nivarta kuladūṣaṇa, cintyate hi vadhōpāyaḥ sarśisaṁghaiḥ surais tava/ Thence forward I have had established firm rapport and empathy with Bhagavan Shankra. Ravana! therefore you try to erase your 'kula kalanka' as supreme celestials and rishi maharshis had already been keenly engaged in your deep disaster too soon! evam ukto daśagrīvaḥ kruddhaḥ samraktalocanaḥ, hastān dantāś a sampīḍya vākyam etad uvāca ha/ vijñātām te mayā dūta vākyam yat tvaṁ prabhāṣase, naiva tvaṁ asi naivāsau bhrātrā yenāsi preṣitaḥ/ hitam na sa mamaitad dhi bravīti dhanarakṣakaḥ, maheśvarasakhitvam tu mūḍha śrāvayase kila/ As Kubera's messenger repeated Kuera's message, Ravanaasura with his red eyes and passionate ferocity pounded his teeth and replied to the messenger: I have indeed understood the substance of the message and neither your master nor even you would be left free with life. Why this emphasis on Kubera's great goodwill of Maha Deva vis a vis that of mine! na hantavyo gurur jyeṣṭho mamāyam iti manyate, tasya tv idānīm śrutvā me vākyam eṣā kṛtā matiḥ/ trīmḷ lokān api jeṣyāmi bāhuvīryam upāśritaḥ , etan muhūrtam eṣo 'ham tasyaikasya kṛte ca vai, caturo lokapālāś tān nayiṣyāmi yamakṣayam/ I am indeed unable to contain myself! So far I have had retained my patience presuming that Kubera happened to be my cousin brother till now, but he had transgressed the outside limits. Now I have arrived at this conclusion that I should conquer trilokas with the strength of my hands and willpower. Right at this very moment I should despatch all the 'chatur disha lokapalakas' to Yama loka.evam uktvā tu laṅkeśo dūtam khaḍgena jaghnivān, dadau bhakṣayitum hy enaṁ rākṣasānām durātmanām/ tataḥ kṛtasvastyaḥ ratham āruhya rāvaṇaḥ , trailokyavijayākāṅkṣī yayau tatra dhaneśvaraḥ/ So saying Ravana drew out his sword and killed the messenger to pieces and asked the rakshasaas around to enjoy the flesh.*

## Sarga Fourteen

Ravanasura along with six mantris and their senaas too attacked Yaksha sena and having succeeded forced entry Kubera Bhavana Dwaara

*Tataḥ sa sacivaiḥ sārdham ṣaḍbhir nityam balotkaṭaiḥ, mahodaraprahastābhyām mārīcaśukasāraṇaiḥ/ dhūmrākṣeṇa ca vīreṇa nityam samaragrdhnunā , vṛtaḥ samprayayau śrīmān krodhāl lokān dahann iva / purāṇi sa nadīḥ śailān vanāny upavanāni ca, atikramya muhūrtena kailāsam girim āviśat/ tam niviṣṭam girau tasmin rākṣasendraṁ niśamya tu, rājño bhrātāyam ity uktvā gatā yatra dhaneśvaraḥ/ gatvā tu sarvam ācakhyur bhrātus tasya viniścayam, anujñātā yayuś caiva yuddhāya dhanadena te/ tato balasya samkṣobhaḥ sāgarasyeva vardhataḥ, abhūn nairṛtarājasya girim saṁcālayann iva / tato yuddham samabhavad yakṣarākṣasasaṁkulam, vyathitāś cābhavaṁs tatra sacivāś tasya rakṣasaḥ/ tam dṛṣtvā tādṛśam sainyam daśagrīvo niśacaraḥ , harṣān nādam tataḥ kṛtvā roṣāt samabhivartata / ye tu te rākṣasendrasya sacivā ghoravikramaḥ, te sahasraṁ sahasrāṇām ekaikaṁ samayodhayan/ tato gadābhiḥ parighair asibhiḥ śaktitomaraiḥ, vadhyaṁāno daśagrīvas tat sainyam samagāhata/ tair nirucchvāsavat tatra vadhyaṁāno daśānanaḥ, varṣamānair iva ghanair yakṣendraiḥ saṁnirudhyata/ sa durātmā samudyamya kāladaṇḍopamām gadām, praviveśa tataḥ sainyam nayan yakṣān yamakṣayam/ sa kakṣam iva vistīrṇam śuṣkendhanasamākulam, vātenāgnir ivāyatto 'dahat sainyam sudāruṇam/ tais tu tasya mṛdhe 'mātyair mahodaraśukādibhiḥ , alpāvaśiṣṭās te yakṣāḥ kṛtā vātair ivāmbudāḥ / ke cit tv āyudhabhagnāṅgāḥ patitāḥ samarakṣitau, oṣṭhān svadaśanais tīkṣṇair daśanto bhuvi pātītāḥ/ bhayād anyonyam āliṅgya bhraṣṭaśastrā raṇājire, niṣedus te tadā yakṣāḥ kūrjā jalahatā iva/ hatānām svargasamsthānām yudhyatām prthivītale , prekṣatām ṛṣisaṁghānām na babhūvāntaram di vi/ etasminn*

*antare rāma vistīrṇabalavāhanah, agamat sumahān yakṣo nāmnā samyodhakaṇṭakah/ tena yakṣeṇa mārīco viṣṇuneva samāhataḥ, patitaḥ pṛthivīm bheje kṣīṇapuṇya ivāambarāt / prāptasamjño muhūrtena viśramya ca niśācaraḥ, taṁ yakṣam yodhayām āsa sa ca bhagnaḥ pradudruve/ tataḥ kāñcanacitrāṅgam vaidūryarajatokṣitam, maryādām dvārapālānām toraṇam tat samāviśat/ tato rāma daśagrīvaṁ praviśantaṁ niśācaram, sūryabhānur iti khyāto dvārapālo nyavārayat/ tatas toraṇam utpāṭya tena yakṣeṇa tāḍitaḥ, rākṣaso yakṣasṛ ṣṭeṇa toraṇeṇa samāhataḥ, na kṣitiṁ prayayau rāma varāt salilayoninaḥ/ sa tu tenaiva taṁ yakṣam toraṇeṇa samāhanat, nādrīyata tadā yakṣo bhasma tena kṛtas tu saḥ/ tataḥ pradudruvuh sarve yakṣā drṣṭvā parākramam, tato nadīr guhāś caiva viviśur bhayapīḍitāḥ/*

Having killed Kubera's messenger, the highly infuriated Ravana then got readied to attack Kubera, along with his six ministers named Mahodara-Prahasta-Maaricha- Shuka- Saarana- and Dhumraksha. The Ravana sena crossed cities, villages, rivers, mountains, forests and so on and reached Kailasa Parvata on which Kubera and the yakshas. As the Yaksha sena and the Rakshasa sena got confronted each other, the Ravana mantri sena even of six each of them confronted each of thousand strong yaksha sena. Both the sides of yaksha-rakshasa veera sainikaas exchanged gada-musala-shakthi- tomaras in a manner that the surroundings of the parvata as though Kailasa itself was trembling with vibration. Ravana sena attacked Yakshaas as though agni jwalaas reinforced with 'maha vaayu pravaahaas' blazed forth berserk. *tais tu tasya mṛdhe 'mātyair mahodarasukādibhiḥ , alpāvaśiṣṭās te yakṣāḥ kṛtā vātair ivāmbudāḥ / ke cit tv āyudhabhagnāṅgāḥ patitāḥ samarakṣitau, oṣṭhān svadaśanais tīkṣṇair daṁśanto bhuvi pātītāḥ/* As the wild winds shatter off even thick black clouds, Mahodara-Shukaaadi maha mantri senaas had systematically destroyed the ever defensive yaksha left overs. How many of Yakshaas indeed had been survived with their parts destroyed or while their faces crumbled down with their teeth still intact! *bhayād anyonyam āliṅgya bhraṣṭasāstrā raṇājire, niṣedus te tadā yakṣāḥ kṛtā jalatā iva/hatānām svarga - samsthānām yudhyatām pṛthivīṭale, prekṣatām ṛṣisamghānām na babhūvāntaram divi/* Some having been frightened and fallen to earth were mutually pacifying each other. Some were dazed as having fallen down like the speedy river water flows seeking to reach the banks. Some of the Yaksha soldiers had swiftly reached veera swarga, some gazing the proceedings of the battle along with deva rishi samuhaas while still in queues waiting for their turn for entry. *etasminn antare rāma vistīrṇabalavāhanah, agamat sumahān yakṣo nāmnā samyodhakaṇṭakah/ tena yakṣeṇa mārīco viṣṇuneva samāhataḥ, patitaḥ pṛthivīm bheje kṣīṇapuṇya ivāambarāt/ prāptasamjño muhūrtena viśramya ca niśācaraḥ, taṁ yakṣam yodhayām āsa sa ca bhagnaḥ pradudruve/* Thus Agastya Maha Muni informed Shri Rama that at that juncture of the battle Kubera despatched 'Samyodhakantaka Veera Yaksha Veera', who attacked Rakshasa Maaricha like Vishnu would hurl his maha chakraayudha and the rakshasa fell deep down the kailasa parvata on earth. Having thus tossed down the Parvata, Maaricha took some rest returned and started confronting 'Samyodhakanataka' once again as the latter ran away and stood frightened. Meanwhile Dashagriva sought entry in the Kubera dwaara and was resisted by the dwaarapalala Suryabhaanu and punched the Mahasura Ravana by forcefully lifting the gates of the gate and smashed Ravana as the latter's blood flowed out nodoubt yet in tune with Brahma vara to Ravana was the least affected smacked back the dwaarapalaka as he was frightened and ran away. Thus, being totally unable to resist Ravana, yaksha sena found that they were neither able to resist nor defeat Rakshasaas nor save themselves.

## **Sarga Fifteen**

Ravanaasura along with mantris and rakshasa sena attacks Yaksha sena and Dikpati -Dhanapati Kubera and after a remarkable victory seizes pushpaka vimana for ever and returned to Lankapuri

*Tatas tāt vidrutāt drṣṭvā yakṣāṇ śatasahasraśaḥ , svayam eva dhanādhyakṣo nirjagāma raṇam prati/ tatra māṇicāro nāma yakṣaḥ paramadurjayaḥ, vṛto yakṣasahasraiḥ sa caturbhiḥ samayodhayat / te gadāmusalaprāsaśaktitomaramudgaraiḥ, abhighnanto raṇe yakṣā rākṣasān abhidudruvuh/ tataḥ prahastena tadā sahasraṁ nihataṁ raṇe, mahodareṇa gadayā sahasram aparaṁ hatam/ kruddhena ca tadā rāma mārīcena durātmanā, nimeṣāntaramātreṇa dve sahasre nipātite/ dhūmrākṣeṇa samāgamya*

*māṇibhadro mahāraṇe, musalenorasi krodhāt tāḍito na ca kampitaḥ/ tato gadām samāvidhya māṇibhadreṇa rākṣasaḥ, dhūmrākṣas tāḍito mūrdhni vihvalo nīpapāta ha/ dhūmrākṣaṁ tāḍitaṁ dṛṣṭvā patitaṁ śoṇitokṣitaṁ, abhyadhāvat susaṁkrudhho māṇibhadraṁ daśānanaḥ/ taṁ krudham abhidhāvantāṁ yugāntāgnim ivotthitam, śaktibhis tāḍayām āsa tisṛbhīr yakṣapuṁgavaḥ / tato rākṣasarājena tāḍito gadayā raṇe, tasya tena prahāreṇa mukuṭaḥ pārśvam āgataḥ, tadā prabhṛti yakṣo 'sau pārśvamaulir iti smṛtaḥ / tasmīns tu vimukhe yakṣe māṇibhadre mahātmani, saṁnādaḥ sumahān rāma tasmīn śaile vyavardhata/ tato dūrāt pradadṛśe dhanādhyakṣo gadādharāḥ , śukraproṣṭaḥ - padābhyām ca śaṅkha padmasamāvṛtaḥ/ sa dṛṣṭvā bhrātaraṁ saṁkhye śāpād vibhraṣṭagauravam , uvāca vacanaṁ dhīmān yuktaṁ paitāmahe kule/ mayā tvam vāryamāṇo 'pi nāvagacchasi durmate, paścād asya phalaṁ prāpya jñāsyase nirayaṁ gataḥ/ yo hi mohād viṣaṁ pītvā nāvagacchati mānavaḥ, pariṇāme sa vi mūḍho jānīte karmaṇaḥ phalam/ daivatāni hi nandanti dharmayuktena kena cit, yena tvam īdṛśaṁ bhāvaṁ nītas tac ca na budhyase/ yo hi mātṛḥ pītṛṇ bhrātṛṇ ācaryāmś cāvamanyate , sa paśyati phalaṁ tasya pretarājayaśaṁ gataḥ/ adhruve hi śarīre yo na karoti tapo 'rjanam, sa paścāt tapyate mūḍho mṛto dṛṣṭvātmano gatim/ kasya cin na hi durbudheś chandato jāyate matiḥ, yādṛśaṁ kurute karma tādṛśaṁ phalam aśnute/ buddhiṁ rūpaṁ balaṁ vittaṁ putrān mātmyam eva ca, prapnuvanti narāḥ sarvaṁ svakṛtair pūrvakarmabhiḥ / evaṁ nirayaḡāmi tvam yasya te matir īdṛśī , na tvam samabhibhāṣīsyē durvṛttasyaiṣa nirṇa yaḥ/ evaṁ uktvā tatas tena tasyāmātyāḥ samāhatāḥ, mārīcapramukhāḥ sarve vimukhā vipradudruvuḥ/ tatas tena daśagrīvo yakṣendreṇa mahātmanā, gadayābhihato mūrdhni na ca sthānād vyakampata/ tatas tau rāma nighnantāv anyonyaṁ paramāhave, na vihvalau na ca śrāntau babhūvatur amarṣaṇair/ āgneyam astram sa tato mumoca dhanado raṇe, vāruṇena daśagrīvas tad astram pratyavārayat/ tato māyām praviṣṭaḥ sa rākṣasīm rākṣaseśvaraḥ, jaghāna mūrdhni dhanadaṁ vyāvidhya mahatīm gadām/ evaṁ sa tenābhihato vihvalaḥ śoṇitokṣitaḥ, kṛttamūla ivāśoko nīpapāta dhanādhipaḥ/ tataḥ padmādibhis tatra nidhibhiḥ sa dhanādhipaḥ, nandanaṁ vanam ānīya dhanado śvāsitas tadā/ tato nirjitya taṁ rāma dhanadaṁ rākṣasādhipaḥ, puṣpakaṁ tasya jagrāha vimānaṁ jayalakṣaṇam/ kāñcanastambhasaṁvītaṁ vaidūryamaṇitoraṇam, muktājālapratichhannaṁ sarvakāmaphaladrumam/ tat tu rājā samāruhya kāmagam vīryanirjitam, jītvā vaiśravaṇaṁ devaṁ kailāsād avarohata/*

As thousands of Yaksha Veeraas fled away, leaving behind countless yakshas were smashed to death, one Maha Yaksha named Manibhadra encountered Ravana and having led four thousand Yaksha Veeras as per Kubera's instruction. They were fully readied with gada-musala-praasa-shakti-tomara-mudgaraas and assaulted as they encouraged each other asserting that they should never leave a single rakshasa from death or while exchanging their ayudhas from each other. In fact while witnessing the killing sprees of rakshaaas, even Brahmavaad Rishis too were taken aback with surprise. But alas! Rakshasa Prahasta killed one thousand yakshas, Maareecha made two thousand yakshas downed to dust. Indeed! This easy way of fighting at ease irritated Dhumraksha and having got into vehement cruelty assaulted with his 'maayaa maya' methodology and threw his 'musala' at the chest of Manibhadra. In turn, Manibhadra lifted his mace and having revolved it a few times battered at the head of Dhumraksha who fell down while 'rakta pravaahaas' were resulted. Dashaaana on seeing this got enraged and hit three shakti ayudhaas simultaneously at the headgear of Manibhara who was also reputed as Paarshvamoulika fled away by Ravana's prahaara, realising that the latter was invincible any way. It was at that time that Kubera himself was visible from a distance along with two of his mantris named Shukra and Prousthapada. A little while later, Kubera addressed his first cousin Ravana as follows: *mayā tvam vāryamāṇo 'pi nāvagacchasi durmate, paścād asya phalaṁ prāpya jñāsyase nirayaṁ gataḥ/ yo hi mohād viṣaṁ pītvā nāvagacchati mānavaḥ, pariṇāme sa vi mūḍho jānīte karmaṇaḥ phalam/ daivatāni hi nandanti dharmayuktena kena cit, yena tvam īdṛśaṁ bhāvaṁ nītas tac ca na budhyase* /Durbuddhi Dashagriva! Even after my sending across my considered advice, you have shamelessly attacked your co-brother and as you should finally had dropped in the hell, then only you would learn of that advice. Could those evil minded personalities like you having been puffed up with poisonous avarice ever absorb the purport of karma phala jnaana! Even after attaining success by such ways and means, if were not abided by dharma which devas abhor about, such success is merely sporadical and truly transcient. But most



unfortunately right now this everlasting truism being the nature of incomprehensibility and a mystery. *yo hi mātṛḥ pitṛḥ bhrātṛḥ ācaryāṁś cāvamanyate , sa paśyati phalaṁ tasya pretarājavaśaṁ gataḥ/ adhruve hi śarīre yo na karoti tapo 'rjanam, sa paścāt tapyate mūḍho mṛto dṛṣṭvātmano gatim / kasya cin na hi durbudheś chandato jāyate matiḥ, yādṛśaṁ kurute karma tādṛśaṁ phalam aśnute/ buddhiṁ rūpaṁ balaṁ vittaṁ putrān mātṛāmyam eva ca, prapnuvanti narāḥ sarvaṁ svakṛtaiḥ pūrvakarmabhiḥ /* He who betrays mothers and fathers, brahmanas and gurus of maturity and wisdom would be the natural preys of 'paapa bhogata' and thus of dishonoured victims of Yama dharma raja. This body of ours is truly transcendent and once being ignorantly or well knowingly commit duraacharaas post death then there could be no retrievability ever possible. Paapaphala is merely the root of 'duhkha maha vriksha' and is certainly not transferable. Mudhatva and Papatva are the such two branches of a Vriksha as would poison hastening its destruction. Karma and phala lead each other as being the nature of existence, since as one sows so is reaped. All the Beings on earth get bestowed with 'samriddhi- sundara rupa-bala-vaibhava-veerata-yukta santaana trupti only by 'punya karma anushthaana'. As Kubera concluded his explanation thus, he hit his gada ayudha on Ravana's head and thus led to mutual 'ayudha prahaaraas'. Kubera released his 'agneyastra' which was equalised with Ravana's 'vaarunastra'. Then Ravana revealed his numerous forms of tigers, wild boars, clouds, mountains, seas, maha vrikshas, daityas and so on. Then Ravana upheld his mighty 'gada' and thumped on Kubera's head as the latter like a maha ashoka vriksha fell down on to earth. *tato nirjitya taṁ rāma dhanadaṁ rākṣasādhipaḥ, puṣpakaṁ tasya jagrāha vimānaṁ jayalakṣaṇam/ kāñcanastambhasaṁvītaṁ vaidūryamaṇitoraṇam, muktājālapratichhannaṁ sarvakāmaphaladrūmaṁ/ tat tu rājā samāruhya kāmagaṁ vīryanirjitaṁ, jītvā vaiśravaṇaṁ devaṁ kailāśād avarohataḥ/* Thus Ravana was puffed up with triumph against Yaksha Raja Kubera the Dhanaadhyaksha- Dikpati- Dhrama dhvaja and seized the Pushpaka Vimana right under his unique control. That Pushpaka is decorated its interiors with golden pillars with vaidurya mani toranas and pearl laced net works of magnificence while its exteriors with rich vriksha sampada which would yield sweetest fruits and of a plethora of fragrant flowers all the seasons, be it summer or winter or rains. Thus Ravana with all his followers flew down the Kailasha shikharas on to Lankapuri with sensational victory.

## Sarga Sixteen

Dashagriva visited 'Sharavana Sarkandavana' as the pushpaka vimana was halted by Nandeshwara- the angry Rakshasa lifted up the mountain, delighting Mahesha, named him as Ravana and gifted a khadga!

*Sa jītvā bhrātaraṁ rāma dhanadaṁ rākṣasādhipaḥ, mahāsenaprasūtiṁ tu yayau śaravaṇaṁ tataḥ/ athāpaśyad daśagrīvo raukmaṁ śaravaṇaṁ tadā, gabhastijālasaṁvītaṁ dvitīyaṁ iva bhāskaram/ parvataṁ sa samāsādyā kiṁ cid ramyavanāntaram, apaśyat puṣpakaṁ tatra rāma viṣṭambhitaṁ divi/ viṣṭabdhāṁ puṣpakaṁ dṛṣṭvā kāmagaṁ hy agamaṁ kṛtaṁ , rākṣasaś cintayām āsa sacivaiḥ taiḥ samāvṛtaḥ/ kim idaṁ yannimittaṁ me na ca gacchati puṣpakam, parvatasyoparisthasya kasya karma tv idaṁ bhavet/ tato 'bravīd daśagrīvaṁ mārīco buddhikovidāḥ, naitan niṣkāraṇaṁ rājan puṣpako 'yaṁ na gacchati/ tataḥ pārśvam upāgamaṁ bhavasyānucaro balī, nandīśvara uvācedaṁ rākṣasendram aśaṅkitaḥ/ nivartasva daśagrīva śaile krīḍati śaṅkaraḥ, suparṇanāgayakṣāṇāṁ daityadānavarakṣasām, prāṇinām eva sarveṣāṁ agamyah parvataḥ kṛtaḥ/ sa roṣāt tāmrānayaṇaḥ puṣpakād avaruhyā ca, ko 'yaṁ śaṅkara ity uktvā śailamūlam upāgamaṁ/ nandīśvaram athāpaśyad avidūrasthitaṁ prabhum, dīptaṁ śūlam avaṣṭabhya dvitīyaṁ iva śaṅkaram/ sa vānaramukhaṁ dṛṣṭvā tam avajñāya rākṣasaḥ, prahāsaṁ mumuce maurkhyāt satoya iva toyadaḥ/ saṁkruddho bhagavān nandī śaṅkarasyāparā tanuḥ, abravīd rākṣasaṁ tatra daśagrīvaṁ upasthitaṁ/ yasmād vānaramūrtaṁ mām dṛṣṭvā rākṣasadurmate , maurkhyāt tvam avajñāṇīse parihāsaṁ ca muñcasi/ tasmān madrūpasamīyuktā madvīryasamatejaśaḥ, utpatsyante vadhārthaṁ hi kulasya tava vānarāḥ/ kiṁ tv idānīm mayā śakyaṁ kartuṁ yat tvām niśācara, na hantavyo hatas tvām hi pūrvam eva svakarmabhiḥ/ acintayitvā sa tadā nandivākyam niśācaraḥ, parvataṁ taṁ samāsādyā vākyam etad uvāca ha/ puṣpakasya gatiś chinnā yatkrte mama gacchataḥ , tad etac chailam unmūlam karomi tava gopate/ kena prabhāvena bhavas tatra krīḍati rājavat, vijñātavyam na jānīṣe bhayasthānam upasthitaṁ/ evam uktvā tato rājan bhujān prakṣipyā parvate, tolayām āsa taṁ śailam*

*samṛgavyālapādapam/ tato rāma mahādevaḥ prahasan vīkṣya tatkr̥tam , pādāṅguṣṭhena taṁ śailaṁ pīḍayāṁ āsa līlayā/ tatas te pīḍitās tasya śailasyādho gatā bhujāḥ, vismitās cābhavaṁs tatra sacivās tasya rakṣasaḥ/ rakṣasā tena roṣāc ca bhujānāṁ pīḍanāt tathā,mukto virāvaḥ sumahāṁs trailokyaṁ yena pūritam/ mānuṣāḥ śabdavitratā menire lokasaṁkṣayam, devatās cāpi saṁkṣubdhās calitāḥ sveṣu karmasu/ tataḥ prīto mahādevaḥ śailāgre viṣṭhitas tadā, muktvā tasya bhujān rājan prāha vākyam daśānanam/ prīto 'smi tava vīryāc ca śauṇḍīryāc ca niśācara, ravato vedanā muktaḥ svaraḥ paramadāruṇaḥ/ yasmāl lokatrayaṁ tv etad rāviṭaṁ bhayaṁ āgatam, tasmāt tvaṁ rāvaṇo nāma nāmnā tena bhaviṣyasi/ devatā mānuṣā yakṣā ye cānye jagatītale, evaṁ tvāṁ abhidhāsyanti rāvaṇaṁ lokarāvaṇam/ gaccha paulastya visrabdhaḥ pathā yena tvam icchasi, mayā tvam abhyanujñāto rākṣasādhipa gamyatām/ sākṣān maheśvareṇaivaṁ kṛtanāmā sa rāvaṇaḥ , abhivādya mahādevaṁ vimānaṁ tat samāruhat/ tato mahītale rāma paricakrāma rāvaṇaḥ, kṣatriyān sumahāvīryān bādhamānas tatas tataḥ/*

Agasyta then continued to Shri Rama that Ravana having accomplished victory against Kubera and seized Pushpaka vimana, flew across ‘ Sharavana named sarakanda vana’ where Kartikeya was born.

[Vishleshana on Sarkanda Vana and Kartikeya Janma vide a) Padma and b) Skanda Puranas respectively:

a) For a number of years, Shiva and Parvati were in a joyful mood after their marriage and there was little news for Indras and Devas about the possible arrival of Kartikeya who alone could terminate Tatakasura. Agni Deva took the form of a parrot and entered the Palace of Shiva and Parvati who found that Parvati was enjoying a bath in a Sarovar playing with lotus flowers and Lord Shiva was resting in his bed. She found six Krittikas in the Sarovar and told them that she was desirous of seeing the water drops inside the lotus bulbs; the Kritthikas replied in fun that they would show the water drops provided they allow them also to share the joy of a child in her ‘garbha’! The Krittikas further said that they should allow them too to own the child as their own as much as that of Devi Parvati and she agreed to the mutual deal; Krittikas showed the water drops inside the lotus bulb and drank them. As soon as she drank the water drops, there emerged a handsome and healthy boy from Devi Parvati’s right abdomen with Sun-like luster and a powerful Physique wearing a ‘Shula’ and ‘Ankush’ in both of his hands. He was called ‘Kumar’ as many entities claimed parentage mainly of course by Lord Shiva and Devi Parvati but also the Krittikas and even Agni. The boy had six brilliant faces and was popularly called by several names viz. Vishakha, Shanmukha, Skanda, Shadaanana and Kartikeya.

b) After wedding, Maha Deva and Devi Parvathi moved on to Mountain Gandhamadan to a luxurious and lonely place for their honeymoon. As Bhagavan’s virility was so potent that parts of humanity were getting destroyed and Vishnu asked Agni Deva to take the form of a Hermit and asked Parvati to donate it and extended his hand which was immediately consumed by Agni even before Her eyes. Parvati got angry and cursed Agni to become ‘Sarva Bhakshak’ or he who consumes everything. Agni could not bear the brunt of the virility of Maha Siva and begged Him to show a way to pass it on to someone; Shiva advised that the same be planted into virtuous women and Sage Narada annotated that such women of high merit taking bath on an early morning in the instant month of Magha would be attracted to Agni and his hot flames and they would be the best choice for the transfer of the virility in particles. As advised by Narada, Krittikas approached Agni seeking warmth from the cold morning and Agni transferred some drops of virility to the ladies through their skin pores. Kritthikas got pregnant and their angry husbands gave a curse to them to roam on the Sky. They became Stars in a constellation and aborted their pregnancies. The major portion of the virility got left however on top of the Himalayas which was lifted by a crane and pushed into Ganges and the drops which were radiant like fire sparks got meshed up in the river bed plants (Sarkhand) of Ganges, who carried the foetus to a secluded place in the bushes thus emerging a Six Headed Child Kartikeya! As soon as the boy of highly chiselled face and limbs was born with extraordinary splendour, there was such illumination that travelled all over the Three Worlds

instantly. Shiva Deva and Devi Parvati appeared at once on their Vrishaba carrier and were overwhelmed with parental love and affection.]

Further stanzas to follow:*parvatam sa samāsādyā kim cid ramyavanāntaram, apaśyat puṣpakam tatra rāma viṣṭambhitam divi/ viṣṭabdham puṣpakam dr̥ṣṭvā kāmagaṃ hy agamaṃ kṛtam , rākṣasaś cintayām āsa sacivaḥ taiḥ samāvṛtaḥ/ kim idaṃ yannimittam me na ca gacchati puṣpakam, parvatasyoparisthasya kasya karma tv idaṃ bhavet/* After crossing the Sharvana-Sarkhanda jungle, Ravana and his party saw many mountains were crossed and the ‘vanasthali’ was indeed picturesque. But suddenly the Pushpaka Vimana slowed down and stopped mid air high on the lower skies. Ravana enquired of his mantris as to why the vimana stopped suddenly as it should normally proceed as per our wishes. Would it be that somebody might be staying down there and possibly was stopped all of a sudden! *tato 'bravīd daśagrīvaṃ mārīco buddhikovidah, naitan niṣkāraṇam rājan puṣpako 'yam na gacchati/* Then buddhi kushala Ravana Mantri Mareecha remarked: Rakshasa Raja! would it be possible that there might be some intervention of Yaksha Raja Kubera! *tataḥ pārśvam upāgamyā bhavasyānucaro balī, nandīśvara uvācedaṃ rākṣasendraṃ aśaṅkitaḥ/ nivartasva daśagrīva śaile krīḍati śamkaraḥ, suparṇanāgayakṣāṇām daityadānavarakṣasām, prāṇinām eva sarveṣām agamyah parvataḥ kṛtaḥ/* Even as Maarecha remarked of Kubera’s intervention, Nandiswara the ‘sannihita of Bhagavan Shankara’ peeped in; he was looking frightening, loathsome, with dark figure yet mixed with red color as of pingala varna, shaven head and of short hands with unbelievable body strength; Nandiswara shouted on Ravana: ‘Dashagriva! Get back and clear off your vimana at once. This is a prohibited area for Naaga, Suvarna, Yaksha, Devata, Gandharva Rakshasaas and is not a thoroughfare.

[Vishleshana on the Origin and Glory of Nandeshwara from a) Linga and b) Varaha Puranas:

a) Maharshi Shilada approached Indra Deva to bless him to a highly renowned and virtuous son who would be ‘Ayonijam’ and ‘Mrityuheenam’ or unborn to a woman and deathless. Indra Deva expressed his inability and said: *Na durlabho Mrityuheenastwa Putro hyayonijah, Mayaa cha Vishnunaa chaiva Brahmanaa cha Mahatmanaa/* ( It is not possible for Brahma or Vishnu to grant a son who would be unborn to a woman and would not die). Maharshi Shilada then performed severe Tapasya for thousands of years and his body got degenerated to such an extent that it became a skeleton full of worms. Finally, Maha Deva granted his vision and Shilada’s wish: *Tawa Putro bhavishyaami Nandi naamnaa twayonijah, Pitaa bhavishyaasi mama Piturvey Jagataam Muney/* (I shall grant you a son with the name of Nandi and he would be my son and would be popular like wise). Then Nandi was born at Yagna Bhumi with the features of Maha Deva himself with Trinetras, Chaturbhjas and as Jataa mukuta and Vajra-Sarpa dhaari when Devatas rained fragrant flowers, Apsaraas danced and Gandharvaas sang tuneful hymns in praise of Shiva and Nandi. Vasus, Rudras and Indra prayed respectfully and Devis like Lakshmi, Jyeshtha, Diti, Aditi, Nanda, Shachi, Bhadra and others rendered ‘Stutis’ to Nandi. Shailada Muni commended Maha Deva as well as Nandeswara and expressed his total satisfaction and gratitude. As Nandeswara was taken into the ‘Parnashala’ or thached home of Shailada, Nandi assumed a human Rupa instead of Deva Swarupa. Shailada Muni was overjoyed, performed the child’s Jaata Karma and other Vedic Tasks and on the son’s attaining seven years performed his Yagnopaveeta dharana and ‘Upaasana’ of Gayatri and tendered him to the Ashram of Maharshi Mitraavaruna. The Guru taught Veda Vidya, Shastras and other Scriptures, besides Dhanur Vidya, Ayur Veda and MantraVidyas, Chatushashti Kaalas, Ashrama Dharmaas and so on. Mitravaruna was very proud of the student and so was Muni Shilada; the Guru then blurted at that time of Nandi’s exit from Ashram that doubtless Bala Nandi displayed extra-ordinary brilliance as a fulfilled Scholar and accomplishment but was shortlived! Shilada fainted at this disclosure for long and after regaining normalcy took to extreme Tapasya again to Maha Deva; even as Shilada was engaged in Tapasya, Shiva appeared, fondled Nandi, assured him not to get disturbed from what was stated by his Guru. He said that actually he sent messengers that Nandi’s life was almost over since his human birth would anyway be of Tapatrayas and hence he was terminating the Manava Janma to bestow Everlasting Life; by so saying, Maha Deva touched Nandi so that his physical body would fall

down with his Jataa Mukuta etc and secure a permanent Rudra Rupa. The Place where the human form of Nandi's 'Jatajuta' fell on Earth was materialised into a Sacred River called Jatodaka and Nandi's new Form was of a 'Vrishabha'; Parama Shiva himself performed 'Abhisheka' on the new Form of Nandi and that Place came to be called Vrishadhwani, Jambunada or Panchanada and Vishwakarma gifted a Golden Mukuta or Headgear and Kundalaas or Ear Rings. Thereafter Nandeswara familiarised with his mother Devi Girija and also the Ganaas, whom he was empowered as their Chief. Devi Parvati endeared the son who prostrated before her with veneration. Maha Deva declared to the Tri Lokas that Nandeswara was the son of Shiva and Parvati. Devas headed by Indra, Brahma, Vishnu, Dikpalakas, Maharshis, besides Yaksha-Gandharva-Muni and Yogi ganaas were all invited to a huge event where Nandeswara's unique name was fame were known all over, where ever Maha Deva was known and indeed Maha Deva was acclaimed as the Supreme Lord of the Universe. Parama Shiva granted a boon to Nandeswara that He would be in the 'Sannithi' (Presence) of Shiva always and any kind of worship to himself would be incomplete without any Service to Nandi ! Even great sins of the magnitude of Brahma hatya could be nullified by Shiva Puja but at first, Nande -swara should be propitiated without fail; *Aadaw kuryaanamaskaaram tadantey Shivataam Vrajat/*

b) The Northern Peak of Mandarachal Mountain known as Munjavan is picturesque where a Nandana Garden existed with most alluring surroundings of glittering precious stones and heaven-like ambience of streams, flowers and fruits where Devas made their temporary resting places and so did Celestial Beings like Kinnaras who sang their sweetest tunes and performed their dances. Most significantly, Maha Deva used to often grace the Place in the form of 'Sthanu Parameswara'. In the subsequent Treta Yuga, a Maha Muni called Nandi carried out a rigorous Tapasya for thousand years experiencing icy cold and extreme heat and Parameswara having tested his steadfast fortitude and unnerving faith finally gave 'Sakshatkar' and asked boons to bestow; but Nandi never yielded for 'Prabhutva, Amaratva, Indratva, Brahmatva, Lokapaalatva -Royalty, Immortality, the position of Indra, Brahma, Lokapaala –but his Bhakti should be eternal, or else there should not be Bhakti at all! Very gladly, Shankara awarded the World's highest windfall that Nandi would be unique like Shiva Himself, that he would be the conduit between all Devas and Danavas, Indra and Brahma and all the Highest Powers that be as Shiva's own conscience! Thus Nandi the Head of Nandi Ganas became Trinetra, with Trishul, Danad, Pinaki, etc. like Second Shankara! In course of time, none could ever witness Shankara's physical form as He had turned Himself as a Deer in the Sleshmatak Forest, a fact not known to Nandi even! Led by Nandi, all the Deities including Indra made vigorous searches the World over but to no avail. Lord Brahma in His inner vision over Tapasya discovered Parameswara as a Deer in the Sleshmatak Forest not far from the renowned Pasupathinath Temple in Nepal. Indra, Brahma and Narayana reached the Forest and found the uni-horn Deer, chased it and nearly caught hold of the horn – Indra the top portion, Brahma the middle and Vishnu the lower portion. Unfortunately for them, the horn gave way into their hands as three parts and all the three cursed their own helplessness. A voice was then heard that the three of them were able to catch only the horn and that too in three pieces. If only the entire body were caught and installed then Dharma Dhenu (the Cow of Virtue) would have been on all four legs. Anyway, they should install their respective pieces of the horn- the upper portion as Uttar Gokarneswar, the middle portion as Dakshina Gokarneswar and the lower portion at Slesheswar. Lord Shiva further said that on the foot hills of Himalayas called Nepal, He would in any case emerge on His own with four resplendent faces in four directions which would be famous as 'Sariresh' (Pashupathinath); It is at this Illustrious Place where the Sacred Bagamati River originating from Himalayas flows that Slesheshvar Param Guha or the Sancrosant Cave had surfaced. There are any numbers of streams flowing where even a touch of the waters would destroy sins. To the South of Slesheswar is situated the 'Anashak' Tirtha which allows firm steps towards Mukti. Another Tirtha called 'Bhrihu Prapatan' destroys 'Arishat Vargas' (Six Enemies) viz. Kama (Desire) and Krodha (Anger); Groups of 'Apsaras' (Celestial Dansueses) take off by Vimans from this Place to 'Swarga'. Lord Brahma Himself established 'Brahmodabhed' Tirtha which has the reputation of abolishing 'Rajo guna' if a devotee takes bath with Indriya-Nigrah or limb control for a year to qualify him to ascend to Brahma Loka. There is also a 'Gorakshak' Tirth a visit of which would bestow the benefit of 'Sahasra-Daan' or



Charity of Thousand Cows. A Climb of Gauri Shikhar provides Devi- Sayujya. Down under the Mountain a bath in Baghmata River at ‘Ratna Kund’ blesses attainment of Skandalok. Even a simple bath at ‘Panchanadi Tirtha’ bestows the Punya of performing ‘Agnishtoma’. To North of Slesheswar is ‘Pranthakapaniya’ Tirtha where Gandharvas were renowned to worship Shiva. To North West, a sincere bath in ‘Brahmodaya Tirtha’ along with ‘Sandhyopasana’ would assure that there would be no visit to ‘Mrityu loka’ and that there would not be any difficulties for the rest of life. The devotees who perform Pitra Tarpana and Shraddha in the Sangam Place of Bhagmati and Manivati Rivers would most certainly accomplish the best of Shiva Devas’ blessings! Lord Indra situated the top portion of the ‘Shringa’ at Swarga itself. Brahma set up the middle portion of the Deer Horn at Gokarna and Lord Vishnu set it up at Shringeshwar. But Bhagavan’s body without the Horn has infinite forms! For example, Ravanaasura secured one linga which got entrenched in Earth because of the trickstery of Ganesha and tried to pull it tight and gave up! (Gokarna in North Karnataka is a Siddha Linga at Mahabaleswar Temple; the coverings of the Atma Linga sought to have been brought by Ravana fell at Dharieswar, Gunavanteswar, Murudeswar and Sajjeswar Temples, as popularly believed).

Tamil Purana Tiruvalladai mentions another story in which Nandi took the form of a whale as Devi Parvati lost her concentration while Shiva was explaining the meaning of Vedas to her. Parvati incarnated as a fisherwoman for the atone. To unite his master and his beloved wife, Nandi took the form of a whale and started to trouble the people. Fisherwoman Parvati’s father told that anyone who killed the whale would marry his daughter. Later Lord Shiva took the form of a fisherman, killed the whale and got Parvati in her previous form.]

Further stanzas continued:

*sa roṣāt tāmranayanah puṣpakād avaruhya ca, ko ’yam śamkara ity uktvā śailamūlam upāgamat/ nandīśvaram athāpaśyad avidūrasthitam prabhum, dīptam śūlam avaśtabhya dvitīyam iva śamkaram/ sa vānaramukham dṛṣṭvā tam avajāñāya rākṣasaḥ , prahāsam mumuce maurkhyāt satoya iva toyadaḥ/* As Nandishwara shouted on Ravana most insultingly, Dashagriva became incensed with fury, stood up with his ‘karnakudalaas’ swinging across as his ten faces and looked frightening: ‘Who are you and who is Shankara anyway to interrupt my journey forward!’ While Ravana yelled so, he realised that Nandishwara himself was like Bhagava Shankara was his alternate form himself even as his face was like of a Vaanara Then he had made a boisterous laughter. *saṁkrudho bhagavān nandī śamkarasyāparā tanuḥ, abravīd rākṣasaṁ tatra daśagrīvam upasthitam/ yasmād vānaramūrṭim mām dṛṣṭvā rākṣasadurmate, maurkhyāt tvam avajāñīṣe parihāsam ca muñcasi/ tasmān madrūpasamṛyuktā madvīryasamatejaṣaḥ, utpatsyante vadhārthaṁ hi kulasya tava vānarāḥ/* Ravana! you seem to have felt that I am of Vanara swarupa. But fear not, very soon a vaanara would soon teach many lessons of your doom. Cruelmost Nishachara! Mind you that soon vaanaras would use their sharp nails and teeth to teach you very hard lessons with their ‘parvataakaaraas’. Then they would facilitate your uprooting along with ‘putra bhratara bandhu parivaaraas’ too! *kiṁ tv idānīm mayā śakyam kartum yat tvām niśācara, na hantavyo hataḥ tvam hi pūrvam eva svakarmabhiḥ/ acintayitvā sa tadā nandivākyam niśācaraḥ, parvataṁ tam samāsādya vākyam etad uvāca ha/ puṣpakasya gatiś chinnā yatkrte mama gacchataḥ , tad etac chailam unmūlam karomi tava gopate/ kena prabhāvena bhavas tatra krīḍati rājavat, vijñātavyam na jāñīṣe bhayasthānam upasthitam/* Nishachara! I could destroy you in no time, but of what avail! You are already on the high thoroughfares of self- destruction.’ As Nandeshwara heckled Ravanaasura, the Rakshasa was the least disturbed and went near the mountain and shouted on him: ‘Pashu pata Nandi! The main reason to let pass my pushpaka vimana is due to this parvata; now I would wish to pull out the parvata itself and throw it off and clear my way. Is this the reason why Bhagavan Shankara should dance away’. *evam uktvā tato rājan bhujān prakṣipyā parvate, tolayām āsa tam śailam samṛgavyālapādapam / tato rāma mahādevaḥ prahasan vīkṣya tatkr̥tam, pādānguṣṭhena tam śailam pīḍayām āsa līlayā/ tatas te pīḍitās tasya śailasyādho gatā bhujāḥ, vismitāś cābhavaṁs tatra sacivās tasya rakṣasaḥ/* Agasty Maha Muni further addressed Shri Rama: ‘ Dashagriva then pulled up and having lifted it kept on its shoulders and tried to quickly place it on his shoulders as the mountain was shaking sideways. As the Parvata was

quaking the Pramatha ganaas too were wobbling too . Ravana’s hands were then crushed thereunder and his mantris were full of astonishment.*rakṣasā tena roṣāc ca bhujānām pīḍanāt tathā,mukto virāvaḥ sumahāms trailokyam yena pūritam/ mānuṣāḥ śabdavitratā menire lokasamkṣayam, devatās cāpi samkṣubdhās calitāḥ sveṣu karmasu/ tataḥ prīto mahādevaḥ śailāgre viṣṭhitas tadā, muktṡvā tasya bhujān rājan prāha vākyam daśānanam/ prīto ’smi tava vīryāc ca śauṇḍīryāc ca niśācara, ravato vedanā muktāḥ svarāḥ paramadāruṇaḥ/* As the rakshasa’s hoarse cryings due the uplifting the mountain and the severity of its swing and shake made the trilokas and their inhabitants were bewildered with ‘artanaadaas’. As the Beings on earth felt that ‘ maha pralaya kaala’ had arrived, Indraadi devataas too were unable to find the way out.’ Agastya Muni then continued his naration further: Dashagriva then duly eulogised Vrishabhadhwaja who was seated atop the Kailasa for some thousand years in that very manner. Then Maha Deva was pleased with Ravana Stuti.

[Vishleshana on Ravanaasura’s Stotra on Maha Deva:

*Jatatavigalajjala pravahapavitasthale, Galeavalambya lambitam bhujangatungamalikam/Damad damad damaddama ninadavadamarvayam, Chakara chandtandavam tanotu nah shivah shivam/*  
 Parama Shiva! Your jatajutaas are ever wet, neck is garlanded with serpents, and hands with damaru with resonances of ‘damat damat damat damat, damat damat, damat damat, damat damat damat’ always.  
*Jata kata hasambhrama bhramanilimpanirjhari, vilolavichivalarai virajamanamurdhani/ Dhagadhagadhagajja lalalata pattapavake, Kishora chandrashekhare ratih pratikshanam mama*  
 Parama Shiva! I am ever lost in my prayers for you as your jatajutas are saturated with waves of Ganga and falling on your fiery ‘trinetras’ as your mastaka is adorned with pournami chandra!  
*Dharadharendrana ndinivilasabandhubandhura, Sphuradigantasantati pramodamanamanase/ Krupakatakshadhorani niruddhadurdharapadi, Kvachidigambare manovinodametuvastuni/*  
 Parama Shiva! May my mind set be ever replete with ‘Shiva Consciousness’, which is omni present and is always with the companionship of Devi Parvati, the Parama Shakti, adorned with radiant crown.  
*Jata bhujan gapingala sphuratphanamaniprabha, Kadambakunkuma dravapralipta digvadhumukhe/ Madandha sindhu rasphuratvagutariyamedure, Mano vinodamadbhutam bibhartu bhutabhartari/*  
 Parama Shiva! May I rejoice in my thoughts on you as the seed of my existence always recalling your swarupa as neelagriva with serpent garlands, jatajutas covering ‘dashadishas’, robed in ‘gajacharma’.  
*Sahasra lochana prabhritya sheshalekshashekhara, Prasuna dhulidhorani vidhusaranghripithabhuh/ Bhujangaraja malaya nibaddhajatajutaka, Shriyai chiraya jayatam chakora bandhushekharah/*  
 Parama Shiva! Grant me prosperity, longevity and popularity, as you are Chandra embellished crown, jatajutas with snake garlands and footrest replete with flowers fallen from heads of Indra, Vishnu , devas.  
*Lalata chatvarajvaladhanajnayasphulingabha, nipitapajncasayakam namannilimpanayakam Sudha mayukha lekha virajamanashekharah, Maha kapali sampade shirojatalamastunah/*  
 Parama Shiva! We we be bestowed with Siddhis of anima-mahima-laghima-garima-prapti-parakamyavashitwa, ishritva, parakaya pravesha-doora darshana/shravana, manojavam, swacchanda maranam, deva sahakreeda yathaa sankalpa siddhi from your jataajutas, the halaahala agni as dvoured by you and from the artha chandra mastaka. *kraala phaala pattika dhagad dhagad dhagajjvaladghanjjaahutikruta prachandapajncasayake, Dharadharendra nandini kuchagrachitrapatraka, Prakaalpnaikashilpini trilochane ratirmama/* Parama Shiva! My intense interest in you if for your Trinetras, the third eye having burnt off Manmadha the God of Love and Passion, besides your damaruka shabda of ‘dhagad dhagad’ and your naughty glances on the Himapurti’s enduring enchantment for ever.*navina megha mandali niruddhadurdharasphurat, kuhu nishithinitamah prabandhabaddhakandharah/ nilimpanirjhari dharastanotu krutti sindhurah, Kalanidhanabandhurah shriyam jagaddhurandharah/* Parama Shiva! Do kindly bestow us ‘aishvarya’ as you bear the brunt of the universe, since we pray with commitment and belief in you as with crescent Moon on your fore head, the celestial Ganges on your jataajutaas, as your dark throat retains dark ‘kaala vishaagni’ and chandra kalas get prominent depite th layers of clouds all round. ! *Praphulla nila pankaja prapajncakalimchatha, Vdambi kanthakandali raruchi prabaddhakandharah/ Smarachchidam purachchhidam bhavachchidammakhachchidam,*

*Gajachchidandhakachidam tamamtakachchidam bhaje/Parama Shiva! I am totally immersed in prayers for you ever as you the sheen of Devalayas, the glory of Lotus ponds, and as Nilagriva spreading the darkness of the Universe . You subjected Kaama Deva with ‘agni jyaalaas as ‘nirupa’ the formless-destroyed Tripurasuras as of negation of Yagjnas, principles, bonds of contented living, and of harassment- shattered Andhaka- overwhelmed Yama as Mrityunjaya! Akharvagarvasarvamangala kalakadambamajnjari,Rasapravaha madhuri vijrumbhana madhuvratam/Smarantakam purantakamavantakam,mahantakam,Gajantakandhakantakam tamantakantakam bhaje/ Parama Shiva! My reverential prostrationsto you as your ‘garala kantha’ is ever swarmed by honey bees since the kadamba pushpas are ever attracted by them since your glorious as Manmadhantaka, Tripurantaka and Andhakaantaka too as Gaja charma vastra and mrrithynjaya! .Jayatvadabhravibhrama bhramadbhujangamasapur, Dhigdhigdhhi nirgamatkarala bhaal havyavat/ Dhimiddhimiddhi midhva nanmrudangatungamangala,Dhvanikramapravartita prachanda tandavah shivah/ Parama Shiva! As the ‘maha tandava swarrupa’ even universally popular being responsive to the ‘dhimid dhimid’ drum beats, with fire on your forehead as the ‘neela kantha’ even as the maha sarpa malaas wanders around the garala kantha. Drushadvichitratalpayor bhujanga mauktikasajor, Garishtharatnaloshthayoh suhrudvipaksha pakshayoh/ Trushnaravindachakshushoh prajamahimahendra - yoh, Sama pravartayanmanah kada sadashivam bhaje/ Parama Shiva! Grant me the physical strength and ‘mamo nishchalata’ - (as I am lifting this ‘maha kailaasa parvata’ since Nandeeshwara is not allowing me to give way to proceed further)- as you are the Maha Deeva with eqaunimity of heart alike to your devotees or enemies, the commoners are emporers, as the approach you with veneration either with a blade of grass or lumps of mud or with ‘mani haaraas’ despite the hissing sarpa maalaas around the neela kantha! Indeed you are omni present, omni potent and omni scient in kaleidiscopic universe! Kada nilimpanirjhari nikujnjakotare vasanh,Vimuktadurmatih sada shirah sthamajnjolim vahanh/ Vimuktalolalochano lalamabhalalag nakah,Shiveti mantramuchcharan sada sukhi bhavamyaham/ Parama Shiva! When and how could be ever blissful - or with my ephemeral body of the consciousness there in! or would that be possibe living in a mountain cave or on the banks of the celestial Ganga! Surely I am certain that as my thoughts are pure and deeds are washed clean, then my chanting of ‘Om Namah Shivaaya Mantra’ fixed on my fore head and the inner vision should rasitt in Shiva Saakshaatkaara! Imam hi nityameva muktamuttamottamam stavam, Pathansmaran bruvannaro vishuddhimeti santatam/ Hare gurau subhaktimashu yati nanyatha gatim,Vimohanam hi dehinam sushankarasya chintanam/ Parama Shiva! Whosoever could practise the ‘pathana-manana-nidhi dhyaasa’ of this Ravana Stuti ought be purified with your saakshaatkaara!]*

Further stanzas continued:

*yasmāl lokatrayam tv etad rāvitam bhayam āgatam, tasmāt tvam rāvaṇo nāma nāmnā tena bhaviṣyasi/ devatā mānuṣā yakṣā ye cānye jagatītale, evam tvām abhidhāsyanti rāvaṇam lokarāvaṇam/ Dashaanana! You are indeed worthy of being a hero and am pleased with your ‘paraakrama’. As your shoulders and hands were crushed under the weight of the huge mountain, you kept on rattling the ‘atyanta bhayanaka Raava or ever resounding ‘aartanaada’ due to which ‘triloka pranis’ stood up with fright; hence may you be named as RAVANA with which you woul become knowm all over the triloksa! Deva-manushya-yaksha and all the bhutala vaasis would now on ward call you the born Dashagriva! By the name of Ravana henceforth. Pulastyanandana! You now may move as you wish and may take my instruction to leave. Then Ravanaasura replied: ‘ Maha Deva! I had been already secured ‘varaprapti’ from Brahma Deva to be invincible from ‘deva-gandharva-daanava-raakshasa-guhyaka-naaga adi mahabala shaalis’ but never counted of human beings as they are harmless anyway. Tripurantaka! I was also blessed by Brahma Deva with ‘deerghaayush’. Now may I request you for a ‘shastra’ for my use. Evamuktastasthena Ravanena sa Shankarah, dadou khadgam mahaa deeptam Chandrahaasamiti shrutam,aayushachaavashesham cha dadou Bhutapatistatada/ Datyovaacha tatah Shambhunaarvagjnaayamidam tvayaa, avajgnaatam yadi hi te maamevaishyastyasamshayah/ As Ravana requested, bhutanaadha hagavan Shankara handed over to him the ‘atyanta deeptimaan Chandra naamaka khadga’ with its longevity. Bhagavan however precautioned : ‘ you should ever be respectrful in your use for justified causes by you and otherwise it*

would return back to me.’ This was how, Dashagriva alighted the pushpaka vimana having accomplished a spectacular feat, and having been blessed my Maha Deva Himself, besides having been gifted Chandrahaasa namaka maha shastra with glory, thanks to Nandishwara’s feigned resistance to let cross the pushtpaka vimana of the Maha Parvata. Indeed that was the fall out of Sharavana named Sarkandaaranya where Kritika Devatas were truly instrumental to the glorious birth of Swami Kartikeya!

## Sarga Seventeen

Ravana sights Vedavati, a partial form of Maha Lakshmi, performing tapasya for Vishnu- he gets attracted to the tapasvini as she resorted to agnijwalas and curses to take revenge as Sita in next birth

*Atha rājan mahābāhur vicaran sa mahītalām, himavadvanam āsādyā paricakrāma rāvaṇaḥ/ tatrāpaśyata vai kanyāṁ kṛṣṭājīnajaṭadharām , ārṣeṇa vidhinā yuktām tapantīm devatām iva/ sa dṛṣtvā rūpa - sampannām kanyāṁ tām sumahāvratām, kāmamohaparītātmā papraccha prahasann iva/ kim idam vartase bhadre viruddham yauvanasya te, na hi yuktā tavaitasya rūpasyeyam pratikriyā/ kasyāsi duhitā bhadre ko vā bhartā tavānaghe, pṛcchataḥ śamsa me śīghram ko vā hetus tapo’rjane / evam uktā tu sā kanyā tenānāryeṇa rakṣasā, abravīd vidhivat kṛtvā tasyātithyam tapodhanā / kuśadhvaḥ nāma pitā brahmarṣir mama dhārmikaḥ, bṛhaspatisutaḥ śrīmān buddhyā tulyo bṛhaspateḥ / tasyāham kurvato nityam vedābhyāsam mahātmanaḥ, sambhūtā vānmayī kanyā nāmnā vedavatī smṛtā/ tato devāḥ sagandharvā yakṣarākṣasapannagāḥ, te cāpi gatvā pitaram varaṇam rocayanti me/ na ca mām sa pitā tebhyo dattavān rākṣaseśvara, kāraṇam tad vadiṣyāmi niśāmaya mahābhujā/ pitus tu mama jāmātā viṣṇuḥ kila surottamaḥ, abhipretas trilokeśas tasmān nānyasya me pitāḥ/ dātum icchati dharmātmā tac chrutvā baladarpitaḥ, śambhur nāma tato rājā daityānām kupito ’bhavat, tena rātrau prasupto me pitā pāpena himsitaḥ/ tato me janani dīnā tac charīram pitur mama, pariṣvajya mahābhāgā praviṣṭā dahanam saha/ tato manoratham satyam pitur nārāyaṇam prati, karomīti mamecchā ca hṛdaye sādhu viṣṭhitā / aham pretagatasyāpi kariṣye kāṅkṣitam pituḥ, iti pratijñam āruhya carāmi vipulam tapaḥ/ etat te sarvam ākhyātām mayā rākṣasapuṅgava, āśritām viddhi mām dharmam nārāyaṇapatīcchayā/ vijñātas tvam hi me rājan gaccha paulastyanandana, jānāmi tapasā sarvam trailokyē yad dhi vartate/ so ’bravīd rāvaṇas tatra tām kanyāṁ sumahāvratām, avaruhyā vimānāgrāt kandarpaśarapīḍitaḥ/ avaliptāsi suśroṇi yasyās te matir īdṛśī , vṛddhānām mṛgaśāvākṣi bhrājate dharmasamcayaḥ / tvam sarvagunaṣampannā nārhasē kartum īdṛśam, trailokyasundarī bhīru yauvane vārdhakaṁ vidhim/ kaś ca tāvad asau yam tvam viṣṇur ity abhibhāṣase, vīryeṇa tapasā caiva bhogena ca balena ca, na mayāsau samo bhadre yam tvam kāmāyase ’ṅgane/ ma maivam iti sā kanyā tam uvāca niśācaram, mūrdhajeṣu ca tām rakṣaḥ karāgreṇa parāmṛśat/ tato vedavatī kruddhā keśān hastena śacchinat, uvācāgñim samādhāya maraṇāya kṛtatvarā/ dharṣitāyās tvayānārya nedānīm mama jīvitam, rakṣas tasmāt pravekṣyāmi paśyatas te hutāśanam/ yasmāt tu dharṣitā cāham apāpā cāpy anāthavat, tasmāt tava vadhārtham vai samutpatsyāmy aham punaḥ/ na hi śakyaḥ striyā pāpa hantum tvam tu viśeṣataḥ, śāpe tvayī mayotsṛṣṭe tapasaś ca vyayo bhavet/ yadi tv asti mayā kim cit kṛtam dattam hutam tathā , tena hy ayonijā sādhvī bhaveyam dharmināḥ sutā/ evam uktvā praviṣṭā sā jvalantaṁ vai hutāśanam, papāta ca divo divyā puspavṛṣṭiḥ samantataḥ/ pūrvam krodhahataḥ śatrur yayāsau nihatas tvayā, samupāśritya śailābham tava vīryam amānuṣam/ evam eṣā mahābhāgā martyeṣūtpadyate punaḥ, kṣetre halamukhagraste vedyā agniśikhopamā/*

Maha Muni Agastya further continued his narration about joy rides by his pushpaka vimana and saw a youthful tapasvini kanya performing deep tapasya seated in padmaasana and wearing ‘black mriga charma’ and ‘jataadhara mastaka’. Even one glance on her, Ravana got obsessed with lustful desire, both physically and mentally and descended from the pushpaka and introduced himself and asked for his parentage , her husband, her like-dislike for him and the married life if any. She replied: *kuśadhvaḥ nāma pitā brahmarṣir mama dhārmikaḥ, bṛhaspatisutaḥ śrīmān buddhyā tulyo bṛhaspateḥ / tasyāham kurvato nityam vedābhyāsam mahātmanaḥ, sambhūtā vānmayī kanyā nāmnā vedavatī smṛtā / tato devāḥ sagandharvā yakṣarākṣasapannagāḥ, te cāpi gatvā pitaram varaṇam rocayanti me/* As Ravana had asked



her extremely politely, the taptsvini replied courteously too: ‘ My respected father is Brahmarshi Kushadhwaja, the son of Brihaspati as he had imbibed the qualities of Brihaspari himself. He gave birth to a ‘vaangmayi’ kanya in me named Vedavati. As I have since grown up, Deva-Gandharva- Yaksha- Rakshasa- Naaga pramukhas of outstanding heritage approached my father seeking my hand.*na ca mām sa pitā tebhyo dattavān rākṣaseśvara, kāraṇam tad vadiṣyāmi niśāmaya mahābhujā/ pituḥ tu mama jāmātā viṣṇuḥ kila surottamaḥ, abhipretas trilokeśas tasmān nānyasya me pitāḥ/ dātum icchati dharmātmā tac chrutvā baladarpitaḥ, śambhur nāma tato rājā daityānām kupito ’bhavat, tena rātrau prasupto me pitā pāpena himsitaḥ/* But my revered father could not oblige any of those innumerable Since I was bent on marrying Bhagavan Vishnu only. In fact he too was clear in his mind set that Maha Vishnu himself should be his distinguished son in law. I am too of the outstanding resolve. Having heard of our mutual resolve, Daitya Raja Shambhu killed my father. *tato me janani dīnā tac charīram pitur mama, pariṣvajya mahābhāgā praviṣṭā dahanam saha/ tato manoratham satyam pitur nārāyaṇam prati, karomīti mamecchā ca hrdaye sādhu viṣṭhitā/ aham pretagatasyāpi kariṣye kāṅkṣitam pituḥ, iti pratijñām āruhya carāmi vipulam tapaḥ/* Subsequently, my dear mother too jumped into dead father’s chitaagni and thus made ‘sati saha gamana’. Then and there I had made a ‘pratigjna’ that what all was my father’s resolve of attaining Maha Vishnu ought to be truthfully pursued. That is how, Rakshasa Raja! I have briefly conveyed to to you; ‘Narayana , and Narayana’ only should be my husband and none else. I am of the firm decisiveness that none whatever could not be accomplished by patient perseverance.’ As Devi Vedavati was assreting thus, the ‘kaama peedita Ravana’ turned his deaf ears and replied: ‘Sushreni! It is clear that your mindset appears to be distorted and this kind of your resolve might me suitable for elderly mahilaa, but not appropriate for youthful kanyas like you. Do note that I am the King of Lankapuri and the ever renowned Dashagriva. I am now attracted you now, and would wish you to be my wife. *kaś ca tāvad asau yaṁ tvaṁ viṣṇur ity abhibhāṣase, vīryeṇa tapasā caiva bhogena ca balena ca, na mayāsau samo bhadre yaṁ tvaṁ kāmayaṣe ’ngane/ ma maivam iti sā kanyā tam uvāca niśācaram, mūrdhajeṣu ca tām rakṣaḥ karāgreṇa parāmr̥ṣat /* Tell me! who indeed is this Vishnu for whom you are so much enamoured about! What are his special qualifications! Is he that parakrami, tapasvi, or wealthy and the cynosure of all!’ Devi Vedavati coolly replied: ‘Never ever say one word in your defiance. Rakshasa Raja! Bhagavan Vishnu is the sole preserver of trilokas and the singular sustainer of the Universe.’ Having heard the cool reply from Devi Vedavati, Ravana rakshasa extended his mighty hands and held Vedavati’s ‘keshaas’. *tato vedavatī kruddhā keśān hastena sācchinat, uvācāgñim samādhāya maraṇāya kṛtatvarā/ dharṣitāyās tvayānārya nedānīm mama jīvitam, rakṣas tasmāt pravekṣyāmi paśyatas te hutāśanam/ yasmāt tu dharṣitā cāham apāpā cāpy anāthavat, tasmāt tava vadhārtham vai samutpatsyāmy aham punaḥ/*Devi Vedavati got fumed up and pulled off her own head hairs forcibly and instantly and utilised the ‘kesha samudaya’ as her defensive weapon as ‘roshapurna prajjvalita agnījvaala’ shouted: ‘neecha rakshasa! As you have thus humiliated me in this ugly and unprecedented misbehavior of the meanest possible ugly manner, I should straightaway jump into ‘agni jwaalaas’. But before that, I should kill you mercilessly.*na hi śakyah striyā pāpa hantum tvaṁ tu viśeṣataḥ, śāpe tvayi mayotsṛṣṭe tapasaś ca vyayo bhavet/ yadi tv asti mayā kim cit kṛtam dattam hutam tathā , tena hy ayonijā sādhvī bhaveyam dharmiṇaḥ sutā/* Since stree shakti might or might not be adequate agaist dushta buddhi shakti of a man, hence I must give you a severe ‘shaapa’ knowingly well that the record of my pavitrata might be somewhat affected. If only I had some satkarma, daana, homa, karya prapti as the best deserved daughter of my revered father, then in my next birth I should incarnate myself as a ‘sati-saadhvi-ayonija kanya rupamati’ then in my next birth when you ought to suffer the retribution of justice.Having cursed Ravana, Devi Vedavati offered herself to agni jwaalaas, as celestial flowers were rained down from the high skies. In the following birth , he got into the following birth as ‘an ayonija’ Devi Sita as from as an ‘halaa - avirbhaava’.

[Vishleshana on Devi Vedavati from Brahma Vaivarta Purana:

In the lineage of Manu Daksha Savarni were born Brahma Savarni-Dharma Savarni-Rudra Savarni-Deva Savarni and Indra Savarni who were all Parama Bhaktas of Bhagavan Vishnu.The son of Indra Savarni

viz. King Vrishabhadhwaja was a great devotee of Parama Shiva and the latter considered the King even more important than his own sons Ganesha and Kumara. Somehow the King never followed the Vaishnava Dharma and even discouraged Vishnu Puja and Lakshmi Puja. An infuriated Surya Deva cursed the King that his Rajya Lakshmi would abandon him. Shiva in turn lifted his Trishul and ran behind Surya Deva and the latter sought refuge from his father Kashyapa Muni and Brahma. The three some of Surya, Kasyapa and Brahma sought protection from Vishnu Deva. Shiva too reached there and told Vishnu that Vrishabhadhwaja was his personal Bhakta and Surya cursed the King. Vishnu replied that by the time Shiva reached Vaikuntha, lot of time elapsed and not only Vrishabhadhwaja lost his Empire and died but also his son Rathadwaja passed away and the latter's sons Dharmadwaja and Kushadwaja became intense Bhaktas of Vishnu and were performing Tapasya to Lakshmi Devi; Vishnu further said that an 'Amsha' of Maha Lakshmi would be soon born to Malavati, the blessed wife of Kushadwaja. As soon as the baby was born, she recited Vedas and was thus named *Vedavati*. In course of time, Vedavati took to severe Tapasya. There was an Akaasha Vani (Celestial Voice) which pronounced that Vedavati in her next birth would be Vishnu's wife. On hearing this, Vedavati left for Gandhamadana Mountain and intensified her Tapasya further. The demon Ravana'sura spotted Vedavati in Tapasya and made advances to her; she cursed Ravana at his misbehaviour, declared that she would sacrifice her life by jumping into Agni Kunda and in her next birth would become responsible for his death as Devi Sita, the wife of a human Avatara of Vishnu to be called Shri Rama. Devi Sita was wedded to Shri Rama in the next birth. To keep up the word of his father Dasharatha, Rama along with Sita and Lakshmana moved on to the forests and Agni Deva approached Rama as a Brahmana and conveyed that since the time for Sita's abduction by Ravana was imminent, he (Agni) should replace Devi Sita with *Maya Sita* and after the episode of Ravana's killing was over, he would replace real Sita with the shadow Sita after the 'Agni Pariksha' time. Vedavati alias Chhaya Sita proceeded to perform Tapasya at Pushkara Kshetra and in Dwapara Yuga became *Draupadi* as the daughter of Drupada Raja and further as the wife of Pandavas. Thus Vedavati was blessed as a *Trihaayani* born in Satya, Treta and Dwapara yugas].

## Sarga Eighteen

Ravana in his pushpaka visited King of Maruds in an yajna as Indraadi Devatas ran off, while Maharshi Samvarta advised not to fight; Ravana with pride returned away as Indraadi Devas gave boons to Maruds.

*Eṣā vedavatī nāma pūrvam āsīt kṛte yuge , tretāyugam anuprāpya vadhārtham tasya rakṣasaḥ, sītotpanneti sītaiṣā mānuṣaiḥ punar ucyate/ praviṣṭāyām hutāśam tu vedavatyām sa rāvaṇaḥ, puṣpakam tat samāruhya paricakrāma medinīm/ tato maruttam nṛpatiṁ yajantam saha daivataiḥ , uśrabhijam āsādyā dadarśa sa tu rākṣasaḥ/ samvarto nāma brahmarṣir bhrātā sāḥśād bṛhaspateḥ , yājayām āsa dharmajñāḥ sarvair brahmagaṇair vṛtaḥ / dṛṣṭvā devās tu tad rakṣo varadānena durjayam, tām tām yonim samāpannās tasya dharṣaṇabhīravaḥ/ indro mayūraḥ samvṛtto dharmarājas tu vāyasaḥ , kṛkalāso dhanādhyakṣo haṁso vai varuṇo 'bhavat/ tam ca rājānam āsādyā rāvaṇo rākṣasādhipaḥ, prāha yuddham prayacceti nirjito 'smṛti vā vada/ tato marutto nṛpatiḥ ko bhavān ity uvāca tam , avahāsam tato muktṛvā rākṣaso vākyam abravīt/ akutūhalabhāvena prīto 'smi tava pāṛthiva, dhanadasyānujam yo mām nāvagacchasi rāvaṇam/ triṣu lokeṣu kaḥ so 'sti yo na jānāti me balam, bhrātaram yena nirjitya vimānam idam āhṛtam/ tato marutto nṛpatis tam rākṣasam athābravīt , dhanyaḥ khalu bhavān yena jyeṣṭho bhrātā raṇe jitāḥ/ nādharmasahitam ślāghyam na lokapratisaṁhitam, karma daurātmyakam kṛtvā ślāghase bhrātṛnirjayāt/ kim tvam prāk kevalam dharmam caritvā labdhavān varam, śrutapūrvam hi na mayā yādṛśam bhāṣase svayam/ tataḥ śarāsanam gṛhya sākṣam ca sa pāṛthivaḥ , raṇāya nirayau krudhāḥ samvarto mārgam āvṛjot / so 'bravīt snehasamṛkṣam maruttam tam mahān ṛṣiḥ , śrotavyam yadi madvākyam samprahāro na te kṣamaḥ/ māheśvaram idam satram asamāptam kulam dahet, dīkṣitasya kuto yuddham krūratvam dīkṣite kutāḥ/ samśayaś ca raṇe nityam rākṣasaś caiṣa durjayaḥ, sa nivṛtto guror vākyaṁ maruttāḥ pṛthivīpatiḥ , viśṛjya saśaram cāpam svastho makhamukho 'bhavat / tatas tam nirjitam matvā ghoṣayām āsa vai śukaḥ, rāvaṇo jitavānś ceti harṣān nādam ca muktavān/ tām bhakṣayitvā tatrasthān maharṣin yajñam āgatān, vitṛpto rudhirais teṣāṁ punaḥ samprayayau mahīm /*

*rāvaṇe tu gate devāḥ sendrās caiva divaukasah, tataḥ svām yonim āsādyā tāni sattvāny athābruvan/  
harṣāt tadābravīd indro mayūram nīlabarhiṇam, prīto 'smi tava dharmajña upakārād vihaṅgama/ mama  
netrasahasram yat tat te barhe bhaviṣyati, varṣamāṇe mayi mudam prāpsyase prītilakṣaṇam/ nīlāḥ kila  
purā barhā mayūrāṇām narādhipa, surādhipād varam prāpya gatāḥ sarve vicitratām/ dharmarājō  
'bravīd rāma prāgvamśe vāyasam sthitam, pakṣims tavāsmi suprītah prītasya ca vacaḥ śṅṇu / yathānye  
vividhai rogaiḥ pīḍyante prāṇino mayā, te na te prabhaviṣyanti mayi prīte na saṁśayah/ mṛtyutas te  
bhayaṁ nāsti varān mama vihaṅgama, yāvat tvām na vadhiṣyanti narās tāvad bhaviṣyasi/ ye ca  
madviṣayasthās tu mānavāḥ kṣudhayārditāḥ, tvayi bhukte tu tṛptās te bhaviṣyanti sabāndhavāḥ/ varuṇas  
tv abravīd dhaṁsam gaṅgātoyavicāriṇam, śrūyatām prītisaṁyuktaṁ vacaḥ patraratheśvara/ varṇo  
manoharah saumyaś candramaṇḍalasamṇibhaḥ, bhaviṣyati tavodagraḥ śuklaphenasamaprabhaḥ/  
maccharīram samāsādyā kānto nityam bhaviṣyasi, prāpsyase cātulām prītim etan me prītilakṣaṇam/  
haṁsānām hi purā rāma na varṇaḥ sarvapāṇḍuraḥ, pakṣā nīlāgrasamvītāḥ kroḍāḥ śaspāgranirmalāḥ/  
athābravīd vaiśravaṇaḥ kṛkalāsam girau sthitam , hairanyaṁ saṁprayacchāmi varṇam prītis tavāpy  
aham/ sadravyam ca śīro nityam bhaviṣyati tavākṣayam, eṣa kāñcanako varṇo matprītyā te bhaviṣyati/  
evam dattvā varāms tebhyaḥ tasmin yajñotsave surāḥ, nivṛtte saha rājñā vai punaḥ svabhavanam gatāḥ/*

Thus Vedavati of Kritayuga had thus manifested as Devi Sita in Treta Yuga. Subsequently, Ravanaasura in his subsequent 'pushpaka vimana bhramana' reached Usheera beeja Desha where Raja Marut was executing a 'dharma yagjna' along with Devas where Brahmarshi Samvarta too was present. But keeping in view of Brahma's boons to Ravana, the yagjna got terminated as Indra- Dharma Raja, Varuna and Kubera changed their swarupas as a peacock, crow, swan and chameleon respectively. Other devatas too changed their forms as Ravan descended from the pushpaka. Then Ravana entered the yagjna shaala and saw Raja Marut and shouted like a dog having entered the pavitra yagjna shaala and barked. Raja Marut asked Ravana as to who was he! Ravana howled in laughter and replied that he was the younger brother of Kubera; yet he found the King of Marut was complacent and unnerved. Then Ravana declared: 'Could there be any other King on earth who would not be aware that there was a King who defeated and disgraced Kubera the Yaksha Raja and forcibly taken away this pushpaka vimana! Yes, I am that Ravana!' Raja Marut replied: Ravana! you are a dhanya rakshasa indeed. Surely you should have practised 'shuddha dharmaacharana' indeed. I have never had an opportunity of encountering ever! Durbddhi Ravana! keep standing erect as you should be receiving a befitting reply now! Then Raja Marut picked up his dhanush baanaas but Samvataka Maharshi stopped Marut and said that it would not be proper to attack as yagjna bhumi should not be converted as yuddha bhumi for a yagjna diksha purusha , besides do get warned that the rakshas raja would be able to uproot the Marud Vamsha; Thus my appeal is not to get violent at this juncture. Then Ravana vindicated his victory as rakshasa sena present in the vimana raised victory ninaadaas and enjoyed 'mamsa bhakshana' of the onlooker brahmanas present at the yagjna. As Ravana and the followers alighted back the pushpaka, Indra-Dharma Raja-Varuna Deva got back to their nija swarupas and revived the lives of the bodies of the victimised brahmanas and onlookers of the Yagjna. Further, the peacock swarupa Indra blessed the King of Marud ganas that his kingdom should never be subjected to sarpa bhaya and my megha swarupa should always be happy with 'sakaala varshas' thereafter. The crow swarupa Yama dharma raja blessed the Marud King that all the Beings in creation are subject to various bhoutika-maanasika-daivika-badhaa trayas , yet your praja should never be cursed with 'akaala mrityu baadhaas'! Then Varuna Deva in hamsa swarupa granted that the King of Marud and all his subjects that they would ever enjoy coolness of body and mind for ever as of cool flows of water; indeed that was how swans had thence onward had assumed spotless white from the erstwhile combination of blue and yellow. Then Kubera as a chameleon assured the King of Maruds assured gold from time to time. Thus Indraadi Devatas bestowed boons to the King of Maruds.

## Sarga Nineteen

Ravana attacked Ayodhya King Anaranya who dared to face him as Rakshasa veeras were defeated but finally Ravana got victorious, yet Anaranya while falling cursed that Rama would soon kill him

*Atha jivā maruttam sa prayayau rākṣasādhipaḥ, nagarāṇi narendrāṇām yuddhakāṅkṣi daśānanaḥ/ sa samāsādyā rājendrān mahendravarūṇopamān, abravīd rākṣasendras tu yuddham me dīyatām iti/ nirjitāḥ smeti vā brūta eṣo hi mama niścayaḥ, anyathā kurvatām evaṁ mokṣo vo nopapadyate/ tatas tu bahavaḥ prājñāḥ pārthivā dharmaṇiścayaḥ, nirjitāḥ smety abhāṣanta jñātvā varabalam ripoh/ duṣyantaḥ suratho gādhir gayo rājā purūravāḥ, ete sarve 'bruvāms tāta nirjitāḥ smeti pārthivāḥ/ athāyodhyām samāsādyā rāvaṇo rākṣasādhipaḥ, suguptām anaraṇyena śakreṇevāmarāvatīm/ prāha rājānam āsādyā yuddham me sampradīyatām, nirjito 'smīti vā brūhi mamaitad iha śāsanam/ anaraṇyaḥ susaṁkruddho rākṣasendram athābravīt, dīyate dvandvayuddham te rākṣasādhipate mayā/ atha pūrvam śrutārthena sajjitam sumahad dhi yat, niṣkrāmat tan narendrasya balam rakṣovadhodyatam/ nāgānām bahusāhasram vājinām ayutam tathā, mahīm samchādyā niṣkrāntam sapadātiratham kṣaṇāt/ tad rāvaṇabalam prāpya balam tasya mahīpateḥ, prāṇāsyata tadā rājan havyam hutam ivānale/ so 'paśyata narendras tu naśyamānam mahad balam, mahārṇavam samāsādyā yathā pañcāpagā jalam/ tataḥ śakradhanuḥprakhyam dhanur visphārayan svayam, āsadāda narendrās tam rāvaṇam krodhamūrchitaḥ/ tato bāṇaśatāny aṣtau pātayām āsa mūrdhani, tasya rākṣasarājasya ikṣvākukulanandanah/ tasya bāṇāḥ patantas te cakrire na kṣatam kva cit, vāridhārā ivābhrebhyaḥ patantyo nagamūrdhani/ tato rākṣasarājena krudhdhena nṛpatī tadā , talena bhīhato mūrdhni sa rathān nīpāpāta ha/ sa rājā patito bhūmau vihvalāṅgaḥ pravepitaḥ, vajradagdha ivāraṇye sālo nīpatito mahān/ tam prahasyābravīd rakṣa ikṣvākum pṛthivīpatim, kim idānīm tvayā prāptam phalam mām prati yudhyatā/ trailokye nāsti yo dvandvam mama dadyān narādhipa, śaṅke pramatto bhogeṣu na śṛṇoṣi balam mama/ tasyaivam bruvato rājā mandāsura vākyam abravīt, kim śakyam iha kartum vai yat kālo duratikramah/ na hy aham nirjito rakṣas tvayā cātmapraśamsinā, kāleneha vipanno 'ham hetubhūtas tu me bhavān/ kim tv idānīm mayā śakyam kartum prāṇaparīkṣaye, ikṣvākuparibhāvitvād vaco vakṣyāmi rākṣasa/ yadi dattam yadi hutam yadi me sukṛtam tapaḥ , yadi guptāḥ prajāḥ samyak tathā satyam vaco 'stu me/ utpatsyate kule hy asminn ikṣvākūṇām mahātmanām, rājā paramatejasvī yas te prāṇān hariṣyati/ tato jaladharodagras tādīto devadundubhiḥ, tasminn udāhṛte śāpe puspavṛṣṭiś ca khāc cyutā/ tataḥ sa rājā rājendra gataḥ sthānam triviṣṭapam, svargate ca nṛpe rāma rākṣasaḥ sa nyavartata/*

Agastya Maha Muni continued his explanation about duratma Ravanaasura and his escapades as he was fired up with his intense ambition to subdue or win over celestial or earthly kings. Thus in his repetitive jaunts enabled by the pushpaka vimana, he visited various kingdoms threatening the Kings to either endorse their defeats or be prepared for attacks. Then he landed at the Kingdom of Ayodhya where King Anaranya and repeated the swan song of either surrender or be ready for an attack. Ravana stated further: indeed invariably the Ayodhya kings were all humbled as Dushyanta, Suradha, Gaadhi, Gaya, Pururavaadi Rajas raised their truce flags. Then Anaranya said : ‘Nishaahara pati! May I take an opportunity of dwandwa yuddha!’. Then some ten thousand elephants, one lakh horsemen, several charioteers and innumerable foot soldiers were on the attack. But then Anaranya sena was devastated by the rakshasaas as dried up grass in agni jwaalaas. Anaranya was stunned at the destruction yet due to his personal prowess sought to re-attack. He then like a lion ran after deers subdued raksha yoddhas the like of whom included Mareecha, Shuka, Saarana Rakhasas who ran away. Then the Ikshvaaku Raja assaulted Ravana’s dasa mastakas flinging with eight hundred arrows. But like varsha paata on parvatashikhara, the baana varsha of the Ayodhya King did not have much impact. In turn, Ravana gave a hard slap on the king as the latter fell down from his chariot and stated shivering with acute pain, as Ravana had a boisterous laughter shouting: ‘ oh misersble king of Ayodhya! None indeed in trilokas there might be a hero who could subdue me!’ Even his ‘praana shakti’ was gradually dwindling away, King Anaranya in subdued tone stated: *na hy aham nirjito rakṣas tvayā cātmapraśamsinā, kāleneha vipanno 'ham hetubhūtas tu me bhavān/ kim tv idānīm mayā śakyam kartum prāṇaparīkṣaye, ikṣvākuparibhāvitvād vaco vakṣyāmi rākṣasa/ yadi dattam yadi hutam yadi me sukṛtam tapaḥ , yadi guptāḥ prajāḥ samyak tathā satyam vaco 'stu me/ Rakhasa! You are indulging in self praises as you have finally succeeded inspite of me; indeed this is ‘kaala mahima’ as basically it is that Kaala pravaha which had subdued me. I am happy however that I had dared to attack but neither surrendered meekly nor ran away being frightened, but got defeated*



in my eventual death. ‘But, Rakshasa! You heckled about my ancestry that the erstwhile Kings Ayodhya surrendered to you meekly and hence I should give you a ‘shaap’ with the curse as follows: If only I have had performed daana-punya-homa-tapa- dharmaanusara praja paalanas, may my words turn to be truthful.

*utpatsyate kule hy asminn ikṣvākūnām mahātmanām, rājā paramatejasvī yas te prāṇān hariṣyati/ tato jaladharodagras tāḍito devadundubhiḥ, tasminn udāhr̥te śāpe puṣpavṛṣṭiś ca khāc cyutā / tataḥ sa rājā rājendra gataḥ sthānam triviṣṭapam, svargate ca nṛpe rāma rākṣasaḥ sa nyavartata /* My forthcoming generation of Ishvaku King Dasharatha be blessed to give birth to Shri Rama who would destroy you and usher in loka kalyana.’ As Anaranya sad thus deva dudubhis were sounded and ‘aakaasa pushpa varshaas’ got initiated’. Then Ravana, quite unmindful of the ‘shaapa’, proceeded to swarga loka.

## Sarga Twenty

Kalahapriya Narada diverted Ravana’s tour to swarga loka to Yamaloka and followed himself to watch the proceedings

*Tato vitrāsayan martyān pṛthivyām rākṣasādhipaḥ , āsāda ghane tasmin nāradaṁ munisattamam/ nāradas tu mahātejā devaṛṣir amitaprabhaḥ, abravīn meghapṛṣṭhastho rāvaṇam puṣpake sthitam/ rākṣasādhipate saumya tiṣṭha viśravaṣaḥ suta, prīto ’smy abhijanopeta vikramair ūrjitaś tava/ viṣṇunā daityaghātaiś ca tārṣyasyoragadharaṣaṇaiḥ, tvayā samaramardaiś ca bhṛṣaṁ hi paritoṣitaḥ / kim cid vakṣyāmi tāvat te śrotavyaṁ śroṣyase yadi, śrutvā cānantaram kāryaṁ tvayā rākṣasapuṁgava/ kim ayaṁ vadhyate lokas tvayāvadyena daivataiḥ, hata eva hy ayaṁ loko yadā mṛtyuvaśaṁ gataḥ / paśya tāvan mahābāho rākṣaseśvaramānuṣam, lokam enaṁ vicitrārthaṁ yasya na jñāyate gatiḥ/ kva cid vāditranṛttāni sevyante muditair janaiḥ, rudhyate cāparair ārtair dhārāśrunayanānanaiḥ/ mātā pitr̥suta - snehair bhāryā bandhumanoramaiḥ, mohenāyaṁ jano dhvastaḥ kleśaṁ svaṁ nāvabudhyate/ tat kim evaṁ parikliśya lokam mohanirākṛtam, jita eva tvayā saumya martyaloko na saṁśayaḥ/ evaṁ uktas tu laṅkeśo dīpyamāna ivaujasā, abravīn nāradaṁ tatra saṁprahasyābhivādyā ca/ maharṣe devagandharvavihāra samarapriya, ahaṁ khalūdyato gantum vijayārthī rasātalam/ tato lokatrayaṁ jītvā sthāpya nāgān surān vaśe, samudram amṛtārthaṁ vai mathiṣyāmi rasālayam / athābravīd daśagrīvaṁ nārado bhagavān ṛṣiḥ , kva khalv idānīm mārgeṇa tvayānena gamiṣyate/ ayaṁ khalu sudurgamyaḥ pitṛrājñāḥ puraṁ prati , mārgo gacchati durdharṣo yamasyāmitrakarṣana/ sa tu śāradameghābham muktivā hāsam daśānanaḥ, uvāca kṛtam ity eva vacanaṁ cedam abravīt / tasmād eṣa mahābrahman vaivasvatavadhodyataḥ, gacchāmi dakṣiṇām āśāṁ yatra sūryātmajo nṛpaḥ /mayā hi bhagavan krodhāt pratijñātaṁ raṇārthinā, avajeṣyāmi caturo lokapālān iti prabho/ tenaiṣa prasthito ’haṁ vai pitṛrājapuraṁ prati, prāṇisaṁkleśa - kartāram yojayiṣyāmi mṛtyunā / evaṁ uktaḥ daśagrīvo munīṁ tam abhivādyā ca, prayayau dakṣiṇām āśāṁ prahr̥ṣṭaiḥ saha mantribhiḥ / nāradas tu mahātejā muhūrtaṁ dhyānam āsthitāḥ, cintayām āsa viprendro vidhūma iva pāvakaḥ/ yena lokāḥ trayāḥ sendrāḥ kliśyante sacarācarāḥ, kṣiṇe cāyuṣi dharme ca sa kālo himsyate katham/ yasya nityaṁ trayo lokā vidravanti bhayārditāḥ, tam katham rākṣasendro ’sau svayam evābhigacchati/ yo vidhātā ca dhātā ca sukṛte duṣkṛte yathā, trailokyam vijitaṁ yena tam katham nu vijeṣyati/ aparaṁ kim nu kṛtvaiṣaṁ vidhānam saṁvidhāsyati , kautūhalasamutpanno yāsyāmi yamasādanam/*

Thus having firmly established his supremacy of bhuloka , Ravana while proceeding to swarga loka, had stumbled upon Brahmarshi Narada as the latter addressed Ravana conveying his hearty congratulations about the series of victories on the earth. Narada provoked Ravana thus: ‘ Yet, you appear to have been contented with the normal victories. Just as Vishnu was satisfied in controlling daitya, gandharva-naagas you too seem to be contented. Listen to me carefully: kim ayaṁ vadhyate lokas tvayāvadyena daivataiḥ, hata eva hy ayaṁ loko yadā mṛtyuvaśaṁ gataḥ / paśya tāvan mahābāho rākṣaseśvara - mānuṣam, lokam enaṁ vicitrārthaṁ yasya na jñāyate gatiḥ/ ‘Dear Rakshasa Raja! You are only concentrating on bhuloka nivaasis so far as you seem to be hesitating to control devatas. kva cid vāditranṛttāni sevyante muditair janaiḥ, rudhyate cāparair ārtair dhārāśrunayanānanaiḥ/ mātā pitr̥suta - snehair bhāryā bandhumanoramaiḥ, mohenāyaṁ jano dhvastaḥ kleśaṁ svaṁ nāvabudhyate/ tat kim evaṁ

*parikliṣya lokam mohanirākṛtam, jita eva tvayā saumya martyaloko na samśayah/* These human beings keep themselves happy and contented with occasional mortal rejoicings of music-dance sessions, not even being able to visualize what could be ‘swarga vaancchas’ like. They keep absorbed in the thoughts of ‘maata-pita-putra- bhrata-bandhu- snehas’ only . Such kind of ‘mohagrasta kleshaas pranis’ are finally destined from martya loka to Yama loka under the supreme and never challengeable Yama Raja!’. Ravana having indirectly got the hint of Brahmarshi, the highly intelligent Ravana smiled and replied: *maharṣe devagandharvavihāra samarapriya, aham khalūdyato gantum vijayārthī rasāṭalam/ tato lokatrayam jitvā sthāpya nāgān surān vaśe, samudram amṛtārtham vai mathiṣyāmi rasālayam/* Maharshi! You are a globe trotter including deva gandharvaadi lokas. I do appreciate you as a ‘kalaha priya’ always thinking of ‘yuddhhaalochanaas’. I am prepared to visit ‘rasaatala’. Then having conquered ‘trilokas’ and checking Devata-naagas under my control, I should be able to organise ‘samudra manthana’ and secure amrita! *athābravīd daśagrīvam nārado bhagavān ṛṣiḥ, kva khalv idānīm mārgena tvayānena gamiṣyate/ ayaṁ khalu sudurgamyaḥ piṭṛrājñāḥ puram prati , mārgo gacchati durdharṣo yamasyāmitrakarṣana/* Brahmarshi Narada then cleverly stated: ‘Shatrusudana Lankeshwara! Then if you are truly desirous of reaching Rasatala then your path is clearly distinct as this journey is obviously southward where Yama Raja has his control! *sa tu śāradameghābham muktva hāsam daśānanaḥ, uvāca kṛtam ity eva vacanam cedam abravīt/ tasmād eṣa mahābrahman vaivasvatavadhodyataḥ, gacchāmi dakṣiṇām āśām yatra sūryātmajo nṛpaḥ/mayā hi bhagavan krodhāt pratijñātam raṇārthinā, avajeṣyāmi caturo lokapālān iti prabho/ tenaiṣa prasthito ’ham vai piṭṛrājapuram prati , prāṇisaṁkleśa -kartāram yojayiṣyāmi mṛtyunā/* As Narada gave the direction to Rasatala, Ravana’s face was lit up like ‘sharad ritu meghas’ and being happy with excitement addressed Devarshi Narada and further asserted: ‘ Brahman Narada! I am truly excited that I should appear at rasatala and the yama loka where Surya Putra Yama Raja should stay. Narada Prabho! I do now wish to make my ‘ dharma pratigina’ that besides Yama Raja the rest of the Loka Paalakas too should be vanquished. For the time being I am resolved that Yama the’ praana ghata Surya putra’ should soon be a ‘praana viheena’ himself!’ Thus declaring Ravana along with his mantris and rakshasa sena proceeded southward. *nāradas tu mahātejā muhūrtaṁ dhyānam āsthitaḥ, cintayām āsa viprendro vidhūma iva pāvakaḥ/ yena lokās trayaḥ sendrāḥ kliṣyante sacarācarāḥ, kṣiṇe cāyuṣi dharme ca sa kālo himsyate katham/ yasya nityam trayo lokā vidravanti bhayārditāḥ, tam katham rākṣasendro ’sau svayam evābhigacchati/* As Ravana thus having left, Brahmarshi Narada wondered within himself: Yama Raja who always declares himself as ‘ayuh ksheena pranis’ of trilokas would have to obey his knifelike decisiveness as Kaala Swarupa could bear the brunt of Ravana with his Brahma Varaas of invincibility even by celestial entities! Indeed Yama dharmaraja decides on the evidence of his celestial vision of what all of the triloka praanis, inclusive of the mortals, perform as per their own ‘karma phalas’ on the supreme principle of ‘as one sows so is reaped’. But now in the outstanding example of Ravana with all the support of Brahma Varaas, how indeed would be the outcome of the illustration of Ravana!’ So wondering about ‘Yama-Ravana samasya parikshana kutuhala Narada’ had himself followed suit to Rasatala.

[Vishleshana on Narada in brief: Brahmarshi Narada is replete with references in Hindu Mythology; he is described in various Puranas as an *agent provocateur* in a dharmic way to mislead purposively the evil doer towards a rosy path and at the end either teach, correct and reform or totally destroy the evil at its termination. Thus Narada is a legendary bridge between excessive arrogance and selfishness on the one hand and a virtuous way of exemplary life on the other! In the normal parlour, the image of Narada reminds one of a singing bard carrying a musical string instrument named ‘veena’ in his arms, decorated with jasmine flowers on his wrists, neck, shoulders and head hairs, while jay walking on clouds as a ‘trailoka sanchari’ in the sky from one part of the Universe to another as a globe trotter. He is the Sage who anticipates with his uncanny foresight and seeks to avert impending dangers and more often than nought prevent even by creating and hastening critical situations to teach lessons to the wrong doers, thus save embarrassments and negative situations to the hapless; he does not spare any body, -be it human beings or even Gods - barring the Adi Deva Narayana, whose name is at the tip of his tongue every moment and by each and every utterance by his breath! Indeed he is the Celestial Messenger of Peace

and Universal Togetherness. No wonder Narada is a synonym of *Kalaha priya* or mischief monger but he is a unique fund of knowledge, robust commonsense and uncanny wit and wisdom that shapes destinies of Beings in the Supreme Lord's Creation! In Hindu Mythology, Brahmarshi Narada occupies a pride of place. In Puranas one could find innumerable references about his multi-magnificent personality for his knowledge, tact, wit, profound common sense and timely interventions where ever tough situations arise and ready solutions, sometimes even unpalatable, are offered. But all kinds of puzzles are untied by him most eminently in the glorious frame-work of Dharma and Nyaya. The finesse of Narada's way out even in tough situations is attracted by the most ruthless evil practitioners of very high intensity. Could a Ravana-sura but yield to the temptation of bringing Maha Deva's Atma Linga home in his Puja Mandir! Would Kamsa the unquestionable tyrant of Mathura be made to believe years ahead with a warning signal that a child even yet to be born as Krishna would ensure his death! Should a gullible boy Dhruva be emboldened to leave a Kingdom to forests in search of Narayana! Might a Devi Savitri have the courage to run after Yama Raja on a firm prophesy of untimely death of her husband and made Yama's own position compromising! Was Devi Satyabhama the zealous and beloved spouse of Lord Krishna as smitten by jealousy of Devi Rukmini was able to hatch a plan to weigh Krishna's body weight against the Kingdom's gold and jewellery in a sensitive balance and turn Krishna as Narada's slave, but for Devi Rukmini's intervention to place a Tulasi Leaf against the gold reserves! Was indeed Devi Satyabhama who longed for Parijata Tree from Swarga in her backyard helped Indra to terminate Narakasura in Krishna's company and be responsible for entire Bharata to observe 'Deepavali' year after year till date! Such intelligent quotient coupled with eloquent knowledge is but a rudimentary component of Narada's renown! He defied no less than a Brahma whose instruction was to become a house holder to procreate progeny while he stood his ground firmly being ready for punishment to become a house holder again and again. This was backed up by his faith, devotion and total surrender to Narayana!]

## Sarga Twenty One

As provoked by Narada, Ravana visited Yamaloka, released select pretaatmaas, Yama Dootas attacked the pushpaka vimana damaging it, and Ravana by his paashupataasra destroyed Yama dootaaas!

*Evam samcintya viprendro jagāma laghuvikramaḥ, ākhyātuṃ tad yathāvyṛttaṃ yamasya sadanamṃ prati / apaśyat sa yamaṃ tatra devam agnipuraskṛtaṃ , vidhānam upatiṣṭhantaṃ prāṇino yasya yādṛśam / sa tu dṛṣṭvā yamaḥ prāptaṃ maharṣiṃ tatra nāradaṃ , abravīt sukham āsīnam arghyam āvedya dharmataḥ/ kaccit kṣemaṃ nu devarṣe kaccid dharmo na naśyati, kim āgamanakṛtyaṃ te devagandharvasevita / abravīt tu tadā vākyam nārado bhagavān ṛṣiḥ , śrūyatām abhidhāsyāmi vidhānam ca vidhīyatām/ eṣa nāmnā daśagrīvaḥ piṭrāja niśācaraḥ , upayāti vaśam netuṃ vikramais tvāṃ sudurjayam/ etena kāraṇenāhaṃ tvarito 'smy āgataḥ prabho, daṇḍapraharaṇasyādyā tava kiṃ nu kariṣyati/ etasminn antare dūrād aṃśumantaṃ ivoditam, dadṛṣe divyam āyāntaṃ vimānaṃ tasya rakṣasaḥ / taṃ deśaṃ prabhayā tasya puṣpakasya mahābalaḥ, kṛtvā vitimiraṃ sarvaṃ samīpaṃ samavartat a/ sa tv apaśyan mahābāhur daśagrīvas tatas tataḥ, prāṇinaḥ sukṛtaṃ karma bhuñjānāṃś caiva duṣkṛtaṃ/ tatas tān vadhyamānāṃś tu karmabhir duṣkṛtaiḥ svakaiḥ , rāvaṇo mocayām āsa vikrameṇa balād balī/ preteṣu mucyamāneṣu rākṣasena baliyasā, pretaḥ paṇḍitāḥ susaṃrabdhā rākṣasendram abhidraṇa/ te prāsaiḥ parighaiḥ śūlair mudgaraiḥ śaktitomaraiḥ, puṣpakaṃ samavarṣanta śūrāḥ śatasahasraśaḥ/ tasyāsanāni prāsādān vedikāstaraṇāni ca, puṣpakasya babhañjus te śighraṃ madhukarā iva/ devaṇiṣṭhānabhūtaṃ tad vimānaṃ puṣpakaṃ mṛdhe, bhajyamānaṃ tathāivāsīd akṣayaṃ brahmatejasā/ tatas te rāvaṇāmātyā yathākāmaṃ yathābalaṃ, ayudhyanta mahāvīryāḥ sa ca rājā daśānanaḥ/ te tu śoṇitadigdhaṅgāḥ sarvaśastra - samāhatāḥ, amātyā rākṣasendrasya cakrur āyodhanaṃ mahat/ anyonyaṃ ca mahābhāgā jaghnuḥ praharaṇair yudhi, yamasya ca mahat sainyaṃ rākṣasasya ca mantriṇaḥ/ amātyāṃś tāṃś tu samtyajya rākṣasasya mahaujaśaḥ, tam eva samadhāvanta śūlavarṣair daśānanaṃ/ tataḥ śoṇitadigdhaṅgaḥ prahārair jarjarīkṛtaḥ , vimāne rākṣasaśreṣṭhaḥ phullāśoka ivābabhau/ sa śūlāni gadāḥ prāsāṇ śaktitomarasāyakān, musalāni śilāvṛkṣān mumocāstrabalād balī/ tāṃś tu sarvān samākṣipyā tad astraṃ apahatyā ca, jaghnus te rākṣasaṃ ghoram ekaṃ śatasahasrakāḥ/ parivārya ca taṃ sarve śailaṃ*

*meghotkarā iva, bhindipālais ca śūlais ca nirucchvāsam akārayan/ vimuktakavacaḥ kruddho siktaḥ śonitavisravaiḥ, sa puspakam parityajya prthivyām avatiṣṭhata / tataḥ sa karmukī bāṇī prthivyām rākṣasādhīpaḥ, labdhasamjño muhūrtena kruddhas tasthau yathāntakaḥ/ tataḥ pāśupataḥ divyam astraḥ samdhāya karmuke, tiṣṭha tiṣṭheti tām uktvā tac cāpaḥ vyapakarṣata/ jvālāmālī sa tu śaraḥ kravyādānugato raṇe, mukto gulmān drumāṁś caiva bhasmakṛtvā pradhāvati / te tasya tejasā dagdhāḥ saīnyā vaivasvatasya tu, raṇe tasmin nipatitā dāvadagdhā nagā iva/ tataḥ sa sacivaiḥ sārdaḥ rākṣaso bhīmavikramaḥ, nanāda sumahānādaḥ kampayann iva medinīm/*

Agastya Maha Muni continued addressing Shri Rama that pursuant to Brahmamarshi Narada's advice, Ravanaasura had left for Yama Loka to conquer Yama Deva himself. Yama Dharma Raja was then seated on a 'simhasana' as an alternate form of Agni Himself conducting the arriving Souls from various Beings, essentially from earth. Brahmarsi Narada on his arrival Yama Raja addressed him: 'Deva Gandharva sevita Devarshi! Welcome to you. Trust that dharma and the related affairs are all being preserved well! How is it that I now have the 'soubhagya' of your kind arrival here! Then Narada replied: 'Pitru Raja! I have arrived here on an urgent issue and am also suggesting the manner of its prateekaara or the way of its reversal too. This problem is arriving soon in the form of Dashagriva Ravana and his rakshasa sena too and being aware of it, I have arrived here earlier. Indeed you are the possessor of 'kaala dandaayudha' no doubt!' Even as Narada was about to brief, Ravana's pushpaka vimana was just sighted. Ravana saw Yama Raja and yama dootas from far. Ravana also witnessed how countless Yamaanucharaas in action. Despite the total darkness all around, he was able to see how various Pranis were divisioned in lanes s per their own karma phalas of punya paapaas. Thn Ravana witnessed Yama Dotaas and the 'yama yaatana drishyas' too. 'Ghora rupadhari -ugra prakriti bhayanaka yama dootaas' were reprimanding and executing the beatings of the Pranis as they were screaming aloud incessantly and helplessly. Some were being bitten by scorpions, snakes and other poisonous creatures, some were chased and caught by mad dogs eating their body parts which were getting back again and again. Some were not able to wade through the ferocious floods of blistering blood of Vaitarani river while some were made to walk barefooted through agni jwaalaas or unending hot burnt charcoal fields. Some were thrown ferociously into 'asipatra forests' with razor this thorns and nails and forced to walk through for prescribed days, months or years. Some were thown into Rourava Naraka. Numberless pranis get exhausted out of thirst and hunger as the deena-durbala-anga viheena pranis were thus undergoing what one would express as 'Naraka Yaatana' on its naked sense.!

[Vishleshana on Narakas and possibility of retribution from a) Brahma Purana and b) Parashara Smriti]

a) Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vimohana, Rutiraandha, Vasaatapta, Kurmeesha, Krumibhojana, Asipatravana, Laalaabhaksdhya, Puyavbaha, Vahnijjwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one's own Preacher), killing a cow and terminating a person by obstructing breathing would attract 'Ghora Rourava Naraka'; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones' own followers would consign the sinners to Saptaloha Naraka. A person who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who



manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease ‘Kshudra Devatas’ or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice dealing in the trade of meat, lac, ‘til’ or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other’s houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River.

b) In case, prayaschittas are not already executed in one’s life time in lieu of Maha Patakas and Upa patakas perpetrated on earth in the previous birth, the accumulated sins of dreadful nature would entail much more severe penalties and retributions. The retributions are on account of non-performance of ‘Vihita Karmas’ or prescribed duties and perpetrating ‘nishiddha karmas’ or prohibited acts. For example, avoiding Garahana Snanas involves attacks of leprosy for seven births. Committing ‘Brahma hatya paataka’ and such grave sins and not resorting to prayaschitta would definitely lead to payback reprisal like being pushed down from mountains of high altitudes or being consigned to engulfing poisonous flames mercilessly. Persons who are normally susceptible to continuous attacks by ‘Arishad Vargas’ viz. Kama-Krodha-Lobha-Moha- Mada-Matsaras viz. Deep desires, terrible anger, passionate possessiveness, excessive attachments, incorrigible arrogance and unpardonable jealousy; one’s misdoings of serious nature are therefore sure to lead them to Ati Pataka, Maha Pataka, Anupataka Upa, Paataka, Upa pataka, Jaati bhramsha types of retributions as also Sankarikarana, Apaatri karana, Malaavaha, and so on. Matru - Putrika-Swashru-Sunsha gamana are considered as Atipatakas and Brahma Hatya-Suraapaaa-Brahmana Dhana harana- steya or stealing-guru bharya gamana are Maha patakas. Rajaswala-Garbhini-Asphuta baala gamana and Sharanaagata Shatru vadha are as dreadful as Brahma hatya; providing wrong or misleading evidences and murder of friends are as heinous as Suraa Paana; Para daaraa gamana especially with closely related women is stated to be as appalling as Guru Bharya gamana; ‘Sharanaagata stree gamana’ is stated as Anupataka or as deplorable as Maha Pataka. Go Vadha, Para Stree vikraya, Matru/Pitru dushana and bahishkarana, Brahmana Vidhi parityajana, Vrata parityaga, Kanya dushana and nastikyata are of the rank of Upapaata dosha. Para ninda, Madyaadi vikraya, Neecha sahavaasa and such other traits demand Jaati bhramsha. Pashu samhara and Heena vritti demand sankarikarana. Asatya sambhaashana, nishkarana nindaropana, krika keeta pakshi jalachara vadha are considered as Malaa vaha; heena jaati seva, nindita dhanaarjana and such acts of depravity including Urbandhana maranas or forced deaths and anti-social activities are called prakeerna-avikeerna paapas. Among the Atipatakas are listed Matru-Putrika-Sahodari gamana or with such other blood relations both knowingly or ignorantly, the Prayaschitta is Shishna-chedana and three Kruccha prayaschitta and three chandrayana vratas. Para stree gamana demands a series of Chandrayana Vratas like Rishi Chandrayana-eating three fistful havishaanna a day for a month]

Further stanzas follow

*Gorasam godradaataaro hyaannamchaivaannadaayinah, grihaamscha griha daataarah sarvakarmaphalamastratah/* Ravana also witnessed that quite apart from the majority of sinful beings, there were also a few sprinklings of the departed pranis who treaded dharma maargas as having executed godaanaadi sukritas, anna daanaas, and such philanthropic acts. Then Ravana on by his own descretion freed such marginal sinners thus arrogating himself of his own responsibility. Temporarily such sinners who were freed by Ravana were understandably were elated, while the Yama dootaaas whose responsibility devolved on Preta raksha were fumed up and there prevailed utter confusion as rakshasaas and yama

dootaas were encountered. *sa śūlāni gadāḥ prāsāṇ śaktitomasāyakān, musalāni śilāvṛkṣān mumocāstra-balād balī/ tāms tu sarvān samākṣipyā tad astraṁ apahatya ca, jaghnus te rākṣasaṁ ghoram ekaṁ śatasahasrakāḥ/ parivārya ca taṁ sarve śailaṁ meghotkarā iva, bhindipālaiś ca śūlaiś ca nirucchvāsam akārayan/* Yama dootaaas in thousands of yamadootaas ascended the pushpaka vimana and attached rakshasas with ‘parigha-praasa-shula-musala-shatki- tomaras’ and destroyed the chairs, windows, doors, vedis, praasaadaas, and the pathways. As Yama dootaaas went berserk, the ministers of Ravana with their rakshasa sena and he himself fought relentlessly. *vimuktakavacaḥ kruddho siktaḥ śoṇitavisravaiḥ, sa puṣpakam parityajya pṛthivyām avatiṣṭhata / tataḥ sa karmukī bāṇī pṛthivyām rākṣasādhipaḥ , labdhasamjño muhūrtena kruddhas tasthau yathāntakaḥ/* Then Ravana’s ‘kavacha’ was broken out and his body was wet with flows of blood as he fell off from the pushpaka vimana. For a while, Ravana too got nervous but soon enough he steadied himself and held up his bow and arrows. *tataḥ pāśupatam divyam astraṁ samdhāya karmuke, tiṣṭha tiṣṭheti tām uktvā tac cāpam vyapakarṣata/ jvālāmālī sa tu śaraḥ kravyādānugato raṇe, mukto gulmān drumāṁś caiva bhasmakṛtvā pradhāvati/* He then released the most potent Paashupata- astra. On the battle front, the divyaastra assumed the form of agniyvaalaas as of dried up grass in a ‘maharanya’ and the furious flames converted yama dootaaas like heaps of ash. *te tasya tejasā dagdhāḥ sainyā vaivasvatasya tu, raṇe tasmin nipatitā dāvadagdhā nagā iva/ tataḥ sa sacivaiḥ sārddham rākṣaso bhīmavikramaḥ, nanāda sumahānādaṁ kampayann iva medinīm/* Thus in the maha samgrama of Ravana and the rakshasaas, the Yama Raja’s ‘Indradhwaja’ like banner fell down smashed up, as Ramana and the mantri senas raised bhayanaka simha naadaas as the severest earthquakes occurred repetitively.

## Sarga Twenty Two

As per Narada’s mischievous advice, Ravana attached Yama Raja who desired to release Kaala Danda, but Brahma disapproved and thus Ravana declared victory against all Devas including Yama

*Sa tu tasya mahānādaṁ śrutvā vaivasvato yamaḥ, śatruṁ vijayinaṁ mene svabalasya ca samkṣayam/ sa tu yodhān hatān matvā krodhaparyākulekṣaṇaḥ, abravīt tvaritaṁ sūtaṁ rathaḥ samupanīyatām/ tasya sūto ratham divyam upasthāpya mahāsvanam, sthitaḥ sa ca mahātejā āruroha mahāratham/ pāśamudgarahastaś ca mṛtyus tasyāgrato sthitaḥ , yena samkṣipyate sarvaṁ trailokyam sacarācaram/ kāladaṇḍaś ca pārśvastho mūrtimān syandane sthitaḥ, yamapraharaṇam divyam prajvalann iva tejasā/ tato lokāś trayas trastāḥ kampante ca divaukasaḥ, kālam kruddham tadā dṛṣṭvā lokatrayabhayāvaham / dṛṣṭvā tu te taṁ vikṛta m ratham mṛtyusamanvitam , sacivā rākṣasendrasya sarvalokabhayāvaham/ laghusattvatayā sarve naṣṭasamjñā bhayārditāḥ, nātra yoddhum samarthāḥ sma ity uktvā vipradudruvuh/ sa tu taṁ tādṛśam dṛṣṭvā ratham lokabhayāvaham, nākṣubhyata tadā rakṣo vyathā caivāsya nābhavat/ sa tu rāvaṇam āsādyā viṣṭjaṇ śaktitomarān, yamo marmāṇī samkruddho rākṣasasya nyakṛntata/ rāvaṇas tu sthitaḥ svasthaḥ śaravarṣam mumoca ha, tasmin vaivasvatarathe toyavarṣam ivāmbudaḥ/ tato mahāśaktiśataiḥ pātyamānair mahorasi, pratikartum sa nāśaknod rākṣasaḥ śalyapīḍitāḥ/ nānāpraharaṇair evaṁ yamenāmitrakarṣinā, saptarātraṁ kṛte samkhye na bhagno vijito ’pi vā / tato ’bhavat punar yuddham yamarākṣasayos tadā, vijayākāṅkṣiṇos tatra samareṣv anivartinoḥ/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, prajāpatiṁ puraskṛtya dadṛśus tad raṇājiram / samvarta iva lokānām abhavad yudhyatos tayoh, rākṣasānām ca mukhyasya pretānām īśvarasya ca/ rākṣasendras tataḥ kruddhaś cāpam āyama saṁyuge, nirantaram ivākāśam kurvan bāṇān mumoca ha/ mṛtyuṁ caturbhir viśikhaiḥ sūtaṁ saptabhir ardayat, yamaṁ śarasahasreṇa śīghram marmasv atādayat/ tataḥ kruddhasya sahasā yamasyābhiviniḥṣṭaḥ , jvālāmālo viniśvāso vadanāt krodhapāvaka/ tato ’paśyāms tadāścaryam devadānavarākṣasāḥ, krodhajaṁ pāvakaṁ dīptaṁ didhakṣantaṁ ripor balam/ mṛtyus tu paramakruddho vaivasvatam athābravīt, muñca mām deva śīghram tvaṁ nihanmi samare ripum/ narakaḥ śambaro vṛtraḥ śambhuḥ kārtasvaro balī, namucir virocanaś caiva tāv ubhau madhukaiṭabhau/ ete cānye ca bahavo balavanto durāsadaḥ, vinipannā mayā dṛṣṭāḥ kā cintāsmiṁ niśācare / muñca mām sādhu dharmajña yāvad enaṁ nihanmy aham, na hi kaś cin mayā dṛṣṭo muhūrtam api jīvati/ balam mama na khalv etan maryādaiśā nisargataḥ, saṁsprṣṭo hi mayā kaś cin na jīved iti niścayaḥ/ etat tu vacanam*

*śrutvā dharmarājaḥ pratāpavān, abravīt tatra taṁ mṛtyumayam enaṁ nihanmy aham / tataḥ samraktanayanāḥ kruddho vaivasvataḥ prabhuḥ, kāladaṇḍam amoghaṁ taṁ tolayāṁ āsa pāṇinā/ yasya pārśveṣu niśchidrāḥ kālapāśāḥ pratiṣṭhitāḥ, pāvakasparśasamkāśo mudgaro mūrtimān sthitaḥ/ darśanād eva yaḥ prāṇān prāṇināṁ uparudhyati, kiṁ punas tāḍanād vāpi pīḍanād vāpi dehinaḥ/ sa jvālāparivāras tu pibann iva niśācaram, karasprṣṭo balavatā daṇḍaḥ kruddhaḥ sudāruṇaḥ/ tato vidudruvuḥ sarve sattvās tasmād ranājirāt, surāś ca kṣubhitā dṛṣṭvā kāladaṇḍodyatāṁ yamam / tasmin prahartukāme tu daṇḍam udyamya rāvaṇam, yamaṁ pitāmahaḥ sāksād darśayitvedam abravīt/vaivasvata mahābāho na khalv atulavikrama, prahartavyaṁ tvayaitena daṇḍenāsmiṁ niśācare/ varaḥ khalu mayā dattas tasya tridaśapuṁgava, tat tvayā nāṇṛtaṁ kāryaṁ yaṁ mayā vyāhṛtaṁ vacaḥ / amogho hy eṣa sarvāsāṁ prajānāṁ vinipātane, kāladaṇḍo mayā sṛṣṭaḥ pūrvaṁ mṛtyupuraskṛtaḥ/ taṁ na khalv eṣa te saumya pātyo rākṣasamūrdhani, na hy asmiṁ patite kaś cin muhūrtam api jīvati/ yadi hy asmiṁ nipatite na mriyetaiṣa rākṣasaḥ, mriyeta vā daśagrīvas tathāpy ubhayato 'nṛtam / rākṣasendrān niyacchādya daṇḍam enaṁ vadhodyatam, satyaṁ mama kuruṣvedam lokāṁs tvaṁ samavekṣya ca/ evam uktas tu dharmātmā pratyuvāca yamas tadā, eṣa vyāvartito daṇḍaḥ prabhaviṣṇur bhavān hi naḥ/ kiṁ tv idānīm mayā śakyaṁ kartuṁ ranagatena hi, yaṁ mayā yaṁ na hantavyo rākṣaso varadarpitaḥ/ eṣa tasmāt praṇaśyāmi darśanād asya rākṣasaḥ, ity uktvā sarathaḥ sāsvas tatraivāntaradhīyata/ daśagrīvas tu taṁ jitvā nāma viśrāvya cātmanaḥ, puṣpakeṇa tu samhṛṣṭo niṣkrānto yamasādanāt / tato vaivasvato devaiḥ saha brahmapurogamaiḥ, jagāma tridivaṁ hṛṣṭo nāradaś ca mahāmuniḥ/*

Yamadharma Raja having realised that the yama dootaas were ashed off by Ravana's 'pashupatastra', called for his chariot along with his 'kaala danda' which was already got ignited. Kala danda then asumed a 'swarupa' whose 'mahaayudha' that emitted pralaya kaalaagni. *tato lokās trayas trastāḥ kampante ca divaukasah, kālaṁ kruddhaṁ tadā dṛṣṭvā lokatrayabhayāvaham / dṛṣṭvā tu te taṁ vikṛtaṁ rathaṁ mṛtyusamanvitam, sacivā rākṣasendrasya sarvalokabhayāvaham/ laghusattvatayā sarve naṣṭasamjñā bhayārditāḥ, nātra yoddhuṁ samarthāḥ sma ity uktvā vipradudruvuḥ/* Loka trayas of bhu-bhuva-swaras would shiver as saakshaat Kala Deva would get enraged as Devatas stood up alarmed shivering. *sa tu taṁ tādṛśaṁ dṛṣṭvā rathaṁ lokabhayāvaham, nākṣubhyata tadā rakṣo vyathā caivāsya nābhavat/ sa tu rāvaṇam āsādya viśrjañ śaktitomarān, yamo marmāṇi samkruddho rākṣasasya nyakṛntata/ rāvaṇas tu sthitaḥ svasthaḥ śaravarṣaṁ mumoca ha, tasmin vaivasvataraṭhe toyavarṣam ivāmbudaḥ/ tato mahāśaktiśataiḥ pātyamānair mahorasi, pratikartuṁ sa nāśaknod rākṣasaḥ śalyapīḍitaḥ/* Yet even the 'chaturdasa bhuvanas' were shaken up with Kala Devata being personified and fumed up as Yama Raja's chariot had arrived, Ravana was the least concerned even as the Rakshasa Mantris were alarmed too. As Yama Raja arrived, he lashed out Ravana with his shakti-tomara aayudhas at the marma sthaanaas of Ravana. Yet Ravana was nodoubt hurt but having recovered released baana varshsas on Yama Raja. Subsequently, Yama had some how failed to retaliate appropriately. *nānāpraharaṇair evaṁ yamenāmitrakarśinā, saptarātraṁ kṛte samkhye na bhagno vijito 'pi vā / tato 'bhavat punar yuddhaṁ yamarākṣasayos tadā, vijayākāṅkṣiṇos tatra samareṣv anivartinoḥ/ tato devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, prajāpatiṁ puraskṛtya dadṛśus tad ranājiram/ samvarta iva lokānām abhavad yudhyatos tayoḥ, rākṣasānām ca mukhyasya pretānām īśvarasya ca/* Thus for seven long nights the battle remanied inconclusive. Both the Rakshasa Raja and Yama Raja were equally desirous of success which kept dodging the both. Meanwhile Deva-gandharva-siddha-maharshi ganaas pushed Prajapati ahead and joined the attack. But the Rakshasa Raja and the Preta Raja kept on and on the maha sangrama as if the maha pralaya kaala had arrived. *mṛtyuṁ caturbhir viśikhaiḥ sūtaṁ saptabhir ardayat , yamaṁ śarasahasreṇa śīghraṁ marmasv atāḍayat/ tataḥ kruddhasya sahasā yamasyābhiviniḥṣṭaḥ, jvālāmālo viniśvāso vadanāt krodhapāvaka/* Therafter Rakshasaraja having lost patience, released arrows on Mrityu Devata and seven arrows on Yama's saradhi. Quickly again, Ravana released as many as a lakh of arrows on the 'marma shtaanas' of Yama. Yama was agitated initially but was so enraged that his face emitted agni jwaalaas as his pace of his breathing was the fastest ever. *mṛtyus tu paramakruddho vaivasvatam athābravīt, muñca mām deva śīghraṁ tvaṁ nihanmi samare ripum/ narakāḥ śambaro vṛtraḥ śambhuḥ kārtasvaro balī , namucir virocanaś caiva tāv ubhau madhukaiṭabhau/ ete cānye ca bahavo balavanto durāsadhā, vinipannā mayā dṛṣṭāḥ kā cintāsmiṁ niśācare/ muñca mām sādhu dharmajña yāvad enaṁ nihanmy aham,*

*na hi kaś cin mayā dṛṣṭo muhūrtam api jīvati /* Then Mrityu Devata assumed the most ferocious swarupa as never before and demanded Vaivasvata Yama not to interfere further as indeed that ought to kill Ravana instantly. The Devata asserted: Yama Raja! This is my ‘swabhava’ or the natural mind set and this Rakshasa too should go by the earlier instances of Hiranyakashipu, Namuchi, Shambara Nisinda, Dhumaketu Virochana Kumara Bali, Shambu daitya, Vritraasura , Banaasura and why not Ravana now! Dharmagjina! Hence leave me alone as Ravana should die here and now. *balaṁ mama na khalv etan maryādaiṣā nisargataḥ, saṁsprṣṭo hi mayā kaś cin na jīved iti niścayaḥ / etat tu vacanaṁ śrutvā dharmarājaḥ pratāpavān, abravīt tatra taṁ mṛtyumayam enaṁ nihanmy aham /* In my confirmed decisiveness, Ravana should die now, since the considerations of evil mindset and the lack of natural tendency of ‘maryaada’ are adequate to destroy him. Then Yama Raja was so angry as he raised his voice and asserted to kala danda: wait , let me lift you up so that with one smash the nishachara would be gone forever. *tasmin prahartukāme tu daṇḍam udyamya rāvaṇam, yamaṁ pitāmahaḥ sāksād darśayitvedam abravīt/vaivasvata mahābāho na khalv atulavikrama, prahartavyaṁ tvayaitena daṇḍenāsmi niśācare/* As Vaivasvata was about to kill Ravana, Pitamaha Brahma appeared and stated: Vaivasata! Do’nt kill Ravana! *varaḥ khalu mayā dattas tasya tridaśapuṁgava, tat tvayā nāṇṛtaṁ kāryaṁ yan mayā vyāhṛtaṁ vacaḥ/ amogho hy eṣa sarvāsāṁ prajānāṁ vinipātane, kāladaṇḍo mayā sṛṣṭaḥ pūrvam mṛtyupuraskṛtaḥ/ tan na khalv eṣa te saumya pātyo rākṣasamūrdhani, na hy asmin patite kaś cin muhūrtam api jīvati/ yadi hy asmin nipatite na mriyetaiṣa rākṣasaḥ, mriyeta vā daśagrīvas tathāpy ubhayato ’nṛtam/* Yama Raja! I had already bestowed a boon to Ravana to be invincible against Devas; some how, at that weak moment I had granted that boon to Ravana, but now you should not infringe that by killing Ravana and have me untruthful. Once any Devata or a human would prove me that am being untruthful, then surely he or she should be blameworthy of me. This ‘Kala danda’ is of a ‘bhayankara rudra swarupa’. Once released by you, it would never consider the positive and negative considerations, but terminate in devastation. I myself invented this and once flung off, it becomes irreversible and irresistible. Therefore, do not use it on Ravana in any case. In such an ugly situation, my word of honour would be dishonoured. *evam uktas tu dharmātmā pratyuvāca yamas tadā, eṣa vyāvartito daṇḍaḥ prabhaviṣṇur bhavān hi naḥ/ kiṁ tv idānīm mayā śakyaṁ kartuṁ raṇagatena hi, yan mayā yan na hantavyo rākṣaso varadarpiṭaḥ/* As Brahma warned Yama Raja thus he had kept up the honour of Brahma Deva and affirmed that he could never disobey Brahma’s considered instruction. Then felt as to which avail in confronting Ravana any way and disappeared with his chariot and horses. *daśagrīvas tu taṁ jivā nāma viśrāva cātmanaḥ, puspakeṇa tu saṁhrṣṭo niṣkrānto yamasādanāt / tato vaivasvato devaiḥ saha brahmapurogamaiḥ, jagāma tridivam hrṣṭo nāradaś ca mahāmuniḥ /* Thus Ravana pronounced his victory against Yama Dootas and Yama Dharma Raja himself and flew back by his illgotten Pushpaka while Vaivasvata and Brahma Putra Narada left for swarga loka.

### Sarga Twenty Three

Ravana visits Rasatala Loka, forges friendship with Nivatakavacha- destroys Kalakeya Daitya who killed Shurpanakha’s husband-and attacks Varuna Putras, as Varuna visited Brahma Loka for a ‘Sangita Sabha’!

*Sa tu jivā daśagrīvo yamaṁ tridaśapuṁgavam, rāvaṇas tu jayaślāghī svasahāyān dadarśa ha/ jayena vardhayitvā ca mārīcapramukhās tataḥ, puspakam bhejire sarve sāntvitā ravaṇena ha/ tato rasātalam hrṣṭaḥ praviṣṭaḥ payaso nidhim, daityoraga gaṇādhyuṣṭam varuṇena surakṣitam/ sa tu bhogavatīm gatvā purīm vāsukipālītām, sthāpya nāgān vaśe kṛtvā yayau maṇim atīm purīm/ nivātakavacās tatra daityā labdhavarā vasan, rākṣasas tān samāsādyā yuddhena samupāhvayat/ te tu sarve suvikrāntā daiteyā balaśālinaḥ, nānāpraharaṇās tatra prayuddhā yuddhadurmadāḥ/ teṣāṁ tu yudhyamānānām sāgraḥ saṁvatsaro gataḥ, na cānyatarayos tatra vijayo vā kṣayo ’pi vā/ tataḥ pitāmahas tatra trailokyagatir avyayaḥ, ājagāma drutaṁ devo vimānavaram āsthitāḥ/ nivātakavacānām tu nivārya raṇakarma tat, vṛddhaḥ pitāmaho vākyam uvāca viditārthavat / na hy ayaṁ rāvaṇo yuddhe śakyo jetuṁ surāsuraiḥ, na bhavantaḥ kṣayaṁ netuṁ śakyāḥ sendraiḥ surāsuraiḥ/ rākṣasasya sakhitvaṁ vai bhavadbhiḥ saha rocate, avibhaktā hi sarvārthāḥ suhrdām nātra saṁśayaḥ / tato ’gnisāksikaṁ sakhyam kṛtavāms tatra rāvaṇaḥ ,*



nivātakavacaiḥ sārddham prītimān abhavat tadā/ arcitas tair yathānyāyaṁ saṁvatsarasukhoṣitah, svapurān nirviśeṣam ca pūjām prāpto daśānanaḥ/ sa tūpadhārya māyānām śatam ekonam ātmavān, salilendrapurānveṣī sa babhrāma rasātalam/ tato 'śmanagaram nāma kālakeyābhirakṣitam, taṁ vijitya muhūrtena jaghne daityāṁś catuḥśatam/ tataḥ pāṇḍurameghābham kailāsam iva saṁsthitam, varuṇasyālayaṁ divyam apaśyad rākṣasādhipaḥ/ kṣarantīm ca payo nityaṁ surabhiṁ gām avasthitām, yasyāḥ payoviniṣyandāt kṣīrodo nāma sāgaraḥ/ yasmāc candraḥ prabhavati śītaraśmiḥ prajāhitah, yaṁ samāsādyā jīvanti phenapāḥ paramarṣayaḥ, amṛtaṁ yatra cotpannam surā cāpi surāśinām/ yām bruvanti narā loke surabhiṁ nāma nāmataḥ, pradakṣiṇaṁ tu tām kṛtvā rāvaṇaḥ paramādbhutām, praviveśa mahāghoraṁ guptaṁ bahuvidhair balaiḥ/ tato dhārāśatākīrṇaṁ śāradābhranibham tadā, nityaprahṛṣṭaṁ dadṛśe varuṇasya grhottamam/ tato hatvā balādhyakṣān samare taiś ca tāḍitah, abravīt kva gato yo vo rājā śīghraṁ nivedyatām/ yuddhārthī rāvaṇaḥ prāptas tasya yuddham pradīyatām, vada vā na bhayaṁ te 'sti nirjito 'smīti sāñjaliḥ/ etasminn antare kruddhā varuṇasya mahātmanaḥ, putrāḥ pautrās ca niṣkrāman gauś ca puṣkara eva ca/ te tu vīryaguṇopetā balaiḥ parivṛtāḥ svakaiḥ, yuktā rathān kāmagamān udyadbhāskaravarcaśaḥ/ tato yuddham samabhavad dāruṇam lomaharṣaṇam, salilendrasya putrāṇām rāvaṇasya ca rakṣasaḥ/ amātyais tu mahāvīryair daśagrīvasya rakṣasaḥ, vāruṇam tad balaṁ kṛtsnaṁ kṣaṇena vinipātitam / samīkṣya svabalaṁ samkhye varuṇasyā sutās tadā, arditāḥ śarajālena nivṛttā raṇakarmaṇaḥ / mahītalagatās te tu rāvaṇaṁ dṛśya puṣpake, ākāśam āśu viviśuḥ syandanaiḥ śīghragāmibhiḥ/ mahad āsīt tatas teṣāṁ tulyaṁ sthānam avāpya tat, ākāśayuddham tumulaṁ devadānavayor iva/ tatas te rāvaṇaṁ yuddhe śaraiḥ pāvakaśānibhaiḥ, vimukhīkṛtya saṁhṛṣṭā vi nedur vividhān ravān/ tato mahodaraḥ kruddho rājānaṁ dṛśya dharṣitam, tyaktvā mṛtyubhayaṁ vīro yuddhakāṅkṣī vyalokayat / tena teṣāṁ hayā ye ca kāmagaḥ pavanopamāḥ, mahodareṇa gadayā hatās te prayayuh kṣitim/ teṣāṁ varuṇasūnūnām hatvā yodhān hayāṁś ca tān, mumocāśu mahānādaṁ virathān prekṣya tān sthitān/ te tu teṣāṁ rathāḥ sāśvāḥ saha sārathibhir varaiḥ, mahodareṇa nihatāḥ patitāḥ pṛthivītale / te tu tyaktvā rathān putrā varuṇasya mahātmanaḥ, ākāśe viṣṭhitāḥ śūrāḥ svaprabhāvān na vivyathuḥ/ dhanūṁśi kṛtvā sajyāni vinirbhīdya mahodaram, rāvaṇaṁ samare kruddhāḥ sahitāḥ samabhidraṇam/ tataḥ kruddho daśagrīvaḥ kālāgnir iva viṣṭhitah, śaravarṣaṁ mahāvegāṁ teṣāṁ marmasv apātayat/ musalāni vicitrāni tato bhallaśatāni ca, paṭṭasāṁś caiva śaktīś ca śataghnīś tomarāṁś tathā/ pātayām āsa durdharṣas teṣāṁ upari viṣṭhitah, atha viddhās tu te vīrā viniṣpetuh padātayaḥ/ tato rakṣo mahānādaṁ muktā hanti sma vāruṇān, nānāpraharaṇair ghorair dhārāpātair ivāmbudaḥ/ tatas te vimukhāḥ sarve patitā dharaṇītale, raṇāt svapurusaḥ śīghraṁ grhāṇy eva praveśitāḥ/ tān abravīt tato rakṣo varuṇāya nivedyatām, rāvaṇaṁ cābravīn mantrī prabhāso nāma vāruṇaḥ/ gataḥ khalu mahātejā brahmalokaṁ jaleśvaraḥ, gāndharvaṁ varuṇaḥ śrotuṁ yaṁ tvam āhvayase yudhi/ tat kim tava vṛthā vīra pariśrāmya gate nṛpe, ye tu saṁnihitā vīrāḥ kumārās te parājitāḥ/ rākṣasendras tu tac chrutvā nāma viśrāvya cātmanaḥ, harṣān nādaṁ vimuñcan vai niṣkrānto varuṇālayāt/ āgatas tu pathā yena tenaiva vinivṛtya saḥ, laṅkāṁ abhimukho rakṣo nabhastalagato yayau/

Agastya Maha Muni continued about Ravana's further escapades and jaunts of victories and then wished to Rasatala full of daityas and naagaas and well managed by Varuna Deva underneath the samudras. Then he entered Bhogavati Puri, brought Nagas under his control and then left for Manimayi puri where a daitya named Nivatakavacha to whom Brahma bestowed boons. Ravana then challenged the daitya. Then Rakshasaas and danavas had the encounter, they exchanged quick exchange of shula- trishula-vajra-pattisha-khadga- pharasaas yet to the break of monsoon and excessive rains, no finality of the battle was established. Then Brahma Deva made his sacred darshan and asserted: ' Danavas! Neither Deva ganaas nor asuras had not and would not be able to surpass Ravanaasura in the series of your mutual battles. Hence my suggestion would be to enter a truce with him.' As Brahma advised thus both Nivatakavacha and Rakshasa Raja entered a mutual truce as agni sakshi. Then the daitya veera hosted Ravana and his entourage for a year long and exchanged their 'maayopaayas' and both enjoyed touring the rasatala loka from nagara to nagara and visited 'ashmanaamaka nagara', where Kalakeya daanava, a renowned yoddha was living. As Kalakeya was hostile to Ravana, they encountered each other in the course of which Ravana sliced off the head of Ravana's sister Shurpanakha's husband Vidyujihva of army of Kalakeya. The furious Ravana within hardly a few minutes of time had thus killed four hundred daityas and

proceeded to Varuna bhavan which was radiant like white and clear clouds hitting Kailasa parvata. There stood the Surabhi naamaka celestial dhenu by whose ksheera dhaaraas ksheera saagara was replete with its milk. Ravana then had the darshan of Maha Deva's Vrishabha Vahana maata Surabhi's darshana prapti. Surabhi was infact responsible for the flows of 'ksheera saagara' over which had been the 'Ksheera Samudra's Purna Chandropatti Kaarana'. It was from the 'sudha' and 'swadha' that deva-pitru tarpanas are made in the universe. Then Ravanaadi Rakshasa Danavas had sincerely made pradakshinas dutifully and then entered the maha bhayankara Varunaalaya and instructed the messengers there to let Varuna to appear asserting that Maha Ravana had arrived and that Varuna might surrender or take to encounter. This curt message infuriated Varuna Putras and Poutras who got prepared for an attack with Ravana. Varuna putra poutras were accompanied by the senaadhyakshaas of Varuna deva named 'Gou' and 'Pushkara'. But Ravana's rakshasa sena killed the senapatis and the Varuna sena and humiliated Varuna putra poutras who had temporarily stopped the attack. But soon enough they saw Ravana seated on the Pushpaka vimana smiling away when they heckled Ravana with their 'simha naadaas'. Having noticed this, raksha veera Mahodara got furious. He found Varuna Putras were flying in winds by their chariot and smashed his mace on the 'radhaashvaas' as the crumbled down dead along with the charioteer too. On finding Varuna putras still flying on the skies yet unruffled. They straightened their respective 'dhanush baanaas' and released on Mahodara who was hurt fatally and surrounded Ravana's pushpaka vimana and rained baana varsha on Ravana. *tataḥ kruddho daśagrīvaḥ kālāgnir iva viṣṭhitaḥ, śaravarṣaṁ mahāvegāṁ teṣāṁ marmasv apātayat/ musalāni vicitrāṇi tato bhallaśatāni ca, paṭṭasāmś caiva śaktīś ca śataghnīs tomarāṁś tathā/ pātayām āsa durdharṣas teṣāṁ upari viṣṭhitaḥ, atha viddhās tu te vīrā viniṣpetuḥ padātayaḥ/* Then Ravana got furious like 'agni jwaalas' and released 'baana varshas' aiming the 'marma sthaanaas' of the Varuna putras, who in turn retaliated by flings on Ravana with vichitra musalaas-bhallas-pattishas-shaktis and shataghnaas. *tato rakṣo mahānādaṁ muktvā hanti sma vāruṇān, nānāpraharaṇair ghorair dhārāpātair ivāmbudaḥ/ tatas te vimukhāḥ sarve patitā dharaṇītale, raṇāt svapuruṣaiḥ śīghraṁ ghṛāṇy eva praveśitāḥ / tān abravīt tato rakṣo varuṇāya nivedyatām, rāvaṇaṁ cābravīn mantrī prabhāso nāma vāruṇaḥ/* Then amid the high pitched shouts, Ravana had systematically hit the feet of the Varuna Kumaaraas as the latter fell down into the slush on earth like elephants were caught in the sludge and fell down. As the rakshasaas raised resounding victory shouts, they kept on hurling their 'ayudhaas', Varuna putra poutras ran back to their respective abodes and hid themselves. Then the rakshasas chased them and asked where was Varuna Deva! *gataḥ khalu mahātejā brahmalokaṁ jaleśvaraḥ, gāndharvaṁ varuṇaḥ śrotuṁ yaṁ tvam āhvayase yudhi/ tat kiṁ tava vṛthā vīra pariśrāmya gate nṛpe, ye tu saṁnihitā vīrāḥ kumārās te parājitāḥ/ rākṣasendras tu tac chrutvā nāma viśrāvya cātmanaḥ, harṣān nādaṁ vimuñcan vai niṣkrānto varuṇālayāt/ āgatas tu pathā yena tenaiva vinivṛtya saḥ, laṅkāṁ abhimukho rakṣo nabhastalagato yayau/* They got the reply that Maha Raja Varuna had left to attend a 'sangeeta sabha' in Brahma Loka! Then the rakshasaas approached Ravana who asserted that it would be futile to wait indefinitely and the pushpaka vimaana returned back to earth and further to Lankapuri.

#### [Vishlesanas on Urthva Lokas and Atho Lokas from Brahmanda Purana]

**Urthwa Lokas:** As a part of the Cosmic Egg beyond the Lokaloka, Suta Muni described as follows:(All the Lokas which possess illumination are within the ambit of knowledge and the rest are all unknown and full of darkness; that portion which is circumscribed all around by water was within the Golden Egg and is stated to contain the **Bhur-Bhuvar- Swar-Mahar-Jana-Satya-Tapo Lokas**. Knowledge of those Lokas is not clear. One could only guess that these Lokas were lit up by Chandra at the beginning of Shukla Paksha in the West in the shape of a Pot just as Brahmanda was also surmised as an Egg.)

The Brahmanda was stated to have surrounded by solidified water called 'Ghanodadhi' which was held by 'Vanoda' or a mass of solidified water and was encircled by Illumination all round in the shape of a Fiery Iron Ball, and Akasha or Ether grasps the Ganodadhi. The Bhutaadi or The Cosmic Ego or Maha Ahamkara or simply stated as Ghana Vaata or Solidified Air supported by Akaashaa was called the Infinite Principle or Mahaan; it was that Ayvakta or Unknown, Ananta or Endless, Aghora or

Uncontaminated, Niraadhara or Unsupported, Avikara (Featureless), Sukshma (Subtle) and Avikarana (Unchanged and Undistorted).

**Adholokas:** As Bhū Devi the Divine Goddess is the Mother of all Living Beings, ‘Aapas’ or water is stated to be endless and so are Vayu, Agni and Akasha. Underneath Bhūmi are the Nether Worlds viz. Atala, Vitala, Sutala, Talaatala, Rasatala, Mahatala and Patala. The soil in Atala is stated to be of black soil, of Vitala the ground was of palewhite, Sutala of blue, Talatala of yellow colour, Rasatala of gravel covered ground, Mahatala of Rocky Ground and of Patala of Gold. The Palaces of Asuras of Namuchi the enemy of Mahendra, besides of other demons like Mahananda, Kabandha, Bhima, Suladanta, Dhanjaya, Nagendra were all glittering examples of opulence and material happiness in Atala and other Lokas. In Sutala were the noted Daitya-Rakshasa-Serpent Kings like Mahajambha, Karbandha, Hayagriva, Nikumbha, Bhima, Suladanta, Dhananjaya, Nagendra, Kalia and so on. Shankha, Gomukha, Kakutpada, Asvatara, Kambala, Takshaka stayed at Vitala; Prahlada, Taraka, Puranjana etc were in Rasatala; Kalanemi, Gajakarna were in Mahatala; and among other illustrious serpents Maha Sesha was in Patala. Sesha Deva with his mighty and huge physique with thousand hoods ornamented with outstanding diamonds emitting unprecedented effulgence is stated to bear the brunt of the Entire Universe from Urthva Lokas, Bhūmi and the Nether worlds and worshipped by Devas, Danavas, Siddhas and all other celestial beings alike! The Adholokas are called Bilwa Swarga which provided unparalleled physical and material happiness unavailable in Swarga even. The invaluable ‘Manis’ (diamonds) like those worn on the hoods of the huge serpents provided such illumination to all Nether Lokas. The population of these Lokas are stated to lead such unbelievable luxuries and joy that Maharshi Narada who visited these Lokas were totally impressed. He stated that the most powerful Surya Deva bestowed only radiance and not his heat while Chandra gave only brightness but not chilliness. The inhabitants of Bilwa Swarga always revelled in delicacies of food and wine with sophistication and style of living as they were least concerned of day-to-day difficulties; they spent long spells of time in bathing swimming in scented Sarovaras and Ponds and Narada stated that Vishnu’s Tamoguna was in full display at the Bilwa Swarga! ]

## Sarga Twenty Four

Ravana concludes his trip to adholokas, picked up youthful women on way and stuffed them in pushpaka with cryings to Lankapuri; on arrival made arrangements for widowed Surpanakha’s stay further

*Nivartamānaḥ saṁhṛṣṭo rāvaṇaḥ sa durātmavān , jahre pathi narendrarṣidevagandharvakanyakāḥ/ darśanīyām hi yām rakṣaḥ kanyām strīm vātha paśyati, hatvā bandhujanaṁ tasyā vimāne saṁnyaveśayat/ tatra pannagayakṣāṇām mānuṣāṇām ca rakṣasām, daityāṇām dānavāṇām ca kanyā jagrāha rāvaṇaḥ/ dīrghakeśyaḥ sucārvaṅgyaḥ pūrṇacandranibhānanāḥ, śokāyattās taruṇyaś ca samastā stananamritāḥ/ tulyam agnyarciṣām tatra śokāgnibhayasambhavam, pravepamānā duḥkhārtā mumucur bāspajāṁ jalam/ tāsām niśvasamānāṇām niśvasaiḥ saṁpradīpitam, agnihotram ivābhāti saṁniruddhāgnipuspakam/ kā cid dadhyau suduḥkhārtā hanyād api hi mām ayam, smṛtvā mātṛḥ pitṛṇ bhrātṛṇ putrāṇ vai śvaśurāṇ api , duḥkhaśokasamāviṣṭā vilepuḥ sahitāḥ striyaḥ/ katham nu khalu me putraḥ kariṣyati mayā vinā, katham mātā katham bhrātā nimagnāḥ śokasāgare/ hā katham nu kariṣyāmi bhartāraṁ daivataṁ vinā, mṛtyo prasīda yāce tvām naya mām yamasādanam/ kiṁ nu me duṣkṛtaṁ karma kṛtaṁ dehāntare purā, tato ’smi dharṣitānena patitā śokasāgare/ na khalv idānīm paśyāmi duḥkhasyāntam ihātmanaḥ, aho dhin mānuṣāṁ lokān nāsti khalv adhamāḥ paraḥ / yad durbalā balavatā bāndhavā rāvaṇ uditenaiva sūryeṇa tārakā iva nāsitāḥ/ aho subalavad rakṣo vadhōpāyeṣu rajyate, aho durvyttam ātmānaṁ svayam eva na budhyate/ sarvathā sadṛśas tāvad vikramo ’sya durātmanaḥ , idaṁ tv asadṛśaṁ karma paradārābhi - marśanam/ yasmād eṣa parakhyāsu strīṣu rajyati durmatih, tasmād dhi strīkṛtenaiva vadham prāpsyati vāraṇaḥ/ śaptaḥ strībhiḥ sa tu tadā hatatejāḥ suniṣprabha, pativratābhiḥ sādhvībhiḥ sthitābhiḥ sādhu vartmani/ evaṁ vilapamānāsu rāvaṇo rākṣasādhipaḥ, praviveśa purīm laṅkāṁ pūjyamāno niśācaraiḥ/ tato rākṣasarājasya svasā paramaduḥkhitā, pādāyoh patitā tasya vaktum evopacakrame/ tataḥ svasāram*

*utthāpya rāvaṇaḥ parisāntvayan, abravīt kim idaṁ bhadre vaktum arhasi me drutam/ sā bāṣpapariruddhākṣī rākṣasī vākyam abravīt, hatāsmi vidhavā rājāṁs tvayā balavatā kṛtā/ ete viryāt tvayā rājan daityā vinihatā raṇe, kālakeyā iti khyātā mahābalaparākramāḥ/ tatra me nihato bhartā garīyāṇ jīvitād api, sa tvayā dayitas tatra bhrātrā śatrusamena vai/ yā tvayāsmi hatā rājan svayam eveha bandhunā, duḥkham vaidhavyaśabdaṁ ca dattaṁ bhokṣyāmy ahaṁ tvayā/ nanu nāma tvayā rakṣyo jāmātā samareṣv api, taṁ nihatya raṇe rājan svayam eva na lajjase/ evam uktas tayā rakṣo bhaginyā krośamānayā, abravīt sāntvayitvā tām sāmāpūrvam idaṁ vacaḥ/ alaṁ vatse viśādena na bhetavyaṁ ca sarvaśaḥ, mānadāna -viśeṣais tvām toṣayiṣyāmi nityaśaḥ/ yuddhe pramatto vyākṣipto jayakāṅkṣī kṣipāṇ śārāṇ, nāvagacchāmi yuddheṣu svān parān vāpy ahaṁ śubhe, tenāsau nihataḥ saṁkhye mayā bhartā tava svasaḥ/ asmin kāle tu yat prāptaṁ tat kariṣyāmi te hitam, bhrātur aiśvaryasaṁsthasya kharasya bhava pārśvataḥ/ caturdaśānām bhrātā te sahasrāṇām bhaviṣyati, prabhuḥ prayāṇe dāne ca rākṣasānām mahaujasām/ tatra mātṛṣvasuḥ putro bhrātā tava kharāḥ prabhuḥ , bhaviṣyati sadā kurvan yad vakṣyasi vacaḥ svayam/ śīghraṁ gacchatv ayaṁ śūro daṇḍakān parirakṣitum, dūṣaṇo 'sya balādhyakṣo bhaviṣyati mahābalaḥ/ sa hi śapto vanoddeśaḥ krudhenośanasā purā, rākṣasānām ayaṁ vāso bhaviṣyati na saṁśayaḥ/ evam uktvā daśagrīvaḥ sainyaṁ tasyādideśa ha, caturdaśa sahasrāṇi rakṣasām kāmārūpiṇām/ sa taiḥ sarvaiḥ parivṛto rākṣasair ghoradarśanaiḥ , kharāḥ saṁprayayau śīghraṁ daṇḍakān akutobhayaḥ/ sa tatra kārayām āsa rājyaṁ nihatakaṇṭakam, sā ca śūrpaṇakhā prītā nyavasād daṇḍakāvane/*

Ravana was extremely delighted with his vijaya yatra to rasaatala, more so as he had forcibly grabbed innumerable kanyas on his way back from the adholokas and urdhva lokaas too like naresha putris, rishi-deva-danava-naaga-rakshasa-asura-manushya-yaksha-gandharvaas too. The pushpaka vimana was full of heart rending cryings of desperation, hoarse raspings of helplessness, and mouthful curses of harassments. The pushpaka vimana was thus filled of moans and high pitch sobbings and curses on Ravana who was laughing away as loud as th hysteric wailings. In this way as the naaga-gandharva-maharshi-daitya-daanava kanyas in thousands, Ravana was grabbing the long and shining head hairs, tender vakshshtalas, slim waists, and slender feet. As the ‘sundara madhyabhaaga’ sundaris with chiselled faces as selected by Ravana were frightened with fear and vulnerability, he kept on merry making to match their howlings. Such youthful women were forced out leaving their parents, brothers and even in some cases her husbands too would indeed be alarmed as some of them might even be of some sweet sixteen years only. Some were even frightened that this rakshasa might even devour them. They kept on yelling : Ha! How could I leave my husband; mrityu deva , how could I ever live with my tender children as some would be even new born! *evam vilapamānāsu rāvaṇo rākṣasādhipaḥ, praviveśa purīm laṅkāṁ pūjyamāno niśācaraiḥ/ tato rākṣasarājasya svasā paramaduḥkhitā, pādayoḥ patitā tasya vaktum evopacakrame/ tataḥ svasāram utthāpya rāvaṇaḥ parisāntvayan, abravīt kim idaṁ bhadre vaktum arhasi me drutam/* As the forcefully kidnapped young women were crying away in hysterics, his pushpaka vimana descended at Lankapuri, while Ravana’s sister Shurnanakha along with a group of rakshasis appeared and fell down with anguish, as Ravana asked her to state what all should she desire too quickly. Shurpanakha shedding hot tears cried out: *sā bāṣpapariruddhākṣī rākṣasī vākyam abravīt, hatāsmi vidhavā rājāṁs tvayā balavatā kṛtā/ ete viryāt tvayā rājan daityā vinihatā raṇe, kālakeyā iti khyātā mahābalaparākramāḥ/ tatra me nihato bhartā garīyāṇ jīvitād api, sa tvayā dayitas tatra bhrātrā śatrusamena vai/ yā tvayāsmi hatā rājan svayam eveha bandhunā, duḥkham vaidhavyaśabdaṁ ca dattaṁ bhokṣyāmy ahaṁ tvayā/ nanu nāma tvayā rakṣyo jāmātā samareṣv api, taṁ nihatya raṇe rājan svayam eva na lajjase/* ‘Rakshasa Raja! you are a great warrior and that was how you made me widow forcefully! I am aware that you had destroyed fourteen thousand daityas of Kalakeya and among them my husband too was one of the daityas of Kalakeya’s army. Thus you got me widowed proving that you are not my own brother but a sworn enemy! Raja! It is unbelievable that your own sister’s husband had been killed by you with your own hands! Are you not ashamed of yourself! So screaming Surpanakha and wailing away, Ravana with seeming pleasantness took to dramatics and replied affectionately: Dear sister! What is the point of your hoarse weeping away now; kindly do not feel neglected now; be assured that I should treat you with ‘maana-daana-sanmaanaas’ now with my heart and soul. As I get furious in my battles, the ‘vichakshana



jnaana' would get dimmed off as the singulr objective would be of success alone. In the course of a battle, one would never think of relationship excepting you and me alone. Now my truthful repentance and apologies to you. *asmin kāle tu yat prāptam tat kariṣyāmi te hitam, bhrātūr aiśvaryasamsthasya kharasya bhava pārśvataḥ/ caturdaśānām bhrātā te sahasrāṇām bhaviṣyati, prabhuḥ prayāṇe dāne ca rākṣasānām mahaujasām/ tatra mātṛṣvasuḥ putro bhrātā tava kharah prabhuḥ , bhaviṣyati sadā kurvan yad vakṣyasi vacaḥ svayam/Dear sister! Since I am responsible for your widowhood, I should make alternate arrangements for your comfortable living henceforth. Now onward do please move out and stay under the care of our brother Khara who has the control of fourteen thousand rakshasas under him.. He has all the time been following my instructions with dutiful compliance.śīghram gacchatv ayaṁ śūro danḍakān parirakṣitum, dūṣaṇo 'sya balādhyakṣo bhaviṣyati mahābalaḥ/ sa hi śapto vanoddeśaḥ kruddhenośanasā purā, rākṣasānām ayaṁ vāso bhaviṣyati na samśayaḥ/ Therefore do please move on to dandakaranya for your comfortable living ever. Mahabali Dushana is Khara's senapati who would all the arrangements for you.'* So saying Ravana assuaged sister Shurpanakhha's lifelong widowhood.

## Sarga Twenty Five

Ravana landed at Lankapuri with the kidnapped strees. Vibhishana chided Ravana recalling how their cousin sister Kumbhini was kidnapped by Madhu- Ravana attacked Madhu but she saved Madhu

*Sa tu dattvā daśagrīvo vanam ghoram kharasya tat, bhaginīm ca samāśvāsya hr̥ṣṭaḥ svasthataro 'bhavat/ tato nikumbhilā nāma laṅkāyāḥ kānanam mahat, mahātmā rākṣasendras tat praviveśa sahanugah/ tatra yūpaśatākīrṇam saumyacaityopaśobhitam, dadarśa viṣṭhitam yajñam sampradīptam iva śriyā/ tataḥ kṛṣṇājīnadharam kamaṇḍaluśikhādhvajam, dadarśa svasutam tatra meghanādam arimdamam/ rakṣahpatiḥ samāsādyā samāśliṣya ca bāhubhiḥ, abravīt kim idam vatsa varate tad bravīhi me/ uśanā tv abravīt tatra gurur yajñasamṛddhaye, rāvaṇam rākṣasaśreṣṭham dvijaśreṣṭho mahātapāḥ/ aham ākhyāmi te rājaṇ śrūyatām sarvam eva ca, yajñās te sapta putreṇa prāptāḥ subahuvistarāḥ/ agniṣṭomo 'śvamedhas ca yajño bahusuvārṇakaḥ, rājasūyas tathā yajño gomedho vaiṣṇavas tathā/ māheśvare pravṛtte tu yajñe pumbhiḥ sudurlabhe, varāms te labdhavān putraḥ sākṣāt paśupater iha/ kāmagam syandanam divyam antarikṣacaram dhruvam, māyām ca tāmasīm nāma yayā samṛadyate tamaḥ/ etayā kila samgrāme māyayā rākṣaseśvara, prayuddhasya gatiḥ śakyā na hi jñātum surāsuraiḥ/ akṣayāv iṣudhī bāṇaiś cāpam cāpi sudurjayam, astram ca balavat saumya śatruvidhvamsanam raṇe/ etān sarvān varāṁl labdhvā putras te 'yam daśānana, adya yajñasamāptau ca tvatpratīkṣaḥ sthito aham/ tato 'bravīd daśagrīvo na śobhanam idam kṛtam, pūjitāḥ śatravo yasmād dravyair indrapurogamāḥ/ ehīdānīm kṛtam yad dhi tad akartum na śakyate, āgaccha saumya gacchāmaḥ svam eva bhavanam prati/ tato gatvā daśagrīvaḥ saputraḥ savibhīṣaṇaḥ, striyo 'vatārayām āsa sarvās tā bāṣpaviklavāḥ/ lakṣiṇyo ratnabūtās ca devadānavarakṣasām, nānābhūṣaṇasampannā jvalantyaḥ svena tejasā/ vibhīṣaṇas tu tā nārīr dṛṣṭvā śokasamākulāḥ, tasya tām ca matim jñātvā dharmātmā vākyam abravīt/ idṛśais taiḥ samācārair yaśo'rthakulanāśanaiḥ, dharṣaṇam prāṇinām dattvā svamatena viceṣṭase/ jñātīn vai dharṣayitvemās tvayānītā varāṅganāḥ, tvām atikramya madhunā rājan kumbhīnasī hṛtā / rāvaṇas tv abravīd vākyam nāvagacchāmi kim tv idam, ko vāyam yas tvayākhyāto madhur ity eva nāmataḥ/ vibhīṣaṇas tu samkruddho bhrātaram vākyam abravīt, śrūyatām asya pāpasya karmaṇaḥ phalam āgatam/ mātāmahasya yo 'smākam jyeṣṭho bhrātā sumālināḥ, mālyavān iti vikhyāto vṛddhaprājño niśācaraḥ / pitur jyeṣṭho jananyās ca asmākam tv āryako 'bhavat, tasya kumbhīnasī nāma duhitur duhitābhava/ mātṛṣvasur athāsmākam sā kanyā cānalodbhavā, bhavaty asmākam eṣā vai bhrātṛṇām dharmataḥ svasā/ sā hṛtā madhunā rājan rākṣasena balīyasā , yajñapravṛtte putre te mayi cāntarjaloṣite / nihatya rākṣasaśreṣṭhān amātyāms tava sammatān, dharṣayitvā hṛtā rājan guptā hy antahpure tava / śrutvā tv etan mahārāja kṣāntam eva hato na saḥ, yasmād avaśyam dātavyā kanyā bhartre hi dātṛbhiḥ , asminn evābhisaṁprāptam loke viditam astu te/ tato 'bravīd daśagrīvaḥ kruddhaḥ samraktalocanaḥ, kalpyatām me rathaḥ śīghram śūrāḥ sajjībhavantu ca/ bhrātā me kumbhakarṇas ca ye ca mukhyā niśācarāḥ, vāhanāny adhirohantu nānāpraharaṇāyudhāḥ/ adya tam samare hatvā madhum rāvaṇanirbhayam, indralokam gamiṣyāmi yuddhakāṅkṣī suhṛdvṛtaḥ/ tato vijitya tridivam vaśe sthāpya purāṇḍaram, nirvṛto*

*vihariṣyāmi trailokyaiśvaryasobhitaḥ/ akṣauhiṇīśahasrāṇi catvāry ugrāṇi rakṣasām, nānāpraharaṇāny āśu nirayayur yuddhakāṅkṣiṇām/ indrajit tv agrataḥ sainyaṁ sainikān parigrhya ca , rāvaṇo madhyataḥ śūraḥ kumbhakarṇaś ca prṣṭhataḥ / vibhīṣaṇas tu dharmātmā laṅkāyām dharmam ācarat, te tu sarve mahābhāgā yayur madhupuraṁ prati/ rathair nāgaiḥ kharair uṣṭrair hayair dīptair mahoragaiḥ, rākṣasāḥ prayayuh sarve kṛtvākāśaṁ nirantaram / daityāś ca śataśas tatra kṛtavairāḥ suraiḥ saha , rāvaṇaṁ prekṣya gacchantam anvagacchanta prṣṭhataḥ / sa tu gatvā madhupuraṁ praviśya ca daśānanaḥ, na dadarśa madhuṁ tatra bhaginīm tatra dṛṣṭavān / sā prahvā prāñjalir bhūtvā śirasā pādayor gatā, tasya rākṣasarājasya trastā kumbhīnaśī svasā/ tām samutthāpayām āsa na bhetavyam iti bruvaṇ, rāvaṇo rākṣasaśreṣṭhaḥ kiṁ cāpi karavāṇi te/ sābravīd yadi me rājan prasannas tvam mahābala, bhartāraṁ na mamehādya hantum arhasi mānada/ satyavāg bhava rājendra mām avekṣasva yācatīm, tvayā hy uktam mahābāho na bhetavyam iti svayam/ rāvaṇas tv abravīd dhrṣṭaḥ svasāraṁ tatra saṁsthitām, kva cāsau tava bhartā vai mama śīghraṁ nivedyatām/ saha tena gamiṣyāmi suralokaṁ jayāya vai, tava kāruṇyasauhārdān nivṛtto 'smi madhor vadhāt/ ity uktā sā prasuptam tām samutthāpya niśācaram, abravīt saṁprahrṣṭeva rākṣasī suvipaścitam/ eṣa prāpto daśagrīvo mama bhrātā niśācaraḥ, suralokajayākāṅkṣī sāhāyye tvām vṛṇoti ca / tad asya tvam sāhāyārthaṁ sabandhur gaccha rākṣasa, snigdhasya bhajamānasya yuktam arthāya kalpitum/ tasyās tad vacanam śrutvā tathety āha madhur vacaḥ, dadarśa rākṣasaśreṣṭhaṁ yathānyāyam upetya saḥ/ pūjayām āsa dharmeṇa rāvaṇaṁ rākṣasādhipam, prāptapūjo daśagrīvo madhuveśmani vīryavān, tatra caikām niśām uṣya gamanāyopacakrame/ tataḥ kailāsam āsādya śailam vaiśravaṇālayam, rākṣasendro mahendrābhaḥ senām upaniveśayat/*

Having sent off Shurpanahka to dandakaranya under the care of his cousin Khara Rakshasa and visited Nikumbhila Vana of Lankapuri for peace of mind and tranquility. There he saw that his son Meghanada was performing a sacrerd yagjna karya under the guidance of the dwija shreshta danava guru Shukra - acharya . The acharya explained what all Meghanaada had been performing with ‘nishtha’ a series of yagjna karyas: *agniṣṭomo 'śvamedhaś ca yajño bahusuvārṇakaḥ, rājasūyas tathā yajño gomedho vaiṣṇavas tathā/ māheśvare pravṛtte tu yajñe pumbhiḥ sudurlabhe, varāṁs te labdhavān putraḥ sākṣāt paśupater iha/ kāmagaṁ syandanam divyam antarikṣacaram dhruvam, māyām ca tāmasīm nāma yayā saṁpadyate tamaḥ/* He explained: ‘Rakshasa Raja! Your son Meghanada with ‘nishtha pratishtha’ and with wholehearted purity of mind had so far executed Agnishtoma-Ashmamedha-Bahusuvarnika-Rajasooya-Gomedha-Vaishnava yagjnas so far- to be further followed up Maheshwara Yagjna which is climactic and the hardest whose anushthaana is challenging. Once initiated Bhagavan Pashupati would himself appear with his nija darshana. Hence Rakshasa Raja, your son would be bestowed with ‘divya radha’ besides Taamasiki maya to create and control ‘andhakara’ or total darkness. *etayā kila saṁgrāme māyayā rākṣaseśvara, prayuddhasya gatiḥ śakyā na hi jñātum surāsuraiḥ/ akṣayāv iṣudhī bānaiś cāpaṁ cāpi sudurjayam, astram ca balavat saumya śatruvidhvamsanam raṇe/ etān sarvān varāṁ -llabdhvā putras te 'yam daśānana, adya yajñasamāptau ca tvatpratīkṣaḥ sthito aham/* Rakshaseshwara! Then in a sangrama, who ever would make a ‘maya prayoga’ -be it by a deva or asura, then the appearance or disappearance could be well controlled. Further, the recipient of the boon would secure a ‘tuneera yukta dhanush baanaas’ to devastate the enemies. Dashaanana! That is why I am waiting while standing here restlessly fot your son’s accomplishment as also for your apperance here.’ On hearing this, Ravana addressed his son: ‘dear son! Why are you getting attracted to these yagjna karyaas involving pujas to my enemies Indraadi Devataas. Anyway, leave all these yagjnas and homa karyas. Let us go!’ Then as Meghanaada and Vibhishana followed Ravana to ascend the pushpaka vimana, the artanaadaas of the kidnapped yuvatis renewed their desperations. Vibhishana was not able to keep his restraint and addressed the elder brother: *īdṛśais taiḥ samācārair yaśo 'rthakulanāśanaiḥ, dharṣaṇam prāñinām dattvā svamatena viceṣṭase/* Rakshasa Raja! whatever that I am seeing and hearing is most unfortunate as this would lead to the ‘yasho-dhana-kula vinaasha!’ Why indeed are you subdunig the husbands and relatives of these unfortunate devis and are harassing them in thousands. *jñātīn vai dharṣayitvemās tvayānītā varāṅganāḥ, tvām atikramya madhunā rājan kumbhīnaśī hṛtā/ rāvaṇas tv abravīd vākyam nāvagacchāmi kiṁ tv idam, ko vāyam yas tvayākhyāto madhur ity eva nāmataḥ/ vibhīṣaṇas tu saṁkrুদ্ধo bhrātaram*

*vākyam abravīt, śrūyatām asya pāpasya karmaṇaḥ phalam āgatam/* Maha Raja! what all you have been doing by way of harassing these females by beating their bandhu bandhavaas is sure to your keerti-aishwarya-and kula naashana. Why are you rejecting the rudimentary sadaachaara and taking to ‘swecha pravartana’ in this detestable manner! Don’t you realise what all had in the past that the demon Madhu had forcibly kidnapped our cousin sister Kumbhini. Ravana then asked Vibhishana as to who indeed was Madhu! Vibhishana replied with anger and replied: listen to me. Paapa karma haunts demanding retribution always: Our maternal grand father Sumali who was well known as the elder brother of Malyavan who was a buddhimaan nishachara. He was over maternal grandfather too. His daughter was Kaikasi and her daughter was Kumbhini who thus was our own cousin sister. *sā hṛtā madhunā rājan rākṣasena baliyasā, yajñapravṛtte putre te mayi cāntarjaloṣite / nihatya rākṣasaśreṣṭhān amātyāms tava sammatān, dharṣayitvā hṛtā rājan guptā hy antahpure tava/ śrutvā tv etan mahārāja kṣāntam eva hato na saḥ, yasmād avaśyam dātavyā kanyā bhartre hi dātṛbhiḥ, asminn evābhisaṃprāptam loke viditam astu te/* When your son Meghanada was performing tapasya in waters and as Kumbhakarna was in deep sleep, Rakshasa Madhu came here and killed our mantris and forcibly kidnapped our cousin sister Kumbhini. Actually Kumbhini was then in the antahpura but he, having broken into the gates, succeeded in her kidnapping. Then do recall that we the brothers ignored that incident feeling that any way Kumbhini came of vivaha yukta kaala and thus forgot about that incident. As your memory had faded away I would like to refresh your memory! *tato ’bravīd daśagrīvaḥ kruddhaḥ samraktalocanaḥ, kalpyatām me rathaḥ śīghraṁ śūrāḥ sajjibhavantu ca/ bhrātā me kumbhakarnaś ca ye ca mukhyā niśācarāḥ, vāhanāny adhirohantu nānāpraharaṇyudhāḥ/ adya taṁ samare hatvā madhuṁ rāvaṇanirbhayaṁ, indralokaṁ gamiṣyāmi yuddhakāṅkṣī suhradvṛtaḥ/* As Vibhishana reminded of the earlier incident of Madhu’s arrogant deed of kidnapping hi cousin sister Kumbhini, Ravana got furious with reddened looks and instructed that let us straightaway get ready to attack Madhu Rakshasa for his act of kidnapping Kumbhini and having killed him make devaloka yatra further. Then as per his instructions, four thousand akshohini rakshasa sena armed with astra shastras attacked with Meghanaada in the lead as Kumbhakarna too followed Ravana. Vibhishana the ‘dharmaatma’ remained in Lankapuri with his dharmaacharana.

*sa tu gatvā madhupuraṁ praviśya ca daśānanaḥ, na dadarśa madhuṁ tatra bhaginīm tatra dṛṣṭavān / sā prahvā prāñjalir bhūtvā śirasā pādāyor gatā, tasya rākṣasarājasya trastā kumbhīnasī svasā/ tāṁ samutthāpayām āsa na bhetavyam iti bruvan, rāvaṇo rākṣasaśreṣṭhaḥ kiṁ cāpi karavāṇi te/* As Ravana and the army reached, he saw Kumbhini but not her husband Madhu Rakshasa while she having realised that Ravana with all the sena had arrived to kill her husband fell down at Ravana’s feet. Then Ravana assured her not to get frightened but asserted as to which kind of task that he might have to help her with. *sābravīd yadi me rājan prasannas tvam mahābala, bhartāraṁ na mamehādya hantum arhasi mānada/ satyavāg bhava rājendra mām avekṣasva yācatīm, tvayā hy uktaṁ mahābāho na bhetavyam iti svayam/ rāvaṇas tv abravīd dṛṣṭaḥ svasāraṁ tatra saṁsthitām, kva cāsau tava bhartā vai mama śīghraṁ nivedyatām/* Kumbhini replied: Rakshasa Raja! as you have arrived here to help me, do not kindly kill my husband as your own ‘kulavadhu’ should not be widowed! Please understand that viadhavya for any women becomes unbearable. Rajendra! You are a satyavaadi and as such I request you to be truthful in your promise. As such I seek your help as I am seeking my husband’s ‘jeeva daana’. You gave me the assurance asserting: ‘not to get frightened’! Then Ravana got cooled down and asked as to where was her husband.

Then she approached Madhu Rakshasa and assured his sneha bandhavya. Madhu then reached rather timidly as both Kumbhini-Madhu couple hosted a feastful food and rest to Ravana and followers proceeded in that evening itself to Kailasa parvata

## Sarga Twenty Six

Provoked by Prakriti Soundarya, Ravana encountered Apsarasa Rambha and forced ‘atyaachaara’ as her lover Nalakubara, Kubera’s son, cursed Ravana never to coerce unwilling woman attracting instant death.

Sa tu tatra daśagrīvaḥ saha sānyena vīryavān, astam prāpte dinakare nivāsam samarocayat/ udite vimale candre tulyaparvatavarcasi, sa dadarśa guṇāms tatra candrapādopaśobhitān/ karṇikāraavanair divyaiḥ kadambagahanais tathā, padminībhiḥ ca phullābhir mandākinyā jalair api/ ghaṇṭānām iva samnādaḥ śūśruve madhurasvanah, apsarogaṇasaṃghanām gāyatām dhanadālaye/ puṣpavarṣāṇi muñcanto nagāḥ pavanatāḍitāḥ, śailam taṃ vāsayanīva madhumādhavagandhinah/ madhupuṣpa - rajahprktaṃ gandham ādāya puṣkalam , pravavau vardhayan kāmam rāvaṇasya sukho 'nilah/ geyāt puṣpasamṛddhyā ca śaityād vāyor guṇair gireḥ , pravṛttāyām rajanyām ca candrasyodayanena ca / rāvaṇah sumahāvīryah kāmabāṇavaśam gataḥ, viniśvasya viniśvasya śaśinam samavaikṣata/ etasminn antare tatra divyapuṣpavibhūṣitā, sarvāpsarovarā rambhā pūrṇacandranibhānanā/ kṛtair viśeṣakair ārdraiḥ ṣaḍartukusumotsavaiḥ, nīlam satoyameghābham vastram samavaguṇṭhitā/ yasya vaktram śaśinibham bhruvau cāpanibhe śubhe, ūrū karikarākārau karau pallavakomalau, sānyamadhyena gacchantī rāvaṇenopalakṣitā/ tāṃ samutthāya rakṣendraḥ kāmabāṇabalārditah, kare grhītvā gacchantīm smayamāno 'bhyabhāṣata/ kva gacchasi varārohe kām siddhim bhajase svayam, kasyābhyudayakālo 'yam yas tvām samupabhokṣyate/ tavānanarasasyādyā padmotpalasugandhinah, sudhāmṛtarasasyeva ko 'dya tṛptim gamiṣyati/ svarṇakumbhanibhau pīnau śubhau bhīru nirantarau, kasyorasthalasaṃsparśam dāsyatas te kucāv imau/ suvarṇacakrapratimam svarṇadāmacitam prṇthu , adhyāroḁyati kas te 'dya svargam jaghanarūpiṇam/ madviśiṣṭah pumān ko 'nyaḥ śakro viṣṇur athāśvinau, mām atītya hi yasya tvam yāsi bhīru na śobhanam/ viśrama tvam prṇthuroṇi śilātalam idam śubham , trailokye yah prabhuś caiva tulyo mama na vidyate/ tad eṣa prāñjaliḥ prahvo yācate tvām daśānanah, yah prabhuś cāpi bhartā ca trailokyasya bhajasva mām/ evam uktābravīd rambhā vepamānā kṛtāñjaliḥ , prasīda nārhaṣe vaktum īdṛśam tvam hi me guruḥ/ anyebhyo 'pi tvayā rakṣyā prāpnuyām dharṣaṇam yadi, dharmataś ca snuṣā te 'ham tattvam etad bravīmi te/ abravīt tāṃ daśagrīvaś caraṇādhomukhīm sthitām, sutasya yadi me bhāryā tatas tvam me snuṣā bhaveḥ/ bāḍham ity eva sā rambhā prāha rāvaṇam uttaram, dharmatas te sutasyāham bhāryā rākṣasapuṃgava/ putrah priyatarah prāñair bhrātur vaiśravaṇasya te, khyāto yas triṣu lokeṣu nalakūbara ity asau/ dharmato yo bhaved viprah kṣatriyo vīryato bhavet, krodhād yaś ca bhaved agniḥ kṣāntyā ca vasudhāsamah/ tasyāsmi kṛtasamketā lokapālasutasya vai, tam uddiṣya ca me sarvam vibhūṣaṇam idam kṛtam / yasya tasya hi nānyasya bhāvo mām prati tiṣṭhati, tena satyena mām rājan moktum arhasy arimāda/ sa hi tiṣṭhati dharmātmā sāmpratam matsamutsukaḥ, tan na vighnam sutasyeha kartum arhasi muñca mām/ sadbhir ācaritam mārgam gaccha rākṣasapuṃgava, mānanīyo mayā hi tvam lālanīyā tathāsmi te/ evam bruvāṇām rambhām tāṃ dharmārthasahitam vacah, nirbhartsya rākṣaso mohāt pratigrhya balād balī , kāmamohābhisamrabdho maithunāyopacakrame/ sā vimuktā tato rambhā bhraṣṭamālyavibhūṣaṇā, gajendrākṛīdamathitā nadīvākulatām gatā/ sā vepamānā lajjantī bhītā karakṛtāñjaliḥ, nalakūbaram āsādyā pādayor nipapāta ha/ tadavasthām ca tāṃ dṛṣṭvā mahātmā nalakūbarah, abravīt kim idam bhadre pādayoḥ patitāsi me/ sā tu niśvasamānā ca vepamānātha sāñjaliḥ, tasmai sarvam yathātathyam ākhyātum upacakrame/ eṣa deva daśagrīvaḥ prāpto gantum triviṣṭapam, tena sānyasahāyena niśeha pariṇāmyate/ āyāntī tena dṛṣṭāsmi tvatsakāśam arimāda , grhītvā tena prṣṭāsmi kasya tvam iti rakṣasā / mayā tu sarvam yat satyam tad dhi tasmai niveditam, kāmamohābhi - bhūtātmā nāśrauṣīt tad vaco mama/ yācyamāno mayā deva snuṣā te 'ham iti prabho, tat sarvam prṣṭhataḥ kṛtvā balāt tenāsmi dharṣitā/ evam tvam aparādhām me kṣantum arhasi mānada, na hi tulyam balam saumya striyāś ca puruṣasya ca/ evam śrutvā tu samkruddhas tadā vaiśravaṇātmajah, dharṣaṇām tāṃ parām śrutvā dhyānam sampraviveśa ha/ tasya tat karma vijñāya tadā vaiśravaṇātmajah, muhūrtād roṣatām rākṣas toyam jagrāha pāṇinā/ grhītvā salilam divyam upasprṣya yathāvidhi , utsasarja tadā śāpam rākṣasendrāya dāruṇam/ akāmā tena yasmāt tvam balād bhadre pradharṣitā, tasmāt sa yuvatīm anyām nākāmām upayāsyati/ yadā tv akāmām kāmāto dharṣayiṣyati yoṣitam, mūrdhā tu saptadhā tasya śakalībhavitā tadā/ tasminn udāhṛte śāpe jvalitāgnisamaprabhe , devadundubhayo neduḥ puṣpavrṣṭiś ca khāc cyutā/ prajāpatimukhāś cāpi sarve devāḥ praharṣitāḥ, jñātvā lokagatim sarvam tasya mṛtyum ca rakṣasaḥ/ śrutvā tu sa daśagrīvas tam śāpam romaharṣaṇam, nārīṣu maithunam bhāvam nākāmāsv abhyarocayat/

As Ravana and the rakshasa followers reached by the early night, Chandra Deva was in bloom at the Kailasa Parvata as all the rakshasas had taken to sound sleep. But nishaachara Ravana was awake



enjoying the prakriti soundarya in the moon light as various flowers of vrikshas like champa, ashoka, naaga kesara, mandara,choota, paatala, priyangu, arjuna, ketaka, tagara, naarikela, panasaadi vrikshaas. That was the time when kinnara-vidyadhara-gandharva-apsara vanitas were singing sonorous songs and group and solo dances swaying their youthful anga bhangimas. Vasanta ritu vriksha-pushpa gandha, in the background of sugandha-manda-vayu chalanas, and the sing and dance pradarshanas on the mountain top were truly mesmerising. *geyāt puṣpasamṛddhyā ca śaityād vāyor gaṇair gireḥ, pravṛttāyām rajanyām ca candrasyodayanena ca/ rāvaṇaḥ sumahāvīryaḥ kāmabāṇavaśaṁ gataḥ, viniśvasya viniśvasya śaśinaṁ samavaikṣata/ etasminn antare tatra divyapuṣpavibhūṣitā, sarvāpsarovarā rambhā pūrṇacandranibhānanā/* Madhura Sangeeta Mridu Nissvanaas, pushpa smridhi, sheetala vaayu sprasha, purna chandrodaya had exhilarated and stimulated Ravana's irresistible 'kaama vaancha', particularly as apsaras with their vastra bhushanaas were mildly dancing and singing with haava-bhaavas. Their bodies were replete with sugandha lepana, kesha paashas were decorated with paarijata pushpas, mukharavindas were rich with shringaara rasa, jaghana sthalas with swarnaopahaaras, kapola naasika karnas were like chitra rachanaas. *etasminn antare tatra divyapuṣpavibhūṣitā, sarvāpsarovarā rambhā pūrṇacandra - nibhānanā/tām samutthāya rakṣendraḥ kāmabāṇabalārditaḥ, kare grhītvā gacchantīm smayamāno 'bhyabhāṣata/ kva gacchasi varārohe kām siddhiṁ bhajase svayam, kasyābhyudayaakālo 'yaṁ yas tvām samupabhokṣyate/ tavānanarasasyādyā padmotpalasugandhinaḥ, sudhāmṛtarasasyeva ko 'dya tṛptiṁ gamiṣyati/* Ravana was by that time was overcome with 'kaama vaancha' spotted Rambha among the 'apsara sundaris'. Even as he glanced her he was victimised with the pushpa baanaas of Manmadha and held her in his hold, and she was shaken by 'lazza' while Ravana addressed her smilingly. 'Varaaroaha! where are you slipping away from me. You seek to avoid me even while you desire to let me catch you. This is the best possible and most idyllic time for us to enjoy together. *madviśiṣṭaḥ pumān ko 'nyaḥ śakro viṣṇur athāśvinau, mām atītya hi yasya tvām yāsi bhīru na śobhanam/ viśrama tvām pṛthuśroṇi śīlātalam idaṁ śubham, trailokye yaḥ prabhuś caiva tulyo mama na vidyate/ tad eṣa prāñjaliḥ prahvo yācate tvām daśānanaḥ, yaḥ prabhuś cāpi bhartā ca trailokyasya bhajasva mām/* Which any other maha purusha like Indra- Upendra - or Ashvini Kmaaraas better than me who indeed is more qualified to go to bed with! Shthula nitamba sundari! Be seated on this clean rock for a while. You should realise that I am the tribhuvana swami and the trilokaadhipati. Now this Ravana would like to request you to accept me once'. Then Devi Rambha folded her hands and stated: Ravana Prabho. Please be kind to me. You should never ever make this kind of request to me as you are my guru-pitaa samaana.' As she was not only bashful but shivering with fear while saying so, Ravana replied: 'Rambhe! If you really mean that you are my pirtusamaana, then do accept my putra then.' Rambha replied: Rakshasa shiromani! As per 'Dharma-anusaara' I am already your 'putra vadhu' since your brother Kubera's son is 'Nalakubara' whom I am head over wheels in love with. In fact he had hinted to me to reach this very spot on the Kailaasa shikhara. Therefore Rakshasa Raja! you may kindly leave me.' Then Ravana replied: *Strushaasmi yada vachastvamekapatneeshvayam kramah, devaloka sthitiṛiyam suraanaam shasvateemataa, patir - apsarasaam naasti na chaika streeparigrahaḥ/ evaṁ bruvāṇām rambhām tām dharmārthasahitaṁ vacaḥ, nirbhartsya rākṣaso mohāt pratigrhya balād balī , kāmamohābhisamrabdho maithunāyopacakrame/* 'Rambhe! I am not able neither appreciate nor understand as to how you explained to me that you are my putra vadhu. These types of relationships might be relevant in celestial lokas but not to rakshasaas. Moreover, Apsaraas have never had such inhibitions as they never have one husband one wife complex. ' So saying, Ravana made a balaatkaara even as Rambha was seated forcefully. *sā vimuktā tato rambhā bhraṣṭamālyavibhūṣaṇā, gajendrākṛīḍamathitā nadīvākulatām gatā/ sā vepamānā lajjantī bhītā karaḥ tātāñjaliḥ, nalakūbaram āsādyā pādayor nipapāta ha/* Her flower garlands were torn, aabhushanaas were distorted and so were the settings of her body were disfigured. She then appeared as if a gaja raaja enjoyed a 'jala kreeda' leaving the purity of 'sarojalaas'. With her lustrous and perfumed 'shiro kesaas' were twisted and unwinded, she was ashamed with fear and shiver she had straightaway fallen sobbing at the feet of Nalakubara who had made his expected appearance. He wondered as to why could have ever happened to this ever smart , vivacious sprightly and youthful woman all of a sudden. Rambha kept on sobbing with hurt feelings, facial twists and gadgada swaraas: 'Deva! Ravana had just now molested me physically, mentally and psychologically. He is not only a mighty rakshasa without qualms of conscience

but also of incincerity in trilokas. I begged him that I am your putra vadhu, kindly spare me and prostrated to him but still he did the ‘atyaachara’! Then Kubera Kumara Nalakubara reddened his eyes, drawing hot breathings was restless. He addressed Ravana thus: ‘ You dirty old Rakshasa. Yes, am aware that apsarasaas do entice Maharshis for defined goals of ‘daivika karyas’. But you had raped Rambha for fun and kamaaturata. I am ashamed that you were born to illustrious family heritage. Rambha was helpless and was never yielding yet you performed the gruesome act and hence you ought be punished’! So saying , Nalakubara drew mantrajalaas into his palms and gave a ‘bhayankara shaapa’ *akāmā tena yasmāt tvam balād bhadre pradharṣitā, tasmāt sa yuvatīm anyām nākāmām upayāsyati/ yadā tv akāmām kāmārto dharṣayiṣyati yoṣitam, mūrdhā tu saptadhā tasya śakalībhavitā tadā/* Bhadre Rambha! As Ravana has now performed ‘atyahara’ on you now, similar action of his in future should break his head instantly.’ *tasminn udāhṛte śāpe jvalitāgnisamaprabhe , devadundubhayo neduḥ puṣpavṛṣṭiś ca khāc cyutā/ prajāpatimukhās cāpi sarve devāḥ praharṣitāḥ, jñātvā lokagatiṁ sarvām tasya mṛtyum ca rakṣasaḥ/ śrutvā tu sa daśagrīvas taṁ śāpaṁ romaharṣaṇam, nārīṣu maithunaṁ bhāvaṁ nākāmāsv abhyarocayat/* As he declared thus, Deva dundubhis were sounded and aakaasha pushpa varshaas prevailed for long. Prajapati and Deva-Rishi- Pitru ganaas were exhilarated as thereafter, Ravana was indeed afraid of committing ‘atyaacharaas’ without consent of the victimised women ever thereafter!.

## Sarga Twenty Seven

As Ravana sena attacked Indra loka, the latter got confounded ,reached Vishnu who pumped confidence and Vasu, Rudra, Maruds attacked; Savitra Vasu then killed Sumaali as his Rakshasas ran away

*Kailāsaṁ laṅghayitvātha daśagrīvaḥarākṣasaḥ, āsasāda mahātejā indralokaṁ niśācaraḥ/ tasya rākṣasasainyasya samantād upayāsyataḥ, devalokaṁ yayau śabdo bhidyamānārṇavopamaḥ/ śrutvā tu rāvaṇaṁ prāptam indraḥ saṁcalitāsanaḥ, abravīt tatra tān devān sarvān eva samāgatān/ ādityān savasūn rudrān viśvān sādhyān marudgaṇān, sajjībhavata yuddhārthaṁ rāvaṇasya durātmanaḥ/ evam uktās tu śakreṇa devāḥ śakrasamā yudhi, saṁnahyanta mahāsattvā yuddhaśraddhāsamanvitāḥ/ sa tu dīnaḥ paritrasto mahendro rāvaṇaṁ prati, viṣṇoḥ saṁīpam āgatyā vākyaṁ etad uvāca ha/ viṣṇo kathāṁ kariṣyāmo mahāvīryaparākrama, asau hi balavān rakṣo yuddhārthaṁ abhivartate/ varapradānād balavān na khalv anyena hetunā, tac ca satyaṁ hi kartavyaṁ vākyaṁ deva prajāpateḥ/ tad yathā namucir vṛtro balir narakaśambarau , tvan mataṁ samavaṣṭabhya yathā dagdhās tathā kuru/ na hy anyo deva devānām āpatsu sumahābala, gatiḥ parāyaṇaṁ vāsti tvām ṛte puruṣottama / tvam hi nārāyaṇaḥ śrīmān padmanābhaḥ sanātanaḥ, tvayāhaṁ sthāpitaś caiva devarājye sanātane/ tad ākhyāhi yathātattvaṁ devadeva mama svayam, asicakrasahāyas tvam yudhyase saṁyuge ripum/ evam uktaḥ sa śakreṇa devo nārāyaṇaḥ prabhūḥ, abravīn na paritrāsaḥ kāryas te śrūyatām ca me/ na tāvad eṣa durvṛttaḥ śakyo daivatadānavaiḥ, hantum yudhi samāsādya varadānena durjayaḥ/ sarvathā tu mahat karma kariṣyati balotkaṭaḥ, rakṣaḥ putrasahāyo ’sau dṛṣṭam etan nisargataḥ/ bravīṣi yat tu mām śakra saṁyuge yotsyasīti ha, naivāhaṁ pratiyotsye taṁ rāvaṇaṁ rākṣasādhipam/ anihatya ripuṁ viṣṇur na hi pratinivartate, durlabhaś caiṣa kāmō ’dya varam āsādya rākṣase/ pratijānāmi devendra tvatsamīpaṁ śatakrato, rākṣasasyāhaṁ evāsya bhavitā mṛtyukāraṇam/ aham enaṁ vadhiṣyāmi rāvaṇaṁ sasutaṁ yudhi, devatās toṣayiṣyāmi jñātvā kālam upasthitam/ etasminn antare nādaḥ śuśruve rajanīkṣaye, tasya rāvaṇasainyasya prayuddhasya samantataḥ/ atha yuddhaṁ samabhavad devarākṣasayos tadā, ghorāṁ tumulanirhrādaṁ nānāpraharaṇāyudham/ etasminn antare śūrā rākṣasā ghoradarśanaḥ/ yuddhārthaṁ abhyadhāvanta sacivā rāvaṇājñayā/ mārīcaś ca prahastaś ca mahāpārśvamahodarau, akampano nikumbhaś ca śukaḥ sāraṇa eva ca/ saṁhrādir dhūmaketuś ca mahādamṣṭro mahāmukhaḥ, jambumālī mahāmālī virūpākṣaś ca rākṣasaḥ/ etaiḥ sarvair mahāvīryair vṛto rākṣasapuṁgavaḥ , rāvaṇasyāryakaḥ sainyaṁ sumālī praviveśa ha/ sa hi devagaṇān sarvān nānāpraharaṇaiḥ śitaiḥ, vidhvamsayati saṁkruddhaḥ saha taiḥ kṣaṇadācaraiḥ/ etasminn antare śūro vasūnām aṣṭamo vasuḥ, sāvitra iti vikhyātaḥ praviveśa mahāraṇam/ tato yuddhaṁ samabhavat surāṇāṁ rākṣasaiḥ saha, kruddhānām rakṣasāṁ kīrtiṁ samareṣv anivartinām/ tatas te rākṣasāḥ śūrā devāṁs tān samare sthitān, nānāpraharaṇair ghorair jaghnūḥ śatasahasraśaḥ/ surās tu rākṣasān ghorān mahāvīryān svatejasā, samare vividhaiḥ śastrair anayan yamasādanam/*

*etasminn antare sūraḥ sumālī nāma rākṣasaḥ, nānāpraharaṇaiḥ kruddho raṇam evābhyavartata/ devānām tad balaṁ sarvaṁ nānāpraharaṇaiḥ śitaiḥ, vidhvamsayati saṁkruddho vāyur jaladharān iva/ te mahābāṇavarṣaiś ca śūlaiḥ prāsaiś ca dāruṇaiḥ, pīḍyamānāḥ surāḥ sarve na vyatiṣṭhan samāhitāḥ/ tato vidrāvya māṇeṣu tridaṣeṣu sumālinā, vasūnām aṣṭamo devaḥ sāvitra vyavatiṣṭhata/ saṁvṛtaḥ svair anikais tu praharantaṁ niśācaram, vikrameṇa mahātejā vārayām āsa saṁyuge/ sumattayos tayoṛ āsīd yuddhaṁ loke sudāruṇam, sumāliṇo vasoś caiva samareṣv anivartinoḥ/ tatas tasya mahābāṇair vasunā sumahātmanā, mahān sa pannagarathaḥ kṣaṇena vinipātitaḥ/ hatvā tu saṁyuge tasya rathaṁ bāṇasataiḥ śitaiḥ, gadāṁ tasya vadhārthāya vasur jagrāha pāṇinā/ tām pradīptām pragṛhyāśu kāladaṇḍanibhām śubhām, tasya mūrdhani sāvitraḥ sumāler vinipātayat/ tasya mūrdhani solkābhā patantī ca tadā babhau, sahasrākṣasamutsṛṣṭā girāv iva mahāśāniḥ / tasya naivāsthi kāyo vā na māmśaṁ dadṛṣe tadā , gadayā bhasmasādbhūto raṇe tasmin nipātitaḥ/ tam dṛṣṭvā nihataṁ saṁkhye rākṣasās te samantataḥ , dudruvuh sahītāḥ sarve krośamānā mahāśvanam/*

Having been humiliated by the curse of Nalakubara in saving the womanhood from ‘atyaaacharaas’, Ravana decided to attack Indraloka as the pushpaka vimana got diverted from kailasa. As having realised of Ravana’s attack, Indra alerted Adityas-Vasus-Rudras-Sandhyas and Marudganaas to get readied for the attack. Indra got nervous and approached Vishnu Deva and bemoaned that Brahma Deva varaas to Ravana had caused that interminable problems. Indra stated that in the past too there were severe difficulties faced the celestial worlds as from Namuchi-Vritrasura-Bali- Narkas ura- Shambara and the like. Thus these issues had been faced by him and devas and as such this problem of Ravana got intensified once again, albiet in a much larger manner. Devaadhi Deva, now this latest issue appears to have been revived, in fact assuming a much larger proportion.’ As Indra got nervous, Vishna replied coolly: ‘ Deva Raja! don’t you get excited and nervous in this manner. First of all, devaasuras together would not be able to face Ravana due to the boons, and further the brothers and sons do have been getting encouraged. I suggest this that you along with the devaas might battle them first as at this particular stage I am not inclined to interfere. Yet , Devendra at the appropriate time, I must be the one to interfere and vindicate victory. My present advice therefore would be to face the enemy with all your dedication and firm decisiveness as of now.’ Thereafter, rudras-adityas-vasus -marud ganaas and ashvini kumaaraas, besides the anya deva ganaas srood out the portals of amaraavati benig readied for defence. As the day had passed, at the next morning there occurred the deva-rakshasa samgrama. Maricha, Prahasta, Maha paarshva, Mahodara, Akampana, Nikumbha, Shuka, Saarana, Samhlaada, Dhumaktu, Maha damshta, Ghatodara, Jambumaali, Mahaahlaada, Virurupaksha, Supaghna- Yagnakopa, Durmukha, Dushana, Khara, Trishira, Karaveeraaksha, Suryashatru, Mahakaaya, Atikaaya, Devantaka, Naraantaka had already got readied for the attack in enormous intrepidity and unreserved self onfidence. Then eighth of the Ashta Vasu named Savitra entered the battle grounds. Thereafter the Aditi Putras Twashta and Pusha with their respective followers entered the battle. Then ensued Deva-Rakshasa yuddha. Sumali named rakshasa then got infuriated and made use of ‘naana prakara ayudhas’ and had the devaas bewildered. As Sumali made use of several ayudhas, Savitra Deva blasted Sumali mastaka and with his further lightning like hard hits Sumali body flesh came out and exhibited itself and that group of Sumali’s following fled away frightened.

## **Sarga Twenty Eight**

As Puloma daitya joined Ravana sena, the latter got fortified, yet Indra putra Jayanta joined in- Rudra Marudganaas attacked Meghanaada- Ravana entered as Indra too- mutual maha yuddha gor initiated.

*Sumālinam hataṁ dṛṣṭvā vasunā bhasmasātkṛtam, vidrutaṁ cāpi svaṁ sainyam lakṣayitvārditam śaraiḥ/ tataḥ sa balavān kruddho rāvaṇasya suto yudhi, nivartya rākṣasān sarvān meghanādo vyatiṣṭhata/ sa rathenāgnivarṇena kāmagenā mahārathaḥ, abhidudrāva senām tām vanāny agnir iva jvalan/ tataḥ praviśatas tasya vividhāyudhadhāriṇaḥ, vidudruvur diśaḥ sarvā devās tasya ca darśanāt/ na tatrāvasthitaḥ kaś cid raṇe tasya yuyutsataḥ, sarvān āvidhya vitrastān dṛṣṭvā śakro ’bhyabhāṣata/ na*

bhetavyam na gantavyam nivartadhvam ranam prati, esa gacchati me putro yuddhārtham aparājitaḥ/ tataḥ śakrasuto devo jayanta iti viśrutaḥ, rathenādbhutakalpena saṁgrāmam abhivartata/ tatas te tridaśāḥ sarve parivārya śacīsutam, rāvaṇasya sutam yuddhe samāsādyā vyavasthitāḥ/ teṣāṁ yuddham mahad abhūt sadṛśam devarakṣasām, kṛte mahendraputrasya rākṣasendrasutasya ca/ tato mātaliputre tu gomukhe rākṣasātmajaḥ, sārathau pātayām āsa śarāṇ kāñcanabhūṣaṇān/ śacīsutas tv api tathā jayantas tasya sārathim, tam caiva rāvaṇim kruddhaḥ pratyavidhyad raṇājire/ tataḥ kruddho mahātejā rakṣo viśphāritekṣaṇaḥ, rāvaṇiḥ śakraputraṁ tam śaravarṣair avākīrat/ tataḥ pragrhya śāstrāṇi sāravanti mahānti ca, śataghnīs tomarāṇ prāsān gadākhadgaparaśvadhān, sumahānty adriśṅgāṇi pātayām āsa rāvaṇiḥ/ tataḥ pravyathitā lokāḥ saṁjajñe ca tamo mahat, tasya rāvaṇaputrasya tadā śatrūn abhighnataḥ/ tatas tad daivatabalaṁ samantāt tam śacīsutam, bahuprakāram asvastham tatra tatra sma dhāvati/ nābhyaajānāms tadānyonyam śatrūn vā daivatāni vā, tatra tatra viparyastam samantāt paridhāvitam/ etasminn antare śūraḥ pulomā nāma vīryavān, daiteyas tena saṁgrhya śacīputro 'pavāhitaḥ/ grhītvā tam tu naptāram praviṣṭaḥ sa mahodadhim, mātāmaho 'ryakas tasya paulomī yena sā śacī/ praṇāśam dr̥śya tu surā jayantasyātidāruṇam , vyathitās cāprahṛṣṭās ca samantād vipradudruvuh / rāvaṇis tv atha saṁhr̥ṣṭo balaiḥ parivṛtaḥ svakaiḥ , abhyadhāvata devāms tām mumoca ca mahāsvanam/ dr̥ṣṭvā praṇāśam putrasya rāvaṇeś cāpi vikramam, mātalinṁ prāha devendro rathaḥ samupanīyatām/ sa tu divyo mahābhīmaḥ sajja eva mahārathaḥ, upasthito mātalinā vāhyamāno manojavaḥ/ tato meghā rathe tasmims tadīdvanto mahāsvanāḥ, agrato vāyucapalā gacchanto vyanadaṁs tadā/ nānāvādyāni vādyanta stutayaś ca samāhitāḥ, naṅtuś cāpsaraḥsaṁghāḥ prayāte vāsava raṇam / rudrair vasubhir ādityaiḥ sādhyaiś ca samarudgaṇaiḥ, vṛto nānāpraharaṇair niryayau tridaśādhipaḥ / nirgacchataḥ tu śakrasya paruṣam pavano vavau, bhāskaro niṣprabhaś cāsīn maholkāś ca prapedire/ etasminn antare śūro daśagrīvaḥ pratāpavān, āruroha ratham divyam nirmitam viśvakarmaṇā/ pannagaiḥ sumahākāyair veṣṭitam lomaharṣaṇaiḥ, yeṣāṁ niśvāsavātena pradīptam iva saṁyugam/ daityair niśācaraiḥ śūrai rathaḥ saṁparivāritāḥ, samarābhimukho divyo mahendram abhivartata/ putram tam vārayitvāsau svayam eva vyavasthitaḥ, so 'pi yuddhād viniṣkramya rāvaṇiḥ samupāviśat/ tato yuddham pravṛttam tu surāṇām rākṣasaiḥ saha, śāstrābhivarṣaṇam ghoram meghānām iva saṁyuge/ kumbhakarnaś tu duṣṭātmā nānāpraharaṇodyataḥ, nājñāyata tadā yuddhe saha kenāpy ayudhyata/ dantair bhujābhyām padbhyām ca śaktitomasāyakaiḥ, yena kenaiva saṁrabdhas tāḍayām āsa vai surān/ tato rudrair mahābhāgaiḥ sahādityair niśācarāḥ, prayuddhas taiś ca saṁgrāme kṛtta ḥ śāstrair niranantaram/ tatas tad rākṣasam sainyam tridaśaiḥ samarudgaṇaiḥ, raṇe vidrāvitaṁ sarvaṁ nānāpraharaṇaiḥ śitaiḥ/ ke cid vinihatāḥ śāstrair veṣṭanti sma mahītale, vāhaneṣv avasaktās ca sthitā evāpare raṇe/ rathān nāgān kharān uṣṭrān pannagāms turagāms tathā, śiṁsumārān varāhāms ca piśācavadanāms tathā/ tām samāliṅgya bāhubhyām viṣṭabdhāḥ ke cid ucchritāḥ, devais tu śāstrasamviddhā mamrire ca niśācarāḥ/ citrakarma ivābhāti sa teṣāṁ raṇasaṁplavaḥ, nihātānām pramattānām rākṣasānām mahītale/ śoṇitodaka niṣyandākaṅka - grdhrasamākulā, pravṛttā saṁyugamukhe śāstragrāhavatī nadī / etasminn antare kruddho daśagrīvaḥ pratāpavān, nirīkṣya tad balaṁ sarvaṁ daivatair vinipātitam/ sa tam prativigāhyāśu pravṛddham sainyasāgaram, tridaśān samare nighnañ śakram evābhyavartata/Tataḥ Shakro mahacchapam visphaarya sumahasvanam, yasya visphaarayaighoshah stanati sma dishodashaa / tathaiva cha mahaabaahurdashagreevo nishaacharah, Shatram kaamarmuka vibhrashtai shara varshairavaakirat/ rayudhyatoratha tayorbaana varshaiḥ samantataḥ, naagjnaayat tadaa kinchat sarvahi tapaaa vritam/

As Rakshasa Sumali was killed by Saavitra Vasu Deva and the rakshasaas were running away from the battle, Meghanaada got furious and having recalled and regrouped the rakshasa sena got readied to challenge the Deva Sena. As some of the Devas saw that Meghanada was facing them, some of his own Devaas got apprehensive and retarded their pace with hesitation and some had even receded. Indra addressed them not to be afraid and to face Meghanaada. Ravana Kumara then initiated rains of his arrows on Jayanta the Matali putra as the charioteer of Indra. Jayanta was hurt severely as being 'angakshata vikshata' Then Meghanaada having become furious released thousnads of arrows on the deva sena. Furthher, he released hurlings of shataghnis-musalas- praasas, gadaas, khadgas and pharashrayas , besides parvata shikhiras. Deva samuhas were injured and terribly upset. tataḥ pravyathitā lokāḥ saṁjajñe ca tamo mahat, tasya rāvaṇaputrasya tadā śatrūn abhighnataḥ/ tatas tad daivatabalaṁ



*samantāt taṁ śacīsutam, bahuprakāram asvasthaṁ tatra tatra sma dhāvati/ nābhyajānāns tadānyonyam śatrūn vā daivatāni vā, tatra tatra viparyastam samantāt paridhāvitam/* With a view to devastate deva shatru senaas, Meghanaada by his ‘maaya’ created darkness all around as deva samuhas were hit and got hurt as tossed by the rakshasas. In fact the darkness so created made it difficult to identify as to who was a rakshasa or deva. It was in that situation that daitya raja Puloma entered into the battle. He was the maternal grand father of Meghanada- the father of Ravana’s wife Shachi Devi - to help his grandson Meghanaada. On learning of the late arrivals to help Meghanaada, deva samuhas were further felt as the confusion of darkness was further got confounded and retorted back. Encouraged by the new arrivals., Meghanaada went berserk and deva samuhas were flustered further, Deva sena was in shock waves. That was at that extremely critical time when Indra asked Matali the charioteer to bring his divya ratha. As Indra moved on, ‘prachanda vaayu teekshanata’ was intensified. Rudra- Vasu-Aditya- Marudgana- Ashvini Kumaras too accompanied in their respective full forces. It was at that very time, Dashagriva Ravana too moved on by his chariot made by Vishva Karma. *daityair niśācaraiḥ śūrai rathaḥ saṁparivāritāḥ, samarābhīmukho divyo mahendram abhivartata/ putram taṁ vārayitvāsau svayam eva vyavasthitaḥ, so ’pi yuddhād viniṣkramya rāvaṇiḥ samupāviśat/ tato yuddham pravṛttam tu surāṇām rākṣasaiḥ saha, śāstrābhivarṣaṇam ghoram meghānām iva saṁyuge/* Led by the Daitya Nishachara maha senaas Ravana ratha thus confronted the Indra ratha. As Ravana himself faced Indra, Meghanada kept quiet on sideways of the battle. Again thus Deva-Rakshasa battle broke out with mutual ‘baana varshas’. *Kumbhakarnaḥ tu duṣṭātmā nānā -praharaṇodyataḥ, nājñāyata tadā yuddhe saha kenāpy ayudhyata/ dantair bhujābhyām padbhyām ca śaktitomasāyakaiḥ, yena kenaiva saṁrabdhas tādāyām āsa vai surān/ tato rudrair mahābhāgaiḥ sahādityair niśācaraḥ, prayuddhas taiś ca saṁgrāme kṛttaḥ śāstrair nirantaram/* Agastya Maha Muni the exclaimed to Shri Rama ‘Raja! Dushtatma Kumbhakarna had fought with naanaa astra-shastraas; grinding his teeth, sweeping enemies by his feet, shoulders, hands, and by shakti-tomara-mudgaraadi ayudhas against deva ganaas. Kumbhakarna’s entire massive body was full of ‘rakta dhaaraas’ as he kept on howling. *tatas tad rākṣasam sainyaṁ tridaśaiḥ samarudgaṇaiḥ, raṇe vidrāvitaṁ sarvaṁ nānāpraharaṇaiḥ śitaiḥ/ ke cid vinihataḥ śāstrair veṣṭanti sma mahītale, vāhaneṣv avasaktāś ca sthitā evāpare raṇe/* Thereafter, Rudra Marudganaas with their astra shastra prahaaraas made rakshasaas run back. Indeed, how many nichacharaas were killed, how many still survived with ‘anga vaikaya’ were unable to run back! Many rakshsas as having survived were stunned seated on chariots, elephants, donkeys, camels, hoods of serpas, horses, pigs and on pishachaas; several were in ‘moorchaavastha’ and on recovery running far back for survival. Meanwhile, Dashagriva was awfully enraged yet Indra drew across his dhanush and made a high sounded ‘thankaraa dhvani’ which got resounded all across the dasa dishaas. Both Indra and Ravana then initiated baana varshaas mutually. *tathaiva cha mahaabaahurdashagreevo nishaacharah, Shatram kaamarmuka vibhrashthai shara varshairavaakirat/ rayudhyatoratha taylorbaana varshaiḥ samantataḥ, naagjnaayata tadaa kinchat sarvahi tapaaa vritam/* As Indra hit Ravana’s head as of ‘agni-surya samaana tejas’, nishachara Ravana filled up his potent arrows which had totally covered up Indra from head to foot. Meanwhile darkness prevailed all over and the baana varshas were hardly visible.

## Sarga Twenty Nine

After initial victories of Indra’s Deva Sena, Ravana was frustrated, yet Meghanaada advised his father to withdraw from battle and by the aid of his maaya imprisoned Indra and took him to Ravana to Lankapuri.

*Tatas tamasi saṁjāte rākṣasā daivataiḥ saha, ayudhyanta balonmattāḥ sūdayantaḥ parasparam/ tatas tu devasainyena rākṣasānām mahad balam, daśāṁśam sthāpitaṁ yuddhe śeṣam nītaṁ yamakṣayam/ tasmīns tu tamasā naddhe sarve te devarākṣasāḥ, anyonyam nābhyajānanta yudhyamānāḥ parasparam/ indraś ca rāvaṇaś caiva rāvaṇiś ca mahābalaḥ, tasmīns tamojālavyṛte moham īyur na te trayaḥ / sa tu dṛṣṭvā balam sarvaṁ nihataṁ rāvaṇo raṇe , krodham abhyāgamat tīvram mahānādam ca muktavān/ krodhāt sūtaṁ ca durdharṣaḥ syandanastham uvāca ha/ parasainyasya madhyena yāvadantaṁ nayasva mām/ adyaitāms tridaśān sarvān vikramaiḥ samare svayam, nānāśāstrair mahāsārair nāśayāmi*

nabhastalāt/ aham indram vadhiṣyāmi varuṇam dhanadam yamam, tridaśān vinihatyāśu svayam sthāsyāmy athopari/ viṣādo na ca kartavyaḥ śīghram vāhaya me ratham, diviḥ khalu tvām bravīmy adya yāvadantaṁ nayasva mām/ ayam sa nandanoddeśo yatra vartāmahe vayam, naya mām adya tatra tvam udayo yatra parvataḥ/ tasya tadvacanam śrutvā turagān sa manojavān, ādideśātha śatrūṇām madhyenaiva ca sārathiḥ/ tasya tam niścayam jñātvā śakro deveśvaras tadā, rathasthaḥ samarasthāms tām devān vākyam athābravīt/ surāḥ śṛṇuta madvākyam yat tāvan mama rocate , jīvan eva daśagrīvaḥ sādhu rakṣo nigrhyatām/ eṣa hy atibalaḥ sainye rathena pavanaujasā, gamiṣyati pravṛddhormiḥ samudra iva parvaṇi/ na hy eṣa hantum śakyo 'dya varadānāt sunirbhayaḥ, tad grahīṣyāmahe rakṣo yattā bhavata saṁyuge/ yathā balim nigrhyaitat trailokyam bhujyate mayā, evam etasya pāpasya nigrāho mama rocate/ tato 'nyam deśam āsthāya śakraḥ saṁtyajya rāvaṇam, ayudhyata mahātejā rākṣasān nāśayan raṇe/ uttareṇa daśagrīvaḥ praviveśānivartitah, dakṣiṇena tu pārsvena praviveśa śatakratuḥ/ tataḥ sa yojanaśataṁ praviṣṭo rākṣasādhipaḥ, devatānām balaṁ kṛtsnam śaravarṣair avākīrat / tataḥ śakro nirīkṣyātha praviṣṭam tam balaṁ svakam, nyavartayad asambhṛāntaḥ samāvṛtya daśānanam / etasminn antare nādo mukto dānavarākṣasaiḥ, hā hatāḥ smeti tam dṛṣṭvā grastaṁ śakreṇa rāvaṇam / tato ratham samāruhya rāvaṇiḥ krodhamūrchitah, tat sainyam atisamkruddhaḥ praviveśa sudāruṇam/sa tam praviṣya māyām tu dattām gopatinā purā, adṛśyaḥ sarvabhūtānām tat sainyam samavākīrat / tataḥ sa devān saṁtyajya śakram evābhyayād drutam, mahendraś ca mahātejā na dadarśa sutam ripoḥ/ sa mātaliṁ hayāms caiva tādāyitvā śarottamaiḥ, mahendram bāṇavarṣeṇa śīghrahasto hy avākīrat/ tataḥ śakro ratham tyaktva viśṛjya ca sa mātaliṁ , airāvataṁ samāruhya mṛgayām āsa rāvaṇim / sa tu māyā balād rakṣaḥ saṁgrāme nābhyadṛśyata , kiramāṇaḥ śaraughena mahendram amitaujasam/ sa tam yadā pariśrāntam indram mene 'tha rāvaṇiḥ, tadainam māyayā baddhvā svasainyam abhito 'nayat/ tam dṛṣṭvātha balāt tasmin māyayāpahṛtam raṇe , mahendram amarāḥ sarve kiṁ nv etad iti cukruśuḥ, na hi dṛśyati vidyāvān māyayā yena nīyate / etasminn antare cāpi sarve suragaṇās tadā, abhyadravan samamkruddhā rāvaṇam śastravṛṣṭibhiḥ/ rāvaṇas tu samāsādyā vasvādityamarudgaṇān, na śasāka raṇe sthātum na yoddhum śastrapīḍitaḥ/ tam tu dṛṣṭvā pariśrāntam prahāir jarjaracchaviṁ, rāvaṇiḥ pitaram yuddhe 'darśanastho 'bravīt idam/ āgaccha tāta gacchāvo nivṛttaṁ raṇakarma tat, jitam te veditam bho 'stu svastho bhava gatajvaraḥ/ ayam hi surasainyasya trailokyasya ca yaḥ prabhuḥ, sa gṛhīto mayā śakro bhagnamānāḥ surāḥ kṛtāḥ / yatheṣṭam bhuṅkṣva trailokyam nigrhya ripum ojasā , vṛthā te kiṁ śramam kṛtvā yuddham hi tava niṣphalam/ sa daivatabalāt tasmān nivṛtto raṇakarmaṇaḥ , tac chrutvā rāvaṇer vākyam svasthacetā daśānanah/ atha raṇavigatajvaraḥ prabhur; vijayam avāpya niśācarādhipaḥ, bhavanam abhi tato jagāma hṛṣṭaḥ ; svasutam avāpya ca vākyam abravīt/ atibalasadrṣaiḥ parākramais tair; mama kulamānavivardhanaṁ kṛtam , yad amarasamavikrama tvayā; tridaśapatī tridaśāś ca nirjitāḥ/ tvaritam upanayasva vāsavaṁ ; nagaram ito vraja sainyasaṁvṛtaḥ , aham api tava gacchato drutam; saha sacivair anuyāmi prṣṭhataḥ/ atha sa balavṛtaḥ savāhanas; tridaśapatim parigrhya rāvaṇiḥ, svabhavanam upagamyā rākṣaso; muditamanā visasarja rākṣasān/

Even as darkness prevailed, Deva Rakshasaas continued their 'paraspara yuddha'. There however appeared that only ten percent of rakshasa sena survived on the battlefield as apparently the rest disappeared as were despatched to yama loka! In fact neither of the opponents was able to recognise each other properly. Only Indra, Ravana and Ravana putra appeared unaffected despite the darkness all over. Ravana realised that hardly a part of his sena remained existing. Then he asked his charioteer to position his ratha in the midst of what ever rakshasaas were present. He asserted then that he sure should destroy Indra-Kubera-Varuna and Yama. Accordingly, the Ravana ratha sarathi followed his instruction. Then Indra addressed the deva ganaas: surāḥ śṛṇuta madvākyam yat tāvan mama rocate, jīvan eva daśagrīvaḥ sādhu rakṣo nigrhyatām/ eṣa hy atibalaḥ sainye rathena pavanaujasā, gamiṣyati pravṛddhormiḥ samudra iva parvaṇi/ na hy eṣa hantum śakyo 'dya varadānāt sunirbhayaḥ, tad grahīṣyāmahe rakṣo yattā bhavata saṁyuge/ yathā balim nigrhyaitat trailokyam bhujyate mayā, evam etasya pāpasya nigrāho mama rocate/ ' Attention devataas! I would be happy if Ravana be imprisoned as most of his sena was a casualty. Surely his plan should be to suddenly attack us with 'maha vaayu vega' as on a full moon day, the samudras are flustered. We might not be able to kill him anyway , in view of Brahma vaaraas to him, but catch him and hold him to his great embarrassment and even harassment!. That kind of treatment to him

should be a confirmed and ever possible treatment to him!’ *yathā balim nigrhyaitat trailokyam bhujoyate mayā, evam etasya pāpasya nigrāho mama rocate/ tato ’nyam deśam āsthāya śakraḥ samtyajya rāvaṇam, ayudhyata mahātejā rākṣasān nāśayan raṇe/ uttareṇa daśagrīvaḥ praviveśānivartitaḥ, dakṣiṇena tu pārśvena praviveśa śatakratuḥ/* This should be possible, addressed Indra to devatas, just like Bali chakravarti was embarrassed by Vamana Deva in the Vamanaavataara of Maha Vishnu!’ Shri Rama! That was the plan suggested to Devatas by Indra. Thus Indra stopped his attack on Ravana but intensified his attack on the rest of the rakshasas. As Ravana appeared to have understood Indra’s diverting tactics, Ravana from the northern side of the battle entered the deva sena and initiated an extremely harsh attack on the Deva Sena. *tataḥ sa yojanaśataṁ praviṣṭo rākṣasādhipaḥ, devatānām balaṁ kṛtsnam śaravarṣair avākirat/ tataḥ śakro nirikṣyātha praviṣṭaṁ taṁ balaṁ svakam, nyavartayad asaṁbhṛāntaḥ samāvṛtya daśānanam/* etasminn antare nādo mukto dānavarākṣasaiḥ, hā hatāḥ smeti taṁ dṛṣṭvā grastaṁ śakreṇa rāvaṇam/ Deva sena was spread over some hundred yojanas and initiated his severe attack on them. Thus Indra being totally unruffled encountered Ravana. Meanwhile there were yellings of Rakshasas saying: ‘ oh, I am being killed’. Then Meghanada was perturbed and angrily jumped into the devasena.

*sa tām praviśya māyāṁ tu dattāṁ gopatinā purā, adṛśyaḥ sarvabhūtānām tat sainyam samavākirat/ tataḥ sa devān samtyajya śakram evābhyayād drutam, mahendraś ca mahātejā na dadarśa sutam ripoḥ/ sa mātaliṁ hayāmś caiva tādāyitvā śarottamaiḥ, mahendram bāṇavarṣeṇa śīghrahaṣṭo hy avākirat/ tataḥ śakro rathaṁ tyaktva viśṛjya ca sa mātaliṁ , airāvataṁ samāruhya mṛgayāṁ āsa rāvaṇim /* Just like Pashupati Maha Deva in the past having entered the Maha Maya as he secured her which was the personification of tamasika guna, Meghanada too jumped into the deva sena. He ignored all the devas surrounding Indra and straightaway attacked the Shachipati. But the deva samuha around Indra had broken off Meghanada’s kavacha. Then Ravanaputra attacked Indra’s charioteer Matali with his sharp arrows which also had some what harmed Indra Deva. Indra then discarded the chariot and alighted his Iravata elephant. Meghanada due to his maya shakti jumped off and attacked Indra with his sharp baanas .

*sa tu māyā balād rakṣaḥ saṁgrāme nābhyadṛśyata, kiramāṇaḥ śaraughena mahendram amitaujaśaṁ/ sa taṁ yadā pariśrāntam indram mene ’tha rāvaṇiḥ, tadainaṁ māyayā baddhvā svasainyam abhito ’nayat/ taṁ dṛṣṭvātha balāt tasmin māyayāpahṛtaṁ raṇe, mahendram amarāḥ sarve kiṁ nv etad iti cukruśuḥ, na hi dṛśyati vidyāvān māyayā yena nīyate/* Having realised that Indra was by now was tired, he tied Indra tight by his maaya shakti and dropped Indra right into the thickness of the group of the rakshasas sena. Then Devatas wondered as to what might follow! So thinking deep, Devas attacked Ravana with their baana varshaa. Ravana was rather surprised at this sudden attack on him by the Aditya-Vasu Devatas.

*rāvaṇas tu samāsādy vavādityamarudgaṇān, na śaśāka raṇe sthātum na yoddhum śastrapīḍitaḥ/ taṁ tu dṛṣṭvā pariśrāntaṁ prahārair jarjaracchavim, rāvaṇiḥ pitaraṁ yuddhe ’darśanastho ’bravīd idam/ āgaccha tāta gacchāvo nivṛttaṁ raṇakarma tat, jitaṁ te viditaṁ bho ’stu svastho bhava gatajvaraḥ/*

Ravana was then unable to defend himself adequately. On seeing this situation, Meghanada disappeared by his maya shakti and asked him not to strain him but to go away. I should take care of this situation now. *ayam hi surasainyasya trailokyasya ca yaḥ prabhuh, sa grhīto mayā śakro bhagnamānāḥ surāḥ kṛtāḥ/ yatheṣṭaṁ bhukṣva trailokyam nigrhya ripum ojasā, vṛthā te kiṁ śramaṁ kṛtvā yuddhaṁ hi tava niṣphalam/* Dear father! I should soon enough imprison Indra the so called trilokaadhipati and demolish his arrogance. He has been enjoying all along the status of trikoka chakravarti. Why are you taking the trouble of fighting with him as a waste of your time! As Meghanada stated thus, Ravana returned back. *atha raṇavigatajvaraḥ prabhur; vijayam avāpya niśācarādhipaḥ, bhavanam abhi tato jagāma hṛṣṭaḥ ; svasutam avāpya ca vākyam abravīt/ atibalasadrṣaiḥ parākramais tair ; mama kulamānavivardhanam kṛtaṁ, yad amarasamavikrama tvayā; tridaśapatir tridaśaś ca nirjitāḥ/* As Meghanada did succeed in imprisoning Indra, Ravana exclaimed to his son: ‘ Samarthashali Suputra! You have successfully displayed your unprecedented fame by your parakrama in imprisoning trilokadhipati Indra and humbled all the three crores of devatas. Indeed you are today my kulabhushana ever enhancing the prestige of our heritage. *tvaritam upanayasva vāsavaṁ ; nagaram ito vraja sainyasaṁvṛtaḥ , aham api tava gacchato drutam; saha sacivair anuyāmi prṣṭhataḥ/ atha sa balavṛtaḥ savāhanas; tridaśapatiṁ parigrhya rāvaṇiḥ, svabhavanam upagamyā rākṣaso; mudritamanā visasarja rākṣasān/* Indrajit Meghanada! Do make Indra the so imprisoned trilokapati seated under duress as the devatas too thus followed and arrive here to

Lankapuri at once. I am also rushing forward aling with my ministers to witness the fun. Thus having been instructed by his dear father did so.

### Sarga Thirty

Brahma relieved Indra by imprisonment which was a retriburion of Indra's misconduct with Ahalya

*Jite mahendre 'tibale rāvaṇasya sutena vai, prajāpatiṁ puraskṛtya gatā laṅkāṁ surās tadā/ taṁ rāvaṇaṁ samāsādyā putrabhrātṛbhir āvṛtam, abravīd gagane tiṣṭhan sāntvapūrvam prajāpatiḥ/vatsa rāvaṇa tuṣṭo 'smi tava putrasya saṁyuge, aho 'sya vikramaudāryam tava tulyo 'dhiko 'pi vā/ jitaṁ hi bhavatā sarvaṁ trailokyam svena tejasā, kṛtā pratijñā saphalā prīto 'smi svasutena vai / ayam ca putro 'tibalas tava rāvaṇarāvaṇiḥ, indrajit tv iti vikhyāto jagaty eṣa bhaviṣyati/ balavāñ śatrunirjetā bhaviṣyaty eṣa rākṣasaḥ, yam āsṛitya tvayā rājan sthāpitās tridaśā vaśe/ tan mucyatām mahābāho mahendraḥ pākaśāsanah, kiṁ cāsya mokṣaṇārthāya prayacchanti divaukasaḥ/ athābravīn mahātejā indrajit samitiṁjayah, amaratvam aham deva vṛṇomihāsya mokṣaṇe / abravīt tu tadā devo rāvaṇiṁ kamalodbhavaḥ, nāsti sarvāmaratvam hi keśām cit prāṇinām bhuvi/ athābravīt sa tatrastham indrajit padmasambhavam, śrūyatām yā bhavet siddhiḥ śatakratuvimokṣaṇe/ mameṣṭam nityaśo deva havyaiḥ saṁpūjya pāvakam, saṁgrāmam avatartum vai śatrunirjayakāṅkṣiṇah/ tasmimś ced asaṁāpte tu japyahome vibhāvasoh, yudhyeyam deva saṁgrāme tadā me syād vināśanam/ sarvo hi tapasā caiva vṛṇoty amaratām pumān , vikrameṇa mayā tv etad amaratvam pravartitam/ evam astv iti taṁ prāha vākyam devaḥ prajāpatiḥ, muktaś cendrajitā śakro gatāś ca tridivam surāḥ/ etasminn antare śakro dīno bhraṣṭāmbarasrajah, rāma cintāparītātmā dhyānatatparatām gataḥ/ taṁ tu dṛṣtvā tathābhūtam prāha devaḥ prajāpatiḥ, śakrakrato kim utkaṇṭhām karoṣi smara duṣkṛtam / amarendra mayā bahvyaḥ prajāḥ sṛṣṭāḥ purā prabho, ekavarṇāḥ samābhāṣā ekarūpāś ca sarvaśaḥ/ tāsām nāsti viśeṣo hi darśane lakṣaṇe 'pi vā, tato 'ham ekāgramanās tāḥ prajāḥ paryacintayam/ so 'ham tāsām viśeṣārtham striyam ekām vinirmame, yad yat prajānām pratyāṅgam viśiṣṭam tat tad uddhṛtam / tato mayā rūpaguṇair ahalyā strī vinirmitā, ahalyety eva ca mayā tasyā nāma pravartitam/ nirmitāyām tu devendra tasyām nāryām surarṣabha, bhaviṣyatīti kasyaiśā mama cintā tato 'bhavat/ tvam tu śakra tadā nārīm jānīṣe manasā prabho, sthānādhikatayā patnī mamaṣeti purāṁdara/ sā mayā nyāsabhūtā tu gautamasya mahātmanah, nyastā bahūni varṣāṇi tena niryātītā ca sā/ tatas tasya pariñāya mayā sthairyam mahāmuneḥ, jñātvā tapasi siddhim ca patnyartham sparśitā tadā/ sa tayā saha dharmātmā ramate sma mahāmuniḥ, āsan nirāśā devās tu gautame dattayā tayā/ tvam krudhdhas tv iha kāmātmā gatvā tasyāśramam muneḥ, dṛṣṭavāṁś ca tadā tām strīm dīptām agniśikhām iva / sā tvayā dharsitā śakra kāmārtena samanyunā, dṛṣṭas tvam ca tadā tena āśrame paramarṣiṇā/ tataḥ krudhdhena tenāsi śaptaḥ paramatejasā, gato 'si yena devendra daśābhāgaviparyayam/ yasmān me dharsitā patnī tvayā vāsava nirbhayam, tasmāt tvam samare rājañ śatruham gamiṣyasi/ ayam tu bhāvo durbuddhe yas tvayeha pravartitaḥ, mānuṣeṣv api sarveṣu bhaviṣyati na saṁśayaḥ/ tatrādharmah subalavān samutthāsyati yo mahān, tatrārdham tasya yaḥ kartā tvayy ardham nipatiṣyati/ na ca te sthāvaram sthānam bhaviṣyati purāṁdara, etenādharmayogena yas tvayeha pravartitaḥ/ yaś ca yaś ca surendraḥ syād dhruvaḥ sa na bhaviṣyati, eṣa śāpo mayā mukta ity asau tvām tadābravīt/ tām tu bhāryām vinirbhartsya so 'bravīt sumahātapāḥ, durvinīte vinidhvamsa mamāśramasamīpataḥ/ rūpayauvanasaṁpannā yasmāt tvam anavasthitā, tasmād rūpavātī loka na tvam ekā bhaviṣyasi/ rūpaṁ ca tat prajāḥ sarvā gamiṣyanti sudurlabham, yat tavedam samāśṛitya vibhrame 'yam upasthitaḥ/ tadā prabhṛti bhūyiṣṭham prajā rūpasamanvitāḥ , śāpotsargād dhi tasyedam muneḥ sarvam upāgatam/ tat smara tvam mahābāho duṣkṛtam yat tvayā kṛtam, yena tvam grahaṇam śatoror gato nānyena vāsava/ śīghram yajasva yajñam tvam vaiṣṇavam susamāhitaḥ, pāvitas tena yajñena yāsyasi tridivam tataḥ/ putraś ca tava devendra na vinaṣṭo mahāraṇe, nītaḥ saṁnihiatāś caiva aryakeṇa mahodadhau/ etac chrutvā mahendras tu yajñam iṣṭvā ca vaiṣṇavam, punas tridivam ākrāmad anvaśāsac ca devatāḥ/ etad indrajito rāma balam yat kīrtitam mayā, nirjitas tena devendraḥ prāṇino 'nye ca kim punaḥ/*



Meghanaada had thus having imprisoned Devendra and taken to Lankapuri, Brahma appeared near Ravana and addressed Ravana: ‘ Vatsa Ravana! I was delighted at the ‘dhairya saahasas’ of your dear son’. *ayam ca putro ’tibalas tava rāvaṇarāvaṇiḥ, indrajit tv iti vikhyāto jagaty eṣa bhaviṣyati/* Your proud son is ideed ‘atishaya balashali parakrami’ should be titled now on as Indrajit! Rakshasa Raja! Indeed Indrajit had humiliated samasta devataas too. *tan mucyatām mahābāho mahendraḥ pākāśāsanah, kim cāsya mokṣaṇārthāya prayacchanti divaukasah/ athābravīn mahātejā indrajit samitiṃjayah, amaratvam aham deva vṛṇomīhāsya mokṣaṇe /* Mahabaaho Ravana! Now I suggest the Paakashaana Indra may be freed, and for that gesture, may a request from me be made in return as of my boon for consideration. Then Indrajit intervened: Brahma Deva! If we were to free Indra, may I seek ‘amaratva’! Brahma replied: Son! On the entire bhutala, srava pranis could never be blessed with deathlessness for ever. *mameṣṭam nityaśo deva havyaiḥ saṃpūjya pāvakam, saṃgrāmam avatartum vai śatrunirjayakāṅkṣiṇah/ tasmimś ced asaṃāpte tu japyahome vibhāvasoh, yudhyeyam deva saṃgrāme tadā me syād vināśanam/ sarvo hi tapasā caiva vṛṇoty amaratām pumān, vikrameṇa mayā tv etad amaratvam pravartitam/ evam astv iti tam prāha vākyam devaḥ prajāpatiḥ, muktaś cendrajitā śakro gatāś ca tridivam surāḥ/* Then Indrajit replied: ‘ Bhagavan! If ‘amaratva’ is not possible, may I make an alternate boon: ‘ May be then bestowed with an alternate boon: ‘ may this be in myown case be blessed with the boon of invincibility once I follow the prescribed dharma niyamas perform ‘mantrayukta havyaahutis’ with veneration to Agni Deva and ascend a chariot with horses as having been seated, none in the universe be able to desroy me on a battle. His indeed is my considered boon for your boon to be granted’. Then Brahma assured while saying ‘tathaastu’ or may that be so’ and disappeared!’ *etasminn antare śakro dīno bhraṣṭāmbarasrajah, rāma cintāparītātmā dhyānatatparatām gataḥ/ tam tu dṛṣṭvā tathābhūtām prāha devaḥ prajāpatiḥ , śakrkrato kim utkaṇṭhām karoṣi smara duṣkṛtam/ amarendra mayā bahvyaḥ prajāḥ sṛṣṭāḥ purā prabho, ekavarṇāḥ samābhāṣā ekarūpāś ca sarvaśah/* Agastya Mahamuni then further explained to Shri Rama that having been humiliated by Indrajit and relieved by Brahma, Indra felt extremely sad as Brahma made his reappearance out of pity to assuage Indras’s psyche and addressed him: ‘ Shatakrato! As you are now feeling miserable, may I recall your previous sinfulness of the past. *tāsām nāsti viśeṣo hi darśane lakṣaṇe ’pi vā, tato ’ham ekāgramanās tāḥ prajāḥ paryacintayam/ so ’ham tāsām viśeṣārtham striyam ekām vinirmame, yad yat prajānām pratyāṅgam viśiṣṭam tat tad uddhṛtam / tato mayā rūpaḡṇair ahalyā strī vinirmitā, ahalyety eva ca mayā tasyā nāma pravartitam/* Deva Raja! When in the remote past when I created various beings they had of the same physical formation, way of speech, and of similar behavioural patterns. Then I felt I should have created women of dissimilar distinctiveness, as some were beautiful and some otherwise. Of the superior womanhood, there were named as ‘Ahalya’ and the most inferior womanhood were called ‘Halya’. *nirmitāyām tu devendra tasyām nāryām surarṣabha, bhaviṣyatīti kasyaiśā mama cintā tato ’bhavat/ tvam tu śakra tadā nārīm jānīṣe manasā prabho, sthānādhikatayā patnī mamaīseti purāmdara/ sā mayā nyāsabhūtā tu gautamasya mahātmanah, nyastā bahūni varṣāṇi tena niryātītā ca sā/* Devendra! As the strees were classified thus, I wondered as to how the superior womanhood be wedded to the equally superior manhood be created. Then I had arranged the handing over of Ahalya with Maharshi Goutama in his care. *tatas tasya pariññāya mayā sthairyam mahāmuneḥ, jñātvā tapasi siddhim ca patnyartham sparśitā tadā/ sa tayā saha dharmātmā ramate sma mahāmuniḥ, āsan nirāśā devās tu gautame dattayā tayā/ tvam kruddhas tv iha kāmātmā gatvā tasyāśramam muneḥ, dṛṣṭavāṃś ca tadā tām strīm dīptām agniśikhām iva/* Maharshi Goutama maintained his ‘mano nigrah’ and thus asked him to accept the kanya as his wife for furthering the process of generations. Dharmatma Goutama had thus carried on with conjugal life with contentment thereafter. As the couple were thus engaged in happy contentment, Devatas were rather disappointed. Brahma further reminded Indra of his anger and his ‘kaama vaancha’ got fanned up. *sā tvayā dharṣitā śakra kāmārtena samanyunā, dṛṣṭas tvam ca tadā tena āśrame paramarṣiṇā/ tataḥ kruddhena tenāsi śaptaḥ paramatejasā, gato ’si yena devendra daśābhāḡaviparyayam/ yasmān me dharṣitā patnī tvayā vāsava nirbhayam, tasmāt tvam samare rājaṇ śatruhastam gamiṣyasi/* Indra! Your extremity of physical lustfulness was such as you made ‘balaatkaara’ of Ahalya as Gautami Muni saw you in his ‘ashrama’ and gave a ‘shaapa’ to you and that has now caused you in this situation now of disgrace as a retribution for your sinful activity. Maha Muni Goutama cursed you shouting at you: ‘Vaasava! Shakra! With neither shame nor fear, you had molested

my wife and hence you would be humiliated by your enemies. *ayam tu bhāvo durbuddhe yas tvayeha pravartitah, mānuṣeṣv api sarveṣu bhaviṣyati na saṁśayaḥ/ tatrādharmah subalavān samutthāsyati yo mahān, tatrārdham tasya yaḥ kartā tvayy ardham nipatiṣyati/ na ca te sthāvaram sthānam bhaviṣyati purāṇdara, etenādharmayogena yas tvayeha pravartitah/* Durbuddhe! As you as the Deva Raja too was obsessed with physical lust, manushyaas too are following your degenerated mentality likewise and surely you have set this ugly precedence. *yaś ca yaś ca surendrah syād dhruvaḥ sa na bhaviṣyati, eṣa sāpo mayā mukta ity asau tvām tadābravīt/ tām tu bhāryām vinirbhartsya so 'bravīt sumahātāpāḥ, durvinīte vinidhvamsa mamāśramasamīpataḥ/* Now on none so ever would attain the status of Indratva should be lasting for long. My curse would hence be valid for Indratva only.' Having cursed her thus, Goutama Maharshi addressed Devi Ahalya!: 'Dushte! You should get lost from my ashram and lose your physical charm and attractiveness as you would be bereft of it totally. *rūpayauvanasampannā yasmāt tvam anavasthitā, tasmād rūpavatī loke na tvam ekā bhaviṣyasi/ rūpaṁ ca tat prajāḥ sarvā gamiṣyanti sudurlabham, yat tavedaṁ samāśritya vibhrame 'yam upasthitah/* Your erstwhile rupa soundarya was the root cause of Indra's 'kamonmattata', and now onward that very rupa soundarya would be given away distributed to the future generations of strees. Thereafter as the Goutami Maharshi gave her the curse, as the strees all over the creation gained their sheen, Ahalya replied: 'Vipravara Brahmarshi! Deva Raja assumed your own swarupa and spoilt me and I had never ever done so volunrarily on my own and I had genuinely believed that it was you, and hence be ever kind to me. As Ahalya entreated her, Goutama had somewhat cooled down and replied: Bhadre! In the future times, in the Ikshvaku vamsha, there would be a Maha Purusha named Shri Rama, who would be an incarnation of Maha Vishnu Himself. He would then be taken to the tapo vanaas and relieve your being a rock form and have your physical form purified and later on you could join me for good.' As Brahma Deva addressed Indra thus reminding him of Indra thus said: *Tenatwam grahanam shatroryaato naanyena Vaasava, sheeghram vai yaja yajnam tvam Vaishnavam susamaahitah/putraś ca tava devendra na vinaṣṭo mahāraṇe, nītaḥ saṁnihitaś caiva aryakeṇa mahodadhau/ etac chrutvā mahendras tu yajñam iṣtvā ca vaiṣṇavam, punas tridivam ākrāmad anvaśāsac ca devatāḥ/ etad indrajito rāma balaṁ yat kīrtitaṁ mayā, nirjitas tena devendraḥ prāṇino 'nye ca kiṁ punaḥ/* Vaasava! That imprisnment of you by Indrajit was therefore was due to that retributory background and hence you may perform Vaishnava yajña dutifully for relief and get your Indratva restored afresh. Having ben directed by Brahma thus, Deva Raja Indra did the 'Vaishtava Yajña anushthaana' for his restoration to Indratva.

[Refreshed Vishleshana on Indra's misconduct with Ahalya an exemplary Paivrata vide Sarga Forty Eight of Valmiki Baala Ramayana- and Ganesha Purana.

In the city of Mithila, there was an 'ashram' about which Maharshi Vishvamitra explained to Rama Lakshmanas; the ashram was of Maharshi Gautama and his wife Devi Ahalya a famed Parivrata in the days of yore. It was at this Ashram that Gautama cursed Indra as the latter masqueraded as Gautama; the Maya Gautama in the absence of real Gautama stated to Ahalya Devi: *Ritukālam pratīkṣante nārthinaḥ susamāhite, saṁgamaṁ tv aham icchāmi tvayā saha sumadhyame/* 'Normally, males approach their wives to bed till their menses period is over, but today, I would like you to lie with me'. But Ahalya sensed the presence of Indra in the form of Gautama but still yeilded and asked Indra to disappear at once. Maharshi Vishvamitra continued to Rama Lakshmanas: Having sensed what had just happened between Maya Gautama and Ahalya, Gautama appeared at the ashram by his mystic powers and intercepted Indra at once at the ashram with 'samidhaas and tirtha' viz. wooden chips and water for igniting fire and sprinkling water readied for announcing a 'shaapa'. Deva Raja Indra got shaken up with fright at the anger of the Maharshi as the latter announced: *Mama rūpaṁ samāsthāya kṛtavān asi durmate , akartavyam idaṁ yasmād viphalas tvam bhaviṣyati/ gautamenaivam uktasya saroṣeṇa mahātmanā, petatur vṛṣaṇau bhūmau sahasrākṣasya tatkaṣaṇāt/* Durmati! You have had the audacity of assuming my form and lured my wife to bed; therefore you would be as being 'sahasraaksa' with thousand eyes and as many of frightful forms as also beinbg devoid of 'anda kosha' or the sheath of fertility; instantly that body part fell on earth and he appeared frightful with thousand wavering forms. Then Gautama cursed

Arundhati: *Iha varṣasahasrāṇi bahūni tvaṁ nivatsyasi/ vāyubhaksā nirāhārā tapyantī bhasmaśāyinī, adṛśyā sarvabhūtānām āśrame 'smin nivatsyasi / yadā caitad vanam ghoram rāmo daśarathātmajaḥ , āgamiṣyati durdharṣas tadā pūtā bhaviṣyasi / tasyātithyena durvṛtte lobhamohavivarjitā , matsakāśe mudā yuktā svaṁ vapur dhārayiṣyasi/ ' Duraachaarini! May you become in this very ashram as a boulder / heavy stone with neither senses nor life with air as food and rain as drink, till such time after centuries, that Shri Rama would arrive at this ashram and with his sacerd 'paada sparshana' or the touch of His feet that you would be liberated to normalcy! Having cursed both Indra and Devi Ahalya thus, Maharshi Gautama retired to mountain tops for tapasya again.*

Ganesha Purana, Chapters 30-34:

Brahmarshi Narada states: He visited Lord Indra at Amaravati as the former complimented Narada as a Triloka Sanchari; Narada replied that his latest was 'mrityuloka' and chanced to meet Rishi Gautama in his ashram along with his wife Devi Ahalya; he also said that Ahalya was supremely pretty and her exquisiteness and grace was 'par excellence' in the Three Lokas that he ever visited as the Apsaras and all the Swarga based feminine beauty and charm was truly negligible. After Narada's social call was over, Indra visited Gautama's ashram ; the Maharshi was busy with his morning duties and left the ashram. Meanwhile Indra assumed the Rishi's form and entered their bedroom. Devi Ahalya was stunned to see Maya Gautama in her bed room and exclaimed whether the Muni had not left for the duties but lying in the bed. Indra in the maya rupa said that he short circuited the puja and desired to go into bed with her as he was attacked by 'kaama baana', fondled her red and luscious and body parts and slept with her as she replied that there would be no other stree dharma as she ought to be a Pativrata and chirruped :*Karyeshu Dasi, Karaneshu Manthri; Bhojeshu Mata, Shayaneshu Rambha, Roopeshu lakshmi, Kshamayeshu Dharitri, Shat dharmayukta, Kuladharmata Patni/* and fell into the bed of Maayavi Gautama! Then Indra showed his own form and Arundhati was astonished and shocked as a stone. Even in the bed she felt a doubt that the body which she fondled was of different odour. As Indra disappeared, she was lost in thoughts. As the husband returned, she fell straight at his feet as the Maharshi out of his 'divya drishti'/ celestial vision as what all had happened. He stated that : In respect of mantra-ayush-grihacchidra especially related to griha parivaara, rati karma-aoushadhi seva-maana sammaan as also avamaan and daama, a wise person should be discreet in adve rtising in public. Thus the Maharshi gave a 'shaap'to Devi Ahalya to turn into a stone since Ahalya was unable to distinguish the form- nature-and actions in comparison to a Para purusha and got mixed up with the his body parts and semen- albeit Indra was the Lord of Swarga. Then he gave a shaap to his dharma patni to instantly become a stone till such time Lord Shri Rama, in the course of vana vaasa would receive his 'paada sparsha'. On learning about the Maharshi's shaap, Indra got shivers like a sand storm got shattered by a mountain and instantly assumed the form of a cat and ran away from the scene. Realising that Indra fled away, the Maharshi cursed Indra to assume a swarupa as broken into thousand parts. As Indra who killed Vritraasura a Brahmana was carrying the ill- reputation of brahmana hatya, one of the Pancha Maha Paatakas of Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana, realised that the shaap of Maharshi Gautama and rued deeply as to how could show up his face in Deva Sabha as he was expected to preach the principles of dharma while unable to observe and follow himself, let alone enforce it! Indra decided : *Praanibhir bhujyate karma shubham vaashubham, tiryag yonim samaadaadya khapishyeghamaatmanah, nalinee kundmale tishtheheen idragopagaruupa -dhruk/* All the 'jeeva rasis' in srishti- from Indra to an insect-ought to reap the fruits of their past acts and as such I ought to assume tiryak yoni or the form of a 'pashu pakshi keetaka' and thus decide to become a worm as an Indragopa keetaka.' As Indra hid himself as a Indragopa Keetaka, Deva Guru Brihaspati and Devas approached Maharshi Gautama with the sincere prostrations and requested him to withdraw the shaap or atleast mitigate it. The Maharshi initially reacted stating that a person of Indra's stature as he was a kapati-shathadushta-aviveki-and pashchaattaapa rahita paapi and his paschaattapa would be futile. Yet, as you are all urging sincerely then Indra even in the keetaka form be taught with the Shadakshara Ganesha Mantra as Ganesha was always a 'sarva karta-sarva harta-sarvapaata-kripaanidhi-Brahmavishnu Shivaatmika and

Mahasiddhi pradaayaka'. The vidhivatra Shadakshara Ganesha Mantra pleased Indra and the Gautama shaapa to Indra got diluted and hence forward Indra would assume a divya deha become a sahasra netra instead of 'shasra shareera chheda'. Indra while assuming his normal swarupa- albeit with mitigated curse by Gautama, had foremost reached the Maharshi's feet and thanked him profusely. There after, Indra seated under a kadamba tree, practised Ganesha shadakshara mantra for thousand years and Ganesha gave his benign darshan and blessed him]

### Sarga Thirty One

Ravanasura along with his mantris and rakashasa sena landed in Kartaveeryaaruna Samrajya for a battle but the latter was out of station, and thus enjoyed Narmada River snanas- Shiva Linga pujas at the banks.

*Tato rāmo mahātejā vismayāt punar eva hi, uvāca praṇato vākyaṃ agastyam ṛṣisattamam/ bhagavan kiṃ tadā lokāḥ śūnyā āsan dvijottama, dharsaṇām yatra na prāpto rāvaṇo rākṣaseśvaraḥ/ utāho hīnavīryās te babhuvuḥ pṛthivīkṣitaḥ, bahiṣkṛtā varāstraiś ca bahavo nirjitā nṛpāḥ / rāghavasya vacaḥ śrutvā agastyo bhagavān ṛṣiḥ , uvāca rāmaṃ prahasan pitāmaha iveśvaram/ sa evaṃ bādhamānas tu pāṛthivān pāṛthivarṣabha, cacāra rāvaṇo rāma pṛthivyām pṛthivīpate/ tato māhiṣmatīm nāma purīm svargapurīprabhām, samprāpto yatra sāmṇidhyaṃ paramaṃ vasuretasah/ tulya āsīn nṛpas tasya pratāpād vasuretasah, arjuno nāma yasyāgniḥ śarakuṇḍe śayaḥ sadā/ tam eva divasaṃ so 'tha haihayādhipatir balī, arjuno narmadām rantum gataḥ strībhiḥ saheśvaraḥ/ rāvaṇo rākṣasendras tu tasyāmātyān aprcchata, kvārjuno vo nṛpaḥ so 'dya śīghram ākhyātum arhatha / rāvaṇo 'ham anuprāpto yuddhepsur nṛvareṇa tu, mamāgamanam avyagrair yuṣmābhiḥ samnivedyatām/ ity evaṃ rāvaṇenoktās te 'mātyāḥ suvipaścitāḥ, abruvan rākṣasapatim asāmṇidhyaṃ mahīpateḥ/ śrutvā viśravasaḥ putraḥ paurāṇām arjunaṃ gatam, apasṛtyāgato vindhyaṃ himavatsamṇibhaṃ girim/ sa tam abhram ivāviṣṭam udbhṛāntam iva medinīm, apaśyad rāvaṇo vindhyaṃ ālikhantam ivāmbaram/ sahasraśikharopetaṃ śimhādhyuṣitakandaram, prapāta patitaiḥ śītaiḥ sāttahāsam ivāmbubhiḥ/ devadānavagandharvaiḥ sāpsarogaṇakimṇaraiḥ, sāha strībhiḥ krīḍamānaiḥ svargabhūtaṃ mahocchrayam/ nadībhiḥ syandamānābhir agatipratimaṃ jalam, sphuṭībhiḥ calajihvābhir vamantam iva viṣṭhitam/ ulkāvantam darīvantaṃ himavatsamṇibhaṃ girim, paśyamānas tato vindhyaṃ rāvaṇo narmadām yayau/ calopala - jalām puṇyām paścimodadhigāminīm, mahiṣaiḥ śmaraiḥ śimhaiḥ sārḍūlarkṣagajottamaiḥ , uṣṇābhīptaiḥ tṛṣitaiḥ samkṣobhitajalāśayām/ cakravākaiḥ sakāraṇḍaiḥ sahaṃsajalakukkuṭaiḥ, sārasiś ca sadāmattaiḥ kokūjadbhiḥ samāvṛtām / phulladrumaḥkṛtāntāmsām cakravākayugastanīm , viśtūrṇa - pulinaśroṇīm haṃsāvalisumekhalām/ puṣpareṇvanuliptāṅgīm jalaphenāmalāṃśukām, jalāvagāha - samsparsām phullotpalaśubheḥṣaṇām/ puṣpakād avaruhyāśu narmadām saritām varām, iṣṭām iva varām nārīm avagāhya daśānanaḥ/ sa tasyāḥ puline ramye nānākusumaśobhite, upopaviṣṭaḥ sacivaiḥ sārḍhaṃ rākṣasapuṅgavaḥ, narmadā darśajam harṣam āptavān rākṣaseśvaraḥ/ tataḥ salīlam prahasān rāvaṇo rākṣasādhipaḥ, uvāca sacivāṃs tatra mārīcaśukasāraṇān/ eṣa raśmisahasreṇa jagat kṛtveva kāñcanam , tīkṣṇatāpakaraḥ sūryo nabhaso madhyam āsthitāḥ, mām āsīnam viditveha candrāyāti divākaraḥ/ narmadā jalaśītaś ca sugandhiḥ śramanāśanaḥ, madbhayād anilo hy eṣa vāty asau susamāhitaḥ/ iyaṃ cāpi saricchreṣṭhā narmadā narma vardhinī, līnamīnavihaṃgormiḥ sabhayevāṅganā sthitā/ tad bhavantaḥ kṣatāḥ śastrair nṛpair indrasamair yudhi , candanasya raseneva rudhireṇa samukṣitāḥ/ te yūyam avagāhadhvaṃ narmadām śarmadām nṛṇām/ mahāpadmamukhā mattā gaṅgām iva mahāgajāḥ, asyām snātvā mahānadyām pāpmānam vipramokṣyatha/ aham apy atra puline śaradindusamaprabhe, puṣpopaharam śanakaiḥ kariṣyāmi umāpateḥ/ rāvaṇenaivam uktās tu mārīcaśukasāraṇāḥ, samahodaradhūmrākṣā narmadām avagāhire/ rākṣasendragajais tais tu kṣobhyate narmadā nadī, vāmanāñjanapadmādyair gaṅgā iva mahāgajaiḥ/ tatas te rākṣasāḥ snātvā narmadāyā varāmbhasi, uttīrya puṣpāṇy ājāhrur balyarthaṃ rāvaṇasya tu/ narmadā puline ramye śubhrābhrasadrśaprabhe, rākṣasendrair muhūrtena kṛtaḥ puṣpamayo giriḥ / puṣpeṣūpahṛteṣv eva rāvaṇo rākṣaseśvaraḥ , avatīrṇo nadīm snātum gaṅgām iva mahāgajaḥ/ tatra snātvā ca vidhivaj japtvā japyam anuttamam, narmadā salilāt tasmād uttatāra sa rāvaṇaḥ/ rāvaṇam prāñjalim yāntam anvayuh saptarākṣasāḥ, yatra yatra sa*



*yāti sma rāvaṇo rākṣasādhipaḥ, jāmbūnadamayam liṅgam tatra tatra sma nīyate/ vālukavedimadhye tu tal liṅgam sthāpya rāvaṇaḥ, arcayām āsa gandhaiś ca puṣpaiś cāmṛtagandhibhiḥ/ tataḥ satām ārtiharam haram param; varapradaṁ candramayūkhabhūṣaṇam, samarcayitvā sa niśācaro jagau; prasārya hastān praṇanarta cāyatān/*

Shri Rama then asked Agastya Maha Muni having heard of how Meghanaada became Indrajit and of the background Indra's curse, raised a doubt whether the entire clan of kshatriyas was totally disabled to meet Ravana's ever victorious nature. Then explained Agastya as follows: Ravana in the course of his victories he entered Mahishmati Nagari where there was a powerful King named Arjuna. As Ravana reached there, Veera Arjuna of haihava raja's clan was in dominance.

[Vishleshana on the Haihava Vamsha from Devi Bhagavata Purana:

The origin of Haihayas was interesting. Once, Lord Surya's son, Revanta rode on the Celestial Horse 'Ucchaiswara' and called on Maha Vishnu; Laxmi recognised the co-born Horse at the time of churning the Ocean and was lost in thoughts, despite Vishnu's noting Her indifference. Vishnu became angry and cursed Her to become a mare as She was much captivated with the horse. Lakshmi Devi prayed to Maha Deva and Girija who sent the latter's emissary to Vishnu with the request that He too be born as a horse. Lakshmi Devi confirmed to Devi Girija that her husband had great reverence for Mahadeva as Vishnu was praying to Maha Deva Himself. Hence Vishnu obliged and took the form of a Horse. The Animal Forms of Vishnu and Lakshmi gave birth to a male human child who was left in the forest but was ordained to be picked up by King Yayati's son Turvasu ( Hari Varma) who was meditating for a son for hundred years. But meanwhile a Vidyadhara named Champaka and his spouse Madanashala were flying around and found a child of profound sparkle and desired to own him, but Indra warned them that the child who gave birth to Hari and Laxmi was actually meant for Yayati's son Hari Verma who was performing severe Tapasya for a male child who was subsequently named as 'Eka Vira' ( The One Only Warrior). As Ekavira grew into an ideal Youth with considerable learning and valour, King Turvasu and coronated Ekavira and retired to forests. Ekavira was popular as a worthy King. As he was roaming once on the banks of Ganges, he found a pretty girl crying. When cajoled, she ( Yasovati) said she was the companion of the Princess Ekavali, the daughter of King Rabhya and Queen Rukmarekha. The couple performed a Sacrifice and were blessed as Ekavali emerged from the Homa Kunda ( Firepit). When the Princess and Yasovati were bathing in a Pond in their territory, Demon Kalaketu appeared, killed King Rabhya's soldiers and made amorous advances to Ekavali. She entreated the Danava King from 'Patala' that her father desired her to be wedded to King Eka Vira of Haihayas and thus requested her to leave her. But the Danava King heeded little and forcibly took Ekavali away to Patala. On hearing about the incident, Eka Vira revealed his identity and wondered how to reach Patala to fight Kalaketu. Yasovati was distressed heavily and prayed to Devi Bhagavati who in her dream informed that by the dint of a 'Bija' (Seed) Mantra which she learnt earlier by Lord Dattatreya he meditated for a month with pure heart and on the banks of Ganges, she would meet King Eka Vira and help her to kill Kalaketu. As she knew the Triloka Thilaka Yogeswari Mantra, King Eka Vira was initiated in it as follows: *Hrim Gauri Rudrayathe yogeswari hum phut swaha*. He was thus able to reach Patala, destroyed Kalaketu, rescued Ekavali back and married her under the care of her parents who prayed to Bhagavati with extreme gratitude . It was in the union of Eka Vira and Ekavali that the famed Kartavirya was born in the Haihayas clan.]

Further Stanzas as followed: *tam eva divasaṁ so 'tha haihayādhipatir balī, arjuno narmadām rantum gataḥ strībhiḥ saheśvaraḥ/* On the very day of Ravana's entry, maha balavaan Haihava Raja Arjuna along with his strees was enjoying 'jala kreedaas' in the river Narmada. Ravana enquired of Arjuna's ministers about the latters's whereabouts and asked them of the arrival of Ravanaasura and he had actually arrived to confront him in a battle. Having been told that Haihava King was out of the rajadhani Ravana then decided to visit Vindhya giri. He witnessed cold water flows from the mountain tops where deva-danava-

gandharva-kinnaraadis were rejoicing along with apsaraas too. Vindhyaachala was full of deep and wide caves. Flows of 'sphatika samana nirmala jala' makes Vindhyaagiri as 'chanchala jihva Shesha Naaga' Like in the case of Himalayas, Vindhyaagiri too is full of deep caves. Ravana was amazed at the grandeur of Vinbyas and the fabled River Narmada flowing towards the western ocean with whose waters innumerable animals like cattle, deers, lions, tigers, elephants, wild bears and so on besides variegated birds like chakravaakaas, karandavas, hamsas, and so on. Narmada is replete with beautiful 'saritas' and is akin to a pretty youthful woman as her 'aabharanaas'.

[Vishleshana on Narmada's Origin, significant events ascribed to the River and her Mahatmya:

In the Reva Khand of *Skanda Purana*, Sage Suta enlightened a Congregation of Rishis about a query of Yudhishtar (of Pandavas) to Maharshi Markandeya about the origin of River Narmada. Several Holy Persons and Brahmanas approached King Pururava to let a Holy River descend from Heaven so that various religious activities aimed at Devas and Pitras by human beings were facilitated and the King performed relentless Tapasya to Parama Shiva who in turn asked Narmada Devi to descend. She desired to have a strong base to do so and Shiva asked Paryank, the son of Vindhya, to bear the brunt. As Narmada descended, there were floods of water and the Deities requested her to diminish her size and taught Pururava the details of the Rituals to perform tarpans to his ancestors which were followed by generations thereafter. But since Narmada was a virgin, she did not allow her divine touch to Deities and therefore agreed to marry King Purukutsu, who actually was Samudra Deva but was cursed by Brahma to become a human being as the King Purukutsu also learnt from Narmada about the rituals to liberate his ancestors. It was stated that Narmada 'Snaans' at various points of Her Course cutting the Vindhya Mountains and peaks every where on way were not only refreshing and cool but are Sacred and divinely and those who perform the baths, especially of early hours of a day, secure Punya of several Snaans of Ganga! The Sacred Snaans at that time are instant destroyers of sins committed in the current and previous lives. On the northern side of the River is situated *Anantapur* where Anantasiddhi Linga is popular and is stated to be the hub of Maharshis like Saavarni, Kaushik and Aghamarshan performing Vratas and Tapas. Sage Valmiki is also stated to have lived here for long till attainment of Moksha. Another important Tirth named *Dipeswar* or *Vyasa Tirtha* is known for Vrishabha daan (Charity of a bull) on Kartika Krishna Paksha Chaturdasi bestowing Swargavaas after life. At the *Narmada-Varangana Sangam* is popular to wash off physical ailments and nearby the Sangam is situated the *Siva kshetra* where rituals of 'Snaan and Daan' during Solar Eclipse award the same impact as at Kurukshetra; this is the abode of Narmada, Siva and Vishnu the latter being called Utpalaavarta having thousand heads! It is the belief that even flies and birds here reach Haridhaam, let alone human beings. *Tripuri Kshetra* is noted as a popular and powerful Tirtha where eight Swayambhu Lingas manifested on their own, where any act of Virtue would have manifold fruits of life. Sage Markandeya recalled an interesting happening about the Tripuri Kshetra: Swayambhu Manu-the first Manu-heard at Ayodhya while sleeping the remote sounds of bells and Vasishtha explained to Manu that those sounds were heard from Tripuri on the banks of Sacred Narmada, from the aeroplanes taking off from the roofs of virtuous human beings destined to celestial worlds like Kailasa, Vaikuntha and Indra loka. Swayambhu Manu immediately left for Tripuri and performed several rituals including Aswamedha Yagna and prayed to Devi Narmada who blessed the Manu that in his lineage one famous Bhagirath would be borne in Treta Yuga and would succeed bringing Pavitra Ganga to 'Aryavarta' from the Celestial Worlds! In the Tripuri Kshetra itself, Sage Bhrigu prayed to Trilochan Siva being desirous of the darshan of His Third Eye and as Shiva obliged with His appearance, the Sage asked for the boons of obtaining Siddhis, formation of *Bhrigu Tirtha* with His presence always, manifesting Eight Rudras in the Bhrigu Tirtha named Bhrigu, Shooli, Ved, Chandra, Mukha, Attahaas, Kaal and Karaali; and granting benevolence to visitors of Bhrigu Tirtha as a sin-destroyer. Similarly Bhagavan Soma (Chandra) prayed to Siva to set up *Soma Tirtha* as the Sangam of the three Rivers viz. Ganga, Jamuna and Narmada. *Narmadapuri* on the bank of Narmada was indeed worthy as Sage Jamadagni prayed to Maha Deva and secured a Kama Dhenu and King Kartaveeryarjuna being jealous of the prized possession, took away the Holy Cow by force after killing

Jamadagni and the Sage's son Parasurama not only killed the most powerful King of the Time but also uprooted the concept of Kshatriyas and Kings by waging twenty one battles; he set up a Memorial named Devadroni (Kapila Dhenu) where Pinda daanas continued to be performed to Jamadagi and ancestors. Sage Markandeya narrated the renowned happening of a 'Nishad' (Hunter) to Yudhishtar about the formation of *Trinetra Kund* as the high devotee of Shiva Linga discovered that the Third Eye was missing on the Linga, cut his own eye as a replacement to it by resisting extreme pain and flow of blood and pasting it on the third eye position of the Shiva Linga; Maha Deva appeared before Nishad with blind faith, extreme sense of sacrifice and unnerving devotion and granted him 'Shiva Sayujyam' (Attainment of Oneness with Shiva). *Sapta Sarasvat Tirtha* came into being since a Gandharva, who was an excellent singer of hymns extolling Parama Shiva, got into the habit of drinking and Nandi cursed that the singer be born to a Chandala. The Singer became extremely repentant and entreated Nandi to show a means of reversing the curse; the Chandala had luckily retained the memory of his earlier birth as Gandharva and reached the banks of Narmada and sang hymns of Shiva at 'Shankarasthanil' or Shiva Veda when a Siva Linga appeared by name Sapta Sarasvata and the Chandala regained the earlier life as Gandharva. *Shandileswar Tirtha* was formed after the famous Sage Shandilya (the Founder of the Shandilya Gotra) whose Tapasya to Maheswara in his hermitage on the banks of Narmada was exemplary; along with two other Lingas viz. Pancha Brahmeswar and Pushpeshwar, the Shandileswar was well known as among the 'Tirtha Traya' where worship of the Lingas and Pitru Tarpanas / Pinda Pradaanas were performed. Markandeya narrated to Yudhishtar the story of Chakravarthi *Mandhata*, who performed Yagnas near Amarakashtak Mountain and prayed to *Omkareswar*. He was a gift of a powerful Yagna by his father, King Yavanashva, who drank by mistake the 'Mantra Jala' meant for his wife. Yuvanashva got pregnant instead and delivered a boy by the opening of his belly. Devas and Indra visited the child and wondered as to who might feed milk to the boy; Indra said: 'Esha Maa Dhata' and fed Amrit-like milk by inserting his middle finger in the baby's mouth and hence the child's name became Mandhata. As the boy grew he became a model King of virtue, valour and justice. Omkareswar appeared in response to Mandhata's prayers and gave the boon of naming the Mountain of Vaidurya as Mandhata. *Jaleswar* or Bana Linga was the manifestation of Shiva; Banasura, the son of Bali Chakravarti, meditated to Maha Deva for thousand divine years and obtained the boons of impregnability of his City by any body excepting Mahadeva Himself and also flying mobility along with him and to those whom he chose any where. As Shiva gave the boons, Vishnu and Brahma too bestowed the same kind of boons and Banasura thus emerged the Great Mighty King of 'Three Puras' or as the dreaded 'Tripurasura', who came to attack Deva Lokas and Bhuloka. Sages, Devas, Brahma and Vishnu were all alarmed and approached Shiva, who decided to fight the Demon by Himself and smashed him with His Aghora astra which could absorb its heat and force by Narmada only after its attack. Banasura was badly hurt and realising his foolishness prayed to Maha Deva once again. The most lenient and gracious Bhagavan granted that Banasura would not have another birth and that a Shiva Linga would be manifested as Bana Linga or Jala Linga. Another instance narrated by Markandeya to Yudhishtar related to the memorable King *Indradyumna* who performed Maha Yagna on the banks of Narmada, had darshan of Omkareswara Linga and visioned a radiant spectacle of an Inner Linga of Maha Deva in the central portion of the Principal Omkareswar Linga; he also had a special visualization of Bhagavan Vishnu in His full resplendent and ornamented form with four hands with Shankha, Chakra, Gada and Lotus at the top portion of Omkareswara Linga and prayed to Him; the King also invoked various Holy Rivers especially Ganga to join the Mahanadi Narmada at the bottom of the Linga; and to Narmada to manifest Seven Branches from the north to south to facilitate Daanas, Homams, Vratas, Tarpanas and Pinda Pradaanas to Pitras and other rituals. The King's prayers were all granted adding to the magnificence of the entire Region in which the Sacred River Narmada flowed].

Further stanzas continued:

*puspakād avaruhyāśu narmadām saritām varām, iṣṭām iva varām nārīm avagāhya daśānanaḥ/ sa tasyāḥ puline ramye nānākusumaśobhite, upopaviṣṭaḥ sacivaiḥ sārddham rākṣasapuṅgavaḥ, narmadā darśajam*

*harṣam āptavān rākṣaseśvaraḥ/ tataḥ salīlaṁ prahasān rāvaṇo rākṣasādhipaḥ, uvāca sacivāṁs tatra mārīcaśukasāraṇān/*

Recalling the simile of Narmada is like a charming young woman with her ‘abharanaas’ as the ‘vriksha sampada’ on the banks, then the pushpaparaaga turns into angaanga essence like the foam of the ‘maha vega jalas’. Then Ravana felt the Narmada was indeed like Sakshat Ganga and entered the waters of Narmada. Then Ravana’s mantris of Shuka-Saarana- and others exclaimed that the Surya Deva having assumed his full fury of thousands rays was right at the mid day blast of unbearable heat. But at the same time the water flows are cool as if Chandra creates coolness, adding further with the fragrance of the flowers from the enormous vriksha sampada on the river beds. Then Ravana suggested to his mantris too had been for long bodily hurt and might thus cool down and refresh themselves. Later on he himself bathed, changed his clothes and performed Shiva Linga pujas with fragrant flowers at various banks of the sacred river having created shiva lingas of varied materials on the banks with yet varied sizes and performed wholesome pujas as his mantries too did likewise with gaana-natya yukta Linga Pujas with bhakti.

### **Sarga Thirty Two**

As Arjuna slowed down Narmada pravaha affecting Ravana’s Shiva Linga Pratishtas, Ravana and nishacharas fought fiercely; Arjuna thrashed Ravana and rakshasas, imprisoned taking them his capital.

*Narmadā puline yatra rākṣasendraḥ sa rāvaṇaḥ, puṣpopahāraṁ kurute tasmād deśād adūrataḥ/ arjuno jayatām śreṣṭho māhiṣmatyāḥ patiḥ prabhuh, krīḍite saha nārībhir narmadātoyam āśritaḥ/ tāsām madhyagato rāja rarāja sa tato ’rjunaḥ, kareṇūnām sahasrasya madhyastha iva kuñjaraḥ/ jijñāsuḥ sa tu bāhūnām sahasrasyottamaṁ balam, rurodha narmadā vegam bāhubhiḥ sa tadārjunaḥ/ kārtavīryabhujāsetuṁ taj jalam prāpya nirmalam, kūlāpahāraṁ kurvāṇam pratisrotaḥ pradhāvati/ samīnanakramakaraḥ sapuṣpakuśasaṁstaraḥ, sa narmadāmbhaso vegam prāvṛṭkāla ivābabhau/ sa vegam kārtavīryeṇa saṁpreṣṭa ivāmbhasaḥ, puṣpopahāraṁ tat sarvaṁ rāvaṇasya jahāra ha/ rāvaṇo ’rdha - samāptaṁ tu utsṛjya niyamaṁ tadā, narmadām paśyate kāntām pratikūlām yathā priyām/ paścimena tu tam dṛṣṭvā sāgarodgārasaṁnibham, vardhantam ambhaso vegam pūrvām āśām praviśya tu/ tato ’nudbhṛantaśakunām svābhāvye parame sthitām, nirvikārāṅganābhāsām paśyate rāvaṇo nadīm/ savyetarakarāṅgulyā saśabdam ca daśānanaḥ, vegaprabhavam anveṣṭum so ’diśac chukasāraṇau/ tau tu rāvaṇasaṁdiṣṭau bhrātaraḥ śukasāraṇau, vyomāntaracarau vīrau prasthitau paścimonmukhau/ ardhayojanamātraṁ tu gatvā tau tu niśācarau, paśyetām puruṣam toye krīḍantaṁ sahayoṣitam/ bhṛatsālāpratīkāśam toyavyākulamūrdhjam, madaraktāntanayanaṁ madanākāravarcasam/ nadīm bāhusahasreṇa rundhantam arimardanam, giriṁ pādasahasreṇa rundhantam iva medinīm/ bālānām varanārīṇām sahasreṇābhisaṁvṛtam, samadānām kareṇūnām sahasreṇeva kuñjaram/ tam adbhutatamaṁ dṛṣṭvā rākṣasau śukasāraṇau, saṁnivṛttāḥ upāgamya rāvaṇam tam athocatuḥ/ bhṛatsālāpratīkāśaḥ ko ’py asau rākṣaseśvara, narmadām rodhavad ruddhvā krīḍāpayati yoṣitaḥ/ tena bāhusahasreṇa saṁniruddhajalā nadī, sāgarodgārasaṁkāśān udgārān sṛjate muhuḥ/ ity evam bhāṣamāṇau tau niśamya śukasāraṇau, rāvaṇo ’rjuna ity uktvā uttasthau yuddhalālasaḥ/ arjunābhimukhe tasmin prasthite rākṣaseśvare, sakṛd eva kṛto rāvaḥ saraktaḥ preṣito ghanaiḥ / mahodaramahāpārśvadhūmrākṣaśuka - sāraṇaiḥ, saṁvṛto rākṣasendraḥ tu tatrāgād yatra so ’rjunaḥ / nātidīrghreṇa kālena sa tato rākṣaso balī, tam narmadā hradam bhīmam ājagāmāñjanaprabhaḥ/ sa tatra strīparivṛtam vāsitābhir iva dvipam, narendram paśyate rājā rākṣasānām tadārjunam/ sa roṣād raktanayano rākṣasandro baloddhataḥ, ity evam arjunāmātyān āha gambhīrayā girā/ amātyāḥ kṣipram ākhyāta haihayasya nṛpasya vai, yuddhārtham samanuprāpto rāvaṇo nāma nāmataḥ/ rāvaṇasya vacaḥ śrutvā mantriṇo ’thārjunasya te, uttasthuḥ sāyudhās tam ca rāvaṇam vākyam abruvan/ yuddhasya kālo vijñātaḥ sādhu bhoḥ sādhu rāvaṇa, yaḥ kṣībam strīvṛtam caiva yoddhum icchasi no nṛpam, vāsitāmadhyagam mattam śārdūla iva kuñjaram/ kṣamasvādya daśagrīva uṣyatām rajanī tvayā, yuddhaśraddhā tu yady asti śvas tāta samare ’rjunam/ yadi vāpi tvarā tubhyaṁ yuddhatṛṣṇāsamāvṛtā, nihatyāsmāṁs tato yuddham arjunenopayāsyasi/ tatas te*



rāvaṇāmātyair amātyāḥ pārthivasya tu, sūditās cāpi te yuddhe bhakṣitās ca bubhukṣitaiḥ/ tato halahalāśabdo narmadā tira ābabhau, arjunasyānuyātrāṇām rāvaṇasya ca mantriṇām/ iṣubhis tomaraiḥ śūlair vajrakalpaiḥ sakarṣaṇaiḥ, sarāvaṇān ardayantaḥ samantāt samabhidrutāḥ/ haihayādhipa - yodhānām vega āsīt sudāruṇaḥ, sanakramīnamakarasamudrasyeva nisvanaḥ/ rāvaṇasya tu te 'mātyāḥ prahastaśukasāraṇāḥ, kārtavīryabalaṁ kruddhā nirdahanty agnitejasah/ arjunāya tu tat karma rāvaṇasya samantriṇaḥ, krīḍamānāya kathitaṁ puruṣair dvārarakṣibhiḥ/ uktvā na bhetavyam iti strījanam sa tato 'rjunaḥ, uttatāra jalāt tasmād gaṅgātoyād ivāñjanaḥ/ krodhadūṣitanetras tu sa tato 'rjuna pāvakaḥ, prajajvāla mahāghoro yugānta iva pāvakaḥ/ sa tūrṇataram ādāya varahemāṅgado gadām, abhidravati rakṣāṁsi tamāṁsīva divākaraḥ/ bāhuvikṣepakaraṇām samudyamya mahāgadām, gāruḍam vegam āsthāya āpapātaiva so 'rjunaḥ/ tasya margam samāvṛtya vindhyo 'rkasyeva parvataḥ , sthito vindhya ivākampyaḥ prahasto musalāyudhaḥ/ tato 'sya musalam ghoram lohabaddham madoddhataḥ, prahastaḥ preṣayan kruddho rarāsa ca yathāmbudaḥ/ tasyāgre musalasyāgnir aśokāpīḍasam nibhaḥ, prahastakaramuktasya babhūva pradahan iva/ ādhāvamānam musalam kārtavīryas tadārjunaḥ, nipuṇam vañcayām āsa sagado gajavikramaḥ/ tatas tam abhidudrāva prahastam haihayādhipaḥ, bhrāmayāṇo gadām gurvīm pañcabāhuśatocchrayām/ tenāhato 'tivedena prahasto gadayā tadā, nipapāta sthitaḥ śailo vajrivajrahato yathā/ prahastam patitam dṛṣṭvā mārīcaśukasāraṇāḥ, samahodaradhūmrākṣā apasṛptā rañājirāt / apakrānteṣv amātyeṣu prahaste ca nipātite, rāvaṇo 'bhyadravat tūrṇam arjunam nṛpasattamam / sahasrabāhos tad yuddham vimśadbāhoś ca dāruṇam, nṛparākṣasayos tatra ārabdham lomaharṣaṇam / sāgarāv iva saṁkṣubdhau calamulāv ivācalau, tejoyuktāv ivādityau pradahan tāv ivānalau/baloddhatau yathā nāgau vāṣītārthe yathā vṛsau, meghāv iva vinardantau simhāv iva balotkatau/ rudrakālāv iva kruddhau tau tathā rākṣasārjunau, parasparam gadābhyām tau tādāyām āsatur bhṛṣam /tatas tair eva rakṣāṁsi durdharaiḥ pravarāyudhaiḥ, bhittvā vidrāvayām āsa vāyur ambudharān iva/ rākṣasāṁs trāsayitvā tu kārtavīryārjunas tadā, rāvaṇam grhya nagaram praviveśa suhṛdvṛtaḥ/ sa kīryamāṇaḥ kusumākṣatotkarair; dvijaiḥ sapauraiḥ puruhūtasam - nibhaḥ, tadārjunaḥ sampraviveśa tām purīm ; balim nigṛhyaiva sahasralocanaḥ /śṛṅgair maharṣabhau yadvad dantāgrair iva kuñjarau, parasparam vinighnantau narakākṣasasattamau/ tato 'rjunena kruddhena sarvapraṇena sā gadā, stanayor antare muktā rāvaṇasya mahāhave/ varadāna -kṛtatrāṇe sā gadā rāvaṇorasi, durbaleva yathā senā dvidhābhūtāpatat kṣitau/ sa tv arjunapramuktena gadāpātena rāvaṇaḥ, apāsarpad dhanurmātram niśasāda ca niṣṭanan/ sa vihvalam tad ālakṣya daśagrīvam tato 'rjunaḥ, sahasā pratijagrāha garutmān iva pannagam/ sa tam bāhusahasreṇa balād grhya daśānanam , babandha balavān rājā balim nārāyaṇo yathā/ badhyamāne daśagrīve siddhacāraṇadevatāḥ, sādhvīti vādinaḥ puṣpaiḥ kiranty arjunamūrdhani/ vyāghro mṛgam ivādāya simharād iva dantinam , rarāsa haihayo rājā harṣād ambudavan muhuḥ/ prahastas tu samāśvasto dṛṣṭvā baddham daśānanam , saha tai rākasaiḥ kruddha abhidudrāva pārthivam/ naktamcarāṇām vegas tu teṣām āpatatām babhau, uddhṛta ātapāpāye samudrāṇām ivādbhutaḥ/ muñca muñceti bhāṣantas tiṣṭha tiṣṭheti cāsaṁkṛt, musalāni ca śūlāni utsasarjus tadārjuna/ aprāptāny eva tāny āśu asambhrāntas tadārjunaḥ, āyudhāny amarārīṇām jagrāha ripusūdanaḥ/ tatas tair eva rakṣāṁsi durdharaiḥ pravarāyudhaiḥ, bhittvā vidrāvayām āsa vāyur ambudharān iva/ rākṣasāṁs trāsayitvā tu kārtavīryārjunas tadā, rāvaṇam grhya nagaram praviveśa suhṛdvṛtaḥ/ sa kīryamāṇaḥ kusumākṣatotkarair; dvijaiḥ sapauraiḥ puruhūtasam -nibhaḥ, tadārjunaḥ sampraviveśa tām purīm; balim nigṛhyaiva sahasralocanaḥ/

As Ravana along with his mantris were busy in Shiva Linga sthaapapana and pujas on the banks of the Sacred Narmada with his twenty hands , Kartaveeryaarjuna with his thousand hands who was swimming on the river with his several youthful females and enjoying. This kind of 'raasa kreeda' was so powerful that the 'pravaah vega' of Narmada was affected and got slowed down as noticed by Ravana and the Mantris. sa vegah kārtavīryeṇa sampreṣita ivāmbhasaḥ, puṣpohāram tat sarvam rāvaṇasya jahāra ha/ rāvaṇo 'rdha -samāptam tu utsṛjya niyamam tadā, narmadām paśyate kāntām pratikūlām yathā priyām/ paścimena tu tam dṛṣṭvā sāgarodgārasam nibham, vardhantam amhaso vegam pūrvām āśam praviśya tu/ As Ravana's abhishekha pujas of the installed Shiva Lingas were thus disabled he felt unhappy and wondered as to what could have suddenly happened and asked Shuka Saranas to ascertain flying up and find out the reason. They reported that a 'sahasra bhuja sahasra paani maha veera' of gigantic swarupa

was performing with countless ‘sundara yuvatis’. Ravana too reached and saw the scene and shouted at the mantris to immediately reach Kartaveerya and alert him to face Ravana in an encounter. Then the mantris advised Ravana that it might not be proper and opportune to suddenly ask Kartaveerya for a battle at once but perhaps wait for the next day. But the restless Ravana whose slogan had always been to assert ‘ my way and there could not be any other way’ had beaten the mantris to disobey his instructions and in that furor and disturbance, Arjuna’s yoddhas hurled off baana-bhalla-trishula-vajrakarshanaadi aayudhaas and hit hard the rakshasa sena and Ravana too. As Haihavaraja yoddhas had thus provoked Rakshasa mantris namely Prahasta, Suka Saranas retaliated severely. In that confusion, Kartaveerya assured his warriors not to get alarmed as he could comfortably take care of any kind of crises. Then he like a huge elephant having performed ‘raasa kreeda’ with his mates too to witness the fun emerged to face the fun. Then he was enraged with ‘raktavarna maha rosha’ and was like a pralaya kaala bhayankara swarupa lifted his mighty mace and attacked the rakshasa sena fearlessly especially on Prahasta. Madonmattha Prahasta then attacked Arjuna with a ‘bhayankara musalaayudha’. Then gadaadhari Kaartaveerya had speedily revolved his mace and hurled it with all his ‘sahasra hastas’. With that ‘gadaaghaata’ with extraordinary speed and force, Prahasta fell down as of ‘vajraayudha prahara’ of Indra. The frightened Maareecha, Shuka, Sarana, Mahodara, Dhumraaksha took to heels as soon as Maha Parakrami Prahasta fell down dazed. *tatas tair eva rakṣāṁsi durdharaiḥ pravarāyudhaiḥ, bhittvā vidrāvayām āsa vāyur ambudharān iva/ rākṣasāṁs trāsayitvā tu kārtaṁvīrjūnas tadā, rāvaṇaṁ grhya nagaram p raviveśa suhṛdvṛtaḥ/ sa kīryamāṇaḥ kusumākṣatokatir;* *dvijaiḥ sapauraiḥ puruhūtasam -nibhaḥ, tadārjunah sampraviveśa tām purīm ; balim nigṛhyaiva sahasralocanaḥ/* Soon thereafter, Ravana attacked Arjuna and thus was initiated ‘ Ravanaarjuna maha samgrama’.The sahasra baahu Kartaveeryarjuna was attacked by Ravana like the ‘Kaala deva samana gadaaprahara’ and the ‘dasha dishas’ got resounded. In the further process of mutual clash, neither Ravana nor Arjuna got fatigued. Both were like fierce huge sized ‘vrishabhas’ hurling ‘gadaa prahaaraas’ at each other followed by the ‘Shaktyaadudha’s tosses. But Ravana was safe at that moment so far yet suddenly the tables were reversed . *Varadanakritatraane saa gadaa ravanorasi, durbaleva yathaavegam dwidhaabhutaapatat kshitou/ sa tvaarjunaprayultena gadaa ghaarena Ravanah, apaasarpad dhanurmaatram nishasaada cha nishthaganan/* Ravana’s ‘vara daanaas’ had so far kept him safe and sound, but his vakshashtaalaas were pierced through severely and he fell down to earth. Thus Arjuna’s gadaa prahaaraas made Ravana’s dhanush baanaas’s were pushed back and Ravana’s ‘artanadas’ were resounded in a manner that Garuda Deva pounced on a hissing ‘vishapoorita mahasarpa’.*Sa vihvalam tadaalakshya dashagreeram tatorjunah, sahsotpapartya jagraah garutmaaniva pannagam/ Satu baahushasrena balaad gruhyā dashaananam,badandha balavaan rajaa Balim Naraayano yathaa/* Just like at the remote past, Bhagavan Narayana caught hold of Bali Chakravarti, Kartaveeryaarjuna tied Dashaanana tight with fierce rope, and Siddha-Charana-Devas had heartily congratulated and showered ‘sugandha pushpas’ on Arjuna. Then Prahasta who got recovered there since, ran after Kaarthaveerya and shouted with ferocity leave the Rakshasa King for now, and hit him musala- shula prahaaraas. But Arjuna having successfully withstood the ‘aayudha prahaaraas’ faced Prahasta and held him too under his severe hold. *tatas tair eva rakṣāṁsi durdharaiḥ pravarāyudhaiḥ, bhittvā vidrāvayām āsa vāyur ambudharān iva/ rākṣasāṁs trāsayitvā tu kārtaṁvīrjūnas tadā, rāvaṇaṁ grhya nagaram praviveśa suhṛdvṛtaḥ / sa kīryamāṇaḥ kusumākṣat - karair; dvijaiḥ sapauraiḥ puruhūtasam -nibhaḥ, tadārjunah sampraviveśa tām purīm ; balim nigṛhyaiva sahasralocanaḥ/* Further, Kartaveerya frightened away the rest of the rakshasaas and along with Ravana and his mantries were all imprisoned and taken back to Mahishmati pura of Kartaveerya. Even as Ravana and the rakshasaas having been humiliated and imprisoned back, the Puravaasis were overjoyed as the viprottamas welcomed Kartaveerya with ‘swasti vachanas’ and ‘akshata pushpa varshasas’.

### SargaThirty Three

As Ravana and followers were disgraced under leash, Pulastya Brahma requested Karataveerya to free him yet Ravana still desired to pursue his further escapades with arrogance and ‘ahamkaara’.

*Rāvanagrahaṇam tat tu vāyugrahaṇasam nibham, ṛṣiḥ pulastyah śuśrāva kathitam divi daivataih / tataḥ putrasutasnehāt kampyamāno mahādṛṣṭiḥ , māhiṣmatīpatiḥ draṣṭum ājagāma mahān ṛṣiḥ / sa vāyu - mārgam āsthāya vāyutulyagatir dvijaḥ, purīm māhiṣmatīm prāpto manaḥsaṁtāpavikramaḥ/ so 'marāvatisamkāśām hr̥ṣṭapustajanāvṛtām, praviveśa purīm brahmā indrasyevāmarāvatīm/ pādacāram ivādityam niṣpatantaṁ sudurḍṛṣam, tatas te pratyabhijñāya arjunāya nyavedayan/ pulastya iti taṁ śrutvā vacanam haihayādhipaḥ, śirasy añjalim uddhṛtya pratyudgacchad dvijottamam / purohito 'sya gr̥hyārghyam madhuparkaṁ tathaiva ca, purastāt prayayau rājña indrasyeva bṛhaspatiḥ/ tatas taṁ ṛṣim āyāntam udyantam iva bhāskaram, arjuno dṛśya samprāptaṁ vavandendra iveśvaram / sa tasya madhuparkaṁ ca pādyam arghyam ca dāpayan, pulastyam āha rājendro harṣagadgadāyā girā/ adyeyam amarāvatyā tulyā māhiṣmatī kṛtā , adyāham tu dvijendrendra yasmāt paśyāmi durḍṛṣam/ adya me kuśalam deva adya me kulam uddhṛtam , yat te devagaṇair vandyau vande 'ham caraṇāv imau/ idaṁ rājyam ime putrā ime dārā ime vayam, brahman kiṁ kurma kiṁ kāryam ājñāpayatu no bhavān/ taṁ dharme 'gniṣu bhr̥tyeṣu śivam pr̥ṣṭvātha pār thivam, pulastyovāca rājānam haihayānām tadārjunam/ rājendrāmalapadmākṣapūrṇacandranibhānana, atulam te balaṁ yena daśagrīvas tvayā jitaḥ/ bhayād yasyāvatiṣṭhetām niṣpandau sāgarānilau, so 'yam adya tvayā baddhaḥ pautro me 'tīvadurjayaḥ/ tat putraka yaśaḥ sphītaṁ nāma viśrāvitaṁ tvayā, madvākyād yācyamāno 'dya muñca vatsa daśānanam/ pulastyājñān sa gr̥hyātha akimcanavaco 'rjunaḥ, mumoca pārthivendrendro rākṣasendraṁ prahr̥ṣṭavat/ sa taṁ pramuktṛvā tridaśārim arjunaḥ; prapūjya divyābharaṇasragambaraiḥ, ahimsākaṁ sakhyam upetya sāgnikaṁ; praṇamya sa brahmasutaṁ gr̥ham yayau / pulastyenāpi saṁgamyā rākṣasendraḥ pratāpavān, pariṣvaṇgakṛtātithyo lajjamāno visarjitaḥ / pitāmahasutaś cāpi pulastyo munisattamaḥ, mocayitvā daśagrīvaṁ brahmalokaṁ jagāma saḥ/ evaṁ sa rāvaṇaḥ prāptaḥ kṛtavīryāt tu dharṣaṇāt, pulastya - vacanāc cāpi punar mokṣam avāptavān/ evaṁ balibhyo balinaḥ santi rāghavanandana, nāvajñā parataḥ kāryā ya icchec chreya ātmanaḥ/ tataḥ sa rājā piśitāśanānām; sahasrabāhor upalabhya maitrīm, punar narāṇām kadanam cakāra; cacāra sarvām prthivīm ca darpāt'*

As Pulastya Brahma had appeared in the Mahendrapuri of Arjuna as the latter was led by his purohita and venerated with 'arghya paadya madhuparka satkaaras' like Indra would have performed led by Brihaspati. Raja Arjuna was rather surprised by Brahma Deva's arrival to his capital city. Arjuna then addressed Brahma: *adyeyam amarāvatyā tulyā māhiṣmatī kṛtā , adyāham tu dvijendrendra yasmāt paśyāmi durḍṛṣam/ adya me kuśalam deva adya me kulam uddhṛtam , yat te devagaṇair vandyau vande 'ham caraṇāv imau/ idaṁ rājyam ime putrā ime dārā ime vayam, brahman kiṁ kurma kiṁ kāryam ājñāpayatu no bhavān*/Maha Dwijendra! Indeed your visit here and our darshana prapti of yours is an outstanding honour for all of us. Your surprise visit to Mahishmati pura as of 'Amaravatipura samaana' great honour to all of us. Deva! my sincere salutations and prostrations to you. To day your blessings to me and the praja have truly awarded us 'saphala tapasya saardhakata'. Brahma Deva! this Rajya and sampurna praja is at your feet and do kindly instruct up as to what could be expected from us all.

*taṁ dharme 'gniṣu bhr̥tyeṣu śivam pr̥ṣṭvātha pārthivam, pulastyovāca rājānam haihayānām tadārjunam/ rājendrāmalapadmākṣapūrṇacandranibhānana, atulam te balaṁ yena daśagrīvas tvayā jitaḥ/ bhayād yasyāvatiṣṭhetām niṣpandau sāgarānilau, so 'yam adya tvayā baddhaḥ pautro me 'tīvadurjayaḥ/ tat putraka yaśaḥ sphītaṁ nāma viśrāvitaṁ tvayā, madvākyād yācyamāno 'dya muñca vatsa daśānanam/*

Then Pulastya asked about the wellbeing of Haihava Raja's dharma siddhi, agni kaaryaas and of his putras, addressed him as follows: 'Purnachandra samana manohara mukha kamala nayana Naresha! I am proud of your 'dhairya sahasaas' as you were able to subdue and humiliate Dashagriva Ravanaasura. My 'rana durjaya poutra' Ravana at whose behest samudras and maha vaayus being rid of their 'teevrata and chanchalata' were ever proud but kept them both on leash. But you have succeeded in controlling him I am indeed proud of your 'yuddha kushalata and ajeaya siddhi ' had been negated and disproved of Ravana's 'samardhyata'. My earnest appeal to you now would be to please let Ravana and his followers under you custody be freed and this is not merely my appeal but my unqualified request to you. As Pulastya Brahma was directed all by himself, Arjuna could not ever negate the instruction and left the disgraced and humbled Ravana and his followers were let freed. Pitamaha Brahma having got Ravana and party then

returned to Brahma Loka again'. Then Maha Muni Agastya then further addressed Shri Rama that despite such humiliation, Ravana having ignored such humiliation resumed his vijaya yatra once again.

### Sarga Thirty Four

Despite his humiliation by Kaartaveerya, Ravana reached Vaali busy with Sandhya Vandanas at four oceans yet was inistent as was caught by Vaali who dragged Ravana by shoulders and shamed yet again!

Arjunena vimuktas tu rāvaṇo rākṣasādhipaḥ, cacāra pṛthivīm sarvām anirvinṇas tathā kṛtaḥ / rākṣasaṁ vā manuṣyaṁ vā śṛṇute yaṁ balādhikam, rāvaṇas taṁ samāsādyā yuddhe hvayati darpitaḥ/ tataḥ kadā cit kiṣkindhām nagarīm vālipālītām, gatvāhvayati yuddhāya vālinam hemamālinam/ tatas taṁ vānarāmātyas tāras tārāpitā prabhuḥ, uvāca rāvaṇam vākyaṁ yuddhaprepsu upāgatam/ rākṣasendra gato vālī yas te pratibalo bhavet, nānyaḥ pramukhataḥ sthātum tava śaktaḥ plavaṅgamaḥ/ caturbhyo 'pi samudrebhyaḥ saṁdhyāṁ anvāsya rāvaṇa, imaṁ muhūrtam āyāti vālī tiṣṭha muhūrtakam/ etān asthicayān paśya ya ete śaṅkhaḥpāṇḍurāḥ, yuddhārthinām ime rājan vānarādhipatejasā/ yad vāmṛtarasaḥ pītas tvayā rāvaṇarākṣasa, tathā vālinam āsādyā tadantaṁ tava jīvitaṁ/ atha vā tvarase martum gaccha dakṣiṇasāgaram, vālinam drakṣyase tatra bhūmiṣṭham iva bhāskaram/ sa tu tārāṁ vinirbhartsya rāvaṇo rākṣaseśvaraḥ, puṣpakam tat samāruhya prayayau dakṣiṇārṇavam/ tatra hemagiriprakhyam taruṇārkanibhānanam, rāvaṇo vālinam dṛṣṭvā saṁdhyopāsanatatparam / puṣpakād avaruhyātha rāvaṇo 'ñjanasam nibhaḥ, grahitum vālinam tūrṇam niḥśabdapadam ādravat/ yadṛccchayonmīlayatā vālināpi sa rāvaṇaḥ, pāpābhiprāyavān dṛṣṭas cakāra na ca sambhramam/ śaśam ālakṣya simho vā pannagam garuḍo yathā, na cintayati taṁ vālī rāvaṇam pāpāniścayam/ jighrkṣamāṇam adyainaṁ rāvaṇam pāpabuddhi - nam, kakṣāvalambinam kṛtvā gamiṣyāmi mahārṇavān / drakṣyanty ariṁ mamāṅkastham sraṁsitoru - karāmbaram, lambamāṇam daśagrīvam garuḍasyeva pannagam/ ity evaṁ matim āsthāya vālī karṇam upāśritaḥ, japan vai naigamān mantrāṁs tasthau parvatarād iva/ tāv anyonyam jighrkṣantau harirākṣasapārthivau, prayatnavantau tat karma īhatur baladarpitau/ hastagrāhyam tu taṁ matvā pādaśabdena rāvaṇam, parāṇmukho 'pi jagrāha vālī sarpam ivāṇḍajah/ grahitukāmaṁ taṁ grhya rakṣasām īśvaram hariḥ, kham utpapāta vegena kṛtvā kakṣāvalambinam / sa taṁ pīḍdayamānas tu vitudentam nakhair muhuḥ, jahāra rāvaṇam vālī pavanas toyadam yathā/ atha te rākṣasāmātyā hriyamāṇe daśānane, mumokṣayiṣavo ghorā ravamāṇā hy abhidravan/ anvīyamānas tair vālī bhrājate 'mbaramadhyagaḥ, anvīyamāno meghaughair ambarastha ivāṁśumān/ te 'śaknuvantaḥ samprāptaṁ vālinam rākṣasottamāḥ, tasya bāhūruvegena pariśrāntaḥ patanti ca/ vālimārgād apākrāman parvatendrā hi gacchataḥ/ apakṣigaṇasampāto vānarendro mahājayaḥ, kramasāḥ sāgarān sarvān saṁdhyākālam avandata/ sabhājyamāno bhūtais tu khecaraiḥ khecaro hariḥ, paścimaṁ sāgaram vālī ājagāma sarāvaṇaḥ/ tatra saṁdhyāṁ upāsitvā snātvā japtvā ca vānaraḥ, uttaram sāgaram prāyād vhamāno daśānanam/ uttare sāgare saṁdhyāṁ upāsitvā daśānanam, vhamāno 'gamad vālī pūrvam ambumahānidhim/ tatrāpi saṁdhyāṁ anvāsya vāsaviḥ sa harīśvaraḥ, kiṣkindhābhimukho grhya rāvaṇam punar āgamat/ caturṣv api samudreṣu saṁdhyāṁ anvāsya vānaraḥ, rāvaṇodvahanāśrāntaḥ kiṣkindhopavane 'patat/ rāvaṇam tu mumocātha svakakṣāt kapisattamaḥ, kutas tvam iti covāca prahasan rāvaṇam prati/ vismayam tu mahad gatvā śramalokanirīkṣaṇaḥ, rākṣaseśo harīśam tam idaṁ vacanam abravīt/ vānarendra mahendrābha rākṣasendro 'smi rāvaṇaḥ, yuddhepsur aham samprāptaḥ sa cādyāsāditas tvayā/ aho balam aho vīryam aho gambhīratā ca te, yenāham paśuvad grhya bhrāmitas caturo 'rṇavān/ evam āśrāntavad vīra śīghram eva ca vānara, mām caivodvhamānas tu ko 'nyo vīraḥ kramiṣyati/ trayāṇām eva bhūtānām gatiḥ eṣā plavaṅgama, mano'nilasuparṇānām tava vā nātra saṁśayaḥ/ so 'ham dṛṣṭabalas tubhyam icchāmi haripuṅgava , tvayā saha ciraṁ sakhyam susnigdham pāvākāgrataḥ/ dārāḥ putrāḥ puram rāṣṭram bhogācchādanabhojanam, sarvam evāvibhaktaṁ nau bhaviṣyati harīśvara/ tataḥ prajvālayitvāgniṁ tāv ubhau harirākṣasau, bhrātṛtvam upasampannau pariṣvajya parasparam/ anyonyam lambitakarau tatas tau harirākṣasau, kiṣkindhām viśatur hrṣṭau simhau giriguhām iva/ sa tatra māsam uṣitaḥ sugrīva iva rāvaṇaḥ, amātyair āgatair nīcas trailokyotsādanārthibhiḥ/ evam etat purāvṛttaṁ vālinā rāvaṇaḥ prabho , dharṣitaḥ ca kṛtas cāpi bhrātā



*pāvakasamnidhau/ balam apratimanā rāma vālino 'bhavad uttamam, so 'pi tayā vinirdagdhaḥ śalabho vahninā yathā/*

Even after having been shamefully released from the clutches of Kartaveeryarjuna, Ravana resumed his escapades ever challenging the veeraas on earth. Then he landed by his pushpaka vimana in kishkindha intending to challenge King Vaali. He then faced Tara, Sushena and Angada and asserted that only Vaali should deserve to encounter him with and none else. Then the reply was: *caturbhyo 'pi samudrebhyaḥ samdhyām anvāsya rāvaṇa, imam muhūrtam āyāti vālī tiṣṭha muhūrtakam/* King Vaali had left for performing his Sandhya Vandanaas in the four oceans all around and as such might have to wait for some time of a couple of ghadis. Then the like of heros as you are surely taught an appropriate lesson. *atha vā tvarase martum gaccha dakṣiṇasāgaram, vālinam drakṣyase tatra bhūmiṣṭham iva bhāskaram/ sa tu tāram vinirbhartsya rāvaṇo rākṣaseśvaraḥ, puṣpakam tat samāruhya prayayau dakṣiṇārṇavam/ tatra hemagiriprakhyam taruṇārkanibhānanam, rāvaṇo vālinam dṛṣṭvā samdhyopāsanatātparam / puṣpakād avaruhyātha rāvaṇo 'ñjanasam nibhaḥ, grahitum vālinam tūrṇam niḥśabdapadam ādravat/* But in case you wish to die too soon, then you may like to be seated in your pushpaka vimana and fly off towarded the southern samudra and you could then have the Vaali darshanana duly performing sandhya vandana of 'prabhata kaala prabhavdhasita Surya'. As advised, Ravana had instantly reached there and saw King Vaali and being anxious to catch him ran with speeded up footsteps. *yadrcchayonmīlayatā vālināpi sa rāvaṇaḥ, pāpābhiprāyavān dṛṣṭaś cakāra na ca sambhramam/ śaśam ālakṣya simho vā pannagam garuḍo yathā, na cintayati tam vālī rāvaṇam pāpāniścayam/ jighṛkṣamāṇam adyainam rāvaṇam pāpabuddhi - nam, kakṣāvalambinam kṛtvā gamiṣyāmi mahārṇavān / drakṣyanty ariṁ mamāṅkastham sramṣitoru - karāmbaram, lambamānaḥ daśagrīvam garuḍasyeva pannagam/* By his daiva yoga, Vaali too saw Ravana running towards him with apparent 'paapapurma abhipraaya' but was the least afraid. Just as a rabbit with its vengeance would speed up running to a mriga raja simha, King Vaali was least perturbed. He decided to forcefully seize him by Ravana's all his hands under his armpits and drag him by his feet taking him to the rest of the maha saagaraas till such time that he would continue his 'sandhyopaa - sanaas'. Then Ravana's mid body, hands and feet and flutterings of his vastras would be my reminders that he was continuing to be dragged by his powerful tail like Garuda deva would suppress vicious sarpaas under his mihty feet. *ity evam matim āsthāya vālī karṇam upāśritaḥ, jagan vai naigamān mantrāms tasthau parvatarād iva/ tāv anyonyam jighṛkṣantau harirākṣasapārthivau , prayatnavantau tat karma īhatur baladarpitau/ hastagrāhyam tu tam matvā pādaśabdena rāvaṇam, parānmukho 'pi jagrāha vālī sarpam ivāṇḍajah/* Thus having decided, Maha Bali Vaali assumed his mouna vrata ad recited veda mantras like Giri Raja Maha Meru would stand looking up the sky. Thus having resolved, Vaanara Raja was seeking to grasp the Rakshasa Raja's body and tail held him from behind.. Ravana tried his best to wriggle out of Vali's tail by its clutch. *grahītukāmam tam grhya rakṣasām īśvaram hariḥ, kham utpapāta vegena kṛtvā kakṣāvalambinam/ sa tam pīḍdayamānas tu vitudantam nakhair muhuḥ, jahāra rāvaṇam vālī pavanas toyadam yathā/ atha te rākṣasāmātyā hriyamāṇe daśānane, mumokṣayiṣavo ghorā ravamānā hy abhidraṇ/* But Vaali succeeded in holding Ravana's hands under his armpits finally and flew away sky high to continue his next phase of 'sandhyaavandana'. Ravana continued to pester Vaali from his nails yet the latter ignored like a buffalo . *anvīyamānas tair vālī bhrājate 'mbaramadhyagaḥ, anvīyamāno meghaughair ambarastha ivāmsūmān/ te 'saknuvantaḥ samprāptam vālinam rākṣasottamāḥ, tasya bāhūruvegena pariśrāntaḥ patanti ca/ vālimārgād apākrāman parvatendrā hi gacchataḥ, kim punarjeevana prepsurvibhadra vai maamsa shoshitam /* Well behind Ravana were the rakshasa mantris while Vaali was far head like Amshumaali Surya was leading ahead of the clouds of Ravana and the Rakshasaas. Even Rakshasa Mantris were unable to reach and match the speed of the Vanara Raja and were tired out chasing. Vaali's 'marga teevrata' was such that even mountain shikharaas were well crossed over, and indeed could 'rakta maamsa shareera rakshasaas' ever be able to overcome that alacrity and speed! *apakṣiganasampāto vānarendro mahājavanah, kramaśaḥ sāgarān sarvān samdhyākālam avandata/ sabhājyamāno bhūtais tu khecaraiḥ khecaro hariḥ, paścimam sāgaram vālī ājagāma sarāvaṇaḥ/ tatra samdhyām upāsitvā snātvā japtvā ca vānaraḥ, uttaram sāgaram prāyād vahanāno daśānanam/ uttare sāgare samdhyām upāsitvā daśānanam, vahanāno 'gamad vālī pūrvam*

*ambumahānidhim/*Even by the time that Vaali was able to conclude his sandhayavandana, then even the pakshivega rakshasaas were hardly able to reach Vaali. As Vaali was performing his samudra yaatraas, akaasha chaari divya ganaas paid tributes to the King of Vaanaraas while Ravana continued to be under duress, reached the western ocean too. There he had formally performed his sandhya vandana formally again. Like Vaayu so was Vaali and with ‘manovega samaana vega maha vaanara’ had thus reached uttara samudra even as Ravana had to obviously follow under the unbearable Vaali’s squeeze. *tatrāpi samdhyām anvāsya vāsaviḥ sa harīśvaraḥ, kiṣkindhābhi -mukho grhya rāvaṇam punar āgamat / caturśv api samudreṣu samdhyām anvāsya vānaraḥ, rāvaṇodvahanaśrāntaḥ kiṣkindhopavane ‘patat/* Thus the sandhya vandana karyakrama was concluded the Indraputra Vaali Raja entered the Kishkindha’s upavana. *rāvaṇam tu mumocātha svakakṣāt kapisattamaḥ, kutas tvam iti covāca prahasan rāvaṇam prati/ vismayam tu mahad gatvā śramalokanirīkṣaṇaḥ, rākṣaseśo harīśam tam idam vacanam abravīt/ vānarendra mahendrābha rākṣasendro ‘smi rāvaṇaḥ, yuddhepsur aham samprāptaḥ sa cādyāsāditas tvayā/* Then Vali released Ravana from his tail and exclaimed at Ravana; ‘tell me Rakshas King! when and from where had you arrived! Ravana was yet to recover from his shock and bewilderment at Vali’s ‘adbhuta paraakrama’ and exclaimed: *aho balam aho vīryam aho gambhīratā ca te, yenāham paśuvad grhya bhrāmītaś caturō ‘rṇavān/ evam āśrāntavad vīra śīghram eva ca vānara, mām caivodvahamānas tu ko ‘nyo vīraḥ kramiṣyati/ trayāṇām eva bhūtānām gatiḥ eṣā plavaṅgama, mano ‘nilasuparṇānām tava vā nātra samśayaḥ/ so ‘ham dṛṣṭabalas tubhyam icchāmi haripuṅgava, tvayā saha ciraṁ sakhyam susnigdham pāvakaḡrataḥ/*King of Vanaraas! Of what kind of ‘adbhuta parakrama’ are you of! You had dragged me like of a ‘pashu’ and taken me to ‘chatur samudras’. Vaanara veera! Could there ever be Shura Veera who could have me dragged being of your calibre! I have merely heard so far of such strength and valor of mano-vaayu- garudas so far but you are ‘par excellence! Kapi Shreshtha! To day I have witnessed that are of ‘bala-paraakramas’. *dārāḥ putrāḥ puram rāṣṭram bhogācchādanabhojanam, sarvam evāvibhaktaṁ nau bhaviṣyati harīśvara/ tataḥ prajvālayitvāgniṁ tāv ubhau harirākṣasau, bhrātṛtvam upasaṁpannau pariṣvajya parasparam / anyonyam lambitakarau tatas tau harirākṣasau, kiṣkindhām viśatur hṛṣṭau simhau giri guhām iva/* VaanaraRaja! May you be under the full control of srtee-putra-nagara-rajya-bhoga-vastra-bhojanaadis in your rajya; so saying Ravana had forcefully embraced Vali and assured of his camaraderie in place of his arrogant challenge replaced with humiliation. Then like two maha simhas both entered Kishindhaapuri like two lions entered the same mountain cave. *evam etat purāvṛttaṁ vālinā rāvaṇaḥ prabho , dharṣitaś ca kṛtaś cāpi bhrātā pāvakasamnidhau/ balam apratimaṁ rāma vālinō ‘bhavad uttamam, so ‘pi tayā vinirdagdhaḥ śalabho vahninā yathā/* Thus Maha Muni Agastya explained to Shri Rama as to how Ravana was truly humbled instead of tumpeting all over of his great victory series.! They had henceforth established firm relations as mutual brotherhood by agni saakshi pramaana. Shri Rama! Vaali was indeed of ‘ayanta bali parakrama’ yet his baana samuhas were burnt off in the mutual ‘agni pramaanaas’.

### Sarga Thirty Five

Anjaneya.s ‘janana-shaishavaavastha’- his ability to float even to reach Surya-mistake Rahu as Surya-angry Indra defended Rahu hitting the child with vajrayudha- enraged Vayu stopped breathings of trilokas

*Apṛcchata tato rāmo dakṣiṇāśālayam munim, prāñjalir vinayopeta idam āha vaco ‘rthavat/ atulam balam etābhyām vālinō rāvaṇasya ca, na tv etau hanumadvīryaiḥ samāv iti matir mama/ śauryam dākṣyam balaṁ dhairyam prājñatā nayasādhanam, vikramaś ca prabhāvaś ca hanūmati kṛtālayāḥ / dṛṣṭvodadhim viśīdantīm tadaīṣa kapivāhinīm, samāśvāsya kapīm bhūyo yojanānām śataṁ plutaḥ/ dharṣayitvā purīm laṅkāṁ rāvaṇāntaḥpuram tathā, dṛṣṭvā sambhāṣitā cāpi sītā viśvāsītā tathā / senāgragā mantrisutāḥ kimkarā rāvaṇātmajaḥ, ete hanumatā tatra ekena vinipātītāḥ/ bhūyo bandhād vimuktena sambhāṣitvā daśānanam, laṅkā bhasmikṛtā tena pāvakeneva medinī/ na kālasya na śakrasya na viṣṇor vittapasya ca, karmāṇi tāni śrūyante yāni yuddhe hanūmataḥ/ etasya bāhuvīryeṇa laṅkā sītā ca lakṣmaṇaḥ, prāpto mayā jayaś caiva rājyam mitrāṇi bāndhavāḥ/ hanūmān yadi me na syād vānarādhipateḥ sakhā, pravṛttam api ko vettum jānakyāḥ śaktimān bhavet / kimarthaṁ vālī caitena sugrīvapriyakāmyayā, tadā*

voire samutpanne na dagdho vīrudho yathā/ na hi veditavān manye hanūmān ātmano balam, yad  
 dr̥ṣṭavāñ jīviteṣṭam kliṣyantam vānarādhipam/ etan me bhagavan sarvaṁ hanūmati mahāmune, vistareṇa  
 yathātattvaṁ kathayāmarapūjita/ rāghavasya vacaḥ śrutvā hetuyuktam ṛṣis tataḥ, hanūmataḥ samakṣam  
 tam idam vacanam abravūt/ satyam etad raghuśreṣṭha yad bravīṣi hanūmataḥ, na bale vidyate tulyo na  
 gatau na matau paraḥ/ amoghaśāpaiḥ śāpas tu datto 'sya ṛṣibhiḥ purā, na veditā balaṁ yena balī sann  
 arimardanaḥ/ bālye 'py etena yat karma kṛtam rāma mahābala, tan na varṇayitum śakyam  
 atibālatayāsyā te/ yadi vāsti tv abhiprāyas tac chrotum tava rāghava, samādhāya matim rāma niśāmaya  
 vadāmy aham/ sūryadattavarasvarṇaḥ sumerur nāma parvataḥ, yatra rājyaṁ praśāsty asya keṣarī nāma  
 vai pitā/ tasya bhāryā babhūveṣṭā hy añjaneti pariśrutā, janayām āsa tasyām vai vāyur ātmajam  
 uttamam/ śālīśūkasamābhāsam prāsūtemam tadāñjanā, phalāny āhartukāmā vai niṣkrāntā gahane carā/  
 eṣa mātur viyogāc ca kṣudhayā ca bhṛṣārditaḥ, ruroda śīsur atyarthaṁ śīsuḥ śarabharād iva/  
 tatodyantaṁ vivasvantaṁ japāpuṣpotkaropamam, dadṛṣe ph alalobhāc ca utpapāta raviṁ prati/  
 bālārkaḥbhimukho bālo bālārka iva mūrtimān, grahītukāmo bālārkaṁ plavate 'mbaramadhyagaḥ/ etasmin  
 plavamāne tu śīsubhāve hanūmati, devadānavasiddhānām vismayaḥ sumahān abhūt/ nāpy evaṁ vegavān  
 vāyur garuḍo na manas tathā, yathāyaṁ vāyuputras tu kramate 'mbaram uttamam/ yadi tāvac chiśor  
 asya idṛṣau gatavikramau, yauvanaṁ balam āsādyā katham vego bhaviṣyati/ tam anuplavate vāyuḥ  
 plavantaṁ putram ātmanaḥ, sūryadāhabhayād rakṣaṁs tuṣāracyaśītalāḥ/ bahuyojanasāhasraṁ kramaty  
 eṣa tato 'mbaram, pitur balāc ca bālyāc ca bhāskarābhyāsam āgataḥ/ śīsur eṣa tv adoṣajña iti matvā  
 divākaraḥ, kāryaṁ cātra samāyattam ity evaṁ na dadāha saḥ/ yam eva divasaṁ hy eṣa grahītum  
 bhāskaraṁ plutāḥ, tam eva divasaṁ rāhur jighṛkṣati divākaram / anena ca parāmṛṣṭo rāma  
 sūryarathopari, apakrāntas tatas trasto rāhuś candrārkaṁmardanaḥ/ sa indrabhavanaṁ gatvā saroṣaḥ  
 simhikāsutaḥ, abravīd bhrukuṭim kṛtvā devaṁ devagaṇair vṛtam / bubhukṣāpanayaṁ dattvā candrārkaḥ  
 mama vāsava, kim idam tat tvayā dattam anyasya balavṛtrahan/ adyāhaṁ parvakāle tu jighṛkṣuḥ sūryam  
 āgataḥ, athānyo rāhur āsādyā jagrāha sahasā raviṁ/ sa rāhor vacanam śrutvā vāsavaḥ  
 sambhramānvitaḥ, utpapātāsanam hitvā udvahan kāñcanasrajam/ tataḥ kailāsakūṭābham caturdantaṁ  
 madasravam, śṛṅgārakāriṇam prāmśum svarṇaghaṇṭāṭṭahāsinam/ indraḥ karīndram āruhya rāhum kṛtvā  
 puraḥsaram, prāyād yatrābhavat sūryaḥ sahānena hanūmatā/ athātirabhasenāgād rāhur utsṛjya  
 vāsavam, anena ca sa vai dṛṣṭa ādhāvañ śailakūṭavat/ tataḥ sūryaṁ samutsṛjya rāhum evam avekṣya ca,  
 utpapāta punar vyoma grahītum simhikāsutam/ utsṛjyārkaṁ imaṁ rāma ādhāvantaṁ plavaṁgamam,  
 dr̥ṣṭvā rāhuḥ parāvṛtya mukhaśeṣaḥ parānmukhaḥ / indram āśamsamānas tu trātāraṁ simhikāsutaḥ,  
 indra indreti samtrāsān muhur muhur abhāṣata/ rāhor vikrośamānasya prāg evālakṣitaḥ svarāḥ,  
 śrutvendrovāca mā bhaiṣīr ayam enaṁ nihanmy aham/ airāvataṁ tato dr̥ṣṭvā mahat tad idam ity api,  
 phalaṁ tam hastirājānam abhidudrāva mārutiḥ/ tadāsya dhāvato rūpam airāvatajighṛkṣayā, muhūrtam  
 abhavad ghoram indrāgnyor iva bhāsvaram/ evam ādhāvamānaṁ tu nātikruddhaḥ śacīpatiḥ,  
 hastāntenātimuktena kulīśenābhyatādayat/ tato girau papātaiṣa indravajrābhitāditāḥ, patamānasya  
 caitasya vāmo hanur abhājyata/ tasmims tu patite bāle vajratādanavihvale, cukrodhendrāya pavanaḥ  
 prajānām aśivāya ca/ viṇmūtrāśayam āvṛtya prajāsv antargataḥ prabhuḥ, rurodha sarvabhūtāni yathā  
 varṣāṇi vāsavaḥ/ vāyuprakopād bhūtāni nirucchvāsāni sarvataḥ, samdhibhir bhajyamānāni  
 kāṣṭhabhūtāni jajñire/ niḥsvadham nirvaṣaṭkāraṁ niṣkriyaṁ dharmavarjitam, vāyuprakopāt trailokyam  
 nirayastham ivābabhau/ tataḥ prajāḥ sagandharvāḥ sadevāsuraṁānuṣāḥ, prajāpatiṁ samādhāvann  
 asukhārtāḥ sukhaiṣiṇaḥ/ ūcuḥ prāñjalayo devā darodaranibhodarāḥ, tvayā sma bhagavan sṛṣṭāḥ  
 prajānātha caturvidhāḥ/ tvayā datto 'yam asmākam āyuṣaḥ pavanaḥ patiḥ, so 'smān prāṇeśvaro bhūtvā  
 kasmād eṣo 'dya sattama, rurodha duḥkham janayann antaḥpura iva striyaḥ/ tasmāt tvām śaraṇam  
 prāptā vāyunopahatā vibho, vāyusaṁrodhajaṁ duḥkham idam no nuda śatruhan/ etat prajānām śrutvā tu  
 prajānāthaḥ prajāpatiḥ, kāraṇād iti tān uktvā prajāḥ punar abhāṣat/ yasmin vaḥ kāraṇe vāyuś cukrodha  
 ca rurodha ca, prajāḥ śṛṇudhvaṁ tat sarvaṁ śrotavyaṁ cātmanaḥ kṣamam / putras tasyāmareṣena  
 indreṇādyā nipātitaḥ, rāhor vacanam ājñāya rājñā vaḥ kopito 'nilaḥ/ aśarīraḥ śarīreṣu vāyuś carati  
 pālayan, śarīraṁ hi vinā vāyur samatām yāti reṇubhiḥ/ vāyuḥ prāṇaḥ sukham vāyur vāyuḥ sarvaṁ idam  
 jagat, vāyunā samparityaktaṁ na sukham vindate jagat/ adyaiva ca parityaktaṁ vāyunā jagad āyuṣā,  
 adyaiveme nirucchvāsāḥ kāṣṭhakuḍyopamāḥ sthitaḥ/ tad yāmas tatra yatrāste māruto rukprado hi vaḥ,  
 mā vināśam gamiṣyāma aprasādyāditeḥ sutam/ tataḥ prajābhiḥ sahitaḥ prajāpatiḥ; sadevagandharva -

*bhujamgaguhyakah, jagāma tatrāsyati yatra mārutaḥ; sutam surendrābhīhataṁ pragrhya saḥ / tato 'rkavaiśvānarakāñcanaprabham; sutam tadotsaṅgagataṁ sadāgateḥ, caturmukho vikṣya kṛpām athākarot; sadevasiddharṣibhujamgarākṣasaḥ/*

Shri Rama having heard from Maha Muni Agastya of Ravana's disgraced attack on Vaanara King Vaali and their subsequent friendship, remarked that neither Ravana nor Vaali could match that of Veera Hanuman anyway. *śauryaṁ dākṣyaṁ balaṁ dhairyaṁ prājñatā nayasādhanam, vikramaś ca prabhāvaś ca hanūmati kṛtālayāḥ / dṛṣṭvoadhim viśīdantīm tadaiśa kapivāhinīm , samāśvāsyā kapīm bhūyo yojanānām śataṁ plutāḥ/ dharṣayitvā purīm laṅkāṁ rāvaṇāntahpuram tathā, dṛṣṭvā sambhāṣitā cāpi sītā viśvāsītā tathā/Hanuman is abounding in the qualities of shurata-dakshata-bala-dharya-buddhimatta-neeti-parakrama and prabhava undoubtedly. On seeing the vaanara seva was frightened, but veera Hanuman jumped off the hundred yojanas of distance of the Maha Samudra in one long jump! Further he having swarupa of Lankapuri's 'adhi daivika swarupa' had hardly stunned him and was able to see, met, and conversed with Devi Sita convincingly with 'dhairya sahasaas' besides with dexterity. *senāgragā mantrisutāḥ kiṁkarā rāvaṇātmajaḥ, ete hanumatā tatra ekena vinipātītāḥ/ bhūyo bandhād vimuktena sambhāṣitvā daśānanam, laṅkā bhasmīkṛtā tena pāvakeneva medinī / na kālasya na śakrasya na viṣṇor vittapasya ca, karmāṇi tāni śrūyante yāni yuddhe hanūmataḥ/ etasya bāhuvīryeṇa laṅkā sītā ca lakṣmaṇaḥ, prāpto mayā jayaś caiva rājyaṁ mitrāṇi bāndhavāḥ/*There from Ashokavana itself, being single handed destroyed Ravana's senapatis, mantrikumaraas, rakshasa veeraas, and Ravana putra Akshaya Kumara had devastated. Thereafter having feigned Meghanaada's naaga paasha got out of it voluntarily, conversed with King Ravana with dharya sahasaas, and burn off the best part of Lankapuri to heaps of ashes. In the context of Yuddha parakrama, Hanuman was veerataa purna karma kriyas negating even Kaala Deva, Indra, Bhagavan Vishnu, Varunaas. Muneeswara! It indeed was that owing to Hanuman's crucial advice that I was enabled to make friendship with Vibhishana, besides of course my own 'kaya dakshata and baahubala' attained me the shatru vijaya, Lanka Rajya, Ayodhya Rajya and Sita, bandhujana prapatti along with Lakshmana. *hanūmān yadi me na syād vānarādhipateḥ sakhā, pravṛttam api ko vettum jānakyāḥ śaktimān bhavet/ kimarthaṁ vālī caitena sugrīvapriyakāmyayā, tadā vaire samutpanne na dagdho vīrudho yathā/ na hi veditavān manye hanūmān ātmano balam, yad dṛṣṭavān jīviteṣṭam kliṣyantam vānarādhipam/ etan me bhagavan sarvaṁ hanūmati mahāmune, vistareṇa yathātattvaṁ kathayāmarapūjita/* If I were not have met Hanuman, could I have attained Sugriva maitri and 'Sitaanveshana' ever! I still would not comprehend that as Sugriva and Vaali became rivals, I burnt off the davaanala vriksha and how Vaali too could have been burnt off in the same agni too! I guess that Hanuman was aware of his own latent energy. That was why his dear Sugriva was not saved far earlier! Deva vandya Maha Muni! Do kindly inform me more detailed information about Veera Hanuman. Then Agastya narrated the following: *satyam etad raghuśreṣṭha yad braviṣi hanūmataḥ, na bale vidyate tulyo na gatau na matau paraḥ/ amoghaśāpaiḥ śāpas tu datto 'sya ṛṣibhiḥ purā na veditā balaṁ yena balī sann arimardanaḥ/ bālye 'py etena yat karma kṛtam rāma mahābala , tan na varṇayitum śakyam atibāla - tayāsyā te/Raghukulatilaka* Shri Rama! What all had been informed by you was indeed truthful. There would never be anybody else in 'srishti' like Hanuman, be it his bala-buddhi-gati and so on. Raghu - nandana! In the hoary past, a Maha Muni's 'shaapa mahima' was responsible to him to become aware his own magnificence. In his very childhood too he had performed such memorable acts which were unbelievable. Those days in his 'baalya dasha' what all that he had executed are unbelievable. Do listen to me carefully: *yadi vāsti tv abhiprāyas tac chrotum tava rāghava, samādhāya matim rāma niśāmaya vadāmy aham/ sūryadattavarasvarṇaḥ sumerur nāma parvataḥ, yatra rājyaṁ praśāsty asya keśarī nāma vai pitā/ tasya bhāryā babhūveṣṭā hy añjaneti pariśrutā, janayām āsa tasyām vai vāyur ātmajam uttamam/ śālīśūkasamābhāsam prāsūtemam tadāñjanā, phalāny āhartukāmā vai niśkrāntā gahane carā/* Raghunandana! Bhagavan Surya Deva's varadaana mahima, Hanuman's physique assumed ever golden colour, while his father Kesari was the King of Kesari Rajya near Sumeru Parvata. Kesari's wife was the well famed Devi Anjana. From her garbha was born the Anjana Putra Anjaneya. As Anjanaya was born in peak winter time he was of the pingala varna like of rice grain's agra bhaaga. One day mother Anjana moved out of their 'ashrama', she desired to secure an 'anjana phala' by 'vihanga maarga'. That precisely*



was the time that baala putra of Anjana felt hungry and thirsty and was crying away ceaselessly like Kartitaya in the sarakanda vana. *eṣa mātur viyogāc ca kṣudhayā ca bhṛśārditaḥ , ruroda śīśur atyarthaṁ śīśuḥ śarabharād iva/ tatodyantaṁ vivasvantaṁ japāpuspotkaropamam, dadṛśe phalalobhāc ca utpapāta ravim prati/ bālārkaḥhimukho bālo bālārka iva mūrtimān, grahītukāmo bālārkaṁ plavate 'mbara - madhyagaḥ/* As Anjana was away, Shishu Anjaneya then mistook Surya Deva as a luscious bright fruit and jumped off from his bed and tried all our efforts to jump up from the bed and got air floated up and up the sky. *etasmīn plavamāne tu śīśubhāve hanūmati, devadānavasiddhānām vismayaḥ sumahān abhūt/ nāpy evaṁ vegavān vāyur garuḍo na manas tathā, yathāyaṁ vāyuputras tu kramate 'mbaram uttamam/ yadi tāvac chiśor asya īdṛśau gativikramau , yauvanaṁ balam āsādyā kathaṁ vego bhaviṣyati/* As the saishava Anjanaputra was flying up and up, Deva Danava Yakshas were surprised thinking that this Vayuputra was seeking to reach the high skies, was he imitating Vayu Deva or Garuda Deva! If this shishu were like this, what could happen when he might be grown up to be youthful! *tam anuplavate vāyuh plavantaṁ putram ātmanaḥ, sūryadāhabhayād rakṣaṁs tuṣāracyaśītalaḥ/ bahuyojanasāhasraṁ kramaty eṣa tato 'mbaram, pitur balāc ca bālyāc ca bhāskarābhyāśam āgataḥ/ śīśur eṣa tv adoṣajña iti matvā divākaraḥ, kāryaṁ cātra samāyattam ity evaṁ na dadāha saḥ/* Then Vayu Deva was then concerned that this ‘shishu’ was heading to Surya then he might not be burnt off by the severity of Surya and thus carried loads of ice behind the child. In this manner, baalaanjaneya tried to make the best of his father’s speed and strength and had almost reached Surya Deva. Surya Deva realised that Vayuputra was indeed a child and having considered as a deva kanya had therefore diminished his severity of heat to the minimum and did not burn off the shishu. *yam eva divasaṁ hy eṣa grahītum bhāskaraṁ plutaḥ, tam eva divasaṁ rāhur jighrkṣati divākaram/ anena ca parāmṛṣṭo rāma sūryarathopari , apakrāntas tatas trasto rāhuś candrārkaṁ mardanaḥ/ sa indrabhavanaṁ gtvā saroṣaḥ simhikāsutaḥ, abravīd bhrukuṭīm kṛtvā devaṁ devagaṇair vṛtam/ bubhukṣāpanayaṁ datvā candrārkaḥ mama vāsava, kim idaṁ tat tvayā dattam anyasya balavṛtrahan/* That was the time that Rahu Deva was attempting to devour Surya. Anjaneya having noticed that Rahu Deva was trying to catch up the Surya Ratha, then Rahu the all potent devourer of Chandra and Surya had withdrawn from his abortive endeavour to devour Surya having been afraid of a third party intervention. Then Simhika Putra Rahu out of anger entered the Indra Bhavana and reprimanded Indra as to why he had allowed a third party to devour Surya instead against the established principle of the Universe! Rahu shouted at Indra: ‘ *Vritraasura vadha kaarana Vaasava! Why had you allowed this kind of intervention had been arrogated all by yourself! adyāhaṁ parvakāle tu jighrkṣuḥ sūryam āgataḥ, athānyo rāhur āsādyā jagrāha sahasā ravim/ sa rāhor vacanaṁ śrutvā vāsavaḥ sambhramānvitaḥ, utpapātāsanaṁ hitvā udvahan kāñcanasrajam/ tataḥ kailāsakūṭābhaṁ caturdantaṁ madasravam, śṛṅgārakāriṇaṁ prāṁśum svarṇaghaṇṭāṭṭahāsinam/ indraḥ karīndram āruhya rāhum kṛtvā puraḥsaram, prāyād yatrābhavat sūryaḥ sahānena hanūmatā/* To day being the Amavasya day, I felt that I should get readied to devour Surya, but you seem to have most suddenly altered the principle, but why and how! Then Indra too was concerned and even was afraid of the intervention in the conduct of natural justice having been tampered with and ascended his Iravata vahana wit Rahu Deva ahead of him and discovered ‘baalaanjaneya’ in the action. *tataḥ sūryaṁ samutsṛjy a rāhum evam avekṣya ca, utpapāta punar vyoma grahītum simhikāsutam/ utsṛjyārkaṁ imaṁ rāma ādhāvantaṁ plavaṅgamam, dṛṣtvā rāhuḥ parāvṛtya mukhaśeṣaḥ parāṇmukhaḥ / indram āśamsamānas tu trātāraṁ simhikāsutaḥ, indra indreti samītrāsān muhur muhur abhāṣata/* Then Baalaanjaneya had mistaken Rahu as Surya and sought to attack Rahu instead of Surya and made a long jump forward at Rahu. Then Rahu got bewildered as strange situations were occurring that amavasya day! Then Simhika putra Rahu Deva had reached Indra for self defence screeching away! *rāhor vikrośamānasya prāḡ evālakṣitaḥ svaraḥ, śrutvendrovāca mā bhaiṣṭrāyam enaṁ nihanmy aham/ airāvataṁ tato dṛṣtvā mahat tad idaṁ ity api , phalaṁ taṁ hastirājānam abhidudrāva mārutiḥ/ tadāsyā dhāvato rūpam airāvatajighrkṣayā , muhūrtam abhavad ghoram indrāgnyor iva bhāsvaram/ evam ādhāvamānaṁ tu nātikruddhaḥ śacīpatiḥ, hastāntenātīmutkena kuliśenābhyatāḍayat/* Indra then consoled Rahu and stated: ‘ Rahu! Don’t you get alarmed, I shall soon subdue the one attacking you. Meanwhile, baalaanjaneya saw the Iravata on whose top Indra was seated and felt that the elephant too was interesting to be devoured in and started running after Iravata on which Indra was seated upon. Now Shachipati Indra got furious as the child was getting berserk and hurled his

Vajrayudha on the Vayuputra. *tato girau papātaiṣa indravajrābhitāḍitaḥ, patamānasya caitasya vāmo hanur abhaya/ tasmims tu patite bāle vajratāḍanavihvale, cukrodhendrāya pavanaḥ prajānām aśivāya ca/ viṇmūtrāśayam āvṛtya prajāsv antargataḥ prabhuh , rurodha sarvabhūtāni yathā varṣāni vāsavaḥ/ vāyuprakopād bhūtāni nirucchvāsāni sarvataḥ, samdhibhir bhajyamānāni kāṣṭhabhūtāni jajñire/* As the vajrayudha was tossed at the Baala Vaanara, he fell down steeply on a parvata shikhara. Then the left HANU or the Jaw was broken and there after Anjaneya came to be called as HANUMAN! This resulted in the fury of Vayu Deva on Mahendra and having taken Anjaaa Putra into that very mountain cave had withdrawn him self thus impacting the ‘ucchvaasa-nishvaasaas’ or the normal breathing process of the common prajas. *niḥsvadham nirvaṣaṭkāram niṣkriyam dharmavarjitam, vāyuprakopāt trailokyam nirayastham ivābabhau/ tataḥ prajāḥ sagandharvāḥ sadevāsura mānuṣāḥ, prajāpatim samādhāvann asukhārtāḥ sukhaiṣiṇaḥ/ ūcuḥ prāñjalayo devā darodaranibhodarāḥ, tvayā sma bhagavan sṛṣṭāḥ prajānātha caturvidhāḥ/* As the normal breathing was affected the Beings in srishti and triloka pranis were of ‘chetanaa shunyata’ or of any limb movement as of dead bodies being senseless and lifeless. In trilokas, there was neither ‘veda swadhyaya’ nor ‘yagjnaacharana’. Dharma Karmas were ceased and tribhubana pranis experienced ‘naraka yaatana’. Then, gandharva,devata,asura-manushyas made frantick appealed to the Srishtikarta Brahma Deva. Meanwhile devataas got their bowels bloated with mahodara roga. They addressed Brahma: ‘Bhagavan! You have made chaturvidha srishti and entrusted to Vayu Deva. *tvayā datto ‘yam asmākam āyuṣaḥ pavanaḥ patiḥ, so ‘smān prāṇeśvaro bhūtvā kasmād eṣo ‘dya sattama, rurodha duḥkham janayann antahpura iva striyaḥ/ tasmāt tvām śaraṇam prāptā vāyunopahatā vibho, vāyusamrodhajaṁ duḥkham idaṁ no nuda śatruhan/ etat prajānām śrutvā tu prajānāthaḥ prajāpatiḥ, kāraṇād iti tān ukṭvā prajāḥ punar abhāṣat/* Vayu Deva is our praneshwara and now as the antahpura strees we are incapacitated to live or lay dead; this situation is neither life nor of death. Hence our refuge unto you.Prajapati Deva! do very kindly relieve us from this Vayujanita naraka baadha at once. Then Brahma replied: *yasmin vaḥ kāraṇe vāyuś cukrodha ca rurodha ca, prajāḥ śṛṇudhvaṁ tat sarvaṁ śrotavyam cātmanaḥ kṣamam/ putras tasyāmareṣena indreṇāḍya nipātitaḥ, rāhor vacanam ājñāya rājñā vaḥ kopito ‘nilaḥ/ aśarīraḥ śarīreṣu vāyuś carati pālayan, śarīram hi vinā vāyum samatām yāti reṇubhiḥ/ vāyuḥ prāṇaḥ sukham vāyur vāyuḥ sarvaṁ idaṁ jagat, vāyunā saṁparityaktaṁ na sukham vindate jagat/* Praja loka! Vayu Deva was annoyed due to a cause and effect cyclical impact. Indra got Rahu Graha’s complaint and hit Vayuputra and Vayu Deva got annoyed and stopped performing his normal duty of keeping your lives ticking. Thus indeed without Vayu the bodies of all the Beings are left high and dried. Hence in the case of non coperation of Vayu entire jagat is stand still. *tataḥ prajābhiḥ sahitaḥ prajāpatiḥ; sadevagandharva -bhujamgaguhyakāḥ, jagāma tatrāsyati yatra mārutaḥ; sutam surendrābhihataṁ pragr hya saḥ/ tato ‘rkavaiśvānarakāñcanaprabham; sutam tadotsaṅgagataṁ sadāgateḥ, caturmukho vīkṣya kṛpām athākarot ; sadevasiddharṣibhujamgarākṣasaḥ/* Then Prajapati himself led a procession of Deva,Gandharva, Naaga,Guhyakaas and praja too reached Vayu Deva who was mourning his son’s loss of life and reached the Chaturmukha Brahma Deva who took pity on the child’s status of virtual non existence.

### Sarga Thirty Six

Agastya Muni narrates Anjaneya’s origin-childhood leelaas- encounter with Surya, Indra’s vajra prahara, Vayu Deva stops breathings, Brahma’s revival of the child, his Muni’s shaapa of forgetfulness

*Tataḥ pitāmahaṁ dṛṣṭvā vāyuḥ putravadhārditaḥ , śisukaṁ taṁ samādāya uttasthau dhātur agrataḥ/ calatkuṇḍalamaulisraktanāyavibhūṣaṇaḥ, pādayor nyapatad vāyus tisro ‘vasthāya vedhase/ taṁ tu vedavidādyas tu lambābharaṇaśobhinā, vāyum utthāpya hastena śiṣum taṁ parimṛṣṭavān / sṛṣṭamātras tataḥ so ‘tha salīlam padmajanmanā, jalasiktaṁ yathā sasyam punar jīvitam āptavān/ prāṇavantam imaṁ dṛṣṭvā prāṇo gandhavaho mudā, cacāra sarvabhūteṣu saṁniruddham yathāpurā/ marudrogavinirmuktāḥ prajā vai muditābhavan, śītavātavinirmuktāḥ padminya iva sāmbojāḥ/ tatas triyugmas trikakut tridhāmā tridaśārcitaḥ, uvāca devatā brahmā mārutapriyakāmyayā/ bho mahendrāgnivaruṇa dhaneśvara maheśvarāḥ, jānatām api tat sarvaṁ hitam vakṣyāmi śrūyatām/ anena śiṣunā kāryam kartavyam vo*

*bhaviṣyati, dadatāsyā varān sarve mārutasyaśyā tuṣṭidān/ tataḥ sahasranayanah prītiraktaḥ śubhānanah, kuṣe śayamayīm mālām samutkṣipyedam abravīt/ matkarotsṛṣṭavajreṇa hanur asya yathā kṣataḥ , nāmnaiṣa kapiśārdūlo bhavitā hanumān iti/ aham evāsyā dāsyāmi paramam varam uttamam, ataḥ prabhṛti vajrasya mamāvadhya bhaviṣyati / mārtaṇḍas tv abravīt tatra bhagavāms timirāpahaḥ, tejaso 'sya madīyasya dadāmi śatikām kalām/ yadā tu śāstrāṇy adhyetum śaktir asya bhaviṣyati, tadāsyā śāstram dāsyāmi yena vāgmī bhaviṣyati/ varuṇas ca varam prādān nāsyā mṛtyur bhaviṣyati, varṣāyutaśatenāpi matpāsād udakād api/ yamo 'pi daṇḍāvadhyatvam arogatvam ca nityaśaḥ, diśate 'sya varam tuṣṭa aviṣādām ca saṁyuge/ gadeyam māmikā nainam saṁyugeṣu vadhiṣyati, ity evam varadaḥ prāha tadā hy ekākṣipīṅgalaḥ/ matto madāyudhānām ca na vadhyo 'yam bhaviṣyati, ity evam śamkareṇāpi datto 'sya paramo varaḥ/ sarveṣām brahmadāṇḍānām avadhyo 'yam bhaviṣyati, dīrghāyus ca mahātmā ca iti brahmābravīd vacaḥ/ viśvakarmā tu dṛṣṭvainaṁ bālasūryopamam śīsum , śilpīnām pravaraḥ prāha varam asya mahāmatih/ vinirmītanī devānām āyudhānīha yāni tu, teṣām saṁgrāmakāle tu avadhyo 'yam bhaviṣyati/ tataḥ surāṇām tu varair dṛṣṭvā hy enam alamkṛtam , caturmukhas tuṣṭamukho vāyus āha jagadguruḥ/ amitṛāṇām bhayakaro mitṛāṇām abhayaṁkaraḥ, ajeyo bhavitā te 'tra putro mārutamārutiḥ/ rāvaṇotsādanārthāni rāmaprītikarāṇi ca, romaharṣakarāṇy eṣa kartā karmāṇi saṁyuge/ evam uktvā tam āmantrya mārutam te 'maraiḥ saha, yathāgataṁ yayuḥ sarve pitāmahapurogamāḥ/ so 'pi gandhavahāḥ putram pragṛhya gṛham ānayat, añjanāyāstam ākhyāya varam dattaṁ viniṣṭaḥ/ prāpya rāma varān eṣa varadānabalānvitaḥ, balenātmani saṁsthena so 'pūryata yathārṇavaḥ/ balenāpūryamāṇo hi eṣa vānarapuṁgavaḥ, āśrameṣu maharṣīṇām aparādhyati nirbhayaḥ/ srugbhāṇḍān agnihotram ca valkalānām ca saṁcayān, bhagnavicchinnavidhvastān suśāntānām karoty ayam/ sarveṣām brahmadāṇḍānām avadhyam brahmaṇā kṛtam , jānanta ṛṣayas tam vai kṣamante tasya nityaśaḥ/ yadā keśariṇā tv eṣa vāyunā sāñjanena ca, pratiśiddho 'pi maryādām laṅghayaty eva vānaraḥ/ tato maharṣayaḥ kruddhā bhṛgvaṅgirasavaṁśajāḥ , śepur enam raghuśreṣṭha nātikruddhātmanyavaḥ/ bādhasse yat samāśṛitya balam asmān plavaṅgama, tad dīrghakālam vettāsi nāsmākam śāpamohitaḥ/ tatas tu hṛtatejaujā maharṣivacanaujasā , eṣo śramāṇi nātyeti mṛdubhāvagataś caran / aatha ṛkṣarajā nāma vālisugrīvayor pitā, sarvavānararājāsīt tejasā iva bhāskarāḥ/ sa tu rājyam ciraṁ kṛtvā vānarāṇām hariśvaraḥ, tatas tvarkṣarajā nāma kāladharmeṇa saṁgataḥ/ tasmīnn astamite vālī mantribhir mantrakovidaiḥ, pitṛye pade kṛto rājā sugrīvo vālinah pade / sugrīveṇa samam tv asya advaidham chidravarjitam, ahāryam sakhyam abhavad anilasya yathāgninā/ eṣa śāpavaśād eva na vedabalam ātmanaḥ, vālisugrīvayor vairam yadā rāma samutthitam/ na hy eṣa rāma sugrīvo bhrāmyamāṇo 'pi vālinā, vedayāno na ca hy eṣa balam ātmani mārutiḥ/ parākramotsāhamatipratāpaiḥ; sauśīlyamādhurya-nayānayaś ca, gāmbhīryacāturyasuvīryadhairyair; hanūmataḥ ko 'py adhiko 'sti loke/ asau purā vyākaraṇam grahīṣyan; sūryonmukhaḥ pṛṣṭhagamah kapīndrah, udyadgīrer astagīrīm jagāma; grantham mahad dhārayad aprameyaḥ/ pravīvivikṣor iva sāgarasya; lokān didhakṣor iva pāvakasya, lokakṣayeṣv eva yathāntakasya; hanūmataḥ sthāsyati kaḥ purastāt/ eṣo 'pi cānye ca mahākapīndrāḥ; sugrīvamāinda - dvividāḥ sanilāḥ, satārātāreyaṇalāḥ sarambhās; tvatkāraṇād rāma surair hi sṛṣṭāḥ/ tad etat kathitam sarvam yan mām tvaṁ paripṛchasi, hanūmato bālabhāve karmaitat kathitam mayā/ dṛṣṭaḥ saṁbhāṣitaś cāsi rāma gacchamahe vayam, evam uktvā gatāḥ sarve ṛṣayas te yathāgatam , Raghavascha tamevaartham chintayaamaasa vismitaḥ/*

As Brahma Deva had arrived, Vayu Deva kept Bala Hanuman on his arms fold and stood still for a while and having folded his legs down fell at Brahma's feet thrice over repeatedly. Brahma raised Vayu and Bala Hanuman. *sṛṣṭamātras tataḥ so 'tha salīlam padmajanma nā, jalasiktaṁ yathā sasyam punar jīvitam āptavān/ prānavantam imam dṛṣṭvā prāṇo gandhavaho mudā , cacāra sarvabhūteṣu saṁniruddham yathāpurā/* Just as the severely dried up agricultural fields receive gladdening rains, Kamala yoni Brahma Deva's ' mridu hastasprarsha' itself got Bala Hanuman got revived as 'punarjeevita'. As this miracle happened, the 'praana swarupa Vayu Deva' was pleased and removed the obstacle of breathing of sarva pranis. There after Brahma Deva- (who is 'triyugma sampanna' or three couples of six kinds of Aishvarya viz. Opulence, Dharmaacharana, Keerti, Prosperity, Jnaana and Vairagya- Tri Murtidhara viz. of Brahma,Vishnu, Shiva Tri Dasha or three stages of life viz. Baalya, Pouganda, and Kaishora viz. three devataas of three avasthas or stages of life) addressed Indra, Agni,

Varuna, Maha Deva , Kuberaadi devataas as follows: this balaka Anjaneya would bring in several karya iddhis to you all and to please Vayu deva, you may all gove your own boons. Then Indra garlanded the boy and said: *matkarotsrṣṭavajreṇa hanur asya yathā kṣataḥ, nāmnaiṣa kapiśārdūlo bhavitā hanumān iti/ aham evāsyā dāsyāmi paramaṁ varam uttamam, ataḥ prabhṛti vajrasya mamāvadhyo bhaviṣyati* / Since the vajrayudha as released from my hands had affected his ‘hanu’ or jaw the boy would henceforth be famed as Hanuman. Further he should henceforth be immune from Vajraayudha. Then Surya Deva gave the boon to Hanuman that he would always be immune from the severity of heat and Surya’s fury. Surya further gave the boon that Hanuman would gain the sarva shastra jnaana and be an orator of outstanding caliber. Then Varuna Deva gave the boon to Hanuman that he would be a deerghaayu for ten lakh years and would be immunised from ‘jala paataas’ for ever. Yama Dharma Raja blessed him to be ever freed from his yama danda prahaaraas. Then ‘pingala varna ekaakshi’ Kubera Deva gave the boon that in any kind of clash in yuddhaas, he would never be discontented and none ever could face an enemy who would be left alive. Bhagavan Shankara gave the boon that no trishula be ever hurt him nor be destroyed. Deva shilpi Vishvakarma the the Baala Hanuman would be invincible from any of his ‘astra shastra nirmitaas.’ Then finally Brahma Deva blessed Veeraanjaneya: *amitrāṇāṁ bhayakaro mitrāṇāṁ abhayaṁkaraḥ, ajeyo bhavitā te ’tra putro mārutamārutih/ Kaamarupah kaamachaaree kaamagah plavataam varah, bhavatyaaahagatih keertimaamshca bhavishyati/ rāvaṇotsādanārthāni rāmaprītikarāṇi ca, romaharṣakarāṇy eṣa kartā karmāṇi saṁyuge/* Maruta ! this famed son of yours Maaruti would be as mucha ‘ simha swapna’ to his enemies as equally so helpful to his ‘mitras’ and none indeed would ever contol him ever. He could change his body as pet his wish and so would me his speed as per his dsire too and this Kapishreshtha would be of sarvakaanaa Yashasvi!’ Having blessed Brahma Deva and Devendraadi Devas had disppeared and so did Gandhavaahana Vayu Deva too having left Bala Hanuman free to be himself. Thereafter, Baalaajaneya with no bounds of his own willfulness took to ‘swecchha vihaaraas’ and dauntlessly went around ‘muni maharshi ashramas’ with carefree irresponsibilities creating disorder and ‘tapo-agni karya bhanga kaaryaas’ nonchalantly. Shantachitta Muni Mahatmas witnessed their ‘yagjopaveeta paatra saamagris, agnihotra saadhanabhuta shruk-shruva, valkala vastraas torn off and uptet the muni ashramaas. *tato maharṣayaḥ kruddhā bhṛgvaṅgīrasa -vaṁśajāḥ, śepur enaṁ raghuśreṣṭha nātikruddhātmanyavaḥ/ bādhase yat samāśritya balam asmān plavaṅgama, tad dīrghakālāṁ vettāsi nāsmākaṁ śāpamohitaḥ/ tatas tu hṛtatejaujā maharṣivacanaujasā , eṣo śramāṇi nātyeti mṛdubhāvagataś caran/* Then the Bhṛigu- Angeera vamsheeyaadi vamsheeya Maharshis were dazed and severly annoyed at the ‘atyaachaaraas of Baalaanjaneya’. Then they shouted at Bala Hanuman: ‘ Vaanara veeera! The very reason of your awareness and the memory of the innumerable blessings and boons as were showered on you by Brahma and Devaas would be forgotten and wiped out from your memory screen although could me revived only after some any other party might remind you again and again. Thereafter Anjaneya had forgotten of his own inherent abilities unless reminded and had since been sobered down thereafter. Further he drifted off and visited places while wandering and reached Riksha Rajya. The Riksha Raja had reigned for long and was blessed with two vaanara putras named Vaali-Sugrivas. Vaali was made the Vanara Raja and Sugriva the yuva raja and both the brothers were closely attached together. Eventually when Vaali Sugrivas were seperated, even then neither of them was aware - much less Hanuman himself was aware of his inner abilities. But indeed, who else could be like him with his latent qualities of paraakrama, utsaaha, buddhi, pratapa, susheelata, madhurata, neeti-aneeti viveka, gambheerata, chaturata, uttama bala, and dhairya. Hanuman is a ‘vyakaranaadhyayaayi as also of ‘sutra-vritti-maha bhagya-sangraha mahaadhyayaayi, being ‘shastra jnaana and chhandaadhyana maha vidvaan’ comparable to Deva Guru Brishaspati.’ Then Maha Muni Agastya described about other Vaanara Veeraas like Sugriva, Mainda, Dwivida, Neela, Taara, Angada, Nala, Rambhaadi maha kapeeshvaraas too who were all of devaamsha sambhutaas. And so were Gaja, Gavaaksha, Gavaya, Mainda, Sandrushthra, Prabha, Jyotimukha, Nalaadi Vaanaraas and of course Jambavan like reechha pramukhas. As Agastya explained in some detail , Shri Rama was truly enlightened of the detailed background of Hanuman ! .

### Sarga Thirty Seven



As Shri Rama was woken up from night long charcha with Agastya by ‘Vandee jana’ with praises. Then he enters Raja Sabha with Bharata Lakshmana Shatrughna Vibhishana, Sugriva , Hanumans too.

Following his memorable Rajyabhisheka and Maha Muni Agastya samvada on the previous night, Shri Rama was woken up by the Vandeejana in Kinnara swaraas sang his glories: ‘Kakutsaanada kara sowmya swarupa Raghu veera, saakshaat Vishnu samaana, Brihaspati tulya praja paalana Prajapati tulya-bhaskara samaana - samudra - vayu deva gambheera yukta Maha Raja, bahu paraakhas! Nareshwara! You are of avichala Shankara samana yoddha shakti! Chandranasamana soumyata prayukta! There was none of the unprecedented fame and name of the erstwhile lineage of the glittering nakshatha maalaa samaana of maha rajaas now climaxed as Purna Chandra Rama Chandra! Purushottama! Your yuddha karya kushalata is undefeatable being of the nature of ‘na bhuto na bhavishyati!’ After snaana- agni ahutis along with his brothers and raja purohita Vishishthaadi Muni Panditas, Shri Rama entered to Raja Sabha. There were seated Vanara Raja Sugriva along with Angada, Hanuman, Jambavan, Sushena, Tara, Neela, Nala, Mainda, Dvidida, Kumuda, Sharabha, Shatabali, Gandhamaadana, Gaja, Gavaksha, Gavaya, a, Dhumra, Rambha and Jyotimukha. Rakshasa Raja Vibhishana too with his mantris too was seated. *Yathaa Deveshvaro nityamrishibhih, adhikastena rupena Sahasraakshaad virochate/* Just as Mahendra is surrounded by devatas of three crores of strength and of aneka rishis in the Indra Sabha, Shri Rama too was seated with his parivaara.

### **Sarga Thirty Eight**

As Shri Rama was comfortably seated in his Raja Sabha, Kings Janaka-Kaikeya Raja-Kashi Rajas arrived to congratulate him and left, while 350 kings of far and near rajyas arrived too in admiration of Rama.

*Evamaste mahaabaahurahanyahani Raghkavh, prashasat sarva karyani pourajaanapadeshucha/ Tatah katipayaahasuh Vaideham Mthilaadhipam, Raghavah praajjalirbhutvaavaakyamevacha ha/ Bhagavan hi gariravyagraa bhavataa paalitaayaayam, bhavatastejasogrena raavano nihato mayaa/ Ikshvaakunaam cha saveshah, atulaah preetayo raajan sambandhapurogamaah/Ekamuktvaa tu kaakuststham janako hrashtamaanasah prayayyou mithilaamsrimaanstamanugjnayaa/Vimrśya ca tato rāmo vayasyam akutobhayam, pratardanaṁ kāsīpatim pariśvajyedam abravīt/ darśitā bhavatā prītir darśitaṁ sauhrdaṁ param, udyogaś ca kṛto rājan bharatena tvayā saha / tad bhavān adya kāśeyīm purīm vārāṇasīm vraja, ramaṇīyām tvayā guptām supṛākārām sutorāṇām/ etāvad uktvā utthāya kākutsthaḥ paramāsanāt, paryaśvajata dharmātmā nīrantaram urogatam/ viśṛjya taṁ vayasyaṁ sa svāgatān pṛthivīpatīm, prahasan rāghavo vākyaṁ uvāca madhurākṣaram/ bhavatām prītir avyagrā tejasā parirakṣitā, dharmaś ca nīyato nīyaṁ satyaṁ ca bhavatām sadā/ yuṣmākaṁ ca prabhāvena tejasā ca mahātmanām/ hato durātmā durbuddhī rāvaṇo rākṣasādhipaḥ/ hetumātram ahaṁ tatra bhavatām tejasām hataḥ, rāvaṇaḥ sagaṇo yuddhe saputrah sahabāndhavaḥ/ bhavantaś ca samānītā bharatena mahātmanā, śrutvā janakārājasya kānane tanayām hṛtām / udyuktānām ca sarveṣām pāṛthivānām mahātmanām, kālo hy atītaḥ sumahān gamane rocatām matiḥ/ pratyūcus taṁ ca rājāno harṣeṇa mahatānvitāḥ, diṣṭyā tvam vijayī rāma rājyaṁ cāpi pratiṣṭhitam/ diṣṭyā pratyāhṛtā sītā diṣṭyā śatruḥ parājitaḥ , eṣa naḥ paramaḥ kāma eṣa naḥ kīrtir uttamā/ yat tvām vijayinaṁ rāma paśyāmo hataśātravam, upapannaṁ ca kākutstha yat tvam asmān praśamsasi/ praśamsārhaḥ hi jānanti praśamsām vaktum idṛśīm, āpṛcchāmo gamiṣyāmo hṛdistho naḥ sadā bhavān/ bhavec ca te mahārāja prītir asmāsu nityadā, baadhamityeva raajaano haesheno paramanvitaah/*

Maha baahu Shri Raghunatha had thus initiated his daily routine by being seated with his ‘jaanapada vaasa praja’ performing his daily routine of administration. Thereafter, Mithila Raja Janaka arrived and blessed his famed son-in-law and conveyed his heart felt congratulations to have killed Ravana the ‘loka kanata ka’ and departed. Similarly Kaikeya Raja too called on Shri Rama and blessed Shri Rama. Further Kashi Raja arrived and having applauded cheering up Shri Rama left back to Varanaasi. *bhavatām prītir*

*avyagrā tejasā parirakṣitā, dharmas ca niyato nityam satyam ca bhavatām sadā/ yuṣmākaṁ ca prabhāvena tejasā ca mahātmanām/ hato durātmā durbuddhī rāvaṇo rākṣasādhipaḥ/ hetumātram aham tatra bhavatām tejasām hataḥ, rāvaṇaḥ sagaṇo yuddhe saputraḥ sahabāndhavaḥ/* Further Shri Rama found overwhelming responses of some three hundred Kings from far and near Kingdoms and having been cheered up by all of them, replied to them all on his madhura vaani addressed: Friends! I am truly beholden to you all for your affection and camaraderie. You are all dedicated to truthfulness and virtuosity. That indeed why you have kindly arrived here away from your kingship obligations. It was only owing to your blessings and best wishes that I was able to destroy the evil deeds of Ravanaasura the ‘loka maha kantaka’. Be it well known that I was only the figure head for this enormous success. It was all due to your encouragement and blessings that this could be accomplished. In fact entirety of Ravana putras, mantris, bandhu bandhavaas, and sevaka ganaas were all demolished and uprooted in the mahaa yuddha. As Janaka Raja nadini Devi Sita was forcefully kidnapped by dushtaatma Ravanaasura, Bharata might have intimated to you all. *bhavantaś ca samānītā bharatena mahātmanā, śrutvā janakarājasya kānane tanayām hṛtām / udyuktānām ca sarveṣām pāṛthivānām mahātmanām, kālo hy atītaḥ sumahān gamane rocatām matiḥ/ pratyūcus taṁ ca rājāno harṣeṇa mahatānvitāḥ, diṣṭyā tvaṁ vijayī rāma rājyam cāpi pratiṣṭhitam/ diṣṭyā pratyāhṛtā sītā diṣṭyā śatru ḥ parājitaḥ, eṣa naḥ paramaḥ kāma eṣa naḥ kīrtir uttamā/* Since then and now there was a very long gap of time and it appears that your kind courtesy of calling on me now is perhaps well justified.’ As Shri Rama explained like wise, the various Kings clapped with ‘harsha ninaadaas’ and stated ‘Rama! We are all extremely proud of you for this epic like sensational triumph climaxed with your Rajyaabhisheka. In fact this ‘prashamshaneeya maha vijaya’ is far beyond our combined capabilities worthy of accolades’. Having earnestly admired Shri Rama thus, the groups of co admiring Kings desired to depart back with admiration and approbation.

### Sarga Thirty Nine

As the hundreds of Kings from far and near gave precious gifts of akshouhini senas, ‘dhana dhanyakanaka vaahanaas’, Rama was overwhelmed and donated away to Vaanara Veeras with personal attention.

*Te prayātā mahātmānaḥ pāṛthivāḥ sarvato diśam, kampayanto mahīm vīrāḥ svapurāṇi prahr̥ṣṭavat / akṣauhiṇī sahasrais te samavetās tv anekaśaḥ, hr̥ṣṭāḥ pratigatāḥ sarve rāghavārthe samāgatāḥ / ūcuś caiva mahīpālā baladarpasamanvitāḥ, na nāma rāvaṇam yuddhe paśyāmaḥ purataḥ sthitam/ bharatena vayam paścāt samānītā nirarthakam, hatā hi rākṣasās tatra pāṛthivaiḥ syur na saṁśayaḥ/ rāmasya bāhuvīryeṇa pālītā lakṣmaṇasya ca, sukham pāre samudrasya yudhyema vigatajvarāḥ/ etās cānyās ca rājānaḥ kathās tatra sahasraśaḥ, kathayantaḥ svarāṣṭrāṇi vivīṣus te mahārathāḥ/ yathāpurāṇi te gatvā ratnāni vividhāni ca, rāmāya priyakāmārtham upahārān nṛpā daduḥ/ aśvān ratnāni vastrāṇi hastinaś ca madotkataṇ, candanāni ca divyāni divyāny ābharaṇāni ca/ bharato lakṣmaṇas caiva śatrughnaś ca mahārathaḥ, ādāya tāni ratnāni ayodhyām agaman punaḥ/ āgatās ca purīm ramyam ayodhyām puruṣarṣabhāḥ, daduḥ sarvāni ratnāni rāghavāya mahātmane/ pratigṛhya ca tat sarvam prītiyuktaḥ sa rāghavaḥ, sarvāni tāni pradadau sugrīvāya mahātmane/ vibhīṣaṇāya ca dadau ye cānye r̥kṣavānarāḥ , hanūmatpramukhā vīrā rākṣasās ca mahābalāḥ/ te sarve hr̥ṣṭamanaso rāmadattāni tāny atha , śīrobhir dhārayām āsur bāhubhiś ca mahābalāḥ/ papuś caiva sugandhīni madhūni vividhāni ca, māmśāni ca sumṛṣṭāni phalāny āsvādayanti ca / evam teṣām nivasatām māsaḥ sāgro gatas tadā, muhūrtam iva tat sarvam rāmabhaktyā samarthayan/ reme rāmaḥ sa taiḥ sārddham vānaraiḥ kāmārūpibhiḥ, rājabhiś ca mahāvīryai rākṣasaiś ca mahābalaiḥ/ evam teṣām yayau māso dvitīyaḥ śaiśiraḥ sukham, vānarāṇām prahr̥ṣṭānām rākṣasānām ca sarvaśaḥ/*

While leaving back to their respective kingdoms, the various Kings left back thousands of elephants, horses and foot soldier groups besides akshouhinish of senaas. The respective Kings stated: *ūcuś caiva mahīpālā baladarpasamanvitāḥ, na nāma rāvaṇam yuddhe paśyāmaḥ purataḥ sthitam/ bharatena vayam paścāt samānītā nirarthakam, hatā hi rākṣasās tatra pāṛthivaiḥ syur na saṁśayaḥ/ rāmasya bāhuvīryeṇa pālītā lakṣmaṇasya ca, sukham pāre samudrasya yudhyema vigatajvarāḥ/* The various Kings asserted with

self confidence even seeming like arrogance somewhat: ‘Shri Rama! We had never witnessed the Rama Ravana sangraama nor even a clue of it. Bharat had never given a hint of it on his return from Rama. If only we were aware of this ‘maha yuddha’ we too would have fought for you and surely devastated the ravana rakshas sena to ashes. Moreover, we would have nicely planned out to enable the maha setu bandhana in a matter of days and all of us would have uprooted Ravana and his rakshasa sena too within a few days instead of prolonging the battle!’ Having asserted thus, the Regional Kings donated dhana dhaanya-divyaabhusanana- mani mukta-pravalaabharanaas, rupavati daasis, radha ashva rathikaas and so on and having greeted Bharata-Lakshmana-Shatrughnas, left back to their respective kingdoms. *pratigṛhya ca tat sarvaṁ prītiyuktaḥ sa rāghavaḥ , sarvāṇi tāni pradadau sugrīvāya mahātmane/ vibhīṣaṇāya ca dadau ye cānye ṛkṣavānarāḥ , hanūmatpramukhā vīrā rākṣasāḥ ca mahābalāḥ/ te sarve hr̥ṣṭamanaso rāmadattāni tāny atha , śīrobhir dhārāyām āsur bāhubhiḥ ca mahābalāḥ/ papuḥ caiva sugandhīni madhūni vividhāni ca, māmśāni ca sumṛṣṭāni phalāny āsvādayanti ca /* Having been truly pleased with the endless gifts showered on Shri Rama , he distributed them all to Sugriva-Vibhishana-Vaanara Rakshasaas who had left to stone upturned in the erstwhile ‘maha sangrama’. There after, he took Hanuman and Angada on his laps and addressed Sugriva: ‘ Sugriva! Angada is my suputra and Hanuman my mantri; these two had been my truthful advisers and thus deserve very special gifts.’ So saying Rama removed his own abharanaas and made them wear on their respective bodies. Later on Raghunadha looked with his benign glances at Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mainda, Dvidida, Jambavan, Gavaksha, Vinata, Dhunra, Baleemukha, Prajangha, Samnaada, Daromukha, Dadhimukha, and so on and handed over precious gifts. Thereafter Rama had heartily embraced and made him wear an ‘amulya mani haara’. *evam teṣāṁ nivasatām māsaḥ sāgro gatas tadā, muhūrtam iva tat sarvaṁ rāmahakṛtyā samarthayan/ reme rāmaḥ sa taiḥ sārddham vānaraiḥ kāmārūpibhiḥ, rājabhiḥ ca mahāvīryai rākṣasaiḥ ca mahābalaiḥ/ evam teṣāṁ yayau māso dvitīyaḥ śaiśirah sukham, vānarāṇām prahr̥ṣṭānām rākṣasānām ca sarvaśaḥ /* In this manner Rama had taken considerable time with the vaanara pramukhas felicitating them individually with his benevolent glances and thankful gazes, while Vaanara Bhallukas were thrilled with their heartfelt feelings with overflowing tears of joy and ecstasy.

### Sarga Forty:

Shri Rama duly performs ‘satkaaraas’ to Vaanara-Bhalluka-Rakshasaas and provides farewell to them all.

*Tathā sma teṣāṁ vasatām ṛkṣavānararakṣasām , rāghavas tu mahātejāḥ sugrīvam idam abravīt/ gamyatām saumya kiṣkindhām durādharṣam surāsuraiḥ, pālayasva sahāmātyai rājyaṁ nihatakaṇṭakam/ aṅgadam ca mahābāho prītyā paramayānviṭaḥ, paśya tvaṁ hanumantaṁ ca nalam ca sumahābalam/ suṣeṇam śvaśuraṁ sūram tāram ca balinām varam, kumudam caiva durdharṣam nīlam ca sumahābalam/ vīram śatabalim caiva maindam dvividam eva ca, gajam gavākṣam gavayam śarabham ca mahābalam/ ṛkṣarājaṁ ca durdharṣam jāmbavantaṁ mahābalam , paśya prītisamāyukto gandhamādanam eva ca/ ye cānye sumahātmāno madarthe tyaktajīvitaḥ, paśya tvaṁ prītisamāyukto mā caiśām vipriyaṁ kṛthāḥ/ evam uktvā ca sugrīvam praśasya ca punaḥ punaḥ, vibhīṣaṇam athovāca rāmo madhurayā girā/ taṅkām praśādhi dharmeṇa saṁmato hy asi pārthiva, purasya rākṣasānām ca bhrātur vaiśvaraṇasya ca/ mā ca buddhim adharme tvaṁ kuryā rājan katham cana, buddhimanto hi rājāno dhruvam aśnanti medinīm/ aham ca nityaśo rājan sugrīvasahitas tvayā, smartavyaḥ parayā prītyā gaccha tvaṁ vigatajvaraḥ/ rāmasya bhāṣitaṁ śrutvā ṛkṣavānararakṣasāḥ , sādhu sādhu iti kākutṣṭham praśaśamsuḥ punaḥ punaḥ/ buddhir mahābāho vīryam adbhutam eva ca, mādhyam paramam rāma svayambhor iva nityadā/ teṣāṁ evam bruvāṇānām vānarāṇām ca rakṣasām, hanūmatpraṇato bhūtvā rāghavam vākyam abravīt/ sneho me paramo rājans tvayi nityam pratiṣṭhitaḥ, bhaktiḥ ca niyatā vīra bhāvo nānyatra gacchati/ yāvad rāmakathām vīra śroṣye ’ham pṛthivītale , tāvac charīre vatsyantu mama prāṇā na saṁśayaḥ/ evam bruvāṇam rājendro hanūmantam athāsanāt, utthāya ca pariṣvajya vākyam etad uvāca ha/ evam etat kapiśreṣṭha bhavitā nātra saṁśayaḥ, lokā hi yāvat sthāsyanti tāvat sthāsyati me kathā/ cariṣyati kathā yāval lokān eṣā hi māmikā, tāvac charīre vatsyanti prāṇās tava na saṁśayaḥ/ tato ’sya hāraṁ*

*candrābhaṁ mucya kaṇṭhāt sa rāghavaḥ, vaidūryataralāṁ snehād ābabandhe hanūmati/ tenorasi nibaddhena hāreṇa sa mahākapiḥ, rarāja hemaśailendraś candreṇākrāntamastakaḥ/ śrutvā tu rāghavasyaitad utthāyotthāya vānarāḥ, praṇamya śirasā pādaḥ prajagmus te mahābalāḥ/ sugrīvaś caiva rāmeṇa pariṣvakto mahābhujāḥ, vibhīṣaṇaś ca dharmātmā nirantaram urogataḥ/ sarve ca te bāṣpagalāḥ sāśrunetrā vicetasāḥ, saṁmūḍhā iva duḥkhena tyajante rāghavaṁ tadā/*

Shri Rama then addressed Sugriva and Vibhishana along with their respective maha yoddhas who desired to Kishkindha and Lankapuri respectively. He advised Sugriva foremost: ‘Maha Baaho! Kindly look after Angada and Hanuman with ‘atyanta premapurna drishti’ forever. Treat with ‘premapurva drishti’ even the maha balvaan Nala, shvashuura or father in law Sushena, balavan shreshtha Taara, durdharsha veera Kumuda, Maha bali Neela, Veera Shatibala, Mainda, Dwivida, Gaja, Gavaksha, Gavaya, Mahabali Sharabha, Mahabalaparakrami Durjaya veera Riksha Raja Jambavan, and Gandhamaadana, besides parama paraaramis Rishabha, Supaatala, Kesari, Sharabha, Shumbha and Shahankachooda. Apart from these, all the other Vaanara veeraas too all deserve your excellent treatment.’ Then Shri Rama gave the parting advice to King Vibhishana too: ‘Rakshasa Raja! Do please conduct your kingship duties of ‘Lankaa shaasana’ as per ‘dharma and nyaaya’ always as indeed I rate you as an ‘ideal dharmagjna’ anyway. Your ‘Lanka nagara vaasis’, rahshasa praja, and your brother Kubera too deem you as a dharmagjna. Vibhishana Raja! never ever entertain any sort of ‘adharma maanasika dourbalyata’. To whosoever of a King does strictly tread the ‘dharma nyaaya maarga’ should be a King for very long. Raja Vibhishana! You and Sugriva should always recall our mutual bonds of memories and attitudes. Both of you should continue your blessed memories and affinities for ever.’ *rāmasya bhāṣitam śrutvā ṛṣkavānaranārākṣasāḥ, sādhu sādhu iti kākutstham praśaśaṁsuḥ punaḥ punaḥ/ buddhir mahābāho vīryam adbhutam eva ca, mādhyamāṁ paramāṁ rāma svayambhor iva nityadā/* As Shri Rama expressed his heart felt feelings, the ‘bhalluka vaanara rakshasa ganaas’ were thrilled and profusely complemented Rama. They all expressed that Rama was like Brahma himself to have poured his heart out and greeted him instinctively slogging : ‘dhanya dhaanya’; they further asserted: ‘Maha Baahu Shri Rama! Your way of utterances and statements are truly like of Swayambhu Brahma Himself. Your mindset, flow of thoughts and expressions are replete with ‘parama madhurata’ and of convincing ‘vaak chaturata’. *teṣāṁ evaṁ bruvāṇānām vānarāṇām ca rakṣasām, hanūmatpraṇato bhūtvā rāghavaṁ vākyam abravīt/ sneho me paramo rājāṁs tvayi nityam pratiṣṭhitaḥ, bhaktiś ca niyatā vīra bhāvo nānyatra gacchati/ yāvad rāmakathāṁ vīra śroṣye ’haṁ prthivītale , tāvac charīre vatsyantu mama prāṇā na saṁśayaḥ/ evaṁ bruvāṇaṁ rājendro hanūmantam athāsanāt, utthāya ca pariṣvajya vākyam etad uvāca ha/* Then Hanuman had politely addressed Sri Rama! ‘Maha Raja! May our mutual affinity be lasting or ever. May my nishchala bhakti too last for ever in a manner that none else could ever compete with. As long as the Rama Katha last on earth, may my breathing too be endless as long. May your divya chatitra be sung in the ever sonorous singings of Apsaraas for ever. Veera Prabho! By ever recalling your ‘charitraamrita’, may my memory power be ever expressed in highest tone like megha maalaas take me away in trances’. As Hanuman was in flights of fantasy likewise, Rama stood up from his ‘navaratnakhachita swarna simhaasana’ and embraced Hanuman tightly and aid: ‘Kapi shreshtha! Be that so for sure. *evam etat kapiśreṣṭha bhavitā nātra saṁśayaḥ, lokā hi yāvat sthāsyanti tāvat sthāsyati me kathā/ cariṣyati kathā yāval lokān eṣā hi māmikā, tāvac charīre vatsyanti prāṇāḥ tava na saṁśayaḥ/ tato ’sya hāraṁ candrābhaṁ mucya kaṇṭhāt sa rāghavaḥ, vaidūryataralāṁ snehād ābabandhe hanūmati/ tenorasi nibaddhena hāreṇa sa mahākapiḥ, rarāja hemaśailendraś candreṇākrāntamastakaḥ/* As long my life story is read and heard about in the universe so long you should be alive and kicking. Having so stated, Bhagavan Shri Rama removed his necklace akin to the glamour of purna chandra with a vaduryamani firmed up implanted in its center and as Hanuman wore it he was looking as if the Giri Raja Sumeru shikhara was getting radiant with the just born pournami chandra. *śrutvā tu rāghavasyaitad utthāyotthāya vānarāḥ, praṇamya śirasā pādaḥ prajagmus te mahābalāḥ/ sugrīvaś caiva rāmeṇa pariṣvakto mahābhujāḥ, vibhīṣaṇaś ca dharmātmā nirantaram urogataḥ/ sarve ca te bāṣpagalāḥ sāśrunetrā vicetasāḥ, saṁmūḍhā iva duḥkhena tyajante rāghavaṁ tadā/* As Raghu Rama uttered the word ‘Good Bye, the Maha Vaanara veeraas led by Sugriva touched Rama Paada sparshaas and had left most



reluctantly. Sugriva and Vibhishanaas made ‘gaadhaaalinganaas’ - tight embraces with tear flooded eyes, feeling ‘viraha vedanaas’ of reluctant ever departures. And so did Vaanara- Bhalluka- Rakshasaas too.

## Sarga Forty One

Rama accepts Kubera’s ‘pushpaka vimana’-Bharata commends arrival of Rama Rajya already

*Visrjya ca mahābāhur ṛkṣavānaranarākṣasān , bhrātṛbhiḥ sahito rāmaḥ pramumoda sukhī sukhām / athāparāhṇasamaye bhrātṛbhiḥ saha rāghavaḥ , śuśrāva madhurām vāṇīm antarikṣāt prabhāṣitām/ saumya rāma nirīkṣasva saumyena vadanena mām, kailāsaśikharāt prāptam viddhi mām puṣkaram prabho/ tava śāsanam ājñāya gato ’smi dhanadam prati, upasthātum naraśreṣṭha sa ca mām pratyabhāṣata/ nirjitas tvaṁ narendreṇa rāghaveṇa mahātmanā, nihatya yudhi durdharṣam rāvaṇam rākṣasādhipam/ mamāpi paramā prītir hate tasmin durātmani, rāvaṇe sagane saumya saputrāmātyabāndhave/ sa tvaṁ rāmeṇa laṅkāyām nirjitaḥ paramātmanā, vaha saumya tam eva tvaṁ aham ājñāpayāmi te/ eṣa me paramaḥ kāmō yat tvaṁ rāghavanandanam, vāher lokasya saṁyānam gacchasva vigatajvaraḥ/ tacchāsanam aham jñātvā dhanadasya mahātmanah, tvatsakāśam punaḥ prāptaḥ sa evam pratigṛhṇa mām / bādham ity eva kākutsthaḥ puṣpakaṁ samapūjayat, lājākṣataiś ca puṣpaiś ca gandhaiś ca susugandhibhiḥ/ gamyatām ca yathākāmam āgacches tvaṁ yadā smare, evam astv iti rāmeṇa viśṣṭaḥ puṣpakaḥ punaḥ , abhipretām diśam prāyāt puṣpakaḥ puṣpabhūṣitaḥ/ evam antarihite tasmin puṣpake vividhātmani, bharataḥ prāñjalir vākyam uvāca raghunandanam/ atyadbhūtāni dṛśyante tvayi rājyaṁ praśāsati , amānuṣāṇām sattvānām vyāhṛtāni muhur muhuḥ / anāmayāc ca martyānām sāgro māso gato hy ayam, jīrṇānām api sattvānām mṛtyur nāyāti rāghava / putrān nāryaḥ prasūyante vapuṣmantaś ca mānavāḥ, harṣaś cābhyadhiko rājañ janasya puravāsinaḥ/ kāle ca vāsavo varṣam pātayaty amṛtopamam , vāyavaś cāpi vāyante sparśavantaḥ sukhapradāḥ/ īdṛśo naś ciraṁ rājā bhavativ iti nareśvara, kathayanti pure paura janā janapadeṣu ca/ etā vācaḥ sumadhurā bharatena samīritāḥ, śrutvā rāmo mudā yuktaḥ pramumoda sukhī sukhām/*

As bhalluka-vaanara-rakshasaas departed to their respective destinations by the pushpaka vimana with contentment, Shri Rama was seated with his brothers Bharata-Lakshmana-Shatrughnas delightfully on a mid day and heard a ‘madhura vaani’ from the skies stating ‘ Shri Rama! Do kindly look at me. My Master Yaksha Raja Kubera had instructed to stating as follows: ‘ Vimaanottama! Maharma Maha Raja Shri Rama had since concluded Mahaasura Ravana’s devastation along with putra-bandhu- baandhava-sevaka ganaas ushering new era of ‘dharmaadhaarana’ and Vishva Shanti or universal peace and contentment. My instruction to you would be to serve him as his chariot. Hence Mahatma Rama Prabho! Kindly allow me to serve you. I am right at your disposal.’ Then Shri Rama replied: ‘ Vimana Raja Puskpaka! As this were so, I do welcome you, especially since Kubera’s ‘sahridayata’ had prompted him and should not be disregarded. Now for the time being you may depart and as and when I recall for you you may respond and reappear.’ Then Bharata had submitted to Shri Rama as follows: *evam antarihite tasmin puṣpake vividhātmani, bharataḥ prāñjalir vākyam uvāca raghunandanam/ atyadbhūtāni dṛśyante tvayi rājyaṁ praśāsati, amānuṣāṇām sattvānām vyāhṛtāni muhur muhuḥ/ anāmayāc ca martyānām sāgro māso gato hy ayam, jīrṇānām api sattvānām mṛtyur nāyāti rāghava/* Veeravara Rama! You are of Deva swarupa and that is how under your ‘shaashana kaala’ your instant responses are of celestial nature. It was hardly a month passed after your ‘rajyaabhisheka’ and under your sovereignty and people talk ever commeting of your actions and reactions already. *putrān nāryaḥ prasūyante vapuṣmantaś ca mānavāḥ, harṣaś cābhyadhiko rājañ janasya puravāsinaḥ/ kāle ca vāsavo varṣam pātayaty amṛtopamam , vāyavaś cāpi vāyante sparśavantaḥ sukhapradāḥ/ īdṛśo naś ciraṁ rājā bhavativ iti nareśvara , kathayanti pure paura janā janapadeṣu ca/ etā vācaḥ sumadhurā bharatena samīritāḥ, śrutvā rāmo mudā yuktaḥ pramumoda sukhī sukhām/* Even within this short span of time, the generation of sons and family members are in excellent health and even very old persons too are not afraid of disases and deaths. The women folk are contented with orderly and comfortable life and the citizenship of entire Ayodhya Kingdom appear with ‘hrishta-pushta-aaroga anuraagaas’ already. Raja! all the puravaasis are with

‘harshollaasaas’ with timely rains and ‘sheetala sukha ullaasas’. Rama! All the ‘pura-jaanapada mahajanas’ are already feeling so contented that may suck kingship last for ever and ever. ‘As Bharata conveyed quoting the comments of Rama Rajya cities and villages, Shri Rama had displayed his expressions of satisfactions.

[Brief repeat of Agni Purana on Ramarajya: The perception, as to how a King should govern his Kingdom and the Subjects, was illustrated by Lord Rama to Laxmana. A King has to create wealth, increase it, protect it, and donate it. He should be humble-the humility arising out of victory, essentially after defeating the human senses of revenge, anger and retribution. He should be strong, magnanimous and forgiving, kind and protective. His support to the inferior and the needy is as significant as to punish and uproot the wicked and harmful. The human vices of greed, lust, dishonesty are but the reflections of a sick mind, which has no conviction or courage or helpfulness to the needy. Rama also advised considerable patience to deal with the timid, haughty and hurtful as these are indeed the traits of a villian. Once there is no ray of remorse nor trace of recovery then should arrive for the act of retribution to the culprit, indeed].

## Sarga Forty Two

Shri Rama -Devi Sita’s Ashokavani Vihara-Devi Sita’s ‘garbhini sanketaas’- her desire to Gangaatata vihaara for Maha Muni ‘tapo deeksha kaarya darshana’

*Sa visṛjya tato rāmaḥ puṣpakam hemabhūṣitam, praviveśa mahābāhur aśokavanikām tadā/ candanāgarucūtaiś ca tuṅgakāleyakair api, devadāruvanaiś cāpi samantād upaśobhitām/ priyaṅgubhiḥ kadambaiś ca tathā kurabakair api, jambūbhiḥ pāṭalibhiś ca kovidāraiś ca saṁvṛtām / sarvadā kusumai ramyaiḥ phalavadbhir manoramaiḥ, cārupallavapuspādhyair mattabhramarasamkulaiḥ/ kokilair bhṛṅgarājaiś ca nānāvarṇaiś ca pakṣibhiḥ , śobhitām śataśaś citraiś cūtavṛkṣāvataṁsakaiḥ / śātakumbhanibhāḥ ke cit ke cid agniśikhopamāḥ, nīlāñjananibhāś cānye bhānti tatra sma pādapāḥ/ dīrghikā vividhākārāḥ pūrṇāḥ paramavāriṇā, mahārhamāṇisopānasphaṭikāntarakuṭṭimāḥ/ phullapadmopalavanāś cakravākopaśobhitāḥ, prākārair vividhākārāiḥ śobhitāś ca śilātalaiḥ/ tatra tatra vanoddeśe vaidūryamaṇisaṁnibhaiḥ, śādvalaiḥ paramopetāḥ puṣpitadrumasaṁnyutāḥ/ nandanam hi yathendrasya brāhmaṇam caitraratham yathā, tathārūpaṁ hi rāmasya kānanam tan niveṣitam/ bahvāsanagrhopetām latāgrhasamāvṛtām, aśokavanikām sphītām praviśya raghunandanam/ āsane tu śubhākāre puṣpastabakabhūṣite, kuthāstarāṇasaṁvīte rāmaḥ saṁniśasāda ha/ sītām saṁgrhya bāhubhyām madhumaireyam uttamam, pāyayām āsa kākutsthaḥ śacīm indro yathāmṛtam / māṁsāni ca vicitrāṇi phalāni vividhāni ca, rāmasyābhyavahārārtham kimkarāś tūrṇam āharan/ upanṛtyanti rājānam nṛtyagītaviśārādāḥ, bālāś ca rūpavatyaś ca striyaḥ pānavaśam gatāḥ/ evam rāmo mudā yuktaḥ sītām surucirānanām, ramayām āsa vaidehīm ahany ahāni devavat/ tathā tu ramamāṇasya tasyaivam śīśirah śubhaḥ, atyagrāman narendrasya rāghavasya mahātmanah/ pūrvāhṇe paurakṛtyāni kṛtvā dharmēṇa dharmavit, śeṣam divasabhāgārdham antahpuragato 'bhavat/ sītā ca devakāryāṇi kṛtvā paurvāhṇikāni tu, śvaśrūṇām aviśeṣeṇa sarvāsām prāñjaliḥ sthitā/ tato rāmam upāgacchad vicitrabahubhūṣaṇā, triviṣṭape sahasrākṣam upaviṣṭam yathā śacī/ dṛṣtvā tu rāghavaḥ patnīm kalyāṇena samanvitām , praharṣam atulam lebbe sādhu sādhu iti cābravīt/ apatyālābho vaidehi mamāyam samupasthitaḥ, kim icchasi hi tad brūhi kaḥ kāmah kriyatām tava/ prahasantī tu vaidehī rāmam vākyam athābravīt, tapovanāni puṇyāni draṣṭum icchāmi rāghava/ gaṅgātīre niviṣṭāni ṛṣṇām puṇyakarmaṇām , phalamūlāśinām vīra pādāmūleṣu vartitum/ eṣa me paramah kāmo yan mūlaphalabhojiṣu, apy ekarātram kākutstha vaseyam puṇyaśāliṣu/ tatheti ca pratijñatām rāmeṇākliṣṭakarmanā, visrabdhā bhava vaidehi śvo gamiṣyasy asaṁśayam/ evam ukṭvā tu kākutstho maithilīm janakātmajām, madhyakakṣāntaram rāmo nirjagāma suhṛdvṛtaḥ/*

Maha baahu Shri Rama then took garbhini Devi Sita to Ashoka Vana the ‘antahpura vihaara yogya upavana’ for her ‘manollaasa’. The joyous garden place was rich with excellent trees of chandana-agaru-chuuta-thunga/ coconut-raktachandana- devadaarus. Further, champa-ashoka-punnaaga-parijaata maha vrishaas. This upavana was also rich with priyangku- kadamba-vakula-jambu-daadim-kovidaara vrikshaas too. Devi Sita was happily elated at the ‘ramaneeya phalapushpa shobhita Ashoka Maha Vana’. The picturesque Ashoka Vana was filled up with amazing ‘prakiti soundarya’ of flora and fauna with the abundance of kokila-bhringa raaja-shuka-hamsa-saarasa- ‘nissvanaas’ ever enriching the magnificence. *nandanam hi yathendrasya brāhmaṇaṁ caitraratham yathā, tathārūpaṁ hi rāmasya kānanam tan niveṣitam/ bahvāsanaḥhopetām latāgrhasamāvṛtām, aśokavanikām sphītām praviśya raghunandanah/ āsane tu śubhākāre puṣpastabakabhūṣite, kuthāstarāṇasamvīte rāmaḥ samniṣasāda ha/ sītām saṁgrhya bāhubhyām madhumaireyam uttamam, pāyayām āsa kākutsthaḥ śacīm indro yathāmṛtam/* This ‘kreedaa-kaananana shobha’ of Shri Rama’s Ashoka vana was like that of Indra’s Nandana Vana or that of Brahma virachita Kuberas’s Chatra ratha vana, with numerous maha bhavanaas all around with fabled range of seating arrangements with ‘lataa mandapas’ while comfortable bed spreads and luxurious range of carpets. Just as Indra made Shachi Devi, Shri Rama made Sita too gave ‘madhu paana’. Similarly he provided excellent ‘rajochita bhogya padaardhaas’. At that time the highly skilled ‘nrithya yuvatis’ provided entertainment of ‘natya bhangimaas’. That was time Sita Ramas were like Arundhti-Vasishthas enjoying life after a fourteen year long ordeal of vana vaasa. *evam rāmo mudā yuktaḥ sītām surucirānanām, ramayām āsa vaidehīm ahany ahani devavat/ tathā tu ramamāṇasya tasyaivam śīśirah śubhaḥ, atyakraṁan narendrasya rāghvasya mahātmanah/ pūrvāhṇe pauraḥkṛtyāni kṛtvā dharmēṇa dharmavit, śeṣam divasabhāgārdham antahpuragato ’bhavat/ sītā ca devakāryāni kṛtvā pauraḥhṇikāni tu, śvaśrūṇām aviśeṣeṇa sarvāsām prāñjaliḥ sthitā/* After having concluded deva pujas as per schedule, Shri Rama was constantly engaged in Devi Sita ramanakaaryas/ Thus as Rama Sitas were enjoying their happy life, shishira ritu arrived and both continued their saturating daily rejoicings of ‘bhogabhagyas’. Dharmagina Shri Rama having carried on with his rajyadharma karyas on the first part of the day, the remainder ‘saayamkaala raatris’ were dedicated to mutual caressings and embracings. Devi Sita too was busy with ‘poorvaahnikaala Deva pujanaas’, seva to mothers in law, and the like of dhaarmika vidhis, and subsequently with ‘vichitra vastra bhushanas’ she was busy with her swami seva like Shachi Devi to Indra Deva. *tato rāmam upāgacchad vicitrabahubhūṣaṇā, triviṣṭape sahasrākṣam upaviṣṭam yathā śacī/ drṣṭvā tu rāghavaḥ patnīm kalyāṇena samanvitām, praharṣam atulam lebhe sādhu sādhu iti cābravīt/ apatyālābho vaidehi mamāyam samupasthitaḥ, kim icchasi hi tad brūhi kaḥ kāmah kriyatām tava/ prahasantī tu vaidehī rāmam vākyam athābravīt, tapovanāni puṇyāni draṣṭum icchāmi rāghava/* Shri Rama with his vichitra baahu bhushanaas was ever at the service of Devi Sita again recaling the example of Indra- Shachis. Meanwhile, Rama noticed his darling’s ‘garbha suchanas’ and expressed exciting enthusiastic fervour and of suppressed emotions, stating aloud to her: ‘my hearty congratulations and felicitations to you! Then Rama addressed Devakanya samana Sita: ‘Videhanandini! Soon enough you should be blessed with a son or two; varaarohaa! Please convey to me: what all could I do for you! How indeed your ‘manoradha’ could be fulfilled! *gaṅgātīre niviṣṭāni ṛṣīṇām puṇyakarmaṇām, phalamūlāśinām vīra pādāmūleṣu vartitum/ eṣa me paramah kāmo yan mūlaphalabhōjiṣu, apy ekarātram kākutstha vaseyam puṇyāśāliṣu/ tatheti ca pratijñātam rāmeṇākliṣṭakarmaṇā, visrabdhā bhava vaidehi śvo gamiṣyasy asaṁśayam/ evam ukṭvā tu kākutstho maithilīm janakātmajām, madhyakakṣāntaram rāmo nirjagāma suhṛdvṛtaḥ/* Then smilingly Devi Sita expressed shyly: Raghunandana! My wish would be to visit the divta tapovanaas on the banks of the sacred Ganga and the drishyaas of ‘Maha Muni tapasya-agni kaaryaas’ to my heart contentment! Then Rama who was fully prepared to do anything for his dearmost replied assuringly: ‘Videha nandini! Be rest assured, right tomorrow, we should be able to do so. Having assured her thus, Rama had departed to meet his friends and well wishers.

### Sarga Forty Three

During his converasation with his childhood select and intimate friends, Rama gathered certain doubts of Devi Sita’s conduct due to Ravana’s harassment as were collected from the hearsay gossips of his prajaas.

*Tatropaviṣṭam rājānam upāsante vicakṣaṇāḥ, kathānām bahurūpānām hāsyakārāḥ samantataḥ/ vijayo madhumattaś ca kāśyapaḥ piṅgalaḥ kuśaḥ, surājīḥ kālīyo bhadro dantavakraḥ samāgadhaḥ/ ete kathā bahuvīdhā parihāsasamanvitāḥ, kathayanti sma samhṛṣṭā rāghavasya mahātmanah / tataḥ kathāyām kasyām cid rāghavaḥ samabhāṣata, kāḥ kathā nagare bhadrā vartante viṣayeṣu ca/ mām āśritāni kāny āhuḥ paurajānapadā janāḥ, kiṁ ca sītām samāśritya bharatam kiṁ nu lakṣmaṇam/ kiṁ nu śatrughnam āśritya kaikeyīm mātaram ca me, vaktavyatām ca rājāno nave rājye vrajanti hi/ evam ukte tu rāmeṇa bhadraḥ prāñjalir abravīt, sthitāḥ kathāḥ śubhā rājan vartante puravāsinām/ayaṁ tu vijayaḥ saumya daśagrīvavadhāśritaḥ, bhūyiṣṭhaṁ svapure pauraiḥ kathyate puruṣarṣabha/ evam uktas tu bhadreṇa rāghavo vākyam abravīt, kathayasva yathātathyaṁ sarvaṁ niravaśeṣataḥ/ śubhāśubhāni vākyāni yāny āhuḥ puravāsinah, śrutvedānīm śubham kuryām na kuryām aśubhāni ca/ kathayasva ca viśrabdho nirbhayo vigatajvaraḥ, kathayante yathā paurā janā janapadeṣu ca/ rāghaveṇaivam uktas tu bhadraḥ suruciraṁ vacaḥ, pratyuvāca mahābāhuṁ prāñjalīḥ susamāhitaḥ/ śṛṇu rājan yathā paurāḥ kathayanti śubhāśubham, catvarāpaṇarathyāsu vaneṣūpavaneṣu ca/ duṣkaram kṛtavān rāmaḥ samudre setubandhanam, akṛtaṁ pūrvakaiḥ kaiś cid devair api sadānavaiḥ / rāvaṇaś ca durādharṣo hataḥ sabalavāhanaḥ, vānarāś ca vaśam nītā ṛkṣāś ca saha rākṣasaīḥ / hatvā ca rāvaṇam yuddhe sītām āhṛtya rāghavaḥ, amarṣam pṛṣṭhataḥ kṛtvā svaveśma punar ānayat / kīdrṣam hṛdaye tasya sītāsambhogajam sukham, aṅkam āropya hi purā rāvaṇena balād dhṛtām / laṅkām api punar nūtām aśokavanikām gatām, rakṣasām vaśam āpannām katham rāmo na kutsate/ asmākam api dāreṣu sahanīyam bhaviṣyati, yathā hi kurute rājā prajā tam anuvartate/ evam bahuvīdhā vāco vadanti puravāsinah, nagareṣu ca sarveṣu rājāṇ janapadeṣu ca/ tasyaitad bhāṣitam śrutvā rāghavaḥ paramārtavat/ uvāca sarvān suhṛdaḥ katham etan nivedyatām, sarve tu śirasā bhūmāv abhivādya praṇamya ca, pratyūcū rāghavam dīnam evam etan na samśayaḥ/ śrutvā tu vākyam kākutsthaḥ sarveṣām samudīritam, viśarjayām āsa tadā sarvāms tāñ śatrutāpanaḥ/*

Having assured the fulfillment of garbhini Sita's wife to take accompany him to witness the 'Sacred Gangaa teera Maha Muni tapo-yajna karyas', Shri Rama departed to see and spend time with his intimate friends for exchange of pleasantries and childhood slapsticks. His baalya mitras included: Vijaya-Madhumatta- Kaashyapa-Mangala- Kula-Suraaji-Kaaliya-Bhadra-Dattavakra-and Sumaagha. These friends were hilarious with haasya vinoda purna kathaas. Raghunatha asked : 'Bhadra! Which is now the talk of Ayhodhyanagari and jaana padaas or villages! What all is being talked of about me, Sita, Bharata, Lakshmana Shatrughnaas, especially about maataa Kaikeyi! After all there should be discussions about Rajas , ther aachaara vyavahaaraas, rishi muni ashramaas and so on especially about the pluses and minuses or of successes and failures, or positive negative aspects.' Then Bhadra with folded hands replied ro Rama! ' Maha Raja! All these days, the puravaasi charchaas have been decidedly positive, especially your parakrama and 'Dashagrivavadha sambhanddhi charchaamshaas.' Then Rama asked Bhadra: ' Tell me what precisely could be the remarks and feelings about me specifically related to the shubha-ashubha soochanas either expressed or otherwise. Be frank and fearless as I assure you to correct my self as there ought to be some feelings of the township and of villages too'. Then Bhadra replied: *śṛṇu rājan yathā paurāḥ kathayanti śubhāśubham, catvarāpaṇarathyāsu vaneṣūpavaneṣu ca/ duṣkaram kṛtavān rāmaḥ samudre setubandhanam, akṛtaṁ pūrvakaiḥ kaiś cid devair api sadānavaiḥ / rāvaṇaś ca durādharṣo hataḥ sabalavāhanaḥ, vānarāś ca vaśam nītā ṛkṣāś ca saha rākṣasaīḥ / hatvā ca rāvaṇam yuddhe sītām āhṛtya rāghavaḥ, amarṣam pṛṣṭhataḥ kṛtvā svaveśma punar ānayat/* Maha Raja! Listen to me. Puravaasi manushyas at the chouraahaas or four sided high roads, marketplaces, lanes and byelanes, and upavanaas do express their comments always'. Then, Bhadra was rather hesitant to his friend no doubt but the Maha Raja himself, and however blurted out: ' Indeed Rama was able to have performed the dushkara kaarya of setubandhana and the gigantic pathway across the southern ocean, the like of wich was beyond the vision of Deva Daanavaas! Further he led pioneering act of leading crores of vaanara-bhalluka maha sena and killed Mahaasura Ravana and his crores of rakshassas who shook the trilokas to doom and reestablished dharma in its essence. BUT, there is one hard reality which would spring up in one's imagination. Rama had no doubt brought Sita home, yet he himself doubted her chastity. *kīdrṣam hṛdaye tasya*



*sītāsambhogajaṁ sukhāṁ, aṅkam āropya hi purā rāvaṇena balād dhṛtām / laṅkāṁ api punar nītām aśokavanikāṁ gatām, rakṣasāṁ vaśam āpannāṁ kathāṁ rāmo na kutsate/ asmākaṁ api dāreṣu sahanīyaṁ bhaviṣyati, yathā hi kurute rājā prajāṁ tam anuvartate/ evaṁ bahuvidhā vāco vadanti puravāsinaḥ, nagareṣu ca sarveṣu rājaṇ janapadeṣu ca/*How Rama himself could reconcile to ‘Sita sambhoga janita sukha!’ Indeed; it was well known that Ravana at the time of his kidnapping Sita kept her on his laps, then he took her to a secluded place in his own antahpura especially the kreedaa-kaanan Ashokavani. In this manner she must have been coerced in the company of rakshasi stree since what all the king of lankapuri had stressed ought to have been carried out apparently. Hence King Rama! The pura vaasis as well as village folk do expresse their own impressions and misgivings.’ Then Rama asked other friends besides Bhadra and they too corroborated what Bhadra had indicated. That was how Shri Rama had deeply felt that in view of the ‘lokopavaadaas’, Devi Seta thyaaga might have to be very seriously need to be considered!

### **Sarga Forty Three and Forty Four:**

During his conversation with his childhood select and intimate friends, Rama gathered certain doubts of Devi Sita’s conduct due to Ravana’s harassment as were collected from the hearsay gossips of his prajaa.

*Viśṛjya tu suhṛdvargaṁ buddhyā niścitya rāghavaḥ , samīpe dvāḥstham āsīnam idaṁ vacanam abravīt/ śīghram ānaya saumitriṁ lakṣmaṇaṁ śubhalakṣaṇam, bharataṁ ca mahābāhuṁ śatrughnaṁ cāparājitam/ rāmasya bhāṣitaṁ śrutvā dvāḥstho mūrdhni kṛtāñjaliḥ , lakṣmaṇasya gr̥haṁ gatvā praviveśānīvāritaḥ/ uvāca ca tadā vākyaṁ vardhayitvā kṛtāñjaliḥ , draṣṭum icchati rājā tvāṁ gamyatām tatra mā ciram/ bāḍham ity eva saumitriḥ śrutvā rāghavaśāsanam, prādravad ratham āruhya rāghavasya niveśanam/ prayāntaṁ lakṣmaṇaṁ dṛṣṭvā dvāḥstho bharataṁ antikāt, uvāca prāñjalir vākyaṁ rājā tvāṁ draṣṭum icchati/ bharatas tu vacaḥ śrutvā dvāḥsthād rāmasamīritam, utpapātāsanāt tūrṇaṁ padbhyām eva tato ’gamat/ dṛṣṭvā prayāntaṁ bharataṁ tvaramāṇaḥ kṛtāñjaliḥ , śatrughnabhavanaṁ gatvā tato vākyaṁ jagāda ha/ ehy āgaccha raghuśreṣṭha rājā tvāṁ draṣṭum icchati, gato hi lakṣmaṇaḥ pūrvaṁ bharataś ca mahāyaśāḥ/ śrutvā tu vacanaṁ tasya śatrughno rāmaśāsanam, śirasā vandya dharaṇīm prayayau yatra rāghavaḥ/ kumārān āgatān śrutvā cintāvyākulitendriyaḥ, avākṣirā dīnāmanā dvāḥstham vacanam abravīt/ praveśaya kumārāṁs tvāṁ matsamīpaṁ tvarānvitaḥ, eteṣu jīvitaṁ mahyam ete prāṇā bahiṣcarāḥ/ ājñaptāṁ tu narendreṇa kumārāḥ śuklavāsasaḥ, prahvāḥ prāñjalayo bhūtvā viviṣus te samāhitāḥ/ te tu dṛṣṭvā mukhaṁ tasya sagrahaṁ śāśinaṁ yathā , samdhyāgatam ivādityaṁ prabhayā parivarjitam/ bāṣpapūrṇe ca nayane dṛṣṭv ā rāmasya dhīmataḥ, hataśobhaṁ yathā padmaṁ mukhaṁ vīkṣya ca tasya te/ tato ’bhivādya tvaritāḥ pādaḥ rāmasya mūrdhabhiḥ, tasthuḥ samāhitāḥ sarve rāmaś cāsrūṇy avartayat/ tān pariṣvajya bāhubhyām utthāpya ca mahābhujāḥ, āsaneṣv ādhvam ity uktvā tato vākyaṁ jagāda ha/ bhavanto mama sarvasvaṁ bhavanto mama jīvitam, bhavadbhiḥ ca kṛtaṁ rājyaṁ pālayāmi nareśvarāḥ/ bhavantaḥ kṛtaśāstrārthā buddhau ca pariniṣṭhitāḥ , sambhūya ca madartha ’yam anveṣṭavyo nareśvarāḥ/*

*Teṣāṁ samupaviṣṭānāṁ sarveṣāṁ dīnacetasāṁ, uvāca vākyaṁ kākutsstho mukhena pariśuṣyatā/ sarve śṛṇuta bhadraṁ vo mā kurudhvaṁ mano ’nyathā , pauraṇāṁ mama sītāyāṁ yādṛṣṭī vartate kathā / pauraṇāpavādaḥ sumahāṁs tathā janapadasya ca, vartate mayi bībhatsaḥ sa me marmāṇi kṛntati/ ahaṁ kila kule jāta iṅśvākūṇāṁ mahātmanāṁ, sītāṁ pāpasamācārāṁ ānayeyaṁ kathāṁ pure/ jānāsi hi yathā saumya daṇḍake vijane vane, rāvaṇena hṛtā sītā sa ca vidhvaṁsito mayā / pratyakṣaṁ tava saumitre devānāṁ havyavāhanaḥ, apāpāṁ maithilīm āha vāyuś cākāśagocaraḥ/ candrādityau ca śamsete surāṇāṁ samnidhau purā, rṣiṇāṁ caiva sarveṣāṁ apāpāṁ janakātmajaṁ/ evaṁ śuddhasamācārā devagandharva - samnidhau, laṅkādvīpe mahendreṇa mama haste niveśitā/ antarātmā ca me veti sītāṁ śuddhāṁ yaśasvinīm, tato grhītvā vaidehīm ayodhyāṁ ahaṁ āgataḥ/ ayaṁ tu me mahān vādaḥ śokaś ca hṛdi vartate, pauraṇāpavādaḥ sumahāṁs tathā janapadasya ca/ akīrtir yasya gīyeta loke bhūtasya kasya cit, pataty evādhamaṁ lokān yāvac chabdaḥ sa kīrtyate / akīrtir nindyate daivaiḥ kīrtir deveṣu pūjyate, kīrtyarthaṁ ca samārambhaḥ sarva eva mahātmanāṁ/ apy ahaṁ jīvitaṁ jahyaṁ yuṣmān vā*

*puruṣarṣabhāḥ, apavādabhayād bhītaḥ kiṁ punar janakātmajām/ tasmād bhavantaḥ paśyantu patitaṁ śokasāgare, na hi paśyāmy ahaṁ bhūyaḥ kiṁ cid duḥkham ato 'dhikam/ śvas tvaṁ prabhāte saumitre sumantrādhiṣṭitaṁ ratham, āruhya sītāṁ āropya viṣayānte samutsrja/ gaṅgāyās tu pare pāre vālmīkeḥ sumahātmanaḥ, āśramo divyasamkāśas tamasātīram āśritaḥ/ tatrainām vijane kakṣe viśrjya raghunandana, śīghram āgaccha saumitre kuruṣva vacanaṁ mama/ na cāsmi prativaktavyaḥ sītāṁ prati katham cana, aprītiḥ paramā mahyaṁ bhavet tu prativārite/ śāpitās ca mayā yūyaṁ bhujābhyāṁ jīviteṇa ca, ye mām vākyāntare brūyur anunetuṁ katham cana/ mānayanantu bhavanto mām yadi macchāsane sthitāḥ, ito 'dya nīyatām sītā kuruṣva vacanaṁ mama/ pūrvam ukto 'ham anayā gaṅgātīre mahāśramān, paśyeyam iti tasyāś ca kāmāḥ saṁvartyatām ayam/ evam uktvā tu kākutstho bāṣpeṇa pihitekṣaṇaḥ, praviveśa sa dharmātmā bhrātṛbhiḥ parivāritaḥ/*

Having ascertained the views of his close friends about what a cross section of Ayodhya praja's were feeling, Rama asked his dwaara paalaka to call for his younger brothers of Bharata-Lakshmana-Shatrughnas to meet him. Firstly the doorman reached Lakshmana to meet Shri Rama most urgently without delay and Lakshmana started off at once by his chariot to reach Rama. Thereafter Bharata was informed likewise as he too tried to reach Rama by quick walk. Having been informed likewise the dwarapalaka of Rama reached Shatrughna too and hastened him stating that Lakshmana Bharataas would have reached Rama buy now and hence reach King Rama at once. Thus all the younger brothers had arrived at King Shri Rama's palace. *te tu dṛṣṭvā mukhaṁ tasya sagrahaṁ śaśinaṁ yathā, saṁdhyāgatam ivādityaṁ prabhayā parivarjitam/ bāṣpapūrṇe ca nayane dṛṣṭvā rāmasya dhīmataḥ , hataśobhaṁ yathā padmaṁ mukhaṁ vīkṣya ca tasya te/* At that time, the brothers noticed that he was not his true self as he looked concerned and engaged in deep thoughts. His 'mukhaaravinda' was bereft of his usual enthusiastic sheen and luster. Then the brothers touched Rama's feet and desired to hear what would he like to say. Then they noticed that his eyes were wet with tears. He embraced them one by one and asked them to be seated and stated: *bhavanto mama sarvasvaṁ bhavanto mama jīvitam, bhavadbhiś ca kṛtaṁ rājyaṁ pālayāmi nareśvarāḥ/ bhavantaḥ kṛtaśāstrārthā buddhau ca pariniṣṭhitāḥ , saṁbhūya ca madartho 'yam anveṣṭavyo nareśvarāḥ/* Raja Kmaras! Hope you are all comfortable. This Kingdom of ours that we all had earned has been entrusted to me. You are all shastra vigijnataas and are capable of administering it safely with objectivity and maturity of thoughtfulness. This Kingdom of ours is our joint responsibility too. ' When Rama was stating in this rather strange manner, the brothers were looking askance. Then they wondered as to what indeed that he had been driving at further!

Sarga Forty Five continued:

Then having prefaced thus Shri Rama stated further thus: *sarve śṛṇuta bhadraṁ vo mā kurudhvaṁ mano 'nyathā, paurāṇām mama sītāyām yādṛśī vartate kathā/ paurāpavādaḥ sumahāms tathā janapadasya ca, vartate mayi bībhatsaḥ sa me marmāṇi kṛntati / ahaṁ kila kule jāta iksvākūṇām mahātmanām, sītāṁ pāpasamācārām ānayeyaṁ katham pure/ jānāsi hi yathā saumya daṇḍake vijane vane, rāvaṇena hṛtā sītā sa ca vidhvaṁsito mayā/* My dear brothers, may you all be blessed. Kingly listen to me attentively and with concentration now. I have been hearing som unsavory and unpleasant comments from the Ayodhya Rajya residents of late about the moral conduct of Devi Sita which are nasty nature piercing my very vitals. I was born into the glorious heritage of Ikshvaaku Maha Raja parampara and so was Devi Sita too of the famed Janaka Raja Vamsha. Lakshmana! You were well aware of how dushtaa Ravana had forcibly kidnapped Sita from the 'nirjana dandakaaranya' which was of course uprooted by me. Thereafter, my mind was clustered and confused within most severely. I wondered as to how could ever I return after the precribed period of vanavaasa without her! *pratyakṣaṁ tava saumitre devānām havyavāhanaḥ, apāpām maithilīm āha vāyuś cākāśagocaraḥ/ candrādityau ca śaṁsete surāṇām saṁnidhau purā, ṛṣīṇām caiva sarveṣām apāpām janakātmajām/ evaṁ śuddhasamācārā devagandharva - saṁnidhau, laṅkādvīpe mahendreṇa mama haste niveśitā/* Sumitra Kumara! Do you not recall that having destroyed Ravana and followers, I had insisted that Sita should perform 'agni pravesha' and Agni Deva

himself in the presence of akaakaashachaari Vayu, Chandra, Surya and other Deva ganas as also samasta Rishis declared Janakanandini's 'nishpaapa ghoshana'. In that manner, in the presence of Indra himself extended his arms and dedicated her back to me. *antarātmā ca me vetti sītām śuddhām yaśasvinīm, tato grhītṛvā vaidehīm ayodhyām aham āgataḥ/ ayam tu me mahān vādaḥ śokaś ca hr̥di vartate, paurāpavādaḥ sumahāms tathā janapadasya ca/* My own antaratma does nodoubt confirms her purity and that was how I had brought her to accompany me to Ayodhya. Yet she is subjected 'mahapavaadaas' and 'loka nindaas'. Ayodhyapura vaasis and janapada prajas do ever carry this impression of misconduct and 'ashleelata' for ever. *akīrtir yasya gīyeta loke bhūtasya kasya cit, pataty evādhāmāṁ lokān yāvac chabdaḥ sa kīrtyate / akīrtir nindyate daivaiḥ kīrtir deveṣu pūjyate, kīrtyartham ca samārambhaḥ sarva eva mahātmanām/ apy aham jīvitam jahyām yuṣmān vā puruṣarṣabhāḥ, apavādabhayād bhītaḥ kiṁ punar janakātmajām/* The age old adage states that as long as any 'praani' is subjected by 'apakeerti' and 'loka ninda', that 'praani' would slip down to 'adholokaas' and only after the due retribution process that the concened Being gets restored back to normalcy. Deva ganaas would always complement those who are generally known without 'loka ninda'. Dear brothers! Be assured that I might even perform my 'praana tyaga' and equally so of close near and dear ones. And as such 'Sita parityaagaa' as per my firm resolve is unavoidable. *tasmād bhavantaḥ paśyantu patitam śokasāgare, na hi paśyāmy aham bhūyaḥ kiṁ cid duḥkham ato 'dhikam/ śvas tvam prabhāte saumitre sumantrādhiṣṭhitam ratham, āruhya sītām āropya viṣayānte samutsrjja/ gaṅgāyās tu pare pāre vālmīkeḥ sumahātmanaḥ, āśramo divyasaṁkāśas tamasātīram āśritaḥ/* Hence, my clear instruction even having been drowned in 'shola samudra', and there may never be any other firm resolve, would be for 'Sita parityaaga' for noe. Sumitra Kumara! My instruction to you therefore should be that tomorrow early morning you may arrange Sumantu saaradhi to personally accompany Devi Sita to reach the Ayodhya's outer limits . On the other side of the border is the sacred Ganga is the 'Tamasaa tata' where Maharshi Valmiki's ashram. *tatrainām vijane kakṣe viśrjya raghunandana, śīghram āgaccha saumitre kuruṣva vacanam mama/ na cāsmi prativaktavyaḥ sītām prati katham cana, aprītiḥ paramā mahyam bhavet tu prativārite/ śāpitās ca mayā yūyam bhujābhyām jīvitena ca, ye mām vākyaṁtare brūyur anunetuṁ katham cana/* Near to that ashram there would be a 'nirjana vana' and there you may leave Devi Sita and return back and report to me. And I should not like to hear any further appeals or responses ant further. Therefore Lakshmana, you may leave now without cogitating any further about my instruction do this responsibility without any qualms of conscience. Be it well realised that this decisiveness of mine is on the oath on my very feet and life and thereagainst there might not be any sign of dissent. *mānayantu bhavanto mām yadi macchāsane sthitāḥ, ito 'dya nīyatām sītā kuruṣva vacanam mama/ pūrvam ukto 'ham anayā gaṅgātīre mahāśramān, paśyeyam iti tasyās ca kāmāḥ saṁvartyatām ayam/ evam uktvā tu kākutstho bāṣpeṇa pihitekṣaṇaḥ, praviveśa sa dharmātmā bhrātṛbhiḥ parivāritaḥ/* If only you dear brothers of mine have any respect for me, my clear insructions be followed without any sign of pleadings by shows of hysterics since you ought to attract my enmity for ever. Let Sita be therefore left behind on the banks of Ganga as that was her own wish to me just recently to witness the Rishi Maharshis performinng 'vedaadhyayana' and 'yagjnya kaaryaas' and hence that her own wish be fulfilled for now.' Having reassured himself Shri Rama had silently withdrawn within his own self silently shedding tears rolled down his cheeks and drawing long breathings.

## Sarga Forty Six

Excited Sita accompanies Lakshmana to visit Ganga teera Muni ashramas but the latter knew the reality!

*Tato rajanyām vyuṣṭāyām lakṣmaṇo dīnacetanaḥ, sumantram abravīd vākyaṁ mukhena pariśuṣyatā/ sārathe turagāṁ śīghram yojayasva rathottame, svāstīrṇam rājabhavanāt sītāyās cāsanaṁ śubham/ sītā hi rājabhavanād āśramam puṇyakarmaṇām, mayā neyā maharṣīṇām śīghram ānīyatām rathaḥ/ sumantras tu tathety uktvā yuktaṁ paramavājibhiḥ, ratham suruciraprakhyam svāstīrṇam sukhaśayayā/ ādāyovāca saumitriṁ mitrāṇām harṣavardhanam, ratho 'yam samanuprāpto yat kāryam kriyatām prabho/ evam uktaḥ sumantreṇa rājaveśma sa lakṣmaṇaḥ, praviśya sītām āśādyā vyājahāra naraṣabhaḥ/ gaṅgātīre mayā devi munīnām āśrame śubhe, śīghram gatvopaneyāsi śāsanāt pārthivasya*

naḥ/ evaṃ uktā tu vaidehī lakṣmanena mahātmanā, prahaṣam atulaṃ lebhe gamanaṃ cābhyarocayat/ vāsāṃsi ca mahārḥāṇi ratnāni vividhāni ca, gṛhītvā tāni vaidehī gamanāyopacakrame / imāni munipatnīnām dāsyāmy ābharaṇāny aham, saumitris tu tathety uktvā ratham āropya maithilīm, prayayau śīghraturago rāmasyājñām anusmaran/ abravīc ca tadā sītā lakṣmaṇaṃ lakṣmivardhanam, aśubhāni bahūny adya paśyāmi raghunandana/ nayanam me sphuraty adya gātrotkampaś ca jāyate, hṛdayam caiva saumitre asvastham iva lakṣaye/ autsukyaṃ paramaṃ cāpi adhṛtiś ca parā mama, śūnyām iva ca paśyāmi pṛthivīm pṛthulocana/ api svasti bhavet tasya bhrātus te bhrātr̥bhiḥ sah a, śvaśrūṇām caiva me vīra sarvāsām aviśeṣataḥ/ pure janapade caiva kuśalaṃ prāṇinām api, ity añjalikṛtā sītā devatā abhyayācata/ lakṣmaṇo 'rtham tu tam śrutvā śirasā vandyā maithilīm, śivam ity abravīd dhṛṣṭo hṛdayena viśuṣyatā' tato vāsam upāgamyā gomatītīrā āśrame, prabhāte punar utthāya saumitriḥ sūtam abravīt/ yojayasva ratham śīghram adya bhāgīrathījalām, śirasā dhārayiṣyāmi tryambakaḥ parvate yathā/ so 'śvān vicārayitvāśu rathe yuktvā manojavān, ārohasveti vaidehīm sūtaḥ prāñjalir abravīt/ sā tu sūtasya vacanād āruroha rathottamam, sītā saumitriṇā sārddham sumantreṇa ca dhīmatā/ athārdhadivasam gatvā bhāgīrathyā jalāśayam, nirīkṣya lakṣmaṇo dīnaḥ praruroda mahāsvanam/ sītā tu paramāyattā dṛṣṭvā lakṣmaṇam āturam, uvāca vākyam dharmajña kim idaṃ rudiyate tvayā/ jāhnavītīram āśādyā cirābhilaṣitam mama, haṣakāle kim artham mām viśādayasi lakṣmaṇa/ nityam tvaṃ rāmapādeṣu vartase puruṣarṣabha, kaccid vinākṛtas tena dvirātre śokam āgataḥ/ mamāpi dayito rāmo jīvitenāpi lakṣmaṇa, na cāham evaṃ śocāmi maivam tvaṃ bālīśo bhava/ tārayasva ca mām gaṅgām darśayasva ca tāpasān, tato dhanāni vāsāṃsi dāsyāmy ābharaṇāni ca/ tataḥ kṛtvā maharṣīṇām yathārham abhivādanam , tatra caikām niśām uṣya yāsyāmas tām purīm punaḥ/ tasyās tad vacanam śrutvā pramṛjya nayane śubhe , titīrṣur lakṣmaṇo gaṅgām śubhām nāvam upāharat/

Next morning the pale faced Lakshmana with the previous nightmares of his unprecedented responsibility entrusted by Rama called for Sumantra instructing him to accompany him as Devi Sita was desirous of visiting the Maharshi Ashramas on the banks of Pavitra Ganga. Then he approached Devi Sita and stated: Tvaya kilaisha nrupaturvaram vai yaachitah Prabhuḥ, nripena cha pratagjnaatama agnapptascha - asharmam prati/ gaṅgātīre mayā devi munīnām āśrame śubhe, śīghram gatvopaneyāsi śāsanāt pārthivasya naḥ/ evaṃ uktā tu vaidehī lakṣmaṇena mahātmanā, prahaṣam atulaṃ lebhe gamanaṃ cābhyarocayat/ Devi! It appears that you had asked Shri Rama prabhu to take you to visit Maha Muni Ashrama and as such he had directed me to accompany you. Devi! Videhanadini, I should therefore leave for the banks of the sacred Ganga for the purpose. As Lakshmana stated thus, Devi Sita was excited with joy and got readied at the earliest.vāsāṃsi ca mahārḥāṇi ratnāni vividhāni ca, gṛhītvā tāni vaidehī gamanāyopacakrame/ imāni munipatnīnām dāsyāmy ābharaṇāny aham, saumitris tu tathety uktvā ratham āropya maithilīm, prayayau śīghraturago rāmasyājñām anusmaran/ She explained to Lakshmana in excitement that she was taking along 'bahumuulya vastra aabhushanaas' for gifting away to Rishi patnis. Then Mithileshwari Sita was seated comfortably with Lakshmana behind and the chariot moved on. nayanam me sphuraty adya gātrotkampaś ca jāyate, hṛdayam caiva saumitre asvastham iva lakṣaye / autsukyaṃ paramaṃ cāpi adhṛtiś ca parā mama, śūnyām iva ca paśyāmi pṛthivīm pṛthulocana/ api svasti bhavet tasya bhrātus te bhrātr̥bhiḥ saha , śvaśrūṇām caiva me vīra sarvāsām aviśeṣataḥ/ pure janapade caiva kuśalaṃ prāṇinām api, ity añjalikṛtā sītā devatā abhyayācata/Then Devi Sita had some how felt a few 'apashakunas' as her right eye was shaking too often and so was her body parts. She addressed Lakshmana: 'I am some how experiencing some aberrations of my body as I find that in my vision that the earth was swinging getting dried up. Hope all my near and far dear ones are safe - your brothers and all our in laws are sound and happy.' On hearing her comments, Lakshmaa affirmed: may there be health and peace prevail to all. Meanwhile, the chariot reached the banks of River Gomati as Devi Sita addressed Sumantra to quicken the pace of the charoit as she was anxious to sprinke the Ganga jala too soon. Soon enough the chariot reached the banks of Ganga by the mid-day. athārdhadivasam gatvā bhāgīrathyā jalāśayam, nirīkṣya lakṣmaṇo dīnaḥ praruroda mahāsvanam/ sītā tu paramāyattā dṛṣṭvā lakṣmaṇam āturam, uvāca vākyam dharmajña kim idaṃ rudiyate tvayā/ As 'Bhagiradhi jala tarangas' were glanced at, Lakshmana had suddenly broken down bent forward ad started crying away uncontrollably! Devi Sita got puzzled and exclaimed: ' Lakshmana! What has happened to you too



suddenly now! My long time wish is now fulfilled to reach the Sacred Ganga waters but inseat by our getting excited, why are you crying away in this manner! You have all anng been in the close company of shura vedera hri Rama, yet you get crumbled to earth weeping away now! / *tataḥ kṛtvā maharṣiṇām yathārham abhivādanam, tatra caikām niśām uṣya yāsyāmas tām purīm punaḥ/ tasyās tad vacanam śrutvā pramṛjya nayane śubhe , titīṣur lakṣmaṇo gaṅgām śubhām nāvam upāharat/Lakshmana!* Shri Rama had all along been ever affectionate to you even far better than in me, but why are you crying away relentlessly now; for which reason! I am too anxious to get into the waters for sprinklings and quickly reach the muni asrhamas to donate away the maha saddhvis there and then return back to Ayodhya soon enough!’ As she was speaking in such animated manner, the boatsman announced : the boat is ready for boarding in, sirs. There after Devi Sita and Lakshmana were settled in the boat quiet ly.

## Sarga Forty Seven

Lakshmana facilitated Devi Sita to cross Ganga to the other side and gradually informed of Rama’s decision of ‘Sita parityaga’ due to ‘loka nindas’ about her morality but assuring Valmiki’s personal care.

*Atha nāvam suvistīrṇām naisādīm rāghavānujaḥ, āruroha samāyuktām pūrvam āropya maithilīm/ sumantram caiva saratham sthīyatām iti lakṣmaṇaḥ, uvāca śokasamtaptaḥ prayāhīti ca nāvikam/ tatas tīram upāgamya bhāgīrathyāḥ sa lakṣmaṇaḥ, uvāca maithilīm vākyam prāñjalir bāṣpagadgadaḥ/ hṛdgataḥ me mahac chalyaḥ yad asmy āryeṇa dhīmatā, asmin nimitte vaidehi lokasya vacanīkṛtaḥ/ śreyo hi maraṇam me ’dya mṛtyor vā yat paraṁ bhavet, na cāsminn īdrśe kārye niyojyo lokanindite/ prasīda na ca me roṣam kartum arhasi suvrate, ity añjalikṛto bhūmau nipapāta sa lakṣmaṇaḥ / rudantaḥ prāñjalim drṣtvā kāṅksantaḥ mṛtyum ātmanaḥ , maithilī bhṛśasamvignā lakṣmaṇam vākyam abravīt / kim idaṁ nāvagacchāmi brūhi tattvena lakṣmaṇa, paśyāmi tvām ca na svastham api kṣemaḥ mahīpateḥ/ śāpito ’si narendreṇa yat tvaṁ samtāpam ātmanaḥ, tad brūyāḥ saṁnidhau mahyam aham ājñāpayāmi te/ vaidehyā codyamānas tu lakṣmaṇo dīnacetaṇaḥ, avānmukho bāṣpagalo vākyam etad uvāca ha/ śrutvā pariśado madhye apavādaḥ sudāruṇam, pure janapade caiva tvatḥkṛte janakātmaje/ na tāni vacanīyāni mayā devi tavāgrataḥ, yāni rājñā hṛdi nyastāny amarśaḥ pṛsthataḥ kṛtaḥ / sā tvaṁ tyaktā nṛpatinā nirdoṣā mama saṁnidhau, paurāpavādabhītena grāhyaṁ devi na te ’nyathā/ āśramānteṣu ca mayā tyaktavyā tvaṁ bhaviṣyasi, rājñāḥ śāsanam ājñāya tavaivaṁ kila daurhṛdam / tad etaj jāhnavītīre brahmarṣiṇām tapovanam, puṇyam ca ramaṇīyam ca mā viśādaḥ kṛthāḥ śubhe / rājño daśarathasyaiṣa pitur me munipuṅgavaḥ, sakḥā paramako vipro vālmikiḥ sumahāyaśāḥ/ pādacchāyām upāgamya sukham asya mahātmanaḥ, upavāsaparaikāgrā vasa tvaṁ janakātmaje/ pativratātvam āsthāya rāmaḥ kṛtvā sadā hṛdi, śreyas te paramaḥ devi tathā kṛtvā bhaviṣyati/*

Asking Sumantra to stay back, the crying ay Lakshmana sat in the boat as Devi Sith still wondering as to why Lakshmana was silently sobbing. After crossing the other side of the Bhagiradhi river, Lakshmana with folded hands addressed Devi Sita: ‘ Videhanandini! My heart is being pierced through sharp thorns and Raghurama had entrusted to me such a grievous responsibility due to which the entire society would never excuse me ever. In this context I am having to carry out a deadly duty or of having to die or confront ‘ mṛtyu devata’ herself. Devi! do very kindly blame me not’. So saying Lakshmana fell at her feet crying away ceaselessly. Then the astonished Devi Sita stated: *kim idaṁ nāvagacchāmi brūhi tattvena lakṣmaṇa, paśyāmi tvām ca na svastham api kṣemaḥ mahīpateḥ/ śāpito ’si narendreṇa yat tvaṁ samtāpam ātmanaḥ, tad brūyāḥ saṁnidhau mahyam aham ājñāpayāmi te/ vaidehyā codyamānas tu lakṣmaṇo dīnacetaṇaḥ, avānmukho bāṣpagalo vākyam etad uvāca ha/* Lakshmana! What is the matter as I have been noticing that something atrocious matter has happened; hope Shri Rama is safe; am getting nervous now that what you have not been disclosing to me. Do tell me as I swear on me right now and instruct you to convey rightaway. *śrutvā pariśado madhye apavādaḥ sudāruṇam, pure janapade caiva tvatḥkṛte janakātmaje/ na tāni vacanīyāni mayā devi tavāgrataḥ, yāni rājñā hṛdi nyastāny amarśaḥ pṛsthataḥ kṛtaḥ/ sā tvaṁ tyaktā nṛpatinā nirdoṣā mama saṁnidhau , paurāpavādabhītena grāhyaṁ devi na te ’nyathā/ āśramānteṣu ca mayā tyaktavyā tvaṁ bhaviṣyasi, rājñāḥ śāsanam ājñāya tavaivaṁ kila*

*daurhṛdam*/Then Lakshmana replied in a low and disturbed tone sobbingly: ‘Janaka nandini ! the nagara-jaanapada praja of Ayodhya Kingdom had been uttering the baseless allegations about your moral conduct and the Maja Raja Shri Rama left the Rajasabha suddenly. Devi! I am unable to explain the manner and stunned distress in which he could leave away the place and not hence dare to describe it. Even at the cost of blaming me now, King Rama even while being totally self convinced by himself but in view of ‘loka ninda’ had instructed me to leave you here and return away back forthwith. *tad etaj jāhnavītire brahmarṣiṇām tapovanam, puṇyam ca ramaṇīyam ca mā viṣādam kṛthāḥ śubhe* / *rājño daśarathasyaiṣa pitur me munipuṅgavaḥ, sakhā paramako vipro vālmikiḥ sumahāyaśāḥ/ pādacchāyām upāgamya sukham asya mahātmanah, upavāsaparaikāgrā vasa tvaṁ janakātmaje/ pativratātvam āsthāya rāmam kṛtvā sadā hr̥di, śreyas te paramam devi tathā kṛtvā bhaviṣyati*/ Be not alarmed of my dim-witted statement now, but be assured that there are brahmarshis residing here on these very banks in their ashrams for your safety and upkeep. It is at this very ‘Ganga tata’, my dear father King Dasharadha’s close associate, the maha yashasvi Brahmarshi Munivara Valmiki has his ‘vishaala aashrama’ to tale fullest possible ‘maha raksha’ and the most comfortable residential amenities to you for your true satisfaction. Devi! May you always retain the memories of Shri Rama and follow the ideal way of living with irretrievable principle of ‘paativratya’. May you now be blessed with your purposeful living in this state of conception as a garbhini awaiting the arrival with famed ‘putra ratnas’!

### Sarga Forty Eight

As Sita Devi fell unconscious and recovered, Lakshmana tried his best to soothen yet facing the reality she was overwhelmed with grief while Lakshmana departed and she was left dreading her fate ahead!

*Lakṣmaṇasya vacaḥ śrutvā dāruṇam janakātmajā, param viṣādam āgamya vaidehī nipapāta ha/ sā muhūrtam ivāsamjñā bāṣpavyākulitekṣaṇā, lakṣmaṇam dīnayā vācā uvāca janakātmajā/ māmikēyam tanur nūnam sṛṣṭā duḥkhāya lakṣmaṇa , dhātrā yasyās tathā me ’dya duḥkhamūr̥tiḥ pradṛśyate / kiṁ nu pāpam kṛtam pūrvam ko vā dārair viyojitaḥ , yāham śuddhasamācārā tyaktā nṛpatinā satī / purāham āśrame vāsam rāmapādānuvartinī, anurudhyāpi saumitre duḥkhe viparivartinī/ sā katham hy āśrame saumya vatsyāmi vijanīkṛtā , ākhyāsyāmi ca kasyāham duḥkham duḥkhaparāyaṇā/ kiṁ ca vakṣyāmi muniṣu kiṁ mayāpakṛtam nṛpe , kasmin vā kāraṇe tyaktā rāghaveṇa mahātmanā/ na khaly adyaiva saumitre jīvitam jāhnavījale, tyajeyam rājavamśas tu bhartur me parihāsyate/ yathājñām kuru saumitre tyaja mām duḥkhabhāginīm, nideśe sthīyatām rājñah śṛṇu cedam vaco mama / śvaśrūṇām aviśeṣeṇa prāñjaliḥ pragraheṇa ca, śīrasā vandyā caraṇau kuśalam brūhi pārthivam/ yathā bhrātṛṣu vartethās tathā paureṣu nityadā, paramo hy eṣa dharmah syād eṣa kīrtir anuttamā/ yat tvaṁ pauraṇam rājan dharmeṇa samavāpnuyāḥ, aham tu nānuśocāmi svaśarīram nararṣabha, yathāpavādam pauraṇām tathaiva raghunandana/ evam bruvantyaṁ sītāyām lakṣmaṇo dīnacetanah, śīrasā dharaṇīm gatvā vyāhartuṁ na śasāka ha/ pradakṣiṇam ca kṛtvā sa rudann eva mahāsvanam , āruroha punar nāvam nāvikaṁ cābhyacodayat/ sa gatvā cottaram kūlam śokabhārasamanvitaḥ, saṁmūḍha iva duḥkhena ratham adhyāruhad drutam/ muhur muhur apāvṛtya dṛṣṭvā sītām anāthavat , veṣṭantīm paratīrasthām lakṣmaṇaḥ prayayāv atha/ dūrastham ratham ālokya lakṣmaṇam ca muhur muhuḥ, nirīkṣamāṇām udvignām sītām śokaḥ samāviśat/ sā duḥkhabhārāvanatā tapasvinī; yaśodharā nātham apaśyati satī, ruroda sā barhiṇanādite vane; mahāsvanam duḥkhaparāyaṇā satī/*

Having heard the heartless Lakshmana vachanaas, Devi Sita got swooned and collapsed to earth in bewiderment for some time. On gradual recovery she was able to say in extremely hushed up tone: *māmikēyam tanur nūnam sṛṣṭā duḥkhāya lakṣmaṇa , dhātrā yasyās tathā me ’dya duḥkhamūr̥tiḥ pradṛśyate/ kiṁ nu pāpam kṛtam pūrvam ko vā dārair viyojitaḥ , yāham śuddhasamācārā tyaktā nṛpatinā satī/ purāham āśrame vāsam rāmapādānuvartinī, anurudhyāpi saumitre duḥkhe viparivartinī/* Lakshmana! Surely Parama Vidhata had created me and my body only to suffer and torture my mind. As such, this is another stage of my existence with yet another spell for endurance. In the series of my purva janmaas, I ought to have perpetrated ‘maha paatakaas’ to have been cursed as ‘stree’ to suffer ever and

why indeed the Maha Raja had disowned me now. Sumitra nandana! In the past fourteen long years I had been ever following the foot steps of my dear husband ever upholding the principles of paarivratya with him or of his memories. *sā katham hy āsrame saumya vatsyāmi vijanīkṛtā , ākhyāsyāmi ca kasyāham duḥkham duḥkhaparāyaṇā/ kiṁ ca vakṣyāmi muniṣu kiṁ mayāpakṛtaṁ nṛpe , kasmin vā kāraṇe tyaktā rāghaveṇa mahātmanā/ na khalv adyaiva saumitre jīvitam jāhnavijale, tyajeyam rājavamśas tu bhartur me pariḥāsyate/ yathājñām kuru saumitre tyaja mām duḥkhabhāginīm, nideśe sthīyatām rājñah śṛṇu cedam vaco mama/* But now Soumya Lakshmana! How indeed could I still persist further any longer with my lonely life without my ‘priyajana’ in an ashram life for ever. To whom should I cry for as one kind of duhkha leads to another, ever repetitively. Lashmana Prabho! If the munijana of the ashrama would question me as to why I was discarded to a maharshi ashrama, what kind of a reply be offered by me! Any way Sumitra nandana! Surely I could comfortably leave my life dedicating my life to mother Ganga here and now, but for Rama’s concern for the furtherance of his posterity. You may obey the instruction of Maha Raja and convey my padaabhivandanas to him. While you leave me to my fate now anyway, do me the favor of conveying my memoriess to my ‘vandaneeya stree janas’. My mothers-in law to whom I cherish my utmost respects be greeted with my prostrations while assuring them that Sita had always been of a ‘shuddha charita’. Lakshmana! Do further kindly convey to Maha Raja that he has to truthfully perform all his responsibilities on the basis of dharma in respect of theirs as also of his own dharmapatni. Lakshmana! Please further convey to my dear husband that since this is my garbhini state, he may yet look up once atleast.’ As Devi Sita stated thus, Lakshmana was overwhelmed with howlings being speechless. Some how he pulled out himself he bent down to earth : *pradakṣiṇam ca kṛtvā sa rudann eva mahāsvanam, āruroha punar nāvam nāvikaṁ cābhyacodayat/ sa gatvā cottaram kūlam śokabhāra - samanvitaḥ, saṁmūḍha iva duḥkhena ratham adhyāruhad drutam/ muhur muhur apāvṛtya dṛṣṭvā sītām anāthavat, veṣṭantīm paratīrasthām lakṣmaṇaḥ prayayāv atha/* While ceaselessly resisting his cryings, he performed ‘pradakshinaas’ and said Nispaapa pativrate! Believe me I had never seen your purna swarupa all there years as I was ever content looking at your feet and possibly flashes of your face. Kindly forgive me for my impudent act of leaving you all alone. *dūrastham ratham āloky lakṣmaṇam ca muhur muhuḥ, nirīkṣamāṇām udvignām sītām śokaḥ samāviśat/ sā duḥkhabhārāvanatā tapasvinī; yaśodharā nātham apaśyatī satī, ruroda sā barhiṇanādite vane; mahāsvanam duḥkhaparāyaṇā satī/* As Sita was weeping away too Lakshman who got into the chariot yet repeatedly looking back again and again and from a far distance both of them were overpowered with grief. She then found that there was none ever could save her as she kept on crying repeatedly.

## Sarga Forty Nine

As informed by muni kumaras, Maharshi with his ‘diya drishti’ reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama strees to ensure her comfort.

*Sītām tu rudatīm dṛṣṭvā ye tatra munidārakāḥ , prādravan yatra bhagavān āste vālmīkir agryadhīh/ abhivādya muneḥ pādau muniputrā maharṣaye, sarve nivedayām āsus tasyās tu ruditasvanam/ adṛṣṭapūrvā bhagavan kasyāpy eṣā mahātmanaḥ, patnī śrīr iva saṁmohād virauti vikṛtasvarā/ bhagavan sādhu paśyemām devatām iva khāc cyutām, na hy enām mānuṣīm vidmaḥ satkriyāsyāḥ prayujyatām/ teṣām tad vacanam śrutvā buddhyā niścītya dharmavit, tapasā labdhacakṣuṣmān prādravad yatra maithilī/ tam tu deśam abhipretya kiṁ cit padbhyām mahāmuniḥ, arghyam ādāya ruciram jāhvanīṭiram āsritaḥ, dadarśa rāghavasyeṣṭām patnīm sītām anāthavat/ tām sītām śokabhārārtām vālmīkir munipuṁgavaḥ, uvāca madhurām vāṇīm hlādayann iva tejasā/ snuṣā daśarathasya tvam rāmasya mahiṣī satī, janakasya sūtā rājñah svāgataṁ te pativrate/ āyānty evāsi vijñātā mayā dharmasamādhinā, kāraṇam caiva sarvaṁ me hṛdayenopalakṣitam / apāpām vedmi sīte tvām tapolabdhena cakṣuṣā, viśuddhabhāvā vaidehi sāmpratam mayi vartase/ āśramasyāvidūre me tāpasyas tapasi sthitāḥ, tās tvām vatse yathā vatsam pālayiṣyanti nityaśah/ idam arghyam pratīccha tvam visrabdhā vigatajvarā, yathā svagṛham abhyetya viśādām caiva mā kṛthāḥ / śrutvā tu bhāṣitam sītā muneḥ paramam adbhutam, śirasā vandya caraṇau tathety āha kṛtāñjaliḥ / tam prayāntam munim sītā prāñjaliḥ pṛṣṭhato ’nvagāt , anvayād yatra*

*tāpasyo dharmanityāḥ samāhitāḥ/ taṁ dṛṣṭvā munim āyāntaṁ v aidehyānugataṁ tadā, upājagmur mudā yuktā vacanaṁ cedam abruvan/ svāgataṁ te muniśreṣṭha cirasyāgamanam prabho, abhivādayāmaḥ sarvās tvām ucyatām kiṁ ca kurmahe/ tāsām tad vacanaṁ śrutvā vālmīkir idam abravīt, sīteyaṁ samanuprāptā patnī rāmasya dhīmataḥ/ snuṣā daśarathasyaiṣā janakasya sutā satī, apāpā patinā tyaktā paripālyā mayā sadā/ imām bhavatyāḥ paśyantu snehena paramēṇa ha, gauravān mama vākyaṣya pūjyā vo 'stu viśeṣataḥ/ muhur muhuś ca vaidehīm parisāntvya mahāyaśāḥ, svam āśramaṁ śiṣyavṛtaḥ punar āyān mahātapāḥ/*

Almost immediately that Lakshmana asked Devi Sita to descent from the chariot driven by Sumantra, she had sighted Rishi Kumaras who ran and approached Valmiki Maharshi and informed that a celestial female was sighted in the vicinity of the ashrama and was looking lost with her fatigued looks. The Muni kumaras said: ‘Bhagavan! You may like to go and see her yourself, as she was looking like a divya stree just descended from the high skies. Prabho! She is right now seated on the banks of the sacred Ganga crying away helplessly. *teṣām tad vacanaṁ śrutvā buddhyā niścitya dharmavit, tapasā labdhacakṣuṣmān prādravad yatra maithilī/ taṁ tu deśam abhipretya kiṁ cit padbhyām mahāmuniḥ, arghyam ādāya ruciraṁ jāhvanīṭīram āsritaḥ, dadarśa rāghavasyeṣṭām patnīm sītām anāthavat/ tām sītām śokabhārārtām vālmīkir munipuṁgavaḥ, uvāca madhurām vāṇīm hlādayann iva tejasā/* Having heard the agitated remarks of the Muni Vidyarthi, the Maharshi had at once noticed on his diya drishti that Mithilesha kumari Sita was seated crying alone. Then along with the shishya kumaaraas, the Maharshi walked up to the ‘ganga tata sthaana’ and witnessed Shri Raghunaadha priya Devi Sita with her head down crying away in desperation. Then he addressed her soothingly and smilingly. *snuṣā daśarathasya tvām rāmasya mahiṣī satī, janakasya sutā rājñāḥ svāgataṁ te pativrate/ āyānty evāsi vijñātā mayā dharmaśamādhinā, kāraṇam caiva sarvaṁ me hṛdayenopalakṣitam / apāpām vedmi sīte tvām tapolabdhenā cakṣuṣā, viśuddhabhāvā vaidehi sāmpratam mayi vartase/ āśramasyāvidūre me tāpasyas tapasī sthitāḥ, tās tvām vāse yathā vatsam pālayiṣyanti nityaśaḥ/* Pativrata Devi! welcome to you as the Dasharatha putra vadhu, Shri Rama’s dharma patni, Mithila Raja Janaka putri, ‘suswaagatam’. I have already realised the full details in my ‘dharma samaadhi’ about your arrival here, the reason of Rama’s parityaga, the cause of his having to do so, the loka ninda. Dedi Sita! From my ‘tapobala diva drishti’ I am fully aware of your irreversible chastity and ‘paativratya mahima’. Be patient for now and stay with me in this vishaala ashrama under my care and of the ‘muni kaantaas and kanyaas’ with all the comforts at your disposal. Dear daughter! Some of the taapasi strees are also here and they would look after you in this ‘garbhaavastha’. *idam arghyam pratīccha tvām visrabdhā vigatajvarā, yathā svagrham abhyetya viśādam caiva mā kṛtāḥ / śrutvā tu bhāṣitam sītā munēḥ paramam adbhutam, śirasā vāndya caraṇau tathety āha kṛtāñjaliḥ/* Now do accept my ‘kamanadala teertha’ and be with ‘nishinta- nirbhaya paristhiti’. Then Devi Sita was too pleased to accept the kind offer and followed the footsteps of the Maharshi towards the ashram. *taṁ prayāntaṁ munim sītā prāñjaliḥ pṛṣṭhato 'nvagāt , anvayād yatra tāpasyo dharmanityāḥ samāhitāḥ/ taṁ dṛṣṭvā munim āyāntaṁ vaidehyānugataṁ tadā , upājagmur mudā yuktā vacanaṁ cedam abruvan/ svāgataṁ te muniśreṣṭha cirasyāgamanam prabho, abhivādayāmaḥ sarvās tvām ucyatām kiṁ ca kurmahe/* As Videhanandini was following the Maharshi, Valmiki Ashrama’s annexure of the ‘ashrama’ and the muni patnis’ had warmly welcomed Valmiki Maharshi who made the announcement: ‘Devi Sita had kindly accepted his invitation to stay here with comfort. The Maharshi then addressed the Ashrama Strees, most of them being ‘vridha punistrees’ of the aged wives of their husbands as being ever devoted their vridha pandita sishyaas of the Maharshi Valmiki in his ashrama as follows: *snuṣā daśarathasyaiṣā janakasya sutā satī, apāpā patinā tyaktā paripālyā mayā sadā/ imām bhavatyāḥ paśyantu snehena paramēṇa ha, gauravān mama vākyaṣya pūjyā vo 'stu viśeṣataḥ/ muhur muhuś ca vaidehīm parisāntvya mahāyaśāḥ, svam āśramaṁ śiṣyavṛtaḥ punar āyān mahātapāḥ/* She is the Raja Dasharatha putra Shri Rama’s dharmapatni and Janaka Raja’s putri; even being a nishpaapi parivrata shiromani was harassed by ‘loka nindaas’, Rama had to resort to the harsh step to ‘bharya parityaga’ being a parma dharma murti! It is now our bounden duty to provide all facilities of her comfort with ‘shraddha gouravas’ !



## Sarga Forty Nine

As informed by muni kumaras, Maharshi with his ‘diya drishti’ reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama strees to ensure her comfort

*Dr̥ṣṭvā tu maithilīm sītām āśramam sampraveśitām, saṁtāpam akarod ghoram lakṣmaṇo dīnacetanah/ abravīt ca mahātejāḥ sumantram mantrasāratham, sītāsaṁtāpajam duḥkham paśya rāmasya dhūmataḥ/ ato duḥkhataṛam kiṁ nu rāghavasya bhaviṣyati, patnīm śuddhasamācārām viṣṛjya janakātmaj ām/ vyaktam daivād aham manye rāghavasya vinābhavam, vaidehyā sārathe sāratham daivam hi duratikramam/ yo hi devān sagandharvān asurān saha rākṣasaiḥ, nihanyād rāghavaḥ kruddhaḥ sa daivam anuvartate/ purā mama pītur vākyair daṇḍake vijane vane, uṣito navavarṣāṇi pañca caiva sudāruṇe/ tato duḥkhataṛam bhūyaḥ sītāyā vipravāsanam, paurāṇām vacanam śrutvā nṛśaṁsam pratibhāti me/ ko nu dharmāśrayaḥ sūta karmaṇy asmin ya-śohare, maithilīm prati samprāptaḥ paurair hīnārthavādibhiḥ/ etā bahuvīdhā vācaḥ śrutvā lakṣmaṇabhāṣitāḥ, sumantraḥ prāñjalir bhūtvā vākyam etad uvāca ha/ na saṁtāpas tvayā kāryaḥ saumitre maithilīm prati, dr̥ṣṭam etat purā vipraiḥ pītus te lakṣmaṇāgrataḥ/ bhaviṣyati dr̥ḍham rāmo duḥkhaḥprāyo ‘lpasaukhyavān’, tvām caiva maithilīm caiva śatrughnabharatau tathā, saṁtyajiṣyati dharmātmā kālena mahatā mahān/ na tv idaṁ tvayi vaktavyam saumitre bharate ‘pi vā, rājñā vo ‘vyāhṛtam vākyam durvāsā yad uvāca ha / mahārājasamīpe ca mama caiva nararṣabha, ṛṣiṇā vyāhṛtam vākyam vasiṣṭhasya ca saṁnidhau/ ṛṣes tu vacanam śrutvā mām āha puruṣarṣabhaḥ, sūta na kva cid evam te vaktavyam janasaṁnidhau/ tasyāham lokapālasya vākyam tat susamāhitaḥ, naiva jātva anṛtam kuryām iti me saumya darśanam / sarvathā nāsty avaktavyam mayā saumya tavāgrataḥ, yadi te śravaṇe śraddhā śrūyatām raghunandana/ yady apy aham narendreṇa rahasyam śrāvitaḥ purā, tac cāpy udāhariṣyāmi daivam hi duratikramam/ tac chrutvā bhāṣitam tasya gambhīrārthapadam mahat, tathyam brūhīti saumitriḥ sūtam vākyam athābravīt/*

On way back to Ayodhya having dutifully left Devi Sita on the banks of Gang near Maharshi Valmiki Ashram initiated conversation to Ratha Saaradhi Sumantra. He said: ‘ look Sumantra! Shri Rama must now be feeling the absence of Sita Devi by now. How sad is the play of destiny. Is not Rama who could devastate Deva- Gandharva-Rakshasa- Asuras being the truthful ‘daivopaasaka’. Yet, by the father’s simple nod of his head had undergone the severest possible ‘aranya vaasa’ for as long a period of fourteen years! *tato duḥkhataṛam bhūyaḥ sītāyā vipravāsanam, paurāṇām vacanam śrutvā nṛśaṁsam pratibhāti me/ ko nu dharmāśrayaḥ sūta karmaṇy asmin ya-śohare, maithilīm prati samprāptaḥ paurair hīnārthavādibhiḥ/* Now on top of that punishment, is now the ‘Sita Parityaga’ quite without cumpunction of his own conscience simply on the basis of some pura-jaanapada vaasis careless and casual remarks! Suta! What kind of justification is this kind of ‘dharma raashi upaasana’ and vindication of justice is this!’. Then Saaradhi Sumantra replied to Lalshmana: ‘Sumitra nandana! You should not get worked up in this manner about Mithileshwarikumari Devi Sita. You may or may not be aware of certain recalls of the past incidents right before in the presence of your dearest father Dasharatha. *bhaviṣyati dr̥ḍham rāmo duḥkhaḥprāyo ‘lpasaukhyavān, tvām caiva maithilīm caiva śatrughnabharatau tathā, saṁtyajiṣyati dharmātmā kālena mahatā mahān/ na tv idaṁ tvayi vaktavyam saumitre bharate ‘pi vā, rājñā vo ‘vyāhṛtam vākyam durvāsā yad uvāca ha /* Durvasa Maha Muni asserted to your father that his son Shri Rama would be most definitely experiencing several hurdles all through his life long. *mahārājasamīpe ca mama caiva nararṣabha, ṛṣiṇā vyāhṛtam vākyam vasiṣṭhasya ca saṁnidhau/ ṛṣes tu vacanam śrutvā mām āha puruṣarṣabhaḥ, sūta na kva cid evam te vaktavyam janasaṁnidhau/ tasyāham lokapālasya vākyam tat susamāhitaḥ, naiva jātva anṛtam kuryām iti me saumya darśanam/* Narashreshtha Lakshmana! Durvasa Maha Muni said likewise in the presence of Maharshi Vasishtha and viprottamaas too. Soumya Lakshmana! That was how Dasharatha Maha Raja too was fully aware of this and so am I ever since. *sarvathā nāsty avaktavyam mayā saumya tavāgrataḥ, yadi te śravaṇe śraddhā śrūyatām raghunandana/ yady apy aham narendreṇa rahasyam śrāvitaḥ purā, tac cāpy udāhariṣyāmi daivam hi duratikramam/ tac chrutvā bhāṣitam tasya gambhīrārthapadam mahat, tathyam brūhīti saumitriḥ sūtam vākyam athābravīt/* Raghunandana! Even being fully aware of such past happenings, Maha Raja Dasharadha instructed me

long ago but still I am giving this secret information to you today. Indeed one could never ever transgress ‘daiva vidhaana’. But do keep this information to yourself and not even to Bharata Shutrughnas.

## Sarga Fifty

As informed by muni kumaras, Maharshi with his ‘diya drishti’ reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama strees to ensure her comfort

*Tathā samcoditaḥ sūto lakṣmaṇena mahātmanā, tad vākyam ṛṣiṇā proktaṁ vyāhartum upacakrame/ purā nāmnā hi durvāsā atreḥ putro mahāmuniḥ, vasiṣṭhasyāśrame puṇye sa vārṣikyam uvāsa ha/ tam āśramaṁ mahātejāḥ pitā te sumahāyaśāḥ, purodhasaṁ mahātmānam didṛkṣur aga mat svayam/ sa dṛṣṭvā sūryasaṁkāśaṁ jvalantaṁ iva tejasā, upaviṣṭaṁ vasiṣṭhasya savye pārśve mahāmuniṁ, tau munī tāpasaśreṣṭhau vinītas tv abhyavādayat/ sa tābhyāṁ pūjito rājā svāgatenāsanena ca, pādyena phalamūlaiś ca so ‘py āste munibhiḥ saha/ teṣāṁ tatropaviṣṭānāṁ tās tāḥ sumadhurāḥ kathāḥ, babhūvuḥ paramarṣiṇāṁ madhyādityagate ‘hani/ tataḥ kathāyāṁ kasyāṁ cit prāñjaliḥ pragraho nṛpaḥ , uvāca taṁ mahātmānam atreḥ putraṁ tapodhanaṁ/ bhagavan kiṁpramāṇena mama vaṁśo bhaviṣyati, kimāyus ca hi me rāmaḥ putrāś cānye kimāyusaḥ/ rāmasya ca sūtā ye syus teṣāṁ āyuh kiyad bhavet, kāmyayā bhagavan brūhi vaṁśasyāsyā gatiṁ mama/ tac chrutvā vyāhṛtaṁ vākyam rājño daśarathasya tu , durvāsāḥ sumahātejā vyāhartum upacakrame/ ayodhyāyāḥ patī rāmo dīrghakālaṁ bhaviṣyati, sukhinaś ca samṛddhāś ca bhaviṣyanty asya cānujāḥ / kasmimś cit karaṇe tvāṁ ca maithilīm ca yaśasvinīm, samtyajiṣyati dharmātmā kālena mahatā kila/ daśavarṣasahasraṇi daśavarṣaśatāni ca, rāmo rājyam upāsitvā brahmalokaṁ gamiṣyati/ samṛddhair hayamedhaiś ca iṣṭvā parapuraṁjayāḥ , rājavamśāṁś ca kākutstho bahūn samsthāpayiṣyati/ sa sarvaṁ akhilaṁ rājño vaṁśasyāsyā gatāgatam, ākhyāya sumahātejās tūṣṇīm āsīn mahādyutiḥ/ tūṣṇīmbhūte munau tasmin rājā daśarathas tadā, abhivādya mahātmānau punar āyāt purottamaṁ/ etad vaco mayā tatra muninā vyāhṛtaṁ purā , śrutaṁ hṛdi ca nikṣiptaṁ nānyathā tad bhaviṣyati/ evaṁ gate na samtāpaṁ gantum arhasi rāghava, sītārthe rāghavarthe vā dṛḍho bhava narottama / tac chrutvā vyāhṛtaṁ vākyam sūtasya param ādbhutam, praharṣam atulaṁ lebhe sādhu sādhv iti cābravīt/ tayoḥ samvadator evaṁ sūtalakṣmaṇayoḥ pathi, astam arko gato vāsaṁ gomatyāṁ tāv athoṣatuḥ/*

Lakshmana got curious to know further more about Durvasa Maha Muni. Then Sumatra explained. Durvasa the Atri Putra spent chaturmaasya at Vasishtha Maharshi's ashram once before. One day the Purohita Vasishtha Maharshi was visited by King Dasharatha too. The King then kept the Raja Kumara Shri Rama on his lap with affection narrating veera kshatriya stories. Curiously enough Dasharatha asked Durvasa about the lasting fame of Ikshvaaku vamsha as also about the longevity of himself and that of Raja Kumara Rama too. Dasharatha further asked as to how many sons that Rama once grown up might beget. Could you kindly explain in detail about the furtherance of the Ikshvaaku Vamsha! Then Maha Muni replied to Dasharatha as follows: *tac chrutvā vyāhṛtaṁ vākyam rājño daśarathasya tu , durvāsāḥ sumahātejā vyāhartum upacakrame/ ayodhyāyāḥ patī rāmo dīrghakālaṁ bhaviṣyati, sukhinaś ca samṛddhāś ca bhaviṣyanty asya cānujāḥ / kasmimś cit karaṇe tvāṁ ca maithilīm ca yaśasvinīm, samtyajiṣyati dharmātmā kālena mahatā kila/* Ayodhyaa Rajya under the rule of Shri Rama would prosper for deergka kaala, yet he would have to be cursed by his wife's absence for long too. Let me tell you now the background as to this was based on. Raja! In the hoary past, there were countless ‘Devaasura sangramaas’ in which Devas had an upper hand and the ever harassed daityas sought refuge from the wife of Bhṛigu Maharshi. There after daityas were freely moving about and Bhagavan Vishnu was enraged and tossed his chakra which killed Bhṛigu's wife. But Bhṛigu reached Vishnu and gave a ‘shaap’ that he should be born as a human being and should suffer ‘patni viyoga’. It was due to that curse that Vishnu was reborn first as Vamana Deva and later as Shri Rama. *daśavarṣasahasraṇi daśavarṣaśatāni ca, rāmo rājyam upāsitvā brahmalokaṁ gamiṣyati/ samṛddhair hayamedhaiś ca iṣṭvā parapuraṁjayāḥ , rājavamśāṁś ca kākutstho bahūn samsthāpayiṣyati/ sa sarvaṁ akhilaṁ rājño vaṁśasyāsyā gatāgatam, ākhyāya sumahātejās tūṣṇīm āsīn mahādyutiḥ/* Durvasa further continued to Dasharatha as follows:

‘Notwithstanding Bhrigu’s curse, Shri Rama should be ‘dirghaayu’ for eleven thousand years with ‘dhana-dhaanya-yasho samaptti’ and would also perform ‘ashvamedha yagjna’ two successfully. So explained Sumantra to Lakshmana.

[ Vishleshana on Bhrigu Maharshi: in general and from Devi Bhagavata Purana:

Maharshi Bhrigu was one of Brahma the Manasputras like Narada, Vasishtha, Atri, Gautama and so on. He was married to Khyati (the daughter of Daksha), Puloma (daughter of Kardama) and Usana. Two sons, Dhata and Vidhata and a daughter Shri were born to Khyati. Maharshi Bhrigu is also called Prajapati (creator) as he was created by Brahma to help him in the process of creation of the universe. Chyavana was his son from Puloma, Lakshmi was his daughter who was the wife of Vishnu also named as Bhargavi. Sukracharya, the preceptor of Daityas is a son of Bhrigu born to Usana. When the battle ensued between the Devatas and the Daityas, the Devatas led by Indra had the upper hand. Daityas went to their Guru, Sukracharya and sought his help, but as he left for severe Tapasya to please Maha Shiva to accomplish ‘Mrita Sanjivini mantra siddhi’, they sought refuge in Usana, the mother of Sukracharya, assured them protection and by using her powers froze the devatas. Devatas prayed to Vishnu to protect them and get them out of the predicament. Vishnu understood that the curse on devatas could not be annulled unless Usana was killed. But Usana being a woman without violating the precepts of dharma, disguised Himself as a ferocious beast and tried to scare Usana who in turn desired to turn Vishnu and Indra to ashes. In self defence, without having to infringe the principle and under the garb of self defence, even before her attempt to convert both as ashes and well before the words of the ‘shaap’ were spelt out, Vishnu killed Bhrigu’s wife with a sharp arrow and separated her head from her body. Once Usana was killed, her powers also left and Devatas became free but Bhrigu cursed Vishnu to take birth on earth and go through the cycles of birth and death and thus suffer like all humans. He brought his wife back to life with his powers. Vishnu accepted the curse of the Maharshi gracefully.

Devi Bhagavata Purana further explains further as follows: There were on-going battles between Devas and Demons, but the most potent war fought was that of Bali with Devas in which Danavas had an upper hand. But Lord Vishnu took the incarnation of Vamana and tricked Bali by asking for just three feet of land and occupied the entire Universe and suppressed Bali’s head to the Sub-terranean world as the third foot! Similarly Prahlada’s father Hiranyakasipu was killed taking the form of half-lion and half-man to escape the effect of Brahma’s boon. Thus each time Danavas got boons from Brahma, Lord Vishnu tried to search for the escape clauses of the boons secured after rigorous Tapasya and appeared as the saviour of Devas always. Thus brooding, Sukra Acharya, the son of Sage Bhrigu and Urjasvati, consoled Danavas and assured that some other strategy would have to be followed to achieve victory over Devas. Thus Danava Guru asked for patience and restraint and meanwhile practised a life of austerity and abstinence till he found a solution to the problem from Tapasya. The Acharya then meditated Lord Siva for several years together and finally pleased him for a boon. He explained that the various Tapasyas performed by Danava Kings in the past to Brahma and the boons obtained from him proved futile since they had only temporary impact and each time Lord Vishnu was discovering loopholes in the boons received. That was the reason why Lord Siva was approached for a solution as a boon, the kind of which should not have been granted to his opponent Brihaspati, the Deva Guru. Lord Siva in turn gave a very arduous method to follow namely to perform penance for thousand years lying upside down inhaling smoke from burnt husk. Meanwhile Deva Guru disguised himself as Sukracharya and gradually misguided Danavas and taught them a licentious and wicked life quite contrary to what Sukracharya advised before his departure for Tapasya. The Danavas were provoked by the Fake Danava Guru went on war against Devas who killed several Demons as the latter were disunited, indisciplined and weak. Sukracharya’s mother, Kavya, found that Devas were drawing too near to Danavas and protected them by putting Devas to deep sleep by requesting the Goddess of ‘Nidra’ (Slumber). Indra escaped the sleep as Lord Vishnu absorbed him into His body; He also used the Sudarsana Chakra (Wheel) and cut off Kavya’s head even ignoring that she was a woman that too the wife of Sage Bhrigu. The Sage was furious

on learning that Vishnu's Chakra cut Kavya's head and gave him a curse that Vishnu would be born again and again as a human being since He never cared for the killing of a woman and hence be punished by learning the misery of staying imprisoned for nine months each time before the births. Also by his mystic powers, the Sage revived his wife to come alive! Indra was afraid that Bhrigu cursed Narayana and soon original Visvamitra would also return after securing the much desired Mantra from Lord Siva. So Indra made a plan and asked his daughter Jayanti to disguise herself as a maid and reach Visvamitra's hermitage and please his mother Kavya to start with and please the Sage in his duties subsequently which she did exceedingly well. Meanwhile Visvamitra secured a great boon from Lord Siva that he would be invincible to any force in the Universe. Lord Siva blessed the Sage with the Mantra. Also he was pleased with the services of Jayanti and desired to give boons to her. She revealed her identity as Indra's daughter and requested the Sage to marry her. Visvamitra agreed that she could be with him for ten years, that he would not attend to any outside task during the period and that she would not be visible to others. Indra's plan thus succeeded well. The fake Sukracharya (Brihaspati) too had a successful time. But after ten year's time Visvamitra left Jayanti and returned to Asuras and sought to expose the fake Sukracharya, but the fake Sage advised that he was real Sukracharya and the one who arrived just then was really fake! The real Sukracharya was not able to convince the foolish Danavas and having cursed them for not recognising him left in anger. Having fulfilled his mission, the fake Sukracharya or Brihaspati returned to Indra Loka. Danavas felt cheated and desired to convey their sincere apologies and thus approached Sukracharya with King Prahlada in the lead. The Sage was furious as he felt insulted, while actually he took the trouble of severe Tapasya only for the welfare of the entire Danava community whereas they let him down badly by believing in Brihaspati in disguise. King Prahlada pleaded with the Sage very earnestly and all the Danavas prostrated before the Guru to excuse them for their lack of gratitude and commonsense. Sukracharya understood from his intuition that the regrets expressed by Prahlada and Danavas were genuine. He then narrated that Lord Brahma assured him of the King of Danava's coming to power soon and for the time being Danavas would have to lie low and await excellent times till Prahlada's grandson would be born as Bali and reign the Three Worlds. What the Danava Guru told Prahlada was so encouraging that he did not wait for more time and attacked the Devas; Devas lost the war. Indra was surprised at the defeat of Devas. He prayed to Devi Bhagavati at the instance of Deva Guru, Brihaspati. He extolled the unparalleled Glory of Devi as per 'Shakti Darsana' and described Her as the 'Tatvas' rooted to the material manifestation of Pancha Bhootas or Five Elements; the Tatvas include Maha Bindu, Nada Sakti and Misrama Bindu. She dwelt in five sheaths (Kosas) viz. Annamaya, Prana Maya Kosa, Manonmaya, Vignana Maya and Ananda Maya. She was the Vedas, Sastras, Upanishads, Mantras, Tantras and multi-routed final destination and so on. Devi Bhagavati was pleased and made Her extraordinary appearance in full form, packed with armoury and ornaments. Out of sheer panic, Danavas led by King Prahlada fled away to Patala forthwith. Thus ended the unwarranted war declared by Danavas against Devatas who had other important duties to perform; thus the Devi's appearance was a warning to both Devas and Danavas that they should not waste mutual energies in frequent bickerings. Thus there was a Truce ending the War.]

## Sarga Fifty Two

Recalling Maha Muni Durvasa's vachanas of 'Vamsha Kalyana' with special reference to Rama, Lakshmana faced Rama with trepidation and pacified him of Sita Viyoga to get back near normalcy.

*Tatra tām rajanīm uśya gomatyām raghunandanāḥ, prabhāte punar utthāya lakṣmaṇāḥ prayayau tadā/  
tato 'rdhadivase prāpte praviveśa mahārathāḥ, ayodhyām ratnasampūrṇām ḥṣṭapustajanāvṛtām /  
saumitris tu paraṁ dainyaṁ jagāma sumahāmatih, rāmapādaḥ samāsādya vakṣyāmi kim ahaṁ gataḥ/  
tasyaivaṁ cintayānasya bhavanāṁ śāśisamībham, rāmasya paramodāraṁ purastāt samadṛśyata/ rājñas  
tu bhavanadvāri so 'vatīrya narottamaḥ, avāṇmukho dīnamanāḥ prāviveśānivaritāḥ/ sa dṛṣṭvā rāghavaṁ  
dīnam āsīnaṁ paramāsane, netrābhyāṁ āsrupūrṇābhyāṁ dadarśāgrajam agrataḥ/ jagrāha caraṇau  
tasya lakṣmaṇo dīnacetaṇāḥ, uvāca dīnayā vācā prāñjaliḥ susamāhitāḥ/ āryasyājñāṁ puraskṛtya visṛjya*



*janakātmajām, gaṅgātīre yathoddīṣṭe vālmīker āśrame śubhe, punar asmy āgato vīra pādamūlam upāsītum/ mā śucaḥ puruṣavyāghra kālasya gatiṛ īdṛśī, tvadvidhā na hi śocanti sattvavanto manasvinaḥ/ sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ, saṁyogā viprayogāntā maraṇāntam ca jīvitam/ śaktas tvam ātmanātmānam vijetum manasaiva hi, lokān sarvāms ca kākutstha kiṁ punar duḥkham īdṛśam / nedṛśeṣu vimuhyanti tvadvidhāḥ puruṣarṣabhāḥ, yadārtham maithilī tyaktā apavādabhayān nṛpa/ sa tvam puruṣaśārdūla dhairyeṇa susamāhitaḥ, tyajemām durbalām buddhiṁ saṁtāpam mā kuruṣva ha/ evam uktas tu kākutstho lakṣmaṇena mahātmanā, uvāca parayā prītyā saumitriṁ mitravatsalam/ evam etan naraśreṣṭha yathā vadasi lakṣmaṇa, paritoṣaś ca me vīra mama kāryānuśāsane/ nirvṛtiś ca kṛtā saumya saṁtāpaś ca nirākṛtaḥ, bhavadvākyaiḥ sumadhurair anunīto 'smi lakṣmaṇa/*

On arrival back to Ayodhyapuri be the afternoon, Lakshmana was wondering as to how to face Shri Rama after getting down the chariot at the Rja Bhavana. By then King Rama was already seated on his simhasana with both of his eyes were full of tears. *āryasyājñām puraskṛtya viśṛjya janakātmajām , gaṅgātīre yathoddīṣṭe vālmīker āśrame śubhe, punar asmy āgato vīra pādamūlam upāsītum/ mā śucaḥ puruṣavyāghra kālasya gatiṛ īdṛśī , tvadvidhā na hi śocanti sattvavanto manasvinaḥ/ sarve kṣayāntā nicayāḥ patanāntāḥ samucchrayāḥ, saṁyogā viprayogāntā maraṇāntam ca jīvitam/* Lakshmana then addressed Shri Rama: ‘Maha Raja! as directed by you in detail I had left Janaka nandini at the banks of Ganga near Maharshi Valmiki Ashrama as per the exact location prescribed and had just returned. Purusha Simha, kindly cry not since the Kaala Devata’s circumstantial pressures are irrevocable and buddhimaan maha veeras ought to reconcile gradually as time would pass on. In one’s own life time, each and every Being need to harden one’s respective physique and control emotions as per the passage of time; and in your own case surely , your capacity to suppress them is truly exrardinary. We are all aware about the pangs of viyoga baadha of stree, putra,mitras but the kaal nirnaya could only be the time healer as one’s own circumstances are truly variable. Kaakusthakula bhushana! Your capability for reconciliation to the vicsissitudes of life and that of ‘kaala prabhava’ are truly heroic. Yet, the need for carrying with you the stree-purusha-mitra-dhana sampatti becomes inevitable. *śaktas tvam ātmanātmānam vijetum manasaiva hi, lokān sarvāms ca kākutstha kiṁ punar duḥkham īdṛśam/ nedṛśeṣu vimuhyanti tvadvidhāḥ puruṣarṣabhāḥ, yadārtham maithilī tyaktā apavādabhayān nṛpa / sa tvam puruṣaśārdūla dhairyeṇa susamāhitaḥ, tyajemām durbalām buddhiṁ saṁtāpam mā kuruṣva ha/ evam uktas tu kākutstho lakṣmaṇena mahātmanā, uvāca parayā prītyā saumitriṁ mitravatsalam/* Kakusthakulabhushana! You are born blessed with the union of hearts, antaratmas of Beings in trilokas, and for a spectacular human like you should indeed be able to contain the passing conditions and phases of life. A person of your ‘shitha pragjnyatva’, steadfastness, and self control might look odd to bear the pain in the heart for now. Raghunandana! A shreshta purusha as you certainly are must never be blamed for weak hearedness, in any case. Purushasimha! be brave for now and discard timidity; get rid of this ‘shoka buddhi’ and stop crying, while concentration on the Supreme right within your self.’ In this manner, Lakshmana sought to soothen Rama’s inner psyche. *evam etan naraśreṣṭha yathā vadasi lakṣmaṇa, paritoṣaś ca me vīra mama kāryānuśāsane/ nirvṛtiś ca kṛtā saumya saṁtāpaś ca nirākṛtaḥ , bhavadvākyaiḥ sumadhurair anunīto 'smi lakṣmaṇa/* Then Rama addressed Lakshmana: ‘ Narashreshtha Lakshmana! I am alright now as I am thankful for your words of soothing the burst of my emotions. I must now seek to follow your heartfelt words and get back to normalcy. I am beholden to you for your earnest and timely counselling for my ‘manasshaanti’!

### **Sargas Fifty Three and Fifty Four**

Having regained semi-normalcy, Rama sought to resume the regular Raja Sabha, recalling the example of King Nriga neglecting his Raja Dharma and was subjected to Vipra Shaapas to be a chameleon for yugas!

Having been pleased by the ‘saantvana vachanaas’, the recouped King Rama felt that four valuable days had passed and the daily proceedings of the Rajy Sabha had been upset there since. He then asked Lakshmana to have the convening of the normal proceedings of Rajyaanga Vyavahaasas and the cross

section of the praja including strees, purohita, pandita, mantris be called atonce. As Lakshmana got the Sabha convened accordingly, Shri Rama asserted: *pourakaaryaani y rajaa na karoti dine dine, samvrite narake ghore patitonaatra samshayah/ Shruyate hi puraa raajaa Nrugo naama mahaa yashaah, babhuva prithivipaalo brahmanyah satya vaak shuchih/* ‘Lakshmana! Who soever of the Kings would not attend the rajya sabhas daily, pass away ingloriously without ascertaining the ‘kashta sukhaas’ of his praja would be surely reach narakas where there would be no possibility of breathing except rarely to let him survive! In the olden ages, there was King named Nriga a maha tapasi, yashasvi, vipra bhakta, satyavaadi, and achhara-vichaata sampanna. Once he visited Pushkara Tirtha and gave away ‘mahaa pushkala daanas’ to veda pandita brahmanas of suvarnaabharanaas and as asmany as a crore of milch cows. Lakshmana! At that time Nriga Raja spotted a daridra-nityaagnihotra- bahu santaani brahmana from Kankala village and gave a cow and calf. Several years there after, that very brahmana had unfortunately lost the cow as apparently somebody stole the ‘go maata’. Ever seeking to locate that, the poor brahmana visited Kankhala village and tried to some how locate the Go maata in good shape in a brahmana’s cottage. He addressed the go maata as Shabala. *Atha taam naamadheyena svaknovaacha brahmanah, aagaccha shabaletyevavam saa tu shishraava gouh svaram/ Tasya tam svaramaagjyaaya khudaartasya dwijasva vai anvagaat pushtithah saa gourganchantam paavakopamam/ Yopi paalayate viprah sopi gaamanvagaadd dryutam, gatvaacha tamushim chashte gouriti satvaram, sparshitaa raajasimhena mama datta nrigenah/* As soon as the cow was called with affection saying ‘come here, come here’, she jumped forward with quick response. The brahmana of the Kankhala and the visitor brahmana entered into an arguments as the visitor brahmana asserted that Nriga Maharaja himself gifted Shabala himself. *Tato braahnanayorvaado mahaanaaseed vipaschitoh, vivandantou tatonyonyam daataaramabhijugmatuh/ Tou raajabhavana dwaari na praaptou Nrigashaasanam, ahoraatranyekaani vasantou krodhameeyatuh/ Uuchitascha mahaatmaanou taavibhou dwijasattamou, kriddhou parama samtaptou vaakyam ghoraabhisamhitam/* Then both vidwaan braahmanaas drove the cow fighting each other and reached the palace of the King. Then both of them kept on waiting for Raja darshana for several days and nights continuing their mutual bickerings. They lost their patience and with frustrated anger cursed them with extreme fury. *Aarthimnaam yasmaatvam naishi darshanam, adrushtah sarva bhutaanaam krukulaaso bhavishyasi/ Bahuvvarsha sahasraani bahuvarsha shataanicha, shvyabhre twam krukuleebhuto deerghakaalam nivasityasi/* They both hurled their ‘shaapaas’ shouting at the King : Raja! we have been waiting for days and nights hoping you would provide justice to us about the ownership of this cow that you had donated to us. But you had been consistently refusing to meet us for your final judgment. Now our curse to you should be that you become a girgit or chameleon being a turncoat for thousands of years. *Upatsyate hi lokosmin yaduunaam keertivardhana, vaasudeva iti khyaatou vishnuh purusha vgrahah/ sate mokshuyataa shaapaad raajatasmaad bhavishyasi/ kritaa cha tena kaaleena nishkuttistey bhavishyasi/ Bhaaraavtaranaartham hi nara naraayanaavibhou, upatsyate mahaaveeryom kalou yuga upasthite/* Only in the next dwapara yuga when Maha Vishnu would incarnate as Bhagavan Krishna then only you would be freed from this ‘shaapa’. Once again in the Kali Yuga, you should become Nara Narayana swarups.’

As Shri Rama continued to explain to about Rajarshi Nriga thus, Lakshmana explained that in those days of the yore, obviously brahmanottamas were worked up even by minor lapses and gave such long lasting ‘yugaantara maha shaapaas’ too! How did the Rajarshi react then. Rama explained: Then the Rajarshi having been notified by his dwaara paalakas, had literally ran after the brahmanottamaas and having realised that they had already left away, called for the mantris, purohitas, and purajanas and explained : ‘Sajjano! Brahmarshi Narada seated on a parvat raja came to me and informed of the details of the ‘maha viprottama shaapa’ but they seem to have left for brahma loka. Hence I have decided to make my son Vasu naamaka rajakumara as the King and asking the shilpis to get ready to dig up earth to make a platform for me lie down with ‘sugandha yukta pushpa vrikshas’ all around for me rest with cool breezes all around.’ Then the Rajarshi endeared the new King and addressed the son to follow the precepts of kshatriya dharma parayaana and explained: *Praaptavyaanaayeva praaproti gantanyanyeva gacchati, labdhanyaanyeva labhate dukkhaani sukhaanicha, purve jaatyantare vatsa maa vishaadam kurupva ha/* Dear son, as as per the ‘purva janma krita sukritaas’ only any Being’s present and future ‘plalaaphalaas’ are

reaped; and hence do not get too alarmed and concerned about me. Having this advised the new king and stated 'good bye' all the present maha jana had entered the pit.

### Sarga Fifty Five

Asked about Ikshvaaku Kings ever busy with Yagjnas, Rama cited King Nimi versus Brahmarshi Vasishtha and their mutual curses.

Thus Shri Rama explained to Lakshmana about the requirement of King's to be ever available responding to the needs of their 'prajaas'. Then Lakshmana was surprised at such past events related to Kings in general. Then he had specifically enquired of the Kings in the lineage of Ikshvaaku Vamsha. Then Shri Rama explained that of the twelve famed sons who were all of 'dharma paalakas and yuddha nipunata' and among them was the maha yashasvi Rajarshi Nimi was the outstanding. He built a famed Nimi Nagara on the banks of the Sacred Gautami River popular as 'Vijayanta' on the lines of Indra Puri itself. Then in due course of time, Nimi Chakravarti desired to perform such a maha yagjna about with not only his praja by various other co- Kings and their prajaas too should speak high about. Thus having consulted his father another Manu Putra Ikshvaaku desired to invite the Raja Purohita the Brahmarshi shiromani Vasishtha as also Maharshis Atri, Angeera, and taponidhi Bhrgu too. *Tamuvaaacha Vashishthastu Nimim raajarshi sattamaam, vritoham purvamindrena anantaram pratipaalay/ Anantaram mahaa vipro Gautamah praty puurayat, Vsishthopi maha tejaa Indra yagjnamathaakaret/* Then having been honoured by the recognition of King Nimi's kind invitation to preside over his maha yagjna, Brahmarshi Vasishtha explained that he had already been asked by Indra to preside over his maha yagjna too, yet he could manage to reach at the appropriate time of King Nimi's 'maha purnaahuti' time, while the other preliminaries could be pioneered and completed by Maharshis Atri, Angeera and Bhrgus. Thus Vasishtha suggested to King Nimi. Accordingly, Nimi Rajarshi invited the brahmanottamaas apart from the ritviks. The main priests of Yagjna Karyas are the Hota who recites the invocations especially of Rigveda; Atharvvyu is responsible for the physical and material details of the yagjna and an erudite of Yajurveda; Udgaata is the chief chanter of the suktas and specialist Saama Gaana and responsible for pressing the Soma juice. Besides these are Brahmanas as Agneedhi and Prashastar, besides Purohita of course. The Maha Yagjna was thus initiated and was completed after taking Nimi's deeksha for five thousand years. Meanwhile, Brahmarshi Vasishtha having completed his responsibility at the Indra Yagjna arrived quickly to catch up with the Hortu karma of Nimi Yagjna. But he found that that responsibility was already completed by Gautama Maharshi. On noticing the hotru karya, Brahma kumara Vasishtha got upset and furious at Rajarshi got fatigued and half asleep. He shouted at the King: *Yamaat tvamanya vritavaan maamavagjnaaya paarthiva, chetanena vinaabhuto dehaste paarthivaishyati/ Bhupaala Nime!* You have knowingly offended me by approaching another purohita and hence may your physical body be fallen off though not your existence otherwise being a Videha! Then King Nimi having been awakened from the half sleep realised the intent of the shaapa replied: *Tasmaat tavaapi brahmarshe chetanena vinaakritah, dehaha sa suchirapraakhya bhavishtaya na samshayah/* Brahmarshi! May your body fall down senseless. This Nimi fell down without body and Vasishtha fell down senseless.

[Vishleshana a) on King Nimi and Brahmarshi Vasishtha vide Devi Bhagavata Purana and b) Nine Yogindras explain to Videha Nimi's spiritual enquiries]

a) King Nimi of Ikshvasu dynasty was highly righteous and sought to perform a Maha Yagnya in the name of Devi Bhagavati; Sage Vasishtha who was the dynasty's Raja Guru agreed to be the Head Priest. At the arrived time when all the preparations were through, the Sage informed that Indra had called him too for a Sacrifice and sent word that King Nimi's Yagna be rescheduled. King Nimi went ahead with his function as per schedule. Vasishtha returned and cursed Nimi that his mortal body would fall off. The King gave a return curse likewise. But since Nimi's Yagna was not complete, he performed it as 'Videha' or without body as Lord Yama was pleased with the Sacrifice and gave him the option of another nice birth or enter

the first Jiva body of Brihaspati but the King chose the Videha option. Vasishtha had to pray to his father Brahma who arranged that he be reborn as **MitraVaruna**. In the past, Apsara Urvashi was infatuated by Mitra-Varuna and two issues were born, one was Agastya who became an ascetic and the other was Ikshvaku who became a King. Mitra Varuna's Jiva -body was still intact even before Brahma created original Vasishtha; the Jiva of the present Vasishtha now dropped as a return curse of King Nimi entered the duplicate body of Mitra Varuna without any loss of original Vasishtha's wisdom and Radiance!

b) Once **Maharaja Nimi**, son of Ikshvaku desired to perform a Sacrifice and requested Vasishtha to be the Head Priest, but Vasishtha was busy performing another Sacrifice for Indra and therefore asked Nimi to wait till he returned. But Nimi performed the Sacrifice without waiting for Vasishtha, who cursed Nimi, but Nimi too gave a curse to the Sage. As a result of the curses, both of them were dead, but as Mitra and Varuna desired Urvashi in lust and from their thoughts of lust revived Vasishtha. As regards, Nimi Maharaja, his body was preserved till the completion of the Sacrifice which was already in progress and once the Yagna was over, the Brahmanas requested Demi Gods to revive his body already preserved. Nimi did not opt for the revival of the physical body but his spiritual body continued to exist. It was that spiritual body of Nimi, known as King Videha ( without physical Body) performed Soma-Yagnya and was blessed with the presence of **Nine Yogindras** viz. Kavi, Havir, Anthariksha, Prabuddha, Pippalayna, Havirhotra, Drumila, Chamasa and Karabhanjana.( Their lineage was: Swayambhu Manu or Priyamvrata-Agnidhara-Nabhi-Rishabhadeva considered as the Plenary expansion of Lord Narayana Himself- one hundred sons, headed by Bharata of BharataVarsha fame, including the Nine Yogindras). The Nine Yogindras, who were highly learned in Spiritual Science preaching the path of attaining Absolute Truth travelling naked all over the Universe, explained the Principles of Seeking the Truth to King Nimi alias Videha and those who attended the Sacrifice.The pointed queries made to the Nine Yogindras by King Nimi ( Videha) were: 1)What is the highest good? 2) What are the Principles of Dharma and the general inclinations conditioning human beings like 'Svabhava' (one's own nature or behavior), Acharya' (Tradition), Speech pattern and other lakshanas' (Traits) of Elevated human beings? 3) What is the external energy of Super Power? 4) How does one disassociate from Maya or Illusion? 5) How is a Brahmana (Devotee) identified? 6) What is 'Karma' (means of devotion) and its two major forms viz. materialistic or Spiritual (Kamuka or seeking oriented and Nishkama or Oriented to Almighty only) 7) What are the various Incarnations /Extensions of God? 8) What is the destination of a non-devotee? 9) What are the ideal forms of worship suited to the four ages (Yugas)? Yogindras explained that relentless pursuit of material desires, arising out of ignorance and leading to fear as conditioned by one's own nature and nurture, tends to sideline or marginalise the Super Energy and Its Extension Forms or Incarnations aimed at the Four Yugas and even if a human being were to perform acts of devotional services these would invariably aim at desire-fulfilling ends and not Spiritually oriented. This vicious circle of cause and effect ought to be wrecked to yield to the path of Bhagavatha Dharma or the Discipline of Faith. Increase in the duration of devotional time, gradual detachment, and enhancement of Awareness of the Super Energy are the Golden Means required.]

### **Sarga Fifty Six and Fifty Seven**

Brahma's varapraapti to King Nimi and Vasishta for Mitra-Varuna 's combined virility due to meeting Urvashi in a Kumbha- King Pururana of Ikshvakus-Vashishtha' new body in the eyes of Videaha Nimi.

Understandably, Lakshmana's curiosity was raised further and asked Shri Rama as to how the Brahmarshi Vasishtha and Rajarshi Nimi were able to regain their bodies with their bhoutika karmendriyas of Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively. Then Shri Rama explained that Maha Muni Vasishtha having lost his form was absorbed in vaayu swarupa and approached Brahma and informed of what all had informed. Swayambhu Brahma stated: *Mitravarumja teja aavisha twam mahaa yashah, ayonijastvam bhavitaa tatraapi dwijasattama, dharmena nahataa yuktah punareshyasi me vasham/*



Mahayashasvi dwija shreshtha, you may enter the ayonija swarupa of Mitra and Varuna and dharma yukta putra rupa and as such be eligible for the status of my son of a Prajapati. As Brahma solved the riddle of Brahmarshi like wise, Brahmarshi prostrated at the feet of Brahma Deva and having resumed the Vayu swarupa had approached the Mitra Deva and Varuna Deva where were administering at the same place as receiving the worship of Devas at the same place. That was the time when Apsara shreshtha Urvashi was visiting along with her sakhiyaas precisely at that very place most coincidentally. That was the time when sundari Urvashi was fresh after bathing on Ksheera Saagara and Varuna in his mindset he felt attracted to her. He made advances to her and she replied with folded hands that Mitra Deva had already desired for me. But Varuna was infatuated then by Manmadha Baanaas and was unable to resist his intense passion for the Apsarasa Kanya. *Varunaswabhaveed vaakyam kandarpa shara peeritah, idam tejahsamuttrakshey kumbhesmin deva nirmite/ Evamusttrujya sushreni twayyaham varavarbini, kritakaamobhivishyaami yadi necchhasi sangamam/* Agonised by the Manmadha then Varunadeva was unable to resist any further told the Apsarasa that there was a deva nirmita kumbha right there and would like to deposit his 'veerya' right into it. Then Urvashi replied: Deva Varuna! Mitra Deva had already had similar 'kaama badha' and deposited his veerya too. Having so said the Apsara approached Mitra, who was terribly enraged and shouted on Urvashi: 'Duraacharini! I had already invited you but you had again tempted another one too; my shaap would therefore be that you should be a human female for years together. Durbuddhe! you may be born therefore at as the temptress of Rajarshi Pururava the Budha putra.' Then accordingly from Pururava- Urvashi samyoga then Ayu named putra was generated. After having been punished by Mitra Deva and having been wedded to Pururava on earth regained her Apsarasatva subsequently.

[Vishleshanas: on creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi from Matsya Purana]

Sage Narada enquired of Bhagavan Shankara about the origin of Agastya Muni and Vasishta. Maheswara explained that once Indra despatched Vayu and Agni to destroy Danavas and having successfully killed thousands of the enemies, ignored some Daityas like Taraka, Kamalaaksha, Paravasas, Kaladamshtara and Virochana as they fled away and concealed in deep Seas. The Danavas who hid themselves kept on tormenting human beings as also Devatas eventually. Indra ordered that Vayu and Agni should dry up the Sea water, especially to kill dangerous Daityas like Jambhasura, but the both the Devas argued that in the process of drying up the Seas even in a minor manner there would be serious havoc caused to crores of Jeevas. Indra was annoyed at their argument and cursed them to fall down on Earth from Swarga and both the Devas entered into a 'Jala Kumbha' or Water Pitcher as a single body. Meanwhile, Sages Nara and Narayana were in Tapasya on Gandhamadana Mountain, and Indra was concerned that they might not be a threat to his chair; he despatched a few Apsaras to the Mountain along with Kamadeva but their attempts to tempt the Maharshis failed. As the Apsaras continued to be stationed there, Narayana Rishi created a damsel of exquisite attraction from his thighs and named her Urvashi; he desired that Apsaras should realize that their beauty was nothing compared to whom they could materialise as Urvashi and they could not possibly tempt Nara Narayan Maharshis, after all! Mitra (Sun God) and Varuna (Rain God) happened to see the damsel and could not resist the fall of their combined semen of MitraVaruna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasishtha too was reborn from the pitcher earlier since he felt offended when King Nimi did not properly attend to him as he visited the King and hence gave a curse to Nimi to live as 'Videha' or without body, but the King too gave a return curse; both Nimi and Vasishtha approached Lord Brahma who solved the problem by retaining Nimi's life in his Eyes and Vasishtha to be reborn to MitraVaruna since the latter's semen fell in the pitcher on seeing Apsara Urvashi. Subsequently Agastya married Lopamudra, absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage's return which never happened as he continued to stay down the

Vindhyas. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vapati would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying ‘Vatapi! Jeerno bhava’ and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra! (Till date, devotees recite Lalita Sahasranama and Aditya Hridaya scripted by Agastya Muni. Vasishtha, the Brahmarshi was the arch-enemy of Rajarshi Viwswamitra ever since the latter claimed Nandini the Celestial Cow and fought a battle in which Viswamitra was defeated. The enmity continued till once both the Rishis cursed each other to become birds and finally Brahma had to intervene and convert them back as human beings)

Agastya Muni satisfied Maheswara with ruthless penance for several years and secured boons of longevity for twenty five crores of years as long as thousand lives of Brahmas. The boon also covered that whosoever worshipped him for seven days for seven years with ‘Arghya’ or offering water addressing the Muni along with charities of a white cow and calf, silver vessel, and white clothes as follows would be blessed with good health, good Form, and contentment: *Kaashapushpa prateekaasha Agni Maruta Sambhava, Mitraavarunayoha putra kumbhayoney Namostutey/* The first Arghya would provide Good Form, the second one Bhuvarkloka and the third Swarloka.]

### Sarga Fifty Seven continued

Heartily contented about the erstwhile Ikshvaku Vamasa King Nimi, his maha yajna, Vasishtha purohita, their mutual shaapaas, Mitra Varuna janma, and Pururava janma as the next Ikshvaku King, Lakshmana got more and more curious and asked Shri Rama who in turn explained as follows: ‘Raghushreshtha! As Mitra and Varuna Devatas combined veerya was collected in the kumbha and two maha tejasvi brahmanas emerged and both were subsequently became Rishis. From the kumbha, Bhagavan Agastya emerged first but the one who emerged later denied that Mitra that he was not his son and walked off! Mitra’s semen was set in the kumbha first, then was deposited that of Varuna and after some time elapsed Mitra Varuna’s combined veerya came out as Vasishtha Mahamuni the subsequent Ikshvaku vamsha raja purohita. Soumya Lakshmana! Even well before King Ikshvaku’s king ship, Brahmarshi Vasishtha was the Raja purohita [ Brahma Purana stated that Vaivashva Manu had Ikshvaaku, Nabhaga, Dhrushta, Sharyaayi, Narishyanta, Praamshu, Arishta, Karusha and Prushajghna] But now, Brahmarshi Vasishtha having been reborn again, Nimi came to know of this new and latest development of Vasishtha’s new and renewed birth. Lakshmana! Listen of this interesting development now: Raja Nimi being ‘videha’ still alive though not physically without panchendriyas but with mind and thinking capacity with praana the vital energy approached Manishi- Rishi and having requested him took deeksha for performing an yajna and completed it successfully. Having thus completed asked Bhrigu Maharshi who assured that he could revive his physical form once again. Nimi was excited and along with Bhrigu Maharshi, devaas too were pro-cooperative. King Nimi was excited : *Evamuktah Suraaiah sarvairnimeschataabruvat, netreshu sarvabhitaanaam vaseya Surasattamaah/ Baadhamityeva vibudhaa Nimeshchatatadaabruvan, netreshu sarva bhutaanaam Vaayubhutacharishyasi/ Tvatkrite cha Nimishyanti chakshuumshi Prithiveepate, vaayubhutena charataa vishraamaartham muhurmuhuh/* As devaas assured Videha Nimi at the instance of Bhrihu Maharshi, King Nimi was excited to visualize ‘samasta praanikoti’ moving about. The assurance to the videha Nimi welcomed the devaas, who on their arrival helped the Videha Deha of the King and performed ‘aarani mathana’ or churning of fire sticks with appropriate vedic mantras with force. *Mathaanaamithirityaarhurjjanajjanakodbhavat, yasmaad videhaat sambhuto Vaidehastu tatah smitah/ Evam Videha raajascha Jaakah purvakobhavat, Mithisnaam mahaateejaastenaayam Mauthilobhavat/* As in the ancient past,’ mantrokchaarana purvakahomaa’, Nimi’s ‘putra utpatti mathana’ began as in the past and Mithi was born. Lakshmana! Thus King Nimi of our Ikshvaaku vamsha too got perpetuated from king to king.’ Thus Shri Rama explained the historic background of Ikshvaaku Raja parampara to Lakshmana as he was too curious to learn of Ikshvaaku Rajas who had in the past had rather disregarded with the ‘praja vyavahaaraass’ with their own pursuits.

[ Vishleshana on Ikshvaaku Vamsha recalled from Essence of Valmiki Bala Ramayana as follows

Bhavishya Purana explains "After the Pralay in **Treta Yuga**, King Sudarshan returned from Himalaya and revived Ayodhya Puri and thanks to the and the Holy Sages. King Sudarshan ruled for thousands of years and in course of Time, his son King Dilip initiated a new generation and King Raghu heralded the **Surya Vamsha** or the Raghu Vamsha. King Raghu's grandson Dasharatha had the unique privilege of securing Lord Shri Rama, the 'Avatar' of Bhagavan Vishnu. Surya Vamsha dominated from Shri Ram's son Kusha downward for hundreds of generations thereafter and the Kings were by and large virtuous, engaged in Yagnas and Agni Karyas, charities and the preservation of Dharma. Padma Purana is quoted: Vaivasvata Manu had ten sons, viz. Ila, Ikshvaaku, Kushanaabha, Arishta, Dhrushta, arishyant, Karusha, Mahabali Sharyati, Prushaghna, Naabhaga and **Ambarisha**. By dint of relentless Tapasya, Vaivasvata secured the boon from Brahma of becoming the Supreme Administrator of Prithvi of high virtue and Fortune and thus he became the First Manu Ever! Ila also became ambitious and wandered several places and by mistake entered the 'Sharavana' Garden, little knowing that who ever entered the Sharavana would instantly turn into a woman as per the instructions of Parameswara where Shiva Deva was alone with Devi Parvati. Even outside the Sharavana, Ila as a woman was attracted to Budha, the son of Chandra (Moon). Ila's brother Ikshvaku was worried about the disappearance of Ila and having realised the fact that any male entering the Sharavana would be converted as a female and that Ila also would have been converted like wise. Ikshvaku prayed to Shiva and as directed Ikshvaku announced Ashvamedha Yagna so that Ila as a female could be identified since the brave Ila would be definitely attracted to the Ashvamedha Yagna and the challenge of holding the horse. Indeed the Plan of Ikshvaku worked well and Ila was identified as the 'wife' of Budha, the son of Chandra. The female Ila became a Kimpurush for six months and as a woman for six months as per the boon of Shiva. As a Kimpurush, Ila also known as Sudyumna gave birth to three sons Utkal, Gaya and Haritashwa and they became the Kings of Utkal (Orissa), Gaya, and Haritashwa or Kuru. Ikshvaku became the King of Madhyadesha who begot hundred sons half of whom ruled the northern side of Meru and the others the Southern side. Kakustha was the eldest son of Ikshvaku and in that lineage was born Yuvanashwa and his great grandson was the famed Kuvalashva who killed the notorious demon Dundhumara. It was in this lineage that the illustrious Mandhata who was the Chakravarti of the Universe. In his lineage were the famous Purukutsa, Muchukunda, Harischandra, Dilip, Bhagiratha who brought the Sacred Ganga to Earth, Nabhaga, Ambarisha, Raghu, Dasaratha and the Incarnation of Lord Vishnu, the Epic Hero Shri Rama who killed Ravana and his able brothers Bharata, Lakshmana and Shatrughna; the Surya Vamsha of the clan of Ikshvaku was further extended by Kusha and Lava. Brahma Purana states: Vaivaswa had nine sons viz. **Ikshvaaku**, Naabhaga, Dhrushta, Sharyati, Narishyanta, Praamshu, Arishta, Karusha and Prushaghna. Once Vaivaswa performed one Yagna with the objective of begetting a daughter and Maharshi Mirtaavaruna was the Chief Priest; as the Maharshi offered a powerful oblation in the Agni Kunda, there emerged a maiden whom the Manu addressed as **Ila** and she took the permission of Matraavaruna and went near the Manu; the Manu blessed her, named her as Sudyumna and instructed her to expand Manu vamsha. She met Budha Deva in marriage and gave birth to **Puru**; she gave birth further to three sons viz. Utkal (whose Kingdom was the present Orissa), Gaya (the Capital of Gaya desha) and Vinataashva. Puru's Kingdom was distributed into parts to accommodate the nine sons too. Ikshvaaku became the Ruler of Madhyadesha. Ila and Sudyumna was one and the same but alternatively as a woman and as a man for each six months. Naashyanta's son was Shaka; Nabhaaga begot **Ambarisha**; Dhrishta and Karusha begot sons of the same name; Pramshu was issueless; Sharyati got twin children-a boy named Anarta and a girl Sukanya who was wedded to Chyavana Maharshi. Anarta begot Raiva, and the latter's son was **Raivata**, also known as Kakudmi who became the King of Kushasthala. Once Raivata accompanied by his daughter **Revati** visited Brahma loka and the latter was at that time engrossed in 'Gandharva Gaana'/ the songs of Gandharva; after the singing session, Brahma when told of the purpose of their visit viz. to bless his daughter of a suitable match for her, Brahma smiled and stated that during his visit to Brahma loka, Yugas rolled by but blessed Revati to return to their place and that she would definitely wed a Mahatma.

On return, the father and daughter discovered a complete change of their Place in Dwapara Yuga and on making local enquiries found **Balarama**, the elder brother of Krishnaas a suitable life-partner for Devi Revati; *thus the age-difference of Balarama and Devi Revati was a full Yuga!*]

### **Sargas Fifty Eight and Fifty Nine**

King Yayati's yagina upset as Purohita Vasishtha was late-mutual 'shaapaas' as Yayati was bodiless and Vasishta was 'vayuvileena'- Brahma arranges that joint sperm of Mitra Varunas to revive Vasishta.

Lakshmana having heard Shri Rama's narration of how some of the Kings ticked off as in the case of Maharshis and faced consequences, Rama clarified that there were instances as to how even Shukracharya's caliber too hurled off shapaas to Kings of virtue too and cited the example of Nahushiputra Raja Yayati too for instance as that Raja had performed great service to his prajas always but had received considerable fame. Then he narrated the incident in detail to Lakshmana. ' King Yayati was married to Devi Sharmishtha whom he liked much due to her qualities of virtue despite her daitya parentage as her father was Vrishaparva daitya. He was also wedded to Devi Devayani, the daughter of Shukracharya the daitya guru. Sharmishtha's son was Puru while Devayani's son was Yadu. As the two sons of Yayati came of age, Yadu the son of Devayani one day complained to his mother Devayani that the father Yayati was always attracted to Shramishtha who was reculant to develop nearness to Puru. Devayani too who had been noticing the differential treatment meted to her had burst out in jealousy as contrary to the equal attention to both the queens. Reacting sharply to her son Yadu's remarks, Devayani got worked up violently ignited with extreme distrust cried out and having reached Yayati shouted at him threatening that she along with her son Yadu would jump in to ' agnijvaalas' as both were feeling that they were being maltreated. Yayati was stunned at such allegation that indeed he had been treating both the queens equitably and why this flare of terrible inferiority complex and flare up jealousy! He tried his very best to pacify Devayani but to no avail as she kept on howling. Then as she desired, Devayani's father Shuracharya appeared on the scene and asked Devayani as to what was the matter! She replied in extreme rage as her body was shivering with anger and anguish: Muni Shreshtha father! I feel like jumping into agni jwaalaas or leap into endless ocean depths and die atonce as my husband would care a speck for me as he is deeply enamored and infatuated with his co wife. You cannot even imagine as by dear son too had been feeling miserable and is seeking to accopmany me in my jumps into fiery flames or deep oceans. Having heard his dear daughter's 'akrandanaas', Shukracharya had reeled off his anger: *Yasmaanmaama jaanoshe Naahusha twam duraatmacaan,vayasaa jarayaa jeernah shaithilyamupayaasyasi/* Nahusha Kumara ! As you have proved your self, may your body be crumbled to 'vridhhapya' as with a tattered body!'. So saying Daitya Guru Shukraachatya left in anger.

### Sarga Fifty Nine continued:

As Shukracharya gave the shaapa to his own son in law, King Yayati was stunned. Then he asked Yadu who too was with Devayani along with Yadu requested : Yadu my son! You are a dharma jnaata. Is it not possible for you to take over my 'vaardhyka dasha' for a few years and surely I would be able to repay you eventually. I am still in my middle age still fond of 'vishaya vaancchhas' as you could take over my 'vridhhapya' for now as you have a considerable life ahead. The ever cunning Yadu replied: Pita shri! You may perhaps approach your much dearer putrashri Puru. Then King Yayati approached Puru with a similar request and Puru replied most politely: '*Dhanyosmyanugruheetosmi tava sthitah/* Respected father! By performing this small and negligible duty should be carried out comfortably'. Then Yayati was truly pleased wherafter Yayati performed sahasra yagnas and ruled over the kingdom for thousand years. Thereafter one day King Yayati called Puru and said: *Pratisschaasmi maha baaho shasavasya pratigrihaat, tvaam chaahamabhishekshyaami preetiya kuto naraadhipam/* Evamuktva sutum purum tyayaatirnahushaatmajah, Devayaaniik sutam kruddho Rajaa vaakyamuvaachah/ Rakshstvam mayaa jaatah kshatrarupo duraasadah,pratihamsi mamaagjnaam tvam prajaarthe viphalabhava/ Maha baho



Puru ! you had literally followed my instructions for which I am extremely pleased. I am hereby performing your rajyaabhisheka!’ Then calling Yadu, Yayati shouted angrily: I had made fun of my having been turned to old age. You may now forget fulfillment of your ambition to kingship and not even your progeny. I am your father, your guru too yet you had severely made fun of me ; now you would be born as a bhayankara rakshsa and your progeny too would be ungrateful to you far worse than yourself. Thereafter, Yayati having lived for long left for swarga loka. Later Puru shifted his rajadhani to Kashirajya Pratishthanapura while Yadu wandered in krounchavana.

[Vishkeshana on Yayaati from a)Maha Bhagavata Purana and b) Devi Bhagavata Purana

a) Yayati, the son of Nahusha became the King as Nahusha was transformed into a python due to his Maharashi’s shaapaas for his arrogance. Yayāti’s elder brother, Yati, was initially given the kignship but took to sanyaasashrama and Yayayati as a king considerable public appreciation. Eventually one day, Sharmishtha, daughter of the Danava Vishwaparva, and Devayani, daughter of Daitya Guru Shukracharya were bathing in a sarovara of the kingdom. After bathing, Sharmishtha confuses Devayani’s vastras by mistake exchanged. Devayani returned and shouted while jibing at their parentships as Sharmishtha as the daughter of Shukracharya and Vrishparva as their King. With the help of her servants, Sharmishtha threw the semi naked Devayani into a well. Later Yayati, son of Nahusha, helped Devayani to climb out of it. Eventually Yayati was fascinated to both Sharmishtha and Devayani and their respetive fathers agreed. In due course, Devayani gave birth to two sons Yadu and Turvasu while Sharmishtha begot three sons Druhyu, Anu and Puru. In due course mutual jealousies and quarrels got intensified.Eventually Devayani felt that that her husband more ad more of time with Sharmishtha and complains to her father. The enraged Shkracharya cursedd Yayati with premature old age in punishment for inflicting such pain upon his daughter. Eventually Yayati asked to let one of the sons to agree to swap his old age while Yadu heckled at the request while Puru assured of his filial duty and agreed heartily. Yayati enjoyed the youth and attained swarga but cursed adu and made Pura the next King.

b) Sukracharya cursed King Yayati. The Sage’s daughter Devayani married the King but objected to live with his another wife Sarmishtha but still the King did not comply. The father of Devayani Sukracharya cursed that Yayati would become old and impotent. As the King entreated for forgiveness, the Sage’s curse was diluted that if any of his sons could take the position of Yayati’s old form instead, then he could regain his youth. The youngest son of Sarmishtha, Puru who bore his father’s curse and after Yayati, he became a youthful King, the ancestor of Panadavas and Kauravas. Veda Vyasa affirmed that being an upright King, Yayati was also in a position to reverse the curse of the Danava Guru but restrained from doing so and quietly conceded to assume the old age as after all he did not commit a great sin in asking his another wife Sarmishtha to bed; equally wonderful was the preparedness of Puru to take on the curse of the Sage and sacrificed his own youth for thousand years!]

### **Sargas Sixty and Sixty One**

Maha Muni Chyavana and followers reach Shri Rama Praja Sabha explaining about the ‘atyaachaaraas’ on the praja and dharmatmas by Lavanasura by misusing a ‘shula’ as gifed by Shiva to his devoted father

*Tataḥ sumantras tv āgamyā rāghavaṁ vākyaṁ abravīt, ete nivāritā rājan dvāri tiṣṭhanti tāpasāḥ/ bhārgavaṁ cyavanaṁ nāma puraskṛtya maharṣayaḥ , darśanaṁ te mahārāja codayanti kṛtatvarāḥ , prīyamāṇā naravyāghra yamunātīravāsinaḥ/ tasya tadvacanaṁ śrutvā rāmaḥ provāca dharmavit-praveśyantām mahātmāno bhārgavapramukhā dvijāḥ/ rājñas tv ājñām puraskṛtya dvāḥstho mūrdhni kṛtāñjaliḥ, praveśayām āsa tatas tāpasān saṁmatān bahūn/ śataṁ samadhikaṁ tatra dīpyamānaṁ svatejasā, praviṣṭaṁ rājabhavanaṁ tāpasānām mahātmanām/ te dvijāḥ pūrṇakalaśaiḥ sarvatīrthāmbu satkṛtam, grhītva phalamūlaṁ ca rāmasyābhyāharan bahu / pratigrhya tu tat sarvaṁ rāmaḥ prītipuraskṛtaḥ, tīrthodakāni sarvāṇi phalāni vividhāni ca/ uvāca ca mahābāhuḥ sarvān eva mahāmunīn,*

*imāny āsanamukhyāni yathārham upaviśyatām/ rāmasya bhāṣitam śrutvā sarva eva maharṣayaḥ, bṛṣiṣu rucirākhyāsu niṣeduh kāñcanīsu te/ upaviṣtān ṛṣīms tatra dṛṣtvā parapuramjayāḥ / prayataḥ prāñjalir bhūtvā rāghavo vākyam abravīt/ kim āgamanakāryam vaḥ kim karomi tapodhanāḥ, ājñāpyo 'ham maharṣīnām sarvakāmakaraḥ sukhām/ idam rājyam ca sakalam jīvitam ca hṛdi sthitam , sarvam etad dvijārtham me satyam etad bravīmi vaḥ/ tasya tadvacanam śrutvā sādhuvādo mahān abhūt, ṛṣīnām ugratapasām yamunātīravāsinām/ ūcuś ca te mahātmāno harṣeṇa mahatānvitāḥ, upapannam naraśreṣṭha tavaiva bhuvi nānyataḥ/ bahavaḥ pāṛthivā rājann atikrāntā mahābalāḥ, kāryagauravam āśrutvā pratijñām nābhyarocayan/ tvayā punar brāhmaṇagauravād iyaṁ; kṛtā pratijñā hy anavekṣya kāraṇam , kuruṣva kartā hy asi nātra saṁśayo; mahābhayāt trātum ṛṣīms tvam arhasi/*

*Bruvadbhir evam ṛṣibhiḥ kākutstho vākyam abravīt , kim kāryam brūta bhavatām bhayaṁ nāśayitāsmi vaḥ/ tathā vadati kākutsthe bhārgavo vākyam abravīt--- bhayaṁ naḥ śṛṇu yaṁ mūlam deśasya ca nareśvara/ pūrvaṁ kṛtayuge rāma daiteyaḥ sumahābalaḥ , lolāputro 'bhavaj jyeṣṭho madhur nāma mahāsuraḥ/ brahmaṇyaś ca śaraṇyaś ca buddhyā ca pariniṣṭhitaḥ, suraiś ca paramodāraiḥ prītis tasyātulābhavat/ sa madhur vīryasaṁpanno dharme ca susamāhitaḥ, bahumānāc ca rudreṇa dattas tasyādbhuto varah/ śūlam śulād viniṣkṛṣya mahāvīryam mahāprabham, dadau mahātmā suprīto vākyam caitad uvāca ha/ tvayāyam atulo dharmo matprasādāt kṛtaḥ śubhaḥ , prītyā paramayā yukto dadāmy āyudham uttamam/ yāvat suraiś ca vipraiś ca na virudhyer mahāsura, tāvac chūlam tavedam syād anyathā nāśam āpnuyāt/ yaś ca tvām abhiyujñita yuddhāya vigatajvaraḥ, tam śūlam bhasmasāt kṛtvā punar eṣyati te karam/ evaṁ rudrād varam labdhvā bhūya eva mahāsuraḥ, praṇipaty mahādevam vākyam etad uvāca ha/ bhagavan mama vaṁśasya śūlam etad anuttamam, bhavet tu satatam deva surāṇām īśvaro hy asi/ tam bruvāṇam madhum devaḥ sarvabhūtapatiḥ śivaḥ, pratyuvāca mahādevo naitad evam bhaviṣyati/ mā bhūt te viphalā vāñī matprasādakṛtā śubhā, bhavataḥ putram ekaṁ tu śūlam etad gamiṣyati/ yāvat karasthaḥ śūlo 'yam bhaviṣyati sutasya te, avadhyāḥ sarvabhūtānām śūlahasto bhaviṣyati/ evaṁ madhur varam labdhvā devāt sumahad adbhutam, bhavanam cāsuraśreṣṭhaḥ kārayām āsa suprabham/ tasya patnī mahābhāgā priyā kumbhīnasī hi yā, viśvāvasor apatyam sā hy analāyām mahāprabhā/ tasyāḥ putro mahāvīryo lavaṇo nāma dāruṇaḥ, bālyāt prabhṛti duṣṭātmā pāpāny eva samācarat/ tam putram durvīnitam tu dṛṣtvā duḥkhasamanvitaḥ, madhuḥ sa śokam āpede na cainam kim cid abravīt/ sa vihāya imam lokam praviṣṭo varuṇālayam, śūlam niveśya lavaṇe varam tasmai nyavedayat/ sa prabhāvena śūlasya daurātmyenātmanas tathā, saṁtāpayati lokāms trīn viśeṣeṇa tu tāpasān/ evaṁprabhāvo lavaṇaḥ śūlam caiva tathāvidham, śrutvā pramāṇam kākutstha tvam hi naḥ paramā gatiḥ/ bahavaḥ pāṛthivā rāma bhayārtair ṛṣibhiḥ purā , abhayaṁ yācitā vīra trātāram na ca vidmahe/ te vayam rāvaṇam śrutvā hataṁ sabalavāhanam, trātāram vidmahe rāma nānyam bhuvi narādhipam, tat paritrātum icchāmo lavaṇād bhayapīḍitāḥ/*

As Shri Rama explained to Lakshmana about the utmost importance of an ideal kingship by always keeping a pulse on the opinions of common 'prajaas' and cited the lapses or successes in this context with special reference to Ikshvaaku vamsha, and had since convened the regular 'praja sabha' as representing a cross section of the Kingdom. In one such a sabha, one day arrived Bhṛigu Putra Chyavana Muni. The Maha Muni entered the Raja Sabha along with over hundred tapasvi Munis too. They gifted huge pots of 'maha punya nadi jalaas' and abundant 'phala-pushpa-kandamuulas' to the King and prajas. In turn King Rama gifted vastras-shawls-and priceless aabharanas to their respective strees, vidyardhis and their ashrama vaasis in profusion. Later on after exchange of mutual pleasantries, Rama asked Maha Muni Chyavana had pleasantly enquired: *kim āgamanakāryam vaḥ kim karomi tapodhanāḥ, ājñāpyo 'ham maharṣīnām sarvakāmakaraḥ sukhām/ idam rājyam ca sakalam jīvitam ca hṛdi sthitam , sarvam etad dvijārtham me satyam etad bravīmi vaḥ/ tasya tadvacanam śrutvā sādhuvādo mahān abhūt, ṛṣīnām ugratapasām yamunātīravāsinām/* Maharshis! Kindly inform us whether there might be a specific service which on behalf my kingdom that I might possibly performed! In fact, our entire kingdom is dedicated to dharma karyas and dharmagjnaas like you and these are not stated by lips but would be performed by our 'hridaya poorvaka baahu pada balaas'! As King Rama assured in that manner, Bhṛigu putra Chyavana Maha Muni was pleased and so were the follower Muni janaas too. *ūcuś ca te mahātmāno*

*harṣeṇa mahatānvitāḥ, upapannaṁ naraśreṣṭha tavaiva bhuvi nānyataḥ/ bahavaḥ pārthivā rājann atikrāntā mahābalāḥ, kāryagauravam aśrutvā pratijñāṁ nābhyarocayan/ tvayā punar brāhmaṇa - gauravād iyaṁ; kṛtā pratijñā hy anavekṣya kāraṇam , kuruṣva kartā hy asi nātra saṁśayo ; mahābhayāt trātum ṛṣīṁs tvam arhasi/* Chyavana Muni then replied: ‘Narashreshtha! Trust me to say that in the entire bhumandala we are over last refuge, and none else indeed. We had been visiting a series of other rajyas but having heard as to what was expected of us had never responded positively , much less re-assuringly! But we are all confident that you should be most certainly done with positive result and success.

[ Vishleshana on Maharshi Chyavana a) Maha Bhagavata Purana and b) Chyavana’s encounter with Parrot Kunjal

a) Manu Vivaswanta gave birth to ten sons including Ikshvaku, Saryati, Nabhaga and Prushaghna. Saryati gave birth to Sukanya. The latter when she came of age visited a forest once along with her companions and playfully pried into a bush while amused about what she thought were glowing worms. But they were actually the eyes of a Muni named Chyavana performing Tapas with eyes wide open and in the process got blinded. The girl got confused when blood oozed out from the bush and ran away. The blinded Muni realised that a young princess did the indiscretion and gave a Shaap that the entire military force of the King should suffer with stoppage of their excretions. Meanwhile Sukanya conveyed to the King of her playful rashness and of the Muni’s shaap. King Saryati along with Sukanya approached the Muni and prostrated to him seeking unreserved pardon; the King offered the young Sukanya to wed the old Muni so that she could serve the Muni in his blindness. In course of time, Sukanya got used to family life serving the blind Muni in his daily puja and other chores. She excelled herself in her ‘Pativratya’ or undisputed devotion to her husband. One day, the two Ashvini Kumars who were the Physicians of Devas passed by the Ashram of Chyavana Muni and were highly impressed with the selfless and ideal service being performed by Sukanya as an example of Pativratiya. They cured the Muni’s blindness and the grateful Chyavana offered a boon to the Ashvini Kumars. The latter desired that they would like to have access to ‘Amrit’ which was provided to Devas but was denied to them. Chyavana Muni made a request to Indra but he refused. The Muni took up this as an insult to him and performed an elaborate Yagna in favour of Brahma Deva and the latter who was pleased by the Muni’s Yagna instructed Ashvini Kumars to accord the same status to Devas and thus have access to the drink of Amrita ever since.

b) Sage Chyavan of Bhargava Vamsha undertook an extensive ‘Tirtha Yatra’ (religious tour) visiting Sacred Places of Worship nearby the Holy Rivers Narmada, Sarasvati and Godavari. He reached Omkareshwar Tirtha and having taken bath and worship, rested under a tree on the banks of the Tirtha; he overheard the conversation of a Parrot named Kunjal with its sons viz. Ujjwal, Samujjwal, Vijjwal and Kapinjal. The Sage learnt from the conversation of Kunjal and sons that they were ardent devotees and that Kunjal was a highly enlightened bird. By the evening there was a family union of the parrots for food and rest in their nest over the tree, under which the Sage sat. As Kunjal desired to recite Stories to them, the elder son Ujjwal asked the father to explain about Gyan (Enlightenment), followed by Dhyaan (meditation), Vratas (Conducted Worships), Punya (The fruits of Good Works) and hundred names of Bhagavan. About Gyan, Kunjal explained that there was a State of Bliss called Kaivalya or Moksha which was a Unique Form of Extreme Happiness devoid of ‘Duhkha’ or Sorrow, unreachable by normal vision or feeling. The Bird said: *Yatha deepo nivaasastho nischalo Vaayuvarjitah, Prajjvalan-naashayet sarvamandhakaaram mahaamatye/ taddosha viheenatma bhavatyeva niraashraah/* (Such Kaivalya State of Gyaanatma which is spotless, steady and holdless is like a lustrous mass of Lamp which wipes out darkness around). That luminosity is the stable origin of Universal Existence called ‘Atma’ or the Super Soul which has no friend or enemy, no pleasure nor grief and no attachment nor greed. The Soul is devoid of senses, feelings, impulses and reactions. The awareness of that Singular Super Soul is Gyana. Now Dhyana is the meditation of that Super Soul known by countless names and epithets and is in either ‘Niraakara’ Form or ‘Akaara’ Form. ‘Nirakara Dhyana’ is possible only to Yogis who could visualise the

Abstract Form through the Vision of Gyana. The ‘Saakara Rupa’ assumes Human Form with recognisable limbs; for instance Bhagavan Vishnu is easily identified with four arms with Shankhu, Chakra, Gada and Saranga with golden head gear and silk dress etc.and facilitates Dhayana. Vratas are formatted worships as per the Deity targetted, the specific day as scheduled according to Maasa- Paksha- Tithi- Vaara- Nakshatra and as configured. For instance Vratas like Jaya, Vijaya, Papanashini, Jayanti, and Manoraksha Vratas are executed on Ekadashi / Dwadashi days; there are also regular Vratas like Krishnashtami which are of repetitive nature. There are innumerable Vratas observed all over Bharat as per specified formats and each one of these has far reaching impact in diminishing the burden of sins and improving the ‘Punya’ Accounts].

### Sarga Sixty One to follow:

As Shri Rama enquired of the ‘kaarya vivarana’ for which Chyavana Maha Muni had arrived with co Munis, Chyavana explained: In the Samuchi desha there had been a severe problem and explained as follows: In the Satya Yuga of the remote past, there was a buddhimaan daitya who was vipra bhaka and ‘sharanaagata vatsala’ ever engaged in ‘dharmaanushthaana’ and a renowned Shiva bhakta. Bhagavan Parama Shiva was pleased with his bhakti and gifted a ‘shakti shaali shula’ stating that he could possess with him for self defence and as long as it should not be utilised against brahmana- devataas; Bhagavan Shiva further asserted that he could destroy all his enemies and get back to him. Then the daitya sought a further request to Bhagavan that the shula be given to his putra and he consented. Subsequently the asura shreshtha named Madhu got a gigantic sundara bhavana and started living with a Mahaprabha Kumbhanasi the daughter of Vishvaavasu lineage. *tasyāḥ putro mahāvīryo lavaṇo nāma dāruṇaḥ, bālyāt prabhṛti duṣṭātmā pāpāny eva samācarat / taṁ putraṁ durvinītaṁ tu dṛṣṭvā duḥkhasamanvitaḥ, madhuḥ sa śokam āpede na cainaṁ kiṁ cid abravīt/ sa vihāya imaṁ lokaṁ praviṣṭo varuṇālayam, sūlaṁ niveśya lavaṇe varam tasmai nyavedayat/Madhu’s son was Lavana a ruthless ‘bhayankara dushtatma’ unpopular as a born sinner. Madhu was truthfully seething ever with anger, anguish and hatred. Then finally Raja Madhu being unble to control the ever multiplying complaints of his prajaas had left to kingdom to its degenerated goings on and started liking in the subterranean samudrra. .sa prabhāvena sūlasya daurātmyenātmanas tathā, saṁtāpayati lokāns trīn viśeṣeṇa tu tāpasān/ evaṁprabhāvo lavaṇaḥ sūlaṁ caiva tathāvidham, śrutvā pramāṇam kākutstha tvaṁ hi naḥ paramā gatiḥ/ As of now, Shri Rama! Lavanasura happened to retain the ‘Maha Shula’ accomplished from Maha Deva which was invincible.’ Shri Rama had patiently heard from Chavana Maha Muni. The Muni further stated:*bahavaḥ pārthivā rāma bhayārtair ṛṣibhiḥ purā, abhayaṁ yācitā vīra trātāraṁ na ca vidmahe/ te vyaṁ rāvaṇam śrutvā hataṁ sabalavāhanam, trātāraṁ vidmahe rāma nānyaṁ bhuvi narādhipam, tat paritrātum icchāmo lavaṇād bhayapīḍitāḥ/Shri Rama! Even since for long times these severely affected Munis now with me had been tapping countless kings so far and now reached you for decisive action. We all pray you to save from the Lavanasura’s ever increasing atyaacharaas on the munis, brahmanas and the rest of the sections of the kingdom too!**

### **Sargas Sixty Two-Three-and Four**

Having enquired of Chyavanaadi Munis about details of misdeeds about Lavanaasura, Rama selected Shatrughna to destroy him , briefing him of minute details and facilitated him with Ayodhya Sena

*Tathokte tān ṛṣīn rāmaḥ pratyuvāca kṛtāñjaliḥ, kimāhāraḥ kimācāro lavaṇaḥ kva ca vartate/ rāghavasya vacaḥ śrutvā ṛṣayaḥ sarva eva te , tato nivedayām āsur lavaṇo vavṛdhe yathā / āhāraḥ sarvasattvāni viśeṣeṇa ca tāpasāḥ, ācāro raudratānityam vāso madhuvane sadā/ hatvā daśasahasrāṇi simhavyāghramṛgadvipān, mānuṣāṁś caiva kurute nityam āhāram āhnikam tato ‘parāṇi sattvāni khādate sa mahābalaḥ, saṁhāre samanuprāpte vyāditāsya ivāntakaḥ/ tac chrutvā rāghavo vākyam uvāca sa mahāmuniṁ, ghātayiṣyāmi tad rakṣo vyapagacchatu vo bhayaṁ/ tathā teṣāṁ pratijñāya munīnām ugratejasāṁ, sa bhrātṛṇ sahitaṁ sarvān uvāca raghunandanaḥ/ ko hantā lavaṇam vīraḥ kasyāṁśaḥ sa*



vidhīyatām, bharatasya mahābāhoḥ śatrughnasyāthavā punaḥ/ rāghaveṇaivam uktas tu bharato vākyam abravīt, aham enaṁ vadhiṣyāmi mamāṁśaḥ sa vidhīyatām/ bharatasya vacaḥ śrutvā śauryavīrya - samanvitam, lakṣmaṇavarajas tasthau hitvā sauvarṇam āsanam/ śatrughnas tv abravīd vākyam praṇipaty narādhipam, kṛtakarmā mahābāhur madhyamo raghunandanah / āryeṇa hi purā śūnyā ayodhyā rakṣitā purī, saṁtāpaṁ hṛdaye kṛtvā āryasyāgamanam prati/ duḥkhāni ca bahūniha anubhūtāni pārthiva, śayāno duḥkhaśāyyāsu nandigrāme mahātmanā/ phalamūlāśano bhūtvā jaṭācīradharas tathā, anubhūyedṛśaṁ duḥkham eṣa rāghavanandanah , preṣye mayi sthite rājan na bhūyaḥ kleśam āpnuyāt/ tathā bruvati śatrughne rāghavaḥ punar abravīt, evaṁ bhavatu kākutstha kriyatām mama śāsanam/ rājye tvām abhiṣekṣyāmi madhos tu nagare śubhe, niveśaya mahābāho bharatam yady avekṣase/ śūras tvām kṛtavidyaś ca samarthaḥ saṁniveśane, nagaram madhunā juṣṭam tathā janapadāñ śubhān/ yo hi vaṁśam samutpātya pārthivasya punaḥ kṣaye, na vidhatte nṛpaṁ tatra narakaṁ sa nigacchati / sa tvām hatvā madhusutam lavaṇam pāpaniścayam, rājyam praśādhi dharmeṇa vākyam me yady avekṣase/ uttaram ca na vaktavyam śūra vākyāntare mama, bālena pūrvajasyājñā kartavyā nātra saṁśayaḥ/ abhiṣekaṁ ca kākutstha pratīcchasya mayodyatam/ vasiṣṭhapramukhair vipair vidhimantrapuraskṛtam/

Evam uktas tu rāmeṇa parāṁ vrīḍāṁ upāgataḥ, śatrughno vīryasaṁpanno mandam mandam uvāca ha/ avaśyam karaṇīyam ca śāsanam puruṣarṣabha, tava caiva mahābhāga śāsanam duratikramam, ayaṁ kāmakaro rājams tavāsmi puruṣarṣabha/ evam ukte tu śūreṇa śatrughnena mahātmanā, uvāca rāmaḥ saṁhṛṣṭo lakṣmaṇam bharatam tathā / saṁbhārān abhiṣekasya āṇayadhvam samāhitāḥ, adyaiva puruṣavyāghram abhiṣekṣyāmi durjayam/ purodhasam ca kākutsthau naigamān rtvijas tathā , mantriṇaś caiva me sarvān āṇayadhvam mamājñayā/ rājñah śāsanam ājñāya tathākurvan mahārathāḥ, abhiṣeka - samārambham puraskṛtya purodhasam , praviṣṭā rājabhavanam purāṇdaragrhopamam/ tato 'bhiṣeko vavṛdhe śatrughnasya mahātmanah, saṁpraharṣakarah śrīmān rāghavasya purasya ca/ tato 'bhiṣiktaṁ śatrughnam aṅkam āropya rāghavaḥ, uvāca madhurām vāñīm tejas tasyābhipūrayan/ ayaṁ śaras tv amoghas te divyaḥ parapuramjayah, anena lavaṇam saumya hantāsi raghunandana/ sṛṣṭaḥ śaro 'yam kākutstha yadā sete mahārṇave, svayambhūr ajito devo yaṁ nāpaśyan surāsurāḥ/ adṛśyaḥ sarva - bhūtānām tenāyaṁ hi śarottamaḥ, sṛṣṭaḥ krodhābhībhūtena vināśārtham durātmanoḥ, madhukaiṭabhayor vīra vighāte vartamānayoḥ/ sraṣṭukāmena lokāṁs trīṁs tau cānena hatau yudhi, anena śaramukhyena tato lokāṁs cakāra saḥ/ nāyam mayā śaraḥ pūrvam rāvaṇasya vadhārthinā, muktaḥ śatrughna bhūtānām mahāṁs trāso bhaved iti/ yac ca tasya mahac chūlam tryambakeṇa mahātmanā, dattaṁ śatruvināśāya madhor āyudham uttamam/ tat saṁnikṣipyā bhavane pūjyamānam punaḥ punaḥ, diśaḥ sarvāḥ samālokyā prāpnoty āhāram ātmanah/ yadā tu yuddham ākāṅkṣan kaś cid enaṁ samāhvayet, tadā śūlam gṛhītvā tad bhasma rakṣaḥ karoti tam/ sa tvām puruṣaśārdūla tam āyudhavivarjitam, apraviṣṭapuram pūrvam dvāri tiṣṭha dhṛtāyudhaḥ/ apraviṣṭam ca bhavanam yuddhāya puruṣarṣabha, āhvayethā mahābāho tato hantāsi rākṣasam/ anyathā kriyamāṇe tu avadhyah sa bhaviṣyati, yadi tv evaṁ kṛte vīra vināśam upayāsyati/ etat te sarvam ākhyātam śūlasya ca viparyayam, śrīmataḥ śitikanṭhasya kṛtyam hi duratikramam/

Evam uktaḥ tu kākutstham praśasya ca punaḥ punaḥ, punar evāparam vākyam uvāca raghunandanah/ imāny aśvasahasrāṇi catvāri puruṣarṣabha, rathānām ca sahasre dve gajānām śatam eva ca/ antarāpaṇavīthyaś ca nānāpaṇyopaśobhitāḥ, anugacchantu śatrughna tathaiva naṭanartakāḥ/ hiraṇyasya suvarṇasya ayutam puruṣarṣabhac gṛhītvā gaccha śatrughna paryāptadhanavāhanah / balam ca subhṛtaṁ vīra hṛṣṭapuṣṭam anuttamam , saṁbhāṣya saṁpradānena rañjayasva narottama/ na hy arthāś tatra tiṣṭhanti na dārā na ca bāndhavāḥ, supṛito bhṛtyavargas tu yatra tiṣṭhati rāghava/ ato hṛṣṭajanākīr - ṇām prasthāpya mahatīm camūm, eka eva dhanuṣpānis tad gaccha tvām madhor vanam/ yathā tvām na prajānāti gacchantam yuddhakāṅkṣiṇam, lavaṇas tu madhoḥ putras tathā gaccher aśaṅkitaḥ/ na tasya mṛtyur anyo 'sti kaścid dhi puruṣarṣabha , darśanam yo 'bhigaccheta sa vadhyo lavaṇena hi/ sa grīṣme vyapayāte tu varṣarātra upasthite, hanyās tvām lavaṇam saumya sa hi kālo 'sya durmateḥ/ maharṣīṁs tu puraskṛtya prayāntu tava sainikāḥ , yathā grīṣmāvaśeṣeṇa tareyur jāhnavījalam/ tataḥ sthāpya balam sarvam nadītīre samāhitaḥ, agrato dhanuṣā sārḍham gaccha tvām laghuvikrama/ evam uktas tu rāmeṇa śatrughnas tām mahābalān, senāmukhyān samānīya tato vākyam uvāca ha/ ete vo gaṇitā vāsā yatra yatra nivatsyatha, sthātavyam cāvirodhena yathā bādha na kasya cit/ tathā tāṁs tu samājñāpya niryāpya ca

*mahad balam, kausalyām ca sumitrām ca kaikeyīm cābhyavādayat/ rāmaṁ pradakṣiṇaṁ kṛtvā śīrasābhipraṇamya ca, rāṇeṇa cābhyanuññātaḥ śatrughnaḥ śatrutāpanaḥ/ lakṣmaṇaṁ bharataṁ caiva praṇipatya kṛtāñjaliḥ, purodhasaṁ vasiṣṭhaṁ ca śatrughnaḥ prayatātmavān, pradakṣiṇaṁ atho kṛt vā nirjagāma mahābalaḥ/*

As Maha Munis led by Bhrigu Putra Chyavana described about the Lavanaasura, Shri Rama asked them as to what were the ‘ahaara aachaara vyavahaaraas’, then they replied that Lavana was fond of humans especially of the raw flesh of Munis. His ‘aachara vyavaharaas’ were full of cruelty, brutallity and horror. He would normally reside in Madhuvanaas. He could daily kill thousands of simha-vyaaghra-mriga-pakshi-manuhyas. At his hungry times, he would stand ready to attack like Yama Raja and whatever would be handy.’ Then Rama assured the Muni ganaas to get concered any further and to be freed of praana bhaya any further. Then he asked his brothers as to who could kill and free from the menace of Lavanaasra forthwith. He smiled and asked Bhrrata or Shatrughna! Bharata had readily replied: respected brother Shri Rama! I should most certainly kill Lavanaasura with ease and as such my share be kindly reserved. Then Shatrughna jumped up from his throne and said : ‘Already my middle brother Yashasvi Lakshmana had performed too many rakshasa samhaaraas to his massive credit. As far brother Bharata was concerned he should have been tired off all these years what with having missed Rama, the unending misery there of quite apart from the even demanding responsibility of administering the Ayodhya Maha Rajya. As such, may I be entrusted with this task of destroying the Nishachara Lavanaasura.’ Then King Shri Rama ageed to Shatrughna’s volunteering to take up the task and smilingly declared: ‘ Dear Shatrughna, my youngest dear brother! ‘Be it so as you have volunteered. Once you would get rid of this Lavanaasura, I would entrust the responsibility of Kingship of Madhu Nagara on the banks of the ever Sacred River Yamuna. I would not be interested in destroying Madhara Nagara and annex that kingdom as that kind of action would be blame worthy and immoral attracting naraka loka nivasa. On your killing Lavnaasura which you are blessed most certainly with, while then Mahatma Raja Purohita and brahmana brindaas would perform your Rajyaabhisheka straight away.

Stanzas of Sarga Sixty Three as followed:

As Shri Rama addressed Shatrughna to assure rajyabhisheka to him for killing Lavanaasura, the latter felt too shy and replied: Kakutsa Nareshwara! I am not only feeling embarassed but also feel that my words might be improper and ill justified by the norms of dharma and nyaaya. Yet I could not defy your ruling. Veera! your words would be those of veda shasanaas . Actually I should not have offered myself as elders might take my egoistic words to be of bravado. But now what all had been stated ought to be obeyed and complied with’. As Shatrughna stated thus, Rama was truly impressed and pleased. Then he asked Lakshmana to have the rajyaabhisheja saamagri assuring that he would have the Shatrughnaa’s rajaabhisheka performed . He also instructed Purohita, vaidika vidwans, and an advance alert to the pura vaasis. Then Shatrughna’s rajyaabhisheka got initiated and smasta pura vaasis were excited to participate. The scene was reminded of Devas led by Indra peformed Maha Skanda’s ‘ Deva senapatitva’. Then Devis Kousalya, Sumatra and Kaikeyi were blissful. As Shatrughna’s rajyabhisheka was on progress then Yamuna teera vasis were assured that Duratma Lavaasura was already killed by Shatrughna. Following the abhisheka, Shri Rama addressed Shatrughna: ‘Soumya! I am herewith blessing you with a divya maha baana with which Lavanaasura would be destroyed with for ever. *adṛśyaḥ sarva -bhūtānāṁ tenāyaṁ hi śarottamaḥ, sṛṣṭaḥ krodhābhibhūtena vin āsārthaṁ durātmanoḥ, madhukaiṭabhayor vīra vighāte vartamānayoḥ/ sraṣṭukāmena lokāṁs trīṁs tau cānena hatau yudhi, anena śaramukhyena tato lokāṁs cakāra saḥ/* Recall that in the remote past, the ever invincible Maha Vishnu relaxing on the Kshera Sagara while none of devaas and other celestials could vision them ever as Maharnava shaayi. When Madhu Kaitabhas were killed by a single arrow in the context of Hayagriva Swarupa and theafter sarva loka rachana was initiated.’ This indeed that very ayudha!

[Vishleshana on Madhu Kaitabhaas vide Devi BhagavataPurana :

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

*nāyaṁ mayā śaraḥ pūrvam rāvaṇasya vadhārthinā, muktaḥ śatrughna bhūtānām mahāṁs trāso bhaved iti/ yac ca tasya mahac chūlam tryambakeṇa mahātmanā, dattaṁ śatruvināśāya madhor āyudham uttamam/ tat saṁnikṣīpya bhavane pūjyamānam punaḥ punaḥ, diśaḥ sarvāḥ samālokyā prāpnoty āhāram ātmanah/ Shri Rama then addressed Shatrughna: Dear brother! When I killed Ravanaasura, I did not have to utilise this amogha baana a that could have destroyed too many enemies. Normally, as and when enemies encounter and challenge Lavana then only he would pull out his shula awarded by Maha Dva other wise he would keep it safe in puja griha.yadā tu yuddham ākāṅkṣan kaś cid enaṁ samāhvayet, tadā śūlam gṛhītva tad bhasma rakṣaḥ karoti tam / sa tvaṁ puruṣaśārdūla tam āyudhavivarjitam, apraviṣṭa - puram pūrvam dvāri tiṣṭha dhṛtāyudhaḥ / apraviṣṭam ca bhavanam yuddhāya puruṣarṣabha, āhvayethā*

*mahābāho tato hantāsi rākṣasaṁ/ anyathā kriyamāṇe tu avadhyah sa bhaviṣyati, yadi tv evaṁ kṛte vīra vināśam upayāsyati/ etat te sarvaṁ ākhyātāṁ śūlasya ca viparyayam, śrīmataḥ śitikaṇṭhasya kṛtyaṁ hi duratikramam/* Now I suggest you may quietly attack him when he would not possess the gifted ‘shula’ suddenly and pierce this maha baana into his heart. Brother Shatrughna! Even before Lavanaasura could enter the rakshasa griha, attack him by sheer surprise with this ‘amogha baana’ and assuredly you should be comfortably destroy him. Otherwise with the Shiva shula it would be simply impossible to reach the asura to yamaloka!’

#### Sarga Sixty Four as follows

As was briefed to Shatrughna as above, Shri Rama further explained that some four thousand horsemen, two thousand charioteers, hundred elephants and related shastra astra arrowsmen as well as sufficient food materials besides nartaki-vadya brindas for your vijaya yatra. The sena would be too enthusiastic as they and their families would be contented with dhana dhanya surpluses. *ato hṛṣṭajanākīr -ṇām prasthāpya mahatīm camūm, eka eva dhanuṣpānis tad gaccha tvaṁ madhor vanam/ yathā tvām na prajānāti gacchantāṁ yuddhakāṅkṣiṇam, lavaṇas tu madhoḥ putras tathā gaccher aśaṅkitaḥ/ na tasya mṛtyur anyo ’sti kaścid dhi puruṣarṣabha , darśanaṁ yo ’bhigaccheta sa vadhyo lavaṇena hi/* Thus the well contented and well fed and strong soldiers of sizeable magnitude would be ahead and well backed up by you and you would have only enjoy your Yuddha Yatra to gladden your heart. Shatrughna! You would have to merely utilise only a single arrow as advised by me especially the Madhu Putra Lavanaasura should not be aware of your vijaya yatra and most certainly about the surprise attack plan to be locked up all within your mind. Purushottama Shatrughna! I had already explained to you, once Lavanasura faces you with his shula, further happenings could be disastrous. Soumya! Let this ‘greeshma ritu’ be over and varshakaala arrive, that should be the appropriate season for Lavanaasura vadha kaala nirnaya! Let the Shatrugna sena reach ganga teera on the other side meanwhile, and you may make your move with your dhanush alone with quietude.’ As Shri Rama advised elaborating his brief, Shatrughna initiated his action by calling for the senapati and instructing the details, paid pranaamas to Devis Kousalya, Sumitra and Kaikeyi, made ‘pradakshina-paadaabhivandana’ to Shri Rama-Bharata-Lakshmanas, prostrations to Raja Purohita Brahmarshi Vasitha, and finally once again to Shri Ramaalingana and made his ‘shubha prasthaana’ from Ayodhyapuri to the ‘Gangaatata’ along with the sena.

#### **Sarga Sixty Five**

Under Rama’s directive left for Lavanasura ,Shatrughna reached Valmiki ashram for a night halt and ‘aatithya’- Maharshi narrated ancient Ikshvaku King’s curse from Vasishtha and and redemption too

*Prasthāpya tad balaṁ sarvaṁ māsamātroṣitaḥ pathi, eka evāśu śatrughno jagāma tvaritas tadā/ dvirātram antare śūra uṣya rāghavanandanaḥ, vālmīker āśramaṁ puṇyam agacchad vāsam uttamam/ so ’bhivādya mahātmānaṁ vālmīkiṁ munisattamam, kṛtāñjalir atho bhūtvā vākyam etad uvāca ha / bhagavan vastum icchāmi guroḥ kṛtyā d ihāgataḥ, śvaḥ prabhāte gamiṣyāmi pratīcīm vāruṇīm diśam/ śatrughnasya vacaḥ śrutvā prahasya munipuṅgavaḥ, pratyuvāca mahātmānaṁ svāgataṁ te mahāyaśaḥ/ svam āśramam idaṁ saumya rāghavāṇām kulasya ha, āsanaṁ pādyam arghyam ca nirviśaṅkaḥ pratīccha me/ pratigṛhya tataḥ pūjāṁ phalamūlaṁ ca bhojanam , bhakṣayām āsa kākutsthas tṛptiṁ ca paramām gataḥ/ sa tu bhuktvā mahābāhur maharṣiṁ tam uvāca ha, pūrvam yajñavibhūtiyaṁ kasyāśramasamīpataḥ/ tasya tadbhāṣitaṁ śrutvā vālmīkir vākyam abravīt, śatrughna śṛṇu yas yedaṁ babhūvāyata -naṁ purā/ yuṣmākaṁ pūrvako rājā sudāsasya mahātmanaḥ, putro mitrasaho nāma vīryavān atidhārmikaḥ/ sa bāla eva saudāso mṛgayām upacakrame , cañcūryamānaṁ dadṛṣe sa śūro rākṣasadvayam/ sārḍūlarūpiṇau ghorau mṛgān bahusahasraśaḥ, bhakṣayāñāv asaṁtuṣṭau paryāptiṁ ca na jagmatuḥ/ sa tu tau rākṣasau dṛṣtvā nirmṛgaṁ ca vanaṁ kṛtam , krodhena mahatāviṣṭo jaghānaikaṁ maheṣuṇā/ vinipātya tam ekaṁ tu saudāsaḥ puruṣarṣabhaḥ, vijvaro vigatāmarṣo hataṁ rakṣo ’bhyavaikṣata/ nirīkṣamānaṁ tam dṛṣtvā sahāyas tasya rakṣasaḥ , saṁtāpam akarod ghoram saudāsaṁ*



*cedam abravīt/ yasmād anaparāddham tvaṁ sahāyaṁ mama jaghnivān, tasmāt tavāpi pāpiṣṭha pradāsyāmi pratikriyāṁ/ evaṁ uktvā tu taṁ rakṣas tatraivāntaradhīyata, kālaparyāyayogena rājā mitrasaḥo 'bhavat/ rājāpi yajate yajñaṁ tasyāśramasamīpataḥ, aśvamedhaṁ mahāyajñaṁ taṁ vasiṣṭho 'bhyapālayat/ tatra yajño mahān āsīd bahuvarṣaganāyutān, samṛddhaḥ parayā lakṣmyā devayajñasamo 'bhavat/ athāvasāne yajñasya pūrvavairam anusmaran, vasiṣṭharūpī rājānam iti hovāca rākṣasaḥ/ adya yajñāvasānānte sāmīṣaṁ bhojanam mama, dīyatām iti śīghraṁ vai nātra kāryā vicāraṇā/ tac chrutvā vyāhṛtaṁ vākyam rakṣasā kāmārūpiṇā , bhakṣasaṁskārakuśalam uvāca pṛthivīpatiḥ/ haviṣyam sāmīṣaṁ svādu yathā bhavati bhojanam, tathā kuruṣva śīghraṁ vai parituṣyed yathā guruḥ/ śāsanāt pāṛthivendrasya sūdaḥ sambhrāntamānasaḥ, sa ca rakṣaḥ punas tatra sūdaveṣam athākarot/ sa mānuṣam atho māṁsaṁ pāṛthivāya nyavedayat, idaṁ svāduhaviṣyam ca sāmīṣaṁ cānnaṁ āhṛtaṁ / sa bhojanam vasiṣṭhāya patnyā sārddham upāharat, madayantyā naravyāghra sāmīṣaṁ rakṣasā hṛtaṁ / jñātvā tadāmiṣaṁ vipro mānuṣaṁ bhojanāhṛtaṁ , krodhena mahatāviṣṭo vyāhartum upacakrame/ yasmāt tvaṁ bhojanam rājan mamaitad dātum icchasi, tasmād bhojanam etat te bhaviṣyati na saṁśayaḥ/ sa rājā saha patnyā vai praṇipatya muhur muhuḥ, punar vasiṣṭhaṁ provāca yad uktaṁ brahmarūpiṇa/ tac chrutā pāṛthivendrasya rakṣasā vikṛtaṁ ca tat , punaḥ provāca rājānam vasiṣṭhaḥ puruṣarṣabham/ mayā roṣaparītena yad idaṁ vyāhṛtaṁ vacaḥ , naitac chakyaṁ vṛthā kartum pradāsyāmi ca te varam / kālo dvādaśa varṣāṇi śāpasyāsyā bhaviṣyati, matprasādāc ca rājendra atītāṁ na smarisyasi/ evaṁ sa rājā taṁ śāpam upabhuḥjyārimardanaḥ, pratibhe punā rājyam prajāś caivānvaḥpālayat/ tasya kalmāṣapādasya yajñasyāyatanam śubham, āśramasya samīpe 'smin yasmin pṛcchasi rāghava/ tasya tām pāṛthivendrasya kathāṁ śrutvā sudāruṇāṁ, viveśa parṇasālāyām maharṣim abhivādya ca/*

As Shatrughna Sena having travelled for a couple of days and nights, reached the precincts of Vaalmiki ashrama . *bhagavan vastum icchāmi guroḥ kṛtyād ihāgataḥ , śvaḥ prabhāte gamiṣyāmi pratīcīm vāruṇīm diśam/ śatrughnasya vacaḥ śrutvā prahasya munipuṁgavaḥ, pratyuvāca mahātmānam svāgataṁ te mahāyaśaḥ/ svam āśramam idaṁ saumya rāghavāṇām kulasya ha, āsanam pādyam arghyam ca nirviśaṅkaḥ pratīccha me/ pratigṛhya tataḥ pūjām phalamūlam ca bhojanam , bhakṣayām āsa kākutsthas tṛptim ca paramām gataḥ /* He then had the darshana bhagya of the Maharshi Valmiki and having prostrated to the Maharshi said: Bhagavan! I am here on account of King Shri Rama's duty and seek our shelter for me and the sena overnight and next morning itself we would like to the paschima disha under the rule of Varun Deva. Maharshi Valmiki smiled pleasantly and assured his swagata vachanas; he asserted that this indeed should be under the control of Raghu vamsha any way!' So saying were provided all the amenities of 'aasana-paadya-arghya-phala moola bhojana triptis' to all the guests. *sa tu bhuktvā mahābāhur maharṣim tam uvāca ha, pūrvam yajñāvibhūtiyam kasyāśramasamīpataḥ/ tasya tadbhāṣitam śrutvā vālmīkir vākyam abravīt, śatrughna śṇu yasyedaṁ babhūvāyatanam purā /* Then Shatrughna having been overwhelmed with Maharshi's 'atithi satkaaras' enquired of Valmiki: 'Maha Muni! I find here in the ashram the remains of 'praacheena yajna kaarya yupaadi upakaranas'! of whose were those yajamaana Nareshas. I am inquisitive, do pardon my over-curiosity!' Then the Maharshi explained as follows: 'Among you purvaja rajas there was one named Sudasa whose descendant was Veerasaha alias Mitrasaha an 'atyanta dharmaatma'. Once Sudasaputra Mitrasha as a youth went on a hunting spree and witnessed two rakshasas who were berserk devouring thousand and odd animals yet renamed hungry. Sudasa went wild with anger and having raised his dhanurbaanaas and killed one of the rakshasas. Then the second rakshasa shouted that Sudasa putra that at no provocation his friend was killed and hence he should certainly take revenge and having asserted thus disappeared by the 'rakshas maya vidya'. In course of time Mitrasaha became Ayodhya Raja and performed Ashwamedha Yajna as Raja Purohita Vasishtha by his tapobala had well guarded the ashvamedha from rakshas elements. That ashvamedha yajna was cotiued for thousand years. At the Yajna samaapti samana, that yuvaavastha kaala Mitrasha's killing of one rakshas's second friend then assumed the form of Vasishtha raaja purohita's maya swarupa and asked King Mitrasaha: *adya yajñāvasānānte sāmīṣaṁ bhojanam mama, dīyatām iti śīghraṁ vai nātra kāryā vicāraṇā/ tac chrutvā vyāhṛtaṁ vākyam rakṣasā kāmārūpiṇā , bhakṣasaṁskārakuśalam uvāca pṛthivīpatiḥ/ haviṣyam sāmīṣaṁ svādu yathā bhavati bhojanam, tathā kuruṣva śīghraṁ vai parituṣyed yathā guruḥ/ śāsanāt pāṛthivendrasya sūdaḥ sambhrāntamānasaḥ, sa ca rakṣaḥ punas tatra sūdaveṣam*

*athākarot/Raja! Today is the ‘yagjna pari samaapti’. You should consume ‘maamsa bhojana’. Then Mitrasaha instructed the Royal kitchen incharge to get ready with a ‘maamsa bhojana’. As per the instruction of the King himself the ‘maamsa yukta havish’ was got ready forthwith . sa bhojanam vasiṣṭhāya patnyā sārddham upāharat, madayantyā naravyāghra sāmīṣam rakṣasā hr̥ta m/ jñātvā tadāmiṣam vipro mānuṣam bhojanāhr̥tam , krodhena mahatāviṣṭo vyāhartum upacakrame/ yasmāt tvaṁ bhojanam rājan mamaitad dātum icchasi, tasmād bhojanam etat te bhaviṣyati na samśayaḥ/ Then Maharshi Valmiki explained to Shatrughna further as follows: ‘ Nara shreshtha Shatrughna! King Mitrasaha along with his dharmapatni queen Madayanti kept before the real Brahmarshi Vasishtha who arrived by then. The latter realised that the havishanna was full of ‘maanava maamsa’ and went wild with uncontrollable and seething anger; he shouted : Raja! You have the audacity to keep the cooked human flesh before me as the havishaanna! May you be a rakashasa by yourself!’ As Vasishtha cursed thus sprinkling mantra jalaas to both the King and Queen, they were both horrified and broke down crying away. sa rājā saha patnyā vai praṇipatya muhur muhuḥ, punar vasiṣṭham provāca yad uktam brahmarūpiṇa/tac chrutā pārthivendrasya rakṣasā vikṛtam ca tat , punaḥ provāca rājānam vasiṣṭhaḥ puruṣarṣabham/ mayā roṣaparītena yad idam vyāhr̥tam vacaḥ, naitac chakyaṁ vṛthā kartum pradāsyāmi ca te varam/ kālo dvādaśa varṣāṇi śāpasyāsyā bhaviṣyati, matprasādāc ca rājendra atītam na smarisyasi/ Then the King along with his queen fell at the feet of Brahmarshi Vasishtha and cried out hoarse and explained: Brahmarshē! Some body had masqueraded and deceived us by assuming your swarupa and instructed us to have prepared this kind of ‘nara maamsa’ as the ‘havishaanna’ and accordingly this had been cooked likewise.’ Then Vasishtha by then having realised by his celestial vision what must have happened stated that his shaapa would be irretrievable, yet I would accord a boon to you. Thus shaapa would be valid for twelve years hence and there after when you regain your respective statuses would be on your memory screens ever. evaṁ sa rājā tam śāpam upabhuḥjyārimardanaḥ, pratibhe punā rājyaṁ prajāś caivānvaṇapālayat/ tasya kalmāṣapādasya yajñasyāyatanaṁ śubham, āśramasya samīpe ‘smin yasmin pr̥cchasi rāghava/ tasya tām pārthivendrasya kathām śrutvā sudāruṇām, viveśa parṇaśālāyām maharṣim abhivādya ca/ That was how Shatrughna Shatrughna! These happen to be the ‘Kalashapaada Yagjna saamagri that you are visualising thus now’. Then Shatrughna having heard thus, touched the Maharsha Valmiki’s paada padmas and retired inside the parnashaala for the night rest.*

## Sarga Sixty Six

Coincidentally, Shatrughna was the single witness of the proceedings of Ikshvaaku Vamsha vridhhi of Kusha Lava Janma of Shri Rama-Devi Sita’s twin sons at his destined halt at Valkmki Ashrama

*Yām eva rātrim śatrughna parṇaśālām samāviśat, tām eva rātrim sītāpi prasūtā dārakadvayam/ tato ‘rdharātrasamayē bālakā munidārakāḥ, vālmīkeḥ priyam ācakhyuḥ sītāyāḥ prasavaṁ śubham, tasya rakṣām mahātejaḥ kuru bhūtavinaśinīm/ teṣām tad vacanam śrutvā munir harṣam upāgamat, bhūtaghnīm cākarot tābhyām rakṣām rakṣovinaśinīm/ kuśamuṣṭim upādāya lavaṁ caiva tu sa dvijaḥ, vālmīkiḥ pradadau tābhyām rakṣām bhūtavinaśinīm/ yas tayoḥ pūrvajo jātaḥ sa kuśair mantrasaṁskṛtaiḥ , nirmārjanīyas tu bhavet kuśa ity asya nāmataḥ/ yaś cāparo bhavet tābhyām lavena susamāhitaḥ, nirmārjanīyo vṛddhābhir lavaś ceti sa nāmataḥ / evaṁ kuśalavau nāmnā tāv ubhau yamajātakau, matkṛtabhyām ca nāmabhyām khyātiyuktau bhaviṣyataḥ / te rakṣām jagṛhuḥ tām ca munihastāt samāhitaḥ, akurvaṁś ca tato rakṣām taylor vigatakalmaṣāḥ/ tathā tām kriyamāṇām tu rakṣām gotraṁ ca nāma ca, saṁkīrtanam ca rāmasya sītāyāḥ prasavaḥ śubhau/ ardharātre tu śatrughnaḥ śuśrāva sumahat priyam, parṇaśālām gato rātrau diṣṭyā diṣṭyeti cābravīt/ tatha tasya prahr̥ṣṭasya śatrughnasya mahātmanaḥ, vyatītā vārṣikī rātriḥ śrāvaṇī laghuvikramā/ prabhāte tu mahāvīryaḥ kṛtvā paurvāhnikam kramam, munim prāñjalir āmantrya prāyāt paścānmukhaḥ punaḥ/ sa gatvā yamunātīram saptarātroṣitaḥ pathi, ṛṣiṇām puṇyakīrtinām āśrame vāsam abhyayāt/ sa tatra munibhiḥ sār--dham bhārgavapramukhair nṛpaḥ, kathābhir bahurūpābhir vāsam cakre mahāyaśāḥ/*

Even on the very night of Shatrughna's arrival at Maharshi Valmiki's ashrama and latter's narration of the ancient Ikshvaaku King's yagya kaaryas that Devi Sita was blessed with the birth of twin sons. At that very midnight, the elderly women of the annex to the ashram approached Maharshi Valmiki and requested him to the 'sutika pradesha' and provide 'rakshasa vinaasha raksha vyavastha'. *kuśamuṣṭim upādāya lavaṁ caiva tu sa dvijāḥ, vālmīkiḥ pradadau tābhyāṁ rakṣāṁ bhūtaavināśinīm/ yas tayoh pūrvajo jātaḥ sa kuśair mantrasaṁskṛtaiḥ , nirmārjanīyas tu bhavet kuśa ity asya nāmataḥ/ yaś cāparo bhavet tābhyāṁ lavena susamāhitaḥ, nirmārjanīyo vṛddhābhīr lavaś ceti sa nāmataḥ* /Then Maharshi Valmiki collected binds of kushaagra collections together for 'mantra yukta raksha vidhi upadesha' to the new arrival 'baalakas' and asked the elderly stree who facilitated the 'sukha prasava' to sprinkle the rakshodakas' on the mother Devi Sita. As that 'marjana karyakrama' had been successfully done by the elderly vriddha stree as prescribed, the baby boy who emerged foremost was named by the Maharshi as **Kusha**, and after the marjana of the second arrival boy was named as **Lava**, thus the 'nama karana samskaara' was concluded by the Pitaamaha samaana Valmiki Maharshi. *evaṁ kuśalavau nāmnā tāv ubhau yamajātakau, matkṛtabhyāṁ ca nāmabhyāṁ khyātiyuktau bhaviṣyataḥ/ te rakṣāṁ jagṛhus tāṁ ca munihastāt samāhitaḥ, akurvamś ca tato rakṣāṁ tayor vigatakalmaṣāḥ/ tathā tāṁ kriyamāṇāṁ tu rakṣāṁ gotraṁ ca nāma ca, saṁkīrtanam ca rāmasya sītāyāḥ prasavau śubhau/ ardharātre tu śatrughnaḥ śuśrāva sumahat priyam, parṇasālāṁ gato rātrau diṣṭyā diṣṭyeti cābravīt/ avīt*/In this manner, the Maharshi asserted the twin brothers named Kusha and Lava would be famed on 'bhumandala' for ever! Then as vriddha stree were stating in high pitched voices about the names of Shri Rama and Devi Sita, their gotra, vamsha , parentage details at the 'naama karana samayocchaaranas' as stated by the Maharshi, Shatrughna was indeed thrilled. Subsequently and soon enough, Shatrughna approached Devi Sita at the parna shaala and asserted: 'Mother Sita Devi! I am indeed highly fortunate and feel ecstatic to see and meet you and the Kusha Lava Putras too as of my personal privilege. May Almighty bless you for the soonest Rama Sita samagama with the chiranjevi Kusha Lavaas too!' Thereafter Satrugna having secured from Valmiki Maharshi and the all concerned proceeded along with Chavanaadi Munis for the most desirable destruction of Lavanaasura vadha!

## Sarga Sixty Seven

On way to reach the cruel Lavanaasura, Shatrughna enquired of further details of the Asura from Chyanana Muni who detailed that Mandhata of Ikshvakus was killed by Parama Shiva Shula

*Atha rātryāṁ pravṛttāyāṁ śatrughno bhṛgunandanam , papraccha cyavanam vipram lavaṇasya balābalaṁ/ śūlasya ca balaṁ brahman ke ca pūrvam nipātitaḥ, anena śūlamukhena dvandvayuddham upāgataḥ/ tasya tadbhāṣitaṁ śrutvā śatrughnasya mahātmanah, pratyuvāca mahātejāś cyavano raghunandanam/ asaṁkhyeyāni karmāṇi yāny asya puruṣarṣabha, ikṣvākuvamśaprabhave yad vṛttam tac chr̥ṇuṣva me/ ayodhyāyāṁ purā rājā yuvanāśvasuto balī, māndhātā iti vikhyātas triṣu lokeṣu vīryavān/ sa kṛtvā pṛthivīm kṛtsnām śāsane pṛthivīpatiḥ , suralokam atho jetum udyogam akaron nṛpaḥ / indrasya tu bhayam tīvram surāṇām ca mahātmanām, māndhātari kṛtodyoge devalokajigīṣayā / ardhasanena śakrasya rājyārdhena ca pāṛthivaḥ, vandyamānaḥ suragaṇaiḥ pratijñām adhyarohata/ tasya pāpam abhiprāyam viditvā pākāśāsanah, sāntvapūrvam idam vākyam uvāca yuvanāśvajam/ rājā tvam mānuṣe loke na tāvat puruṣarṣabha, akṛtvā pṛthivīm vaśyām devarājyam ihecchasi/ yadi vīra samagrā te medinī nikhilā vaśe, devarājyam kuruṣveha sabhṛtyabalavāhanaḥ/ indram evam bruvāṇam tu māndhātā vākyam abravīt, kva me śakra pratihataṁ śāsanam pṛthivītale / tam uvāca sahasrākṣo lavaṇo nāma rākṣasaḥ, madhuputro madhuvane nājñām te kurute 'nagha/ tac chrutvā vipriyam ghoram sahasrākṣeṇa bhāṣitam, vr̥ḍito 'vānmukho rājā vyāhartum na śāśaka ha/ āmantrya tu sahasrākṣam hriyā kim cid avānmukhaḥ, punar evāgamac chrīmān imam lokam nareśvaraḥ/ sa kṛtvā hṛdaye 'marṣam sabhṛtyabalavāhanaḥ , ājagāma madhoḥ putram vaśe kartum aninditaḥ/ sa kāṅkṣamāṇo lavaṇam yuddhāya puruṣarṣabhaḥ, dūtam sampreṣayām āsa sakāśam lavaṇasya saḥ/ sa gatvā vipriyāṇy āha bahūni madhunaḥ sutam, vadantam evam tam dūtam bhakṣayām āsa rākṣasaḥ/ cirāyamāṇe dūte tu rājā krodhasamanvitaḥ, ardayām āsa tad rakṣaḥ śaravṛṣṭyā samantataḥ/ tataḥ prahasya lavaṇaḥ śūlam jagrāha pāṇinā, vadhāya*

*sānubandhasya mumocāyudham uttamam/ tac chūlaṁ dīpyamānaṁ tu sabhṛtyabalavāhanam ,  
bhasmīkṛtya nṛpaṁ bhūyo lavaṇasyāgamat karam/ evaṁ sa rājā sumahān hataḥ sabalavāhanaḥ, śūlasya  
ca balaṁ vīra aprameyam anuttamam/śvaḥ prabhāte tu lavaṇaṁ vadhiṣyasi na saṁśayaḥ,agrhītāyudham  
kṣipraṁ dhruvo hi vijayas tava/*

On the way forward with the mission to ‘Lavanaasura Vadha’ Shatrughna enquired of the fuller details of Lavanaasura and the Maha Muni Chyavana explained that the most wretched and indescribable ‘dushta charyaas’ were countless, especially in reference to your Ikshvaaku vamsha King Mandhata, the Yuvanaashvaputra, the ‘loka prakhyaata maha paraakrami’, who had brought the entire Prithivi under his single control as the singular chakravarti. He then eventually desired to seek Deva Loka Vijaya. Then Indra knowing the mind of Mandhata and expressed his insinuations to Mandhata: *rājā tvaṁ mānuṣe loke na tāvat puruṣarṣabha, akṛtvā pṛthivīm vaśyāṁ devarājyaṁ ihecchasi / yadi vīra samagrā te medinī nikhilā vaśe, devarājyaṁ kuruṣveha sabhṛtyabalavāhanaḥ/ indram evaṁ bruvāṇaṁ tu māndhātā vākyam abravīt, kva me śakra pratihataṁ śāsanam pṛthivītale / tam uvāca sahasrākṣo lavaṇo nāma rākṣasaḥ, madhuputro madhuvane nājñāṁ te kurute ’nagha/* ‘Maha Raja Mandhata! How is it that you feel you could even ever imagine to conquer Indra Loka as you had still not conquered even the ‘vistaara bhuloka kingdoms’ even.’ As Mandhata asked as to who else still uncontrolled on earth, Indra specified ‘Madhuvana Madhuputra Lavanaasura’. As Mandhata was put to shame, he retreated from Indra Loka this his amathya, senapati and senas and back to martyas loka and attacked Madhu putra Lavanaasura. *tataḥ prahasya lavaṇaḥ śūlaṁ jagrāha pāṇinā, vadhāya sānubandhasya mumocāyudham uttamam/ tac chūlaṁ dīpyamānaṁ tu sabhṛtyabalavāhanam , bhasmīkṛtya nṛpaṁ bhūyo lavaṇasyāgamat karam/ evaṁ sa rājā sumahān hataḥ sabalavāhanaḥ, śūlasya ca balaṁ vīra aprameyam anuttamam/śvaḥ prabhāte tu lavaṇaṁ vadhiṣyasi na saṁśayaḥ,agrhītāyudham kṣipraṁ dhruvo hi vijayas tava/* The asura was amused and smilingly took to his hands the ‘Parama Shiva Kataakshasamyukta Maha Shula’ which as was hurled gained ‘prachanda vaayu teevrata’ and soon enough converted Mandhata and his vishaala sena to heaps of ash. Next morning, having spent the night proceeded to Madhavanas where Lavanaasura resided assuring that Shatrughna should be blessed to kill Lavanasura by the day.

## Sargas Sixty Eight and Sixty Nine

Having arrived at Madhupuri attacking Lavanasura suddenly, Shatrughna followed Shri Rama Vachanas as the asura was without Shiva Shula but attacked with Vishnu Baana that killed Madhu Kaitabhas

*Kathāṁ kathayatām teṣāṁ jayaṁ cākāṅkṣatām śubham, vyatītā rajanī śīghraṁ śatrughnasya mahātmanaḥ/ tataḥ prabhāte vimale tasmin kāle sa rākṣasaḥ, nirgatas tu purād viro bhakṣāhāra-pracoditaḥ/ etasmin antare śūraḥ śatrughno yamunām nadīm, tīrtvā madhupuradvāri dhanuṣpāṇir atiṣṭhata/ tato ’rdhadivase prāpte krūrakarmā sa rākṣasaḥ, āgacchad bahusahasraṁ prāṇinām udvahan bharam/ tato dadarśa śatrughnaṁ sthitaṁ dvāri dhṛtāyudham , tam uvāca tato rakṣaḥ kim anena kariṣyasi/ īdṛśānām sahasrāṇi sāyudhānām narādhamā , bhakṣitāni mayā roṣāt kālam ākāṅkṣase nu gatohyasi/ āhāraś cāpy asaṁpūrṇo mamāyaṁ puruṣādhamā, svayaṁ praviṣṭo nu mukhaṁ katham āsādyā durmate/ tasyaivaṁ bhāṣamāṇasya hasataś ca muhur muhuḥ, śatrughno vīryasaṁpanno roṣād āsrūṇy avartayat/ tasya roṣābhībhūtasya śatrughnasya mahātmanaḥ, tejomayā marīcyas tu sarvagātrair viniṣpatan/ uvāca ca susaṁkruddhaḥ śatrughnas taṁ niśācaram, yoddhum icchāmi durbuddhe dvandvayuddhaṁ tvayā saha/ putro daśarathasyāhaṁ bhrātā rāmasya dhīmataḥ, śatrughno nāma śatrughno vadhākāṅkṣī tavāgataḥ/ tasya me yuddhakāmasya dvandvayuddhaṁ pradīyatām, śatrus tvaṁ sarvajīvānām na me jīvan gamiṣyasi/ tasmiṁs tathā bruvāṇe tu rākṣasaḥ prahasann iva, pratyuvāca naraśreṣṭhaṁ diṣṭyā prāpto ’si durmate/ mama mātṛṣvasur bhrātā rāvaṇo nāma rākṣasaḥ , hato rāmeṇa durbuddhe strīhetoh puruṣādhamā/ tac ca sarvaṁ mayā kṣāntaṁ rāvaṇasya kulakṣayam, avajñāṁ purataḥ kṛtvā mayā yūyaṁ viśeṣataḥ / na hatāś ca hi me sarve paribhūtās tṛṇaṁ yathā , bhūtāś caiva bhaviṣyāś ca yūyaṁ ca puruṣādhamāḥ/ tasya te yuddhakāmasya yuddhaṁ dāsyāmi durmate, īpsitaṁ yādṛśaṁ tubhyaṁ sajjaye yāvad āyudham/ tam uvācātha śatrughnaḥ kva me jīvan gamiṣyasi, durbalo ’py*



*āgataḥ śatrur na moktavyaḥ kṛtātmanā / yo hi viklavayā buddhyā prasaram śatrave dadau, sa hato mandabuddhitvād yathā kāpuruṣas tathā/*

*Tac chrutvā bhāṣitam tasya śatrughnasya mahātmanah, krodham āhārayat tīvram tiṣṭha tiṣṭheti cābravīt/ pāṇau pāṇim viniṣpiṣya dantān kaṭakaṭāyya ca, lavaṇo raghuśārdūlam āhvayām āsa cāsakṛt / tam bruvāṇam tathā vākyam lavaṇam ghoravikramam, śatrughno deva śatrughna idam vacanam abravīt/ śatrughno na tadā jāto yadānye nirjitās tvayā, tad adya bāṇābhīhato vraja tam yamasādanam/ ṛṣayo 'py - adya pāpātman mayā tvām nihataṁ raṇe, paśyantu viprā vidvāṁsas tridaśā iva rāvaṇam/ tvayi madbāṇanirdagdhe patite 'dya niśācara puram janapadam cāpi kṣemam etad bhaviṣyati/ adya madbāhuniṣkrāntaḥ śaro vajranibhānanaḥ, pravekṣyate te hṛdayam padmam amśur ivārkajaḥ/ evam ukto mahāvṛkṣam lavaṇaḥ krodhamūrchitaḥ , śatrughnorasi cikṣepa tam sūraḥ śatadhācchinat/ tad dṛṣṭvā viphalam karma rākṣasaḥ punar eva tu, pādapān subahūn grhya śatrughne vyaśṛjad balī / śatrughnaś cāpi tejasvī vṛkṣān āpatato bahūn , tribhiś caturbhir ekaikam ciccheda nataparvabhiḥ/ tato bāṇamayam varṣam vyaśṛjad rākṣasor asi, śatrughno vīryasaṁpanno vivyathe na ca rākṣasaḥ/ tataḥ prahasya lavaṇo vṛkṣam utpātya līlayā , śirasy abhyahanac chūram srastāṅgaḥ sa mumoha vai/ tasmin nipatite vīre hāhākāro mahān abhūt, ṛṣīṇām deva saṁghānām gandharvāpsarasām api / tam avajñāya tu hataṁ śatrughnam bhuvi pātitaṁ, rakṣo labdhāntaram api na viveśa svam ālayam/ nāpi sūlam prajagrāha tam dṛṣṭvā bhuvi pātitaṁ, tato hata iti jñātvā tān bhakṣān samudāvahat/ muhūrtāl labdhasamjñas tu punas tasthau dhṛtāyudhaḥ, śatrughno rākṣasadvāri ṛṣibhiḥ saṁprapūjitaḥ/ tato divyam amogham tam jagrāha śaram uttamam, jvalantaṁ tejasā ghoram pūrayantaṁ diśo daśa/ vajrānanaṁ vajravegam merumandara gauravam, nataṁ parvasu sarveṣu saṁyugeṣv aparājitam/ aṣṛkcandanadigdhāṅgam cārupatram patatṛiṇam, dānavendrācalendrāṇām asurāṇām ca dāruṇam/ tam dīptam iva kālāgnim yugānte samupasthite, dṛṣṭvā sarvāṇi bhūtāni paritrāsam upāgaman , sadevāsragandharvaṁ samunim sāpsarogaṇam, jagad dhi sarvam asvastham pitāmaham upasthitaṁ/ ūcuś ca devadeveśam varadam prapitāmaham, kaccil lokakṣayo deva prāpto vā yugasamkayaḥ/ nedṛśam dṛṣṭapūrvam na śrutam vā prapitāmaha, devānām bhayasaṁmoho lokānām samkṣayaḥ prabho/ teṣām tad vacanam śrutvā brahmā lokapitāmanaḥ, bhayakāraṇam ācaṣṭe devānām abhayaṁkaraḥ/ vadhāya lavaṇasyājau śaraḥ śatrughnadhāritaḥ, tejasā yasya sarve sma saṁmūdhāḥ surasattamāḥ/ eṣo hi pūrvam devasya lokakartuḥ sanātanaḥ, śaras tejomayo vatsā yena vai bhayam āgatam/ eṣa vai kaṭabhasyārthe madhunaś ca mahāśaraḥ, sṛṣṭo mahātmanā tena vadhārtham daityayos tayoḥ / evam etaṁ prajānīdhvam viṣṇoḥ tejomayam śaram, eṣā caiva tanuḥ pūrvā viṣṇoḥ tasya mahātmanah/ ito gacchatā paśyadhvam vadhyaṁānam mahātmanā, rāmānujena vīreṇa lavaṇam rākṣasottamam/ tasya te devadevasya niśamya madhurām giram, ājagmur yatra yudhyete śatrughnalavaṇāv ubhau/ tam śaram divyasamkāśam śatrughnakaradhāritam, dadṛśuḥ sarvabhūtāni yugāntāgnim ivotthitaṁ/ ākāśam āvṛtam dṛṣṭvā devair hi raghunandanaḥ, simhanādam muhuḥ kṛtvā dadarśa lavaṇam punaḥ / āhūtaś ca tatas tena śatrughnena mahātmanā, lavaṇaḥ krodhasaṁyukto yuddhāya samupasthitaḥ/ ākarṇāt sa vikṣyātha tad dhanur dhanvinām varaḥ, sa mumoca mahābāṇam lavaṇasya mahorasi, uras tasya vidāryāśu praviveśa rasātalam/ gatvā rasātalam divyam śaro vibudhapūjitaḥ, punar evāgamat tūrṇam ikṣvākukulanandanam/ śatrughnaśaranirbhinno lavaṇaḥ sa niśācaraḥ, papāta sahasā bhūmau vajrāhata ivācalaḥ/ tac ca divyam mahac chūlam hate lavaṇarākṣase, paśyatām sarvabhūtānām rudrasya vaśam anvagāt/ ekeṣupātena bhayam nihatyā; lokatrayasyāsyā raghupravīraḥ, vinirbabhāv udyatacāpabāṇas; tamaḥ praṇudyeva sahasraraśmiḥ/*

By the next morning having been well equipped with bakshya padardhas and having crossed Yamuna River reached Madhu Vana Puri Dwara by the mid day, Shatrughna with his dhanur baanaas screamed very loudly as there were resounds returned from the skies challenging Lavanasura: *tato dadarśa śatrughnam sthitaṁ dvāri dhṛtāyudham, tam uvāca tato rakṣaḥ kim anena kariṣyasi/ īdṛśānām sahasrāṇi sāyudhānām narādhamā, bhakṣitāni mayā roṣāt kālam ākāṅkṣase nu gatohyasi/ āhāraś cāpy asaṁpūrṇo mamāyam puruṣādhamā, svayam praviṣṭo nu mukham katham āsādyā durmate/* Then having seen Shatrughna with astra shasstras, the rakshasa replied: ‘Naraadhama! Do you think that I should shiver looking at your aayudhaas! How many thousandas of such naraadhamas like you had never returned

except by their anxiety to die at my hands. Looks that Kala Devata should be dancing away on your fat head. Purushaadhama! In fact my hunger had not yet been satisfied too. And you have on your own quite voluntarily come across before me without having to be searched for! *tasyaivaṁ bhāṣamāṇasya hasataś ca muhur muhuḥ, śatrughno vīryasaṁpanno roṣād āsrūṇy avartayat/ tasya roṣābhībhūtasya śatrughnasya mahātmanah, tejomayā marīcyas tu sarvagātrair viniṣpatan/ uvāca ca susaṁkruddhaḥ śatrughnas tam niśācaram, yoddhum icchāmi durbuddhe dvandvayuddham tvayā saha/ putro daśarathasyāham bhrātā rāmasya dhīmataḥ, śatrughno nāma śatrughno vadhākāṅkṣī tavāgataḥ/* On hearing the heckling bravados, Shatrughna's enraged looks were like agni jvaalas and the eyes were so fierce as were shedding hot tears. As his entire personality was radiant with the essence of 'parama veerata' swelling out and across, Shatrughna replied: Oh coward Rakshadaadhama! Would you not like to choose 'Dwandva yuddha'. Beware! I happen to be the brother of Shri Rama who had uprooted Ravana'sura and his clan of followers. My very name is Shatrughna the shatru samhaara; now I have arrived to ensure your termination. Then the Rakshasa made a 'vikattaksha haahaas' and said: yes, Ravana was my maternal aunt Shurpanakha's brother; this is another provocation for me to avenge a prateekaara further. It was shameful that my aunt was put to shame despite her being a woman. *na hatāś ca hi me sarve paribhūtās tṛṇaṁ yathā, bhūtāś caiva bhaviṣyāś ca yūyaṁ ca puruṣādhamāḥ/ tasya te yuddhakāmasya yuddham dāsyāmi durmate, īpsitaṁ yādṛśaṁ tubhyaṁ sajjaye yāvad āyudham / tam uvācātha śatrughnaḥ kva me jīvan gamiṣyasi, durbalo 'py āgataḥ śatrur na moktavayaḥ kṛtātmanā/ yo hi viklavayā buddhyā prasaram śatrave dadau, sa hato mandabuddhitvād yathā kāpuruṣas tathā/* Once a naraadhama of your dirty clan would dare to fight with mne, how indeed that golden opportunity be lost, after all! Durmate! You wish to fight with me, is it not so. Yes, I should grant your wish, let me raise and straighten my dhanush baanaas'. Then, Shatrugna asserted : 'Durmate! Now you ought to be left right into your own death trap. No buddhimaan purusha could ever lose an opportunity to the enemy's offer to get killed soon. Rakshasa! Look all around now for just once before your non-existence of Shri Raghunadha shatru!!

Shatrughna then continued addressing Lavanaasura: ' Rakshasa! Well before you were able to destroy the Veera Maha Purushas, especially of my clan like Chakravarti Mandhaata, then Shatrughna was not born by then unfortunately. Now the force of my arrows would be such as to reach you to Yama loka too soon. Duratma! Just as Deva Gandhrava Maharshi brindas were elated and heaved long sighs when lokakantaka Ravanaasura was killed by my revered elder brother Shri Rama, now 'vidvan bramana maha munis' would be personally gracing your duraachaaraas on them with your non existence and personally see you end to their greatest relief ! *tvayi madbāṇanirdagdhe patite 'dya niśācara puram janapadam cāpi kṣemam etad bhaviṣyati/ adya madbāhuniṣkrāntaḥ śaro vajranibhānanaḥ, pravekṣyate te hṛdayam padmam aṁśur ivārkajaḥ/ evam ukto mahāvṛkṣaṁ lavaṇaḥ krodhamūrchitaḥ, śatrughnorasi cikṣepa tam sūraḥ śatadhācchinat/* Nishachara! Now my severe arrows like 'agni jvaalaas' should end up with your death blows as the Nagara- Jaanapada Prajas should celebrate with elation and relief. Once my 'hastagata baanaas' pierce through your chest like Surya Kirana prerita Kamalaas then they blow it up into thousand pieces. Then as Shatrughna declared with affirmation then Lavaasura was seemingly fainted yet having pulled off maha vrikshaas attacked Shatrughna who in turn released baana varshaas. Meanwhile, Lavanaasura's rakshasa ganaas too pulled off maha vrikshas as Shatrughna had set threes and fours of baana paramparaas and smashed the vrishas. Meanwhile Lavanaasura pulled off a giant sized sky rise Vriksha on Shatrughna who too felty dizzy and simultaneously Rishi, Deva samuha, Gandharaapsaaraas too made 'haa haa kaaraas'. *tam avajñāya tu hataṁ śatrughnaṁ bhuvi pātitaṁ, rakṣo labdhāntaram api na viveśa svam ālayam/ nāpi śūlaṁ prajagrāha tam dṛṣtvā bhuvi pātitaṁ, tato hata iti jñātvā tān bhakṣān samudāvahat/ muhūrtāl labdhasaṁjñas tu punas tasthau dhṛtāyudhaḥ , śatrughno rākṣasadvāri ṛṣibhiḥ samprapūjitaḥ/ tato divyam amogham tam jagrāha śaram uttamam, jvalantaṁ tejasā ghoram pūrayantaṁ diśo daśa/* As Shatrughna fell down, Lavanaasura felt relieved momentarily as Shatrughna might have been killed. That was how he felt that some how he should have wanted to visit his residence and pull off the Parama Shiva Shula. But most fortunately for Shatrughna, he recovered and stood up erect with his 'dhanurbaanaas' in tact. Soon enough Shatrughna commenced divya-amogha baanaas on dasa-dishas on Lavanaasura and the rakshasaas surrounding right around the Mahaasura. Meanwhile, deva-gandharva-

muni-apsaraas approached Brahma deva about the on going ‘jagadavastha’ due to the Lavanaasura-Shatrughna maha ghora yuddha. *teṣāṃ tad vacanam śrutvā brahmā lokapitāmanah, bhayakāraṇam ācaṣṭe devānām abhayaṃkaraḥ/ vadhāya lavaṇasyājau śaraḥ śatrughnadhāritah, tejasā yasya sarve sma saṃmūḍhāḥ surasattamāḥ/ eṣo hi pūrvaṃ devasya lokakartuḥ sanātanaḥ, śaras tejomayo vatsā yena vai bhayam āgatam/ eṣa vai kaitabhasyārthe madhunaś ca mahāśaraḥ, sṛṣṭo mahātmanā tena vadhārtham daityayos tayoḥ/* Then Brahma had coolly and smilingly replied and assured that by his vision Shatrughna had just pulled off one adviteeya baana [ which Shri Rama handed over to Shatrughna already] which would most certainly kill Lavanaasura. He said : ‘Dear sons! This sanaatana maha baana was in the past was released by Maha Vishnu to devastate Madhu Kaitbha Mahasuras by assuming Hayagreeva swarupa. *evam etaṃ prajānīdhvaṃ viṣṇoḥ tejomayaṃ śaram, eṣā caiva tanuḥ pūrvā viṣṇoḥ tasya mahātmanah/ ito gacchatā paśyadhvaṃ vadhyaṃānam mahātmanā, rāmānujena vīreṇa lavaṇam rākṣasottamam/ tasya te devadevasya nīṣamyā madhurām giram, ājagmur yatra yudhyete śatrughnalavaṇāv ubhau/* Only Maha Vishnu was aware of this ‘tejomaya baana mahaatmya’ as that was of the ‘yugaantara rahasya’. Now you may all therefore leave back worriless and peaceminded.’ As Devaadhi Deva Brahma Himself assured , they all flocked back at the Shatrughna-Lavanaasura yuddha pradesha. *taṃ śaram divyaśaṃkāśam śatrughnakaradhāritam, dadṛśuḥ sarvabhūtāni yugāntāgnim ivotthitam/ ākāśam āvṛtam dṛṣṭvā devair hi raghunandanaḥ, simhanādam muhuḥ kṛt vā dadarśa lavaṇam punaḥ/ āhūtaś ca tatas tena śatrughnena mahātmanā, lavaṇaḥ krodhasaṃyukto yuddhāya samupasthitah/ Aakarṇāt sa vikṛṣyātha tad dhanur dhanvinām varaḥ, sa mumoca mahābāṇam lavaṇasya mahorasi, uras tasya vidāryāśu praviveśa rasātalam/* ‘That ‘parama praacheena mahitaa yukta Maha Vishnu Divyaastra’ that ravaged the ‘purva yuga mahasuraas’ came alive with ever roaring ‘agni jvaalaas’ as of pralaya kaala. From the high skies Deavaadi celestials raised ‘mahotsaaha simhanaadaas’ in favor of the Shatrughna Kumara who had then assumed ‘pramakrodha swarupa’ confronting the wretched Lavanaasura. He had drawn the Divyaastra of Maha Vishnu Himself as of ‘aakarnaanta rupa’ with straightened hands hitting right at the chest of Lavanaasura. *gatvā rasātalam divyaṃ śaro vibudhapūjitaḥ, punar evāgamat tūrṇam ikṣvākukula - nandanam/ śatrughnaśaranīrbhinno lavaṇaḥ sa nīṣacaraḥ, papāta sahasā bhūmau vajrāhata ivācalah/* Having penetrated into the very heart of the Asura the diivya baana reached rasaatala and returned back to Shatrughna’s ‘baana tuneera’. As Shatrughna’s divya bana having killed the nishaachara, the divya shula of Bhagavan Parama Shiva had reached Maheshwara Himself. Thus at the behest of Shri Rama, Shatrughna had succeeded in relieving the Maha Muni Chyavanadimunis and of the praja too.

## Sarga Seventy

By Ramaanugraha, Shatrughna established himself well as the King of Madhuraapuri - administered it very ably for praja soukhya- took a break after fourteen years, sought to return to Ayodhya

*Hate tu lavaṇe devāḥ sendrāḥ sāgnipurogamāḥ, ūcuḥ sumadhurām vāṇīm śatrughnām śatrutāpanam/ diṣṭyā te vijayo vatsa diṣṭya lavaṇarākṣasaḥ, hataḥ puruṣaśārdūlavaram varaya rāghava/ varadāḥ sma mahābāho sarva eva samāgatāḥ, vijayākāṅkṣiṇas tubhyam amogham darśanam hi naḥ/ devānām bhāṣitaṃ śrutvā śūro mūrdhni kṛtāñjaliḥ , pratyuvāca mahābāhuḥ śatrughnaḥ prayatātmavān/ imām madhupurīm ramyaṃ madhurām deva nirmītam, nīṣam prapnuyām śīghram eṣa me ’stu varo mataḥ/ taṃ devāḥ prītanāso bādham ity eva rāghavam, bhaviṣyati purī ramyā śūrasenā na saṃśayaḥ/ te tathoktvā mahātmāno divam āruruḥ tadā, śatrughno ’pi mahātejās tām senām samupānayat/ sā sena śīghram āgacchac chrutvā śatrughnaśāsanam, nīṣanam ca śatrughnaḥ śāsanena samārabhat/ sā purī divyaśaṃkāśā varṣe dvādaśame śubhā, nīṣitā śūrasenānām viṣayaś cākutobhayaḥ/ kṣetrāṇi sasya yuktāni kālē varṣati vāsavaḥ, arogā vīrapuruṣā śatrughnabhujapālītā/ ardhaśāndrapratīkāśā yamunātīrasobhitā, śobhitā grāhamukhyaś ca śobhitā catvarāpaṇaiḥ / yac ca tena mahac chūnyam lavaṇena kṛtam purā, śobhayām āsa tad vīro nānāpaṇyasamṛddhibhiḥ / tām samṛddhām samṛddhārthaḥ śatrughno bharaṇānujaḥ, nirīkṣya paramaprītaḥ paramaṃ harṣam upāgamat/ tasya buddhiḥ samutpannā nīṣyā madhurām purīm, rāmapādaḥ nirīkṣyam varṣe dvādaśame śubhe/*

As Shatrughna had ultimately accomplished Lavanaasura Vadha, Indra- Agni-and other Devatas approached him and asked him to seek any kind of boon. Shatrughna requested that the Deva Nirmita Ramaneeya Madhupuri, which Shri Rama made him to be the King of, be ever prosperous and peaceful. Thereafter Shatrughna commenced to stay at Madhupuri from the Shravana month then till the Varsha season for about twelve years thereafter being the public had comfortable and dharmika jeevana having appointed Shurasena as the in charge of the jaanapada areas. The entire praja had then spent their lives with ‘sukha suraksha suvidhas’. As blessed by Indraadi Devas, there were timely rains, plentiful dhana-dhaanya-daana-dharmas, Madhupuri picked up distinguished ‘desha keerti’. The capital city was as clean with its formation of roads, streets, market places, and the quality of citizens as those of the jaanapada villages which were totally neglected in the raakshasa rajya especially in the context of safety and welfare when the pura vaasis and jaanapada vaasis were never sure of a tomorrow or the following minutes *sā purī divyasamkāśā varṣe dvādaśame śubhā, niviṣṭā śūrasenānām viśayaś cākutobhayaḥ/ kṣetrāṇi sasya yuktāni kāle varṣati vāsavaḥ, arogā vīrapuruṣā śatrughnabhujapālītā*/The Madhuraapuri then eventually flourished as a ‘kraya-vikraaya yogya vasthus’ as the place of reputed business center from the neighboring kingdoms too . The plentitude and business climate of the kingdom had indeed gladdened the heart of Shatrughna ever within a few years of time. Further the Kingdom was was blessed with timely rains and orderly seasons with health and wealth. *tasya buddhiḥ samutpannā niveśya madhurām purīm, rāmapādaū nirīkṣeyaṁ varṣe dvādaśame śubhe*/ Having been contented with the life for twelve long years, Shatrughna became rather nostalgic and longed for Shri Rama darshana developing a strong will to visit back Ayodhyapuri.

## Sargas Seventy One and Two

King Shatrughna left for Ayodhya after a twelve year gap-reached Vakmiki ashram- got thrilled by Kusha Lava Ramayana ‘sangeeta’-took leave of Sita and Valmiki-met Rama who granted a week’s sojourn

*Tato dvādaśame varṣe śatrughno rāmapālītām, ayodhyām cakame gantum alpabhyḥ tyabalānugaḥ/ mantriṇo balamukhyāṁś ca nivartya ca purodhasaṁ, jagāma rathamukhyena hayayuktena bhāsvatā/ sa gatvā gaṇitān vāsān saptaṣṭau raghunandanāḥ, ayodhyām agamat tūrṇaṁ rāghavotsukadarśanaḥ/ Sa bhuktvaan narashrishtho geetamaadhuryamuttamma, shushraava Ramacharitam tasmin kaale yathaakramam / Tan treelala samaayutam tristhaan karanaanvitam, shushraava Ramacharitam tasminkaake puraa kritam/ Taanyaksharaani satyaani yathaa vrittaani purvashah, shrutvaa purusha shadulo visagjnyo baashpalochanaḥ/ Sa muhurtamivaasangine vinishvasya muhurmuhuh, tasmin geete yathaavrittam vartamaanamivaashrunot/ Padagaanuscha ye raajastaam, avaangmusvaachaa deenaascha hyaascharyamiti chaabruvan/*

*sa praviśya purīm ramyām śrīmān ikṣvākunandanāḥ, praviveśa mahābāhur yatra rāmo mahādyutiḥ/ so ’bhivādya mahātmānaṁ jvalantam iva tejasā, uvāca prāñjalir bhūtvā rāmaṁ satyaparākramam/ yad ājñaptaṁ mahārāja sarvaṁ tat kṛtavān aham, hataḥ sa lavaṇaḥ pāpaḥ purī sā ca niveśitā/ dvādaśaṁ ca gataṁ varṣaṁ tvām vinā raghunandana, notsaheyam aham vastuṁ tvayā virahito nṛpa / sa me prasādaṁ kākutstha kuruṣvāmitavikrama, mātṛhīno yathā vatsas tvām vinā pravasaṁy aham / evaṁ bruvāṇaṁ śatrughnaṁ pariśvajyedam abravīt, mā viśādaṁ kṛthā vīra naitat kṣatriya ceṣṭitam / nāvasīdanti rājāno vipravāseṣu rāghava, prajāś ca paripālyā hi kṣatradharmaṇa rāghava/ kāle kāle ca mām vīra ayodhyām avalokitum, āgaccha tvaṁ naraśreṣṭha gantāsi ca puraṁ tava/ mamāpi tvaṁ sudayitaḥ prāñair api na saṁśayaḥ, avaśyaṁ karaṇīyaṁ ca rājyasya paripālanam/ tasmāt tvaṁ vasa kākutstha pañcarātraṁ mayā saha, ūrdhvaṁ gantāsi madhurām sabhṛtyabalavāhanaḥ / rāmasyaitad vacaḥ śrutvā dharmayuktaṁ mano’nugam, śatrughno dīnaya vācā bādham ity eva cābravīt/ sa pañcarātraṁ kākutstho rāghavasya yathāñjayā, uśya tatra maheśvāso gamanāyopacakrame/ āmantrya tu mahātmānaṁ rāmaṁ satyaparākramam, bharaṭaṁ lakṣmaṇaṁ caiva mahāratham upāruhat/ dūraṁ tābhyām anugato lakṣmaṇena mahātmanā, bharaṭena ca śatrughno jagāmāsu purīm tadā/*



Accompanied by his principal mantris and senapatis, besides a partial sena having been retained for the rajya raksha, King Shatrughna moved out towards Ayodhyapuri. On the way, he visited Maharshi Valmika ashram with plentiful gifts of bhojana- samrudha phala-vastu-vastra- paaritoshikaas. Having prostrated at the feet of the Maharshi, the latter congratulated Shatrughna at Lavanaasura dushkara Vadha. The Maharshi stated that Shri Rama had to undergo insurmountable impediments at each and every step forward, to destroy Ravanaasura. But indeed, but Shatrughna was able to forward Lavanaasura to yamaloka with far less comparable ease and time though of similar objective of ‘dharma paripaalana’ anyway. Having so said soothingly, the Maharshi extended hospitality of bhojanaadi vishraanti satkaaraas sumptuously. *Sa bhuktvaan narashrishtho geetamaadhuryamuttamma, shushraava Ramacharitam tasmin kaale yathaakramam / Tantreelala samaayutam tristhaan karanaanvitam, shushraava Ramacharitam tasminkaake puraa kritam/* As King Shatrughna had excellent relaxation, he heard the sonorous singing along with instrumental music describing the details of Ramaayana covering Shri Rama- Devi Sita parinaya- their fourteen year ‘vana vaasa’- the cruelty of Ravanaasura- Ravana vadha- Rama’s pattabhisheka- Devi Sita’s praja ninda and Maharshi Valmiki ashrama and the arrival of Kusha-Lava Kumaras! This Ramacharitra was sung being ‘Kavya baddha- Kaavya gaana-veena laya’; it was appropriately modulated being ‘hridaya- katha-muurdha sthaanaas’ as per the ‘ucchaarana of mandra-madhyasma- taara swara bhedoccharanaas’ in ‘sanskrita bhaasha’ abiding to ‘vyakarana-chhanda-kaavya- sangeeta shastra lakshana sampanna ganochita taala baddha!’. *Taanyaksharaani satyaani yathaa vrittaani purvashah, shrutyvaa purusha shadulo visagjnyo baashpalochanah/ Sa muhurtam ivaasangine vinishvasya muhurmuhuh, tasmin geete yathaavrittam vartamaanamivaashrunot/ Padagaanuscha ye raajastaam, avaangmusvaachaa deenaascha hyaascharyamiti chaabruvan/* The ‘madhuraadhi madhura gaana kushalata’ was such that the listeners hear-feel-cogitate about the ‘sanniveesaas’ or the precise context experiences of elation-or sadness-or anxiety- or relief- or suspense. Narration of that maha kavya’s every word-sentence-sequence was at once an experience of make-belief as was happening then and there. On listening to the shows of reality, Shatrughna was dazed and swooned for good time bursting away crying often, feeling relieved at times, and kept in suspense cogitating what might follow next. Indeed there were countless ‘sanniveesaas’ of tension and possible expectations. Those who accompanied the King Shatrughna kept expressing: What is this! Where are we! Why should this happen! How surprising and shocking! Could this be believable! As the singing session was over, the dazed Shatrughna and the party left for the night sleep, yet unable to lie down restlessly.

#### Sarga Seventy Two continued:

Next morning after ‘nithya karmaacharana’- Devi Sita’s padaabhivandana- Kusha Lava hridayaalingana- and prostrations to Maharshi Valmiki, as followed by ‘ashrama vaasi kritagjnaabhivaadanas’, King Shatrughna left for Ayodhya with his entourage. Having reached Ayodhya and made ‘padaabhivandana’ to Shri Rama stating: *yad ājñaptam mahārāja sarvaṁ tat kṛtavān aham, hataḥ sa lavaṇaḥ pāpaḥ purī sā ca niveśitā/ dvādaśam ca gataṁ varṣam tvām vinā raghunandana, notsaheyam aham vastuṁ tvayā virahito nṛpa / sa me prasādam kākutstha kuruṣvāmitavikrama, mātṛhīno yathā vatsas tvām vinā pravasāmy aham/* Maha Raja! You had entrusted me a duty and accordingly achieved the same successfully as duratma Lavanaasura was killed and I have been administering his kingdom to the best of my ability. Raghunandana! I have been staying aloof from you for fourteen long years so far but now I would not be able to do so any further . Amita parakrami Kaakusthya! No child could stay without a father figure for a pretty long period and hence you must show mercy for me now by making an alternate arrangement. Then Shri Rama smiled encouragingly: *nāvasīdanti rājāno vipravāseṣu rāghava, prajāś ca paripālyā hi kṣatradharmeṇa rāghava/ kāle kāle ca mām vīra ayodhyām avalokitum, āgaccha tvam naraśreṣṭha gantāsi ca puram tava/ mamāpi tvam sudayitaḥ prāṇair api na samśayaḥ, avasyam karaṇīyam ca rājyasya paripālanam/* Raghukula bhushana Shatrughna! It does not behove of Kings to reside in ‘paradeshas’ and be their Kings there. You should always remember the bounden duty of Kshatriya Kings and never ever infringe that ‘Kshaatra karvavya’. Nara shreshtha Raja! You may however keep sojourns occasionally no doubt. You must realise that you are my beloved youngest brother being

as dear as my own ‘praana’. Yet at the same time ‘rajya paripaalana’ is your basic ‘kartavya’ as a King of a ‘rajya’. *tasmāt tvam vasa kākutstha pañcarātram mayā saha, ūrdhvaṁ gantāsi madhurām sabhṛtyabalavāhanaḥ/ rāmasyaitad vacaḥ śrutvā dharmayuktam mano’nugam, śatrughno dīnayā vācā bāḍham ity eva cābravīt/* Now therefore you may enjoy our company for a week long holiday from your Kingship responsibility and move off with your sevakaas, mantris, and sena back to Madhurapuri. As per Rama’s considered advice as per Kshatriya dharma, Shatrughna had acceded in compliance.

### Sargas Seventy Three and Four

Vriddha brahmana brings his son’s dead body to Rama Sabha accusing the King of ‘akaala marana’- Narada explains that an ineligible tapasvi as per Scriptures was responsible against varnaashramadharma!

As Shri Rama had thus seen off Sharughna back to his Kingdom had convened his Raja Sabha of his ‘Ayodhya Praja’. While he was fully seized of serious discussions of the Raja Karyaas, there appeared at the Sabha an old brahmanottama shouting away with huge cryings along with the dead body of a brahmana boy. The vriddha brahmana shrieked in terrible anguish stating that the dead boy was merely of thirteen years and ten months. He further cried out with anguish that he and his wife too would not be reconcile this shock of putra shoka and should possibly die themselves due to this enormous heartbreak. The vriddha brahmana further howled: *Na smarayaanritam hyuktam na cha himsaam smaraamyaham, sarveshaam praaninaam paapam na smaraami kadaachana/ Kenaadya dushkritenaayam baala eva mamaatmajah, akritvaa pitrukaaryaani gato vaivastakshayam/ Nedrusham dushta purvam me shrutam vaaghoradarshanam, mrityurapraapta kaalkaanaam Raamasya vishayehyayam/* In my long dharmic life, I had never ever lied by either tongue of heart nor ever hurt a creature consciously or unconsciously. Yet my dear son had since been sent to yamaraja griha before his baalyaavastha itself. This had never happened or even heard about in the Shri Rama Rajya everbefore. This kind of ‘akaala mrityu’ had neither been heard or experienced before. *.Raamasya dushkritam kinchinmahadasti na shamshayah, yathaa hi vishayasthaanaam baalaanaam mrityuraagatah/ Nahyaanya vishayasthaanaam baalaanaam mrityuto bhayam, sa raajajeevaasvainam baalam mrityuvashamgatam/* This is now evident that in this so called Rama Rajya, there must have been some dushkarmaas have come to thrive of late leading to such as this ‘akaala baala mrityu’. Even among the neighbouring Kingdoms, there had not been this type of premature deaths. Naresh Rama! Now either you should revive the life of my son or get prepared for the ‘atma hatyas’ of myself and my wife too. As far as you are concerned, Naresha! May there be sukha shanti in your rajya with bhraatru putra poutraas ever! Then one might as well surmise that this Ikshvaaku Vamsha had now become an ‘anaadha’. Having having hoarsely cried out the vriddha vipra vara fainted down crestfallen.

### Sarga Seventy Four continued

*Tathā tu karuṇam tasya dvijasya paridevitam, śuśrāva rāghavaḥ sarvaṁ duḥkhaśokasamanvitam/ sa duḥkhena susaṁtpto mantriṇaḥ samupāhvayat, vasiṣṭhaṁ vāmadevaṁ ca bhrātṛmś ca sahanaigamān / tato dvijā vasiṣṭhena sārddham aṣṭau praveśitāḥ, rājānaṁ devasaṁkāśaṁ vardhasveti tato ’bruvan/ mārkaṇḍeyo ’tha maudgalyo vāmadevaś ca kāśyapaḥ, kātyāyano ’tha jābālir gautamo nāradas tathā/ ete dvijaṣabdhāḥ sarve āganeṣūpaveśitāḥ, mantriṇo naigamāś caiva yathārham anukūlataḥ/ teṣāṁ samupaviṣṭānāṁ sarveṣāṁ dīptatejasāṁ, raghavaḥ sarvaṁ ācaṣṭe dvijo yasmāt praroditi/ tasya tadvacanaṁ śrutvā rājño dīnasya nāradaḥ, pratyuvāca śubhaṁ vākyam ṛṣiṇāṁ saṁnidhau nṛpam/* Shri Rama was indeed flustered at the ‘vriddha vipra mahaavilaapa’ and having stood up stunned had accosted his mantris, Raja Purohita Vasishta, and Bharata Lakshmanas. Then eight Maharshis too arrived viz. Markandeya-Moudgulya-Vaamadeva-Kashyapa-Jaabaali-Gotama and Narada. They remarked to Rama: ‘ It appears a vriddha brahmana would appear to have been on a ‘dharna’ or a demonstration with his son’s dead body accompanied by his wife! *śṛṇu rājan yathākāle prāpto ’yam bālasaṁkṣayaḥ , śrutvā kartavyatām vīra kuruṣva raghunandana/ purā kṛtayuge rāma brāhmaṇā vai tapasvinaḥ* ,

*abrāhmaṇas tadā rājan na tapasvī katham cana/ tasmin yuge prajvalite brahmabhūte anāvṛte, amṛtyavas tadā sarve jajñire dīrghadarśinaḥ/* Maharshis explained in detail : Maha Raja Shri Rama! in the course of Satya Yuga Kaala, only Brahmanaas were performing tapasya to the Unknown Almighty and as a result there were maha tejasvis and their utterances were ever truthful. Those brahmanas were trikaals darshis and never had the ‘akaala mrityu dasha’ ever. *tatas tretāyugam nāma mānavānām vapuṣmatām, kṣatriyā yatra jāyante pūrveṇa tapasānvitāḥ/ vīryeṇa tapasā caiva te ’dhikāḥ pūrvajanmani, mānavā ye mahātmānas tasmīns tretāyuge yuge/ brahmakṣatram tu tat sarvaṁ yat pūrvam aparaṁ ca yat, yugayor ubhayor āsīt samavīryasamanvitam/ apaśyantas tu te sarve viśeṣam adhikam tataḥ, sthāpanam cakrire tatra cāturvarṇasya sarvataḥ/* Thereafter arrived Treta Yuga when Kshatriyas became prominent with their ‘sudhrudha shareeras’ and will power too and they too took to tapasya about the Unknown. Yet, the tretaa yuga ‘maha purushaas’ were couching away the ‘kshaatra dharma’ with the essence of tapasya. Thus there were Rajarshis apart from Maharshis and either of them ever engrossed in dharmika kaaryaas like yagjnas with mutual cooperation. Then Manu and all of dharmapravakta brahmana-kshatriyottamaas having noticed the specilalities and deficiencis of each other had set up the chaurvarna vyavastha. Thus in the Treta Yuga, the ‘varnaashrama dharma pradhaana vidhana’ gained popularity. *adharmah pādam ekaṁ tu pātayat pṛthivītale , adharmeṇa hi samyuktās tena mandābhavan dvijāḥ/ tataḥ prāduṣkṛtaṁ pūrvam āyusaḥ pariniṣṭhitam, śubhāny evācaraml lokāḥ satyadharmaparāyaṇāḥ/ tretāyuge tv avartanta brāhmaṇāḥ kṣatriyaś ca ye, tapo ’tapyanta te sarve śuśrūṣām apare janāḥ/ sa dharmah paramas teṣāṁ vaiśyaśūdrām athāgamat, pūjām ca sarvavarṇānām śūdrāś cakrur viśeṣataḥ/* Then the norms of dharmadharma became popular in the passage of time. Eventually as the subsequent stage of the ‘dwiteeya paada’ of treta yuga itself the density of adharma heralded the arrival of dwaapara yuga in the kaala maana or the passage of the Time Cycle. Purushottama! During the Dwapara Yuga - which litertally is a gateway to pure enough dharmna and the precincts of adharma - would eventually arrive .*tasmin dvāparasamkhyāte tapo vaiśyān samāviśat, na śūdro labhate dharmam ugraṁ taptam naraśabha/ hīnavarṇo naraśreṣṭha tapyate sumahat tapaḥ, bhaviṣyā śūdrayonyām hi tapaścaryā kalau yuge/adharmah paramo rāma dvāpare śūdradhāritaḥ, sa vai viśayaparyante tava rājan mahātapaḥ, śūdras tapyati durbuddhis tena bālavadho hy ayam/ yo hy adharmam akāryam vā viśaye pāṛthivasya hi, karoti rājaśārdūla pure vā durmatir naraḥ, kṣipram hi narakam yāti sa ca rājā na samśayaḥ/* In the dwapara yuga therefore the eligibility of dharma karyaacharana would henceforth be accorded to Vaishyas two as ‘dwijas’ or the twice born before and after yagjnopa dharana vidhi. But despite the passage of time from the Satya- Treta-Dwaparas, the varnaashrama vyavastha denied the eligibility of dharmacharata as prescribed in the Scriptures to the heena varga. Maha Raja! therefore, decidedly only if a mind- distorted ‘heena varga manushya would infringe this established principle and take to the dharmika tapasya as per Scriptures then that low class person would deserve retribution. BUT NOT OTHERWISE. Therefore thi Vriddha Brahmana should be blessed with and his young son’s death be reversed. The Scriptures assure that a King would administer his praja on the truthful dharmika pravritti would be eligible to one sixth of his the ‘praja janita shubha karma phala’ Hence please spend a part of that punya and ensure if there were any ‘neecha jaati’ person performing the kind of ‘dhatmika tapasya’ which would be considered as a ‘dushkarma’. *sa tvam puruṣaśārdūla mārgasva viśayam svakam, duṣkṛtaṁ yatra paśyethās tatra yatnam samācara/ evam te dharmavṛddhiś ca nṛṇām cāyurvivardhanam, bhaviṣyati naraśreṣṭha bālasyāsyā ca jīvitam/* Therefore Puruṣa Shārdūla! Seek to locate in your Rama Rajya at once if a low class citizen were to be performing a ‘dharmika tapsya’ as prescribed in the Sacred Scriptures , and hence this ‘akaala marana’ as retribution of Natural Justice. Once that ineligible tapasya is stopped, then suterly this dead brahmana boy should get his life revived, by utilising the King’s one sixth portion of the totality of the Ayodhya Praja’s dharmacharana! ‘

[ Vishleshana on a) Yuga Dharmas and b) Chaturvarna Vyavastha as per Manu Smriti

a) During Krita Yuga Dharma and Truth certainly run on four feet as in the case of a ‘Go Maata’, since those exceptional practitioners of Adharma neither attain prosperity nor fulfillment of Life. But the predominance of Dharma gradually gets distorted over the subsequent Yugas of Treta-Dwapara-Kali

Yugas and untruthfulness or falsity, and dominance of ‘Arishad Vargas’ of Kaama, Krodha, Lobha, Moha, Mada, Matsaras or excessive desires, anger/ego, avarice, anger, infatuation, and envy, thus affecting the proportions of two thirds, half, and quarter in the respective yugas. During the Satya Yuga, there was fulfillment all around due to excellent health, longevity, affluence, success; invariably the Life Span was of 400 human years, but in the subsequent Yugas the span had been 300, 200, and 100 years maximum; in fact the phase wise longevity dwindled from 100, 75, 50 and hardly 25 in Kali yuga’s first-second, third and fourth ‘Paadas’ as described in Puranas. As per the evolution of Yugas, human beings tend to dissipate the intensity of Dharma from the Satya-Treta-Dwapara-Kali Yugas. During Krita Yuga, ‘Tapas’ was the principal way of Life, in Treta Yuga significance is accorded to ‘Jnaana’ or Acquisition of Knowledge, in Dwapara Yuga, significance is attached to Yagjnas and Sacrifices or Austerities, but in Kali Yuga it is the aspect of ‘Daana’ or sincere charity that is emphasised; this is obviously due to the incapability of Human Beings acquiring true knowledge, nor observe ‘karma kanda’ but atleast perform charitable deeds.

b) Maha Tejasvi Prajapati of the Universe created Chatur Varnas of Brahmana-Kshatriya-Vaishyetaaras and defined their duties. As regards the functions and obligations of Brahmanas, these are enumerated as six viz. Acquisition of Knowledge, Teaching and Training, Performing Yagjnas and Teaching other Brahmanas to perform, and giving and accepting Daanaas or Charities. Kshatriyas are duty bound to provide Security to the Society and the Public, providing charity, organising yajna karyas, and conducting just and impartial administration. Vaishyas are required to promote Industry, and Trading, bestowing charities, providing loans and agriculture and allied business activities. Persons of the fourth caste of the Society were assigned the duty of service to the Society. Since it is stated that human beings who were born above the Creator’s navel were superior to other species, Swayambhu Prajapati decided to create Brahmanas from His face, as they are expected to observe and propagate Dharma by their intense knowledge and of the nuances of Virtue and Justice; they are also duty bound to despatch ‘havya-kavyas’ to Devas and Pitru Devas respectively; Devatas like Vaayu and Pitru Devatas are the recipients by way of Yajna Karyas performed essentially by ‘Mantras’ aloud by their mouths or from within by their tongues. Brahmanas are also the custodians of Dharma and Divine Knowledge as also of life long agents of Dharma. Indeed, as human race is the best of all Beings of ‘Sthaavara Jangamas’, the outstanding persons of Brahmanas are the repositories of intellect and it is only through them alone that ‘Dharma Prachaara’ is possible due to their austerities. The Chaturvidha ‘Jeevanaakaankshas’ or the four fold objectives of Life’s total fulfillment viz. ‘Dharma- Artha- Kaama- Mokshas’ are possible only the category of ‘Dwijas’ or the twice-born indeed; once having been given birth as Brahmanas, the second and equally significant second birth is that by of Devi Gayatri and of one’s own father as the Guru. On this count the twice born one’s viz. Brahmana-Kshatriya-Vaishyas too are as important becoming eligible after the ‘Upanayana Samskara’ and of Gayatri Upadesha. Thus the Dwijas are all well qualified to observe the full range of ‘Brahmana Kartavyas’ including Brahma Yajna.

### **Sargas Seventy Five and Seventy Six**

As per Narada’s advice, Rama by pushpaka searched for a low class tapasvi performing vedokta tapasya and found one Shambuka doing ‘devatva vaanchha tapasya’, killed him to revive vipra baalaka’s life.

*Nāradasya tu tad vākyam śrutvāmṛtamayaṁ yathā , praharṣam atulaṁ lebhe lakṣmaṇam cedam abravīt/ gaccha saumya dvijaśreṣṭhaṁ samāśvāsaya lakṣmaṇa, bālasya ca śarīraṁ tat tailadronyām nidhāpaya/ gandhaiś ca paramodārais tailaiś ca susugandhibhiḥ, yathā na kṣīyate bālas tathā saumya vidhīyatām/ yathā śarīre bālasya guptasyākliṣṭakarmaṇaḥ, vipattiḥ paribhedo vā bhaven na ca tathā kuru/ tathā saṁdiśya kākutstho lakṣmaṇam śubhalakṣaṇam, manasā puṣpakaṁ dadhyāv āgaccheti mahāyaśāh/ iṅgitam sa tu vijñāya puṣpako hemabhūṣitaḥ, ājagāma muhūrtena saṁpīpaṁ rāghavasya vai/ so ’bravīt pranato bhūtvā ayam asmi narādhipa, vaśyas tava mahābāho kimkaraḥ samupasthitaḥ/ bhāṣitaṁ ruciraṁ śrutvā puṣpakasya narādhipaḥ, abhivādya maharṣis tām vimānaṁ so ’dhyarohata/ dhanur ghṛtvā tūñīm ca khagdaṁ ca ruciraprabham, nikṣīpya nagare vīrau saumitribharatāv ubhau/ prāyāt pratīcīm sa marūn*



*vicinvaṁś ca samantataḥ, uttarām agamac chrīmān diśam himavadāvṛtam/ apaśyamānas tatrāpi svalpam apy aṭha duṣkṛtam , pūrvām api diśam sarvām athāpaśyan narādhipaḥ/ dakṣiṇām diśam ākrāmat tato rājarṣinandanāḥ, śaivalasyottare pārśve dadarśa sumahat saraḥ/ tasmin sarasi tapyantam tāpasam sumahat tapaḥ, dadarśa rāghavaḥ śrīmāṁl lambamānam adho mukham / athainaṁ samupāgamyā tapyantam tapa uttamam, uvāca rāghavo vākyam dhanyas tvam asi suvrata/ kasyām yonyām tapovṛddhavadartase dṛḍhavigrama, kautūhalāt tvām prcchāmi rāmo dāśarathir hy aham / manīṣitas te ko nv arthaḥ svargalābho varāśrayaḥ, yam aśṛitya tapas taptam śrotum icchāmi tāpasa/ brāhmaṇo vāsi bhadram te kṣatriyo vāsi durjayaḥ, vaiśyo vā yadi vā śūdraḥ satyam etad bravīhi me/*

As Brahmarshi Narada assured of the revival of the dead ‘vipra baalaka’, Shri Rama felt mighty relieved and happy. He asked Lakshmana to have the body of the boy duly anointed with ‘sugandha yukta taila nimajjana’ and asked for the ‘puspaka vimana’. Having touched the feet of the Maharshis who appeared in the Rama Raja Sabha assuring that the Brahmna balaka’s body would come alive provided a low caste tapasvi be located in his kingdom and reprimanded, Shri Rama ascended the pushpaka vimana, while asking Bharata Lakshmana’s to take over the duty of ‘nagara raksha.’ Then having been armed with his dhanush baanaas and ayudhas he searched foremost the pashchima disha of his Rajya and reached the utara disha which was surrounded by the mountain range of Himalayas. Having not spotted any indication of a ‘nimna jaati taapasvi’, Rama directed the Pushpaka towards the eastern disha and there too there was none engaged in deep tapasya, exceptong in the well renouned Muni Ashramas. *dakṣiṇām diśam ākrāmat tato rājarṣinandanāḥ, śaivalasyottare pārśve dadarśa sumahat saraḥ/ tasmin sarasi tapyantam tāpasam sumahat tapaḥ, dadarśa rāghavaḥ śrīmāṁl lambamānam adho mukham / athainaṁ samupāgamyā tapyantam tapa uttamam, uvāca rāghavo vākyam dhanyas tvam asi suvrata/* Then Dasharatha Nandana Raghunaadha directed his pushpaka vimana to follow the southern course of his Kingdom. There he spotted a tapsvi totally engrossed in deep tapasya with his head and chin down. He dscended the pushpaka and addressed the tapasvi , having intimated as to who was he being the King of Ayodhya. Rama addressed the tapasvi: ‘Tapodhana! May you be blessed for performing such deep ‘tapasya’; if I am not too inquisitive, who are you! *kasyām yonyām tapovṛddhavadartase dṛḍhavigra ma, kautūhalāt tvām prcchāmi rāmo dāśarathir hy aham/ manīṣitas te ko nv arthaḥ svargalābho varāśrayaḥ, yam aśṛitya tapas taptam śrotum icchāmi tāpasa/ brāhmaṇo vāsi bhadram te kṣatriyo vāsi durjayaḥ, vaiśyo vā yadi vā śūdraḥ satyam etad bravīhi me/* Of which of the ‘chatur varnaas’ do you belong to as you really perhaps not like a ‘dwija’! Indeed the severity and commitment that I find in your tapassya would appear to be unusual and even odd! Are you a vipravara, or a kshatriya, or a vanijya pramukha!’ As King Raghu Rama insisted, the ‘taapasi’ replied hesitatingly..

*Tasya tadvacanam śrutvā rāmasyākliṣṭakarmanāḥ, avāksirās tathābhūto vākyam etad uvāca ha/ śūdrayonyām prasūto ’smi tapa ugram samāsthitaḥ, devatvaṁ prārthaye rāma saśarīro mahāyaśaḥ/ na mithyāham vade rājan devalokajigīṣayā, śūdraṁ mām viddhi kākutsṭha śambūkaṁ nāma nāmataḥ/ bhāṣatas tasya śūdrasya khaḍgaṁ suruciraprabham, niṣkṛṣya kośād vimalam śiraś ciccheda rāghavaḥ / tasmin muhūrte bālo ’sau jīvena samayujyata, tato ’gastyāśramapadam rāmaḥ kamalalocanaḥ, sa gatvā vinayenaiva tam natvā mumude sukhī/ so ’bhivādya mahātmānam jvalantam iva tejasā, ātithyam paramam prāpya niṣasāda narādhipaḥ/ tam uvāca mahātejāḥ kumbhayonir mahātapāḥ, svāgataṁ te naraśreṣṭha diṣṭyā prāpto ’si rāghava/ tvam me bahumato rāma guṇair bahubhir uttamaḥ, atithiḥ pūjanīyaś ca māma rājan hṛdi sthitaḥ / surā hi kathayanti tvām āgataṁ śūdraghātinam, brāhmaṇasya tu dharmeṇa tvayā jīvāpitaḥ sutaḥ/ uṣyatām ceha rajanīm sakāṣe mama rāghava, prabhāte puṣpakeṇa tvam gantā svapuram eva hi/ idaṁ cābharaṇam saumya nirmitam viśvakarmaṇā, divyam divyena vapuṣā dīpyamānam svatejasā, pratigrhṇīṣva kākutsṭha matpriyam kuru rāghava / dattasya hi punar dānam sumahat phalam ucyate, tasmāt pradāsyē vidhivat tat pratīccha naraṣabha/ tad rāmaḥ pratijagrāha munes tasya mahātmānaḥ, divyam ābharaṇam citram pradīptam iva bhāskaram/ pratigrhya tato rāmas tad ābharaṇam uttamam, āgamam tasya divyasya praṣṭum evopacakrame/ atyadbhutam idaṁ brahman vapuṣā yuktam uttamam, katham bhagavatā prāptam kuto vā kena vāhṛtam / kutūhalatayā brahman*

*prcchāmi tvām mahāyaśaḥ, āścaryāṇām bahūnām hi nidhiḥ paramako bhavān/ evaṁ bruvati kākutshe munir vākyam athābravīt, śṛṇu rāma yathāvṛttaṁ purā tretāyuge gatē*

As King Shri Rama himself confronted the taapasvi, he pulled his head down and in a low and rather ashamed face muttered: *śūdrayonyām prasūto 'smi tapa ugraṁ samāsthitaḥ, devatvaṁ prārthaye rāma saśarīro mahāyaśaḥ/ na mithyāhaṁ vade rājan devalokajigīṣayā, śūdraṁ mām viddhi kākutstha śambūkaṁ nāma nāmataḥ/ bhāṣatas tasya śūdrasya khaḍgaṁ suruciraprabham, niṣkṛṣya kośād vimalaṁ śiraś ciccheda rāghavaḥ/* Maha Raja! I am actually of the low caste of the 'chaturvaranas' and my ambition would be to reach and attain swarga with my existing physical bodily existence. Kakutstha kula bhushana! Do kindly accept my self confession. My deep and crucial desire is to humble Deva Loka and my ambition is to defame the Indra Loka. My mind might be distorted but my determination is firm and unshakable. That is precisely why I am resiting to this ghora tapasya; be it well known that I am proud name is Shudra Shambuka!' As such arrogant reply was heard, Shri Rama got furious pulled out his shining sharp from his waist 'kosha' and slashed Shambuka mastaka. As Shambuka's head rolled off on earth, Deva Gandharvaadi Celstials raised 'harsha ninaadaas' while Rama requested Indra Deva as follows: 'Mahendra! As all the Devaadi celestials are overjoyed, my genuine and well justified boon by kindly gtanted to revive the life of the dead balaka lying at the door step of my Rajya Sabha!' Indra Deva smiled and assured: Shri Rama! Be contented now. The brahmana baalaka is already up and alive and right now is meeting his bandhu janaas already and disappeared. *tasmin muhūrte bālo 'sau jīvena sama - yujyata, tato 'gastyāśramapadaṁ rāmaḥ kamalalocanaḥ, sa gatvā vinayenaiva taṁ natvā mumude sukhī/ so 'bhivādya mahātmānaṁ jvalantam iva tejasā, ātithyaṁ paramaṁ prāpya niṣasāda narādhipaḥ/ tam uvāca mahātejāḥ kumbhayonir mahātapāḥ, svāgataṁ te naraśreṣṭha diṣṭyā prāpto 'si rāghava/*The moment the Shambuka was made into pieces, it was at that very moment the vipra balaka stood up alive. Rama! Now I suggest that you may like to now visit ahead Agasthyaashrama now. Then Rama nodded his hear to Indra Deva and instructed the pushpaka vimana to reach Kumbhaja Rishi Agastya. Then Maha Muni Agastya welcomed Rama: *tvām me bahumato rāma guṇair bahubhir uttamaīḥ, atithiḥ pūjanīyaś ca māma rājan hr̥di sthitaḥ / surā hi kathayanti tvām āgataṁ śūdraghātinam, brāhmaṇasya tu dharmeṇa tvayā jīvāpitaḥ sutaḥ/ uṣyatām ceha rajanīm sakāśe mama rāghava, prabhāte puspakeṇa tvām gantā svapuram eva hi/* Your gesture to visit my ashram is truly appreciable. Kindly spend this night here . You are indeed like 'saakshaat' like Shriman Narayana. You have just now slashed off the adharm paraayana Shambuka and saved the life of the Vipra putra! Do kindly accept these 'aabharanaas' too which should add further dazzle to what you are already wearing as they were the prized ones which Vishvakarma had manifested. These ornaments are worthy of personality of your standing only.' As the Maharshi endeared Rama, he said: 'Maharshi! the established convention had been that Kshatriya Kings should offer 'daanaas' to pandita brahmanas of vastu-kanakaabharanas but not the other way around! Instantly Agastya explianed: 'Raghu nandana! In the past Satya yuga, there was no concept of Kingships as the 'praja' by themselves were of supremacy and freedom. But subsequently, in the 'treta yuga' the convention changed as Indra was the first ever Tri Loka Prabhu. Then Indra asked select prajas to become Devas and thus he became Devendra. Indra distributed his kingship duties of Prithivi, Aapas, Tejas, Vayu and Akasha. As this type of distribution of duties to select Devatas, Brahma had a Kshupa or what one would call a 'Chheek' or Sneeze and then that Kshupa became the foremost King on Earth! Thus Varuna as a part of Indra's tejas looked after the physical part of the Prajas, Kubera of the dhana prapti, and Yama Raja the duty of 'danda' or retribution of deeds and misdeeds. Now, Shri Rama! These aabharanaas are of 'Indra Sambandha' and are worthy of your kind acceptance!' Shri Rama was overawed by the justification of the Maharshi Agastya offerings of the divyaabharanas, as the Maharshi further enlightened of the happenings in the on going Treta Yuga too further!

### **Sargas Seventy Seven and Seventy Eight**

As Shri Rama accepted the divyaabharanas from Agasthya Maharshi, the latter explained how and why those aabharanas were gifted to him by a dead king as had to resort to 'shava bhakshana' was relieved.

*Purā tretāyuge hy āsīd aranyam bahuvistaram, samantād yojanaśataṁ nirmṛgaṁ pakṣivarjitam/ tasmin nirmānuṣe 'raṇye kurvāṇas tapa uttamam, aham ākramituṁ śaumya tad aranyam upāgamam/ tasya rūpam aranyasya nirdeṣtuṁ na śaśāka ha, phalamūlaiḥ sukhāsvādair bahurūpais ca pādapaiḥ/ tasyāranyasya madhye tu saro yojanam āyatam, padmotpalasamākīrṇaṁ samatīkrāntaśaivalam/ tad āścaryam ivātyarthaṁ sukhāsvādam anuttamam, arajaskaṁ tathākṣobhyaṁ śrīmatpakṣigaṇāyutam/ tasmin saraḥsamīpe tu mahad adbhutam āśramam, purāṇaṁ puṇyam atyarthaṁ tapasvijanavarjitam/ tatrāham avasaṁ rātriṁ naidāghīm puruṣarṣabha, prabhāte kālyam utthāya saras tad upacakrame/ athāpaśyaṁ śavaṁ tatra supuṣṭam ajaram kva cit, tiṣṭhantaṁ parayā lakṣmyā tasmiṁs toyāśaye nṛpa / tam arthaṁ cintayāno 'haṁ muhūrtaṁ tatra rāghava, viṣṭhito 'smi sarasātre kiṁ nv idaṁ syād iti prabho/ athāpaśyaṁ muhūrtāt tu divyam adbhutadarśanam, vimānaṁ paramodāraṁ haṁsayuktaṁ manojavam/ atyarthaṁ svargiṇaṁ tatra vimāne raghunandana, upāste 'psarasāṁ vīra sahasraṁ divyabhūṣaṇam, gānti geyāni ramyāṇi vādayanti tathāparāḥ/ paśyato me tadā rāma vimānād avaruḥya ca, tam śavaṁ bhakṣayām āsa sa svargī raghunandana/ tato bhuktvā yathākāmaṁ māmsaṁ bahu ca suṣṭhu ca, avatīrya saraḥ svargī saṁspraṣṭum upacakrame/ upaspr̥ṣya yathānyāyaṁ sa svargī puruṣarṣabha, āroḍhum upacakrāma vimānavaram uttamam/ tam aham devasaṁkāśaṁ ārohantam udīkṣya vai, athāham abruvaṁ vākyam tam eva puruṣarṣabha/ ko bhavān devasaṁkāśa āhāraś ca vigarhitaḥ, tvayāyaṁ bhuḥjyate saumya kiṁ karthaṁ vaktum arhasi/ āścaryam idṛśo bhāvo bhāsvaro devasaṁmataḥ , āhāro garhitaḥ saumya śrotum icchāmi tattvataḥ/*

*Bhuktvā tu bhāṣitaṁ vākyam mama rāma śubhākṣaram, prāñjalīḥ pratyuvācedaṁ sa svargī raghunandana/ śṛṇu brahman yathāvr̥ttaṁ mamaitat sukhaduḥkhaḥyoḥ , duratikramaṇīyaṁ hi yathā pr̥cchasi mām dvija / purā vaidarbhako rājā pitā mama mahāyaśāḥ, sudeva iti vikhyātas triṣu lokeṣu vīryavān/ tasya putradvayaṁ brahman dvābhyāṁ strībhyāṁ ajāyata, aham śveta iti khyāto yavīyān suratho 'bhavat/ tataḥ pitari svaryāte paura mām abhyaśecayan, tatrāham kṛtavān rājyaṁ dharmeṇa susamāhitaḥ/ evaṁ varṣasahasrāṇi samatītāni suvrata, rājyaṁ kārayato brahman prajā dharmeṇa rakṣataḥ/ so 'haṁ nimitte kasmīṁś cid vijñātāyur dvijottama, kāladharmaṁ hṛdi nyasya tato vanam upāgamam/ so 'haṁ vanam idaṁ durgaṁ mṛgapakṣivivarjitam , tapaś cartuṁ praviṣṭo 'smi samīpe sarasaḥ śubhe/ bhrātaraṁ surathaṁ rājye abhiśicya narādhipam, idaṁ saraḥ samāsādyā tapas taptam mayā ciram/ so 'haṁ varṣasahasrāṇi tapas trīṇi mahāmune, taptvā suduṣkaraṁ prāpto brahmalokam anuttamam/ tato mām svargasaṁsthaṁ vai kṣutpipāse dvijottama, bādhethe paramodāra tato 'haṁ vyathitendriyaḥ/ gatvā tribhuvanaśreṣṭhaṁ pitāmaham uvāca ha, bhagavan brahmaloko 'yaṁ kṣutpipāsāvivarjitaḥ/ kasyeyaṁ karmanaḥ prāptiḥ kṣutpipāsāvaśo 'smi yat, āhāraḥ kaś ca me deva tan me brūhi pitāmaha/ pitāmahas tu mām āha tavāhāraḥ sudevaḥ, svādūni svāni māmsāni tāni bhakṣaya nityaśaḥ/ svaśarīraṁ tvayā puṣṭaṁ kurvataḥ tapa uttamam, anuptaṁ rohate śveta na kadā cin mahāmate/ dattaṁ na te 'sti sūkṣmo 'pi vane sattvaniṣevite, tena svargagato vatsa bādhyase kṣutpipāsaya/ sa tvaṁ supuṣṭam āhāraiḥ svaśarīram anuttamam, bhakṣayasvāmṛtarasaṁ sā te tṛptir bhaviṣyati / yadā tu tad vanam śveta agastyah sumahān ṛṣiḥ , ākramiṣyati durdharṣas tadā kṛcchād vimo kṣyase/ sa hi tārayituṁ saumya śaktaḥ suragaṇān api, kiṁ punas tvām mahābāho kṣutpipāsāvaśaṁ gamat/ so 'haṁ bhagavataḥ śrutvā devadevasya niścayam, āhāraṁ garhitaṁ kurmi svaśarīraṁ dvijottama/ bahūn varṣagaṇān brahman bhuḥjyamānam idaṁ mayā, kṣayaṁ nābhyeti brahmarṣe tṛptiś cāpi mamottamā / tasya me kṛcchrabhūtasya kṛcchrād asmād vimokṣaya , anyeṣāṁ agatir hy atra kumbhayonim ṛte dvijam / idaṁ ābharaṇaṁ saumya tāraṇārthaṁ dvijottama, pratigṛhṇīṣva brahmarṣe prasādaṁ kartum arhasi / tasyāham svargiṇo vākyam śrutvā duḥkhasamanvitam, tāraṇāyopajagrāha tad ābharaṇam uttamam/ mayā pratigṛhīte tu tasmin ābharaṇe śubhe, mānuṣaḥ pūrvako deho rājarseḥ sa nanāśa ha/ pranaṣṭe tu śarīre 'sau rājarṣiḥ parayā mudā, tṛptaḥ pramudito rājā jagāma tridivam punaḥ / tenedaṁ śakratulyena divyam ābharaṇaṁ mama, tasmin nimitte kākutṣṭha dattam adbhutadarśanam/*

Aagstya Maha Muni then explained to Shri Rama that in earlier part of the Treta Yuga there a 'vistruta vana' of hundred yojanas square which neither had of Pashus nor of Pakshis. Then Agastya located that mahavana whih was replete with vriksha-puspha-phala sampada and felt ideal for tapasya. He had

eventually located yojana square sarovara with jala pakshis like chakravaaka- hamsaas with lotus islands. Moved by the tranquility of the place, the Maha Muni desired to locate a place for constructing an ashram and meanwhile he located an ashram already. But that ashram was totally empty. He readied himself to bathe in the sarovara but spotted a dead body! He then heard the approaching sounds of a vimana landing on the banks of the sarovara and found apsarasa kanyas on thousands with glittering aabharanaas. They rested there and initiated a series of singing and dancing sessions. As the apsarasaas having thoroughly enjoyed their outing had since left away. There after arrived a celestial purusha descended from the high skies and performed the ‘shava bhakshana’ and having washed his hands and feet had consumed the sarovara janaas, and got readied for his departure by his pushpaka vimana. Then Agastya Muni was confounded in his thoughts and dared to ask the Vimana Purusha! *ko bhavān devasaṁkāśa āhāraś ca vigarhitaḥ, tvayāyaṁ bhujiyate saumya kiṁ karthaṁ vaktum arhasi/ āścaryam īdṛśo bhāvo bhāsvaro devasaṁmataḥ, āhāro garhitaḥ saumya śrotum icchāmi tattvataḥ/* Soumya! Devopama Purusha! May I venture to ascertain as to who are you indeed! How is it that you had just concluded the eating of the deadbody flesh! I am truly puzzled at seeing this strangest scene! Would it be possible to very kindly explain this strange and uncommon incident!

#### Sarga Seventy Eight continues:

Agastya Maha Muni continued his interesting narration to Shri Rama: ‘The celestial purusha explained to me thus- ‘Brahmanottama! Your kind question for which you are expecting me of a truthful reply would be close to my heart and its experiences of sukha dukkhaas alike : ‘My dear and respected father was the King of Vidarbha named Sudeva who was well reputed in his contemporary world. He had two wives and their sons, one happened to me as by the name of Sweta the elder and my younger brother was named Suratha. As the father passed away, I as the elder son had successfully ruled the kingdom for some thousand years thesence. Then I had handed over the Kingdom to Suratha and performed tapasya and accomplished Brahma Loka. But to my dismay I was experiencing hunger and thirst very strangely. Then my physique had pangs repetitively. I approached Brahma Deva and explained my predicament. Brahma then replied to me as follows: *pitāmahas tu mām āha tavāhāraḥ sudevaja, svādūni svāni māmsāni tāni bhakṣaya nityaśaḥ/ svaśarīraṁ tvayā puṣṭaṁ kurvatā tapa uttamam, anuptaṁ rohate śveta na kadā cin mahāmate/ dattaṁ na te ’sti sūkṣmo ’pi vane sattvaṇiṣevite, tena svargagato vatsa bādhyase kṣutpipāsayā/ sa tvam supuṣṭaṁ āhāraiḥ svaśarīraṁ anuttamam, bhakṣayasvāmṛtarasaṁ sā te tṛptir bhaviṣyati/* Pitamaha Brahma then explained to me: ‘Sudeva nandana! You should daily visit bhuloka and satisfy your pangs of hunger and thirst and that would be your daily sustenance. While you were performing excellent tapasya for long time, you had only taken ample care of your own needs of hunger and thirst but nevet thought of ‘daanaas’ to the needy around you ever, even while being rich enough as a former King! Further neve performed naivedyas to Devas nor ‘jalochita tarpnas’ to Pitru Devatas ever engaged in selfish and deerghakaala tapasya just for your own personal advantage ignoring the ever expecting bhuk-pyaasa janaas’. Your own body was all the same looked after by ‘naanaa vidha bhakshya bhojya paaneeyaas’ sumptuously and lavishly. Therefore you should have to satisfy with ‘shava bhakshana’ at a secluded and appointed place and the requirement of quenching the need of thirst there near. *yadā tu tad vanaṁ śveta agastyah sumahān ṛṣiḥ , ākramiṣyati durdharṣas tadā kṛcchād vimokṣyase / sa hi tārāyitum saumya śaktaḥ suragaṇān api, kiṁ punas tvām mahābāho kṣutpipāsāvaśaṁ gatam/ so ’haṁ bhagavataḥ śrutvā devadevasya niścayam, āhāraṁ garhitaṁ kurmi svaśarīraṁ dvijottama/ bahūn varṣagaṇān brahman bhujiyamānam idaṁ mayā, kṣayaṁ nābhyeti brahmaṛṣe tṛptiś cāpi mamottamā /* Further Brahm Deva assured the King that once the durdhashya Maharshi Agastya should visit this ‘parama shanti vana’ and bless you the fulfillment of your hunger and thirst problem, then only you would be assured of true brahma loka prapti to be qualified.’ Having explained as above, King Sudeva addressed Agastya further: *idaṁ ābharaṇaṁ saumya tāraṇārthaṁ dvijottama, pratigrhṇīṣva brahmaṛṣe prasādaṁ kartum arhasi/ tasyāhaṁ svargiṇo vākyaṁ śrutvā duḥkhasamanvitam, tāraṇāyopajagrāha tad ābharaṇam uttamam/ mayā pratigrhṇite tu tasminn ābharaṇe śubhe , mānuṣaḥ pūrvako deho rājarṣeḥ sa nanāśa ha/* ‘Soumya Vipravara! May you be blessed by the Almighty! You have arrived here for my



sake alone to solve my several years long of Brahma Vachanas. You have liberated me and am daring to offer you as my liberator these celestial aabharanaas for your very kind acceptance. Brahmarsi! These divyaabhushanas would yield ‘suvarna-dhana-vastra-bhakshya bhogyas and ananya prati aabharanaas’ further. Muni shreshtha! These aabharanaas would provide ‘samasta kaamna mano vaancchita bhogas’ to their recipients.’ As the King handed over the ‘aabharanaas’, the dead body which the King had been eating and surviving all those years had vanished as the king had retuned to brahma loka for ever.

## Sargas Seventy Nine, Eighty, Eighty One and Eighty Two

Agastya explains origin of Ikshvaaku Putras- youngest son Danda’s Rajya with Purohita Shukracharya- Danda’s manabhanga of Acharya putri- Acharya’s shaapa of Danda Rajya since turned as dandakaranya- Rama returns back to Ayodhya from Agastyaashrama

*Tad adbhutatamaṁ vākyaṁ śrutvāgastyasya rāghavaḥ, gauravād vismayāc caiva bhūyaḥ praṣṭum pracakrame/ bhagavaṁs tad vanam ghoram tapas tapyati yatra saḥ, śveto vaidarbhako rājā katham tad amṛgadviyam/ nihsattvaṁ ca vanam jātam śūnyaṁ manujavarjitam, tapaś cartum praviṣṭaḥ sa śrotum icchāmi tattvataḥ/rāmasya bhāṣitam śrutvā kautūhalasamanvitam, vākyaṁ paramatejasvī vaktum evopacakrame/ purā kṛtayuge rāma manur daṇḍadharāḥ prabhuh , tasya putro mahān āsīd ikṣvākūḥ kulavardhanaḥ/ tam putram pūrvake rājye nikṣipya bhuvi durjayam, pṛthivyām rājavamśānām bhava kartety uvāca ha/ tatheti ca pratijñātam pituḥ putreṇa rāghava, tataḥ paramasamhṛṣṭo manuḥ punar uvāca ha/ prīto ’smi paramodārakartā cāsi na samśayaḥ, daṇḍena ca prajā rakṣa mā ca daṇḍam akāraṇe/ aparādhiṣu yo daṇḍaḥ pātyate mānaveṣu vai, sa daṇḍo vidhivan muktaḥ svargaṁ nayati pārthivam/ tasmād daṇḍe mahābāho yatnavān bhava putraka, dharmo hi paramo loka kurvatas te bhaviṣyati/ iti tam bahu samdiśya manuḥ putram samādhinā, jagāma tridivam hṛṣṭo brahmalokam anuttamam/ prayāte tridive tasminn ikṣvākur amitaprabhaḥ, janayiṣye katham putrān iti cintāparo ’bhavat/ karmabhir bahurūpaiś ca tais tair manusutaḥ sutān, janayām āsa dharmātmā śataṁ devasutopamān/ teṣāṁ avarajas tāta sarveṣāṁ raghunandana, mūḍhaś cākṛtividyaś ca na śuśrūṣati pūrvajān/ nāma tasya ca daṇḍeti pitā cakre ’lpatejasah, avaśyam daṇḍapatanam śarīre ’sya bhaviṣyati/ sa paśyamānas tam doṣam ghoram putrasya rāghava, vindhyaśaivalayor madhye rājyam prādād arimḍama/ sa daṇḍas tatra rājābhūd ramye parvatarodhasi, puram cāpratimam rāma nyaveśayad anuttamam/ purasya cākaron nāma madhumantam iti prabho, purohitam cośanasam varayām āsa suvratam/ evam sa rājā tad rājyam kārayat sapurohitaḥ, prahrṣṭamanujākīrṇam devarājyam yathā divi/*

*Etad ākhyāya rāmāya maharṣiḥ kumbhasambhavaḥ, asyām evāparam vākyaṁ kathāyām upacakrame/ tataḥ sa daṇḍaḥ kākutṣṭha bahuvarṣagaṇyutam, akarot tatra mandātmā rājyam nihatakaṇṭakam/ atha kālē tu kasmīnś cid rājā bhārgavam āśramam, ramaṇīyam upākrāmac caitre māsi manorame/tatra bhārgavakanyām sa rūpeṇāpratimām bhuvi, vicarantīm vanoddeṣe daṇḍo ’paśyad anuttamām/sa dṛṣṭvā tām sudurmedhā anaṅgaśarapīḍitaḥ, abhigamya susamvignaḥ kanyām vacanam abravīt/ kutas tvam asi suśroṇi kasya vāsi sutā śubhe, pīḍito ’ham anaṅgena pṛcchāmi tvām sumadhy ame/ tasya tv evam bruvāṇasya mohonmattasya kāmīnaḥ, bhārgavī pratyuvācedaṁ vacaḥ sāmūnyam nṛpam / bhārgavasya sutām viddhi devasyākliṣṭakarmanāḥ, arajāṁ nāma rājendra jyeṣṭhām āśramavāsinīm/ guruḥ pitā me rājendra tvam ca śiṣyo mahātmanāḥ, vyasanam sumahat kruddhaḥ sa te dadyān mahātapāḥ/ yadi vātra mayā kāryam dharmadrṣṭena satpathā , varayasva nṛpa śreṣṭha pitaram me mahādyutim / anyathā tu phalam tubhyaṁ bhaved ghorābhisamhitam, krodhena hi pitā me ’sau trailokyam api nirdahet/ evam bruvāṇam arajāṁ daṇḍaḥ kāmaśarārditaḥ, pratyuvāca madonmattaḥ śirasya ādhāya so ’ñjalim/ prasādam kuru suśroṇi na kālām kṣeptum arhasi, tvatkrte hi mama prāṇā vidīryante śubhānane / tvām prāpya hi vadho vāpi pāpam vāpi sudāruṇam, bhaktaṁ bhajasva mām bhūru bhajamānam suvihvalam/ evam uktvā tu tām kanyām dorbhyām gr̥hya balād balī , visphurantīm yathākāmam maithunāyopacakrame/ tam anartham mahāghoraṁ daṇḍaḥ kṛtvā sudāruṇam , nagaram prayayau cāśu madhumantam anuttamam/ arajāpi rudantī sā āśramasyāvidūrataḥ pratikṣate susamtrastā pitaram devasam nibham/*

idam ābharaṇaṁ saumya tārāṇārthaṁ dvijottama, pratigṛhṇīṣva brahmarṣe prasādaṁ kartum arhasi / tasyāhaṁ svargiṇo vākyam śrutvā duḥkhasamanvitam, tārāṇyopajagrāha tad ābharaṇam uttamam/ mayā pratigṛhīte tu tasminn ābharaṇe śubhe, mānuṣaḥ pūrvako deho rājarṣeḥ sa nanāśa ha/ pranaṣte tu śarīre 'sau rājarṣiḥ parayā mudā, tṛptaḥ pramudito rājā jagāma tridivam punaḥ / tenedaṁ śakratulyena divyam ābharaṇam mama, tasmin nimitte kākutstha dattam adbhutadarśanam/

Sa muhūrtād upaśrutyā devarṣir amitaprabhaḥ, svam āśramaṁ śiṣya vṛtaḥ kṣudhārtāḥ saṁnyavartata/ so 'paśyad arajāṁ dīnāṁ rajasā samabhiplutāṁ, jyotsnāṁ ivāruṇagrastāṁ pratyūṣe na virājatīm/ tasya roṣaḥ samabhavat kṣudhārtasya viśeṣataḥ, nirdahann iva lokāṁs trīṇ śiṣyāṁś cedam uvāca ha/ paśyadhvam viparītasya daṇḍasyāviditātmanaḥ, vipattīm ghorasaṁkāśāṁ kruddhāṁ agniśikhāṁ iva./ kṣayo 'sya durmateḥ prāptaḥ sānugasya durātmanaḥ, yaḥ pradīptāṁ hutāśasya śikhāṁ vai spraṣṭum icchati/ yasmāt sa kṛtavān pāpam īdṛśaṁ ghoradarśanam, tasmāt prāpsyati durmedhāḥ phalaṁ pāpasya karmaṇaḥ/ saptarātreṇa rājāsau sabhṛtyabalavāhanaḥ , pāpakarmasamācāro vadhaṁ prāpsyati durmatih/ samantād yojanaśataṁ viśayaṁ cāśya durmateḥ, dhakṣyate pāmsuvarṣeṇa mahatā pākaśāśanaḥ/ sarvasattvāni yāniḥa sthāvarāṇi carāṇi ca, mahatā pāmsuvarṣeṇa nāśam yāsyanti sarvaśaḥ/ daṇḍasya viśayo yāvat tāvat sarvasamucchrayaḥ, pāmsubhuta ivālakṣyaḥ saptarātrād bhaviṣyati/ ity uktvā krodhasaṁtapas tam āśramanivāsinam, janaṁ janapadānteṣu sthīyatām iti cābravīt/ śrutvā tūśasano vākyam sa āśramāvasatho janaḥ, niṣkrānto viśayāt tasya sthānaṁ cakre 'tha bāhyataḥ/ sa tathoktvā munijanam arajāṁ idam abravīt, ihaiva vasa durmedhe āśrame susamāhitā/ idam yojanaparyantaṁ saraḥ suruciraprabham, araje vijvarā bhuṅkṣva kālāś cātra pratīkṣyatām/ tvatsamīpe tu ye sattvā vāsam eṣyanti tām niśām, avadhyāḥ pāmsuvarṣeṇa te bhaviṣyanti nityadā/ ity uktvā bhārgavo vāsam anyatra samupākramat, saptāhād bhasmasādbhūtāṁ yathoktaṁ brahmavādinā/ tasyāsau daṇḍaviśayo vindhyaśaivalasānuṣu, śapto brahmarṣiṇā tena purā vaidharmake kṛte / tataḥ prabhṛti kākutstha daṇḍakāraṇyam ucyate, tapasvinaḥ sthitā yatra janasthānam atho 'bhavat./ etat te sarvam ākhyātām yaṁ mām pṛcchasi rāghava ,saṁdhyāṁ upāsitum vīra samayo hy ativartate/ ete maharṣayaḥ sarve pūrṇakumbhāḥ samantataḥ, kṛtodako naravyāghra ādityaṁ paryupāsate/ sa tair ṛṣibhir abhyastāḥ sahitair brahmasattamair, ravir astaṁ gato rāma gacchodakam upaspr̥śa/

Riṣer vacanam ājñāya rāmaḥ saṁdhyāṁ upāsitum, upākrāmat saraḥ puṇyam apsarobhir niṣevitam/ tatrodakam upaspr̥śṣya saṁdhyāṁ anvāśya paścimāṁ , āśramaṁ prāviśad rāmaḥ kumbhayoner mahātmanaḥ/ aśyāgastyo bahugunaṁ phalamūlaṁ tathauṣadhīḥ, śākāni ca pavitrāṇi bhojanārtham akalpayat/sa bhuktavān naraśreṣṭhas tad annam amṛtopamam , prītaś ca parituṣṭaś ca tām rātrīm samupāvasat/ prabhāte kālyam utthāya kṛtvāhnikam ariṁdamaḥ , ṛṣiṁ samabhicakrāma gamanāya raghūttamaḥ/ abhivādyābravīt rāmo maharṣiṁ kumbhasaṁbhavam, āpṛcche tvām gamiṣyāmi mām anujñātum arhasi/ dhanyo 'smy anugṛhīto 'smi darśanena mahātmanaḥ , draṣṭum caivāgamīṣyāmi pāvanārtham ihātmanaḥ/tathā vadati kākutsthe vākyam adbhutadarśanam, uvāca paramaprīto dharmanetras tapodhanaḥ/ atyadbhutam idam vākyam tava rāma śubhākṣaram, pāvanaḥ sarvalokānām tvam eva raghunandana/ muhūrtam api rāma tvām ye nu paśyanti ke cana, pāvitāḥ svargabhūtās te pūjyante divi daivataih, ye ca tvām ghoracakṣurbhir īkṣante prāṇino bhuvi, hatās te yamadaṇḍena sadyo nirayagāmināḥ/ gaccha cāriṣṭam avyagraḥ panthānam akutobhayam, praśādhi rājyaṁ dharmeṇa gatir hi jagato bhavān, evam uktas tu muninā prāñjaliḥ prapagraho nṛpaḥ / abhyavādayata prājñas tam ṛṣiṁ puṇyaśīlinam/ abhivādyā muniśreṣṭhaṁ tāmś ca sarvāṁs tapodhanān, adhyārohat tad avyagraḥ puṣpakam hemabhūṣitam/ tam prayāntaṁ munigaṇā āśīrvādaiḥ samantataḥ, apūjayan mahendrābhaṁ sahasrākṣam ivāmarāḥ/ svasthaḥ sa dadṛṣe rāmaḥ puṣpake hemabhūṣite , śaśī meghasamīpastho yathā jaladharāgame/ tato 'rdhadivase prāpte pūjyamānas tatas tataḥ, ayodhyāṁ prāpya kākutstho vimānād avarohata./ tato viśṛjya ruciraṁ puṣpakam kāmagaṁinam , kakṣyāntaravinikṣiptaṁ dvāḥsthaṁ rāmo 'bravīt vacaḥ/ lakṣmaṇaṁ bharataṁ caiva gatvā tau laghuvikramau, mamāgamanam ākhyāya śabdāpaya ca mām ciram/

As Agastya Maha Muni explained about 'divyaabharanas', as to how the Vidarbha Desha King who did long tapsya despite ignoring daana dharmas had no doubt attained brahma loka yet could not overcome

his hunger and thirst and had to necessarily resort to ‘shava bhakshana’ daily, Shri Rama was highly excited and requested Agastya to describe far more about that enthralling narration. Then the Maha Muni explained further: ‘Shri Rama! This happening was of Satya Yuga when Manu Deva was administering bhu loka. There after arrived King Ikshvaku whom Manu Deva desired to establish kingship under his and progeny’s control till ‘Treta Yugantara’. Manu however cautioned with some do’s and don’t’s. *pr̥to ’smi paramodārakartā cāsi na saṁśayaḥ, daṇḍena ca prajā rakṣa mā ca daṇḍam akāraṇe/ aparādhiṣu yo daṇḍaḥ pātyate mānaveṣu vai, sa daṇḍo vidhivan muktaḥ svargaṁ nayati pārthivam/ tasmād daṇḍe mahābāho yatnavān bhava putraka, dharmo hi paramo loke kurvatas te bhaviṣyati/* Manu advised Ikshvaku: ‘No doubt you should establish the Raja Parampara of Ikshvaks but by displaying the danda should not utilise it indiscriminately. Once the danda or punishments thereof were inappropriate and not as per established principles and well defined norms, then the kings would reach naraka loka or vice versa to swarga loka. Thus Manu Deva cautioned Ikshvaku to strictly abide by the Manu Smṛiti. Manu Deva thus cautioned King Ikshvaku that danda prayoga must always weighed by a ‘tulaa bhaara’ or as of a sensitive balance. Having thus providing the do’s and don’t’s, Manu Deva disappeared for Brahma loka

[ Vishleshana on Manu Smṛiti reg. Aachara-Vyavahara-Prayaschittha Khandas]

Manu Smṛiti comprises three Khaandas or Branches viz. Aachara Khaanda, Vyavahara Khaanda, and Prayaschittha Khaanda. *Aachara Khaanda* comprising twelve chapters describes Charurvarna Dharmas, Chaturashrama Dharmas, Aahnika Vidhis or Daily Duties, Snaatakaadi grihastha dharmas, Loukika Aapatkaala Dharmas, Vivaahaadi Dharmas, Stree and Putra Dharmas, Shraaddha / Pitru Yagnas, etc. *Vyavahaara Khaanda* comprising eight chapters delineates Raja Dharmas, Shanti Bhadratas or Maintenance of Peace and Administration, Defence, Finance-Taxes-Budgeting, Banking, Industry and Commerce, and so on. The third and final is *Prayaschittha Khaanda* consisting of twelve chapters is a compendium of various types of atonements of committing sins, against the prescribed principles of ‘Dharmaacharana’ or the Golden Path of Virtue and Justice.]

Further stanzas as followed:

*prayāte tridive tasminn ikṣvākur amitaprabhaḥ, janayiṣye katham putrān iti cintāparo ’bhavat/ karmabhir bahurūpaiś ca tais tair manusutaḥ sūtān, janayām āsa dharmātmā śataṁ devasutopamān/ teṣām avarajas tāta sarveṣām raghunandana, mūḍhaś cākṛtividyaś ca na śuśrūṣati pūrvajān /* As Manu Deva disappeared, King Ikshvaku was totally concerned as to further the seriatum of further kingships in the generations ahead to follow the established principles. Happily thereafter ever, such kind of hundred Ikshvaku putras were born as were deeply dedicated to yajna- daana-tapasya vidhi karma dharmaachara Manu Putras born. Raghu Nandana Rama! However the youngest of there hundred Manu putras turned out to be a moodha-vidyaa viheena was never engaged in ‘bhraatru seva’ and he was named as Danda. *nāma tasya ca daṇḍeti pitā cakre ’lpatejasah, avāṣyaṁ daṇḍapatanam śarīre ’sya bhaviṣyati/ sa paśyamānas taṁ doṣam ghoram putrasya rāghava, vindhyaśaivalayor madhye rājyaṁ prādād arimḍama/ sa daṇḍas tatra rājābhūd ramye parvatarodhasi, puram cāpratimam rāma nyaveśayad anuttamam/ purasya cākaron nāma madhumantam iti prabho, purohitam cośanasam varayām āsa suvratam/ evam sa rājā tad rājyaṁ kārayat sapurohitam, prahṛṣṭamanujākīrṇam devarājyaṁ yathā divi.* Shri Rama! That kanishtha putra named Danda was allotted the bhayankara desha between Vindyaachaka and Shaibala parvata. There the Danda Raja had created an excellent Madhumanta Nagara where Shuyaachaarya was the Raja Purohita. Indeed their Madhumanta Rajya with Danda Raja-Purohita Shukracharya was surprisingly like that of Indra- Brihaspati combination!

Sarga Eighty continued:

Maha Muni Agastya further continued his narration that for a good duration of several years King Danda was quite successful in his Rajyaanga. On a hearty and happy ‘chaitra maasarabha’, the King reached

Raja Purohita Shukraachaarya's ashrama to felicitate and seek his blessings. There he saw Shuracharya's sarvaanga soundarya putri and having been stung by Manmadha banaas approached her and stated: 'Sundari! Whose kanya are you and am truly infatuated with you right now! Then the kanya replied: Raja! You must be by now realise that I am the daughter of Shukraachaaya named Araja and my respectful father is the Raja Guru and the Rajya purohita. She then requested the King not to forcefully touch her body as I am the unmarried kanya under the control of the father. Nara shreshtha! You are fully aware that my father is a maha tapasvi and if he were to get furious you would be doomed. If you are really interested in me then you ought to be self controlled for now and seek my father's permission to be your life partner. But your 'svecchhachara prayatna' to have my body should most definitely lead to disastrous consequences.' Then the madonmatta King Danda replied: 'Kindly allow me, don't you waste time as I am dying for you; never worry even if I am cursed or even killed! I am your servant! Please me merciful for now'. Having stated thus the King lost control and ravished her and left while the pitiable daughter was dazed awaiting her father's arrival.

#### Sarga Eighty One continued:

Afer a while, having realised the most heinous and ever deplorable sinful act of the King notwithstanding his daughters's pleadings rushed back to the ashram with his disciples, Shuracharya saw his dear daughter Araja was crumbled crying away and yelled addressing his sishtyas: See the state of the devastated condition that my daughter due to the 'atyaachaara' of that atrocious sinner whom one should be ashamed to call him King of this Rajya! *kṣayo 'sya durmateḥ prāptaḥ sānugasya durātmanaḥ, yaḥ pradīptām hutāsasya śikhām vai spraṣṭum icchati/ yasmāt sa kṛtavān pāpam īdṛśam ghoradarśanam , tasmāt prāpsyati durmedhāḥ phalaṁ pāpasya karmaṇaḥ/ saptarātreṇa rājāsau sabhṛtyabalavāhanaḥ , pāpakarmasamācāro vadhaṁ prāpsyati durmatīḥ* May this 'durbuddhi duratma Raja' realise his encountering Vinaasha Kaala forthwith deserving to be thrown into 'mahaagni jwalaas'. That atrocious King had committed a maha pataka of 'guru putri sheela bhagnata'; most certainly his papa karma phala is totally ripe to be sliced off. This 'papa karmaachanana durbuddhi naresaha' be extinct within seven further nights along with putra-sena-savaari sahita for certainty. *samantād yojanaśataṁ viśayaṁ cāsyā durmateḥ, dhakṣyate pāmsuvarṣeṇa mahatā pākāśāsanāḥ/ sarvasattvāni yānīha sthāvarāṇi carāṇi ca, mahatā pāmsuvarṣeṇa nāśaṁ yāsyanti sarvaśaḥ/ daṇḍasya viśayo yāvat tāvat sarvasamucchrayaḥ, pāmsubhuta ivālakṣyaḥ saptarātrād bhaviṣyati* Further more his hundred 'yojana vistrita rajya' be lashed by Indra Deva with sandstorms and such heavy 'varshapaataas' making the rajya totally extinct. May the 'sthaavara jangamas' of this kingdom be drowned with the uncontrollable 'varsha paatas'. May thus the Danda Rajya disappear finlly'. As soon as the fumed up Shukracharya concluded 'maha shapaas' the ashrama vaashis and the citizens hurried uo their exit from the rajya. Then he addressed his daughter: 'you dim-witted daughter of mine ! behave now the parmashwara dhyaana and wait near one yojana sarovara here with no fear or anxiety till your encouraging times to arrive . This place where you are staying would not be affected and would be free from anykind of anxiety or disquiet while meeting all your requirements.' As per the Maha Muni Shukraacharyas shaapa the remnants of the king and kingdom vanished.' Thus Agasthya Mahamuni had described in some detail quenching the thirst of curiosity of Shri Rama about the erstwhile stages of Ikshvaaku Maha Vasha as initiated from the Manu Mahatma and the age old King Ikshvaaku. He further explained : *tataḥ prabhṛti kākutstha daṇḍakāraṇyam ucyate , tapasvinaḥ sthitā yatra janasthānam atho 'bhavat./ etat te sarvaṁ ākhyātaṁ yan mām prcchasi rāghava,samdhyaṁ upāsītum vīra samayo hy ativartate/ ete maharṣayaḥ sarve pūrṇakumbhāḥ samantataḥ, kṛtodako naravyāghra ādityaṁ paryupāsate / sa tair ṛṣibhir abhyastaḥ sahitair brahmasattamaīḥ, ravir astaṁ gato rāma gacchodakam upasprśa /* Shri Rama! That entire pradesha between Vindhya and Shavala giri as was dvastated by the shaapa of Shukraacharya is now known as dandakaaranya. This place where Tapasvis and Munis have their ashramas is now known as Janasthaana! Rama! You got curious of the genesis and the initial geneologyof Ikshavaku Maharaja! Now I have tried to trace back Ishvaaku from Manu Deva and about the foremost sons of Ikshvaku right upto the formation of Dandakaaranya and the present 'Janasthaana' too!



### Sarga Eighty Two continued

As then directed by Agastya Maha Muni, Rama proceeded to the Sarovara where Apsaras often arrive by the day fall time, for the ‘saayam sandhya kaalalopaasana’ and Devi Gayatri Smarana. For the subsequent ‘saayam bhojana’ the host Agastya made elaborate bhojana to Shri Rama and his retinue with kanda-moola-jaraavastha nivaarama oushdhis and the bhaksya bhogya paaneeyaas. Then after some vishraanti Rama asked his permission from Agastya Maha Muni as the latter showered complements on Rama as follows: *muhūrtam api rāma tvām ye nu paśyanti ke cana, pāvītāḥ svargabhūtās te pūjyante divi daivataiḥ/ ye ca tvām ghoracakṣurbhir īkṣante prāṇino bhuvi, hatās te yamadaṇḍena sadyo nirayagāmināḥ/ gaccha cāriṣṭam avyagraḥ panthānam akutobhayam, praśādhi rājyaṁ dharmeṇa gatiḥ hi jagato bhavān/* Shri Rama! If only even for a muhurtakaala, one attains a glimpse of your divya darshana, he would certainly be eligible for ‘swargaadhikaari’ with the opportunity of venetating Indraadi devatas directly! Those other praanis who would neither see you nor extol about, you might however be destined to yama loka. Ikshvaaku kula shreshtha! May you thus leave for Ayodhya with contentment with no issues on way but with auspiciousness. *evam uktas tu muninā prāñjaliḥ prapagraho nṛpaḥ / abhyavādayata prājñas tam ṛṣim puṇyaśīlinam / abhivādya munisreṣṭhaṁ tāmś ca sarvāms tapodhanān, adhyārohat tad avyagraḥ puspakaṁ hemabhūṣitam/* Thus Maha Muni Agastya blessed as Rama too had sincerely did the ‘padaabhivandana’ for the enormous courtesies received and perched in the puspaka vimana..

### **Sarga Eighty Three**

On return to Ayodhya afer killing immoral tapasvi for reiving the dead vipra baalaka threby, Rama proposed Rajasuya Yagjna, as appreciative Bharata assured consolidation of several rajyas thereafter

*Tac chrutvā bhāṣitam tasya rāmasyākliṣṭakarmanāḥ, dvāḥsthaḥ kumārāv āhūya rāghavāya nyavedayat/ dṛṣṭvā tu rāghavaḥ prāptau priyau bharatalakṣmaṇau , pariśvajya tato rāmo vākyam etad uvāca ha/ kṛtam mayā yathātathyaṁ dvijakāryam anuttamam , dharmasetumato bhūyaḥ kartum icchāmi rāghavau/ yuvābhyām ātmabhūtābhyām rājasūyam anuttamam, sahito yaṣṭum icchāmi tatra dharmo hi śāśvataḥ/ iṣṭvā tu rājasūyena mitraḥ śatrunibarhaṇaḥ, suhutena suyajñena varuṇatvam upāgamat/ somaś ca rājasūyena iṣṭvā dharmeṇa dharmavit, prāptaś ca sarvalokānām kīrtiṁ sthānam ca śāśvatam/ asminn ahaṇi yac chreyaś cintyātām tan mayā saha, hitaṁ cāyati yuktaṁ ca prayatau vaktum arhatha/ śrūtā tu rāghavasyaitad vākyam vākyaviśāradaḥ, bharataḥ prāñjalir bhūtvā vākyam etad uvāca ha/ tvayi dharmāḥ paraḥ sādho tvayi sarvā vasuṁdharā, pratiṣṭhitā mahābāho yaśaś cāmitavikrama/ mahīpālās ca sarve tvām prajāpatim ivāmarāḥ, nirīkṣante mahātmāno lokanāthaṁ yathā vayam/ prajāś ca piṭṛvad rājan paśyanti tvām mahābala, pṛthivyām gatibhūto ‘si prāṇinām api rāghava / sa tvam evaṁvidhaṁ yajñam āhartāsi katham nṛpa , pṛthivyām rājavamśānām vināśo yatra dṛśyate / pṛthivyām ye ca puruṣā rājan pauraṣam āgatāḥ, sarveṣām bhavitā tatra kṣayaḥ sarvāntakopamaḥ/ sa tvam puruṣaśārdūla guṇair atulavikrama, pṛthivīm nārhaṣe hantum vaśe hi tava vartate/ bharatasya tu tad vākyam śrutvāmṛtamayaṁ yathā, praharṣam atulaṁ lebhe rāmaḥ satyaparākramaḥ/ uvāca c a śubhām vāṇīm kaikeyā nandi - vardhanam, prīto ‘smi parituṣṭo ‘smi tavādya vacanena hi/ idaṁ vacanam aklībaṁ tvayā dharmasamāhitam, vyāhṛtaṁ puruṣavyāghra pṛthivyāḥ paripālanam/ eṣa tasmād abhiprāyād rājasūyāt kratūttamān, nivartayāmi dharmajña tava suvyāhṛtena vai / prajānām pālanam dharmo rājñām yajñena sammitaḥ, tasmāc chṛṇomi te vākyam sādhuḥktaṁ susamāhitam/*

Having had comfortably returned from the search of the ‘duratma nimnajaati tapasvi’ who desired to attack Indra but was killed by him reviving the life of the dead brahmana vidyardhi and further visiting Maha Muni Agastya, Rama returned to Ayodhya by pushpaka vimana and called for Bharata Lakshmanas. *kṛtam mayā yathātathyaṁ dvijakāryam anuttamam , dharmasetumato bhūyaḥ kartum icchāmi rāghavau/ yuvābhyām ātmabhūtābhyām rājasūyam anuttamam, sahito yaṣṭum icchāmi tatra dharmo hi śāśvataḥ/*

*iṣṭvā tu rājasūyena mitraḥ śatrunibarhaṇaḥ, suhuteṇa suyajñeṇa varuṇatvam upāgamat/Raghuvamshi Raja Kumaras Bharata Lakshmanas! I have since already accomplished the raja dharma of reviving the life of the vipra kumara by locating and killing the dushta nimna jaata kapata tapasvi. Now I would like to take up another significant raaja dharma of performing Dharma setu Rajasuya yajna. Both of you Bharata Lakshmaas are like my two mighty shoulders to achieve the fame of successfully performing the yaaga. Do recall that Mitra Deva the ‘samasta shatru samhaari’ performed the aahutis to Agni and attained the status of Varuna having dutifully completed Rajasuya maha yajna. Further: *somaś ca rājasūyena iṣṭvā dharmeṇa dharmavit, prāptaś ca sarvalokānām kīrtim sthānam ca śāśvatam/ asminn ahaṇi yac chreyaś cintyatām tan mayā saha, hitam cāyati yuktam ca prayatau vaktum arhatha/* Dharmagjna Soma Devata too had successfully made the anussthana of rajasuya yajna and achieved ‘sarva loka keerti’ by the ‘shubha karyaacharana’! That is why, dear brothers you should be seated with me and decide which all responsibilities that you could take over for the grand success of the ‘maha raajasuya maha karya.’ . As Shri Rama stated thus, Bharta with folded hands replied! *tvayi dharmah paraḥ sādho tvayi sarvā vasumdhara, pratiṣṭhitā mahābāho yaśaś cāmitavikrama/ mahīpālāś ca sarve tvām prajāpatim ivāmarāḥ, nirīkṣante mahātmāno lokanāthaḥ yathā vāyam/ prajāś ca pītṛvad rājan paśyanti tvām mahābala, prthivyām gatibhūto ‘si prāñinām api rāghava / sa tvam evamvidham yajñam āhartāsi katham nṛpa, prthivyām rājavamsānām vināśo yatra dṛśyate/* Maha parakrimi Maha Raja! Indeed you are the very profile of Dharma! The entire prithvi is dependent on and guided by your example of ‘dharma karmacharana’. Just as Devendra and Devatas follow the footprints of Prajapati Brahma and follow the principles enunciated by Him as of the Loka naadha, the manavas too are ever dependent by your exemplary deeds. Mahabali Raghunandana! Just as the sons look up to the example of their fathers, all the co rajaas too seek to follow the thoughts and deeds of the Maha Raja. Now as you have decided on performing the Raja suya with success no other Raja could claim supremacy on the bhumandala.’ As Bharata asserted thus, Rama was extremely pleased and addressed Bharata: ‘ Kaikeya nandana! I am indeed pleased with your expressions of frankness and factualities. This sankalpa of Rajasuta should result the unity and indivisibility of Prithvi and its invincibility against evil forces within and without too. When the rajasuya sankalpa sprouted in my heart, your excellent annotation about the unity and consolidation of prithi and its innumerable kingdoms was truly realistic and most practical and well appreciated indeed!*

## Sargas Eighty Four, Eighty Five and Eighty Six

Lakshmana explains the uniqueness of Ashwamedha Yajna and cited the example of Indra’s such Yajna relieved of his brahma hatya dosha consequent on his killing Vritraasura a brahmana.

*tathoktavati rāme tu bharate ca mahātmāni, lakṣmaṇo ‘pi śubham vākyam uvāca raghunandanam/ aśvamedho mahāyajñāḥ pāvanaḥ sarvapāpmanām, pāvanas tava durdharṣo rocatām kratupuṁgavaḥ/ śrūyate hi purāvṛttaḥ vāsava sumahātmāni , brahmahatyāvṛtaḥ śakro hayamedhena pāvitaḥ / purā kila mahābāho devāsurasamāgame, vṛtro nāma mahān āsīd daiteyo lokasammataḥ / vistīrṇā yojanaśatam ucchritas triguṇam tataḥ, anurāgeṇa lokāms trīn snehāt paśyati sarvataḥ/ dharmajñāś ca kṛtajñāś ca buddhyā ca pariniṣṭhitaḥ, śaśāsa prthivīm sarvām dharmeṇa susamāhitaḥ / tasmin praśāsati tadā sarvakāmadughā mahī, rasavanti prasūtāni mūlāni ca phalāni ca/ akṛṣṭapacyā prthivī susampannā mahātmanāḥ, sa rājyam tādṛśam bhuṅkte sphītam adbhutadarśanam / tasya buddhiḥ samutpannā tapaḥ kuryām anuttamam, tapo hi paramam śreyas tapo hi paramam sukham/ sa nikṣipya sutam jyeṣṭham paureṣu paramēśvaram, tapa ugram upātiṣṭhat tāpayan sarvadevatāḥ/ tapas tapyati vṛtre tu vāsavaḥ paramārtavat, viṣṇum samupasaṁkramya vākyam etad uvāca ha/ tapasyatā mahābāho lokā vṛtreṇa nirjitāḥ, balavān sa hi dharmātmā nainam śakṣyāmi bādhitum/ yady asau tapa ātiṣṭhed bhūya eva sureśvara, yāval lokā dhariṣyanti tāvad asya vaśānugāḥ/ tvām cainam paramodāram upekṣasi mahābala, kṣaṇam hi na bhaved vṛtraḥ krudde tvayi sureśvara/ yadā hi prītisaṁyogaḥ tvayā viṣṇo samāgataḥ, tadā prabhṛti lokānām nāthatvam upalabdhaḥ / sa tvām prasādam lokānām kuruṣva sumahāyaśaḥ,*

tvatkṛtena hi sarvaṁ syāt praśāntam ajaraṁ jagat / ime hi sarve viṣṇo tvāṁ nirīkṣante divaukasah,  
vṛtraghatena mahatā eṣāṁ sāhyaṁ kuruṣva ha / tvayā hi nityasaḥ sāhyaṁ kṛtam eṣāṁ mahātmanām ,  
asahyam idam anyeṣāṁ agatīnām gatir bhavānan/

Lakṣmaṇasya tu tad vākyam śrutvā śatrunibarhaṇaḥ, vṛtraghātam aśeṣeṇa kathayety āha lakṣmaṇam /  
rāghaveṇaivam uktas tu sumitrānandavardhanaḥ, bhūya eva kathāṁ divyāṁ kathayām āsa lakṣmaṇaḥ/  
sahasrākṣavacaḥ śrutvā sarveṣāṁ ca divaukasām, viṣṇur devān uvācedaṁ sarvān indrapurogamān/  
pūrvaṁ sauhṛdabaddho 'smi vṛtrasya sumahātmanaḥ , tena yuṣmat priyārthaṁ vai nāhaṁ hanmi  
mahāsuram/ avaśyaṁ karaṇīyaṁ ca bhavatāṁ sukham uttamam, tasmād upāyam ākhyāsyē yena vṛtraṁ  
haniṣyatha/ tridhā bhūtaṁ kariṣyē 'ham ātmānaṁ surasattamāḥ, tena vṛtraṁ sahasrākṣo haniṣyati na  
saṁśayaḥ/ eko 'mśo vāsavaṁ yātu dvitīyo vajram eva tu, tṛtīyo bhūtalaṁ śakras tato vṛtraṁ haniṣyati /  
tathā bruvati deveṣe devā vākyam athābruvan, evam etan na saṁdeho yathā vadasi daityahan/ bhadraṁ  
te 'stu gamiṣyāmo vṛtrāsuraavadhaiṣiṇaḥ , bhajasva paramodārāvāsavaṁ svena tejasā/ tataḥ sarve  
mahātmānaḥ sahasrākṣapurogamāḥ, tad aranyaṁ upākrāman yatra vṛtro mahāsuraḥ/ te 'paśyaṁs tejasā  
bhūtaṁ tapantam asurottamam, pibantam iva lokāṁs trīn nirdahantam ivāmbaram/ dṛṣṭvaiva  
cāsurāśreṣṭhaṁ devās trāsam upāgaman, katham enaṁ vadhiṣyāmaḥ kathāṁ na syāt parājayaḥ/ teṣāṁ  
cintayatām tatra sahasrākṣaḥ puraṁdaraḥ, vajraṁ pragṛhya bāhubhyāṁ prahiṇod vṛtramūrdhani /  
kāḷāgnineva ghoreṇa dīpteneva mahārciṣā, prataptaṁ vṛtraśirasi jagat trāsam upāgamat/ asaṁbhāvyāṁ  
vadhaṁ tasya vṛtrasya vibudhādhipaḥ , cintayāno jagāmāśu lokasyāntaṁ mahāyaśāḥ/ tam indraṁ  
brahmahatyāśu gacchantam anugacchati, apatac cāsya gātreṣu tam indraṁ duḥkham āviśat/ hatārayaḥ  
pranaṣṭendrā devāḥ sāgnipurogamāḥ, viṣṇuṁ tribhuvanaśreṣṭhaṁ muhur muhur apūjayan/ tvaṁ gatiḥ  
paramā deva pūrvajo jagataḥ prabhuḥ, rathārthaṁ sarvabhūtānāṁ viṣṇutvam upajagmivān/ hataś cāyaṁ  
tvayā vṛtro brahmahatyā ca vāsavam, bādhatē suraśārdūla mokṣaṁ tasya vinirdiśa/ teṣāṁ tad vacanaṁ  
śrutvā devānāṁ viṣṇur abravīt, mām eva yajatām śakraḥ pāvayisyāmi vajriṇam/ punyena hayamedhena  
mām iṣṭvā pākaśāsanāḥ, punar eṣyati devānāṁ indratvam akutobhayaḥ/ evaṁ saṁdiśya devānāṁ tām  
vāṇīm amṛtopamā, jagāma viṣṇur deveśaḥ stūyamānas triviṣṭapam/

Tathā vṛtravadhaṁ sarvam akhilena sa lakṣmaṇaḥ, kathayitvā naraśreṣṭhaḥ kathāśeṣam upākramat/ tato  
hate mahāvīrye vṛtre devabhayaṁkare , brahmahatyāvṛtaḥ śakraḥ saṁjñāṁ lebhe na vṛtrahā / so 'ntam  
āśritya lokānāṁ naṣṭasaṁjño vicetanaḥ, kālaṁ tatrāvasat kaṁ cid veṣṭamāno yathoragaḥ/ atha naṣṭe  
sahasrākṣe udvignam abhavaj jagat, bhūmiś ca dhvastasaṁkāśā niḥsnehā śuṣkakānanā/ niḥsrotasaś  
cāmbuvāḥ hradāś ca saritas tathā, saṁkṣobhaś caiva sattvānāṁ anāvṛṣṭikṛto 'bhavat/ kṣīyamāṇe tu loke  
'smin saṁbhraṇtamanasaḥ surāḥ, yad uktaṁ viṣṇunā pūrvaṁ tam yajñam samupānayan/ tataḥ sarve  
suragaṇāḥ sopādhyāyāḥ sahasribhiḥ, tam deśam sahitā jagmur yatrendro bhayamohitaḥ/ te tu dṛṣṭvā  
sahasrākṣam mohitaṁ brahmahatyayā, tam puraskṛtya deveṣāṁ aśvamedham pracakrire / tato  
'śvamedhaḥ sumahān mahendrasya mahātmanaḥ, vavṛdhe brahmahatyāyāḥ pāvanārthaṁ nareśvara/ tato  
yajñasamāptau tu brahmahatyā mahātmanaḥ, abhigamyābravīt vākyam kva me sthānaṁ vidhāsyatha/ te  
tām ūcus tato devās tuṣṭāḥ prītisamanvitāḥ, caturdhā vibhajātmānam ātmanaiva durāsade/ devānāṁ  
bhāṣitaṁ śrutvā brahmahatyā mahātmanām, saṁnidhau sthānam anyatra varayām āsa durvasā/  
ekenāmśena vatsyāmi pūrṇodāsu nadīṣu vai, dvitīyena tu vṛkṣeṣu satyam etad bravīmi vaḥ / yo 'yam  
amśas tṛtīyo me strīṣu yauvanaśāliṣu, trirātraṁ darpaparṇāsu vasiṣyē darpaghātini/ hantāro brāhmaṇān  
ye tu prekṣāpūrvam adūṣakān, tāmś caturthena bhāgena saṁśrayiṣyē suraśabhāḥ/ pratyūcus tām tato  
devā yathā vadasi durvase, tathā bhavatu tat sarvaṁ sādhasyaṁ ya thepsitam/ tataḥ prītyānvitā devāḥ  
sahasrākṣam vavandire, vijvaraḥ pūtapāpmā ca vāsavaḥ samapadyata/ praśāntaṁ ca jagat sarvaṁ  
sahasrākṣe pratiṣṭhate, yajñam cādbhutasamkāśam tadā śakro 'bhyapūjayat/ idṛśo hy aśvamed hasya  
prabhāvo raghunandana, yajasva sumahābhāga hayamedhena pāṛthiva/

There after Lakshmana having heartily congratulated Shri Rama to decide on dutifully performing the Rajasuya Maha Yajna, while Bharata too welcomed assuring the aspect of close togetherness of numberless rajyas under a single umbrella without mutual bickerings. Lakshmana further commended the proposal citing the example of Indra too who was smitten by brahma hatya mahaa paataka had performed

Ashvamedha yajina and got purified. Then Lakshmana refreshed Shri Rama's memory. When there broke out a maha yuddha between Devatas and Asuras, there was a brahmana king named Vritrasura who stood always erect and firm with his physique of a staggering hundred yojanas width and three hundred yojanas of height. His kingdom was on typical principles of dharma and nyaaya and his praja were prosperous with 'dhana dhanya sampadas' and of arogya always. In course of time he desired to perform tapasya. He then entrusted his kingdom to his eldest son Madhureshwara and took to 'ghora tapasya.' Then Indra and Devatas were some what concerned and apprehensive that after realising various boons he might become invincible in tri lokas and they might have to be under his subjugation subjected to his whims and fancies, especially as he was a born asura. They approached Vishnu and prayed that some how Vritraasra should not become invincible and sought for a solution to the impending trouble.

### Sarga Eighty Five continued

Then Shri Rama asked Lakshmana to briefly narrate the story of Vritrasura Vadha and Lakshmana narrated as follows: ' As Indraadi Devas approached Vishnu then the latter replied: *pūrvam sauḥḍabaddho 'smi vṛtrasya sumahātmanah , tena yuṣmat priyārtham vai nāham hanmi mahāsuram/ avaśyam karaṇīyam ca bhavatām sukham uttamam, tasmād upāyam ākhyāsyē yena vṛtram haniṣyatha / tridhā bhūtam kariṣyē 'ham ātmānam surasattamāḥ, tena vṛtram sahasrākṣo haniṣyati na saṁśayaḥ/ eko 'mśo vāsavaṁ yātu dvitīyo vajram eva tu, tṛtīyo bhūtalam śakras tato vṛtram haniṣyati /* Indraadi Devas! Even earlier to your arrival here and having to inform me of your justified apprehensions, I have been thinking a way to overcome the problem of Vritraasura! Yes, Vritrasura vadha appears to be inevitable. Now, the methodology of doing so appears to be three phased. Firstly, a part of my 'amsha' or the inherent 'tejas' be absorbed into the psyche or innerconsciousness of Indra, then a vajrayudha be secured, and let Indra descend down to bhutala. ( Vishnu's suggestion implies bhutala raksha due the anticipated fall on the physique of a staggering hundred yojanas width and three hundred yojanas of height!). Hence the three phased formula suggested by Vishnu'. Then Indraadidevas were extremely grateful and returned back to swarga. physique of a staggering hundred yojanas width and three hundred yojanas of height. *tataḥ sarve mahātmānaḥ sahasrākṣapurogamāḥ, tad arāṇyam upākrāman yatra vṛtro mahāsuraḥ/ te 'paśyāms tejasā bhūtam tapantam asurottamam, pibantam iva lokāms trīn nirdahantam ivāmbaram/ dṛṣṭvaiva cāsuraśreṣṭham devās trāsam upāgaman , katham enaṁ vadhiṣyāmaḥ katham na syāt parājayah/* Having had Vishnu darshana and his marga darshana, Indra and Devas reached that very spot where Vritraasura was deeply engaged his ghora tapasya. The asura's mammoth physique was emitting agni jwaalaas as though trilokas would be burnt off reaching the high skies. One look at the vritraasura in that state sent shock waves down the spines of the deva samuhaas wondering as to how and whether the Mahaasura could ever be killed! *teṣāṁ cintayatām tatra sahasrākṣaḥ purāṇdarah, vajram pragṛhya bāhubhyām prahiṇod vṛtramūrdhani / kālāgnineva ghoreṇa dīpteneva mahārciṣā, prataptaṁ vṛtraśirasi jagat trāsam upāgamat/ asaṁbhavyaṁ vadham tasya vṛtrasya vibudhādhipaḥ , cintayāno jagāmāśu lokasyāntaṁ mahāyaśāḥ/ tam indraṁ brahmahatyāśu gacchantam anugacchati, apatac cāsyā gātreṣu tam indraṁ duḥkham āviśat/* Even as Devas were in disbelief thus, Mahendra lifted both his forceful hands and struck right at the mahasura's 'mastaka'; Indra Deva's vajrayudha emitted 'agni jwaalaas' ever jumping higher and higher and thumped his huge head which rolled down while the earth quaked wobbling and bhutala vaasis were shocked and swooned. Indeed 'niraparaadha Vritraasuru vadha' was certainly not justifiable especially being a 'brahmana hatya'; then instantaneously the 'lokaa loka-partyantaras' were of 'andhakaaramaya pradeshas'! As Indra made an effort to move, his physical parts fell down broken. *hatārayaḥ pranaṣṭendrā devāḥ sāgnipurogamāḥ, viṣṇuṁ tribhuvaṇaśreṣṭham muhur muhur apūjayan/ tvaṁ gatiḥ paramā deva pūrvajo jagataḥ prabhuh, rathārtham sarvabhūtānām viṣṇutvam upajagmivān/* As Deva shatru got killed and Indra disappeared, samasta deva ganaas were rattled and ran to reach Maha Vishnu. They sobbed and howled and performed 'stuti-pujas' to the last refuge point of vaikuntha with desperation, especially as their chief Indra was nonexistent. *teṣāṁ tad vacanam śrutvā devānām viṣṇur abravīt, mām eva yajatām śakraḥ pāvayisyāmi vajriṇam/ puṇyena hayamedhena mām iṣṭvā pākāśāsanah, punar eṣyati devānām indratvam akutobhayaḥ/ evaṁ saṁdiśya*



*devānām tām vāṇīm amṛtopamā, jagāma viṣṇur deveśaḥ stūyamānas triviṣṭapam/* Then Vishnu took the form of Indra and suggested that let Indra perform worship to me as the Yagjna Purusha and then the vajradhaari be purified by dutifully performing Ashvamedha Yagjna. Vishnu then assured once Devendra in my very form would do as prescribed, he would be freed from the heinous brahma hatya maha pataka!

Sarga Eighty Six as explained further:

Narrating further that as Maha Vishnu suggested that the disappeared Indra in Vishnu rupa should revive himself by performing Ashvamedha yagjna, then in the presence of Devas, Brihaspati the Deva Guru initiated the Ashvamedha in the presence of Devas. *devānām bhāṣitam śrutvā brahmahatyā mahātmanām, saṁnidhau sthānam anyatra varayām āsa durvasā/ ekenāmsena vatsyāmi pūrṇodāsu nadīṣu vai, dvitīyena tu vṛkṣeṣu satyam etad bravīmi vaḥ/ yo 'yam amśas tṛtīyo me strīṣu yauvanaśāliṣu , trirātram darpaparṇāsu vasiṣye darpaghātinī/ hantāro brāhmaṇān ye tu prekṣāpūrvam adūṣakān, tāmś caturthena bhāgena saṁśrayiṣye surarṣabhāḥ/* At the yagjna samaapti, then the Brahma hatya dosha asked Deva Guru as to where that could be seated. The reply was : ‘durjaya shakti swarupa Brahma hatye!’ Get divided in parts instead of being a single entity. Then that amorphous form divided itself into four divisions and demanded place in Indra’s body. It declared that for four months it would like to be of jala swarupa and reside in rivers, another portion as ‘bhushthapita’ or settled all across the earth., the third segment would be in youthful women for three nights as their menses period, and the fourth part would wish to ever remain in the form of those cruel ‘manavas’ who would be killing brahmanas. Then Deva Guru accorded his approval and the trilokas assumed normalcy. Then Lakshmana addressed Shri Rama! ‘ Raghunandana! Such was the unique significance of Ashvamedha Yagjna worthy of dutiful performance, as a preamble to Rajasuya Maha Yagjna.

**Sargas Eighty Seven- Eighty Eight- Eighty Nine and Ninety**

Lakshmana re-emphasised the ashvamedha yagjna mahatmya by yet another example of King Ila cursed by Maha Deva Himself with monthly change over of purushava and Streetva!

*Tac chrutvā lakṣmaṇenoktam vākyam vākyaviśāradaḥ, pratyuvāca mahātejāḥ prahasan rāghavo vacaḥ/ evam etan naraśreṣṭha yathā vadasi lakṣmaṇa, vṛtraghātam aśeṣeṇa vājimedhaphalaṁ ca yat/ śrūyate hi purā saumya kardamasya prajāpateḥ, putro bāhlīśvaraḥ śrīmān ilo nāma sudhārmikah/ sa rājā pṛthivīm sarvām vaśe kṛtvā mahāyaśāḥ , rājyam caiva naravyāghra putravat paryapālayat/ suraiś ca paramodārair daiteyaiś ca mahāsuraiḥ, nāgarākṣasagandharvair yakṣaiś ca sumahātmabhiḥ/ pūjyate nityaśaḥ saumya bhayārtai raghunandana, abibhyamś ca trayo lokāḥ saroṣasya mahātmanaḥ/ sa rājā tādṛśo hy āsīd dharme vīrye ca niṣṭhitaḥ , buddhyā ca paramodāro bāhlīkānām mahāyaśāḥ/ sa pracakre mahābāhur mṛgayām rucire vane , caitre manorame māsi sabhṛtyabalavāhanaḥ / prajaghne sa nṛpo 'raṇye mṛgāñ śatasahasraśaḥ , hatvaiva tṛptir nābhūc ca rājñas tasya mahātmanaḥ / nānāmṛgāṇām ayutam vadhyamānam mahātmanā, yatra jāto mahāsenas tam deśam upacakrame/ tasmims tu devadeveśaḥ śailarājasutām haraḥ, ramayāmāsa durdharṣaiḥ sarvair anucaraiḥ saha/ kṛtvā strībhūtam ātmānam umeśo gopatidhvajaḥ, devyāḥ priyacikīṛsuḥ sa tasmin parvatanirjhare/ ye ca tatra vanoddeśe sattvāḥ puruṣavādīnaḥ, yac ca kiṁ cana tat sarvaṁ nārīsamjñam babhūva ha/ etasminn antare rājā sa ilaḥ kardamātmajaḥ, nighnan mṛgasahasraṇi tam deśam upacakrame / sa dṛṣṭvā strīkṛtām sarvaṁ savyālamṛgapakṣiṇam, ātmānam sānugam caiva strībhūtam raghunandana/ tasya duḥkham mahat tv āsīd dṛṣṭvātmānam tathā gatam, umāpateś ca tat karma jñātvā trāsam upāgamat/ tato devaṁ mahātmānam śitikanṭham kapardinam, jagāma śaraṇam rājā sabhṛtyabalavāhanaḥ / tataḥ prahasya varadaḥ saha devyā mahāyaśāḥ, prajāpatisutam vākyam uvāca varadaḥ svayam/ uttiṣṭhottīṣṭha rājarṣe kārdameya mahābala, puruṣatvam ṛte saumya varam varaya suvrata / tataḥ sa rājā śokārtāḥ pratyākhyāto mahātmanā, na sa jagrāha strībhūto varam anyam surottamāt/ tataḥ śokena mahatā śailarājasutām nṛpaḥ, praṇipaty mahādevīm sarveṇaivāntarātmanā/ īśe varāṇām varade lokānām asi bhāmini,*

amoghadarśane devi bhaje saumye namo 'stu te/ hṛdgataṁ tasya rājarṣer vijñāya harasamnidhau ,  
 pratyuvāca śubhaṁ vākyam devī rudrasya sammatā/ ardhasya devo varado varārdhasya tathā hy  
 aham,tasmād ardham grhāṇa tvaṁ strīpumsor yāvad icchasi / tad adbhutatamaṁ śrutvā devyā varam  
 anuttamam, samprahr̥ṣṭamanā bhūtvā rājā vākyam athābravīt / yadi devi prasannā me rūpeṇāpratimā  
 bhuvi, māsam strītvam upāsītva māsam syām puruṣaḥ punaḥ/ īpsitaṁ tasya vijñāya devī surucirānanā,  
 pratyuvāca śubhaṁ vākyam evam etad bhaviṣyati/ rājan puruṣabhūtas tvaṁ strībhāvaṁ na smariṣyasi,  
 strībhūtaś cāparaṁ māsam na smariṣyasi pauruṣam/ evam sa rājā puruṣo māmam bhūtvātha kārdamiḥ,  
 trailokyasundarī nārī māsam ekam ilābhavat/

Tām kathām ilasambaddhām rāmeṇa samudīritām, lakṣmaṇo bharataś caiva śrutvā paramavismitau/ tau  
 rāmaṁ prāñjalībhūtvā tasya rājño mahātmanah, vistaraṁ tasya bhāvasya tadā papracchatuḥ punaḥ/  
 katham sa rājā strībhūto vartayām āsa durgatim, puruṣo vā yadā bhūtaḥ kām vṛttim vartayaty asau/ tayos  
 tad bhāṣitaṁ śrutvā kautūhalasamanvitam, kathayām āsa kākutṣṭhas tasya rājño yathā gatam/ tam eva  
 prathamam māsam strībhūtvā lokasundarī, tābhiḥ parivṛtā strībhīr ye 'sya pūrvaṁ padānugāḥ / tat  
 kānanam vigāhyāṣu vijahre lokasundarī, drumagulmalatākīrṇam padbhyām padmadalekṣaṇā/ vāhanāni  
 ca sarvāṇi samtyaktvā vai samantataḥ, parvatābhogavivare tasmin reme ilā tadā/ atha tasmin vanoddeṣe  
 parvatasyāvidūrataḥ, saraḥ suruciraprakhyam nānāpakṣigaṇāyutam/ dadarśa sā ilā tasmin budhaṁ  
 somasutam tadā, jvalantaṁ svena vapuṣā pūrṇam somam ivoditam/ tapantaṁ ca tapas tīvram  
 ambhomadhye durāsadam, yaśak saraṁ kāmagamam tārūṇye paryavasthitam/ sā taṁ jalāśayam sarvaṁ  
 kṣobhayām āsa vismitā, saha taiḥ pūra puruṣaiḥ strībhūtai raghunandana/ budhas tu tām nirīkṣyaiva  
 kāmabāñābhīpīḍitaḥ, nopalebhe tadātmānam cacāla ca tadāmbhasi/ ilām nirīkṣamāṇaḥ sa  
 trailokyābhyadhikām śubhām, cintām samabhyatīkrāmat kā nv iyaṁ devatādhikā/ na devīṣu na nāgīṣu  
 nāsuriṣv apsaraḥsu ca, dṛṣṭapūrvā mayā kā cid rūpeṇaitena śobhitā / sadṛśīyam mama bhaved yadi  
 nānyaparigrahā, iti buddhiṁ samāsthāya jalāt sthalaṁ upāgamat/ sa āśramam samupāgamya catasraḥ  
 pramadās tataḥ, śabdāpayata dharmātmā tāś cainaṁ ca vavandire/ sa tāḥ papraccha dharmātma  
 kasyaiśa lokasundarī, kimartham āgatā ceha satyam ākhyāta māciram/ śubhaṁ tu tasya tadvākyam  
 madhuraṁ madhurākṣaram, śrutvā tu tāḥ strīyaḥ sarvā ūcur madhuraḥ girā/ asmākam eṣā suśroṇī  
 prabhutve vartate sadā, apatiḥ kānanānteṣu saḥśmābhīr aṭaty asau/ tad vākyam avyaktapadam tāśām  
 strīṇām niśamya tu, vidyām āvartanīm puṇyam āvartayata sa dvijaḥ/Atra kimpurusheerbhutvaa  
 shailarodhasi vastyathga, aavasastu girivaavasmisheeghrameva vidheeyataam/

śrutvā kimpuruṣotpattim lakṣmaṇo bharatas tadā, āścaryam iti cābrūtām ubhau rāmaṁ janeśvaram/  
 atha rāmaḥ kathām etām bhūya eva mahāyaśāḥ, kathayām āsa dharmātmā prajāpatīsutasya vai/ sarvās  
 tā vidrutā dṛṣṭvā kinnarīr ṛṣisattamaḥ, uvāca rūpasampannām tām strīyam prahasann iva/ somasyāhaṁ  
 sudayitaḥ sutaḥ surucirānane, bhajasva mām varārohe bhaktyā snigdheṇa cakṣuṣā/tasya tadvacanam  
 śrutvā śūnye svajanavarjitā, ilā suruciraprakhyam pratyuvāca mahāgraham/ ahaṁ kāmakarī saumya  
 tavāsmi vaśavartinī, praśādhi mām somasuta yathecchasi tathā kuru/ tasyās tad adbhutaprakhyam śrutvā  
 harṣasamanvitaḥ, sa vai kāmī saha tayā reme candramasaḥ sutaḥ/ budhasya mādhave māsas tām ilām  
 rucirānanām, gato ramayato 'tyartham kṣaṇavat tasya kāmīnaḥ/ atha māse tu sampūrṇe pūrṇendu -  
 sadṛśānanaḥ, prajāpatīsutaḥ śrīmāñ śayane pratyabudhyata/ so 'paśyat somajam tatra tapyantaṁ  
 salilāśaye, ūrdhvaḥ nirālambaṁ tām rājā pratyabhāṣata/ bhagavan parvataṁ durgam praviṣṭo 'smi  
 saḥānugāḥ, na ca paśyāmi tat saṁyam kva nu te māmakā gatāḥ/ tac chrutvā tasya rājarṣer  
 naṣṭasamjñasya bhāṣitam, pratyuvāca śubhaṁ vākyam sāntvayan parayā girā/ āsmavarṣeṇa mahatā  
 bhṛtyāś te vinipātītāḥ, tvaṁ cāśramapade supto vātavarṣabhayārditaḥ/ samāśvasiḥi bhadraṁ te nirbhayo  
 vigatajvaraḥ, phalamūlāsano vīra vasa ceha yathāsukham/ sa rājā tena vākyena pratyāśvasto  
 mahāyaśāḥ, pratyuvāca śubhaṁ vākyam dīno bhṛtyajanakṣayāt/ tyakṣyāmy ahaṁ svakaṁ rājyam nāhaṁ  
 bhṛtyair vinā kṛtaḥ , vartayeyam kṣaṇam brahman samanujñātum arhasi/ suto dharmaparo brahmañ  
 jyeṣṭho mama mahāyaśāḥ śaśabindur iti khyātaḥ sa me rājyam prapatsyate/ na hi śakṣyāmy ahaṁ gatvā  
 bhṛtyadārān sukhānvitān, prativaktum mahātejah kim cid apy aśubhaṁ vacaḥ, tathā bruvati rājendre  
 budhaḥ paramam adbhutam, sāntvapūrvam athavāca vāsas ta iha rocatām/ na samtāpas tvayā kāryaḥ

*kārdameya mahābala, saṁvatsaroṣitasyeḥa kārayiṣyāmi te hitam/ tasya tadvacanaṁ śrutvā budhasyākliṣṭakarmanāḥ, vāsāya vidadhe buddhiṁ yad uktam brahmavādinā/ māsaṁ sa strī tadā bhūtvā ramayaty anīsaṁ śubhā, māsaṁ puruṣabhāvena dharmabuddhiṁ cakāra saḥ/ tataḥ sa navame māsi ilā somasutātmajam, janayām āsa suśroṇī purūravasam ātmajam/ jātamātram tu suśroṇī pitur haste nyaveśayat, budhasya samavarṇābham ilāputram mahābalam/ budho 'pi puruṣībhūtaṁ samāśvāsya narādhipam, kathābhī ramayām āsa dharmayuktābhīr ātmavān/*

*Tathoktavati rāme tu tasya janma tad adbhutam, uvāca lakṣmaṇo bhūyo bharataś ca mahāyaśāḥ/ sā priyā somaputrasya saṁvatsaram athoṣitā, akarot kiṁ naraśreṣṭha tat tvaṁ śaṁsitum arhasi/ tayos tad vākyamādhuryaṁ niśamya pariṣṛchatoḥ , rāmaḥ punar uvācemām prajāpatisute kathām/ puruṣatvaṁ gate śūre budhaḥ paramabuddhimān, saṁvartam paramodāram ājuhāva mahāyaśāḥ/ cyavanam bhṛguputram ca munim cāriṣṭaneminam, pramodanam modakaram tato durvāsasam munim/ etān sarvān samānīya vākyajñas tattvadarśinaḥ, uvāca sarvān suhṛdo dhairyeṇa susamāhitaḥ/ ayaṁ rājā mahābāhuḥ kardamasya ilaḥ sutāḥ, jānūtainam yathā bhūtaṁ śreyo hy asya vidhīyatām/ teṣāṁ saṁvadatām eva tam āśramam upāgamat, kardamaḥ sumahātejā dvijaiḥ saha mahātmabhiḥ/ pulastyaś ca kratuś caiva vaṣaṭkāras tathaiva ca, oṁkāraś ca mahātejās tam āśramam upāgaman/ te sarve hṛṣṭamanasaḥ parasparasamāgame, hitaiṣiṇo bāhli pateḥ pṛthag vākyam athābruvan / kardamas tv abravīd vākyam sutārtham paramam hitam, dvijāḥ śṛṇut a madvākyam yac chreyaḥ pāṛthivasya hi/ nānyam paśyāmi bhaiṣajyam antareṇa vṛṣadhvajam , nāśvamedhāt paro yajñāḥ priyaś caiva mahātmānaḥ/ tasmād yajāmahe sarve pāṛthivārthe durāsadam, kardamenaivam uktās tu sarva eva dvijarṣabhāḥ, rocyanti sma tam yajñam rudrasyārādhanam prati/ saṁvartasya tu rājarṣiḥ śiṣyaḥ parapuraṁjayaḥ/ marutta iti vikhyātas tam yajñam samupāharat, tato yajño mahān āsīd budhāśramasamīpataḥ, rudraś ca paramam toṣam ājagāma mahāyaśāḥ/ atha yajñasamāptau tu prītaḥ paramayā mudā, umāpatir dvijān sarvān uvācedam ilām prati/ prīto 'smi hayamedhena bhaktyā ca dvijasattamāḥ, asya bāhlipateś caiva kiṁ karomi priyam śubham/ tathā vadati deveṣe dvijās te susamāhitaḥ, prasādayanti deveṣāṁ yathā syāt puruṣas tv ilā/ tataḥ prītamanā rudraḥ puruṣatvaṁ dadau punaḥ, ilāyai sumahātejā dattvā cāntaradhīyata/ nivṛtte hayamedhe tu gate cādarśanam hare ., yathāgataṁ dvijāḥ sarve agacchan dīrghadarśinaḥ/ rājā tu bāhlim utsṛjya madhyadeṣe hy anuttamam , niveśayām āsa puram pratiṣṭhānam yaśaskaram/ śaśabindus tu rājāsīd bāhlyām parapuraṁjayaḥ, pratiṣṭhāna ilo rājā prajāpatisuto balī/ sa kāle prāptavāṁl lokam ilo brāhman anuttamam , ailāḥ purūravā rājā pratiṣṭhānam avāptavān/ īdṛśo hy aśvamedhasya prabhāvaḥ puruṣarṣabhau, strībhūtaḥ pauruṣam lebbe yac cānyad api durlabham/*

#### Sarga Eighty Seven explained:

Shri Rama was impressed and pleased as to how Indra was rid of 'brahma hatya paataka' due to the killing of Vritraasura by performing 'ashwa medha yajna' as prescribed by Deva Guru Brihaspati. Then Rama desired Lakshmana whether he was aware Raja Ila, his streetva prapti for a month-Ila and Budha samaagama and Pururavotpati- and Ila's purushatva prapti by virtue of 'Ashvamedha anushthana'! Then Rama explained of that ancient happening to Lakshmana: ' Sumitra Putra! In the ancient times Prajapati Kardama putra was Baahlika Desha Raja named Ila a truthful Dharmatma. He brought the entire prithi undre his control and became the Chakravarti. He was ever kind to Deva-Daitya-Naaga- Raakshasa-Gandharva-Yakshaas too and all of them used to venerate him respectfully. Once in the Chaitra month of Vasanta ritu went on a 'mriga pakshi vihara' on a hunting spree along this his 'sainya'. In that long period hunting he might have killed some ten thousand animals and in the process reached various kingdoms and happened to visit that particular area where Bhagavan Kartikeya was born. There at adjoining place Bhagavan-Bhagaviti Shiva and Parvati were relaxing around the waterfalls from the high mountains. In the vrishabha dhvaja ratha, Bhagavan assumed the 'Naareeshwara swarupa', and accordingly the pakshi-pashus too turned to was stree swarupas instantly! *ye ca tatra vanoddeṣe sattvāḥ puruṣavādinaḥ, yac ca kiṁ cana tat sarvaṁ nārīsamjñam babhūva ha/ etasminn antare rājā sa ilaḥ kardamātmajaḥ, nighnan mṛgasahasrāṇi tam deṣam upacakrame / sa dṛṣṭvā strīkṛtaṁ sarvaṁ savyālamṛgapakṣiṇam , ātmānam sānugam caiva strībhūtaṁ raghunandana/* All the male form animals had attained female forms the

astonished King Ila had to perforce stopped hunting as thousands of animals. Not only that the raajas sena too attained ‘streetva’ and so was the King himself! *tasya duḥkham mahat tv āsīd dṛṣṭvātmānam tathā gatam, umāpateś ca tat karma jñātvā trāsam upāgamat/ tato devaṁ mahātmānam śitikaṇṭham kapardinam, jagāma śaraṇam rājā sabhṛtyabalavāhanaḥ /* In that feminine form, the King Ila was terrified, bashful and cried out helplessly. Then the King and his soldiers ran towards Bhagavan Neelakantha and prostrated with desperation. *tataḥ prahasya varadaḥ saha devyā mahāyaśāḥ, prajāpatisutaṁ vākyam uvāca varadaḥ svayam/ uttiṣṭhotttiṣṭha rājarse kārdameya mahābala, puruṣatvam ṛte saumya varam varaya suvrata / tataḥ sa rājā śokārtāḥ pratyākhyāto mahātmanā, na sa jagrāha strībhūto varam anyam surottamāt/* Then Maheshwara as seated besides Maha Devi Parvati smiled and said: Maha Raja! what is your wish! You may ask me any boon, excepting transformation of streetva or back as of Purushatva or manhood. Then the King hept on crying away as Maha Deva was not relenting. *tataḥ śokena mahatā śailarājasutāṁ nṛpaḥ , praṇipatyā mahādevīm sarveṇaivāntarātmanā/ īśe varāṇāṁ varade lokānāṁ asi bhāmini, amoghadarśane devi bhaje saumye namo ’stu te/ hṛdgatam tasya rājarse vijñāya harasannidhau, pratyuvāca śubham vākyam devī rudrasya sammatā/ ardhasya devo varado varārdhasya tathā hy aham, tasmād ardham grhāṇa tvaṁ strīpumsor yāvad icchasi/* As Maheshwara was not agreeable, King Ila fell at the feet of Giri Rajakumari Devi Uma: ‘Sampurna vara pradaayani! Samasta Loka Maataa!’ May this divyadarshana of yours be regarded as fruitless. Do very kindly help me from this most unfortunate present predicament. Having truly appreciated the trepidation and practical predicament that indeed as a woman the King would certainly not be possible to administer as a chakravarti and preserve the high standards of ‘kshaatra dharma paripaalana’, Devi Girija suggested: Raja! I might grant you the status of ‘Ardha Naareeshwara’ and you might consider it instead of ‘sampurna streetva’ or as a fulfilled female. I should therefore suggest this ‘via-media’ proposition. I might further grant to you the option as to for how long you wish to be of ‘puruṣatva’ and of ‘streetva’ alternatively! The King felt relieved at the golden kind of formula that Jagajjanani Mother Parvata Raja Putri had very kindly granted. *tad adbhutatamaṁ śrutvā devyā varam anuttamam, samprahṛṣṭamanā bhūtvā rājā vākyam athābravīt/ yadi devi prasannā me rūpeṇāpratimā bhuvi, māsam strītvam upāsītā māsam syām puruṣaḥ punaḥ/ īpsitaṁ tasya vijñāya devī surucirānanā, pratyuvāca śubham vākyam evam etad bhaviṣyati/ rājan puruṣabhūtas tvaṁ strībhūtam na smariṣyasi, strībhūtaś cāparam māsam na smariṣyasi pauruṣam/ evaṁ sa rājā puruṣo māmāṁ bhūtvātha kārdamiḥ, trailokyasundarī nārī māsam ekam ilābhavat/* He then further requested: Mother of the Universe: If could mercifully grant me ‘puruṣatva’ for one month and ‘streetva’ for the next alternatively, I would be truly obliged! As Parvati consented, King Ila then turned as a youthful ‘parama triloka sundari!

#### Sarga Eighty Eight explained:

As Shri Rama narrated the ancient timed happening of King Ila turning to streetva and puruṣatva by Shiva Parvati’s Ardha Naareeshvarava, Lakshmana Bharatas were truly amazed and desired to learn further! Then Shri Rama was pressed by the younger brothers narrated further: ‘ In the first month King Ila turned as a Tribhuvana Sundari and was moving about freely in vriksha-pushpa vanaas with cooling water ponds as ‘hamasa gamana paada padmas’. Then she reached like a ‘vistruta parvata madhya bhaga bhramani’ or like a youthful pretty female of stunning beauty on the sprawling mid mountainous tops freely. At that time as she reached a ‘sarovara’, Soma Putra Budha was engaged in deep tapasya. *sā taṁ jalāśayam sarvaṁ kṣobhayām āsa vismitā, saha taiḥ pūra puruṣaiḥ strībhūtai raghunandana/ budhas tu tāṁ nirīkṣyaiva kāmabāṇābhīpīḍitaḥ, nopalebhe tadātmānam cacāla ca tadāmbhasi/ ilāṁ nirīkṣamāṇaḥ sa trailokyābhīyadhikāṁ śubhāṁ, cintāṁ samabhyatīkrāmat kā nv iyaṁ devatādhikā/ na devīsu na nāgīsu nāsuriṣv apsaraḥsu ca, dṛṣṭapūrvā mayā kā cid rūpeṇaitena śobhitā/* Looking at the yuva tapasvi Ila in her stree swarupa was terribly attracted and along with other strees jumped into the sarovara thinking of the tapasvi as she had never seen a male that too of youthful body features of purna chandra’s brilliance . Simultaneously Budha too having heard the ‘kolaahala’ of youthful women jumping into the sarovara noticed the outstanding charm of Ila in the stree swarupa and was instantly hit by ‘Manmadha Baanaas’ of uncontrollable feelings of love and lust. He felt that she was surely a triloka sundari and wondered as



to who was the new arrival! Is she some one who was far above the cut of ‘Devanganas’, Nagavadhus, Aprasasa Kanyas as never seen nor imagined of!’ Then having left back to his ashram, Budha enquired of the youthful strees. He asked them: ‘who indeed are you all and who is is this beauty beyond my expression!’ Then the reply was that none of us would know neither ourselves nor about her as we all had been wandering freely and carefreely!’ Then Budha stated: *Atra kimpurusheerbhutvaa shailarodhasi vastyathga, aavasastu girivaavasmisheeghrameva vidheeyataam/* All of you should now become Kimpurushis ( Kinnarees) and be around the slopes of these mountains and reside there for good. You would be blessed with good ‘udyaana vanaas’ full of trees, flowers and excellent fruits. You would all be also blessed with husbands to be called as ‘Kimpurushaas’.

#### Sarga Eighty Nine continued as follows:

Shri Rama then continued this amazing background of Kinnara Kimpurushas. As the Kinnareyas had thus been despatched away, Budha approached Ila in the attractive sundari stree form and stated sweetly: ‘Sumukhi! I am the Soma Deva’s putra named Budha. Do kindly accept me as your husband and provide me swarga sukh as since I am passionately obsessed with you. Then ‘she’ replied: ‘Soumya Soma Kumara! I happen to be a free woman moving about as a truly independent woman. Yet, I do appreciate your way of innocent open heartedness. Hence I have no hesitation in accepting your offer.’ She had acquiesced yielding to the kaamaatura Budha spent to his heart’s content for the entire vaishaakha month. Later on at the next morning the Prajapati Putra King Ila woke up from the bed while the Soma Putra Budha was already performing his tapasya on the ‘jalaashaa’. As if from a dream, Ila was surprised and asked Budha: ‘ Bhagavan! I had climbed an insurmountable mountain in this manner and wonder what happened to my ‘sena’!’ Thus Rajarshi Ila had really no memory or even a small awareness of what all had happened especially about his ‘streetva’ or womanhood. Budha by his celestial vision realised the entire backdrop of what all happened to the King Ila. He then explained : Maha Raja! due to a huge sand storm and heavy rains, your soldiers had been staying in an ashram. Now, you too may relax and enjoy phala-moola bhojana in comfort. Then the King replied that he should return back to his rajya too soon even without his army. Then Budha suggested that he might as well wait for a month with comfort for nine months that repetitively as then by the king’s alternating streetva- purushatva month after month , Budha should secure a son to be named Pururava. Eventually, Budha putra came of ‘upanaana yogya - avastha’, eventually.

#### Sarga Ninety to follow

As Shri Rama narrated the extremely interesting King Ila- his streetva-Budha and Pururava, the paramodaara Budha Deva took pity on King Ila and during his alternative monthly turn of the King’s Purushatva welcomed Bhriguputra Chyavana Muni, Arishtanemi, Pramodana, Modakara and Durvasa Munis. Budha explained about King Ila , the Kardama Prajapati Putra, and that they would all be aware of what all had been happening to him between the swinging pendulum of streetva and purushava every month! As Budha Deva was explaining thus, Kardama Prajapati too arrived at the Budhaashrama. And so did Pulastya, Kratu, Vashatkaara and Omkaaraasa too. Then there was an open discussion as to how to rescue from the acute problem of King Ila. *nānyam paśyāmi bhaiṣajyam antareṇa vṛṣadhvajam , nāśvamedhāt paro yajñāḥ priyaś caiva mahātmanah/ tasmād yajāmahe sarve pārthivārthe durāsadam, kardamenaivam uktās tu sarva eva dvijarṣabhāḥ, rocyanti sma taṁ yajñam rudrasyārāadhanam prati/ samvartasya tu rājarṣiḥ śiṣyaḥ parapuramjayah, marutta iti vikhyātas taṁ yajñam samupāharat/* Then Prajapati Kardama addressed: Viprottamaas! Excepting the single manner of pleasing Maha Deva Himself, the disease facing King Ila could be ever doctored and cured. This involves the King Ila himself ought to dutifully execute Ashvamedha Yajna addressing Maha Deva and pleasing Him’. As Kardama Prajapati stated, there was an unanimous decision of the Muni Maharshis and Rudraaraadhana was initiated and ‘Yagjnyaanushthaana kaaya krama’ was launched by Rajarshi Marutha who presided

tato yajño mahān āsīd budhāśramasamīpataḥ, rudraś ca paramam toṣam ājagāma mahāyaśāḥ/ atha yajñasamāptau tu prītaḥ paramayā mudā, umāpatir dvijān sarvān uvācedam ilām prati./prīto 'smi hayamedhena bhaktyā ca dvijasattamāḥ, asya bāhlipateś caiva kiṁ karomi priyam śubham/ tathā vadati deveśe dvijās te susamāhitāḥ, prasādayanti deveśam yathā syāt puruṣas tv ilā/ tataḥ prītamanā rudraḥ puruṣatvam dadau punaḥ, ilāyai sumahātejā dattvā cāntaradhīyata/ Then Budha left the ashram and the maha yajna concluded most successfully and Maha Rudra was pleased and approached King Ila and addressed the muni brahmana ganaas all and stated that he was quite contented with the 'Yajna karyakrama' as invoked by him and totally dedicating to him. He had finally declared King Ila to lasting 'puruṣatva' as a King of lasting glory. Finally, Shri Rama addressed the mahatmya of ashvamedha yajna citing the examples of Indra to be relieved of brahma hatya pataka and King Ila from the 'streetva-puruṣatva durdasha' as the golden examples.

## Sargas Ninety One and Ninety Two

As per Rama's requests, invitees of Co Raja- Maharshi-Brahmana- prajas- Vaanara Rakshasa arrived as elaborate vyavastha of bhojana- nivasaadis arranged-and 'bhubhramana of Yajñaashva' initiated

Etad ākhyāya kākutstho bhrātṛhyām amitaprabhaḥ, lakṣmaṇam punār evāha dharmayuktam idam vacaḥ/ vasiṣṭham vāmadevaṁ ca jābālim atha kaśyapam, dvijāmś ca sarvaprararān aśvamedhapuraskṛtān/ etān sarvān samāhūya mantrayitvā ca lakṣmaṇa, hayam lakṣmaṇasampannam vimokṣyāmi samādhinā/ tad vākyam rāghaveṇoktam śrutvā tvaritavikramaḥ, dvijān sarvān samāhūya darśayām āsa rāghavam/ te drṣṭvā devasamkāśam kṛtapādābhivandanam, rāghavam sudurādharṣam āśīrbhiḥ samapūjayan/ prāñjalis tu tato bhūtvā rāghavo dvijasattamān, uvāca dharmasamīyuktam aśvamedhāśritam vacaḥ/ sa teṣāṁ dvijamukhyānām vākyam adbhutadarśanam, aśvamedhāśritam śrutvā bhṛśam prīto 'bhavat tadā/ vijñāya tu matam teṣāṁ rāmo lakṣmaṇam abravīt, preṣayasva mahābāho sugrīvāya mahātmane/ śighram mahadbhir haribhir bahibhiś ca tadāśrayaiḥ, sārddham āgaccha bhadram te anubhoktum makhottamam/ vibhīṣaṇas ca rakṣobhiḥ kāmagair bahubhir vṛtaḥ , aśvamedham mahābāhuḥ prāpnotu laghuvikramaḥ/ rājānaś ca naravyāghra ye me priyācīrṣavaḥ, sānugāḥ kṣipram āyāntu yajñabhūmim anuttamām/ deśāntaragatā ye ca dvijā dharmaparāyaṇāḥ, nimantrayasva tān sarvān aśvamedhāya lakṣmaṇa/ ṛṣayaś cā mahābāho āhūyantām tapodhanāḥ, deśāntaragatā ye ca sadārāś ca maharṣayaḥ/ yajñavātaś ca sumahān gomatyā naimiṣe vane, ājñāpyatām mahābāho tad dhi punyam anuttamam/ śatam vāhasahasrāṇām taṇḍulānām vapuṣmatām, ayutam tilamudgasya prayātv agre mahābala/ suvarṇakoṭyo bahulā hiranyasya śatottarāḥ, agrato bharataḥ kṛtvā gacchatv agre mahāmatih / antarāpaṇavīthyaś ca sarvāmś ca naṭanartakān, naigamān bālavyāddhāmś ca dvijāmś ca susamāhitān/ karmāntikāmś ca kuśalāṇī śilpinaś ca supaṇḍitān, mātaraś caiva me sarvāḥ kumārāntaḥpurāṇi ca/ kāñcanīm mama patnīm ca dīkṣārham yajñakarmaṇi, agrato bharataḥ kṛtvā gacchatv agre mahāmatih/

Tat sarvam akhilenāśu prasthāpya bharatāgrajaḥ, hayam lakṣmaṇasampannam kṛṣṇasāram mumoca ha/ ṛtvigbhir lakṣmaṇam sārddham aśve ca viniyujya saḥ , tato 'bhyagacchat kākutsthaḥ saha sainyena naimiṣam/ yajñavātaṁ mahābāhur drṣṭvā paramam adbhutam, praharṣam atulam lebhe śrīmān iti ca so 'bravīt/ naimiṣe vasatas tasya sarva eva narādhipāḥ, ājagmuḥ sarvarāṣṭrebhyas tān rāmaḥ pratyapūjayat/ upakāryān mahārhamś ca pārthivānām mahātmanām, sānugānām naraśreṣṭho vyādideśa mahādutyaiḥ, annapānāni vastrāṇi sānugānām mahātmanām, bharataḥ saṁdadāv āśu śatrughnasahitas tadā/ vānarāś ca mahātmānaḥ sugrīvasahitāś tadā, viprāṇām praṇatāḥ sarve cakrire pariveṣaṇam/ vibhīṣaṇas ca rakṣobhiḥ sragvibhir bahubhir vṛtaḥ, ṛṣiṇām ugratapasām kimkaraḥ paryupasthitaḥ/ evam suvīhito yajño hayamedho 'bhyavartata, lakṣmaṇenābhiguptā ca hayacaryā pravartitā/ nānyaḥ śabdo 'bhavat tatra hayamedhe mahātmanāḥ, chandato dehi visrabdhō yāvat tuṣyanti yācakāḥ, tāvad vānararakṣobhir dattam evābhyadṛśyata / na kaś cin malinas tatra dīno vāpy atha vā kṛśaḥ , tasmin yajñavare rājño hr̥ṣṭapuṣṭaja nāvṛte/ ye ca tatra mahātmāno munayaś cirajīvinaḥ, nāsmaramś tādṛśam yajñam dānaughasamalamkṛtam/ rajatānām suvarṇānām ratnānām atha vāsasām, anīśam dīyamānānām nāntaḥ samupadr̥śyate/ na śakrasya na somasya yamasya varuṇasya vā, īdṛśo dr̥ṣṭapūrvō na ev am ūcus

*tapodhanāḥ/ sarvatra vānarās tasthuḥ sarvatraiva ca rākṣasāḥ, vāso dhanāni kāmibhyaḥ pūrṇahastā dadur bhṛśam/ īdṛśo rājasimhasya yajñāḥ sarvaguṇānvitāḥ , saṁvatsaram atho sāgram vartate na ca hīyate/*

Having interacted with Bharata Lakshmanas about the examples of the glory of dutifully performing Ashvamedha Maha Yagjna , then Shri Rama asked Lakshmana to request the presence of ‘Brahmanaagra ganyas’ and Maharshis Visishtha, Vaamadeva, Jaabaali, Kashyapaadis as also a ‘shubha lakshana yuta - ashva’ too. As the guests arrived accordingly, he made the announcement of his decision to duly performing the maha yagjna. He was then pleased by the auspicious a’sheervachanaas’ of the brahmana-maharshis. Further, Rama asked Lakshmana to invite Vaanara Raja Sugriva and ‘prasiddha Vaanara veeras’ as also the Rakshasa Raja Vibhishana along with his mantri- rakshasa followers too, besides those brahmanas, rishis along with their strees and families of this rajya who had gone outside too . Those sangeeta- nirithya- naataka shiromanis too be invited too. As Lakshmana sent his invitations for th ashvamedha yagjna , Rama was pleased with the grand presence at the ‘vishala yagjna mandapa’ at the ‘naimishaaranya gomati nadi teera’. Then elaborate arrangements were made for ‘aahaara-shayya- kreedaa vinoda- vyaapaara-manoranjana nritya naataka vyavasthas’ for the millions of invitees of ‘baalya-koumaara- yuva- proudha-vaardhakya praja samuhas’.

### Sarga Ninety Two

As the full arrangements were made elaborately and meticulously, Shri Rama along with sena proceeded forward to Naimishaaranya having retained ‘Ritvikasahita Lakshmana’ for the suraksha of the Ashva Kaksha. Having reached there, Rama was truly amazed and got gladdened to see the ‘adbhuta-vishaala yagjna mandapa’. He was also appreciative of the fabulous arrangements of anna-paana-vastra-adi vyavasthas as organised. Bharata Shatrughnaas were charged with the responsibility of ‘ever memorable Rajokta Swagata Atithi Satkaaraas. Sugriva sahita maha maanasi vaanaraas were looking after the’ parama pavitra sanchatittha brahmana bhojanas’ while Vibhishana along with his select rakshasas looked after the essential needs of ‘tapasvirishi sevaa kaaryakramas’. Mahabali Nara shreshtha Shri Rama himself along with his sevakaas was dutiful to ensure the atithya vyavastha of co Rajas and was delighted to honour them with appropriate gifts. *evam suvihito yajño hayamedho ’bhyavartata, lakṣmaṇenābhi - guptā ca hayacaryā pravartitā/ nānyaḥ śabdo ’bhavat tatra hayamedhe mahātmanaḥ, chandato dehi visrabdho yāvat tuṣyanti yācakāḥ, tāvad vānararakṣobhir dattam evābhyadṛśyata / na kaś cin malinas tatra dīno vāpy atha vā kṛśaḥ, tasmin yajñavare rājño hṛṣṭapuṣṭajanāvṛte/* Thus the ‘Ashvamedha Yagjna kaarya shubhaarambha’ was initiated and so did the ‘Lakshmana samrakshana yukta bhumandala bhramama’ of the Yagjnaashwa too or the intiation of the the sacrificial horse’s wanderings of the earth. Then the single watchword of the Ashvamedha was that no word be heard of disappointment from the needy prajas nor there be a word of shortfall of supplies even temporarily. Thus even as any body of the public expressed a wish, be it a food item or of a daily need, the consumer world would get fulfilled forthwith. Then among the invited praja, Shri Rama had only saw the well fed and well contented commonality and nothing else. *sarvatra vānarās tasthuḥ sarvatraiva ca rākṣasāḥ, vāso dhanāni kāmibhyaḥ pūrṇahastā dadur bhṛśam / īdṛśo rājasimhasya yajñāḥ sarvaguṇānvitāḥ , saṁvatsaram atho sāgram vartate na ca hīyate/* Vaanara Rakshasaas were thus ever ready standing erect with their hands with vastra-dhana-aahaaras in plentiful magnitudes. Raja simha Shri Rama thus launched the ‘maha ashvamedha yagjna’ which was to span several years thesinece!

### **Sargas Ninety Three and Ninety Four**

In the context of Rama’s ashvamedha yagjna, Maharshi Valmiki arrives with Kusha Lava kumaras as the latter rendered tuneful shaastriya singing of Ramayana in Rama Sabha which thrilled all and Rama too!

Vartamāne tathābhūte yajñe paramake 'dbhute, saśiṣya ājagāmāśu vālmīkir munipuṁgavaḥ/ sa dṛṣtvā divyasamīkāśam yajñam adbhutadarśanam, ekānte ṛṣivātānām cakāra utajāñ śubhān / sa śiṣyāv abravīd dhr̥ṣṭo yuvām gatvā samāhitau , kṛtsnam rāmāyaṇam kāvyam gāyatām parayā mudā / ṛṣivāṇeṣu punyeṣu brāhmaṇāvasatheṣu ca, rathyāsu rājamārgeṣu pārthivānām gr̥heṣu ca / rāmasya bhavanadvāri yatra karma ca vartate, ṛtvijām agrataś caiva tatra geyam viśeṣataḥ/ imāni ca phalāny atra svādūni vividhāni ca, jātāni parvatāgreṣu āsvādyāsvādya gīyatām/ na yāsyathaḥ śramam vatsau bhakṣayitvā phalāni vai, mūlāni ca sumṛṣṭāni nagarāt parihāsyatha / yadi śabdāpayed rāmaḥ śravaṇāya mahīpatiḥ, ṛṣṇām upaviṣṭānām tato geyam pravartatām/ divase vimśatiḥ sargā geyā vai parayā mudā, pramāṇair bahubhis tatra yathoddiṣṭam mayā purā/ lobhaś cāpi na kartavyaḥ svalpo 'pi dhanakāṅkṣayā, kiṁ dhanenāśrama - sthānām phalamūlopbhoginām/ yadi pṛcchet sa kākutstho yuvām kasyeti dārakau , vālmīker atha śiṣyau hi brūtām evam narādhipam/ imās tantrīḥ sumadhurāḥ sthānam vā pūrvadarśitam, mūrchayitvā sumadhuram gāyetām vigatajvarau/ ādiprabhṛti geyam syān na cāvajñāya pārthivam , pitā hi sarvabhūtānām rājā bhavati dharmataḥ/ tad yuvām hr̥ṣṭamanasau śvaḥ prabhāte samādhinā , gāyetām madhuram geyam tantrīlayasamanvitam/ iti samdiśya bahuśo muniḥ prācetasas tadā, vālmīkiḥ paramodāras tūṣṇīm āsīn mahāyaśāḥ/ tām adbhutām tau hr̥daye kumārau ; niveśya vāṇīm ṛṣibhāṣitām śubhām, samutsukau tau sukham ūṣatur niśām; yathāśvinau bhārgavanītisamskṛtau/

Tau rajanyām prabhātāyām snātau hutahutāśanau, yathoktam ṛṣiṇā pūrvam tatra tatrābhyagāyatām/ tām sa śuśrāva kākutsthaḥ pūrvacaryām tatas tataḥ, apūrvām pāṭhya jātim ca geyena samalamkṛtām / pramāṇair bahubhir baddhām tantrīlayasamanvitām, bālābhyām rāghavaḥ śrutvā kautūhalaparo 'bhavat/ atha karmāntare rājā samānīya mahāmuniṁ, pārthivāmś ca naravyāghraḥ paṇḍitān naigamāms tathā/ pauraṇikāñ śabdavito ye ca vṛddhā dvijātayaḥ, etān sarvān samānīya gātārau samaveśayat/ hr̥ṣṭā ṛṣigaṇās tatra pārthivāś ca mahaujasah, pibanta iva cakṣurbhyām rājānam gāyakau ca tau/ parasparam athocus te sarva eva samam tataḥ, ubhau rāmasya sadṛśau bimbād bimbam ivoddhṛtau / jaṭilau yadi na syātām na valkaladharau yadi , viśeṣam nādhigacchāmo gāyato rāghavasya ca/ teṣām samvadatām evam śrotṛṇām harṣavardhanam, geyam pracakratus tatra tāv ubhau munidārakau/ tataḥ pravṛttam madhuram gāndharvam atimānuṣam, na ca tṛptim yayuḥ sarve śrotāro geya sampadā / pravṛttam āditaḥ pūrvam sargān nāradadarśanāt, tataḥ prabhṛti sargāmś ca yāvadvimśaty agāyatām / tato 'parāhṇasamaye rāghavaḥ samabhāṣata, śrutvā vimśatisargāmś tān bharatam bhrātṛvatsalaḥ / aṣṭādaśa sahasrāni suvarṇasya mahātmanoḥ, dadasva śīghram kākutstha bālayor mā vṛthā śramaḥ / dīyamānam suvarṇam tan nāgrhṇītām kuśilavau, ūcatuś ca mahātmānau kim aneneti vismitau/ vanyena phalamūlena niratu svo vanaukasau, suvarṇena hiraṇyena kiṁ kariṣyāvahe vane/ tathā tayoh prabruvatoḥ kautūhalasamanvitāḥ, śrotāraś caiva rāmaś ca sarva eva suvismitāḥ/ tasya caivāgamam rāmaḥ kāvyasya śrotum utsukaḥ, papraccha tau mahātejās tāv ubhau munidārakau/ kimpramāṇam idam kāvyam kā pratiṣṭhā mahātmanaḥ, kartā kāvyasya mahataḥ ko vāsau munipuṁgavaḥ/ pṛcchantam rāghavam vākyam ūcatur munidārakau, vālmīkir bhagavān kartā samprāpto yajñasamnidhim, yenedam caritam tubhyam aśeṣam sampradarśitam/ ādiprabhṛti rājendra pañcasarga śatāni ca , pratiṣṭhā jīvitaṁ yāvat tāvad rājañ śubhāśubham/ yadi buddhiḥ kṛtā rājañ śravaṇāya mahāratha , karmāntare kṣaṇī hūtas tac chṛṇuṣva sahānujaḥ/ bādham ity abravīd rāmas tau cānujñāpya rāghavam, prahr̥ṣṭau jagmatur vāsam yatrāsau munipuṁgavaḥ/ rāmo 'pi munibhiḥ sārddham pārthivaiś ca mahātmabhiḥ, śrutvā tad gītāmādhuryam karmaśālām upāgamat/

As the preparations for the Ashvamedha Yajna preparations were in full swing, Valmiki Maha Muni had arrived along with his followers as an attractive parna shala was erected for him with plenty of swadishta kanda moola phalas as the vasati griha was ideally located with all comforts. Then he asked the well built sishyas Kusha Lava to initiate Ramayana Kaavya Gaana. He also suggested that the boys should go on singing Ramayana at 'brahmana nivasa sthaanaas', lanes and byelanes, raja margas, and 'raja jana nivasa sthaanaas'. Then Maha Muni Valmiki suggested that as and when the boys might like to keep biting sweet and juicy fruits when tired and resume singing after due rest. yadi śabdāpayed rāmaḥ śravaṇāya mahīpatiḥ, ṛṣṇām upaviṣṭānām tato geyam pravartatām / divase vimśatiḥ sargā geyā vai parayā mudā, pramāṇair bahubhis tatra yathoddiṣṭam mayā purā/. Maha Muni further advised his



shishya kumaaraas that in case they were to sing Ramayana before Rishi Muni ganaas, then their behavior should be ideal and excellent. ‘As I had already taught you varied and several shlokaas of Ramayana Kaavya in several sargas, you may keep reciting atleast twenty sargas at a stretch. With the assistance of this veena instrument’s ‘tantris’ when touched by your soft fingers would create sweet sounds and the ideal places are here around for your singing ‘swara yukta madhura gaanaas’ from your soft lips; you may thus enjoy your self and more certainly of your ever admiring audiences too. At the commencement of your singing itself you should straightaway sing Ramayana without introductory ‘aalaapanaas’. Your behaviour especially before the King should be highly devoted and well mannered so as to readily command the king’s affection for you . *yadi prcchet sa kākutstho yuvām kasyeti dārakau, vālmīker atha śiṣyau hi brūtām evaṁ narādhipam/ imās tantrīḥ sumadhurāḥ sthānaṁ vā pūrvadarśitam, mūrchayitvā sumadhuraṁ gāyetām vigatajvarau/ ādiprabhṛti geyām syān na cāvajñāya pārvivam* , *pitā hi sarvabhūtānām rājā bhavati dharmataḥ/ tad yuvām hṛṣṭamanasau śvaḥ prabhāte samādhinā* , *gāyetām madhuraṁ geyām tantrīlayasamanvitam/* In case Maha Raja might enquire as to whose sons you were, you must only and politely reply that you were Maharshi Valmiki sishyas. This Veena has seven strings and from them one could listen to very sweet and heartenig ‘swaraas’. May you make the best of the opportunity by both of you singing most in perfect unison sonorously of the ever readily absorbing Ramayana Maha Kavya. Right at the beginning without introductory ‘aalaapanaas’ the Kavya gaana should be started off at once. But make sure that there should never be even a sign of complex that the king might be disliked about and hence be of humility, dutiful politeness and of modesty. Both of you with concentration and with ‘indriya nigraha’ or high self restraint should thus start off ‘laya baddha veenaa madhura gaana’ of Ramayana Maha Kavya’. As Maharshi Valmiki gave a detailed briefing, Kusha Lava Kumaaras slept off comfortably by the night.

Sarga Ninety Four to follow:

By the following morning, having duly performed ‘snaana-sandhya-samidha homa kaaryakramaas’ had initiated Ramayana Gaana. *tām sa śuśrāva kākutsthaḥ pūrvacaryām tatas tataḥ, apūrvām pāṭhya jātim ca geyena samalamkṛtām/ pramāṇair bahubhir baddhām tantrīlayasamanvitām, bālābhyām rāghavaḥ śrutvā kautūhalaparo ’bhavat/* Shri Raghunadha too heard the Ramayana Kavya Gaana in the audience of Acharyas and felt that the Gaana shaili was in perfection with all the nuances of ‘swara-aalaapana-rachanaa vishesha sangeeta yukta apurva shaili.’ The madhura gaana was unique by way of ‘bahu sankhyaa pramaanaas’ such as of ‘dhvani pariccheda saadhana bhuta triaavritaas’ of ‘dyuta-madhyama-vilambitas’ being of ‘Saptavidha swara bheda siddhas’ having been well tuned being veenaa laya gaana’.

[ Note- Ref. Visleshana of Sangita-Swara Shastra from Narada Purana vide Essence of Valmiki Bala Ramayana]

Further stanzas to follow:

*atha karmāntare rājā samānīya mahāmunīn, pārvivāmś ca naravyāghraḥ paṇḍitān naigamāms tathā/ paurāṇikāñ śabdavito ye ca vṛddhā dvijātayaḥ , etān sarvān samānīya gātārau samaveśayat/* Then Shri Rama convened a Maha Sabha of Muni-Raja-Vedavetta pandita- Pouraanika, Vayyaakarana, Swara - Sangeeta Lakshana Jnaataas, Saamudrika Lakshana Jnaataas and so on. *tataḥ pravṛttam madhuraṁ gāndharvam atimānuṣam, na ca tṛptim yayuḥ sarve śrotāro geya sampadā / pravṛttam āditaḥ pūrvam sargān nāradadarśanāt, tataḥ prabhṛti sargāmś ca yāvadvimśaty agāyatām / tato ’parāhṇasamaye rāghavaḥ samabhāṣata, śrutvā vimśatisargāms tām bharatām bhrātṛvatsalaḥ / aṣṭādaśa sahasrāni suvarṇasya mahātmanoḥ, dadasva śīghram kākutstha bālayor mā vṛthā śramaḥ /* Then the Muni Kumaraas initiated the divya Ramayana Maha Gana. They set up tuning the strings of the Veena and sang tunefully as the entire audience was exhilarated and mesmerised. The ‘samasta sabhaa sadaas’ felt that the Kusha Lava Twin brothers were just like Shri Rama in their ‘haava-bhaavaas’ as of his own sons. By

the noon time the Ramaayana Maha Madhura Gaana was completed and King Rama asked Bharata and arrange eighteen thousand swarna mudraas at once. Then Kusha Lava Kumaras were taken aback while offered by the King stating: ‘Maha Raja! We are vana vaasis as ‘phala moola jeevana nirvaahakaas’ and what indeed could we ever use these gold-silvers in the aranyas’. Then Shri Rama asked them with utmost curiosity: *kimpramāṇam idaṁ kāvyam kā pratiṣṭhā mahātmanah, kartā kāvyasya mahataḥ ko vāsau munipuṁgavaḥ/ pr̥cchantam rāghavam vākyam ūcatur munidārakau, vālmīkir bhagavān kartā samprāpto yajñasaṁnidhim, yenedaṁ caritaṁ tubhyam aśeṣam sampradarṣitam/* Kumaraas! What is the shloka samyukha on this Maha Kavya; who indeed is the Mahatma who scripted this Ramayana. Then the Muni Kumaras replied: Maha Raja! This had covered of your own life story and the author is Bhagavan Valmiki Maharshi who had kindly arrived here at the Yajna Bhumi. The total number of this Maha Kavya is precisely twenty four thousands shlokas and one hundred ‘upaakhyaanaas’ .ādi prabhṛti rājendra pañcasarga śatāni ca , pratiṣṭhā jīvitaṁ yāvat tāvad rājaṁ śubhāśubham / yadi buddhiḥ kṛtā rājaṁ śravanāya mahāratha, karmāntare kṣaṇī hūtas tac chr̥ṇusva sahānujaḥ / bādham ity abravīd rāmas tau cānujñāpya rāghavam, prahr̥ṣtau jagmatur vāsam yatrāsau munipuṁgavaḥ / Maharaja! In this maha kavya there are Five Hundred Sargas and Six Khandas, apart from that of Uttara Khanda still under process by then. Naresha! In case you are interested in hearing the entire Maha Kavya, you may ask for us at an appointed time of your convenience during this yajna kaarya here when your dear brothers might also be present!

### Sargas Ninety Five and Ninety Six

Being pleased with Kusha Lava Ramayana Gaana, Shri Rama calls for Valmiki who certifies their origin and as Devi Sita accompanied him asserts her paativratya in a maha sabha of Tapasvis and public alike.

*Rāmo bahūny ahāny eva tad gītaṁ paramāadbhutam, śuśrāva munibhiḥ sārdaṁ rājabhiḥ saha vānaraiḥ/ tasmin gīte tu vijñāya sītāputrau kuśīlavau, tasyāḥ pariśado madhye rāmo vacanam abravīt, madvaco brūta gacchadhvam iti bhagavato ’ntikam/ yadi suddhasamācārā yadi vā vītakalmaṣā, karotv ihātmanah suddhim anumānya mahāmuniḥ/ chandaṁ munes tu vijñāya sītāyāś ca manogatam, pratyayaṁ dātukāmāyās tataḥ śamsata me laghu/ śvaḥ prabhāte tu śapatham maithilī janakātmajā, karotu pariśanmadhye śodhanārtham mameha ca/ śrutvā tu rāghavasyaitad vacaḥ paramam adbhutam, dūtāḥ samprayayur vātaṁ yatrāste munipuṁgavaḥ/ te prañamya mahātmānaṁ jvalantam amitaprabham, ūcus te rāma vākyāni mṛdūni madhurāṇi ca / teṣāṁ tad bhāṣitaṁ śrutvā rāmasya ca manogatam, vijñāya sumahātejā munir vākyam athābravīt/ evaṁ bhavatu bhadraṁ vo yathā tuṣyati rāghavaḥ, tathā kariṣyate sītā daivataṁ hi patiḥ striyāḥ/ tathoktā muninā sarve rāmadūtā mahaujaṣaḥ, pratyetya rāghavam sarve munivākyam babhāṣire/ tataḥ prahr̥ṣṭaḥ kākutṣṭhaḥ śrutvā vākyam mahātmanah, ṛṣiṁs tatra sametāṁś ca rājñāś caivābhyabhāṣata/ bhagavantaḥ saśiṣyā vai sānugaś ca narādhipāḥ, paśyantu sītāśapatham yaś caivānyo ’bhikāṅkṣate/ tasya tadvacanam śrutvā rāghavasya mahātmanah, sarveṣam ṛṣimukhyānāṁ sādhuvādo mahān abhūt/ rājānaś ca mahātmānaḥ praśamsanti sma rāghavam, upapannaṁ naraśreṣṭha tvayy eva bhuvi nānyataḥ/ evaṁ viniścayaṁ kṛtvā śvobhūta iti rāghavaḥ , visarjayām āsa tadā sarvāṁs tāñ śatrusūdanaḥ/*

*Tasyāṁ rajanyāṁ vyuṣṭāyāṁ yajñavātagato nṛpaḥ , ṛṣiṁ sarvān mahātejāḥ śabdāpayati rāghavaḥ / vasiṣṭho vāmadevaś ca jābālir atha kāśyapaḥ, viśvāmitro dīrghatapā durvāsāś ca mahātapāḥ/ agastyo ’tha tathāśaktir bhārgavaś caiva vāmanaḥ, mārkaṇḍeyaś ca dīrghāyur maudgalyaś ca mahātapāḥ/ bhārgavaś cyavanaś caiva śatānandaś ca dharmavit, bharadvājaś ca tejasvī agniputraś ca suprabhaḥ/ ete cānye ca munayo bahavaḥ samśitavratāḥ, rājānaś ca naravyāghraḥ sarva eva samāgatāḥ/ rākṣasāś ca mahāvīryā vānarāś ca mahābālāḥ, samājagmur mahātmānaḥ sarva eva kutūhalāt/ kṣatriyāś caiva vaiśyāś ca śūdrāś caiva sahasraśaḥ, sītāśapathavikṣārtham sarva eva samāgatāḥ/ tathā samāgataṁ sarvam aśvabhūtam ivācalam, śrutvā munivaraś tūrṇam sasītaḥ samupāgamat/ tam ṛṣiṁ pr̥ṣṭhataḥ sītā sāvagacchad avāṇmukhī, kṛtāñjalir bāṣpagalā kṛtvā rāmaṁ manogatam / tāṁ dr̥ṣṭvā śrīṁ ivāyāntīm brahmāṇam anugāminīm, vālmīkeḥ pr̥ṣṭhataḥ sītā sādhukāro mahān abhūt/ tato halahalā śabdah*

*sarveṣāṃ evaṃ ābabhau, duḥkhajena viśālena śokenākulitātmanām/ sādhu sīteti ke cit tu sādhu rāmeti cāpare, ubhāv eva tu tatrānye sādhu sādhu iti cābruvan/ tato madhyam janaughānām praviśya munipuṃgavaḥ, sītāsahāyo vālmīkir iti hovāca rāghavam/ iyaṃ dāśarathe sītā suvratā dharmacārīṇī, apāpā te parityaktā mamāśramasamīpataḥ/ lokāpavādabhītasya tava rāma mahāvratā, pratyayaṃ dāsyate sītā tām anujñātum arhasi/ imau ca jānakī putrāv ubhau ca yamajātakau, sutau tavaiva durdharṣo satyam etad bravīmi te/ pracetaso 'haṃ daśamaḥ putro rāghavanandana, na smarāmy anṛtaṃ vākyaṃ tathemaṃ tava putrakau/ bahuvarṣasahasrāṇi tapaścaryā mayā kṛtā, tasyāḥ phalam upāśnīyāṃ apāpā maithilī yathā/ ahaṃ pañcasu bhūteṣu manaḥsaṣṭheṣu rāghava, vicintya sītām śuddheti nyagrhnām vananirjhare/ iyaṃ śuddhasamācārā apāpā patidevatā, lokāpavādabhītasya dāsyati pratyayaṃ tava/*

As Kusha Lavaas were still continuing Ramayana Shraavya as Rishi-Raja-Vaanra pramukhas were keenly following. There then arose a common feeling whether the Kumaras were only the Shri Rama Putras themselves! Even Shri Rama suspected thus as he recalled that as to who was the father of the boys they only replied that there were the shishyas of Maharshi Valmiki. Then he sent his messengers to approach the Maharshi that he desired for meeting the Maharshi. Then Rama felt within himself: *yadi śuddhasamācārā yadi vā vītakalmaṣā, karotv ihātmanaḥ śuddhim anumānya mahāmuniṃ/ chandaṃ munes tu vijñāya sītāyāś ca manogatam, pratyayaṃ dātukāmāyās tataḥ śamsata me laghu/ śvaḥ prabhāte tu śapatham maithilī janakātmajā, karotu pariśanmadhye śodhanārtham mameha ca/* 'If only Maharshi would certify the 'paativratya and parishuddhata' of Devi Sita, then I would seek Maharshi's approval to be present herself here and make her declare her 'pramaana of parishuddhata' to the public of Ayodhya.' Then Shri Rama despatched his intimate persons to explain of his heart felt desire. The Maharshi was elated and asserted about Devi Sita's paativratya and was excitedly replied: May this so happen; Devi Sita would be able to abide by Rama's instruction as indeed her husband is her Pratyaksha Devata! *evaṃ bhavatu bhadram vo yathā tuṣyati rāghavaḥ, tathā kariṣyate sītā daivataṃ hi patiḥ striyāḥ/ tathoktā muninā sarve rāmadūtā mahaujasah, pratyetya rāghavam sarve munivākyaṃ babhāṣire/ tataḥ prahrṣṭaḥ kākutṣthaḥ śrutvā vākyaṃ mahātmanaḥ, ṛṣīṃs tatra sametāṃś ca rājñāś caivābhyabhāṣata/ bhagavantaḥ saśiṣyā vai sānugaś ca narādhipāḥ, paśyantu sītāśapatham yaś caivānyo 'bhikāṅkṣate/* Later on as the Maharshi's words were so soothing that Rama addressed the co rajas and maharshis and declared: 'are you all interested in Devi Sita's 'shapadha grahana' about her 'paativratya' and her purity of body and heart right on the presence of the public.'! Then the response was uproarious from maharshis, rajas and praja shreshthas; they all praised Rama that such a possibility would be possible only in ramarajya and no where else on prithvi. Then the joyous crowd departed awaiting the excitement of the following day.

#### Sarga Ninety Six follows:

On the following day as Shri Ramachandra reached the yajna shaala, a multitude of Maharshis were present such as Vasishtha, Vaamadeva, Jaabaali, Kaashyapa, Vishvamitra, Deerghatama, Maha Tapasvi Durvasa, Pulsatya, Shakti, Bhargava, Vaamana, deerghajeevi Markandeya, Maha Yashasvi Moudgalya, Garga, Chyavana, Dharmajna Shataananda, Tejasvi Bharadwaaja, Agniputra Suprabha, Narada, Parvata, Maha yashasvi Gautama, Kaatyayana, Suyagna, and Taponidhi Agastya besides many other tapasi rishis. Then Mahabali Raakshasa Vaanaraas too surrounded with 'maha koutuhala vasha buddhi'. Naanaa desha teekshna vrata dhaaris too off chaturvarnaas too were present in the historic event. For the pratyaksh darshana and of the unmissable 'drishya' of Devi Sita's shapadha grahana, all the 'karma nishtha- jaana nishtha- yoga nishta mahatmaas' too were present as were intimated of Munivara Vaalmiki's accompanying Devi Sita. *tām dṛṣṭvā śrīm ivāyāntīm brahmāṇam anugāminīm, vālmīkeḥ pṛṣṭhataḥ sītām sādhu kārō mahān abhūt / tato halahalā śabdaḥ sarveṣāṃ evaṃ ābabhau, duḥkhajena viśālena śokenākulitātmanām/ sādhu sīteti ke cit tu sādhu rāmeti cāpare, ubhāv eva tu tatrānye sādhu sādhu iti cābruvan/ tato madhyam janaughānām praviśya munipuṃgavaḥ, sītāsahāyo vālmīkir iti hovāca rāghavam/* Then following the footsteps of Maharshi Valmiki, Devi Sita entered the ever mammoth Jana Maha Sabha with her head down, both her hands folded like Shrutis follow Brahma as the the maha sabha jana samuhas went berserk with cryings of 'dhanya dhanya'! At that time samasta darshaka praja cried

out loudly and some with suppressed emotions. Both Shri Rama and Devi Sita alike displayed their gratitude for their compassion and sympathy for them. Then Maharshi Valmiki stated: *iyam dāśarathē sītā suvratā dharmacārīṇī, apāpā te parityaktā mamāśramasamīpataḥ/ lokāpavādabhūtasya tava rāma mahāvratā, pratyayam dāsyate sītā tām anujñātum arhasi/ imau ca jānakī putrāv ubhau ca yamajātakau, sutau tavaiva durdharṣo satyam etad bravīmi te/* ‘Dasharathanandana! This Devi Sita is an outstanding ‘uttama vrata paalaka dharma paraayani’. But you had discarded her being afraid of ‘lokaapavaadaas’ near my ashrama. Now she is prepared to submissively assert her ‘bhoutika-maanasika parishuddaata’ herself. These Kumaraas named Kusha and Lava are the twin brothers from her ‘garbha’ and like you they too are shaping as ‘maha shura veeras as of your genes. *pracetaso ’ham daśamaḥ putro rāghavanandana, na smarāmy anṛtaṁ vākyam tathemaṁ tava putrakau / bahuvarṣasahasrāṇi tapaścaryā mayā kṛtā, tasyāḥ phalam upāśnīyām apāpā maithilī yathā/ aham pañcasu bhūteṣu manaḥsaṣṭheṣu rāghava, vicintya sītām śuddheti nyagrḥṇām vananirjhare /* *iyam śuddhasamācārā apāpā patidevatā, lokāpavādabhūtasya dāsyati pratyayam tava/* Raghu kulanandana! I am the tenth son of Varuna Deva pracheta. There could never be an untruth from my tongue. Indeed these are your own suputras. Be this known that I had performed deep tapasya for thousand years; may such tapasya phala be trashed if I swear that Mithileshwari Devi Sita has any kind of impurity in her mind. I had never erred by my ‘manas-vaani-kriya’ or manasaa- vaachaa-karmana. She was left alone and she had been under my care ever since and her acharana has been of ‘sarvatha shuddha murtitva’ or of ever spotless shine.

### Sargas Ninety Seven, Ninety Eight and Ninety Nine

Devi Sita’s shapatha grahana and rasaatalala pravesha-Rama’s distress and Brahma reminder of Rama as avatara purusha- Rama’s long life and several yaginas with Sita’s suvarna pratima- glory of Rama Rajya.

*Vālmīkinaivam uktas tu rāghavaḥ pratyabhāṣata, prāñjalir jagato madhye dṛṣṭvā tām devavarṇinīm / evam etan mahābhāga yathā vadasi dharmavit, pratyayo hi mama brahmaṁs tava vākyair akalmaṣaiḥ/ pratyayo hi purā datto vaidehyā surasannidhau, seyaṁ lokabhayād brahmann apāpety abhijānatā, parityaktā mayā sītā tad bhavān kṣantum arhati/ jānāmi cemaṁ putrau me yamajātau kuśīlavau, śuddhāyām jagato madhye maithilyām prītir astu me/ abhiprāyam tu vijñāya rāmasya surasattamāḥ, pitāmahaṁ puraskṛtya sarva eva samāgatāḥ / ādityā vasavo rudrā viśve deśā marudgaṇāḥ, aśvināv ṛṣigandharvā apsarāṇāṁ gaṇās tathā , sādhyās ca devāḥ sarve te sarve ca paramarṣayaḥ/ tato vāyuḥ śubhaḥ puṇyo divyagandho manoramah, taṁ janaugham suraśreṣṭho hlādayām āsa sarvataḥ/ tad adbhutam ivācintyam nirīkṣante samāhitāḥ, mānavāḥ sarvarāṣṭrebhyaḥ pūrvam kṛtayuge yathā / sarvān samāgatān dṛṣṭvā sītā kāṣāyavāsini, abravīt prāñjalir vākyam adhodṛṣṭir avānmukhī/ yathāham rāghavād anyam manasāpi na cintaye, tathā me mādhavī devī vivaram dātum arhati/ tathā śapantyaṁ vaidehyām prādūrāsīt tad adbhutam, bhūtalād utthitam divyam siṁhāsanam anuttamam/ dhriyamāṇam śirobhis tan nāgair amitavikramaiḥ, divyam divyena vapusā sarvaratnavibhūṣitam/ tasmims tu dharaṇī devī bāhubhyaṁ grhya maithilīm , svāgatenābhinandyainām āsane copaveṣayat/ tām āsanagatām dṛṣṭvā praviśantīm rasātalam, puṇyavṛṣṭir avicchinnā divyā sītām avākirat / sādhu kārāś ca sumahān devānām sahasotthitāḥ, sādhu sādhu iti vai sīte yasyās te śīlam īdṛśam / evam bahuvidhā vāco hy antarīkṣagatāḥ surāḥ, vyājahrur hr̥ṣṭamanaso dṛṣṭvā sītāpraveśanam / yajñavātagatās cāpi munayaḥ sarva eva te, rājānaś ca naravyāghrā vismayān noparemi/ antarīkṣe ca bhūmau ca sarve sthāvarajaṅgamāḥ, dānavās ca mahākāyāḥ pātāle pannagādhipāḥ/ ke cid vineduḥ samhr̥ṣṭāḥ ke cid dhyānaparāyaṇāḥ, ke cid rāmaṁ nirīkṣante ke cit sītām acetanāḥ/ sītāpraveśanam dṛṣṭvā teṣāṁ āsīt samāgamah , taṁ muhūrtam ivātyartham sarvam sammohitam jagat/*

*Tadāvasāne yajñasya rāmaḥ paramadurmanāḥ, apaśyamāno vaidehīm mene śūnyam idam jagat, śokena paramāyatto na śāntim manasāgamat/ viśjya pārthivān sarvān ṛkṣavānararākṣasān , janaugham brahmamukhyānām vittapūrṇam vyasarjayat/ tato viśjya tām sarvān rāmo rājīvalocanaḥ, hṛdi kṛtvā tadā sītām ayodhyām praviveśa saḥ/ na sītāyāḥ parām bhāryām vavre sa raghunandanaḥ, yajñe yajñe ca patnyartham jānakī kāñcanī bhavat/ daśavarṣasahasrāṇi vājimedham upākarot, vājapeyaṁ daśaguṇāṁs*



*tathā bahusuvārṇakān/ agniṣṭomātirātrābhyām gosavaiś ca mahādhanaiḥ, ije kratubhir anyaiś ca sa śrīmān āptadakṣiṇaiḥ/ evaṁ sa kālāḥ sumahān rājyasthasya mahātmanaḥ, dharme prayatamānasya vyatīyād rāghavasya tu/ ṛkṣavānararakṣāṁsi sthitā rāmasya śāsane , anurajyanti rājāno ahany ahani rāghavam/ kālē varṣati parjanyaḥ subhikṣaṁ vimalā diśaḥ, hṛṣṭapuṣṭajanākīrṇaṁ puraṁ jan apadas tathā/ nākālē mriyate kaś cin na vyādhiḥ prāṇinām tadā, nādharmāś cābhavat kaś cid rāme rājyaṁ praśāsati/ atha dīrghasya kālasya rāmamātā yaśasvinī, putrapautraiḥ parivṛtā kāladharmam upāgamat/ anviyāya sumitrāpi kaikeyī ca yaśasvinī, dharmam kṛtv ā bahuvidham tridive paryavasthitā/ sarvāḥ pratiṣṭhitāḥ svarge rājñā daśarathena ca, samāgatā mahābhāgāḥ saha dharmam ca lebhire/ tāsām rāmo mahādānam kālē kālē prayacchati, mātṛṇām aviśeṣeṇa brāhmaṇeṣu tapasviṣu / pitṛyāṇi bahuratnāni yajñān paramadustarān, cakāra rāmo dharmātmā pitṛṇ devān vivardhayan/*

As Maharshi vouchsafed Devi Sita's character and purity of physical-mental and spiritual blemishes, she stood amidst the 'prajaaneeka' and having glanced Rama once addressed him as follows: *evam etan mahābhāga yathā vadasi dharmavit, pratyayo hi mama brahmaṁs tava vākyair akalmaṣaiḥ/ pratyayo hi purā datto vaidehyā surasāmnidhau, seyaṁ lokabhayād brahmann apāpety abhijānatā, parityaktā mayā sītā tad bhavān kṣantum arhati/ jānāmi cemaṁ putrau me yamajātau kuśīlavau, śuddhāyām jagato madhye maithilyām prītir astu me/* 'Mahabhaga! You are fully aware of the virtuosity of 'dharma-nyaayaas' for sure. Now this had since been said about me earlier and vindicated now is understandable. Earlier too that kind of agni pareeksha in the presence of devas did happen and thus I got admission in your premises. But as there were serious public allegations and hence I was left away high and dry for which too you might excuse me too. Now I guess that since I was blessed with twin kumaraas, the public was happy and they had sought to forget and forgive. Now even Deva Samuhas headed by Brahma had arrived here to ascertain Rama nirnaya at th time of Sita's 'shapadha'. Even Adbhutha-Vasu-Rudra Deva-Marudgana-Saadhya Devas-Maharshis-Naga-Garuda-Siddha ganas too had arrived to hear Shri Rama nirnaya and the suspense theretofore. Vayu Deva too has since cooled down to mild flows with fragrant smells to enthuse the maha prajasamudaaya as collected her.' So saying, Devi Sita halted for a while, she folded her hands, and lowering her looks down, she resumed again and stated thus: *yathāham rāghavād anyam manasāpi na cintaye, tathā me mādhevī devī vivaram dātum arhati/Manasaa karmanaa vaachaa yathaa Raamam samarchaye, tathaa me Maadhavi Devi vivaram daatumarhati/Yayaitat satyamuktam me vedmi raamat param na cha,tathaame Maadhavi devi vivaram daatumarhati/* If only have had never touched endearingly any Para Purusha except Shri Raghunadha Shri Rama either mentally much less physically, may Mother Prithvi accept me in her fold. I have always had executed Shri Rama's 'aaraadhana' by way of manasa-vaacha - kriya rupa and if this assertion of mine be truthful, may Bhagavati Prithvi accept me in her fold. *tathā śapantyām vaidehyām prādurāsīt tad adbhutam, bhūtalād utthitam divyaṁ śimhāsanam anuttamam/ dhriyamāṇam śirobhis tan nāgair amitavikramaiḥ, divyaṁ divyena vapuṣā sarvaratnavibhūṣitam/* As Videhakumari Devi Siita had thaken a Satya Pratigjna, there was a roar of Bhumi or a partial quake of earth and one could vision a glittering golden throne and a 'divya ratna vibhushita Naaga Devatas' lifting up at Devi Sita's divya paada dwayas. *tasmimis tu dharaṇī devī bāhubhyām grhya maithilīm, svāgatenābhinandyainām āsane copaveṣayat/ tām āsanagatām dṛṣṭvā praviśantīm rasātalam, puṇyavrṣṭir avicchinnā divyā sītām avākirat / sādhu kārāś ca sumahān devānām sahasotthitaḥ, sādhu sādhu iti vai sīte yasyās te śīlam īdṛśam /* Then Prithvi Devi gave her divya darshana being seated on the throne and having softly lifted Devi Sita's body, made her seated on her laps as both the Devis Prithvi and Sita were well settled as the earthly cover got gently closed. There were 'harshanaadaaas' alike by the celestials and maharshi tapasvis hailed as the prajaaneekas who were mesmerised and confounded.

[ Vishleshana on Devi Sita's 'Parandhaama' and an over view of termination of Ramaavataara vide Padma Purana in Essence:

After the successful completion of Ashvamedha Yagna, Shri Rama continued his normal routine of observing celibacy and administration. Shatrughna killed Lavanaaura and ruled Madhurapuri; Bharat

administered both the banks of River Sindhu and controlled Gandharvas; Lakshman conquered Madra desha, installed his sons as the Kings and returned to Rama for providing service to him. Shri Rama did Ashvamedha Yaga, after installing a Golden Pratima of Sita; in fact he performed several Yagnas in the same manner. Sage Valmiki exhorted Rama about Sita's spotlessness and piousness time and again and Shri Rama finally opined that indeed he was fully aware of her chastity and purity but since the allegation came from the Praja (Public), Sita should prove her innocence before the people. Sita then declared in a huge Sabha that if she performed puja to any body else excepting Shri Ram in her mind, thought, tongue or action then my mother Bhu Devi might take her into her mother's fold. Immediately, there was an Earth-quake and Sita entered into a huge cleavage. ( at Sitamarhi , Bihar) Bhu Devi herself lifted Sita into her belly and the great Garuda, the Carrier of Lord Vishnu, lifted her from Rasatala to Vishnu loka as seated on a Golden Throne. After Sita's disappearance, Shri Rama ruled for eleven thousand years. One day, an old Tapasvi came to see Shri Ram and told him that none should enter his Chamber while he was giving an important message from Lord Brahma in secrecy. Shri Rama called Lakshmana and instructed that none should be allowed to enter as long as he was conversing with the Tapasvi and otherwise that person should be punishable with death. Lakshman himself stood at the door and ensured that none would disturb. The Tapasvi conveyed that since the death of Ravana, Kumbhakarna and other demons Rama was to live for eleven thousand years and that it was time for Rama to leave Earth and return to Vaikuntha. While this secret conversation was going on, Durvasa Maharshi arrived and wished to meet Shri Rama, but Lakshmana declined entry stating that a representative of Brahma was in an important conversation and that he could not see Shri Rama then. Durvasa grew angry and threatened Lakshmana with a severe curse if he did not permit entry. As there was no other alternative between Rama's instruction and Durvasa's threat of curse, Lakshman entered River Sarayu, taking his original Swarupa of Ananta Naga with thousand hoods. After the meeting with Kaala Deva in the form of the old Tapasvi, Rama realised that Lakshman also having gone, it was time for him also to terminate his 'Avatar'; he established Kusha in Kushavati Kingdom and Lava in Dwaravati as their Kings. Taking a hint from Shri Rama, Vibishana, Sugriva, Jambavan, Hanuman, Neela, Nala, Sushena and Nishada Raja Guha arrived. Shatrughna performed the coronation of his sons at Ayodhya. The rest of them said that they would not like to stay back on Earth in the absence of Rama even for a moment. But Rama asked Vibishana to continue in power at Lanka for long time and instructed Hanuman to continue on Earth forever to sustain the message of Shri Rama. The rest of them accompanied Shri Rama into the Sacred Sarayu River. Bharat, Shatrughna, and all the citizens of Ayodhya along with their wives, Mantris, Servants, Vedikas, Brahmanas, the nearby animals, birds, and all other Beings who accompanied Shri Rama never looked back. As Shri Rama went deep into the River, Lord Brahma, Devas, Rishis and all Celestial Beings extolled Raghunatha even as He took the Huge Form of Maha Vishnu with his four hands along with Bharata as Shankha, Shatrughna as Chakra, as also Gada with Shri Devi and Bhu Devi beside Him.]

#### Sarga Ninety Eight continued:

As Rishi Muni Praja Vanaras were bewildered at the Sita Parandhama, Shri Rama kept on crying away incessantly; he wept loudly that Devi Sita was no more visible except on memory screens now. ' It was for the first time that she was visible after long 'Sitanveshana' with untold and relentless efforts. On return from Ayodhya, there had been such fast twists and twirls of fate. Pujaniya Bhagavati Devi Vasundhara! Do kindly return to me my Sita! Other wise, I would have to display my anguished anger on you. Are you really aware of the consequences of my anger! Truly saying that you are my mother - in-law; King Janaka was entrusted the responsibility to upbringing her. Either you return Sita to me or let me join her in rasatala as I had been repeatedly deprived me of her companionship. Be that paatala or svarga, but I would not be able to miss her any further! As Rama was beating his chest out like wise, with anguish and frustration, Brahma Deva appeared along with Devas. *Rama Rama na santaapam kartumarhasi suvrata, smara twam purvakam bhaavam mantramchaamitrakarshana/* 'Rama! Do recall your 'purva swarupa smarana' of Vaishnavatva. He said that Saadhvi Sita was 'sarvathaa shuddha paraayana' and was desirous of your nearness for some time and had since returned to her 'parandhaama'

to amuse the Naaga loka for some time. Therafter once again, she would return to your ‘Saaketa dhaama’. Meanwhile your ‘charitra sambandha divya kaavya Ramaayana’ would detail and be popular for ever. Eversince your birth your life had been detailed with a mix of sukha-dukkhas as of ideal mortals. Shri Rama! This Ramayana is truly depictive of your entire life. *Aadikaavyamidam Rama twayi savram pratishthitam, nanyorhati kaavyaanaam yashobhaaga Raaghavaadrute/* Shri Rama! This indeed is the adi kaavya of lasting fame in which none of your activities were hidden and are ever truthful. You may yourself go through yourself with concentration. Now what would happen ahead too had been delineated in the ‘antima bhaaga’ as the Uttara Ramayana. This too may be read or heard aloud in the company of Rishis. Raghunandana! You are a sarvotkrishtta Rajarshi! One ought to hear-or read and ponder about your own life story ever foremost’. Having so detailed, Brahma Deva disappeared. Then Shri Rama looked at Maharshi Valmiki and stated that indeed it would be of interest to read the Uttara Ramayana too. There after the Maharshi returned back to the ashram along with Kusha Lavas too.

Sarga Ninety Nine continued: Next morning Shri Rama invited reputed Munis and asked his sons Kusha Lavas to initiate the ‘bhavishya jeevana sambandha uttara khanda ramaayana’. At the termination of the ashvamedha yajna, Rama was trulu drowned in deep distress. In the absence of Devi Sita he felt disillusioned with ‘samsaara’. Thereafter as the asvamedha yajna was concluded, Rama returned to Ayodhya. Thereafter, he initiated living with the sons and never even thought of remarriage being of ‘ekapatnivrata’. At each of the subsequent yajna karyaas, the need for a ‘saha dharmachaarini’ was then fulfilled by a golden pratima of Devi Sita. *Dasha varsha sahasraani vaajimedhaanathaa karit, vaajapeyaan dadhagunaantasthaa bahusuvarnakaan/* He had thus executed ten thousand years long yajna karyaas, and ‘asankhya suvarna mudra dakshinas’. Thus the entire bhumandala rajaas were too happy to be his ‘subsidiaris’ quite beside his own prajaas were well contented under his administration. Vaanara-bhalluka-rakshasas were ever under his unique administration. *Kaale varshati parjanya subhiksham vimalaa dishah, hrishtha pushtha janaakeernam puram janapadaastathaa/* In the Rama Rajya, the clouds were yilding timely rains and there were no ‘akaala mrityus’ of anysort. The praja was ever happy and joyous with aarogya always without tapatrayas of ‘Adhi Bhoudika’ or Ailments of Physical Nature; ‘Adhyatmika’ or of Mental-Psychological Nature; and ‘Adhi Daivika’ or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. Adhyatmika based Tapaas are either due to ‘Shaaririka’(physical) ailments or ‘Manasika’ (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka.

## **Sargas Hundred and Hundred One**

At the instance of Bharta’s maternal uncle’s message, Rama readily agreed to attack Gandharva Desha and following the victory, Bharata kumaras Taksha and Pushkala set up two saamanta rajyas happily

*Kasya cit tv atha kālasya yudhājīṭ kekayo nṛpaḥ , svaguruṃ preṣayām āsa rāghavāya mahātmane/ gārgyaṃ aṅgirasah putraṃ brahmaṛṣim amitaprabham, daśa cāśvasahasrāṇi prītīdānam anuttamam/ kambalāni ca ratnāni citravastraṃ athottamam, rāmāya pradadau rājā bahūny ābharaṇāni ca/ śrutvā tu rāghavo gārgyaṃ maharṣim samupāgatam, mātulasyāśvapatinah priyaṃ dūtam upāgatam/ pratyud - ganya ca kākutsthaḥ krośamātraṃ sahānugaḥ, gārgyaṃ sampūjayām āsa dhanam tat pratigṛhya ca / pṛṣṭvā ca prītīdam sarvaṃ kuśalam mātulasya ca , upaviṣṭam mahābhāgaṃ rāmaḥ praṣṭum pracakrame/*

kim āha matulo vākyam yadartham bhagavān iha, prāpto vākyavidām śreṣṭha sākṣād iva bṛhaspa tiḥ/ rāmasya bhāṣitam śrutvā brahmarṣiḥ kāryavistaram, vaktum adbhutasamkāśam rāghavāyopacakrame/ mātulas te mahābāho vākyam āha naraṣabha, yudhājīti prītisamyuktaḥ śrūyatām yadi rocate/ ayam gandharvaviṣayaḥ phalamūlopaśobhitaḥ, sindhor ubhayataḥ pārśve deśaḥ paramaśobhanaḥ/ taṁ ca rakṣanti gandharvāḥ sāyudhā yuddhakovidāḥ, śailūṣasya sutā vīrās tisraḥ koṭyo mahābalāḥ/ tān vinirjītya kākutstha gandharvaviṣayaḥ śubham, niveśaya mahābāho dve pure susamāhitaḥ/ anyasya na gatis tatra deśaś cāyam suśobhanaḥ, rocatām te mahābāho nāham tvām anṛtaṁ vade / tac chrutvā rāghavaḥ prīto maharṣer mātulasya ca, uvāca bāḍham ity evaṁ bharataṁ cānvavaikṣata/ so 'bravīd rāghavaḥ prītaḥ prāñjalipragraho dvijam, imau kumārau taṁ deśam brahmarṣe vijayiṣyataḥ/ bharatasyātmajau vīrau takṣaḥ puṣkala eva ca, mātulena suguptau tau dharmeṇa ca samāhitaḥ/ bharataṁ cāgrataḥ kṛtvā kumārau sabalānugau, nihatya gandharvasutān dve pure vibhajiṣyataḥ/ niveśya te puravare ātmajau saṁniveśya ca, āgamiṣyati me bhūyaḥ sakāśam atidhārmikaḥ/ brahmarṣim evam uktvā tu bharataṁ sabalānugam, ājñāpayām āsa tadā kumārau cābhyaṣecayat/ nakṣatreṇa ca saumyena puraskṛtyāṅgiraḥ sutam, bharataḥ saha saṁnyena kumārābhyām ca nirayau/ sā senā śakrayukteva naragān nirayāv atha, rāghavānugatā dūram durādharṣā surāsuraiḥ/ māmsāśīni ca sattvāni rakṣāmsi sumahānti ca, anujagmuś ca bharataṁ rudhirasya pipāsayā/ bhūtagrāmāś ca bahavo māmsabhakṣāḥ sudāruṇāḥ, gandharvaputramāmsāni bhoktukāmāḥ sahasraśaḥ/ śimhavyāghraṣṭgālānām khecarāṇām ca pakṣiṇām, bahūni vai sahasrāṇi senāyā yayur agrataḥ/ adhyardhamāsam uṣitā pathi senā nirāmayā 7090025c hr̥ṣṭapuṣṭajanākīrṇā kekayaṁ samupāgamat/

śrutvā senāpatim prāptaṁ bharataṁ kekayādhipaḥ, yudhājīti gārgyasahitaṁ parām prītim upāgamat/ sa nirayau janaughena mahatā kekayādhipaḥ, tvaramāṇo 'bhicakrāma gandharvān devarūpiṇaḥ/ bharataś ca yudhājīti ca sametau laghuvikramau, gandharvanagaraṁ prāptaḥ sabalau sapadānugau/ śrutvā tu bharataṁ prāptaṁ gandharvāś te samāgatāḥ, yoddhukāmā mahāvīryā vinadantaḥ samantataḥ/ tataḥ samabhavad yuddham tumulaṁ lomaharṣaṇam, saptarātraṁ mahābhīmaṁ na cānyatarayor jayaḥ/ tato rāmānujaḥ krudhāḥ kālasyāstraṁ sudāruṇam, saṁvartam nāma bharato gandharveṣv abhyayojayat/ te baddhāḥ kālāpāśena saṁvartena vidāritāḥ, kṣaṇenābhihatās tistras tatra koṭyo mahātmanā/ taṁ ghātaṁ ghorasamkāśam na smaranti divaukasaḥ, nimeṣāntaramātreṇa tādr̥śānām mahātmanām / hateṣu teṣu vīreṣu bharataḥ kaikayīsutaḥ, niveśayām āsa tadā samṛddhe dve purottame , takṣam takṣaśilāyām tu puṣkaram puṣkarāvatau/ gandharvadeśo ruciro gāndhāraviṣayaś ca saḥ, varṣaiḥ pañcabhir ākīrṇo viṣayair nāgaraiś tathā/ dhanaratnaughasampūrṇo kānanair upaśobhite, anyonyasamgharṣakṛte spardhayā guṇavistare/ ubhe suruciraprakhye vyavahārair akalmaṣaiḥ, udyānayānaughavṛte suvibhaktāntarāpaṇe/ ubhe puravare ramye vistarair upaśobhite, gr̥hamukhyaiḥ surucirair vimānaiḥ samavarṇibhiḥ/ śobhite śobhanīyaiś ca devāyatanavistaraiḥ, niveśya pañcabhir varṣair bharato rāghavānujaḥ, punar āyān mahābāhur ayodhyām kaikayīsutaḥ/ so 'bhivādya mahātmanām sākṣād dharmam ivāparam, rāghavaṁ bharataḥ śrīmān brahmāṇam iva vāsavaḥ/ śaśaṁsa ca yathāvṛttaṁ gandharvavadham uttamam, niveśanam ca deśasya śrutvā prīto 'sya rāghavaḥ/

As the Rama Rajya was settled for thousand of years, one day Kaikeyadesha Raja the maternal uncle of Bharata sent Brahmarshi Gargya and presented himself with ten thousand horses, kambalas and various vichirta vastraabharanaas as Shri Rama, Bharata Lakshmanas had heartily welcomed the Brahmarshi and conveyed the message of King Yudhajit that he was for the time camping at the Sindhu Nadi banks which was a picturesque place of pushpa-phala samriddhi and would be happy if Bharata too could visit the place for enjoying prakriti soundarya. Brahmarshi Gargya further asked to convey that on the other banks of the Sindhu River was the Gandharva Rajya ruled by Gandharva Raja named Shilusha with some three crore gandharvas who were not only yoddhas of high caliber being astra-shastra sampannas. Gargya Maharshi further conveyed to Rama of what Kng Yudhajit asked to convey to Shri Rama to subdue the Gandharvas and take over Gandharva Nagara as that kingdom was well worth conquering. Having thus heard of what Kaikeya Raja, Shri Rama looked at Bharata and assured the Brahmarshi that Bharata and his kumaras named Taksha and Pushkala would take over the kingship of the Gandharva Desha eventually. 'May these Kumaras headed by Bharata attack gandharvas and th Gandharva Raja and Raja



kumaras be killed and convert the Gandarva Desha be bifurcated as duel kingdoms under Taksha and Pushkala'. Having declared thus Shri Rama performed the rajyabhisheka to Bharata Kumaras. Therafter, Mahashi Gargya decided on the shubha dina-mrigashira nakshatra for the vijaya yatra under the command of Bharata. On way, the Bhrata Sena took the blessings of Kaikeya Raja Yudhhajita and proceeded to the Gandharva Rajya.

Sarga Hundred one continued further: As Kaikeya Raja heard this hearty development of Shri Rama's decisiveness, he agreed to join the Rama Bharata Sena too . Then the 'maha sangrama' was declared and coninued for seven days and nights. Manusha body parts started floating in the streams of of blood flows as the aayudha praharas of shakti-shula-gada- dhanush sounds hit sky high clouds turning red from blue colors. *tato rāmānujaḥ kruddhaḥ kālasyāstraṁ sudāruṇam, saṁvartam nāma bharato gandharveṣv abhyayojayat/ te baddhāḥ kālapāśena saṁvartena vidāritāḥ, kṣaṇenābhihatās tistras tatra koṭyo mahātmanā/ taṁ ghātaṁ ghorasaṁkāśaṁ na smaranti divaukasah, nimeṣāntaramātrena tādr̥śānām mahātmanām/* Then Ramanuja Bharata got intensley infuriated and released 'atyanta bhayankara mahastra' named Samvarta which in a matter of minutes devastated three crore gandharvas. Indeed that kind of maha samgrama was reminiscent od Rama Ravana yuddha. *hateṣu teṣu vireṣu bharataḥ kaikayīsutaḥ, niveśayām āsa tadā saṁyuddhe dve purottame , takṣaṁ takṣaśilāyām tu puṣkaraṁ puṣkarāvatau/Taksham Tahshashilaayaam tu pushkalam pushkalaavate/ gandharvadeśo ruciro gāndhāraviṣayaś ca saḥ, varṣaiḥ pañcabhir ākīrṇo viṣayair nāgarais tathā/* Having thus occupied the gandhava desha, Bharata had instantly decided to bifurcate the erstwhile Gandharva Desha .Manohara Gandharva desha had since been named as Takshashila Nagari under the rule of Taksha Raja and Pushkala Nagari under the rule of Pushkala Raja. *ghanaratnaughā -saṁpūrṇo kānanair upaśobhite, anyonyasaṁgharṣakṛte spardhayā guṇavistare / ubhe suruciraprakhye vyavahāir akalmaṣaiḥ, udyānāyānaughavṛte suvibhaktāntarāpaṇe/ ubhe puravare ramye vistarair upaśobhite, gr̥hamukhyaiḥ surucirair vimānaiḥ samavarṇibhiḥ/* These two Nagaras were of dhana-dhanya-ratna bharaas with prosperous green fields and both the kingdoms were of outstanding camaraderie and 'bhratru prema', with 'vritti-vyaapaara shuddha saralataas.' On return to Ayodhya, Bharata conveyed the best possible settlement of his kumaras, thanks to the ready response of Shri Rama to occupy the Gandharva Desha, at the instance of his maternal uncle as ably and deftly conveyed by Brahmarshi Gargya.

## Sarga Hundred Two

Eventually, Lashmana Kumaras named Angada and Chandraketu got settled at Angadeeya and Chandrakanta Rajyas

*Tac chrutvā harṣam āpede rāghavo bhrātṛbhiḥ saha , vākyaṁ cādbhutasamkāśaṁ bhrātṛṇ provāca rāghavaḥ/ imau kumārau saumitre tava dharmaviśāradau, aṅgadaś candraketuś ca rājyārṇhau dṛḍhadhanvinau/ imau rājye 'bhiṣekṣyāmi deśaḥ sādhu vidhīyatām, ramaṇīyo hy asaṁbādho rametām yatra dhanvinau/ na rājñām yatra pīdā syān nāśramāṇām vināśanam, sa deśo dṛṣyatām saumya nāparādhyāmahe yathā/ tathoktavati rāme tu bharataḥ pratyuvāca ha, ayaṁ kārāpatho deśaḥ suramaṇyo nirāmayah/ niveśyatām tatra puram aṅgadasya mahātmanaḥ, candraketoś ca ruciraṁ candrakāntam nirāmayam/ tad vākyaṁ bharatenoktam pratijagrāha rāghavaḥ, taṁ ca kṛtā vaśe deśam aṅgadasya nyaveśayat/ aṅgadīyā purī ramyā aṅgadasya niveśitā, ramaṇīyā suguptā ca rāmeṇākliṣṭakarmanā/ candraketus tu mallasya mallabhūmyām niveśitā, candrakānteti vikhyātā divyā svargapurī yathā/ tato rāmaḥ parām prītiṁ bharato lakṣmaṇas tathā, yayur yudhi durādharṣā abhiṣekaṁ ca cakrire/ abhiṣicya kumārau dvau prasthāpya sabalānugau, aṅgadaṁ paścimā bhūmiṁ candraketum udaṇmukham/ aṅgadaṁ cāpi saumitirir lakṣmaṇo 'nujagāma ha, candraketos tu bharataḥ pārṣṇigrāho babhūva ha/ lakṣmaṇas tv aṅgadīyāyām saṁvatsaram athoṣitaḥ, putre sthite durādharṣe ayodhyām punar āgamat/ bharato 'pi tathaivoṣya saṁvatsaram athādhikam, ayodhyām punar agamya rāmapādāv upāgamat/ ubhau saumitribharatau rāmapādāv anuvratau, kālam gatam api snehān na jajñāte 'tidhārmikau/ evaṁ varṣasahasrāṇi daśateṣām yayus tadā, dharṁe prayatamānānām paurakāryeṣu nityadā/ viḥṛtya lākam*

*paripūrnamānasāḥ; śrīyā vṛtā dharmapathe pare sthitāḥ ,trayaḥ samiddhā iva dīptatejasā; hutāgnayaḥ sādhu mahādhvare trayaḥ/*

Shri Rama was extremely delighted that Bharata Putras Taksha Pushkalas were well settled in their own rajyas happily and addressed Lakshmana that his putras Angada and Chandraketu too were dharma paraakramis and they too deserve and ripe for rajyaabhishekaas.*tathoktavati rāme tu bharataḥ pratyuvāca ha, ayaṁ kārāpatho deśaḥ suramaṇyo nirāmayah/ niveśyatām tatra puram aṅgadasya mahātmanah, candraketoś ca ruciraṁ candrakāntam nirāmayam/ tad vākyam bharatenoktam pratijagrāha rāghavaḥ, tam ca kṛtā vaśe deśam aṅgadasya nyaveśayat / aṅgadīyā purī ramyā aṅgadasya niveśitā, ramaṇīyā suguptā ca rāmeṇākliṣṭakarmaṇā/ candraketus tu mallasya mallabhūmyām niveśitā, candrakānteti vikhyātā divyā svargapurī yathā/* Then Bharata suggested as follows: ‘Arya Shri Rama! That Kaarupapatha Desha is stated to be very attractive and the prajas there are with no fear of roga vyaadhis but are of ‘dharma vyavaharis’. It should be appropriate for Angada to set up a ‘Nagara Rajya’ on the lines of Ayodhya the City Kingdom as that place indeed is reputed for excellent health being an ‘arogya vardhini’; that city state be named as Angadeeya. Further, Chandraketu is well known as a ‘malla yuddha vishaarada’ and the Malla Desha there could be a Chandrakanta puri with could be developed as of Swargaloka’s Amaravati Puri!’ As Bharata suggested, Rama Lashmanaas were delighted with contentment. Then Shri Rama had duly performed rajyaabhishekas. In the course of time, Sumitra kumara Lakshmana along with Bharata accompanied Angada Kumara to Angadeeya as also Chandeaketu to Chandrakanta puri and having got settled the kumaras over a year’s time returned to Ayodhya. Subsequently, Rama Rajya lasted for a thousand years under the benign Kingship of Ayodhya.

### **Sargas Hundred Three and Hundred Four**

At the behest of Brahma, Kaala Devata arrives and conveys to Shri Rama in a ‘one to one’ secrecy that Vishnu as Shri Rama might like to terminate Ramavataara as Rama too agrees

*Kasyacit tv atha kālasya rāme dharmapathe sthite, kālas tāpasarūpeṇa rājadvāram upāgamat/ so ’bravīl lakṣmaṇam vākyam dhṛtimantaṁ yaśasvinam, mām nivedaya rāmāya saṁprāptaṁ kāryagauravāt/ dūto hy atibalasyāhaṁ maharṣer amitaūjasah, rāmaṁ didṛkṣur āyātaḥ kāryeṇa hi mahābala / tasya tadvacanaṁ śrutvā saumitris tvarayānvitah, nyavedayata rāmāya tāpasasya vivakṣitam/ jayasva rājan dharmeṇa ubhau lokau mahādyute, dūtas tvām draṣṭum āyātas tapasvī bhāskaraprabhaḥ/ tad vākyam lakṣmaṇenoktam śrutvā rāma uvāca ha, praveśyatām munis tāta mahaujās tasya vākyadhṛk/ saumitris tu tathety uktvā praveśayata tam munim, jvalantam iva tejobhiḥ pradahantam ivāṁśubhiḥ/ so ’bhigamya raghuśreṣṭhaṁ dīpyamānaṁ svatejasā, ṛṣir madhurayā vācā vardhasvety āha rāghavam / tasmai rāmo mahātejāḥ pūjām arghya purogamām, dadau kuśalam avyagraṁ praṣṭum caivopacakrame/ pṛṣṭhaś ca kuśalam tena rāmeṇa vadatām varaḥ, āsane kāñcane divye niśasāda mahāyaśāḥ/ tam uvāca tato rāmaḥ svāgataṁ te mahāmune, prāpayasva ca vākyāni yato dūtas tvam āgataḥ/ codito rājasimhena munir vākyam udīrayat, dvandvam etat pravaktavyam na ca cakṣur hataṁ vacaḥ/ yaḥ śṛṇoti nirīkṣed vā sa vadhyas tava rāghava, bhaved vai munimukhyasya vacanaṁ yady avekṣase/ tatheti ca pratijñāya rāmo lakṣmaṇam abravīt, dvāri tiṣṭha mahābāho pratihāraṁ visarjaya/ sa me vadhyaḥ khalu bhavet kathām dvandvasamīritām, ṛṣer mama ca saumitre paśyed vā śṛṇuyā ca yaḥ / tato nikṣipyā kākutstho lakṣmaṇam dvārasaṁgrahe, tam uvāca munim vākyam kathayasveti rāghavaḥ/ yat te manīṣitam vākyam yena vāsi samāhitaḥ, kathayasva viśaṅkas tvām mamāpi hṛdi vartate/*

*śṛṇu rāma mahābāho yadartham aham āhataḥ , pitāmahena devena preṣito ’smi mahābala/ tavāhaṁ pūrvake bhāve putraḥ parapuramjaya, māyāsambhāvito vīra kālaḥ sarvasamāharaḥ/ pitāmahaś ca bhagavān āha lokapatih prabhuḥ, samayas te mahābāho svarlokān parirakṣitum/ saṁkṣipyā ca purā lokān māyayā svayam eva hi, mahārṇave śayāno ’psu mām tvām pūrvam ajījanaḥ/ bhogavantaṁ tato nāgam anantaṁ udake śayam, māyayā janayitvā tvām dvau ca sattvau mahābalau/ madhum ca kaiṭabhaṁ caiva yayor asthicayair vṛtā , iyaṁ parvatasambādā medinī cābhavan mahī/ padme*

*divyārkaśaṁkāśe nābhyām utpādya mām api, prājāpatyaṁ tvayā karma sarvaṁ mayi niveśitam/ so 'haṁ saṁnyastabhāro hi tvām upāse jagatpatim, rakṣāṁ vidhatsva bhūteṣu mama tejaḥ karo bhavān/ tatas tvam api durdharṣas tasmād bhāvāt sanātanāt, rakṣārthaṁ sarvabhūtānām viṣṇutvam upajagmivān/ adityām vīryavān putro bhrātṛṇām harṣavardhanaḥ, samutpanneṣu kṛtyeṣu lokasāhyāya kalpase/ sa tvam vitrāsyamānāsu prajāsu jagatām vara, rāvaṇasya vadhākāṅkṣī mānuṣeṣu mano 'dadhāḥ/ daśavarṣasahasrāṇi daśavarṣaśatāni ca, kṛtvā vāsasya niyatim svayam evātmanaḥ purā / sa tvam manomayaḥ putraḥ pūrṇāyur mānuṣeṣv iha, kālo naravaśreṣṭha samīpam upavartitum/ yadi bhūyo mahārāja prajā icchasy upāsitum, vasa vā vīra bhadraṁ te evam āha pitāmahaḥ/ atha vā vijigīṣā te suralokāya rāghava, sanāthā viṣṇunā devā bhavantu vigatajvarāḥ/ śrutvā pitāmahenoktaṁ vākyam kālasamīritam, rāghavaḥ prahasana vākyam sarvasamīhāram abravīt/ śrutaṁ me devadevasya vākyam paramam adbhutam, prītir hi mahatī jātā tavāgamanasambhavā/ Trayaanaamapi lokaanaam karyaartham mama sambhavah, bhadram testu gamishyaami yata evaahamaagatah/*

In course of time, saakshaat Kaala Tapasvi arrived in Ayodhya and approached Lakshmana stating that he was Maharshi Atibala's messenger and that he should intimate of his arrival to Shri Rama and . As Lakshmana intimated Shri Rama accordingly, the Kaala Tapasvi approached the latter and stated: that the outstanding Kingship of Shri Rama accorded him the 'vijaya prapti' of 'iha loka' and 'para lokas' too. I have arrived here as the messenger of a Maha Tapasvi who had asked me convey a message to Rama personally. Then Lakshmana conveyed Shri Rama about of the new arrival and what all he stated. Then Shri Rama welcomed the tapasvi, offered 'paada-arghya-pujana-suvarnaasanadi' courtesies and asked as to what was that he desired to convey. *codito rājasimhena munir vākyam udīrayat, dvandvam etat pravaktavyam na ca cakṣur hataṁ vacaḥ/ yaḥ śṛṇoti nirīkṣed vā sa vadhyas tava rāghava, bhaved vai munimukhyasya vacanaṁ yady avekṣase/ tatheti ca pratijñāya rāmo lakṣmaṇam abravīt, dvāri tiṣṭha mahābāho pratihāraṁ visarjaya/ sa me vadhyaḥ khalu bhavet kathāṁ dvandvasamīritāṁ, ṛṣer mama ca saumitre paśyed vā śṛṇuyā ca yaḥ/* Then the Maha Muni stated that what he was about to convey to Rama was meant only for him ONLY. Any third party who might hear and know of should be worthy of being killed by Rama or Lakshmana. Then Shri Rama instructed Lakshmana to guard the entrance gate of the chamber as any third entrant seeking to enter be worthy of being killed at once. Having stated thus, Shri Rama assured the Maha Muni to convey in one to one secrecy.

Sarga Hundred and Four continued: *śṛṇu rāma mahābāho yadartham aham āhataḥ, pitāmahena devena preṣīto 'smi mahābala/tavāhaṁ pūrvake bhāve putraḥ parapuraṁjaya, māyāsambhāvito vīra kālāḥ sarvasamāharaḥ/ pitāmahaś ca bhagavān āha lokapatiḥ prabhuh, samayas te mahābāho svarlokān parirakṣitum/ saṁkṣipyā ca purā lokān māyayā svayam eva hi, mahārṇave śayāno 'psu mām tvam pūrvam ajījanaḥ/* Maha Satyashaali Maha Raja! Pitamaha Brahma had commanded me to convey these words to you and you may please listen to me carefully. 'In my purvaastha, at the time of Hiranyagarbha's utpatti kaala, I was manifested by 'Maya' as the 'Sarva Samhaarakaaari Kaala Devata'. Lokanatha Brahma has asked me to convey to you that you Soumya! you had made the pratigjna of 'dharma raksha and loka raksha' and that had pratigjna had since been fulfilled. Kindly recall that in your purva kaala, you were resting on maha samudra and by the interaction of Maha Maya you had initiated 'Loka shrishti'. *bhogavantaṁ tato nāgam anantaṁ udake śayam, māyayā janayitvā tvam dvau ca sattvau mahābalau/ madhum ca kaiṭabhaṁ caiva yayor asthicayair vṛtā , iyaṁ parvatasambādhā medinī cābhavan mahī/ padme divyārkaśaṁkāśe nābhyām utpādya mām api, prājāpatyaṁ tvayā karma sarvaṁ mayi niveśitam/* Then as you were relaxing on the bed of 'Ananta Sangina Maha Naaga' and Maha Maya, two Maha Balis named Madhu Kaitabhas were created as the asthi samuhas and you entrusted me the task of giving life to them and this 'srishti rachana maha bhaara' too thereafter! As you being reputed as Pamma naabha there emerged a Suryasamaana divya kamala on which I as Brahma was seated entrusted with the maha karya of Srishti Rachana. *so 'haṁ saṁnyastabhāro hi tvām upāse jagatpatim, rakṣāṁ vidhatsva bhūteṣu mama tejaḥ karo bhavān/ tatas tvam api durdharṣas tasmād bhāvāt sanātanāt, rakṣārthaṁ sarvabhūtānām viṣṇutvam upajagmivān/ adityām vīryavān putro bhrātṛṇām harṣavardhanaḥ, samutpanneṣu kṛtyeṣu lokasāhyāya kalpase / sa tvam vitrāsyamānāsu prajāsu jagatām vara, rāvaṇasya*

*vadhākāṅkṣī mānuṣeṣu mano 'dadhāḥ/As this responsibility was entrusted to me, I begged of you to manifest in me the inherent 'Jnaana Shakti and Kriya Shakti'. Then having acceded to my request, you became evident as 'Aparimeya Sanatan Purusha Swarupa Jagat paalaka Vishnu Rupa.' Then from Aditi Garbha was born Parakrami Vaanara Avataara and there since you had enhanced the Indraadi Deva Shakti for Loka Raksha and Dharma paripaalana. daśavarṣasahasrāṇi daśavarṣaśatāni ca, kṛtvā vāsasya niyatim svayam evātmanah purā/ sa tvaṁ manomayaḥ putraḥ pūrṇāyur mānuṣeṣv iha, kālo naravaraśreṣṭha samīpam upavartitum/ yadi bhūyo mahārāja prajā icchasy upāsītum, vasa vā vīra bhadraṁ te evam āha pitāmahaḥ/ atha vā vijigīṣā te suralokāya rāghava, sanāthā viṣṇunā devā bhavantu vigatajvarāḥ/ Further there had been arranged an eleven thousand years of longevity as was accorded for you in the martya loka. Nara shrehtha! You had by now reached that limit. As per your own sankalpa as Maha Vishnu that life limit had been reached and it would be the time for you to join us. In case you so decide or desire, then that might be on your own volition, but the time limit prescribed would be over. In case you feel like reaching Vishnu loka back again, you may attain the 'paramdhaama'. That indeed was the message of Brahma Deva, which as a truthful messenger am providing to you Shri Rama!' That was how Kaala Devata concluded.' Then Shri Rama had heard the Kaala Devata's adbhuta Brahma vachana. He replied that his incarnation was for loka kalyana, and as that objective having been accomplished in the martya loka I am indeed ready to get back to my Vishnu Loka. Sarva samhari Kaala Devata! As Brahma Deva suggested I am ready to oblige right away!'*

## Sarga Hundred and Five

Even as Kaala Maharshi arrived for Shri Rama for a secret meet but simultaneously Durvasa too arrived and embarrassed Lakshmana had to hear possible evil forebodings, but Rama just reached Durvasa.

*Tathā tayoh kathayator durvāsā bhagavān ṛṣiḥ , rāmasya darśanākāṅkṣī rājadvāram upāgamat/ so 'bhigamyā ca saumitrim uvāca ṛṣisattamaḥ, rāmaṁ darśaya me śighraṁ purā me 'ritho 'tivartate/ munes tu bhāṣitam śrutvā lakṣmaṇaḥ paravīrahā, abhivādya mahātmānam vākyam etad uvāca ha/ kiṁ kāryaṁ brūhi bhagavan ko vārthaḥ kiṁ karomy aham, vyagro hi rāghavo brahman muhūrtaṁ vā pratīkṣatām/ tac chrutvā ṛṣisārdūlah krodhena kaluṣīkṛtaḥ, uvāca lakṣmaṇaṁ vākyam nirdahann iva cakṣuṣā/ asmin kṣaṇe mām saumitre rāmāya prativēdaya, viṣayaṁ tvām purāṁ caiva śapiṣye rāghavaṁ tathā/ bharataṁ caiva saumitre yuṣmākaṁ yā ca saṁtatih, na hi śakṣyāmy aham bhūyo manyuṁ dhārayitum hṛdi / tac chrutvā ghorasamkāśaṁ vākyam tasya mahātmānaḥ, cintayām āsa manasā tasya vākyasya niścayam/ ekasya maraṇaṁ me 'stu mā bhūt sarvavināśanam, iti buddhyā viniścitya rāghavāya nyavedayat/ lakṣmaṇasya vacaḥ śrutvā rāmaḥ kālāṁ viśrjya ca , niṣpatya tvaritaṁ rājā atreḥ putraṁ dadarśa ha/ so 'bhivādya mahātmānam jvalantam iva tejasā, kiṁ kāryam iti kākutsthaḥ kṛtāñjalir abhāṣata / tad vākyam rāghaveṇṇoktaṁ śrutvā munivaraḥ prabhuḥ, pratyāha rāmaṁ durvāsāḥ śrūyatām dharmavatsala/ adya varṣasahasrasya samāptir mama rāghava, so 'ham bhojanam icchāmi yathāsiddham tavānagha/ tac chrutvā vacanaṁ rāmo harṣeṇa mahatānvitaḥ, bhojanaṁ munimukhyāya yathāsiddham upāharat/ sa tu bhuktvā muniśreṣṭhas tad annam amṛtopamam , sādhu rāmeti sambhāṣya svam āśramam upāgamat/ tasmin gate mahātejā rāghavaḥ prītāmānaḥ, samsmṛtya kālāvākyāni tato duḥkham upeyivān/ duḥkhena ca samāntaptaḥ smṛtvā tad ghoradarśanam, avānmukho dīnāmanā vyāhartum na śāsāka ha/ tato buddhyā viniścitya kālāvākyāni rāghavaḥ, naitad astīti cōktvā sa tūṣṇīm āsīn mahāyāsāḥ/*

As Kaala Devata in the form of a Tapasvi was ushered in by Lakshmana to have a one-to-one conversation as conveyed by Brahma to Shri Rama the avatara of Maha Vishnu, Maharshi Durvasa too arrived and asked Lakshmana for admission for meeting Shri Rama on an urgent issue. Lakshmana having greeted the Maharshi requested the latter to wait just for a while as Shri Rama was already engaged with a secret one- to-one another urgent conversation with Kaala Tapasvi. Then Maharshi Durvasa got infuriated and screamed at Lakshmana as follows: *asmin kṣaṇe mām saumitre rāmāya prativēdaya, viṣayaṁ tvām purāṁ caiva śapiṣye rāghavaṁ tathā/ bharataṁ caiva saumitre yuṣmākaṁ yā ca saṁtatih, na hi śakṣyāmy aham bhūyo manyuṁ dhārayitum hṛdi /Sumitra Kumara! You must convey*



that I am waiting here and have arrived here. Otherwise this Kingdom, this Ayodhya, yourself , Shri Rama this Bharata Desha and all your families would be destroyed in case of my ‘shaapa’ or the irreversible curse. *tac chrutvā ghorasamkāśam vākyam tasya mahātmanaḥ, cintayām āsa manasā tasya vākyasya niścayam/ ekasya maraṇam me ’stu mā bhūt sarvavināśanam, iti buddhyā viniścitya rāghavāya nyavedayat/ lakṣmaṇasya vacaḥ śrutvā rāmaḥ kālam viśrjya ca , niṣpatya tvaritam rājā atreḥ putram dadarśa ha/* Lakshmana was rattled up by Durvasa vachanaas and as the Kaala Maharshi’s

conversation with Shri Rama was almost concluded, ran to Rama and conveyed about the goings on thereoutside. Then Rama having concluded the meeting of Kaala Maharshi hurried up toward Durvasa Maharshi. By that time, Durvasa Maharshi got somewhat cooled down and addressed Shri Rama: *adya varṣasahasrasya samāptir mama rāghava, so ’ham bhojanam icchāmi yathāsiddham tavānagha/* Raghunandana! I had kept ‘upavaasa’ for a thousand year long duration and have brought the bhojana here for sharing it with you.’ Shri Rama was too pleased to share the same along with the Maharshi. Thereafter, Shri Rama recalled the details of what all the Kaala Devata conveyed were perplexing and ruminated long time introspectively.

### Sargas Hundred Six and Seven

Being aware of Rama’s decision to die, Lakshmana begged Rama to kill him but Rama disowned as that was like killing- Lakshmana stopped his breathing- Rama made Kusha Lavas as independent kings.

*Avānmukham atho dīnam dṛṣtvā somam ivāplutam , rāghavam lakṣmaṇo vākyam hr̥ṣṭ o madhuram abravīt/ na saṁtāpam mahābāho madartham kartum arhasi, pūrvanirmāṇabaddhā hi kālasya gatiḥ idṛśī/ jahi mām saumya visrabdaḥ pratijñām paripālāya, hīnapratijñāḥ kākutstha prayānti narakaṁ narāḥ/ yadi prītir mahārāja yady anugrāhyatā mayi, jahi mām nirviśaṅkas tvam dharmam vardhaya rāghava/ lakṣmaṇena tathoktas tu rāmaḥ pracalitendriyaḥ, mantriṇaḥ samupānīya tathaiva ca purodhasam/ abravīc ca yathāvr̥ttaṁ teṣām madhye narādhipaḥ, durvāso ’bhigamaṁ caiva pratijñām tāpasasya ca/ tac chrutvā mantriṇaḥ sarve sopādhyāyāḥ samāsata, vasiṣṭhas tu mahātejā vākyam etad uvāca ha/ dṛṣṭam etan mahābāho kṣayam te lomaharṣaṇam, lakṣmaṇena viyogaś ca tava rāma mahāyaśaḥ/ tyajainaṁ balavān kālo mā pratijñām vṛthā kṛthāḥ, vinaṣṭāyām pratijñāyām dharmo hi vilayam vrajet/ tato dharma vinaṣṭe tu trailokyē sacarācaram, sadevarṣigaṇam sarvaṁ vinaśyeta na saṁśayaḥ/ sa tvam puruṣaśārdūla trailokyasyābhipālānam, lakṣmaṇasya vadhenādya jagat svastham kuruṣva ha/ teṣām tat samavetanām vākyam dharmārthasamhitam, śrutvā pariśado madhye rāmo lakṣmaṇam abravīt/ visarjaye tvam saumitre mā bhūd dharmaviparyayaḥ tyāgo vadho vā vihitāḥ sādhyūnām ubhayaṁ samam/ rāmeṇa bhāṣite vākye bāṣpavyākulitekṣaṇaḥ, lakṣmaṇas tvaritaḥ prāyāt svagrham na viveśa ha / sa gatvā sarayūtīram upaspr̥śya kṛtāñjaliḥ , nigṛhya sarvasrotāmsi niḥśvāsam na mumoca ha / anucchvasantaṁ yuktaṁ tam saśakrāḥ sāpsarogaṇāḥ, devāḥ sarṣigaṇāḥ sarve puṣpair avakiraṁs tadā/ adṛśyam sarvam anujaiḥ saśarīram mahābalaṁ, pragṛhya lakṣmaṇam śakro divam sa m̐praviveśa ha/ tato viṣṇoś caturbhāgam āgataṁ surasattamāḥ, hr̥ṣṭāḥ pramuditāḥ sarve ’pūjayan ṛṣibhiḥ saha/*

*Viśrjya lakṣmaṇam rāmo duḥkhaśokasamanvitaḥ, purodhasam mantriṇaś ca naigamāms cedam abravīt/ adya rājye ’bhiṣekṣyāmi bharataṁ dharmavatsalam, ayodhyāyām patiṁ vīram tato yāsyāmy aham vanam/ praveśayata saṁbhārān mā bhūt kālātyayo yathā, adyaivāham gamiṣyāmi lakṣmaṇena gatām gatim/ tac chrutvā rāghavenoktam sarvāḥ prakṛtayo bhṛṣam , mūrdhabhiḥ praṇatā bhūmau gatasattvā ivābhavan/ bharataś ca viśamjño ’bhūc chrutvā rāmasya bhāṣitam, rājyam vigarhayām āsa rāghavam cedam abravīt/ satyena hi śape rājan svargaloke na caiva hi, na kāmāye yathā rājyam tvam vinā raghunandana/ imau kuśilavau rājann abhiṣiñca narādhipa, kosaleṣu kuśam vīram uttareṣu tathā lavam/ śatrughnasya tu gacchantu dūtās tvaritavikramāḥ, idaṁ gamanam asmākaṁ svargāyākyāntu māciram/ tac chrutvā bharatenoktam dṛṣtvā cāpi hy adho mukhān , paurān duḥkhena saṁtaptān vasiṣṭho vākyam abravīt/ vatsa rāma imāḥ paśya dharaṇīm prakṛtīr gatāḥ, jñātvaiśam īpsitam kāryam mā caiśam vipriyam kṛthāḥ/ vasiṣṭhasya tu vākyena utthāpya prakṛtījanam , kiṁ karomīti kākutsthaḥ sarvān vacanam abravīt/tataḥ sarvāḥ prakṛtayo rāmaṁ vacanam abruvan , gacchantam anugacchāmo yato rāma*

*gamiṣyasi/ eṣā naḥ paramā prītir eṣa dharmah paro mataḥ, hṛdgatā naḥ sadā tuṣṭis tavānugamane dṛdhā/ paureṣu yadi te prītir yadi sneho hy anuttamaḥ, saputradārāḥ kākutstha samaḥ gacchāma satpatham/ tapovanam vā durgam vā nadīm ambhonidhiṁ tathā, vyaṁ te yadi na tyājyāḥ sarvān no naya īśvara/ sa teṣāṁ niścayaṁ jñātvā kṛtāntaṁ ca nirīkṣyaca , paurāṇām dṛḍhabhaktiṁ ca bādham ity eva so 'bravīt/ evaṁ viniścayaṁ kṛtvā tasminn ahani rāghavaḥ , kosaleṣu kuṣaṁ vīram uttareṣu tathā lavam/ abhiṣiñcan mahātmānāv ubhāv eva kuṣīlavau, rathānām tu sahasrāṇi trīṇi nāgāyutāni ca/ daśa cāśvasahasrāṇi ekaikasya dhanam dadau, bahuratnau bahudhanau hṛṣṭapuṣṭajanāvṛtau/ abhiṣicya tu tau vīrau prasthāpya svapure tathā, dūtān saṁpreṣayām āsa śatrughnāya mahātmane/*

As Ramachandra was almost closing his life like Rahugrasta Purnachandra, he was feeling about Lakshmana touching his head and body, then Lakshmana soothened his feelings saying: ‘Maha baaho! Kindly do not worry for me as I am too is destined as per ‘kaala gati’ tied up with one’s own erstwhile ‘karma phala’. Soumya Rama! I humbly bend my feet to very kindly kill me without least hesitation for which I would make a pratigjana that you would never get naraka prapri. If you truthfully possess heartfelt love and attachment for me, may your ‘dharma vriddhi’ be ever assured by doing so. As the entire mantri-brahmana- maharshi-praja mandali was shaken up with this never expectable nor imaginable request by Lakshmana to Shri Rama as the never ever inseparable brothers, Maha tejasvi Vasishta Maharshi asserted: *dṛṣṭam etan mahābāho kṣayaṁ te lomaharṣaṇam , lakṣmaṇena viyogaś ca tava rāma mahāyaśaḥ/ tyajainam balavān kālo mā pratijñām vṛthā kṛthāḥ , vinaṣṭāyām pratijñāyām dharmo hi vilayaṁ vrajet/ tato dharṁe vinaṣṭe tu trailokye sacarācaram, sadevarṣigaṇam sarvaṁ vinaśyeta na saṁśayaḥ/ sa tvaṁ puruṣaśārdūla trailokyasyābhipālānam, lakṣmaṇasya vadhenādyā jagat svastham kuruṣva ha/* Maha Yashasvi Shri Rama! At this very time of epic like ‘climatic catastrophe’, right along with you a countless ‘praja samuha’ are in any way facing a crisis of Rama Lakshmana maha viyoga as I have already felt by my futuristic vision. Kaala Devata is invincible and those desicions are insurmountable. I should therefore in all earnestness appeal to you to end up Lakshmana. His pratigina should not be unfructified and untruthful. Certainly, ‘dharma lopatva’ or any shortcomings and defiance of virtue could devastate trilokas inclusive of Rishi Maharshis too. Purusha Simha! Keeping in view of tribhuvana raksha, do please sacrifice Lakshmana. This bold act of sacrifice could only keep the balance of sampurna jagat and its sustenance!!’ As Vasishta Maharshi addressed Shri Rama, the latter told Lakshmana: ‘Sumitra nandana! I am performing your ‘parityaga’ or totally abandoning you; it is stated universally that when ‘saadhu purushas’ discard a person that that would be as bad as killing them away!’ As Lakshmana was told so, Lakshmana had burst out crying away , left for the River Sarayu , having performed ‘aachamana’ of the punya nadi and having performed complete ‘indriya nigraha’ stopped the intake of praana vaayu, even as Indriyaadi Devaas, Rishi ganas and all the celestial beings performed pushpa varshaas. Thus the ‘chaturdha amsha’ or the one fourth of Shri Rama got obliterated for ever.

As Shri Rama was disillusioned with Lakshmana parityaga too, close on the heels of Devi Sita parityagaa too, then purohita-mantri-majaa janaas of the Kingdom appealed to Shri Rama to duly perform Bharata pattaabhisheka soon. Then Rama desired that the rajyabhisheka saamagri be fetched too soon to let him also be free for ever. But Bharata reacted too sharply to assert as follows: ‘Maha Raja! may I swear by my honour and truthfulness that neither the kingship or ‘swarga maha bhogaas’ are desirable for me’. Then he continued suggesting: *imau kuṣīlavau rājann abhiṣiñca narādhipa, kosaleṣu kuṣaṁ vīram uttareṣu tathā lavam/ śatrughnasya tu gacchantu dūtās tvaritavikramāḥ, idaṁ gamanam asmākaṁ svargāyākhyāntu māciram/Raghu nandana! I request you to soon perform the ‘Rajyaabhi - sheka’ to Kumaaraas Kusha and Lava; the dakshina Koshala to Kusha and the northern to Lava. Let a messenger be sent at once to Shatrughna and be advised of all these developments . tac chrutvā bharatenoktaṁ dṛṣṭvā cāpi hy adho mukhān, paurān duḥkhena saṁtaptān vasiṣṭho vākyam abravīt/ vatsa rāma imāḥ paśya dharaṇīm prakṛtīr gatāḥ , jñātvaiśāṁ īpsitaṁ kāryaṁ mā caiśāṁ vipriyaṁ kṛthāḥ / vasiṣṭhasya tu vākyena utthāpya prakṛtījanam , kim karomīti kākutsthaḥ sarvān vacanam abravīt/ tataḥ sarvāḥ prakṛtayo rāmaṁ vacanam abruvan , gacchantam anugacchāmo yato rāma gamiṣyasi/* Then Vasishta having been astonished all these developments addressed Shri Rama: ‘Look at the fate of all

these praja of yours; do consider the opinions of them too. Then there was ready response from them: ‘Raghu-nandana! Where ever you intend do or go to, we are all ready to follow behind. We all the stree purushaas follow your ‘sanmarga’ or the supreme path of righteousness and virtue. *tapovanam vā durgam vā nadīm ambhonidhiṁ tathā, vayam te yadi na tyājyāḥ sarvān no naya īśvara/ sa teṣāṁ niścayaṁ jñātvā kṛtāntam ca nirīkṣyaca, paurāṇām dṛḍhabhaktiṁ ca bādham ity eva so ’bravīt / Swami Shri Rama! Be it to a tapovana, or maharanyas, or maha nadis or saagaraas; we all beseech you to let us blindly yet faithfully follow you; if you decide to leave us you ought to allow us to follow you to paralokaas even. Then Rama having so agreed, fulfilled his last kartavya of Kusha Kumara having made the rajyabhisheka of dakshina koshala desa and of Lava Kumara of the utara koshala desha hand despatched them to their respective kingdoms. Later on he sent a messenger to Shatrughna.*

## Sarga Hundred Eight

As per ‘Ramaagjna’ Shatrughna too reported to follow Rama- Sugriva Vibhishanas too arrived to follow Rama yet insrtucted that Hanuman- Jambavan- Mainda Dwividas-Vibhishana to remain till Pralaya kaala.

*Te dūtā rāmaavākyena coditā laghuvikramāḥ, prajagmur madhurām śīghram cakrur vāsam na cādhvani/ tatas tribhir aho rātraiḥ saṁprāpya madhurām atha, śatrughnāya yathāvṛttam ācakhyuḥ sarvam eva tat/ lakṣmaṇasya parityāgamḥ pratijñāṁ rāghavasya ca, putrayor abhiṣekaṁ ca paurāṇugamanam tathā/ kuśasya nagarī ramyā vindhyaparvatarodhasi, kuśāvātīti nāmnā sā kṛtā rāmeṇa dhīmatā/ śrāvītā ca purī ramyā śrāvātīti lavasya ca, ayodhyām vijānām caiva bharatam rāghavānugam/ evam sarvam nivedyāśu śatrughnāya mahātmāne, viremus te tato dūtās tvā rājann iti bruvan/ śrutvā tam ghorasamkāśam lakṣyam upasthitam, prakṛtīs tu samānīya kāñcanam ca purohitam/ teṣāṁ sarvam yathāvṛttam ākhyāya raghunandanah, ātmanas ca viparyāsam bhaviṣyam bhrātṛbhiḥ saha / tataḥ putradvayam vīraḥ so ’bhyāśīcan narādhipaḥ, subāhur madhurām lebbe śatrughātī ca vaidīsam/ dvidhākṛtvā tu tām senām mādhurīm putrayor dvayoh, dhanadhānyasamāyuktau sthāpayām āsa pārthivau/ tato viṣṇya rājāna m vaidīse śatrughātinam, jagāma tvarito ’yodhyām rathenaikena rāghavaḥ/ sa dadarśa mahātmānam jvalantam iva pāvakam, kṣaumasūkṣmāmbaradharam munibhiḥ sārddham akṣayaiḥ/ so ’bhivādya tato rāmam prāñjaliḥ prayatendriyaḥ, uvāca vākyam dharmajño dharmam evānucintayan/ kṛtvābhiṣekaṁ sutayor yuktaṁ rāghavayor dhanaiḥ, tavānugamane rājan viddhi mām kṛtaniścayam / na cānyad atra vaktavyam dustaram tava śāsanam, tyaktum nārhasi mām vīra bhaktimantaṁ viśeṣataḥ/ tasya tām buddhim aklībām vijñāya raghunandanah, bādham ity eva śatrughnam rāmo vacanam abravīt/ tasya vākyasya vākyānte vānarāḥ kāmarūpiṇaḥ, ṛkṣarākṣasasaṁghās ca samāpetur anekasāḥ / devaputrā ṛṣisutā gandharvāṇām sutās tathā, rāma kṣyam viditvā te sarva eva samāgatāḥ/ te rāmam abhivādyaḥ sarva eva samāgatāḥ, tavānugamane rājan saṁprāptāḥ sma mahāyaśaḥ/ yadi rāma vināsmābhir gacches tvam puruṣarṣabha, yamadaṇḍam ivodyamya tvayā sma vinipātītāḥ/ evam teṣāṁ vacaḥ śrutvā ṛkṣavānararakṣasām, vibhīṣaṇam athovāca madhurām ślakṣṇayā girā/ yāvat prajā dhariṣyanti tāvat tvam vai vibhīṣaṇa, rākṣasendra mahāvīrya laṅkāsthaḥ svam dhariṣyasi/ prajāḥ samrakṣa dharmeṇa nottaram vaktum arhasi/ tam evam uktvā kākutstho hanūmantam athābravīt, jīvite kṛtabuddhis tvam mā pratijñāṁ vilopaya/ matkathāḥ pracariṣyanti yāval loke harīśvara/ tāvat tvam dhārayan prāñāṁ pratijñāṁ anupālāya/ tathaivam uktvā kākutsthaḥ sarvāms tām ṛkṣavānarān , mayā sārddham prayātetī tadā tām rāghavo ’bravīt/*

As per Rama’s directive, a messenger was despatched to King Shatrughna to reach Ayodhya at once and after the messenger reached Shatrughna came to know of all the goings-on there as of Shri Rama pratigjna, Lakshmana deha parityaga, Kusha Lava’s rajyabhisheka and Ayodhya puravaasis decision to follow Rama pursuant his final departure. Meanwhile, Rama arranged Kushavati Nagara nirmana near the border of Vindhya parvata as well as Shrivasti naama Rajya for Lava Kumara. Then as Ayodhyapuri having been emptied both Rama and Bharata proceeded to Saaketa Puri. Then after performing the rajyabhisheka of his sons too Shatrughna reached Rama after a three day travel and touched Rama ‘padaabhivandanana’. Meanwhile having known of the swift and tragic developments at Shri Rama’s end,

Sugriva, Vaanara-Bhalluka, Vibhishana Rakshasaas too arrived. *yadi rāma vināsmābhir gacches tvam puruṣarṣabha, yamadaṇḍam ivodyamya tvayā sma vinipātītāḥ/* Rama! We have all resolved to follow you and in case you refuse to do so, may this be realised that we fall down ourselves with yama dandaas. Sugriva further said that he had already performed Amgada rajyabhisheka and had decided to follow to Rama. Then Rama having smiled at Sugriva and said : Sakha Sugriva! Do listen to me please! I would not be able to leave you to devaloka anyway for my further parandhama.’ He looked at Vibhishana then and said: ‘Vibhishana, as long as your praja were all arrive, till then you should be the king ever performing nitya pujaas to Ikshvaku kula devata Shri Sheshashaayi Bhagavan Vishnu. *tam evam uktvā kākutstho hanūmantam athābravīt, jīvite kṛtabuddhis tvam mā pratijñām vilopaya / matkathāḥ pracariṣyanti yāval loke harīśvara/ tāvat tvam dhārayan prāñān pratijñām anupālaya/ tathaivam uktvā kākutsthaḥ sarvāms tān ṛkṣavānarān, mayā sārddham prayātetī tadā tān rāghavo ’bravīt/* Having advised Vibhishana like wise, Shri Rama looked on Veeraanjanaya and said that he must be alive and ever active. He further stated: ‘Harishvara! As long as Ramaayana prachaara were to last till that time he be ever active. Then Hanuman prostrated at Rama’s feet and asserted: ‘Bhagavan! As long as I were to be alive, till then Ramayana Mahima would be lasting too.’ Subsequently Bhagavan Shri Rama addressed as follows: ‘Brahma putra Jambavan, Vibhishana, Hanuman, Mainda and Dwivida as also Vaanara Veeras Mainda and Dvividā would be alive till maha pralaya kaala.’

### Sargas Nine and Ten Hundred

As ‘Ayodhya Purajana’ and others desirous of ‘Rama Parandhaama Yatra’ to River Sarayu, Brahma welcomed Rama as Maha Vishnu while his countless followers were blessed with Sanaatana Loka Prapti.

*Prabhātāyām tu śarvayām pṛthuvakṣā mahāyaśāḥ , rāmaḥ kamalapatrākṣaḥ purodhasam athābravīt/ agnihotraṁ vrajatv agre sarpir jvalitapāvakam, vājapeyātapatram ca śobhayānam mahāpatham/ tato vasiṣṭhas tejasvī sarvaṁ niravaśeṣataḥ, cakāra vidhivad dharmyaṁ mahāprāsthānikam vidhim/ tataḥ kṣaumāmbadaradhāro brahma cāvartayan param, kuśān grhītvā pāṇibhyām prasajya prayayāv atha / avyāharan kva cit kim cin niśceṣṭo niḥsukhaḥ pathi, nirjagāma grhāt tasmād dīpyamāno yathāmsumān / rāmasya pārśve savye tu padmā śrīḥ susamāhitā, dakṣiṇe hrīr viśālākṣī vyavasāyas tathāgrataḥ/ śarā nānāvidhāś cāpi dhanur āyatavigraham, anuvrajanti kākutstham sarve puruṣavigrahāḥ/ vedā brāhmaṇarūpeṇa sāvitrī sarvarakṣiṇī, omkāro ’tha vaṣaṭkāraḥ sarve rāmam anuvratāḥ/ ṛṣayaś ca mahātmānaḥ sarva eva mahīsurāḥ, anvagacchanta kākutstham svargadvāram upāgatam/ tam yāntam anuyānti sma antaḥpuracarāḥ striyaḥ, savṛddhabālādāsīkāḥ savarṣa varakimkarāḥ/ sāntaḥpuraś ca bharataḥ śatrughnasahito yayau, rāmavratam upāgamya rāghavam samanuvratāḥ/ tato viprā mahātmānaḥ sāgnihotrāḥ samāhitāḥ, saputradārāḥ kākutstham anvagacchan mahāmatim/ mantriṇo bhṛtyavargāś ca saputrāḥ sahabāndhavāḥ , sānugā rāghavam sarve anvagacchan prahr̥ṣṭavat / tataḥ sarvāḥ prakṛtayo hṛṣṭapuṣṭajanāvṛtāḥ , anujagmuḥ pragacchantam rāghavam guṇarañjitāḥ/ snātam pramuditam sarvaṁ hṛṣṭapuṣṭam anuttamam, dṛptaṁ kilikilāśabdaiḥ sarvaṁ rāmam anuvratam/ na tatra kaś cid dīno ’bhūd vr̥ḍito vāpi duḥkhitāḥ, hṛṣṭam pramuditam sarvaṁ babhūva paramādbhutam / draṣṭukāmo ’tha niryānam rājño jānapado janaḥ, samprāptaḥ so ’pi dṛṣṭvaiva saha sarvair anuvrataḥ / ṛkṣavānararakṣāmsi janāś ca puravāsinaḥ, agachan parayā bhaktyā pṛṣṭhataḥ susamāhitāḥ/*

*Adhyardhayojanam gatvā nadīm paścān mukhāśritām, sarayūṁ puṇyasalilām dadarśa raghunandanāḥ/ atha tasmin muhūrte tu brahmā lokapitāmahaḥ, sarvaiḥ parivṛto devair ṛṣibhiś ca mahātma bhiḥ/ āyayau yatra kākutsthaḥ svargāya samupasthitaḥ, vimānaśatakoṭibhir divyābhir abhisamvṛtaḥ / papāta puṣpavṛṣṭiś ca vāyumuktā mahaughavat , tasmīms tūryaśatākīrṇe gandharvāpsarasamkule, sarayūsālilām rāmaḥ padbhyām samupacakrame/ tataḥ pitāmaho vāṇīm antarikṣād abhāṣata, āgaccha viṣṇo bhadram te diṣṭyā prāpto ’si rāghava/ bhrātṛbhiḥ saha devābhīḥ praviśasva svakām tanum , vaiṣṇavīm tām mahātejas tad ākāśam sanātanam/ tvam hi lokagatir deva na tvām ke cit prajānate, ṛte māyām viśālākṣa tava pūrvaparigrahām/ tvam acintyaṁ mahad bhūtam akṣayaṁ sarvasamgraham, yām icchasi mahātejas tām tanum praviśa svayam/ pitāmahavacaḥ śrutvā viniścitya mahāmatīḥ, viveśa*



*vaiṣṇavaṁ tejaḥ saśarīraḥ sahānujaḥ/ tato viṣṇugataṁ devaṁ pūjayanti sma devatāḥ, sādhyā marudgaṇāś caiva sendrāḥ sāgnipurogamāḥ/ ye ca divyā ṛṣigaṇā gandh arvāpsarasaś ca yāḥ, suparṇanāgayakṣāś ca daityadānavarākṣasāḥ/ sarvaṁ hṛṣṭaṁ pramuditaṁ sarvaṁ pūrṇamanoratham , sādhu sādhu iti tat sarvaṁ tridivaṁ gatakalmaṣam/ atha viṣṇur mahātejāḥ pitāmaham uvāca ha, eṣāṁ lokāṁ janaughānāṁ dātum arhasi suvrata/ ime hi sarve snehān mām anuyātā manasvinaḥ, bhaktā bhājayitavyāś ca tyaktātmānaś ca matkṛte/ tac chrutvā viṣṇuvacanam brahmā lokaguruḥ prabhuḥ, lokān sāntānikān nāma yāsyantīme samāgatāḥ/ yac ca tiryaggataṁ kim cid rāmam evānucintayat, prāṇāṁ tyakṣyati bhaktyā vai saṁtāne tu nivatsyati, sarvair eva guṇair yukte brahmalokād anantare/ vānarāś ca svakāṁ yonim ṛkṣāś caiva tathā yayuḥ , yebhyo viniḥṣṛtā ye ye surādibhyaḥ susaṁbhavāḥ /ṛṣibhyo nāgayakṣebhyas tāṁs tān eva prapedire, tathoktavati deveṣe gopratāram upāgatāḥ/ bhejire sarayūṁ sarve harṣapūrṇāśruviklavāḥ, avagāhya jalam yo yaḥ prāṇī hy āsīt prahṛṣṭavat/ mānuṣaṁ deham utsṛjya vimānam so 'dhyarohata, tiryagyonigatāś cāpi saṁprāptāḥ sarayūjalam/ divyā divyena vapuṣā devā dīptā ivābhavan, gatvā tu sarayūtoyam sthāvarāṇi carāṇi ca, prāpya tat toyavikledam devalokam upāgaman, devānāṁ yasya yā yonir vānarā ṛṣka rākṣasāḥ / tāṁ eva viviṣuḥ sarve devān nikṣipyā cāmbhasi, tathā svargagataṁ sarvaṁ kṛtvā lokagurur divam , jagāma tridaśaiḥ sārddham hṛṣṭair hṛṣṭo mahāmati/*

On that fateful yet eventful day, Kamalanayana Shri Rama requested the Rajya Purohita requested him to prepare for the ‘Maha Prasthana Yatra with the ‘Vidhipurvaka Vaajapeya Yajna Chatraadi Karyakrama’. To Shri Rama’s right side was Shri Devi and on his left side Bhu Devi; Shri Devi was holding a Kamal Pushpa and Bhu Devi the Vyaavasaayaka ( Samhaara) Shakti. Then Shri Rama was holdinbg his vishala dhanush and on the other side the astra-shastras. Amid theVeda paatha parayana four maha Veda Brahmana Panditas were reciting aloud ahead of Shri Rama and the brothers and the ‘prabhutas’ for the maha prasthaana. Besides the Chatur Veda pathana the following vipra panditas was reciting Devi Gayatri-OM kaara-Vashatkaaras with utmost bhakti baava. Those Rishi-Brahmanas too were seeking to reach the Brahma Dwaara ahead. Antahpura strees, baala- vriddhaasi- daaseejana- sevakaas too following towards thePavitra Sarayu there behind the procession. Bharata Shatrughna and their respetive strees too were carrying their agnihotras from various lanes and bly lanes. Samasta Mantri-Bhrityavarga’a along wih strees-putras-pashus-bandhavaas were following Shri Rama with vijayotsava harsha dhwaanaas. They were all high spirited with cheerful feelings with harsha naadaas. *tataḥ sarvāḥ prakṛtayo hṛṣṭapuṣṭa -janāvr̥tāḥ, anujagmuḥ pragacchantam rāghavam guṇarañjitāḥ/ snātam pramuditaṁ sarvaṁ hṛṣṭapuṣpam anuttamam , dṛptaṁ kilikilāśabdaiḥ sarvaṁ rāmam anuvratam /* Hrishta pushtha Manushuyas and samasta prajaa janas were recalling the sweet memories of Rama Rajya mahakaalas; thus proceeded the ‘maha jana sammuhaas of stree-purusha-pashu pakshi, bandhu bandhavas; in the Maha Yatra what with fearlessness and more so of ‘hridaya prasannata’ and above all of a great relief of self assurance of ‘sarva paapa raahityata’. So were Vanara bhalluka ganaas after snaana niyamas joined the ‘maha prasthaana’. *na tatra kaś cid dīno 'bhūd vr̥ḍito vāpi duḥkhitaḥ, hṛṣṭaṁ pramuditaṁ sarvaṁ babbūva paramādbhutam/ draṣṭukāmo 'tha niryāṇam rājño jānapado janaḥ, saṁprāptaḥ so 'pi dṛṣṭvaiva saha sarvair anuvrataḥ/ ṛkṣavānararakṣāṁsi janāś ca puravāsinaḥ , agachan parayā bhaktyā pr̥ṣṭhataḥ susamāhitāḥ/* None and none at all among the prajaaneeka following Shri Rama was of deena-duhkha or lajjita or forlorn-sorrowful or ashamed of for the Rama’s Antima Divya Yatra. Those groups of onlookers who were merely seeking to those in the procession were so inspired to enthusiastically jumped right in. Thus the Bhalluka-Vaanra- Rakshas-Puravaasis were thus dutifully and truly religiously with ‘Bhakti Vishvaasaas’ joined the ‘Shri Rama Maha Prasthaana’.

Sarga Hundred and Ten follows: From some one and half yojana away Ayodhya, Raghukulanandana Shri Rama proceeded his ‘maha prasthaana’ towards the western side to reach the Sacred River Sarayu. Having arrived there, an ideal spot on the Sarayu banks was selected by Rishi Brahmanas. Just at that time, Loka Pitamaha Brahma accompanied by Deva samuhaas and RishiMunis too arrived at the

PARANTHAAMA with seven crores of Divya Vimanaas. The ‘akaasha mandali’ turned as ‘jyotirmaya mandala’ while down at the spot of praranthaama was replete with pavitra-sugandhita-sukha daayi vayu as if Deva Samuhas were mildly throwing ‘divya pusha raashis’ as ‘manda varsha paramparaas’. Then Brahma Pitamha from up the skies addressed Shri Rama: *bhrāṭṛbhiḥ saha devābhīḥ praviśasva svakām tanum, vaiṣṇavīm tām mahātejas tad ākāśam sanātanam/ tvam hi lokagatir deva na tvām ke cit prajānate, ṛte māyām viśālākṣa tava pūrvaparigrahām / tvam acintyaṁ mahad bhūtam akṣayaṁ sarvasaṁgraham, yām icchasi mahātejas tām tanum praviśa svayam/* ‘Maha Baho! May you now enter with your own chosen celestial form along with your brothers Maha Tejasvi Parameshvara. You may perhaps like to Chaturbhuja Vishnu Rupa or like the ‘Akaasha maya Sanatana Avyakta Para Brahma’ being the Tri Lokamaya Nirlipta Form of the Ever Present-Ever Potent- Ever Unknown . Your puratana patni Yoga Maya- Hladini Shakti Swarupa being Devi Sita be too join you as the Maha Maya.’ As Brahma stated with ‘paravashatva’ of endless bliss Shri Rama entered the Maha Vishnu Swarupa with his brothers with his four hands along with Bharata as Shankha, Shatrughna as Chakra, as also Gada with Shri Devi and Bhu Devi beside Him. Then Indra-Agni and all the other Devas, Saadhya-Marudganaas were absorbed in Shri Rama’s Maha Vishnu Swarupa as Divya Rishi-Gandharva-Apsaraa-Garuda- Naaga-Yaksha-Daitya-Daanava- Rakshasaas extolled Bhagavan’s ‘guna gaana sammohitaas’. Then Brahma Deva made an announcement to Maha Vishnu: Bhagavan! All the dutiful followers of your form of Shri Rama would now enter theSantana Loka as the Saaketa Dhaama’s anga bhaaga! Then Vaanara-bhallukas returned to their respective devaamshaas. Similarly Pashu pakshis and Sthaavara jangama praanis which were absorbed on the Sarayu at that time too reached the Santana Saaketa dhaama.

## Sarga Hundred and Eleven

### Sampurna Ramayana’s Upasamhara and Mahatmya

Shri Rama-Devi Sita’s ‘Putra Dwaya’ Kusha Lava Kumaras commended Maha Vishnu-Maha Prakriti’s incarnations as hidden in the chataachara pranis as Avayktam- Shasvatam- Anantam-Ajam- Ayvyaam - Vishnum. *Tatah pratishthito Vishnuh swarga loke yathaa puraa, yena vyaaptamidam sarvam trailokyam sacharaacharam/* Bhagavan Shri Rama had thus been reinstalled as being an incarnation of Maha Vishnu. That Shri Rama Paavana Charitra is being constantly commended by Deva-Gandharva- Siddha Maharshis as Ramayana Kaavya Shravana. *Idamaakhyaanamaayushyam soubhaagyam paapanaashanam, Raamaayanam Vedaasam shraddheshu shraavayed buddhaah/ paapaanyapi cha yah kuryaadhanyahani maanavah, pathatyekamapi shloka paapaat sa parimucyate/* This prabandha kaavya is a gateway to longevity and prosperity besides being sin destroyer Ravayana is as good as Vedaas as vidwan purushas need to read and hear about. Its pathana assures suputras for putra heenaas and soubhagya to ‘dhana heenaas’. If just one shloka pathana a day or even one ‘charana’ even would ensure paapa naashana to that extent. Any person who recites for others would richly deserve of vastra-go-suvarna daanaas as the suntustha vaachakaas are pleased with deva samuhas. Indeed this Ramayana Prabandha Kavya yields ayurvridhi as ‘prati dina pathana’ bestows ‘paraloka sanmaana’. He or she with seriousness and concentration could read either at ‘praatahkala, or madhyaahna or sayam kaala’ would remain ever contented. Ramayana is of Gayatri Swarupa. *Yasitvadam Raghu naadhasya charitam sakalam pathet, sosukshaye Vishnu lokam gacchhatyeva na samshayah/ Chaturvargarpradam nityam charitam Raghavasyatu, tasmaad yatnavataa nityam shrotavyam paramam sdaa/ Shrunvan Ramayanam bhaktyaa yah paadam padameva vaa, sa yaati braahmanah sthaanam Brahmanaa pujiyate sadaa/* ‘Shri Raghu naadha charitra sampurna pathana-shrotra-niddhidhyaasana ought to bestow Vishnu dhaama Vaikuntha. Raghavendra Charitra is the easy passage for accomplishing ‘chaturvidha dharmarthha kaamamokshas’ in one’s own iha janmaa too.

## ANNEXTURE

### VISHLESHANAS OF THE ESSENCE OF VALMIKI RAMAYANA

(Khandas of Baala-Ayodhya-Aranya-Kishkindha-Sundara-Yuddha-Uttara )

NOTE: PAGES 194 TO 203 DETAIL THE KHANDA CONTENTS AND SARGA DETAILS  
AND  
FURTHER PAGES ACTUAL TEXTS OF VISHLESHANAS

### ESSENCE OF BAALA RAMAYANA

- Sarga one:** Valmiki enquires of Brahmarshi Narada to identify the Purushottama of Tretayuga - 10  
Vishleshanas- Ikshvaaku Vamsha; Rules of 'Dharma Yuddha' ; Chitrakuta mountain; Agastya ;  
Shabari; Anjaneya; origin and illustrative stutis; Rama Rajya; Ideal kingship; Ashvamedha Yagyna  
Vishleshana - Explanatory Note: Ikshvaaku Vamsha-
- Sarga Five:** From the ongoing Vaivaswa Manvantara till King Dasharatha to Shri Rama. 33  
Vishleshanas on Sagara Chakravarti to Bhagiratha; Ayodhya; Kingship duties
- Sarga Fourteen:** Ashva medha yajna performed gloriously 47  
Vishleshanas on: Homa kunda- bhojanas of bhakshya-bhojya-lehya- choshya- paneeyaas; Ritviks  
of yajna;
- Sarga Fifteen :** Putra Kaamekshi Yajna- Celestials preparing for arrival of Maha Purusha 52  
Vishleshana: Putra Kamekshti from Dharma Sindhu.
- Sarga Seventeen:** As Rama-Lakshmana-Bharata-Shatrughnas were born thus, Indra and Devas 55  
manifested 'Vaanaraas' including Hanuman with Ashta Siddhis. Visleshnana on Ashta siddhis .
- Sarga Eighteen:** Dasharatha distributes 'payasa' to queens Koushalya-Sumitra- Kaikeyi 57  
Samskararas to Ramaadi Kumaras; Vishleshana on Star-wise birth results; Naama karana- Janmaadi  
Samskaras; Dolarohana - dugdha paana- jalapuja- Suryaavalokana- nishkramana- Anna Praashana -  
'Dhanurveda' (The Science of Archery and Weaponry) and Rules of Battle; Lakshmana the manifestation  
of Adi Shesha;
- Sargas Nineteen-Twenty-Twenty One :** Arrival of Brahmarshi Vishvamitra at Ayodhya to 62&64  
King Dasharatha. Vishleshanas: Brahmarshi Vishvamitra: 1. Gayatri Mantra- Vishvamitra and  
Harischandra-Vishvamitra and Vasishta as their rivalry leads to be birds-
- Sarga Twenty four:** Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra hid; 70  
the reason was that Indra killed brahmana Vritraasura. Vishleshana: on Vritrasura and Indra's  
Brahma hatya dosha- They enter 'Tataka Vana'
- Sarga Twenty nine:** Vishvamitra takes Rama brothers to the 'Vamana Ashrama ' 77  
Vishleshana on Bali Chakravarti and Vamana avatara
- Sarga Thirty Five-Six-Seven:** By boat from Shonabhadra to Ganges, Vishvamitra explains about flows  
of Ganges - birth of Skanda- Vishleshana on Skanda Janma : Padma-Skanda-Matsya Puranas 88&95
- Sarga Thirty Eight/ Nine:** King Sagara's tapasya for sons- queen Sumati begets 96/97  
60,000 strong sons while Keshini just only Asamanjasa. Sagara planned Ashvamesha yagna, Indra stole  
the Sacrificial horse- Sumati's strong sons searched bhuloka-and patalas with pomp and noise-Kapila  
Muni curses the sons in patala to become stones-Vishleshanas: Adho lokas- Kapila Maharshi.

**Sargas Forty to Forty Two:** Asamanjasa goes in search and conveys the result to Sagara **98&101** who dies- King Asamanjasa gave up hopes and so does his son Amshuman and the latter's son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha. Vishleshanas on 1) Gokarna Tirtha and 2) on Bhagiratha from Brahma Vaivarta and Maha Bhagavata Puranas.

**Sargas Forty Three and four:** Bhagiratha standing by foot fingers, invoked Maha Deva **104**  
Vishleshanas: on Gangotri and Haridwara; Devi Ganga: post Bhagiratha

**Sarga Forty five:** Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas **110**  
Vishleshanason Kashyapa and Diti and Aditi; Masya Purana: on Kurmaavatara, 'Amrita Mathana', Kaalakuta and Devi Mohini; Maha Bhagavatga Purana: Mammoth Churning of Ocean for 'Amrit'

**Sarga Forty Six:** Having failed to secure Amrit, Diti- daitya mother- seeks to destroy Indra **116**  
Vishleshanas: Brahmanda Purana: Diti revengeful of Indra and 'Pumsavana' Sacrifice ; Maha Bhagavata about Marud Ganas: As Diti fell asleep unconsciously, Indra entered her Garbha with his 'Vajraayudha', saw the fully grown up boy inside, cajoled him saying 'don't cry, don't cry' and sliced the child into seven parts and further to forty nine sub-parts.

**Sarga Forty Eight and Nine :** Sumati showed the way to Gautama Ashram en route Mithila. **120 &123**  
Vishleshana: Indra assuming Gautama's form takes Ahalya to bed, the latter's wife - a supreme Pativrata Ganesha Purana.

**Sarga Fifty Eight-Nine-Sixty:** Trishanku desires to reach swarga being mortal and Vishvamisra creates a mid- sky swarga with his tapo bala; Vishleshana: Vishvamisra creates Trishanku swarga **132&134**

**Sargas Sixty One and two:** Ambarisha performs Yajna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamisra took pity but to no avail; got entangled instead by co-Munis. Vishleshana on Pushkara Tirtha from Kurma- Padma Puranas and Maha Bharata. **136&138**

**Sarga Sixty six:** Vishvamisra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the Dhanush ; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding; Vishleshana: Nimi and Daksha Yagnya.- Devi Sita as 'Ayonija' as Janaka tills bhuyajna. **143**

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

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

## ESSENCE OF VALMIKI AYODHYA RAMAYANA

**Sarga Twelve:** Dasharatha's remorse at Kaikeyi's undue demands even having admitted the boons and pleads with Kaikeyi not to insist but in vain - [Vishleshanas about Kings Shiabya and Alarka] **34**

**Sarga Thirteen:** Dasharatha's intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors- **37**



[Vishlesana	on	Yayati]
<b>Sarga Fourteen:</b>	Kaikeyi's stubbuornness to relent - Vashishta Maharshis intervten fails	38
and Charioteer Sumanra asked for Rama's arrival at the King's Palace [Vishleshana on Vamanavata was detailed in Essence of Vaalmiki Bala Ramayana but some excerpts are given for ready reference]		
<b>Sarga Twenty One:</b>	Lakshmana gets agitated at the turn of the events and so did Kousalya	51
but Rama assuages their badly hurt psyche, but Rama explains that 'pitru vaakya paripaalana' ought to be his life's motto and dharma [Vishleshanas on 1. Bhagiratha and 2. Parashu Rama ]		
<b>Sarga Twenty Five:</b>	With great difficulty, Rama finally convinces Kousalya to let him leave	59
for 'vana vaasa'and she relented finally [Vishleshanas: Vritrasura- Dadhiti-Indra ;Vinata - Garuda- Amrita .		
<b>Sarga Twenty Seven:</b>	Devi pleads her accompanying Rama for the forest life.	64
[Vishlesana of Ashta Siddhis ]		
<b>Sarga Thirty:</b>	Devi Sita sobs heavily and Rama had to finally concede	68
[Vishleshana 1. on Devi Savitri- Satyavan- Yama Raja- and Satyavan's Lasting relief and 2. Surya Deva and Sanjana Devi]		
<b>Sarga Forty:</b>	Sita Rama Lakshmanas perform pradakshinas to Dasharatha	88
and the mothers, Sita Rama Lakshmanas alight the chariot and the crowds get terribly agitated; - [Vishleshana on Meru Mountain and Surya Deva]		
<b>Sarga Fifty:</b>	Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight- and Nishada Raja Guha welcomes them-[Vishleshana on Parama Shiva's 'Jataajuta' vide Sarga Forty Three of Valmiki Baala Ramayana is quoted]	102
<b>Sarga Fifty Two:</b>	Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumamtra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- [Vishleshanas: 1) on Vaanaprastha Dharma as quoted from Manu Smriti -2) on Prayaga	106
<b>Sarga Fifty Four:</b>	Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain - Vishleshana on Chitrakoota	115
<b>Sarga Fifty Six:</b>	Ramas reach Chitrakoota-Maharshi Valmiki at ashram- latter teaches Lakshmana to build 'Rama Kuteera'-Vishleshana on Vaastu Shastra : Matsya Purana	119
<b>Sarga Sixty Four:</b>	Having revealed details of the Muni hatya, the helpless cryings of his blind parents , Vriddha Muni's curse that Dasaradha would die in son's absence, Dasharatha collapsed to death! [Vishleshanas : i) on the process of death- ii) departed jeevatma-iii: Yama- iv: Mrityu Sukta	134
<b>Sarga Sixty Seven:</b>	Maharshis assemble with Purohita Vasishta to decide on the successor King - [Vishleshana on an Ideal Kingship vide Manu Smriti-Achaara Khanda]	141
<b>Sarga Seventy Six:</b>	Raja Dasharatha's 'antyeshti' / 'dahana samskaara' [Vishleshanas fromTaaitireeya Aranyaka : The departed 'jeevatma' discarding life behind is accompanied by Lord Yama- departed Soul-Pushan- Sayavari / cow- widow-and Agni]	156
<b>Sarga One Hundred:</b>	Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharmas on his own- [Vishleshanas 1) on King's administrative skill 2)on Videsha Neeti as per Manu Smriti]	191
<b>Sarga One Hundred and Three:</b>	Rama-Sita-Lakshmanas cry away at father's death-offerings of tarpana and pinda daana -[Vishleshana on Tapana Vidhaana]	198
<b>Sarga One Hundred and Seven:</b>	Shri Rama instructs Bharata to return to Ayodhya at once[Vishleshanas in reference to a) Gayaasura and b) Puta / Prithu Chakravarti]	206
<b>Sarga One Hundred and Ten:</b>	Vasishta traces the geneology of Ikshvaku- Vamsha and asks to uphold its fame and assume Kingship as the eldest son of Dasharatha [Vishleshana of Varaha:]	212

**Sarga One hundred and Eighteen:** Devis Anasuya and Sita exchange views- 223  
 Anasuya gives gifts to Sita- Sita describes her 'swayamvara'  
 [Vishleshana on Savitri and Rohini Devi Pativrataas: 1. Sati Savitri: (Refer Sarga Thirty above.)]

## ESSENCE OF VALMIKI ARANYA RAMAYANA

**Sarga One:** Shri Rama - Devi Sita-Lakshmanas felicitated in 'Muni ashramas' 10  
[Vishleshana on Bali Vaishva Deva from 'Dharma Sindhu']

**Sarga Eleven:** Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama 22  
and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi  
who lauds the glory of Agastya  
Vishleshana on a) Creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi  
and b) Agastya Muni dries up the Ocean and enables to destroy the demon Kalakeya- Matsya-Padma  
Puranas respectively

**Sarga Thirteen:** Maharshi Agastya complements Devi Sita as a 'pativrata' and directs 28  
Rama Lakshmanas to construct Panchavati Ashram  
Vishleshana on Devi Arundhati

**Sarga Fourteen:** On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra 29  
Raja Jatayu who vividly explains the family background of Jatayu  
[ Vishleshana on Daksha Prajapati and Kashyapa from Puranas

**Sarga Fifteen:** The compact and vastu based 'Panchavati Parnashaala' of Rama-Sita- 33  
Lakshmanas reside comfortably  
Vishleshana on Vaastu Shaanti

**Sarga Sixteen:** Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta 34  
Ritu and Godavari Snaanaas  
[Vishleshana on a) Rithus / Seasons; abd b) on the Sacred River Godavari and the excellence  
of bathings in the River

**Sarga Twenty three:** Khara then noticed dushshakunas like donkey brayings and squeaks of 45  
vultures from the sky, but having ignored these, Khara reaches Shri Rama 'ashrama'  
[Vishlashana on premonitions of death in general terms to humans sourced from Markandeya Purana]

**Sarga Thirty Nine:** Maarecha seeks to further convince Ravanaasura as Mareecha 69  
entered having assumed the form of a Maya Harina or a feigned deer  
[ Vishleshanaas as per Essence of Valmiki Bala Ramayana vide Sargas Twenty Nine and Seventy  
respectively on Bali Chakravarti and Nahusha respectively

**Sarga Forty Eighty:** Ravanasura explains his own background and valor and Devi Sita 84  
ignores and discounts  
[Vishleshana on Shachi Devi and Indra]

**Sarga Sixty One:** Shri Rama and Lakshmanas got intensely frustrated with their 104  
extensive search for Devi Sita  
[Vishleshana on Vamana Deva and Bali Charavarti for ready reference vide Essence of Valmiki Baala  
Ramayan]

**Sarga Sixty Two:** Rama's anguish - his sustained efforts with Lakshmana- following 106  
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 111  
rage and anger and recounts the fundamenatal features of self restraint while getting ready to display his  
outstanding bravery in human like and Gods like battle!  
 1.[ Ref Essence of Valmiki Ayodhya Ramayana-Sarga Twelve on Yayati-Yadu-Puru]  
 2. Vishleshana vide Bhagavad Gita is quoted in this context

**Sarga Sixty Six:** Shri Rama performs the ‘dahana samskaara’ of Jatayu 117  
 [Vishleshana on Dahana samskara for human beings is explained vide Sarga 76 of Essence of Valmiki Ayodhya Ramayana.]

**Sarga Seventy:** As Kabandha Rakshas’s mortal remains secured ‘daah samskara’ by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama’s friendship with the exiled Vaanara King Sugriva 124  
 [Vishleshana on Neeti Chandrika in Telugu language as translated into English as the Essence of Neeti Chandrika vide the website of kamakoti.org . - ] Brief Vishleshana of Vaali-Sugrivas

**Sarga Seventy Three:** Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion. 129  
 [Vishleshana on Yogini Shabari]

## ESSENCE OF VALMIKI KISHKINDHA RAMAYANA

**Sarga One:** On reaching Pampa Sarovara Rama was excited at its natural grandeur 14  
 especially Sita’s absence, Lakshmana solaces- as they approached Rishyamooka, Vanaras and Sugriva.  
 [Vishleshana on Pampa Sarovara recalled from Sarga 71 of Valmiki Ramayana’s Aranya Khanda]

**Sarga Three:** Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama 21  
 Lakshmanas by their appearance as Hanuman was pleased;  
 [1. Vishleshana on Anjaneya on his origin and illustrative stutis- a ready repeat reference vide Essence of Valmiki Bala Ramayana 2. Vedaangas]

**Sarga Seven:** As Shri Rama expressed his anguish and anger too, Sugriva seeks to assuage 30  
 Rama’s inner feelings and assures ‘karya siddhi’ finally; reciprocatively Rama assures Sugriva to regain his kingdom and wife too!  
 [ 1. Brief Vishleshana on Tri Gunas 2. ‘Arishad Vargas’ vide Bhagavad Gita and Kathopanishad:]

**Sarga Twelve:** Shri Rama’s feat of destroying Seven Taala Trees in a row- Sugriva’s 42  
 challenge to Vaali but gets beaten as Sugriva runs to Rishyamooka- Sugriva vilaapa- Rama explains the problem of Vaali Sugriva identity.  
 [Vishleshana on the identity of Ashvini Kumars from Surya Purana]

**Sarga Thirteen:** Much unlike Sugriva got thrashed by Vaali last time, the party of 45  
 Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni.  
 [Vishleshana on Tri Agnis: a) Varaha b) Brahmanda Puranas.]

**Sarga Seventeen:** Falling before death, Vaali heavily criticizes Rama for his stealthiness, 52  
 undeserved glory, falsity, and sheer selfishness colliding with Sugriva only to recover Devi Sita, which he too could have with bravery!  
 [Vishleshana on Bhagavan Hayagriva and Madhu Kaitabhas vide Devi Bhagavata Purana]

**Sarga Eighteen:** Shri Rama, having let Vaali steam off his anguish from his deadly fall, replies 57  
 point by point and fully justifying action in releasing his frightful arrow, yet with sympathy  
 [Vishleshana on Chakravarti Mandhata from Maha Bhagavata Purana]

**Sarga Twenty Four:** Realising anguish of Tara Devi, Sugriva reacts severely and requests 68  
 Shri Rama to allow him to die while Tara too requests so- Rama seeks to assuage them ;  
 [ Vishleshana on Indra’s killing Vritrasura vide Devi Bhagavata and Maha Bhagavata Puranas]

**Sarga Twenty Five:** Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali’s 70  
 ‘dahana samskara/ jalaanjali’ by Angada -  
 Vishleshana samskara for human beings as explained vide Sarga 76 of Essence of Valmiki Ayodhya Ramayana]

<b>Sarga Twenty Seven:</b> Rama Lakshmana's dialogues at their of Prasravana Giri Cave [ Vishleshana on Tungabhadra]	<b>75</b>
<b>Sarga Twenty Eight:</b> Shri Rama describes to Lakshmana about the features of Varsha Ritu [Vishleshana on Shat Ritus or Six Seasons from Taittiriya Arankaya]	<b>76</b>
<b>Sargas Thirty Four and Thirty Five:</b> Sugriva faces the wrath of Lakshmana and Tara continues to soothen Lakshmana by her tactical talks Vishleshanaa : 1. on Prayaschittas ( Atonements): sourced from Parashara Smriti and Manu Smriti and 2. Visleshana on Chandra Deva's inseparability of Devi Rohini vide Varaha Purana	<b>90</b>
<b>Sarga Thirty Nine:</b> As Shri Rama had sincerely thanked the efforts in mobilising an ocean like Vanara Sena to fight his battle against Ravana'sura, the grateful Sugriva returns back for further action [Vishleshana on Anuhlada- Shachi Devi-and Indra]	<b>98</b>
<b>Sarga Forty:</b> Now that the full backing of Vanara Sena along with enthused dedication of 'Swami Karya', Rama instructed Sugriva to take off the efforts of 'Sitaanveshana' in the eastern direction [Vishleshana on Sapta Dweepas from Brahma Purana] [ Ready Ref. Vishleshana repeated in brief about Vaamana Deva and Balichakravarti vide Essence of Valmiki Ramayana as released by the website of kamakoti .org/books	<b>100</b>
<b>Sarga Forty Three:</b> Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several 'vaanara veeraas' [Vishleshana on Manasa Sarovara]	<b>108</b>
<b>Sarga Forty Five:</b> While despatching the four directional Vaanara Sena, the text of Sugriva's encouraging remarks were as follows: [Vishleshana on Agastya Maharshi and the reason for being ever residing in the Southern Bharata]	<b>112</b>
<b>Sarga Fifty Six:</b> Gridhra Raja Sampati arrives and frightens Vanaras initially but on hearing the noble deed of 'Sitaanveshana' makes friends - Sampati then hears of Ravana's killing of Jatayu, his younger brother. [Vishleshana on Sampati the elder brother of Jatayu vide Sarga 14 of Essence of Valmiki Araanya Ramayana for ready reference]	<b>123</b>
<b>Sarga Fifty Seven:</b> Angada places the badly hurt body of Sampati from the mountain top and describes the details of Jatayu as killed by Ravanaasura- Rama Sugriva friendship- Vaali's death- and his 'aamarana upavaasa' [ Brief Vishleshana on Riksha Raja the father of Vaali-Sugrivas]	<b>125</b>
<b>Sarga Sixty and Sixty One:</b> Sampati's interaction with his preceptor 'Nishakara Rishi' and explains as to how the wings of both his and his brother Jatayu's wings were burnt in a competition with Surya in the latter's triloka parikrama! [Vishleshana on Surya Deva's bhu -pradakshina: Sources Vishnu Purana and Matsya Purana]	<b>130</b>
<b>Sarga Sixty Five:</b> As Angada asked select Vanara yoddhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act. Vishleshana of Vamana's Virat Swarupa from Vaamana Purana	<b>137</b>

## ESSENCE OF VALMIKI SUNDARA RAMAYANA

<b>Sarga One:</b> Veera Hanuman leaps off the Ocean towards Ravana's Lanka, gets welcomed on way by Mainaka, encounters Surasa and subdues, kills Simhika, and enjoys the aerial view of Lanka [Vishleshana 1) on Anjaneya's self confidence to cross the Maha Sagara, his decisiveness as expressed by himself vide Sarga 67 of Kishkindha Ramayana 2) Vishleshana on Sagara Chakravarti: as sourced from Maha Bhagavata Purana]	<b>18</b>
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<b>Sarga Two:</b> Description of Lankapuri's beauty, thoughts about the size in which he should enter the interiors of the city and on the description Chandrodaya.	27
[[Vishleshanas on a) Bilwa Swarga of Maga Nagas b) Kubera	
<b>Sargas Seven and Eight:</b> Description of Ravana Bhavana viz. Pushpaka Vimana- Hanuman witnesses the inside out of the Pushpaka Vimana - indeed it was surfeit with Sundara Kanyas [Vishleshana on Maha Lakshmi Swarupas]	37
<b>Sarga Nine:</b> In the process of 'Devi Sitaanveshana' in the Pushpaka Vimana in Ravana's residence, Hanuman witnessed countless 'strees' of youthful charm being playful inside; why had Ravana forcefully abducted Sita, despite his reputation of never forcing a woman but willingly married! [Vishleshanas a) on Maharshi Vasishtha and Kama Dhenu Shabala- b) Panchendriyas]	39
<b>Sarga Ten:</b> In the process of searching for Devi Sita, Hanuman was confused by seeing Devi Mandodari to Devi Sita! [ Vishleshana on Devi Mandodari]	43
<b>Sarga Twelve:</b> Hanuman in his remote thoughts wondered and was even concerned of Devi Sita's very existence but quickly recovered from such apprehensions resumed 'Sitanveshana' yet again with confidence and belief! [Vishleshana on Continued Endeavor towards success vide Bhagavad Gita]	46
<b>Sarga Thirteen:</b> Despite his sincere efforts of finding Devi Sita, the indications were slimmed and might even return disappointed. Yet, Sampati assured and visited 'Ashoka Vaatika' [Vishleshana on Sampati's assurance to Vaanara Sena vide Kishkindha Ramayana Sarga 63]	48
<b>Sarga Fifteen:</b> Hanuman yet in his miniature form finally visioned Devi Sita near a 'Chaitya Praasaada Mandira' and identified her and felt ecstatic [Vishleshana on Sankhya Shastra vide Brahma Sutras]	53
<b>Sarga Sixteen:</b> Hanuman having finally ensured that Devi Sita was visioned, felt that as to why she, an outstanding Pativrata, why and how Ravana has been disgusting, yet sad. Vishleshana on Rama killing Karbandha who described his 'Atma Katha' ref. Sarga 69, Aranya Khanda]	56
<b>Sarga Twenty Three:</b> Select Rakshasis of learning like Ekajata-Harijata-Vikata- and Durmukhi extoll the qualities of bravery of Ravana'sura while seeking to convincingly pressurise Devi Sita to accept the offer of Prime Queenship [Vishleshana on Prajapatis, Adityas, Rudras, Vasus and Ashvini Kumars]	68
<b>sarga Twenty Seven:</b> Even as the cruelmost Rakshasis surrounded Devi Sita to attack, the eldest of them named Trijata screamed from her ominous dream and described tragic forebodes of 'Lanka Vinaashana' too soon [Vishleshana of two birds seated on the same branch of a tree- source Mundaka Upanishad]	76
<b>Sargas Twenty Eight and Twenty Nine:</b> Despite Trijata's 'dussvapna' foreboding shouts of disasters about Ravana and Lanka Rajya, Devi Sita continued to cry shell shocked; however gradually recovered due to her own forevisions of auspiciousness [Vishleshana on Indra entering Devi Diti's garbha sourced from Maha Bhagavata Purana:	87
<b>Sarga Thirty Five:</b> Devi Sita finally concedes Hanuman's genuineness- then he describes Rama's 'guna ganaas', how Rama missed her, Sugriva's help repaying Rama's help by killing Vaali- Sampati's guidance to reach her. [Vishleskana on a) Vedas and Vedangas b) [Comprehensive Vishleshana on a) Kesari-Shambanaada-Anjana Kumari; b)-Vayu Deva and Anjana Devi-c) Glory of Anjaneya d) Hanuman and Ravanaasura]	87
<b>Sarga Thirty Six:</b> Maha Veera Hanuman bestows Shri Rama's finger ring to Devi Sita as a memory refresher- the highly excited Devi Sita falls back to her memory screen, as Hanuman assures Rama's arrival too soon! [ Vishleshana on Danava Anuhlaada-Shachi Devi- Indra]	95
<b>Sarga Forty:</b> Devi Sita reiterated what Anjaneya should convey to Rama about her	108

life's threats while handing over hair clip to Shri Rama; Hanuman reiterates his reaching Rama's soonest.  
[Vishleshana on the sources of precious pearls from Essence of Soundarya Lahari]  
**Sarga Forty Eight:** Shattered with putra shoka and humiliation, Ravana finally asked 113  
Indrajit to use his brahmastra to end up the menace of Hanuman and save the Rakshasa Samrajya and his  
personal prestige and fame at stake!  
[Vishleshana on Astra Vidya and illustrative 'Mantrika Astras']  
**Sarga Fifty:** Pretending as bounded by Indrajit's Brahmaastra, though Brahma granted his 128  
immunity, Hanuman faced Ravana whose Minister asked him why he visited Lanka; he confirmed, he  
was Shri Rama's messenger.  
[Vishleshana on 1. Nandishwara and 2. Baanasura]  
**Sarga Fifty One:** Addressing Ravana, Veera Hanuman detailed Shri Rama's 131  
'Prabhava' and warned that if Devi Sita were in any way hurt, that would be the instant final doom of  
Ravana and Lanka; Ravana went mad with fury.  
[Vishleshana on Ravana's disgraced encounter with Vaali]  
**Sarga Fifty Two:** Infuriated by Hanuman's insinuations of Ravana's record of failures 134  
and praising Rama's successes, Ravana orders the vanara be killed-Vibhishana pleads against killing  
a messenger, as Ravana heeds  
[Vishleshana on Ravana's origin, family background and accomplishments in brief]  
[Vishleshana on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana]  
**Sarga Fifty Four:** Hanuman's vengeful 'Lanka Dahana and Vidhvamasha' 138  
as the Rakshasas were shocked wonderstruck whether he was of Rudra Swarupa or Rama Bhakta!  
[Vishleshana on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana]

## ESSENCE OF VALMIKI YUDDHA RAMAYANA

**Sarga Four:** Rama Lakshmana Sugriva followed by Maha Vanara Sena advances to the shores of 26  
Maha Samudra with confidence to initiate the massive task of 'Setu Bandhana'  
[Vishleshana on Surya- Chandra-Shukraadi Grahas-Sapta Rishi Mandala- Dhruvas] [Vishleshana on  
Tarakasura Samhara by Skanda Deva]  
**Sarga Nine:** As Raksha Veeras assured Ravana of assurances with bravado unminded 36  
of enemy strength, Vibhishana requests him to respectfully return Devi Sita safe to Rama and save  
Lanka's glory and of generations. [Vishleshana on Tapatrayas]  
**Sarga Nine:** As Raksha Veeras assured Ravana of assurances with bravado unminded 36  
of enemy strength, Vibhishana requests him to respectfully return Devi Sita safe to Rama and save  
Lanka's glory and of generations. [Vishleshana on Tapatrayas]  
**Sarga Fourteen:** Vibhishana appeals Ravana to release Devi Sita, praising Rama and his valour 42  
- Prahasta heckles Vibhishana- as the latter retorts that neither Ravana with 'vyasnaas' nor his followers  
could match Rama; [Vishleshana on Sapta Vyasanas of Kings]  
**Sarga Eighteen:** Shri Rama being a 'sharanaagama rakshaka' replies to Sugriva, but Veera 48  
Anjana Putra, and asks the Vanara King to allow his darshan  
[Brief Vishleshana on Shibi Chakravarti and how Indra and Agni Deva tested his spirit of self sacrifice]  
**Sarga Nineteen:** Following in-house deliberation by select Vanara Veeras about Vibhishana's 49  
Vibhishana's protection, Shri Rama, a 'sharanaagata rakshaka', finally consents and even assures  
Kingship after Ravana's imminent death. [Vishleshana on Ashta Dikpaalakas]  
**Sarga Twenty Two:** Maha Sagara himself personified restraining Rama's fury-advised 52  
Vanara's 'maha shilpi', the method of constructing 'Setu Bandhana' to facilitate Ramas and the huge  
Vaanara Sena to cross the Maha Sagara [Vishleshana on Squirrel and Setu Bandhana]  
**Sarga Twenty Six:** Ravana asserted not release Devi Sita any way, yet asked Sarana about 57  
about Vanara yoddhas and the latter mentioned Angada, Nala, Shweta, Kumuda, Chanda, Rambha,  
Sharabha, Panasa, Krodhana, Gavaya [Vishleshana on Ashta Bhiravas]

**Sarga Thirty Three:**As Devi Sita was drowned in ‘duhka saagara’ on seeing Rama’s severed head, as shown by Mayavi Ravana, dharma buddhi Sarama Rakshsi reveals the truth asserting Rama Vijaya, assuaging Devi’s fears 70  
[Vishleshana on a) the Saptaashvas and Surya Ratha - b) Meru Pradakshina by the Sun Chariot]

**Sarga Thirty Five:** Buddhimaan Maalyavaan, on behalf of the Maha Mandali, appealed for 75  
appealed to ‘Sandhi’ with the impending attack by Rama citing ‘neeti shastra’ and especially due to several ‘apashakunas’ faced by Lankapuri.  
[Brief Vishneshana on Fourteen Maha Vidyas and Principles of Neeti Shastra][Vishleshana on the impact of Kaala maana and the weakening of yuga dharmas: Excerpts from Manu Smirti- and Markandeya, Brahmanada and Bhavishya Puranas:]

**Sarga Forty:**Suddenly Sugriva spotted Ravana at his residential roof, was unable to control 84  
to control his anger jumped down challenging him for ‘malla yuddha’- as Ravana felt that Sugriva was too good and thus disappeared .[ Vishleshana on ‘Malla Yuddha Chatur Mandala Prakaara and Shashtha Sthaana Vivarana’ by Bharata Muni.]

**Sarga Forty Three:** Dwandva Yuddha of Ravana- Vaanara Bhallukas day long yuddha 91  
between Indrajit- Angada, Jambumali- Hanuman, Shatrughna-Vibhishana, Gaja-Neela, Prathasa-Sugriva, Virupasha-Lakshmana and so on.[Vishleshana on Maheshwara-Andhakaasura dwandva yuddha’]

**Sarga Forty Five:**As Rama Lakshmanas were tied down by ‘Nagastra’ by Indrajit in 95  
hiding ,Vaanara Shreasthas tried to locate him who too were the victims of Indrajit’s astras as the bewildered Maha Vanaras broke down too. [Vishleshana on Indrajit]

**Sarga Forty Eight:** As Sita was broken down in disbelief, she wondered whether 99  
whether Saamudrika Shastra -and Astrological Precepts were truthful assuring final success, but Trijata assured so too yet with hurdles.[Vishleshana on Saamudrika Shastra on women in general]

**Sarga Fifty:** Vibhishana distressed at Lakshmana unrecovered, Rama decides to withdraw 103  
from the battle; Sushena advises Hanuman to get herbs from Sanjeevani Parvata-Garuda lands frees from ‘naaga bandhana’ [ Vishleshana on Garuda Deva, the Vinata Nandana]

**Sarga Sixty Nine:**As Ravana felt the never dreamt of Kumbhakarna’s fall ,Trishira 149  
cooled down his anguish while Ravana Putras /cousin kumaras readied yet Narakantaka too resisted much as Angada removed him dead- [Vishleshana on a) Shambarasura- Indra and b) Narakasura and Vishnu]

**Sarga Eighty Seven:**Indrajit heckles Vibhishana for discarding his ‘swadhama’ 187  
to join Rama but Vibhishana details of his Poulastya ancestry, highlights Ravana’s ‘duraachaaras’ and to get ready to be soon killed by Lakshmana!  
[Vishleshana on Bhuta Bali]

**Sarga Eighty Eight:** Lakshmana-Indrajit exchange of hot words followed by fierce 190  
battle mutually yet physically hurting each other on and on but never tired despite blisters and flows of blood as Vibhishana attacked Indrajit.  
[Vishleshana on Panchaagnis]

**Sarga Hundred and Thirteen:** Hanuman reached Ashoka Vaatika for Sita darshana- 241  
talked at length - she complemented him a lot yet desired not to kill the rakshasis who were after all instructed by Ravana - both proceeded to Rama.  
[Vishleshana on Ashtanga Gunas]; [Vishleshana on Hunter-Tiger-Bhalluka reference by Devi Sita to Hanuman as the latter asked her permission to destroy rakshasis threatening her for months].

**Sarga Hundred and Fifteen:** Rama asserted that he underwent several issues 245  
to resurrect Dharma although Sita’s freedom now was only incidental - as she stayed under Ravana’s care for long, he would free her seeking her own comfort  
[Vishleshana on Agastya and Daitya brothers Vaataapi and Ilvala as sourced from Matsya Purana]

**Sarga Hundred and Seventeen:**As Devi Sita entered ‘agni jvaalaas’ set by 248  
Lakshmana with Rama’s implicit awareness, sarva deva mandali headed by Brahma praised Rama as of Vishnu avatara and Sita as Maha Lakshmi

[Vishleshana of Ashta Vasus, Ekaadasha Rudras, Saadhaka Devataas, and Ashvini Kumaraas][ Brief Vishleshana on select Purusha Sukta's select stanzas].

**Sarga Hundred and Nineteen:** Maha Deva complemented Rama and pointed out at Dasharadha's Soul from Swarga as the latter blessed Rama stating that he redeemed his soul as Ashtavakra did to his father and assured Kingship with glory.

[Vishleshana on Ashtavakra and his father Kahola].

**Final Sarga Hundred Twenty Eight :** Bharata's handing over Ayodhya Rajya- Sita Rama Nagara Yatra-Rajyabhisheka- [ Brief Vishleshana on Rama Rajya from Agni Purana]

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### **Essence of Valmiki Baala Ramayana**

**Sarga one:** Valmiki enquires of Brahmarshi Narada to identify the Purushottama of Tretayuga - Vishleshana- Ikshvaaku Vamsha; Rules of 'Dharma Yuddha' ; Chitrakuta mountain; Agastya ; Shabari; Anjaneya: origin and illustrative stutis; Rama Rajya; Ideal kingship; Ashvamedha Yagyna

Vishleshana - Explanatory Note: Ikshvaaku Vamsha-

Vishleshana - Explanatory Note: Ikshvaaku Vamsha: : Bhavishya Purana explains "After the Pralay in **Treta Yuga**, King Sudarshan returned from Himalaya and revived Ayodhya Puri and thanks to the and the Holy Sages. King Sudarshan ruled for thousands of years and in course of Time, his son King Dilip initiated a new generation and King Raghu heralded the **Surya Vamsha** or the Raghu Vamsha. King Raghu's grandson Dasharatha had the unique privilege of securing Lord Shri Rama, the 'Avatar' of Bhagavan Vishnu. Surya Vamsha dominated from Shri Ram's son Kusha downward for hundreds of generations thereafter and the Kings were by and large virtuous, engaged in Yagnas and Agni Karyas, charities and the preservation of Dharma. Padma Purana is quoted: Vaivasvata Manu had ten sons, viz. Ila, Ikshvaaku, Kushanaabha, Arishta, Dhrushta, arishyant, Karusha, Mahabali Sharyati, Prushaghna, Naabhaga and **Ambarisha**. By dint of relentless Tapasya, Vaivasvata secured the boon from Brahma of becoming the Supreme Administrator of Prithvi of high virtue and Fortune and thus he became the First Manu Ever! Ila also became ambitious and wandered several places and by mistake entered the 'Sharavana' Garden, little knowing that who ever entered the Sharavana would instantly turn into a woman as per the instructions of Parameswara where Shiva Deva was alone with Devi Parvati. Even outside the Sharavana, Ila as a woman was attracted to Budha, the son of Chandra (Moon). Ila's brother Ikshvaku was worried about the disappearance of Ila and having realised the fact that any male entering the Sharavana would be converted as a female and that Ila also would have been converted like wise. Ikshvaku prayed to Shiva and as directed Ikshvaku announced Ashvamedha Yagna so that Ila as a female could be identified since the brave Ila would be definitely attracted to the Ashvamedha Yagna and the challenge of holding the horse. Indeed the Plan of Ikshvaku worked well and Ila was identified as the 'wife' of Budha, the son of Chandra. The female Ila became a Kimpurush for six months and as a woman for six months as per the boon of Shiva. As a Kimpurush, Ila also known as Sudyumna gave birth to three sons Utkal, Gaya and Haritashwa and they became the Kings of Utkal (Orissa), Gaya, and Haritashwa or Kuru. Ikshvaku became the King of Madhyadesha who begot hundred sons half of whom ruled the northern side of Meru and the others the Southern side. Kakustha was the eldest son of Ikshvaku and in that lineage was born Yuvanashwa and his great grandson was the famed Kuvalashwa who killed the notorious demon Dundhumara. It was in this lineage that the illustrious Mandhata who was the Chakravarti of the Universe. In his lineage were the famous Purukutsa, Muchukunda, Harischandra, Dilip, Bhagiratha who brought the Sacred Ganga to Earth, Nabhaga, Ambarisha, Raghu, Dasaratha and the Incarnation of Lord Vishnu, the Epic Hero Shri Rama who killed Ravanaasura and his able brothers Bharata, Lakshmana and Shatrughna; the Surya Vamsha of the clan of Ikshvaku was further extended by Kusha and Lava. Brahma Purana states: Vaivaswa had nine sons viz. **Ikshvaaku**, Naabhaga, Dhrushta, Sharyaati, Narishyanta, Praamshu, Arishta, Karusha and Prushaghna. Once Vaivaswa performed one



Yagna with the objective of begetting a daughter and Maharshi Mirtaavaruna was the Chief Priest; as the Maharshi offered a powerful oblation in the Agni Kunda, there emerged a maiden whom the Manu addressed as **Ila** and she took the permission of Matraavaruna and went near the Manu; the Manu blessed her, named her as Sudyumna and instructed her to expand Manu vamsha. She met Budha Deva in marriage and gave birth to **Puru**; she gave birth further to three sons viz. Utkal (whose Kingdom was the present Orissa), Gaya (the Capital of Gaya desha) and Vinataashva. Puru's Kingdom was distributed into parts to accommodate the nine sons too. Ikshvaaku became the Ruler of Madhyadesaha. Ila and Sudyumna was one and the same but alternatively as a woman and as a man for each six months. Naashyanta's son was Shaka; Nabhaaga begot **Ambarisha**; Dhrishta and Karusha begot sons of the same name; Pramshu was issueless; Sharyati got twin children-a boy named Anarta and a girl Sukanya who was wedded to Chyavana Maharshi. Anarta begot Raiva, and the latter's son was **Raivata**, also known as Kakudmi who became the King of Kushasthala. Once Raivata accompanied by his daughter **Revati** visited Brahma loka and the latter was at that time engrossed in 'Gandharva Gaana'/ the songs of Gandharva; after the singing session, Brahma when told of the purpose of their visit viz. to bless his daughter of a suitable match for her, Brahma smiled and stated that during his visit to Brahma loka, Yugas rolled by but blessed Revati to return to their place and that she would definitely wed a Mahatma. On return, the father and daughter discovered a complete change of their Place in Dwapara Yuga and on making local enquiries found **Balarama**, the elder brother of Krishnaas a suitable life-partner for Devi Revati; *thus the age-difference of Balarama and Devi Revati was a full Yuga!*

Rules of 'Dharma Yuddha' or a Battle for Justice. Once a battle is decided mutually, there should be a lead time for the preliminaries,- a week's time- to offer prayers to 'Ganesha' viz. the very First God to worship and the 'Trimurthies' ( Triumverate) viz. Brahma, the Creator, Vishnu the Preserver and Eswar, the Destroyer; to 'Dikpalas' ( the Gods of Four Directions); 'Rudras'the Gods of Killings; the 'Nava Grahas'(Gods of Planets) as also of Stars; and Aswini Devatas and Rivers. The Army assembles at the eastern point of the CapitalCity before the departure and at the start off of the March should be rejoiced by Victory Slogans and reverberation of musical instruments. There would not be a recall or a faltering step once the march is flagged off. After covering a good distance of a couple of miles, there might be a brief stop over for rest/ regrouping/ prayers. The King (Chief) should not intervene in the battle directly till the very end. But, he should be behind at a distance to keep up the morale of the Army. There should be formations of an elephant each in the center, defended by four chariots of four horses each, each horse defended by four infantrymen, who should be in the forefront, defended behind by archers and horses and behind them be 'Yantramuktas' or mechanically propelled explosives. The attacking men should have the pride of place- be it in the infantry, or on horses or chariots or 'Yantramuktas' and comparatively less courageous and defensive forces should be in the rear. A person killed in a war deserves 'Veera Swarga', equivalent to performing 'Yagnas' and a soldier who runs away or shows his back or wantonly avoids confrontation would be considered not only as a criminal in the eyes of Law but as a sinner or murderer of a Brahmin in the eyes of God. At the same time, the defeated soldiers are to be let back honourably by the victorious side with grace. It would be a sin to maltreat the defeated soldiers, slay the persons unarmed, perpetrate revenge of any kind to the citizens of the defeated kingdom, especially the spectators, scribes, women and children and take advantage of any kind to the defenceless. (*Agni Purana*)

Now about the Yuddha Dharmas of a Kshatriya King. In the course of 'Dharma Paalana' or of the observance of virtuous authority, then in the context of a battle with a foreign invader against his own Kingdom, then irrespective of the ability or otherwise, the King has to spare no effort in the battle and fight tooth and nail till the last drop of his blood. *Sangraameshvanivartitvam prajaa -naam chaiva paalanam, shushrushaa braahmananaam cha raajnaam shreyaskaram param/Aahavesu mithonyonyam jighaansanto maheek -shitah, yudhyamaanaah param shaktyaa svargam yaantyaparaan mukhaah/* To retreat and show his back running away from the battle field has no room for 'kshaatrava dharma' and so also his service to braahmana is so imperative and binding. In an open battle, a true kshatriya desirous of securing 'veera swarga' should never resort to devious ways of killing an enemy like using secret weaponry or by using blazing or poisonous arrows to secure the kill. Also striking a eunuch, an opponent seeking mercy, a person who flees from the fight, or simply withdraws from the fight is not

commendable. Equally so would be a fight against a half asleep, unguarded, disarmed, or already engaged in a different enemy, or an onlooker enemy is not worthy of commendation. Killing an enemy with wounds on his body, or with broken weaponry, one in his retreat with disgrace is also not the quality of a purposeful fight. When a kshatriya warrior is killed even as he runs away from the battle, then a part of the sin is ascribed to the King as the Commander-in-Chief. Equally so as the valiant fights but gets killed in the battle, a part of the Veera Swarga's benefit is due to the King. The chariots, horses, elephants, military equipment, grain, women, gold and properties of the defeated King automatically gets gained to the winning King, but such possessions of the win over has necessarily to be shared by the soldiers too, lest the King's name and title as the 'Chhatrapati' or the Overall Master becomes a misnomer! Further the duty of the King would be to revive the memory of the illustrious fallen heroes and provide adequate wherewithal to his families. *Alabdham chaiva lipseta labdham rakshet prayatnatah, rakshitam vardhaye - chchaiva vriddham paatreshu nikshipet/ Etachchaturvidham vidyaat purushaartham prayojanam, asya nityamanushthaanam samyak kuryaadatandritah/* or Whatever is not available in one's life, efforts be made to secure it, whatever is so secured be properly retained safe, besides what ever is retained in tact, try to improve the same; these are the four kinds of Purushardhas of Dharma- Artha- Kaama- Mokshas, and these principles of human aspirations be pursued without fail. Once a particular desire is not fulfilled then that be accomplished even by 'danda' or force, once so gained do seek to maintain it, and do try to improve and so on. A King is well equipped with 'danda' and that alone which the commonality of the public could enforce an objective with. But never try the means of deceit or roundabout guile as that path would certainly dig up flaws and deviations from what is aimed at. An enemy within or from outside could sooner or later discover ways and means of the policy objective by picking holes like when a tortoise could hide its limbs and would as such fail. Hence the direct approach to strike by force as the public has no alternative but to follow and the world around is left in wonder and admiration. The enemy too can be awed by the direct approach and would have no option. A lion uses its strength while a crane pretends meditation in patience, like a wolf snatches by trickery, but like a hare makes a double retreat. Even the external enemies would not prolong the victory by the Saama-Daana- Bhedopaayas for the fear of danda! A farmer knows as to how to cut off and sweep the weeds to preserve the crop and so does a King in protecting his Kingdom by destroying the enemies. Nevertheless, there is a word of caution by the Learned; in the event of an external enemy being either more powerful or of similar strength, then the stop in steps of Saama-Daana- Bhedas need to be employed and commended. This policy is worthy of following in the external context certainly. Referring to the domestic scene, the extent of utilising 'danda' or force might boomerang only if honesty is truly proven and only to the extent of what unreasonable and evil minded critics beyond the conviction level of the honest and duty bound masses of public as a King of dharmic values could certainly gauge. Indeed the King ought to realise the cut off limits of utilising the danda as that ought to be proven as 'pro bono publico' or as of the larger interests of the general public. Even protecting the farm produce, the weeds of opposing forces be nipped as the King's prime priority is to preserve Kingship itself. *Saamaadinaamupaayaanaam chaturnaamapi panditaah, saamadandau prashansanti nityam raashtraabhivridhaye/ Yathoddharati nirdaataa kaksham dhaanyam cha rakshati, tathaa rakshennripo raashtram hanyaachha paripanthinah/* or either of rashness or ignorance, no King could possibly pull down his own kingdom, along with himself, his family and his subjects by resorting to self-defeating measures which might ruin the self, as after all his own life-force is that of his entire kingdom. Just as torturing the bodies of his limbs and senses is as severe as torturing the King himself! Hence thoughtful governance of his kingdom in turn aims at prosperity of himself and vice versa.]

#### Vishleshana on Chitrakuta Mountain:

*Chitrakut:* Most significant fact is that Lord Shri Ram along with Devi Sita and brother Lakshman spent years together at this 'Tapobhumi' or Meditation Land of Sanctity- where Maharshi Atri and his illustrious follower Munis stayed too- during his forest life as per his father Dasharatha's wish. Chitrakut is some 15 km from Karvey Station is on Manikpur-Jhansi Line of Indian Railways. At Chitrakut, the parikrama or circumambulation of Kamadagiri /mountain and Shri Rama Darshan are the significant tasks. The

parikrama is to take some five days of some 30 km. Starting from Raghava Prayaga ‘snana’ at Sitapur-Koti Tirtha, Sita Devi’s Kitchen, Hanuman Dhara-Keshavaghar, Pramodavana, Janaki kund, Sirasa vana, Spkatika shila, Anasuya- Gupta Godavari snana, Kailasa Parvata darshana- and from Chabepura to Bharat kupa and Rama Shayya or Rama’s bed. On way in the Parikrama occur Mukharavinda where snana is of importance followed by temples of Hanuma, Saakshi Gopala, Lakshmi Narayana, Shri Ramas sthaana, Tulasidasa nivasa, Kaikeyi and Bharata Mandirs, Charana Paduka Mandir. There are three most hallowed ‘Charana Chinha’ or foot prints of Lord Shri Rama viz. Charana Paduka or His footwear prints, Janaki kunda and ‘Sphatika shaala’. The specific Spot where Bharata met Rama for the first time and the molten stone of Rama’s footprint is visible still. Among other hallowed Places nearby Charana Paduka are Lakshman Hill and Lakshman Mandir, Janaki Kund, Anasuya-Atri Ashram, Gupta Godavari and so on. Nearby Chitra kut are Ganesha Kund, Valmiki Ashram, Viradha Kunda, Sharabhanga Ashram, Sutikshan Ashram and Rama Vana.]

[Vishlesana or delineation about Agastya- from Matsya Purana: Sage Narada enquired of Bhagavan Shankara about the origin of Agastya Muni and Vasishta. Maheswara explained tha once Indra despatched Vayu and Agni to destroy Danavas and having successfully killed thousands of the enemies, ignored some Daityas like Taraka, Kamalaaksha, Paravasus, Kaladamshttra and Virochana as they fled away and concealed in deep Seas. The Danavas who hid themselves kept on tormenting human beings as also Devatas eventually. Indra ordered that Vayu and Agni should dry up the Sea water, especially to kill dangerous Diatyas like Jambhasura, but the both the Devas argued that in the process of drying up the Seas even in a minor manner there would be serious havoc caused to crores of Jeevas. Indra was annoyed at their argument and cursed them to fall down on Earth from Swarga and both the Devas entered into a ‘Jala Kumbha’ or Water Pitcher as a single body. Meanwhile, Sages Nara and Narayana were in Tapasya on Gandhamadana Mountain, and Indra was concerned that they might not be a threat to his chair; he despatched a few Apsaras to the Mountain along with Kamadeva but their attempts to tempt the Maharshis failed. As the Apsaras continued to be stationed there, Narayana Rishi created a damsel of exquisite attraction from his thighs and named her Urvashi; he desired that Apsaras should realize that their beauty was nothing compared to whom they could materialise as Urvashi and they could not possibly tempt Nara Narayan Maharshis, after all! Mitra (Sun God) and Varuna (Rain God) happened to see the damsel and could not resist the fall of their combined semen of Mitravaruna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasishta too was reborn from the pitcher earlier since he felt offended when King Nimi did not properly attend to him as he visited the King and hence gave a curse to Nimi to live as ‘Videha’ or without body, but the King too gave a return curse; both Nimi and Vasishta approached Lord Brahma who solved the problem by retaining Nimi’s life in his Eyes and Vasishta to be reborn to Mitravaruna since the latter’s semen fell in the pitcher on seeing Apsara Urvashi. Subsequently Agastya married Lopamudra, absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage’s return which never happened as he continued to stay down the Vindhyas. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vapati would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying ‘Vatapi! Jeerno bhava’ and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra! [Till date, devotees recite Lalita Sahasranama as inspired by ‘Vaagdevatas’ as also the ‘Aditya Hridaya’ scripted by Agastya Muni. Vasishta, the Brahmarshi was the arch-enemy of Rajarshi Vishvamitra ever since the latter claimed Nandini the Celestial Cow and fought a battle in which Viswamitra was defeated. The enmity continued till once both

the Rishis cursed each other to become birds and finally Brahma had to intervene and convert them back as human beings].

#### Vishleshana on Shabari;

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

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

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

#### Vishleshana or analysis

Rama Rajya: The perception, as to how a King should govern his Kingdom and the Subjects, was illustrated by Lord Rama to Laxmana. Agni Purana has described Rama’s Percepts of an Ideal King: A King has to create wealth, increase it, protect it, and donate it. He should be humble-the humility arising



out of victory, essentially after defeating the human senses of revenge, anger and retribution. He should be strong, magnanimous and forgiving, kind and protective. His support to the inferior and the needy is as significant as to punish and uproot the wicked and harmful. The human vices of greed, lust, dishonesty are but the reflections of a sick mind, which has no conviction or courage or helpfulness to the needy. Rama also advised considerable patience to deal with the timid, haughty and hurtful as these are indeed the traits of a villain. Once there is no ray of remorse and there is no trace of recovery from the pent-up senses of ego, impoliteness and audacity, then the time to end the culprit has arrived. *Bhavishya Purana*.

**Ideal Kingship:** Manu Deva then describes the ways of conduct and dharmas of a King about his origin and keys to his success as a popular and famed head of a nation. On attaining kingship to a deserving and select kshatriya origin, the King is coronated by the prescribed Vedic Principles to assume the duties expected as from a Head of the Kingdom. This is so when a Leader of the Society has to establish an authoritative Institution based essentially on Dharma and Nyaya and above all to ensure safety and security as an Integrated Identity among the comity of co-kingdoms. Hence the group of Devas like Indra, Surya, Vaayu, Yama, Agni, Varuna, Chandra and Kubera confer Kingship to the most suitable Kshatriya as per Vedic Verses hence as the unique representative of the lusters and magnificences of the combinations of the representative Devas; indeed like a Sun God the King becomes too radiant to gaze and provides the great source of authority and power sourced from the respective Devas of warmth yet heat of Agni, sweep and speed of Vaayu, placidity and coolness of Chandra, sternness and demand of justice/ virtue of Yama, ample food and sustenance of Varuna, and the auspiciousness and prosperity of Kubera! Even a King as an infant is worthy of respect and awe as there is a worthy King in him and ought to be so venerated. Indeed, careless approach and casual treatment paid to an infant king, who is no doubt, backed up the strong foundations of Kingship as from Vedic Principles, as Agni could provide warmth as also burn the whole family and property as of 'lock-stock- and barrel'! A King with his 'kaarya siddhi' or the success of his purpose as per the prevalent circumstances of 'Desha Kaala Tatwa' seeks to attain 'dharma siddhi' as he assumes varied features of kshama, krodha, mitrata, or even pratikaara or revenge! A King indeed is 'sarva tejomaya' or all powerful as he could usher in Devi Lakshmi or alround prosperity, or his anger might invite mrityu or death. If a King is annoyed even by default, the victim's misfortune kicks off and his indignation is certain to mritu! *Tasmaad dharmam yamishteshu sa vyavasyennaraadhipah, anishtam chaapyanishteshu tam dharmam na vichaalayet/ Tasyaartho sarvabhutaanaam goptaaram dharmama -atmajam, brahmatejomayam dandam- asrijat purvameeshvarah/* or that is why the dharmas originally created by the institution of Kingship are such as never to be infringed upon and hence the age old principles are such as shaped by the conscience of any King either of mercy or of punishments. This why any of the 'sthaavara-jangamaas' or of moving-immovable nature in Srishti are driven by the impulses of their own consciences too and the interpretations of respective Kingships as per 'desha - kaala- paristhitis' or of contemporary situations need necessarily to be upheld and observed. Hence punishments truly represent the King, his Purushtva of assertion and of unquestionable Leadership ; punishment only governs, protects, and sustains vigilance even in sleep or casualness as the constant guard and caution. *Sameekshya sa dhritah samyak sarvaa ranjayati prajaah, asameekshya praneetastu vinaashayati sarvatah/* Once punishment is made applicable and enforced, it uproots the evil but once gets lax then attracts further evil. In the case of a King's negligence of punishment, the defaulted person once saved perpetuates the evil as a fried fish about to be pitch-forked spared or soft cotton piece turns into an iron rod! In case a King spares a criminal from punishment, a crow would steal a pitru pinda or a dog sniff or lick a sacrificial food just as a person of illfame forcefully occupies another's lawful house in possession since *dandasya hi bhayaat sarvam jagad bhogaaya kalpate/* or the entire world loses the grip

of fear and becomes all kinds of illegal perversions. Once a rod is spared then even a child is spoilt; Deva, Daanava, Gandharva, Raakshasa, Pakshi, Sarpas too once spared would be victimised with evil; being devoid of 'daanda', the conduct of all the beings in Srishti gets sullied and in respect of human beings varnaashrama dharmas are severely broken irretrievably paving way for vices and engendering evil forces *Yatra shyaamo lohitaaksho dandashcharati paapahaa, prajaastatra na muhyanti netaa chet saadhu pashyati/ Tasyaahuh sampranetaaram raajaanam satyavaadinam, sameekshya kaarinam praajnam dharma kaamaartha kovidam/* That exactly why the concept of Kingship or Leadership is stated as the hinge and hold of the sensitive balance of virtue and vice; where punishment is due it ought to stalk around assuming black color and of red eyes demolish blemishes and sins. Moreso it is in the context of fulfilling the four human aspirations of Dharma-Artha-Kaama-Moksha in a measured manner; indeed hence is the presence of Leadership as assumed by a King. Kingship is defined as who is aware and conscious of the are of punishing and sparing the stick ; *tam raajaa pranayansamyak trivargena abhivardhate* or He is the ideal King who is truthfully wedded to the principles of virtue and nyaaya, modest and ideal earnings for the Self and dependents besides spare for charity, and controlled and regulated by moderate and just desires; but certainly not to fulfill sensual pleasures, deceitful ways of flippant lives and of selfish motivations. When punishment is prescribed it may not be palatable to unrelenting minds, but when the king concerned does not proclaim it in a non commensurate manner without adequately examining or hiding facts of the case, then the King if partial in judgment is not spared too and might affect his family even. Once the King and his family s ruined, then the store of 'adharmaas' so collected might affect not only his possessions of castles, his territories and his 'praja' and their fortunes also. Contrarily a champion of Dharma and Nyaya would carve a niche not merely among the co-kings but as in respect of Maharshis and even Devas might secure a qualification for Brahmatva! A continuous series of undue punishments out of hiding facts or ignoring them and issued by an unjust King would have repercussions on the disgrace and ruin of his deputies down the line in the Vamsha and might adversely affect those concerned like Ministers, Army Commanders and so on as involved in the declarations of judgments. Further on, even the Sages would feel the guilt and the thought processes of Devas receiving 'havyas' at the Agni Karyas in the Kingdom might be disturbed! Hence: *Shuchinaa satyasandhena yathaa shaastaanusaarinaa, pranetum shakyaate dandah susahaayena dheemataa/ Svaraashtre nyaaya vrittah syaad bhrishdashcha shatrushu, suhritsvajihmah snigdheshu braahmaneshu kshamaanvitah/* The ideal most King is such sagacious, truthful and intelligent kind of unique followers of Dharma and Nyaya, ably assisted by equally professional deputies, and indeed his judgments for or against punishments or rewards are stated to be one among the countless ones of his worthy race. The fame of such rarity are like drops of oil spreading fast in running flows of water. However the ill fame of a King unworthy of his title and seat tends to act like buter on the water flows steadily till the day of doom. The idealism of Kingship upholds the dignities of the Chatur Varnas and ensures their continuity.. Such Kings of rarity are stated to possess their daily routine as follows: in the early mornings itself, they attend the congregations of the learned and the aged vidwans of Rig-Yajur-SaamaVedas and discuss the specifics of Dharmas and of Administrative Principles involved. They worship and honour such vidwans appropriately and abide by their teachings as discussed. Such exemplary Kings are never harmed but enjoy longevity and prosperity. They are modest and that modesty makes them imperishable. For want of modesty, several Kings in history had perished along with their belongings and on the other hand hermits in forests had turned to be Kings. *Veno vinashtovinayaatnahushashchaiva paarthivah/Sudaah paija vanashchaiva sumukho nimireva cha/ Prithustu vinayaad raajyam praaptavaan manureva cha, Kuberashcha dhanaishvaram brahmannyam chaiva Gaadhijah/* In the historical introspective, illustrious

Chakravartis or Emperors like Vena, Nahusha, Sudaasa, Yavana, Sumukha, and Nimi perished out of their questionable and evil conduct. On the other hand Prithu and Manu flourished as Chakravatis out their outstanding modesty and impeccable character and Kubera gained the position of Dhanaadyaksha and one of the Ashtapalakas of the Universe. Vishwamitra the illustrious son of Gaadhi a Kshatriya by birth attained the status of an elevated Brahmana by the dint of perseverance, tapsya and conduct. The King should perfectly understand the aspirations of the common persons of the day especially in avoiding the pitfalls of co-Kings and most unhesitatingly try to initiate steps in constructing such a Capital City and never even seek to his own personal comfort but ensure his deputies and staff as well as the public of the Kingdom to live with comfort and safety. Towards this end, he needs to construct a fortress protected by vagaries of seasons and possible eventualities of diseases or natural disasters. Such a fortress of distinction and status be suitably equipped with defence forces to ensure safety from attacks of beasts, robbers, internal forces of revolution, external foes and such elements and fortified with weapons, grains, cattle and fodder, ample water and tools, as also Vidwans, artisans, and representatives of chatur varnas, and above all Purohitaas or Priests and Ritvigs to duly perform various smarta karmas of auspicious nature besides the shroutha karmas of daily agni karyas and Sacrifices. *Yajeta raajaa kratubhirvi vidhairaapta dakshinaih, dharmartham chaiva viprebhyo dadyaad bhogaan dhanaani cha/ Saanvatsarikamaaptaishcha raashtraadaahaarayad balim, syaachchaamnaayaparo loke varteta pitrivatnrishu/* The King has to be such as always engaged in Ashwamedhaadi yajnas attracting learned Brahmins to receive gifts and charities of golden ornaments, precious clothes and so on besides providing employment to workers as also the participating crowds of public with feasts. Indeed the King is stated more than a father and protector of the interests of one and all. As the citizens of the Kingdom are responsive of the noble activities of the King and the band of his officials of commitment ensuring peace and safety, the taxes are paid on time and general business climate is salutary and hence the economy is sound and attracts investments from the public and from foreign kingdoms too. Besides plugging in loopholes of business transactions, the King too motivate the officials down the line with incentives, moral persuasion and punishments against inefficiency or corruption. As Brahmana Vidyathis emerge out of Guru Kula after Vedaadhyayana are suitably gifted and trained for more and more tough assignments to preserve and promote dharmaacharana since *nidhir braahmanobhi dheeyate* or indeed Brahmanas are the treasures installed by the Kings that could neither be lost nor robbed; such treasures could also not be split, nor perish as they are ever-sustained by the purity and blaze of Agni itself. *Samamabraahmane daanam dvigunam braahmanabruve, praadheete shatasaahasramanantam veda -paarage/ Paatrasya hi visheshena shraddadhaanatayaiva cha, alpam vaa bahu vaa pretya daanasya phalamashnute/* While charity is offered to any of Varnas then there would be good returns of 'sukrita phala', but once that daana is given to a Brahmana the returns get doubled; once that daanas are executed to a well read and knowledgeable Brahmana, the fruits get further intensified hundred thousand fold, while the recipient is a Veda Vedanga paaranga, then he demands 'anantha phala'! Even if a 'daana' were given as per one's own ability, then undoubtedly a deserving status is accomplished in the higher worlds. (Manu Smriti)

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

Vishleshana on Ashvamedha Yagjna from Brihadaranyaka Upanishad: I.i.1) *Om/ Ushaa vaa ashwasya medhyasya shirah, Suruyaschakshuh Vaatah Praanah Vyaattaragnir- vaishwaanarah Samvatsara Atmaashwasya medhasya/ Dyauh prishtham Antarikshamudaram Prithivi paajasyam Dishah paarshve*

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

**Sarga Five:** From the ongoing Vaivaswa Manvantara till King Dasharatha to Shri Rama. Vishleshanas on Sagara Chakravarti to Bhagiratha; Ayodhya; Kingship duties  
[Vishleshana of Sagara Chakravarti and Bhagiratha: Maha Bhagavata Purana is quoted: Harischandra and his wife displayed unprecedented determination and tenacity to uphold Virtue and Self-sacrifice. The Son Rohitasya was brought back to life and was made the King, while Harischandra and wife Chandramati were provided instant places in Heavens. Visvamitra helped to populate the Kingdom and set examples of Dharma and surrender to Almighty. Harischandra's lineage after his son, Rohitasya was followed by sons Haritha-Champa-Sudeva-Vijaya-Bharuka-Vakra-Bahuka and Sagara ( Sa-Gara ie born with poison, as Bahuka's co-wives tried to poison the boy's mother). Emperor Sagara performed Asvamedha (Horse) Sacrifice and Indra hid the horse which was discovered by the unruly 60,000 sons of Sagara, nearby the place where Sage Kapila was practising Sankhya Yoga and when disturbed badly, the Sage burnt all of them into ashes by his power. Sagara's son by another wife, Asamanjasa or Ansuman pursued the search of the Sacrificial Horse and found the Horse where Kapila was in meditation. Ansuman begged of the Sage about the whereabouts of his cousins and was informed that the hooligans were burnt to death and could be brought back to life only when washed by the River of Ganges which could only be brought down to Earth from the Skies. The Sacrifice of Horse having been performed by Sagara, Ansuman began



his devotion to Lord Siva to bring Ganges down to Earth. But neither he nor his father Dilipa could succeed in the mission. It was for **Bhagiradha** to pursue the operation further. If Harishandra gave an eternal memory in truthfulness and integrity, a person of the same dynasity proved as a role model in tenacity. His life's mission was to bring Ganges down to Earth from Heavens. Bhagiradha's prayers were indeed granted by Mother Ganges to the devotee but warned him that the force of the flow from the Heavens to Earth could be withstood by no less than Lord Siva Himself! Bhagiradha never stopped his grand endeavour and worshipped Lord Siva with austerities and purity who agreed, not only because of the sincerity with which the devotee desired to fulfill the long-standing family wish but also owing to the reason of Universal advantage. The Lord assumed a massive body and controlled the force of the River flowing from Lord Vishnu's feet and bore the brunt of the impact on His head in His 'Jatajut' or twisted hairs and released but a portion of the Holy River. Bhagiradha directed the fiery flow by riding a fast Chariot and brought it to the place where the ashes of his forefathers were purified and their souls liberated to Heavens. Till date, humanity continues to be grateful to him for the ever lasting memory of his gigantic efforts in our reaping the fruits of his labour in the huge land-mass covering entire 'Aryavarta' (Northern India)!

[ Vishleshana on Ayodhya: *Ayodhya: Akaaro Brahmatah proktam Yakaaro Vishnuruchyate, Dhakaaro Rudra rupascha Ahodhyaanaama raajate/ Sarvopa Paatakaairyuktair rahmahatyaadi paataakai, Na yodhyaa shaktate yasmaattaam ayodhyaam tato viduh/* (Skanda Purana, Vaishnava Khanda Ayodhyaa) Ayodhyaa is defined as 'A- kaara is Brahma, Ya-kaara is Vishnu and Dha-kaara is Rudra Swarupa; thus Ayodhya is a composite form of Tri Murthis. Maha Pataakas too are demolished by naming the Name of Ayodhya!) Valmiki Ramayana in Bala kaanda exclaims: *Manunaa Maanavendrena saa Puri nirmitaa swayam/* (Manu confirms that he himself constructed Ayodhya himself!) In his opening introduction of Ayodhya Kaanda of Skanda Purana, Maha Muni Suta greets Bhagavan Shri Rama saying: *Namaami Parama- atmanam Ramam rajiva lochanam, Atasikusuma shyamam Ravanaantaka mavyayam /* ( My greetings to Lord Shri Rama the Paramatma who is lotus eyed and of blue colour the terminator of the cruel and vile Ravanaasura). Ayodhya puri is so sacrosanct that sinful beings could ever enter it, let alone reside there! From his right foot thumb emerged Ganga and Sarayu river got manifested from left foot thumb. That is why both the Rivers are Sacred and worthy of prostrations and bathing in these rivers is as effective as destroying Brahma hatya sin. Even before the Avatara of Shri Rama, Ayodhya was the Capital of Surya Vamsha Kings of Ikshwaku; the latter was the son of Vaivashwata Manu and to this dynasty belonged to the illustrious Bhagiratha, Ambarisha, Nahusha, Yayati, Nabhaga, Ajan and Dasharatha. Skanda Purana in Vaishnava Khanda, Ayodhya Mahatmya gives the account of Veda Vijnana Vishnu Sharma whose severe Tapasya attracted Maha Vishnu darshana and the Pandita's request to him him the boon of constant Vishnu darshana; in turn Maha Vishnu instructed Sudarshana Chakra to dig up Bhumi and bring up Ganga from Patala Loka and the resultant Sacred Water flow was materialised as *Chakra Tirtha*. Earlier, Brahma himself resided at Ayodhya even before the incarnation of Shri Rama and hence the emergence of *Brahma Kund*. Brahma conveyed to Devas about the significance of this Tirtha -as given in Skanda Purana- would be such as that whoever performed formal snana at the Kund and gave away daana would have been deemed as securing Ahwamedha yagna phala and blessed to fly as clad in Divya Vastras to Brahma Loka for residing there till the ensuing Pralaya. From Brahma kunda to the not too far Sarayu River is *Runa Vimochana Tirtha* where Muni Lomasha popularised specially among his followers who were delighted as the debts of one's very existence by way of births and deaths to parents and sons and the teacher, quite apart from the material debts of the current and past 'janmas' are cleared by snanas at the Tirtha. To the east of the Runa Vimochana Tirtha is the *Paapa mochana Tirtha*. Skanda

Purana narrates the story of Panchala desha Brahmana was Maha Paapi who became conscious of his heaping stocks of sins and casually heard the conversation of a Group of Sadhus visiting Ayodhya. He visited Paapa Vimochana Tirtha along with them and happened to bathe on a Maagha Krishna Chaturdashi and also performed daana karyas and he realised an unusual transformation in his psyche and was surprised to vision a Viman beckoning him and flew to Vishnu dhaam. Ahead of the glorious Paapa machana Tirtha is the *Sahasra dhaara Tirtha* which is known for demolishing all obstacles in life and overcoming enemies by mere snaana with faith and mental discipline. This indeed was the very Tirtha where after the close of the entire Ramayana, Lord Shri Rama instructed Lakshmana to bathe and by his own Mantra Shakti assume the Form of Adi Sesha! Actually, the background was that when Shri Ram who had once had an important visitor viz. Kaal Devata about which even Lakshman was unaware and instructed Lakshman not to enter and allow any visitor to enter either. Lakshman was faithfully guarding the entry of Rama Nivas by taking sincere rounds up and down the 'dwaar'. Meanwhile Maha Tapaswi Durvasa Maharshi who is noted for his short temper arrived and affectionately asked Lakshmana to let Ram inform of his arrival for Rama darshan. Lakshman being aware of Duravas's shaapa shakti alerted Rama of the Muni's arrival. With a view to protect his own Satya Vak Paripalana of Lakshman's disobedience despite his instruction, Rama had to resort to the extreme step of asking Lakshmana to perform Prana tyaga of Lakshmana. As Lakshmana took the form of Adisesha and visited Indra Loka even as the Sahasra Manis and their luster vanished, the lest the Tirtha place on Sarayu diminish significance, Indra and Devas arrived on the Spot ensured and in fact doubled its glory and sanctity and named it Sahasra Dhaara Tirtha and Lord Shri Rama blessed the title too for the benefit of posterity and Loka Kalyan. *Swarga dwara dhaara*: Skanda Purana further describes as follows: Every Tirtha darshana has one's own benefits yet Swaga dwara Tirtha has its own: Pratah kaala snana, japa-tapa-havana-upavasa-darshana-dhyaana-adhyana- daanas have their distinct results and those beings like the Chatur varna humans, mriga-pakshi-jala chara-krimi keetakaadi pranis happen to die at this Tirtha are qualified to direct access to Swarga and Vaikuntha dhaam. Bhagavan Vishnu in his Avatara Swarupas, especially of Shri Rama with his wife and brothers are stated at this Tirtha to select beings for their respective Punya Phalas and decide their 'nirnayas' based on their own past karmas overshadowing their contributions at the Swarga dwaar snaanas and punya karma mix. And so does the presence of Kailasha Vaasi along with Devi Parvati and their followers woul oversee the process of selection of Beings for the Higher Loka Prapti, asserts the Skanda Purana. Near Swarga dwaara is the Nageshwara nath Mandir; it is stated that originally this Murti was originally made of Kusha grass but later King Vikramadyita resurrected and re-established the Idol with Veda mantras in a move to revive several 'Praachina' or age old Mandirs in Ayodhya. Yatris perform Pinda daana at Swarga dwaar Ghat with great devotion and bhakti. *Chandra Sahasra Tirtha* where Chandra sahasra vrata Udyapana is performed as also Argha danas are done on every Purnima Tithis to Chandra-Rohini Devis. *Swarna Tirtha* where Maharshi Vishwamitra's sishya Koutsa Muni called on Raghu Rama once and said that he wished for so much of wealth which he desired to give to his Guru which Rama too might nor possess. Shri Rama thought for a while and requested the Muni to please stay back in his court of Ayodhya overnight. Then Shri Rama invited Kubera Deva to bring considerable gold and on receiving it gave it away to Koutsa Muni. Next morning, Rama gave away all the gold given by Kubera and kept up his word by redonating the same to the Muni and truly satisfied him. This Swarna Tirtha had thus attained a gold-bestowing reputation and fullfill the material desires of who ever performed worship by way of snaana- daana-Japas with utmost faith. One of Ayodhya's major Mandirs is *Kanak Bhavan* which is quite big and mention worthy whis was supposed to be of Shri Ram's 'antahpura' or the interior palace hall where Devi Sita resided too. (There are big sized Sita Rama Idols

seated on a throne together in the Mandir as also the idols of the very past which were however smaller. From Kanaka Bhavan away is the most famed **Shri Rama Janma Sthaana** which was stated to have been rebuilt as Masjid Babri ; this Masjid which became the hot controversy was partially destroyed to make way for the original now albeit as a small make believe Mandir. Near to Rama Janma Sthaana are Sita Rasoyi or kitchen, Kopa bhavan or the Place where the love-fight Rama- Sita couple stayed; Ratna Simhasan or the Royal Throne made of jewels, Ananda Bhavan or the Palace of Joy, Ranga Mahal or the Hall of Music and Dance etc. The other Places worthy of visiting in Ayodhya's Sarayu River banks include *Lakshman Ghat* with a five feet Lakhmana Swami in the Mandir exclusively dedicated to him; *Ahalya Ghat* where Lord Rama is stated to have performed Yagna; *Hanuman gadhi* on an elevated sixty steps an Lord Hanuman in seated form; *Darshaneshwar*, *Mani Parvat* with Ashoka Stupa of broken 200 ft; *Dantana Kund* where Rama was stated to have had his mouth wash, where also Gautama Buddha, while in Ayodhya too rested. Dasharatha kund was the Place some few km. away on Sarayu River banks where King Dasharatha's 'Antya Dahana' was stated to have been performed. A mini- Parikrama of some 4 km around Ayodhya touches Ramaghat, Raghunadha Das gaddi, Sita kund, Agni Kund, Vidya kund, Mani Parvat, Kubera parvat, Sugriva parvat, Lakshman ghat, Swarga dwaar and back to Ram ghat. While no doubt Shri Rama Navami Celebrations on Chaitra Shukla Navami are famed for several days every year, Shravana Shukla Paksha festivities and Sarayu River snaaas are considered as sacred, especially on Kartika Purnima)]

Vishleshana on Kingship Duties : A King is expected to be an earthly version of God, responsible for creating happiness and welfare, preserving security and prosperity and punishing the evil and disobedient. He is expected to set examples, without favour or fear. He should be above suspicion or indiscipline, promote competition and justice, encourage diligence and duty. His Coronation is a multi-splendered spectacle with elaborate Rituals and Sacrifices, fun and fanfare, feasts and festivities and gifts and gratitudes to poor and unprivileged. On taking over the Kingship, he makes a series of appointments and postings of Priminister and Ministers, Top Officials and Advisers and a whole lot of Workforce at various levels. A Military General has to be a Kshatriya or Brahmin, a Treasurer has to have keen knowledge of Jewels, a Charioteer should be an expert of horses & elephants as also an outstanding ability of conducting chariots with alacrity on the battle fields, Doctors of experience and proven merit, and likewise persons of outstanding ability in each and every discipline and tested loyalty to the King and the Court. Each official of any level has to be well behaved, honest, diligent and above all types of temptations. There has to be a completely decentralised system of Governance, within a well- set and publicly announced framework of Rules and there could never be an exception unless with the approval of the King who makes the Law or its Interpretation. There has to be a strong and widespread network of espionage and surveillance to the grass root levels to protect the interests of the Kingdom, the King, Officials and law-abiding citizens. Criminals are severely punished and Loyalists are assured of peaceful existence. The course of Law is not only just and swift but also should look to be convincing, transparent and unambiguous. The fiscal and monetary policy of the Government should also be uniform, impartial and well defined. Taxes are fixed as per the Sacred Texts and the process of tax collection has to be smooth, timely and automatic. Defaulters or protesters have to get opportunities to approach the Concerned Officials. Property Rights are also to be well defined, especially in respect of the poor, women, children, orphans and disabled and regular courts of civil and criminal cases are to be dealt with within approved time frames. There are various techniques used to let the offenders make confessions, the most significant ones being, 'Sama' ( persuasion), 'Dana' ( Gifting), 'Bheda' ( divide interests), 'Danda' ( punish), 'Maya' (Decieve or create make- believe situation), 'upeksha' ( ingore) and 'mayajal' ( jugglery). Punishments accorded to offenders not only punitive but more than that they serve as examples to ensure that others perpetrate similar offences. For example, a thief who steals Gold or Jewellery has his hands cut. A Brahman who provides wrong or misleading witness would be banished from the Kingdom. In case anybody kills cows, horses, elephants or camels would be summarily executed. Cases of abduction of a

woman, or of poisoning, arson too attract execution. Disloyalty by a woman to husband or vice versa have their facial parts cut, torn by dogs and paraded in public.(Manu Smriti)

**Sarga Fourteen:** Ashva medha yagjna performed gloriously  
Visleshana on: Homa kunda- bhojanas of bhakshya-bhojya-lehya- choshya- paneeyaas; Ritviks of yagjna;

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



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

There were maganimous bhojanas of bhakshya-bhojya-lehya- choshya- paneeyas [Pancha Bhakshya or fried and other savoury or sweet food items, Bhojya basic eatables like cereals, Lehya or those consumed with the use of tongue, choshya or consumed by using lips and paneeyas or drinkables] daily in separate halls as per varnas of Brahmana-Kshatriya- Vaishya-Service classes and of respective sex. The elderly- youth-child of men and women besides of disabled or ill persons were served and ever contented. *Deeyatam deyataamannam vaasaamsi vividhaanicha, iti sanchoditastra tathaa chakuraneshah/* The

watch words among the invitees as pronounced loud and clear often declared by the volunteers of the kingdom's 'annashalaas' were: Take the Food and Take New Clothes! The freshly cooked food, especially the cereals were of the magnitudes of mountain heaps! All the populace as the guests of the yajna coming from far and near were of uniform voice of total contentment and happiness. There were several voluntary groups of Brahmanas performing recitations of 'vedamantras' attracted by the mesmerised audiences. In fact there were 'sadasyas' of the contingent of panditas engaged in the yajna karmas were such as not all round erudites, veda vyakarana -adi panditas, brahmacharya paalakaas and 'bahushrutas' or experts in more than one vedas, besides being 'tarka-meemaamsa pravenas'. In the formal yajna in progress, there arrived a time for tying six sturdy and standing bulls to be tied to firmly fixed wooden polesticks on earth. The strong poles be preferably made of devadar wood. These should be six some with twenty one clothings dressed up and arranged in six rows firmly. The work force needed to be well trained and the hardening of the erectness of the poles, tying the clothings and their presentable uniformity of cloth, colour and design pattern. The poles should be 504 inches height with eight angled each and the overall presentability be smoothening to the objective looks. The designed and colored clothing on the polls be scented with 'pushpa chandan' in worship and looked up in an areal manner would look awesome to the celestials above. Now, the bricks arranged on the yajnavedi were sprinkled with mantras by brahmana panditas and placed inside the 'agni kunda' by the King. The emerging 'Agni jvaalaas' gradually pick up speed and wide spread by way of convection, conduction and radiation in eighteen directions. Further, the polls as arranged are stated to bundle up with tree hundred each of pashu-pakshi-sarpas as having been under the control of various Devas and thus get subdued. Meanwhile, Patta Mahishi or the Prime Queen Devi Koushalya already seated with the King would be requested to sprinkle sacred waters on the Horses for the sacrifice as also on the three swords of length and sharpness and touch them. Then she would spend the entire night beside the sacrificial horses at the 'Ashva shaala' voluntarily in the name and glory of 'dharma'. Then *Hotaardharvyustathathod graataa hastena samayojayan, mahishyaa parivritthhaaya vaavaataamparaam tathaa/* Subsequently, the priests named hota-adharvyu and Udgaataa joined their hands together on the sacrificial horse.

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

**Maha Kratus are considered as Jyotishthoma, Aayush homa, Ari raatraas twice over, Abhijit the fifth, Vishvajit the sixth, Aaptoryaamas as the Maha Kratu as the substitutes in times thereafter the relevance of Ashvamedha Yajna.** After the successful execution of the Ashvamedha Yajna, King Dasharatha donated away the eastern part of Ayodhya to the Hota, the northern portion to Udgaata, the southern part to Brahma and thus his empire. Then, the Rikvikas stated that instead of giving away the territories of the land, the King be pleased to donate them : *Maniratnam suvarnam vaa gaavo yadvaa samudyatam, tat prayacchha nrip shreshtha dharanyaa na prayojanam/* Narashreshtha! You might as

well donate to us Mani- Ratna-Suvasas or Cows and such precious materials and what avail could be the territories of land to us! Then Dashartha entrusted the task of distribution of ten lakh cows, crores of gold mudras and four time more of silver mudras for distribution. The totality of the Brahman hood then blessed the unique King who had successfully performed the Maha Yajna stating: *Bhavishtyanti sutaa raajaschatvaaraste kulodvaahah/* You should be blessed with foursome capable sons of everlasting virtue and glory!

**Sarga Fifteen :** Putra Kaamekshi Yajna- Celestials preparing for arrival of Maha Purusha 52  
Vishleshana: Putra Kamekshti from Dharma Sindhu.

[Vishleshana on Putra Kameshthi Yajna vide 'Dharma Sindhu': **Putra Kaameshti Yagna:** Agni-Homaas aiming at the birth of a son. On the sixth day after the menses of his wife, the Karta as 'Sa Bharya' settles after Abhyangana and Pranayaamas and initiates Sankalpa of *Putra Kaamah Putra Kaameshthim karishye* followed by Swasti Vaachanaas, Naandi Shraaddha and Agni Pratishtha initiated with the Mantra : *Chakshuhi Aajyenaatra pradhaanam, Agnim Pancha Vaaram Varunam Pancha Vaaram Vishnum Prithivim Vishnum Somam Suryaa Saaitreem paayasena sheshena swishta kritam/* ie. by the Aajyaas or offerings of 'Payasa' to the Main Agni five times, to Varuna five times and to Vishnu Prithivi, Vishnu Soma, Surya and Savitri and perform Swishta kruta and so on. During the 'nirvapapana' or the interval/ inactive time, silently cook 'charu' (ghee, milk of white cow with white calf and grains) and place sixty fistfulls of Rupaas at the Yaajya bhaaga and make *Pancha dashaahutis* (fifteen oblations) to Agni with the following Mantras:*Om Aatey Garbho yonimaitu punaanbaana ivaishudhim, Aaveero jaayataam putrastey dashamaasyah swaahaa/ Agnaya idam namah/Karomitey prajaapatyamaa garbho yonimaitutey, Anunah putro jaayataamashlono pishaacha dheeta swaahaa/ Agnim idam namah/Pumaamstey putro naastim pumaananujaayataam, Taani bhadraani beejaanrushabha jayantunou swaaha/ Idam namah/ Agnayah/Yaani bhadraani beejaanrushabhaa janayantinah, Taistwam putraanvidaswa saa prasudhenukaa bhava swaahaa/ Agnayah idamnamah/Kaamahssamrudbhyataam mahdyamaparaajitameva me, Yam kaamam kaamaye Devatam me vaayo samarthaya swaahaa/ Agnayam idam namah/Agniraitu pratham Devataanaam Sosyai Prajaam munchatu Mrityu paashaat, Tadayam Raajaa Varunonumayataam yathayam Streepoutramagham na rodaatswaahaa/ Varunaayedam/Imaamagnistraayataam Gaarhapatyah Prajaamasyai nayatu deerghamaayuh, Ashunyopasthaa jeevataasmatu Maataa poutra maanandamabhi prabuddhyataamiyam swaahaa/ Varunaayedam/Maathey gruhe nishi ghosha uttaadanyatra twadyabhyutyah samvishantu, Maatwam vikeshyura Aavadhishtaa jeevapatni Patilokey, Viraaja pashyanti Prajaah sumanasyamaanaa swaahaa/ Varunayedam/Aprajastaam poutra mrityum paapmaanamrutamaagham, Sheershanah srajamivonmuchyadvisha dabhyah pratimunchami paasham swaahaa/ Varunayedam /Devakrutam Brahmanam kalpamaanam tena hanmiyonishadah pishaachaan/ Kravyaado mrityuna gharaanpaatayaami deerghaayustwa jeevantu putraah swaahaa/ Varunaayedam/Nejamesheti tistrunaam Vishnustwashtaa garbha kartaa Vishnu prithiviVishnuyonanushtup, Nneja mesham, Vishnuva , yathayam prithivi , prithivya vishnu sreshthena, vishnuva, Somo dhenum Raahugano Gautamah Somastrishthup/ Somo dhenum, Somayedam, Ttaam Pushan Suryaa Saavitri trishthup, Paayasa charu homeyvi, Taam Pushacchiva/ ( Thus Fifteen Homaas are required to be done with the above detailed Mula Mantraas viz: Aatey garbho-- Karomi tey-Pumaastey Putro-Yaani bhadraani- Kaamah samudbhavataam-Agniretu-Imaamagnisrtaayataam-Maa tey gruhye-Aprajastaam-Deva kutam Braahmanam-Nejamesha-Yathayam Prithivi- Vishno sreshthena-Somam dhenu-Taam Pushan- Taam Pushacchiva). After the Aahutis, Swishtakruta homa etc. are performed and the Bharta should touch the Patni's 'naabhi' and complete the Putra Kameshti with Go daana and Bhojana Dakshinaas to Brahmanas as they sleep in the night on darbha mats on the ground.]*

**Sarga Seventeen:** As Rama-Lakshmana-Bharata-Shatrughnas were born thus, Indra and Devas 55  
 manifested 'Vaanaaraas' including Hanuman with Ashta Siddhis. Visleshnana on Ashta siddhis .

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

**Sarga Eighteen:** Dasharatha distributes 'payasa' to queens Koushalya-Sumitra- Kaikeyi 57  
Samskararas to Ramaadi Kumaras; Vishleshana on Star-wise birth results; Naama karana- Janmaadi Samskaras; Dolarohana - dugdha paana- jalapuja- Suryaavalokana- nishkramana- Anna Praashana - 'Dhanurveda' (The Science of Archery and Weaponry) and Rules of Battle; Lakshmana the manifestation of Adi Shesha;

[ Vishleshana on Nakshatra Phala (Star-wise birth results):Readings as per Nakshatra (Star)-wise birth of various human beings were narrated by Sanandana Maharshi to Narada Muni as follows: Those born in *Ashwini* are handsome and fond of wearing ornaments. *Bharani*-born are capable to perform and speak truthfully. *Krittika*-born tends to eatless, steady-minded, and conversational but have soft corner for other women. *Rohini* born are wealthy, *Mrigashitaites* are luxurious; *Ardra*-born violent, stubborn and criminal-minded; *Punarvasu* born are even-minded, and well behaved but suffer bad health; Persons born in *Pushya* Nakshatra are imaginative like Poets and are happy-go-lucky. Those persons who are born in *Aslesha* are rude, obstinate, ungrateful, low-minded and uncouth. *Magha* born are rich, devoted and happy. If born in *Purva Phalguni*, the persons are charitable, adjustable, sociable and conversationalists. Born of *Uttara Phalguni* are wealthy and comfortable. *Hasta* born are shameless, mean-minded and crooks. Persons born in *Chitra* are well dressed, beautiful and charming. *Swati* born are virtuous, moralistic, kind hearted and charitable. *Vishakhaites* are greedy, deceptive, cunning and harsh. Born of *Anuradha*, the persons are fond of travel and non-resident. *Jyeshtha* born are principled and contented. Persons born in *Mula Nakshatra* are wealthy, happy and helpful. If born of *Purvashadha and Uttarahadha*, the persons concerned are happy- go- lucky and hearty /disciplined and virtuous respectively. *Shravanites* are rich, happy and famous; while born of *Dhanishta*, the persons concerned are donors, wealthy and courageous. A person born of *Shatabhisha*, the persons win over opponents but are susceptible of bad practices. Born of *Purvabhadra*, the persons concerned are heavily prone to feminine influence and rich; while *Uttrabhadraites* are independent, assertive, speech-makers, attractive and joyful. Finally, those born in *Revati* are energetic, enterprising, rich and pure-hearted. *Meshaadi Chandra Raashi Janma Phala:* Those born in *Mesha Raashi* are passionate, enterprising and grateful; *Vrisha Raasi:* Charming, charity-minded and tolerant; *Mithun Raashai:* Comfort-loving and diplomatic; *Karka Raashi:* Controlled by opposite sex and short statured; *Simha Raashi:* Egoistic, enterprising, stable-minded and comfort-oriented; *Kanya Raashi:* Soft-natured, virtuous and well-meaning; *Tula Raashi:* Learned, broad-minded and wealthy; *Vrischika Raashi:* Loka Puja, unhealthy and injury-prone; *Dhanu Raashi:* Poets, Architects, Artistic and wealthy; *Makara Raashi:* Unenthusiastic



to perform, wasteful, vagabond but attractive; *Kumbha Raashi*: Desirous of possessing ‘Para Stree’ and ‘Para Dhan’; and *Meena Raashi*: Artistic, dreamy and easy-loving. ] Source: Narada Purana

Visleshana on Naama karana vide Dharma Sindhu:

**Nama karana:** On the eleventh or twelfth day of the child’s birth, Namakarana is required to be performed. Some say that although ‘Ashoucha’ continues upto the tenth day of the birth, Nama Karana might as well be performed on that day itself. To Kshatriyas this function needs to be done on the thirteenth or the sixteenth day; to Vaishyas on the sixteenth or the twentieth day and to Shudras on twenty second or the month-end. However, in the ‘Mukhya Kaala’ on the birthday of the child, it is stated that there is no deed for specially ascertaining the Punya Tithi Nakshatraas for the Nama karana if done on the ‘Mukhya Kaala’ or the day of the birth although the Gouna Kala or the time of birth would need be examined from the angle of Yoga since one should avoid the Vaidhruti-Vyateepaata Sankranti Grahanas, Amavasya etc. If not possible to perform the Namakarana in the Mukhya kaala, then the Propitious timings are on Tithis barring Chaturthi, Shashthi, Ashtami, Navami, Dwadashi, Chaturdashi and Purnima; Soma, Bhdha, Guru and Shukra Vaaraas are suitable; Ashwini, Uttara, Uttaraashaadha, Uttaraabhadra, Rohini, Mrigasirsha, Punarvasu, Pushya, Hasta, Swaati, Anuraadha, Shravana, Dhanishtha, Shatabhisha and Revati are good; Vrishabha, Simha and Vrischika Lagnaas are good. Now there could be four kinds of names that are ascribed to a child: Devataa naamaas are as per Ishta Devas; second alternative is on the basis of Maasaas as illustrated as follows: *Chaitraadi maasa naaani Vaikunthodha Janardana Upendra Yagna Purusho Vaasudevastathaa Harih Yogishah Pundarikaakshah Krishnonantochyuta stathaa Chakreeti Dwaadashaitaani Naamaani kramaadaahurmaniishinah/* (All these names are on the basis of Chandramaana). The third criterion is as per Nakshatraas in : *Ashvayuk, Aapabharana, Kartikah, Rouhinah, Margasirshah, Ardra, Punarvasu, Tishyah, Aashleshah, Maghah, Purvaaphalgunah, Uttaraaphagunah, Hastah, Chaitrah, Swaati, Vashaakhah, Anuraadhah, Jyaishtah, Moolakah, Purvaashaadhah, Uttaraashaadhah, Abhijitah, Shraavanah, Shravishtah, Shata bhishak, Pooravaa –Proustha paadah, Utaraa prousthakpadah, and Raivatah/* As per Jyotisha Grandhaas the names could be on the lines of ‘chu-che-cho-la Ashwiniproktaa’ like Chelesha, Cholesha or Lakshmana starting with the name of the Nakshatra. But Shrouta Granhaas are not in agreement to this method. Shaankhaayanaas follow the method of naming the boys on the basis for Nakshatra in another way: like those born in Krittika are named as Agni Sharma. The fourth method is of Vyaavahaarika use or socialised version. For boys the name might contain ‘Samaakshara’ or of even number like of the second, fourth, six letters and for girls odd-number names. Normally the words like Sharma-Shastri are suffixed to Brahmana boys or Varmanas in the case of Kshatriyas, Guptaas in reference to Vaishyas and Daasas for Shudras. Even if the earlier Samskaaraas like Garbha dhaana, Pumsavana, Seemanta, Paada Kruccha, Artha Krucchaadi were not performed earlier, the ‘parihaara prayaschitta homas’ and ‘pratyamaanaaya daanaas’ be executed and make the Sankalpa of Namakarana vidhaana: *Asya Kumaarasyaayurabhi vriddhi dwaaraa vyavahaara siddhi beeja garbha samudbhavaino nibarhana dwaaraa Shri Parameshwara preetyartham Naama karmka cha tantrena karishye/*—Then the Swasti Vaachanaas would be recited: *Jaatakarma naama karmanoh Punyaaham bhavanto bruvantu/*—*Asya Kumarasya Jaata karmaney yetannaamney cha Swasti bhavanto bruvantu/* Then Brahmanas would write down on rice grains in a silver plate the Vyavahaarika Naama of the son which the father would announce to the invitees audibly and clearly followed by other formalities including Mangala Geetas, Brahmana Dakshinas and Bhojanaas.]

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

Vishleshana on Janmaadi Samskaras:

[Dolarohana or Anadolaa Shayana- dugdha paana- jalapuja- Suuryaavalokana- nishkramana- Anna Praashana] [by seating the child on the mother’s lap and slowly administering the ‘Paayasa’ made of ghee, honey, milk and curd mix (without jaggery) from a gold or bronze vessel by hand with a gold ornament like a ring along with appropriate Mantras. After the Anna Prashana the child is left free to crawl towards a nearby destination where attractive and colourful Vastras, ornaments, books, knife, pen and so on so that the first thing that he or she would get attracted to and touch or grab would decide as to what would be in his or her life ahead; *Agratodha parinyasya Shilpa Vastuuni Sarvashah Shastraani chaiva Vastrani tatah pashyettu Lakshanam/Prathamam yatsrusheyd baalah Pustakaadi Swayam tadaa, Jeevikaatasya Baalasya tey naiva tu bhavishyati/- Karna Vedha* or piercing the ear lobes by a golden needle to Kshatriyas as against silver to Brahmanas - Drishthi dosha nivritta rakshaa vidhi or to overcome evil looks with the mantra: *Praatassangava Madhyaahna Saayaahneshu cha Sandhyayoh, Mahaa nishi Sadaa raksha Kamsaarishtha nishudana/ Yadgorajah Pishaachaamcha Grahaan Maatru grahaanapi, Bala grahaanvisheshena chindhi chindhi Mahaa bhayaan/ Traahi traahi Harey nityam twadrakshaa bhushitam Shubham/* ( Do protect my child from evil looks and provide shield to my child in the mornings, afternoons, evenings and nights; do safeguard my child from cruel animals, serpents, pishachaas, Grahas, Matru Grahas, Maha Bhayanaka Bal Grahas, and demolish all such Evil Spirits and Forces; do also those provide Raksha to all who provide guard to my the defenders of my child! ) - Choodaa Karana to be accomplished either from the first to five years after the birth of the child say at the Prathama Keshha Khandana on completion the first year upto the Samskaaraas of Upanayana depending on the family traditions and one’s own convenience, preferably. Maagha-Phalguna-Vaishakha-Jyeshtha Months during Shukla Paksha- Vidyarambha or Initiation of Aksharaabhyasa is best performed in the ‘Uttaraayana’ of the fifth year of the child when Surya is not in Kumbha Raashi. Shukla Paksha is suitable; even Krishna Paksha is agreeable barring the last three Tithis. Dwiteeya, Triteeya, Panchami, Dashami, Ekadashi and Trayodashi are auspicious. Ashwini, Mrigaseesha, Ardra, Punarvasu, Pushya, Hasta, Chitra, Swaati, Anuradha, Shravana, Dhanishtha, Shatabhishak, and Revati are appropriate to recite *Om Namah Siddhamiti Akaaraadikshakaaraantaan varnaascha vilikhya sampujya praangmukham krutwaa Aksharaani trivaaram vaachayitwaa Vidyaarambham kaarayet/ - Upanayana: Garbhashtameshu brahmanamupanayeeta, Garbhekaada sheshu Raajanyam, garbha dvadasheshu Vaisyam, Vasanto greeshmah sharadityutsavo varnaanu purvenu iti/*(Apastamba Sutra states that upanayana be performed by the eighth year to Brahmanas, eleventh year to Kshatriyas and twelfth year to Vaishyas; the suitable Seasons for performing Upanayana are Vasanta, Greeshma and Sharad Seasons respectively)]

*Sarve vedavidah Shuraah sarve loka hito rataah, sarvajnaanopa sampannaah sarve samuditaa gunaih/ Teshaamapi maha tejaa Ramah satyaparaakramah, ishtah sarvasya lokasya shashana iva nirmalah/ Gaja skandheshva pushthe cha rathacharyaasu sammatah, dhanurvedi cha niratah piruh shushruhe ratah/* As King Dasharatha was heartily delighted that his eldest son Shri Rama had blossomed as Veda Dharma Vidwaan and also a ‘Parama Veera Shura’ a mighty person of bravery and glory, besides displaying qualities ‘pro bono publico’ or of enormous public welfare. He was indeed like an untarnished full moon. He could ride on an elephant top with grace and self confidence or ride on a speedy horse with the same ease as an intrepid warrior. He was an ardent son following the basic principle of ‘pitru vakya

parapalata' or true follower of what the father's word of wish would in spirit and will. On top of all these attributes of glory, Rama was a champion of Dhanur Vidya.

Vishleshana on 'Dhanurveda' (The Science of Archery and Weaponry) and Rules of Battle:

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

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

**Sargas Nineteen-Twenty-Twenty One** : Arrival of Brahmarshi Vishvamitra at Ayodhya to King Dasharatha. Vishleshanas: Brahmarshi Vishvamitra: 1. Gayatri Mantra- Vishvamitra and Harischandra-Vishvamitra and Vasishtha as their rivalry leads to be birds-

Vishleshava on Brahmarshi Vishvamitra:

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

2. Origin of Vishvamitra: In the days of yore, Sage Bhrgu's son Maha Muni Rucheek was on 'Tirtha Yatra' and reached a Place called Bhojkat on the banks of River Kaushiki, ruled by King Gaadhi. As the Muni was at the River for taking his 'Snaan', he saw an extraordinarily pretty girl and on enquiry came to learn that she was the daughter of the King named Tribhuvan Sundari who arrived there to worship Devi Gauri in the Temple there with the desire to secure a suitable husband. Sage Rucheek approached King Gaadhi with a proposal to marry his daughter and the latter did not relish the offer since the Sage was old

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

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



2. Vishvamitra and Harischandra: King Harishchandra on a hunting expedition, he heard the cries of a woman asking for help. Armed with a bow and arrow, he went in the direction of the sound. The sound was an illusion created by Vighnaraja, the Lord of the obstacles. Vighnaraja was trying to disturb the tapasya of Vishvamitra and entered the body of Harishchandra who in turn started abusing Vishvamitra. This disturbed Vishvamitra's tapasya even as Harishchandra came to his senses and realized that the Sage was extremely angry with him, and apologized. Then commenced the 'Agni Pareeksha' Harischandra who was renowned for his outstanding Truthfulness. As though Ganesha prompted Vishvamitra by testing the tenacity of Vishvamitra and the glory of Truthfulness of the King alike, the episode of Satya Harischandra got initiated. The King promised to fulfill any of the Vishvamitra's desires to get rid of his guilt. The King requested to perform Rajasuya Yagna. There after, when Harischandra offered 'dakshina' to Vishvamitra, the latter surprised the King and demanded his entire kingdom and all his possessions excepting him, his wife Devi Chandramati and son Rohitasya and left the palace. Vishvamitra further demanded another dakshina when Harischandra sold off himself, his wife and son too. The Sage maltreated them all and Harischandra decided to leave for Kashi in utter poverty. Vishvamitra reached there too and reminded about the dues of Dakshina since a month passed meanwhile. Harischandra's wife offered that she could be sold off to pay for the Dakshina. The King fainted at her proposal and she fainted too. But since the Sage gave an ultimatum to pay off at least a part payment by that evening, the couple decided that she was sold in an open market place as a slave of any taker. A Brahmana came forward to buy her and some amount was paid to Vishvamitra, but the young son Rohit did not leave his mother and she begged the Brahmana, who already started insulting and even beating her in the presence of her husband and the Public, finally agreed to allow the son to stay along with her in his home. A few days later, Vishvamitra appeared in the form of 'Kaal' (Mrityu/ the Deity of Death) and demanded that atleast another instalment of the payment due to him at once; Harischandra had no other option to sell himself to a Chandala, even while reminiscing his past stature and the absence of his virtuous wife and the dear son. The Chandala gave him the duty of holding a stick to burn off dead bodies and be loyal to the Master and carry out his meanest errands. The Great Harischandra finally got rid of Vishvamitra even if he had to perform the most wretched and heinous duties; he lost his identity and carried on with past memories which also faded away with the passage of time and led a mechanical and handful existence. One fateful day, a woman arrived at the burial ground with a dead body of her son, stated to have been dead as a result of a snake bite. The crying woman recognised the person with his stick with which he was used to burn off dead bodies for years now, and even as he had a dishevelled and ugly hair and beard, with depressed cheeks and hollow eyes. The former Queen- the wife of King Harischandra was herself half clad and hardly identifiable, with her dead son on her lap; she had tired eyes after incessant cries and was looking completely exhausted and hysteric. A man called Harischandra- a non-entity- vaguely felt he saw her somewhere! At last, he recognised her and their dead son and hugged her and the son's body, arranged the dead son on a huge pyre and was about to consign to flames. His wife decided to immolate herself but Harischandra felt that he was not free even to do so without his Master's permission. Finally he decided to join his wife's immolation even if he were to go to hell and the couple performed their last prayers to Almighty. Just at that nick of time several Deities headed by Dharma made their appearance; they included Sadhyaganas, Vishvadeva, Marutganas, Lokapalas, Nagamani, Siddhaganas, Gandharvas, Rudraganas, the two Ashvini Kumaras, Sage Vishvamitra and Lord Indra too. The dead Rohit was revived and presented himself in a Prince's attire. Harischandra and his wife were blessed and were invited to reach Heaven but the King hesitated as he did not secure his Master's permission; Dharmaraja declared that he himself was the Chandala and approved of the Royal Couple to

fly by the Pushpak Vimana to Swarga. Lord Indra stated that all the Deities were extremely happy with the Values of Dharma, Sacrifice, Dedication and Truthfulness that were amply demonstrated by the King, his wife and their son and as such the three were fully entitled to Swarga. Indra sprinkled ‘Apamrutyu vinaashaka Amrit’/ the Ambrosia that negated death on the Pyre where the dead body of Rahul was kept and the various Deities showered fresh fragrant flowers and Indra personally invited the Threesome to Swarga; .but Harischandra hesitated and said that the Citizens of Ayodhya were highly anguished at our misfortune and hence the King and family alone could not depart to Swarga committing betrayal; the sins of Brahmahatya, Guruhatya, Gohatya, Streehatya are as deplorable as Bhaktahatya; therefore Bhagavan Indra! Kindly return to Swarga, since the pleasure of visiting that Place would not accord as much happiness of our reaching Swarga as our staying in this ‘Bhu Naraka’ along with our Bhaktas! Thus our resolve is to stay back with our own well-wishers only. Lord Indra was taken aback by the decision of Harischandra and did concur with his proposal as an unusual and exceptional occurrence! Sage Sukracharya commended the example of Harischandra and stated as follows: *Harischandrasamo Raja na bhuto na Bhavishyati!*

3. Vishvamitra and Vashishtha: an interesting rivalry of Vasishtha and Viswamitra and their mutual curses to become birds : After emerging from his penance under water for twelve long years, the Guru of the King Harischandra, Sage Vasishtha, came to learn that Viswamitra tormented the King and his family to such unendurable limits as taking away their Kingdom, freedom of existence, and near extinction of their lives. It was due to the enduring capacity of the King that even Deities like Indra, Dharma and Dikpalakaas complemented him and his family as was so felt by Vasishtha too.. Quite incensed by the deplorable acts of Viswamithra, he gave a Curse saying: *Tasmadduraatma Brahmadvida yajvinaamavatopakah macchhapahato moodhaha sa bakatvamavaapsyati* (Due to this reason, that evil-minded stupid who is a hater of Brahmanas and who seeks to spoil Yagnas being performed by them be cursed to become a stork!). But Viswamitra came to know of the curse and gave a return curse to Vasishtha to say: *Twamaadi bhavasvet* (You become a Partridge!). By virtue of their mutual curses, both the Sages turned out to be birds and kept on quarrelling with each other screeching and shrieking and becoming a nuisance in the surroundings. Lord Brahma himself, as accompanied by Deities sought to bring about truce to the fighting Baka (Stork) and Aaadi (Partridge) but to no effect. Finally, Lord Brahma over-ruled the mutual curses of the Sages and restored their original forms. Vasishtha and Viswamitra felt ashamed of them; Brahma explained to Vasishtha that the extreme actions taken by Sage Viswamitra against Harischandra and family were only to put them to test but not out of spite or jealousy; even Dharma Raja was an actor in the drama that was initiated by Maha Ganapati Himself! Harischandra and family as also the great illustrious Well-wisher Subjects of Ayodhya were amply rewarded at the end thus explained Lord Brahma.

**Sarga Twenty four:** Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra hid; **70** the reason was that Indra killed brahmana Vritraasura. Vishleshana: on Vritrasura and Indra’s Brahma hatya dosha- They enter ‘Tataka Vana’

Vishleshana on Vritrasura and Indra’s Brahma hatya dosha:

Indra kills Trisira and Vritra and his penance: Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially ‘Panchagni Sadhana’ hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne,

Indra despatched Apsarasas to disturb Trisira's rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra's dreadful deed, Visvakarma performed an inexorable Sacrifice by 'Abhichara' process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a 'Sudarshan' like Disc, and a 'Trisula' like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive, as after all Indra had committed a heinous crime of killing a Brahmana out of pride and fear. Meanwhile Vritra formulated his plans of attack and grouped a vengeful and desperate army of Danavas as his support. As the dooms day arrived, Indra and Devas were attacked and a furious Danava clan fought for hundred years and Indra leapt for life from Elephant 'Airavata' and ran by foot and Varuna, Vayu, Agni and all other Planetary heads and Devatas, Gandharvas, Kinnaras and so on fled too incognito. At one stage Vritra caught hold of Indra and literally devoured him. All the Deva Chiefs prayed to Deva Guru to some how save Indra and Brihaspati managed Vritra to yawn with his mouth wide open and somehow helped Indra to manage to bale out from his mountain-cave like mouth of Vritra! As Indra and Devas fled and hid themselves from Vritra, the latter ruled Heavens for thousand years and Devas continued sporadic efforts to defeat Vritra and Danavas but to no avail. Indra and Devas approached Maha Deva for help and together along with Maha Vishnu prayed to Maha Devi and got Her blessings. Some senior Sages went in a delegation to Vritra requesting for truce with Indra and Devas. Vritra agreed that the truce be agreed provided that his death should take place neither during day or night, with a dry or liquid substance or by wood, stone, thunderbolt and similar substance. The Sages agreed to the conditions. But Vritra's father Visvakarma cautioned the son that past history was a witness to Indra's vicious acts and that he would certainly strike Vritra at an opportune time; he said that Indra was such a crook that he killed the foetus of his own mother's sister Diti by entering into her womb by Anima and other Siddhis and killing it into pieces; by taking the form of Sage Gautam and cheated the Sage's wife Ahalya into bed, and recently killed Trisira on the suspicion that he might usurp his throne and so on. In course of the function like 'Suthika Sauchak' ie one month after birth till 'Samavartan' or boy returning from 'Gurukula' after studies. Meanwhile Rahul came to realise that Varun had been demanding the Naramedha and ran away. After some time when he came to know that his father was extremely ill with dropsy as a result of Varuna's curse, Rahul wanted to return home but Lord Indra advised him against it. Sage Vasishtha the well wisher Guru of Harischandra suggested that an alternate way of performing Naramedha as approved by Scriptures was neither day nor night but the twilight time. It was wrongly deduced that it was Indra who killed Vritra, but the actual position was that Maha Bhagavati entered and energised the Sea foam and terminated Vritra. That was why Maha Bhagavati was known as 'Vritranihantri'. [Srimad Maha Bhagavatha Purana stated that Maha Vishnu advised Devas to implore Sage Dadhichi to spare his backbone which was converted into a thunderbolt by Visvakarma the Architect of Devas with which was killed Vritra by Indra.] Badly hurt by the sense of guilt that he killed a Brahmana the result of which would be that of a Great Sin of 'Brahma paataka' as this would be a second sin of killing Trisura, who was also a Brahmana, Indra felt miserable and hid himself in the stalk of a lotus in the deep ditch in Manasarovar lake. As Indra was absconding for a long time, another Indra King Nahusha was installed, and puffed up by the new position Nahusha asked for Sachi Devi to serve him, as he was the King then. Sachi asked for some time Indra befriended Vritra and when the latter was roaming on the Sea beach he

took advantage of the situation and sent his thunderbolt to dip itself in the froth of the Sea waves and killed Vritra as the time time to make sure that her husband was really hiding or dead. She prayed to Devi Maha Bhagavati and explained her predicament to Her. Maha Devi asked Sachi to accompany a female messenger named Visvakama; they went by an air-borne vehicle to Manasarovar where she met Indra who was frightened with the sense of guilt hiding inside the stalk of a lotus. On narrating the happenings of the new Indra, his desire to own Sachi as his wife, her asking him for time, praying to Maha Devi and the messenger Visvakama helped locating Indra, the latter advised Sachi to allure Nahusha into a forest by a Vehicle meant for Sages. She returned to Nahusha who borrowed the ‘Vimana’ ( air plane) of Sages who understood the deceit of Nahusha and allowed both of them to board the vehicle saying : SARPA SARPA, which had the double meaning of ‘ Get In and go’ and also ‘Serpent, Serpent’!The Great Muni was whipped by Nahusha to let the Vehicle go fast. The Vehicle dropped Nahusha in the thick of a forest who took the shape of a huge serpent and picked up the real Indra and Sachi Devi back to Heavens safe, when all the Devas were happy that original Indra returned! Nahusha secured his liberation only after the Maha Bharata was over and the Five Pandavas passed through the forest and King Dharmaraja answered the questions correctly from his serpent formation and liberated him too. By the Grace of Devi Bhagavati, Indra was reinstated and the curse of his ‘Brahma Hatya Pathaka’( killing a Brahmana) was already dissolved by way of atonement and sufferance in hiding at ‘Manasarovara’. Such was the Supreme Justice that Devi Maya did to every being without favour or prejudice. The powerful ‘Karma’ or Fate works equitably to Tri Murthis downward to a grass blade, but the norms change with the passage of Yugas from Satya to Treta to Dvapara and Kali Yuga when the percentage of Gunas would witness radical change by way of reduction to Satvik, medium to Rajas and maximum to Tamas and when the peak reaches to Tamas, it then would be time for Universal Dissolution! [ Source: Devi Purana]

**Sarga Twenty nine:** Vishvamitra takes Rama brothers to the ‘Vamana Ashrama ’

77

Vishleshana on Bali Chakravarti and Vamana avatara

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

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



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

impossible Darshan of Bhagavan Vishnu appeared and granted the wish that he would indeed assume His Incarnation with a view to reinstate Indra and Devas to Swarga and Trilokas.

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

Mean while, Devi Aditi deliverd a lovely male child in short stature when Nature assumed a blossomed freshness that was rare, the Gagana Mandala was clean without any trace of pollution and Vayu was pleasantly soft and nicely odoured quite unfamiliar in the human world. The proud parents invited Brahma to perform Jaatakarma and Namakarana as **Vamana Murti.Brahma Stuti to Vamana Deva** :It was at that time when Brahma could not suppress his emotions and broke in his ecstasy into an instant

Eulogy as follows:’ Victory to you Adheesha, Ajeya, Vishwa Guru Hari, Ananta who is devoid of Birth and End; Achyuta, Ajiota, Asesha, Avyakta Sthita Bhagavan, Paramaarth Purti Nimita, Sarvajna who distinguishes Jnaana and Jneya, Asesha Jagat Saakshi, Jagat Kartaa, Jagat Guru, Jagat-Ajagat Sthita or Existent in Charaachara; Paa lana-Pralaya Swami, Akhila, Asesha, Sarva Hridaya Sthita; Adi-Madhyama-Anta Swarupa; Samasta Jnaana Murti, Uttama, Visualisable only by Mumukshaas, Mukti Sadhana by Yoga sevitaas, Nitya Prasanna and Parameshwara who is ornamented by Dama, Kshama and such other qualities; Atyanta Sukshma Swarupa, Durjeya or realisable with great difficulty; Sthula (Gross) and at the sametime AtiSukhsma (Tiniest); Indriya Sahita and Indriya Rahita; Mayaayuta yogastitha; Sesha shaayi Avinaashi; Bahurupa dhaari; Ekadamshttra Prithvyoddhaara Varaha Rupa or Varaha Rupa who lifted Earth with a single tusk; Hiranyakahipa vakshasthala vidirna Nrisimha; Maya Vaamanarupa dhara; Mayaavruta Samsara dharana Parameswara or the Holder of Samsara surrounded by Maya; Dhyaananeeka Swarupa dhaarana karaa; Eka Vidhi Vibho! You are the epitome of Buddhi / Intellect; Jagaddharma marga Sthita Prabho! Myself, Shankara, Indra, Sanakaadi Munis and Maha Yogiganaas had failed to understand about you as we are all shrouded by Vishnu Maya; who else could gauge your personality excepting your self! Only those who are dedicated to you and are ever-engaged with your constant ‘Araadhana’ could have a chance of pleasing you and none else. Ishwreshwara! Ishaana! Vibho! Bhavana! Vishwatma! Pruthulochana! Vishwa Prabhava or Srishti kaarana! Vishnu! May you grow from strength to strength! Victory to you Paramatma!’ As Bhagavan Hrishikesha was prayed to by Brahma, the former smiled and said that in the past Indra and Devas and Kashyapa Muni as also Devi Aditi paid their homages and recited Stotras to him and he assured that he would assume the incarnation of Vamamna Murti; he further assured that he would have Indra and Devatas reinstated as Trilokaadhipatis soon. In course of time Brahma offered Krishna Mrigacharma to Bhagavan and Brihaspati performed Upanayana and Yagnopaveeta dharana; Marichi Maharshi gifted Palaasha danda, Visishtha gave kamandalu, Angira Muni gave a Silk Vastr, Pulaha Muni gave a mat as Aasana, and various other Munis taught the Vatu the purport of Omkaara, Vedas, Shastras, Sankhya Yoga, Darshana Yuktis etc. Having been trained in all these disciplines, Vamana Deva had one fine morning left for the Yagna Shaala of Bali Chakravarti as the latter was executing a Sacred Yagna while carrying his mat, danda /stick, chhatra / umbrella and kamandulu / water vessel. Danava Guru Shukracharya was aware that Vishnu Deva in the form of Vamana Murti was arriving at the Yagna and briefed Bali Chakravarti to be extremely careful as Vishnu was a saave and highly talented person to put words in the mouths of the opponents. The Guru reminded Chakravarti that the latter denied the age-old practice of rights to yagna’s shares to Devataas and that Vamana Murti might as well ask for the revival of the practice but those shares were now enjoying by Danava Chiefs. Bali replied to Danava Guru that in case Vishnu in the incarnation of Vamana Murti came and requested for any thing then how could a King say ‘no’ to it! Bali told the Danava Guru: *Brahman katha -maham bruyaa manyapihi yachitah, Naastiti kim Devasya Samsaarasyaaghahaarinah/ Vratopa- vaasairvividhairiyah Prabhurgrunhatey Harih, Sa mey vakshyati deheeti Govindah kimato -dhikam? Naasteeti yanmayanoktamanyeshaamapi yaachataam, Vakshyaami kathamaaaya -tey tadadya chaamarechutey/Shlaagha eva hi veeraanam Daanaacchaapt samaagamah, Na badhaakaari yadyaanam tadanga Balavat smrutam/* (Brahmanaachaarya! How could I deny any body requesting me for a favour! And if that Supreme Deva asked me for a charity, then what else would be the alternative! While Parameswara received the fruits of Vrataas, Upavaasaas, and so on from one and all, and if that Parameswara himself asked a boon from me, could there be a greater fortune to me! When even an ordinary person approached me for a favour, then too that could not be denied by a King; then when Narayana himself asked for it, could such an opportunity presented itself, this chance could never indeed be missed. Even if there are difficulties in executing a charity, the value of charity would get multiplied and ‘Veera purushaas’ would never deter from performing the deed) Having said the above, Bali asked Shukraachaarya: *Yatagjnaatwaa Munisreshtha! Daanavighna karenamey, Naiva Bhavyam Jagannaatheey Govidey samupastitheey!* ( By understanding the above, Munisreshtha! Please do not create ‘Daana Vighnaas’ or hurdles in the execution of the Charity!). As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered ‘Arghya’, ‘Aasana’, Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his

wish! Vamana Deva replied smilingly: *Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/* (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately: *Sarva Devamayam rupam darshayaamaasa tatksanaat/ Chandra Suryoutu nayaney dyouh shirascharanou Kshitih, Paadaangulyah Pishaachaastu Hastaangulya –scha Gruhakaah/ Vishvedevaascha jaanusthaa janghey Saadhyaah Surottamaah, Yakshaa naksheshu sambhuta rekhaapsaraastathaa/ Drushtirrukshaanya seshaani keshaah Suryamshvah Prabhoh, Taarakaa romakupaani romeshu cha Maharshayah/ Baahavo vidishatasya Dishaah Shrotrey Mahatmanah, Ashvinou Shravaney tasya naasaa Vayurmahaatmanah/ Prasadey Chandramaa Devo Mano Dharmah samaashritah, Satyasyaabhavad Vaani Jihvaa Devi Saraswati/ Greevaarditirdeva mataa Vidyaastadvalayastathaa, Swargadwaaramabhunmaitrah twashtaa Pushaa cha vai bhruvou/ Mukhe Vaishvaanarschaascha vrushanou tu Prajaapatih, Hridayamcha Param Brahma Pumstwam vai Kashapo Munih/ Prushthesya Vasavo Devaa Marutah Sarva saandhishu, Vakshasthaley tathaa Rudro Dharryachaasya Mahaarnavah/ Udarey chaasya Gandharvaa Marutascha Mahaabalaah, Lakshmirmedhaa Dhrutih Kaantih Sarv Vidyaascha vai Katih/ Sarvajyoteesham Yaaneeha Tapascha Paramam mahat, Tasya Devaadhi Devasya tejah prodbhutamuttamam/ Tanou Kukshishu Vedaascha jaanuni cha Mahaamakhaah, Ishtayah pashavaschaasya Dwujaanaam cheshtitaanicha/ Tasya Devamayam rupam drushtaa Vishnormahaatmanah, Upasarpanti tey Daityaah patangaa iva paavaakam/ Chakshurastu Mahaa Daityaah Paadaangushtham gruheetavaan, Dantaabhyaam tasya vai greevaa mangushtheynaahana dharih/ Prathamya Sarvaansuraan Paadahastathalairvibhuh, Krutwaa Rupam Mahaakaayam Samjahaaraashu Modineem/ Tasya Vikramato Bhumim Chandraadityaou stanaantarey, Nabho Vikramamaanasya saktihidesho stitathaarvibhou/Param Vikramaanasya jaanumuley Prabhaakarou, Vishnoraastaam sthitasyaitow Devapaalana jkarmani/ Jitwaa Lokatrayam taamscha hatwaachaasura pungavaan, Purandaraaya Trailokyam dadou Vishnururukramah/*

(Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranash were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the ‘Homa Phalas’ at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni



Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers.

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

**Sarga Thirty Five-Six-Seven:** By boat from Shonabhadra to Ganges, Vishvamitra explains about flows of Ganges - birth of Skanda- Vishleshana on Skanda Janma : Padma-Skanda-Matsya Puranas **88&95**

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

Padma Purana first :Tarakasura was too powerful to Devas whose soldiers were badly bruised and ran without direction. Indra and Devas approached Brahma and he replied that none excepting a seven day son of Shiva and Devi Parvati, called 'Kartikeya' could kill Tarakasura and none else in the world. At this juncture, Indra prayed to Sage Narada to advise further plan in the context of the birth of Kartikeya. The Sage designed a route-map of action, first to approach Himavanta and his wife Mena as also Parvati to prepare them to wed Mahadeva; to secure access to Mahadeva for his consent to let Parvati assist the former in his daily Pujas and approach Kama Deva and Rati Devi to stealthly despatch 'Pushpa Baanas' or Amorous Arrows of Love in favour of Parvati while she was in service to Mahadeva. But the Plan did not quite succeed as Mahadeva's eyes searched for Kama Deva and burnt him off with his third eye. As Devi Rati prayed to Maha Deva, the latter assured that Kama Deva would soon be created again as 'Ananga' or devoid of Physique. As Devi Parvati was shaken by the news of Kama Deva's turning into ashes, she decided to take to Tapasya; her father Himavan addressed the daughter to say: 'U' 'Ma' meaning 'Don't do so'! But still she left to such a Place to perform rigorous Tapasya where even Devas did not desire to visit and was so inaccessible at the heights of Himalayas. As the Plan as scripted by Narada Muni was not yet in place, Indra prayed to 'Sapta Rishis' to intervene. The Rishis tested her unambiguous decision to perform the severe Tapasya by arguing with her that she was bent on marrying Maha Deva and none else; in fact she became angry with the Rishis that she reacted sharply against them and even condemned them to suggest any other name as her spouse excepting Shiva Deva. Sapta Rishis approached Maha Deva, underlined Parvati's strong mental make up to wed only Maha Deva and emphasised the angle of 'Loka Kalyan' or the Universal Cause of destroying Tarakasura which could be accomplished only through the wedding with Parvati. For a number of years, Shiva and Parvati were in a joyful mood after their marriage and there was little news for Indras and Devas about the possible arrival of Kartikeya who alone could terminate Tatakasura. Agni Deva took the form of a parrot and entered the Palace of Shiva and Parvati who found that Parvati was enjoying a bath in a Sarovar playing with lotus flowers and Lord Shiva was resting in his bed. She found six Kritthikas in the Sarovar and told them that she was desirous of seeing the water drops inside the lotus bulbs; the Kritthikas replied in fun that they would show the water drops provided they allow them also to share the joy of a child in her 'garbha'! The Kritthikas further said that they should allow them too to own the child as their own as much as that of Devi Parvati and she agreed to the mutual deal; Kritthikas showed the water drops inside the lotus bulb and drank them. As soon as she drank the water drops, there emerged a handsome and healthy boy from Devi Parvati's right abdomen with Sun-like luster and a powerful Physique wearing a 'Shula' and 'Ankush' in

both of his hands. He was called 'Kumar' as many entities claimed parentage mainly of course by Lord Shiva and Devi Parvati but also the Kritikas and even Agni. The boy had six brilliant faces and was popularly called by several names viz. Vishakha, Shanmukha, Skanda, Shadaanana and Kartikeya. Brahma, Vishnu, Indra and various Devas gifted the Child several valuable souvenirs like Chandan, Malas, Dhup, Toys, Umbrellas, and Bhushans and instantly appointed him as the Senapati or the Commander-in-Chief of Devas. Lord Vishnu presented several 'Ayudhas' or Arms; Kubera provided ten lakh of Yaksha Sena; Agni gave his Tej (Radiance) and Vayu provided speed as his 'Vahan' (Chariot). Kumar desired to ascertain as to what he could do for them and in one voice they wanted the demon Tarakasura to be killed and Kumar assured saying: So be it! Inspired by what Skanda Deva guaranteed, Indra sent an emissary to Tarakasura saying that soon Indra and Devas would arrive to destroy the demon and his followers. Danavas wondered that an additional Shakti must have joined the Deva Sena as otherwise they would not dare send a messenger alerting them to come prepared for a battle! Tarakasura remembered Brahma's boon to him with the qualification of the risk of his death in the hands of a boy! Even Kalanemi and other Daityas had creepy feelings about the might of the stranger who joined the Deva Sena. As Tarakasura finally saw the so-called additional Shakti, he laughed away and made fun of the baby boy; he said that Devas did great injustice in projecting him ahead of them so that they could conveniently run away if need be! Kumar replied that there was no need to make fun of us since in a battle of 'Shastras', there was the brain power that was important but not the brute force; moreover, one did not require a huge serpent to kill an opponent but even a tiny snake could finish off the enemy by a small bite of poison! Bala Surya was always difficult to look at and never under-estimate a boy! Even as Kumar's reply was over, the Asura threw a musala but the reply by way of a mighty Chakra from Kumar was instantaneous. The Daitya threw a metallic Bhindipal which Kumar stopped merely by one of his hands. Kartikeya targetted a ferocious mace which made ear-blowing sound and the demon was hardly able to escape its impact. The demon then realised that this boy was not an ordinary kid and one had to be tough with him; he used a very powerful Shastra which was undone by Kartikeya instantly. Then Kartikeya came into his form and massacred thousands of demons and the so-called mighty demons like Kalanemi could hardly defend themselves and ran away to save their skins. As a last resort, Tarakasura hit Kumar's vahana of Peacock and going wild with this act, Kumara finally used the 'Nirmal Shakti' in his hands and threw it with force and speed and the Shakti dazzled the demon's vision; he tried his best but could not evade it since it flew behind wherever he went and ultimately pierced into his heart as the mountain-like Tarakasura fell making a thud, like a cloud-burst and the handful soldiers of the huge army of Danavas left behind alive ran for their lives. Devas went into a state of ecstasy with loud shouts and battle-cries of relief showering fragrant flowers all around, Gandharvas sang earsplitting songs of victory, Apsaras danced with gay abandon and the whole Universe wore a memorable look of unprecedented carnival. Vishnu and Brahma were highly satisfied that finally Dharma and Nyaya were vindicated by Kumara. Maha Deva and Devi Parvati seated on Nandi with Ganesha and Kartikeya flew across to Kailasa Mountain witnessing festivities all along the route!

Skanda Purana: Indeed the unprecedented and the Most Glorious Wedding of Siva-Parvati was the unique talk of the entire Universe. At the Wedding 'Muhurat', Himavan declared: 'I, Himavan of the Gotra and clan of Mountains have the greatest privilege of offering the hand of my daughter Devi Parvati to Parama Siva in the august presence of Brahma and Vishnu. In turn, I wish to know the Gotra and Vamsa of Bhagavan'. As Sage Narada lifted his Veena instrument, Himavan stopped Narada not to play on it as a reply about the Gotra and Vamsa of Bhagavan; Narada told Himavan that the Gotra and Vamsa of Maha Siva was 'Naad' or Sound and that was why Narada lifted the Veena as a reply! Bhagavan is 'Naadamaya' or the Embodiment of Naada and one could realise Siva only through Naada, as He has no Gotra and no Vamsa since He is above these nomenclatures and yet belongs to all Gotras and all Vamsas. He has neither beginning nor end; He is the Most Supreme Energy beyond comprehension! Then Himavan gave the 'Kanyadaan' or the offering of his daughter saying: 'Imam Kanyaam thubhyamaham dadami Parameswara! Bharyartham prathi gruhneeshva' (Parameswara! I am offering my daughter as

your ‘Dharma Patni’; kindly accept). After wedding, Maha Deva and Devi Parvathi moved on to Mountain Gandhamadan to a luxurious and lonely place for their honeymoon. As Bhagavan’s virility was so potent that parts of humanity were getting destroyed and Vishnu asked Agni Deva to take the form of a Hermit and asked Parvati to donate it and extended his hand which was immediately consumed by Agni even before Her eyes. Parvati got angry and cursed Agni to become ‘Sarva Bhakshak’ or he who consumes everything. Agni could not bear the brunt of the virility of Maha Siva and begged Him to show a way to pass it on to someone; Siva advised that the same be planted into virtuous women and Sage Narada annotated that such women of high merit taking bath on an early morning in the instant month of Magha would be attracted to Agni and his hot flames and they would be the best choice for the transfer of the virility in particles. As advised by Narada, Krittikas approached Agni seeking warmth from the cold morning and Agni transferred some drops of virility to the ladies through their skin pores. Kritthikas got pregnant and their angry husbands gave a curse to them to roam on the Sky. They became Stars in a constellation and aborted their pregnancies. The major portion of the virility got left however on top of the Himalayas which was lifted by a crane and pushed into Ganges and the drops which were radiant like fire sparks got meshed up in the river bed plants (Sarkhand) of Ganges, who carried the foetus to a secluded place in the bushes thus emerging a Six Headed Child Kartikeya! As soon as the boy of highly chiselled face and limbs was born with extraordinary splendour, there was such illumination that travelled all over the Three Worlds instantly. Siva Deva and Devi Parvati appeared at once on their Vrishaba carrier and were overwhelmed with parental love and affection. Soon Brahma, Vishnu, Indra and the entire Devaloka assembled and so did Rishis, Yakshas, Gandharvas and all Celestial Beings. Veerabhadra and Pramathaganas as also the whole entourage of Maha Deva were ecstatic with boundless rapture. Devas put their chins up with indescribable relief that it would not be far for the greatest menace of Takakasura to be devastated by the new arrival on the scene! The whole atmosphere was of liberation, festivity and celebration. The Deities commenced preparations of war to kill Tarakasura but a Celestial Voice was heard that victory would be assured only under the Leadership of Kartikeya and hence all the Devas requested Skanda to become the Chief of the Army of Devas. Meanwhile, Devasena, the daughter of Mrityu Devata, became his wife and hence Skanda was known as Deva Senapati. Kartikeya led the army of Devas of the rank of Indra, Agni, Vayu, Kubera and Yama Dharma Raja and was seated on an elephant. Tarakasura arrived with a huge army of mighty warriors who dominated and controlled the opponents initially. Indra’s ‘Vajra’ was overpowered by Tarakasura’s weapon called Shakti and wounded Indra. King Muchukunda who fought for Devas and sought to stop the domination of Daityas but Tarakasura felled him on the ground; Muchukunda wanted to use the ‘Brahmastra’ but was restrained by Sage Narada as that weapon would no doubt create havoc but would be ineffective to destroy Tarakasura and hence Kartikeya would have to be warmed up gradually. Veerabhadra swung into action and slaughtered thousands of Demons; Tarakasura realised that Veerabhadra was not easy to control and thus used his ‘Maya’ and assumed a thousand arms. Lord Vishnu suggested that the time was ripe to kill the Big Demon before he became more powerful and asked Skanda to charge him. With his mighty weapon Shakti on hand, Kartikeya chased Tarakasura but the latter retaliated with his own ‘Shakti’ and even got Skanda unconscious for a while. After quickly recovering his poise, Kartikeya prayed to his parents and released the Maha Shakti which was fortified with the blessings of Bhagavan and Bhagavati and finally annihilated Tarakasura who incidentally was a Great Siva Bhakta! But Siva Himself was so pleased at the valour of the lad who was more than a match to the Greatest Demon of the times who sent shock waves across the Three Worlds! While Devas and Gandharvas were engaged in unending praises and noise of resounding musical notes, Rishis were engaged in Vedic Hymns to please Kartikeya and there was ecstasy across the Globe.

Matsya Purana: The whole Universe was charged with myriad emotions as Shiva as the groom and the party arrived at the bride’s palace. At the ‘Kalyana Mandapa’, the Parvata Raja Himavan was in a state of dazed ecstasy since Parama Shiva himself was his son-in-law. *Pranateynaachalendrena Pujitho Chaturmukhah, Chakaara vidhinaa Sarvam Vidhimantra purah saram/* (Parvata Raja performed puja

with respects to Brahma and with the full course of formal Mantras, the wedding was celebrated in tradition and dignity); *Sharveya Paanigrahana maagneena saakshikamakshatam, Daataa Mahibhrutaam Natho hotaa Devaschaturmukhah/ Varah Pashupati Saakshaat Kanyaa Vishaaranistathaa* (Then Parama Shiva wedded Parvati with Agni Saakshi or in the presence of Agni, when Daata / donor was Himavaan, Brahma as Hota (the Head Priest), Shiva as the bride groom and bride as Aranibhuta Devi Parvati.). Devas were extremely happy that the best was yet to happen; Indra gifted a golden umbrella, Gandharvas sang tuneful songs, Apsaras danced to their best, Kinnaras organised instrumental extravaganza and the whole world celebrated, but of course Daityas and Danavas who had ruled for thousand years were highly dejected quite understandably. After a few days the new couple of Shiva and Devi Parvati took permission of Parvata Raja Himavaan and moved back to Mandarachala. Years passed by and Shiva and Parvati continued to enjoy their marital bliss. Out of fun, Bhagavan Shiva teased Parvati once as follows: *Shareerey mama tatwaangi sitey bhaasya sitadyutih, Bhujangee vaasita shuddhaa samslishtaa chandaney tarow/ Chandraatapena sampruktaa ruchirambaraa tathaa, Rajaneevaasitey pakshey drushti dosham dadaasimey/* (Devi Parvati! As your physical colour is rather dark and mine is fair, it looks that a dark serpent is circling a chandana tree! Also, there is a simlie -comparison- of a shining Moon against the background of dark cloud on the sky!). Understandably, Parvati was not amused, and in fact, badly hurt, when Shankara made these remarks even as a joke. Instantly, she left out home and proceeded to perform 'Tapasya' to Brahma for a number of years to change her body colour. Any amount of pleading and supplication by Shiva did not change her mind. Meanwhile, the son of Andhakasura and the brother of Bakasura called 'Aadi' performed strict 'Tapas' to Brahma Deva and asked for the boon of 'Amaratwa' or immunity from death. As Brahma could not grant this advantage, Aadi amended the request that he should be able to convert his Body Form as per his wish; Brahma agreed provided that the Daitya could do so only twice. As Veerak was guarding the Entry Point of Shankara and as it was not possible to enter 'Shiva dwar', Aadi converted his Form as a snake and entered Shankara's abode through an under ground hole and slithered in; thereafter Aadi assumed the Form of Devi Parvati, approached Maha Deva and pretended that she had given up Tapasya as the severity of meditation just to change of body colour from 'Krishna Varna' to 'Gaura Varna' was not worth the strict regimen. Parama Shiva was happy initially that she changed her mind and returned back to him. But on second thoughts and knowing that Parvati would not take a flippant decision to return without achieving her objective, he suspected the fake Parvati and killed the 'Mayavi' Daitya. The original Parvati Devi's Tapasya pleased Brahma Deva and blessed her to change her body colour as she pleased either as of Gaura ( white)Varna or of Shyama Varna; Parvati returned home to Maha Deva but the unwitting Veeraka, the 'Dwarapalaka' refused her entry to her own house! As any amount of convincing did not help Veeraka, Devi Gauri was tired out to reason him and finally gave a 'Shaap' that he would be born as a human and after the duration of the curse would return to her again. Parama Shiva was so excited as Gauri entered his interior bed room that a delegation of Devas headed by Indra was turned out saying that he was busy. Indra detailed Agni Deva to take the form of a parrot and peep in through a window as to what was happening inside their bed-chamber. Exactly at that time, the parrot peeped in when Shiva-Parvati were actually seen in action on their bed; Shiva noticed the parrot and recognised Agni. He scolded Agni and said now that he created 'Vighna' (obstacle) between him and Parvati and hence he might as well rectify the situation by drinking up his virility. The highly explosive drops shining like molten gold punctured Agni's belly and got spread over the Maha Sarovar nearby. Several lotus flowers which got sprouted all over in the deep waters emitted strong and fragrant scents and the intoxication affected 'Krittikas' who happened to bathe in the Sarovar; the Krittikas desired to take the lotus leaves home but Devi Parvati jocularly remarked to the Krittikas that she could take the drops of water on the lotus leaves as well. In turn Krittikas joked that they would take the water home, provided the child born of the water consumed by them should have equal right to the motherhood of the boy so born! As the deal was struck between Krittikas and Parvati, the Krittika damsels gave the lotus leaves as also the water drops to Parvati. Subsequently, Devi Parvati drank up the water around the lotuses and from her right and left 'kukshis' gave birth to two male children later united into one and the child who had the extraordinary radiance of Surya Deva; each of the Six Krittikas shaped up one head each of the child; thus the boy was



named ‘Kumara’ by Parvati; ‘Kartikeya’, ‘Shanmukha’, ‘Shadvaktra’ by the Krittikas and as ‘Vishakha’ or the different ‘Shakhas’/ branches of the lotus leaves that carried the golden drops. On Chaitra Shukla Shashthi, the child was declared as the ‘Deva Senapati’/ the Commander-in- Chief of Devas. Vishnu gifted varieties of ‘Ayudhas’/ Arms and ‘Astras’ or Mantrik Arrows. Kubera presented him a lakh-strong of yaksha army. Vayu Deva gave him a ‘Mayura Vahana’/ Peacock Carrier, while Twashta Prajapati gifted a toy in the form of a Cock which could change its form as the boy wished. All the Devas presented souvenirs, prostrated before Skanda and extolled him.” Our Greetings to You, Kamarupa Shanmukha! You are Kumara, the radiant son of Maha Shiva and the destroyer of Danavas; your physical form is the glow of rising sun and of the heat of Agni; you are appropriately adorned, the Army Chief of Devas; the dreadful on the battle front; Guhya Rupa, the abolisher of fear in Trilokas in the Form of a Child; gifted with broad and clear eyes; Vishaakhaa! Our reverences to you as the practitioner of Maha Vratas; you are a terror in battle fields although of pleasant visage otherwise; you have a peacock as your carrier and wear a Keyura / wrist bangles; the high flier of flags; the bestower of boons to devotees; the high profile symbol of courage and strength; you possess a Magnificent Form. This was how Indra and Devas extolled Skanda.) Even as Kumara was replying to assure Devas that very soon the desire of retrieving their lost glories would be fulfilled, an emissary of Tarakasura arrived and conveyed their Chief’s message to Indra with a warning not to repeat his past mistakes of challenging a giant Daitya of the stature of that great Tarakaura who shook up the Universe and converted Devas as his servants; he also remarked that instead of playing balls and toys, the baby boy Skanda should gradually get acclimatised to battle fields and face mighty Asuras much later in life! As Tarakasura was in a jocular mood, Skanda Deva said: ‘Taraka! Never under-estimate the ‘Shakti’ of a kid; can you not realise that a baby serpent could perform permanent damage to you and that a boy who has ‘Alpaakshara Gyan’ in releasing ‘Astras’ could reach you directly to Naraka! Even while Skanda was conversing like this, Taraka threw a ‘Mudgara’ (hammer) and an agile Kumara destroyed it with his ‘Vajrayudha’; Taraka threw a ‘Bhindapaal’ which was destroyed by Kumara’s own hands. Skanda materialised a Gada / Mace and despatched it against Kalanemi Daitya who became furious and rained a stream of Arrows. These arrows had little impact on Skanda. Instead, Kalanemi and his associates were thrashed by Kumara and they had to sprint from the battle lines. Takakasura then appeared center-stage and was furious in releasing a powerful arrow which hurt Kumara Swami’s ‘Mayura Vahana’; The infuriated Skanda and threw the most potent ‘Shakti Baana’ which was indeed the decisive point that sealed Tarakasura’s fate and the greatest menace in the Trilokas who dominated the scene for thousands of years was finally destroyed, even as Devas sounded ‘dundhubhis’ (large drums) and showered rose petals which filled up the Earth, Sky and the Nether lokas with the fragrance of Parijata flowers from Swarga. Gandharvas and Kinnaras sang mellifluous praises of Kumara and his proud parents, Apsaras were ecstatic and Sapta Rishis recited Mangala Mantras. Those who read or hear about the glories of Skanda would neither have sins nor diseases but lead a contented life ahead!]

**Sarga Thirty Eight/ Nine:** King Sagara’s tapasya for sons- queen Sumati begets 96/97  
60,000 strong sons while Keshini just only Asamanjasa. Sagara planned Ashvamesha yagna, Indra stole the Sacrificial horse- Sumati’s strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones-  
Vishleshana: Adho lokas- Kapila Maharshi.

Vishleshana on Adho Lokas [ The lokas underneath the Seas occupy as much an area as Prithvi; the span of Earth is seventy thousand yojanas, height too is as much. The expanse of Patalas too is as much; these lokas are Atala, Vitala, Nitala, Sutala, Talatala, Rasatala and Patalas and each of these lokas has an expanse of ten thousand yojanas. The colour of these lokas is black, white, yellow, red, grey and golden respectively. The inhabitants of these lokas are Daityas, Danvaas and Nagas.. These lokas enjoy extreme illumination from the ‘Manis’(diamonds) on the hoods of the Nagas. The inhabitant serpents and Daityas revel in themselves with festivities and luxurious delicacies of food, wine and intoxication for long hours of time without concerns and worries. They enjoy good time by way of swims in Sarovaras, rivers and

lotus-ponds and deal with all kinds of valuable possessions. Underneath these Lokas shines Bhagavan Vishnu's 'Tamoguna Rupas' as Sesha Naga named as Anantha, worshipped by Siddhas, Devatas, Devarshis and Daityas alike. Lying under the entire Universe, the mighty Sesha Deva bears the brunt of the Prithvi and the 'Charaachara Jagat. Source Brahma Purana'].

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

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

**Sargas Forty to Forty Two:** Asamanjasa goes in search and conveys the result to Sagara **98&101** who dies- King Asamanjasa gaveup hopes and so does his son Amshuman and the latter's son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha. Vishleshana on 1) Gokarna Tirtha and 2) on Bhagiratha from Brahma Vaivarta and Maha Bhagavata Puranas. .  
Vishleshana on Gokarna Kshetra: *Gokarna Kshetra: Atha Gokarnamaasaadya Trishu lokeshu vishrutam, Samudra madhye Rajendra Sarva loka namaskrutam/ Yatra Brahmaadayo Devaa Manushyascha tapodhanaah, Bhuta Yakshaah Pishasas -cha Kinnraah samagoragaah/ Siddha Chaarana Gandhharvaa Maanushaah Pannagaastathadhaa, Saritah Saagarah shailaa upaasita Umapatim/ Tareshaanam samabhyarcha Tri raatroposhito narah, Dashaaswedhaamaapnoti Gaanapatyam cha vindati/ Uposhya*

*dwaadashaa raatram krutaartha jaayate narah, Tasminneva tu Gayatryaah sthaanam trilokya vishrutam/ Tiraatramushitastatra gosahasra phalam labhet/* ( The fame of Gokarna is well known all over the Trilokaas, as greeted to all the Lokaas in the Sumudras. All the Loka are greeted to Maha Deva Shankara to whom Brahmaadi Devas, Tapodhan Rishis, Bhuta-Yaksha-Pishcacha-Kinnara-Naaga-Siddha-Chaarana-Gandharva-Manushya-Saagara-Sarita- Parvataadis do always prostrate and worship. Among all these species who observe fasting for three nights at a stretch are stated to secure the performance of ten Ashwamedha Yajna phala and a senior member of Shiva ganas and in the case of fasting twelve nights accomplish Shiva Sayuja itself! At Gokarna , the Place of Devi Gayatri who is the most revered and the most popular Deity among the three lokas and here if ove performs fasting for three nights continuously is stated to be eligible for achieving thousand Go-danaas!) The Gokarna Kshetra-one of the Mukti Kshetras acclaimed by Parashurama- which is situated in North Karnataka near Mangalore in Western India along with Karwar coast of Arabian Sea and Western Ghats, literally meaning the Cow's ear, is the abode of Mahabaleshwar the Maha Deva of Physical strength. Lord Shiva emerged from the cow likened to Mother Earth and the shape of the Kshetra is of a ear too at the confluence of two rivers viz. Gangavali Aghanashani. Varaha Purana describes that Bhagavan Shankara assumed the form of a deer and moved around freely once; Brahma Deva, Indra and other Devas searched for Maha Deva but could not till they realised finally that Shiva assumed the swarupa of a deer. They tried to seize the horns but Shiva as the deer disappeared though the horns were caught. One horn was established at Gokarna, another at Bhagalpur, Bihar as Shringeshwara and the third at Indra Loka . Maha Bhagavata describes that Ravanaasura, the Epic Villain of Ramayana, pleased Maha Deva and secured the boon of Shiva's Atma Linga and desired to carry the Linga to his Kingdom in Lanka; Sage Narada scented about the boon given by Shiva to Ravana and got worried that the Asura would become immortal by worshipping the Atma Linga daily; he alerted Lord Vishnu who spread the net of Vishnu Maya and Ravana felt that evening was nearing for his Snaana-Sandhya Puja Vidhi; he beckoned a passer by cow herd boy to hold the Atma Linga just for a while but the boy- who actually was Lord Ganesha who was prewarned by Narada-replied that he was in a great hurry and could not wait but would call Ravana by his name thrice; even while Ganesha in disguise shouted Ravana's name thrice, the latter just returned but the Atma Linga was kept on ground and the boy disappeared. He made all his efforts to lift up the Linga but to no avail. In the process of the struggle, only the top portion of the Linga fell at Gokarna and the rest of the pieces of the Linga were thrown away at Suratkal where Sadashiva Temple was built and other pieces fell on Sajjeshwara, Guneshwara and Dhareshwara some kms. of distances away, while the cloth covering the Atma Linga fell off at Mrideshwara now called Marudeshwara at Kanduka Hill surrounded by three sides by Arabian Sea. Mahabaleshwara at Gokarna Kshetra has established great significance-even as other places like Sajjeshwara.].

Bhagiratha having renounced Kingdom performed deep tapasya at the Maha Tirtha of Gokarna: *Bhagīrathas tu rājarṣir dhārmiko raghunandana, anapatyo mahātejāḥ prajākāmāḥ sa cāprajāḥ/ sa tapo dīrgham ātiṣṭhad gokarṇe raghunandana, ūrdhva bāhuḥ pañcatapā māsāhāro jitendriyah/ tasya varṣasahasrāṇi ghore tapasi tiṣṭhataḥ, supṛīto bhagavān brahmā prajānām patir īśvaraḥ/* Having entrusted the duties of Kingship to his Ministers, Mahrma Bhagiratha retired to deep tapasya at the popular Gokarna Tirtha with the singular determination of bringing Devi Ganga to bhuloka from the high skies. The tapasya was stated to have exceeded for thousand years as he kept his shoulders erect and atop with unbent knees while worshipping the Five Fires with unfailing limb control, while eating morsels of food on monthly basis. Brahma Deva was pleased with the rigorous tapasya and asked him for a boon. Bhagiratha replied: *yadi me bhagavān prīto yady asti tapasaḥ phalam, sagarasyātmajāḥ sarve mattaḥ*

*salilam āpnuyuh/ gaṅgāyāḥ salilaklinne bhasmany eṣāṁ mahātmanām, svargaṁ gaccheyur atyantam sarve me prapitāmahāḥ/ deya ca saṁtator deva nāvasīdet kulaṁ ca naḥ, ikṣvākūṇām kule deva eṣa me 'stu varaḥ paraḥ/* Brahma Deva!! As you are pleased, do bless me to enable me to bring Devi Ganga from the high skies to earth so that my ancestors get purified with her flows so that the latter could be purified and attain salvation. He further requested that his posterity of Ikshvaku Vamsha be glorious for ever. Brahma Deva replied : Bhagiratha! As you have the viruous ambition to bless the past and future generations, I am happy to approve both of your justifiable proposals. Devi Ganga being the elder sister of Devi Parvati the splendor of Parama Shiva, my advice to you should be to pray and please Him. Moreover , Bhudevi would not be able to withstand the force and fury of Devi Ganga from the high skies, the solution should be to meditate to Trishuladhaari Maha Deva foremost.

Visleshana on Bhagiratha:

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



requested Ganga to follow that route which passed through where the ashes of Sagara Putras were rested as a result of Muni Kapila's curse, thus receiving the epithet of 'Bhagirathi'.

Maharshi Narayana conveyed an interesting episode to Narada about a Radha Mahotsava which was being celebrated on a Kartika Purnima at a Rasamanadali. Devi Saraswati took up her Veena and created mellifluous tunes in perfect Tala Swaras and Brahma was delighted to gift a rare 'Ratna' as a gift. Shiva gifted an invaluable 'Mani', Krishna gifted Koustubha, Devi Radha presented a wonderful Navaratna Maala and various Devatas gifted their own gifts too. Meanwhile Bhagavan Shankara rendered a fantastic Poem which was scripted with highly invigorating usage of select words that shook up the moods of the Raasleela congregation. On hearing the extraordinary piece of rendition, the entire audience was spell bound in unbelievable rapture and ecstasy and took time to gain normalcy. But the Rasamandala was in deep distress as Radha and Krishna were not traceable. There was an 'Akaasha Vani' or a Celestial Voice which directed Bhagavan Maha Deva to materialise Tantra Shastra and create Mantras and Kavachas that would be appropriate to the Tantras to be thus created. In reply, Shankara made a vow by swearing over 'Gangaajal' which was present in Shiva's 'kamandalu'(vessel) which indeed was the Sangam of Radha and Krishna who were untraceable so far in the Raasa Sabha that was spell bound hitherto pursuant to Shiva's rendition! After the effect of curses by Sarasvati to Ganga and Lakshmi to assume their own Rupas on Martya Loka, lasting for Kali Yuga's five thousand years, the respective Devis reached back to Vaikuntha and including the Rupa of Devi Tulasi got materialised as Four Wives of Shri Hari; these four wives reached their positions, representing also like Four Vedas. Indeed these formations of Sarasvati, Ganga, Tulasi and Lakshmi were of Bhagavan Shri Hari's ramifications

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

**Sargas Forty Three and four:** Bhagiratha standing by foot fingers, invoked Maha Deva 104

Vishleshana: on Gangotri and Haridwara; Devi Ganga: post Bhagiratha

Vishleshana on Gangotri and Haridwaara

*Gangotri:* Several and detailed references have been made in Brihaddharma Purana, Maha Bharata Vana Parva, Padma Purana, Skanda Purana, Brahma Purana, Vishnu Purana, Devi Bhagavata, BrahmaVaivarta Purana, Agni Purana, Matsya Purana, Brahmanda Purana, Vayu Purana, Skanda Purana and so on. In fact, Skanda Purana has also provided Ganga Sahasra Naama highlighting Devi Ganga Mahatmya. *Na Ganga sadrusham tirtham na Devah Keshavaatparah/* says Padma Purana. Maha Bhagavata describes as follows: *Dhatuh kamandalujalam tadurukamasya paadaavanejana pavitrayaa Narendra, Swadhurnyana –bhasi saa patati nimaarshi Lokatrayam Bhagavatovishdeva keertih/* (Bhagavati Ganga which originated from the left thumb of the Holy feet of Vishnu's three legs spread over the total universe occupying Earth-Higher and Lower Lokas got materialised to wash off the sins of all beings). From Brahma Loka to Himalayas it appeared in streams called Sita, Alaknanda, Chakshu and Bhadra flowing in four directions; the grand and gigantic flow of Alaknanda jumped down the heights of Hemakuta and other

mountains towards the southern direction and finally merges into the Great Oceans. The specific Place where Ganga is originated that is Gangotri, is the ideal Place where tarpanas and upavasas are performed and by observing these duties human beings there stated to have accrued the Vajapeya Yagna phala and acquire Brahmatwa: *Gangodbhedam samaasadya triraatroposhito Narah, Vajapeyamaapnoti Brahma bhuto bhavet sadaa/* While Ganga is stated to be pure and hallowed, the three Maha Tirthas are stated to be Gangotri, Prayaga and Ganga Sagara or the exit point of merger with the Seas: *Trishu snaaeshu durlabha, Gangodbabhe de Prayage Ganga Saagra sangame/* Talking about the dos and don'ts of Ganga Snana, Brahmanda Purana emphasises as follows: Achamana, Shoucha, nirmalya-mala visarjana, gatra samvahana, kreedha, pratigraha, rati, anya tirtha bhaava, anya tirtha prashamsa, samtaara or swimming, malotsarga are the twelve tasks to be avoided in Ganga. But most desirable tasks in Ganga are Pitru tarpana with tila mixed water, dahana samskara, tata nivasa or residing at the banks of Ganga Pravaha, Ganga keertana, darshana-sparsha-jala paana, mantra yukta snaana, upavaasa, Veda pathana, Purana shravana, nitya Ganga Smarana, Ganga Sahasra naama stotra, Ganga Vrataacharana, Indira nigraha, Dana prakriya, homaacharana, Sandhya Vandana, Dharmaacharana, and Bhakti bhava in general. Snaana-Tarpana-Pitru Karyacharana on Solar and Lunar eclipse timings, janma dina worships, parva dina snaana-daana-homa kriyas are all stated to have far reaching phalas. Conducting Yajnas would fetch outstanding results.

*Haridwar: Swarga dwarena tattulyam Gangadwaram na samshayah, Tartaabhishekam kurvita kotitirthe samahitah/ Labhate Pundarikamcha kulam chaiva samudbhavet, Tatraika ratri vasena gosahasraphalam labhet/ Saptagange trigange cha shakraavate cha tarpayan, Devaan pitruscha vidhivat punye lokey maheeyate/ Tatah kankhale snatwaa triratroposhito narah, Ashwamedhaapnoti Swarga lokam cha gacchati/* -Padma Purana, Adikhanda, Tirtha Yatra Parva (Haridwar is undoubtedly akin to Swarga Dwara. Those who bathe at the Ganga there are as good as taking bath at Crores of Tirthas, reaping the fruits of performing Pundarika Yajna and bringing to repute one's own Vamsha. Stayintg at Haridwar over night bestows the return of charities of Sahsra Godaana. Performing Sacred Snanas at the banks of Sapta Ganga, Tri Ganga and Shakraavarta and offering Deva Pitru Tarpanas would establish themselves with name and fame in these Lokas; thereafter performing sacred baths at Kankhala and observe fasting for three successive nights shall indeed reap the benefit of Ashwamedha Yagna and after the termination of life shall take to the path of Swarga) Haridwar is also called Haradwar, Ganga Dwaar and Mayapuri. It is stated to be a combine of Five 'Puris' viz. Mayapuri, Haridwar, Kankhal, Jwalapur and Bhimgoda. It was at this Place that Brahmarshi Narada was enlightened by Sapta Rishis by way of a Maha Bhagavata Saptaah in a large gathering of Munis and Vishnu Bhaktas. The most significant spot in Haridwar is Brahma Kunda or what is popularly known as 'Hari ki Pairi'. Besides Ganga Dwar or Brahma kund or Hari ki paidi are situated in Haridwar another four Tirthas viz. Kushavarta, Bilwakesara, Nila Parvata and Kankhal- *Gangadware Kushavarte Bilwake Nilaparvate, Snaatwa Kankhale Tirthe punarjanma na vidyate/* (Vidhi poorvaka Snaana and Darshana of Bhagawan Vishnu would certainly qualify for no rebirth and Vaikuntha Prapti at each of these.) These Five Sacred Places represent Puranic Significance as follows: *Brahma Kunda or Hari ki Pairi or Vishnu's foot steps:* Chakravarti Bhagirath had the outstanding reputation of bringing down Ganga from Vishnu's feet in Vaikuntha down to Kailasha as absorbed in the 'Jata jootas' or Maha Deva's course head-hair pleats. As Bhagirath further did Tapsya to Maha Deva, the Holy Ganga flowed down to Earth and another King Sweta prayed to Brahma Deva to let parts of the River to flow to his Kingdom and the flows came upto Brahma Kunda. Since Bhartruhari the brother of King Vikramaditya performed penances to Maha Deva on the banks of Brahma Kund and achieved Salvation, Vikramaditya constructed steps of the Kunda famed subsequently as *Hari ki Paidi*. This has come down as the legend of the yore. *Gavu ghat:* The southern side of Brahma Kund has come to acquire the popularity of redeeming Go hatyahi patakas by the Sacred Bathings at the Gavu ghat. *Kushavarta ghat:* Once Dattatreya performed severe 'Tapas' on the banks of Ganga not far from Gavu ghat as he kept his belongings viz. Kusha or the mat of Kusha grass, clothing and kamandalu or the water vessel on the banks of Ganga; one fierce wind blew away these items on the banks in circular fashions and since then the Ghat was then christened as Kushavarta. 'Pitru Karyas' and 'Pinda Danas' especially on

Mesha Samkranti days are stated to go a long way resulting in ‘Punar janma naasti’ or no rebirth again. It is at this Ghat there is the Mandir of Shravana nath. Vishnu Ghat, Maya Devi Mandir, Ganesh ghat, Narayani Shila, Niladhara and Nileshwar, Kalimandir, Chandi Mandir, Anjani Mandir being that of Hanuman’s mother, and Gouri shankar Mandir are all lined up there. *Bilwakeshwar*: Not far from ‘Hari ki Paidi’ the Bilwakeshwara Mandir is stated to the erstwhile abode of Maha Ashwatara Naga of Patala who frequented it for Maha Deva darshan and ‘snaanas’ at this Tirtha is stated to bestow the Shiva Tulya status. *Kankhal*: This is the Sacred Tirtha which is the joint flow of Niladhara and Kankhal where nomad Munis used to necessarily halt and wash off all traces of ‘Khal’ or wickedness. *Daksheshwar Maha Deva* Mandir assumes outstanding significance in view of its Pouranic background of Daksha Prajapatis’s Brihaspati Yagna to which his daughter Sati Devi’s non invitation due to his hatred to his son- in- law Parama Shiva but still she attended the Yagna and was extremely offended by her father and as such resorted to the extreme step of self immolation in ‘Yogaagni’ when Maha Deva went berserk with fury, totally destroyed the yagna and beheaded Daksha Prajapati. With a view to mitigate the unusual fury of Maha Deva, Vishnu had to use his Chakra and quietly sliced off Sati Devi’s mortal remains and threw away into fifty one pieces which eventually came to be famed as so many Shakti Peethaas signifying Devi Sati’s body parts as are venerated till date with awe and wonder. As Devas prayed to Maha Deva in torrential ‘Stutis’, He gradually cooled down and being a known embodiment of mercy and forgiveness, relented to the Prayers of Devas and allowed to the beheaded Daksha to replace the latter’s head with that of the goat meant for sacrifice at the ruined yagna and revived the Prajapati back to life! That is why this Holy Place is of unsual Mahatmya and yattris to Haridwara and is stated that their yatra would be futile without worship at Daksheshwara Maha Deva! This Holy Tirtha attracts uprecedented yattris on Shiva Ratris for its legendary background! Besides the above Tirthas, Haridwar has other Tirthas too like Sati Kund, Kapila Sthaana, Bhima Gouda, Sapta Dhara, Satya Narayana Mandir and Veerabhadreshwar each of which has their own background! From Haridwar to approx. forty miles is situated *Shuka taal* where Vyasa Maharshi’s son Shuka Deva taught Maha Bhagavata Purana within a week’s time to Panadava’s descendant King Parikshit on the banks of Ganga. *Devaband* or Devivan some 8 km near Mujaffarnagar off Shaharanpur is known for Durga Mandir where *Durga Saptashati* was recited first as believed by ‘Vidwamsas’ of erudition.]

Vishleshana on Devi Ganga -Post Bhagiratha: a) *Devi Bhagavata Purana* details as follows: Chain reaction of Ganga -King Mahabhisha-Ashta Vasus- King Shantanu- Gangeya Bhishma: There was a virtuous King Mahabhisha of Ikshvaku Dynasty who pleased Indra with a series of ‘Asvametha’ and ‘Vajapeya’ Sacrifices and attained Indra Loka after his death. Once he had attended the Court of Lord Brahma and along with him was seated Devi Ganga. He was immensely attracted to her and she too reciprocated with her amorous glances. Brahma got disturbed and cursed both of them to take to human lives as husband and wife. Mahabhisha opted to be the son of King Pratipa of Puru Dynasty. At the same time Ashta-Vasus ( Eight Vasus) of the Celestial Region headed by Vasu Prithi and their families visited Sage Vasishtha’s ‘Ashram’ and admired ‘Kama Dhenu’ the Sacred Cow whose milk bestowed diseaseless longevity and sublime happiness. The wife of one of the Vasus, Dyau was impressed with the Cow and quietly stole it and its calf. Sage Vasishtha found in his ‘Diya Drishti’ ( Celestial Vision) that Nandini the Sacred Cow was in the custody of Vasu Dyau and cursed all the Vasus to be turned as human beings. Being highly repentant, the Vasus beseeched Vasishtha to dilute the effect of the curse and out of compassion the Sage agreed to one year’s human life to seven Vasus as their involvement was indirect but Vasu Dyau should have a full life time. The Vasus, who knew about Brahma’s curse to Ganga Devi, approached her to give birth to Seven Vasus of one year’s human life each and one life time’s existence to the last born Vasu. But this was agreed to subject to the condition that her prospective husband should agree to freedom of her action without any reservation and if he did not, she would quit as the husband. Eventually, Ganga waited on the banks of River Ganges and awaited the arrival of King Pradipa of Kuru Dynasty for meditation. The King arrived to perform ‘Surya Namaskaras’ on the river bed and Ganga appeared as a charming woman and sat straightaway on his right lap, indicating thereby that the place was to seat a son / daughter. The damsel identified herself as Ganga Devi and replied that she would await his

son's arrival who was yet to be born. In course of time, King Pradipa got his son, Shantanu, and as he grew as a handsome youth advised him to meet Ganga Devi who would propose but cautioned that he should not ask her questions and agree to whatever she asked. Accordingly, Ganga Devi, the eternal beauty, agreed to wed Shantanu and agreed to her conditions unilaterally. She gave immense happiness to Shantanu, who became the King after his father's abdication of the throne. After a year, they were blessed with a boy, but she took the baby and submerged him in the flow of Ganga! To his great surprise, Shantanu witnessed the horror of the child's cruel drowning in the flow but dared not say one word to his wife. This happening was repeated again and again for seven times and as the eighth child was born, Shantanu protested and Ganga as per their contract left, but requested that the boy be named as Gangeya.

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

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

**Sarga Forty five: Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas 110**

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

Vishleshana on Kashyapa Maharshi and Diti and Aditi: Brahmanda Purana describes: The progeny of Kashyapa Maharshi thus represented the high-points of Virtue and Evil as though the Worlds were on balance. Kashyapa's wives truly characterised the facets of the Positive and Negative Forces as reflected



in their offspring and their descendants: *Aditirdharmashila tu Balasheelaa Ditistathaa, Tapahsheelaa tu Surabhirmaayaasheelaa Danustathaa/ Gandha –sheelaa Munischaiva Krodhaadhyayana shaalini/ Geetasheelahyarishtaa tu Krura sheelaa Khashaa smrutaa, Krodhasheelaa tathaa Kadru Krodhaacha Shuchi shaalini/ Vaahasheelaa tu Vinataa Taamraa vai ghatashalini, Iraanagraha sheela tu hyanaayur – bhakshaney rataa/ Matrustulyaabhijaatascha Kashyapaatmajaa Prabho!* (Devi Aditi is a natural epitome of Virtue; Diti is a sign of Might and Valour; Surabhi is a Tapaswini and the mother of cows and buffalos; Danu is a Mayavati and the mother of Daanavas; Muni is a Gandha Shila; Krodha is Adhyana Sheela; Arishta is a Geeta sheela or has an aptitude for music; Khasa is a symbol of cruelty and wickedness; Kadru is the representation of anger and revenge; Krodha is a natural icon of Purity; Vinata is prone to Vahanas and thus the mother of the illustrious Garuda Deva the Vehicle of Vishnu Bhagavan and Aruna Deva the Charioteer of Surya Deva; Tamra Devi is a byword of Evil and immorality and the mother of Raakshasas; Ira is the emblem of kindness and morality; and Anayu stands for pleasure and enjoyment. These are the natural characteristics of the wives of Kashyapa Muni as truly reflected in their offspring too. Indeed, Kashyapa Vamsha stood for Dharma, Kshama, Buddhi, Satpravartana and Competence on one side and Adharma, Jealousy, Ignorance, Misbehavior, Viciousness, Cruelty, and utter depravity on the other! It produced Devas, Danavas, Rakshasas, Yakshas, Piscachaas, Gandharvas, Apsaras, Sarpas, Pashu-Mriga-Pakshi-Vriksha-Lataas. All these features are amply manifested among Manavas and are deeply immersed in the whirlpool of Samsara- at times displaying virtue and at other times demonstrating viciousness as they are always targetted with the grand mix of the Satvika-Raajasika and Tamasika Gunas; they are ostensibly motivated by the Chaturvidha Purusharthaas of Dharma-Artha-Kaama-Moksha!

Maharshi Vishvamitra then explained to Shri Rama that both Daityas and Devatas had both sought ‘Amaratva’ of Longevity for ever. But the question got raised as to who should become eligible for the ‘amaratva’. Then both Daityas and Devatas decided to execute ‘Ksheera Sagara Mathana’ or the churning of the Ocean of Milk. ( Of the Sapta Samudras Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water , Ksheera Sagara on which Maha Vishnu himself is stated to flout as resting on Adi Shesha was decidedly the best). Thus having resolved both Devas and Daityas along with their respective characteristics of Dharma and Adharma. (Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni.; Diti's sons were the daityas, danavas and Rakshasas). Having decided thus they mutually approached Vaasuki Sarpa to be the massive belt of Mandharaachala for the gigantic task. [Vasuki: Underneath Bhumi are the Nether Worlds viz. Atala, Vitala, Sutala, Talaatala, Rasatala, Mahatala and Patala. The soil in Atala is stated to be of black soil, of Vitala the ground was of palewhite, Sutala of blue, Talatala of yellow colour, Rasatala of gravel covered ground, Mahatala of Rocky Ground and of Patala of Gold. The Palaces of Asuras of Namuchi the enemy of Mahendra, besides of other demons like Mahananda, Kabandha, Bhima, Suladanta, Dhanjaya, Nagendra were all glittering examples of opulence and material happiness in Atala and other Lokas. In Sutala were the noted Daitya-Rakshasa-Serpent Kings like Mahajambha, Karbandha, Hayagriva, Nikumbha, Bhima, Suladanta, Dhananjaya, Nagendra, Kalia and so on. Shankha, Gomukha, Kakutpada, Asvatara, Kambala, Takshaka stayed at Vitala; Prahlada, Taraka, Puranjana etc were in Rasatala; Kalanemi, Gajakarna were in Mahatala; and among other illustrious serpents Maha Sesha and Vaasuki were stated to be in Patala. It was Vaasuki who was tied all around the Mandhara mountain as the churner and Kurma Vishnu as the balancer at the time of Amtita Mathana!] As both the parties of Devas on one side of Vasuki holding the serpent's tail with dharmic awareness and Daityas with ‘ahamkara’ or self ego holding the head of Vasuki got positioned for the churning. In the process, multitudes of Daityas perished as being burnt off by the poisonous flames emitted from the mouth of the Vasuki Snake. As the churning of the Ocean thus having progressed, there appeared on the high skies a massive poisonous fire ball called ‘halahala’ and threatened to have brought earth into ash. *Atha Devaa Mahadevam Shankaram sharanaarthiah, jagmuh Pashupati Rudram traahi traaheti tushtuvuh/* As all the Devas collected at the tail side of Vaasuki made a desperate appeal to Pashupati Rudra, the latter responded to the prayers even as Maha Vishnu too appeared but appealed to Maha Shiva stating that as the ultimate of the univeres the latter should kindly gulp up the ‘halahalaagni’

in upright standing posture. Then *Halaahalam visham ghoram sanjagnaahaamritopamam/* Maha Deva being Mrityunjaya retained the most poisonous ‘halaahalaagni’ in his throat- lest the lokas in his stomach be not get dislocated with the poisonous flames. Maharshi Vishvamitra then addressed Raghunandana and further explained that the mammoth task of Ksheera Sagara Mathana continued. But then followed another havoc as Mandhara Mountain slipped down into Pataala under the Ocean of Milk. Devatas and Gandharvas as were participating in the task of churning made a frantic appeal to Maha Vishnu to save and pull the mountain falling down so that they might not all be crushed under the weight of the mountain. *Iti shrutvaa Hrisheekeshah kaamatham rupamaasthitah, parvatam prushthatah kritvaa shishaye trayodadhou Harih/* In response to the frantic appeals my Devas placed at the side of the tilt of the gigantic mountain, Maha Vishnu had spontaneously assumed the incarnation of Kurma the massive tortoise so that the mountain could be balanced thereon of its topped up hardness. Some thousand years of churning thereafter, then appeared Dhanvantari the personification of Ayurveda with a ‘danda’ or handstick on one hand and a Kamandalu or vessel of pure water (stated to be of Vishnu himself depicted with four hands, with one of them carrying Amrita, and the other holding shanka- chakra- and a leech!) as well as a group of Apsaras of outstanding physical beauty and charm. [Apsaras: The celestial dancers of feminine beauty and grace ‘par excellence’, skilled in dance and music, such as the ageless Rambha, Menaka, Menaka, Urvashi, Tilottama, Ghritaachi, Mishkarekshi, Vapu, Viprachitti, Purvachitti, Sahajanya, Karnika, Punjikasthala, Vishvachi and so on. Tilottama and Urvashi are believed among those Apsaras to have generated from the ‘amrita mathana’. Apsaras are stated to be closely associated with celestial singers and musicians. At the time of Amrita Mathana, Indra Deva was believed to have opted to enhance the elegance of his court. Apsaras enjoy the reputation or otherwise to have dislocated the tapsya of renowned Maharshis as Brahmarshi Vishvamitra him self was a case in point!] These Apsaras are stated to be of sixty crore strong, nay countless! But none of the Apsaras could ever be the formal wives of maharshis, deva daanavas or of terrestrial or celestial beings, except for casual sex. Then further ‘samudra mathana’ resulted in the creation of Vaarunis who were ever intoxicated by wines and hard liquor always in search of husbands but only the celestials but not of vicious daityas. In fact the term of ‘Sura’ was always used in the context of Devas and the rest of Celestials, and ‘Asuras’ were those denied of drinking wine and other intoxicants! That was the reason of Vaaruni Devataas getting readily attracted to Devas! As the churning progressed, Ucchaishtava the best of horses, and Koustubha the best of priceless diamonds emerged. As the ever full pot of Amrita became visible in the hands of Dhanvantari, there was a stampede and fierce battle opened as that indeed was the ultimate and ambitious target of Samudra Mathana! Innumerable Deva Danavas perished in the open and all out war, Lord Vishnu took to the mesmerising form of Mohini Devi and the huge battle of Deve-Asuras ceased suddenly. She then brought in a truce and made them seated in groups on either side - ostensibly, with a view to orderly distributing the ‘ambrosia’ for which the all out endeavour for thousands of years got climaxed to a reality! While distributing amrita, Vishnu in the form of Mohini Devi distributed amrit to Devas totally, and from the side of Danava Daityas as the distribution was about to be ended by Devi Mohini, two of the daityas viz. Rahu and Ketu stealthily shifted over the group of Devas. The omniscient Vishnu as Mohini patronized Rahu and Ketu did receive drops of the elixir and joined the group of Nava grahas, for subtle reasons. Ther after Indra retained the seat of kingship of Svarga as Rishis and other Devatas were pleased too.

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

Masya Purana: on Kurmaavatara, ‘Amrita Mathan’, Kaalakuta and Devi Mohini:

As Danava Guru Shukracharya secured Sanjeevani Vidya from Maha Deva after thousands of penance and meditation to enable Danavas and Daityas the restore their lives, especially after their killings in battles with Devas, there were series of victories of Danavas and all the like minded evil forces, while Injustice and Vice prevailed in suppression of Virtue, Justice and Peace. In response to a delegation of Devas led by Indra and Deva Guru, Brahma appealed against passion for battles and enmities. He also called King Bali the Head of Daityas and Danavas and to refrain from frequent quarrels with Devas and

suggested a Master Plan for the mutual benefit of Devas, Gandharvas and like minded allies on the one hand and Daityas, Danavas, Rakshaas, Nagas and Yakshas on the other. The Plan proposed by Brahma was follows: Both Daityas and Devas should jointly organise the Project of ‘Kshira Sagara Mathana’; approach Vishnu under the leadership of King Bali to revive the Form of ‘Kurma’ (Tortoise) present in Palala loka; request Mandarachala or the Mountain of Mandara to be the churning rod; pray to ‘Sesha Nag’ or the Giant Serpent who bears the weight of the entire Universe to be the long and strong rope to be used for the churning. As planned the joint delegation prayed to Bhagavan Kurma liyng in Patala loka first and the latter agreed readily saying: *Thrailokya dhaarineynaapi na glanir-mama jaayatey, Kimu Mandarakaat Kshudraat gutikaa samnibhaadiha/* (I have no problem in holding the Mandhara Mountain for this noble cause as this so like a pebble for me!) Later on when the delegation approached Sesha Nag, he replied: *Brahmanda veshtinaanaapi Brhahmaanda mathanenavaa, Na mey glanirbhaved dehey kimu Mandara vartaney!* (If I could bear the brunt of the Universe what is the problem in holding it while churning and rotating it!). At that time, Kurma Deva was right underneath the Mountain, but neither Daityas nor Devas could rotate the mountain much less churn it. The delegation reached Vaikuntha and prayed to Vishnu under the Leadership of Bali, when Vishnu was in Yoga Nidra lying on Sesha Nag on Ksheera Samudra, as follows: *Namo loka trayadhaksha tejasaa jita bhaskara, Namoh Vishno Namoh Jishno Namastey Kaitabhardana/ Namah sargakriyaakartrey Jagatpaalayatey Namah, Rudrarupaaya Sharvaaya Namah Samharakaariney/ Namah Shulaayudhadhrushya Namoh Daanava-ghaatiney, Namah Traayaakranta Trailokyaaayaabhavaaya cha/ Namah Prachanda Daitreyndrakulakaala mahaanala, Namoh naabhihrudodbhuta padmagarbha Mahabala/ Padmabhuta Mahabhuta karthrey hatrey Jagatpriya, Janitaa Sarvalokesha kriyaa kaarana kaariney/ Amaraari vinaashaaya Mahaasamara shaaliney, Lakshmi mukhaabja madhupa namah keerti nivaasiney/ Asmaakamamaratwaaya ghritayaam ghriyataa - mayam, Mandarah Sarvashailaanaamayutaatayaayuta vistrutah/ Anantabala baahu bhyamavasht abhaika paaninaa, Madhyataamamrtutam Deva Swadhaa Swaadhaartha kaaminam/* (Bhagavan Vishnu, Jishnu, Trilokaadhyaksha! our sincere greetings to you; You are the famed demolisher of Kaitabha; The Creator, the Presever and also the Destroyer of the whole world with Trishula in your hands; You expanded and occupied in merely three steps of yours all the Three Lokas; You are like the Agni who put the total ‘Vamsha’ or the race of the frightful of Daitya Clan into flames and ash; You materialised Brahma from the lotus of your navel; You are the Jagatkarta, Harta and Priya; the Karya, Karana and Karta or the Deed, the Doing and the Doer; Our endeavours are due to create ‘Amrit’ for ‘Amaratwa’ or everlasting life; kindly enable with your mighty arms the ‘Manthana’ or churning of the Madarachala in the Ksheera Sagara! ) As Bhagavan agreed to do so and initiated the circling of Sesha Nag around the Mountain, the Daityas and Danavas out of bravado held the head of Sesha Nag’s thousand mouths that emitted poisonous flames and many of them perished even before the process of churning; Devas on the other hand held the tail and manouvered it. As both the churning got momentum, both the Parties were extremely tired and Indra materialised cool showers to reduce the tiresomeness. Lord Brahma alerted and encouraged with cheerings and heartening remarks periodically to both the face-drawers and tail-enders of the Sesha Nag. As the churning of the ten thousand yojana wide Mountain continued, from its top fell down several groups of elephants, eight-footed Sharabha animals, wild lions, tigers, boars and bears, crores of fearful poisonous reptiles, besides heavy and tall trees, branches, fruits, leaves, medicinal herbs and plants into the Ocean. The resultant pulp of the ‘Manthan’ of the materials dropped from the Mountain produced ‘Varuni’ and its invigorating smell pleased Devas and Danavas and became refreshed and mightier; the speed of churning pepped up and Bhagavan Vishnu held the sides of the Mountain by his shoulders-grip and the radiance of the jewels on the thousand hoods was reflected on the blue dazzle of Vishnu’s shoulders and hands looking like a ‘Brahma danda’ even as thousands of roars and lightnings emerged from the deafening sounds of clouds above and sky-rise sea tides below. From the tail side of the Sesha Nag, Indra, Aditya, Rudragana, Vasugana, and other Devas were getting more and more active while the Rakshasa ganas including the powerful Viprachit, Namuchi, Vritra, Shambar, Dwimurtha, Vajradamshtra and Rahu, all headed by King Bali were displaying their respective energies with arrogance and self-pride. In the process countless animals, fishes, reptiles and other varieties of Seas and the under-Sea Beings were destroyed in millions. Unfortunately however there was no

indication of the much awaited ‘Amrit’ and all the Parties concerned were fully exhausted and disappointed. They all in one voice of unanimity prayed to Bhagavan Vishnu once again and the Lord assured them: *Balam dadaami sarveshaam karmaitad ye samaasthitaah, Kshubhyataam kramashah Sarvair Mandarah parivartataam*/ (To all the persons involved in this Manthana Venture, I am according ‘Shakti’ herewith and all concerned should perform their maximum from now on). As the action had improved manifold now, there was *Purna Chandra*, who emerged with the illumination of hundred Suryas yet with extraordinary coolness that would readily bring about breezy freshness to the whole world. Then *Devi Lakshmi* was materialised with considerable grace and gorgeousness who desired to opt for Bhagavan Vishnu; she was followed by *Sura Devi* and *Ucchaishwa* and these were granted by Asuras to Indra as they were rather keen only for Amrita. Then followed the emergence of *Koustubh Mani* and that was gifted away to Vishnu to adorn the ornament on his broad chest. Further on, there was a *Parijata Vriksha*, which had bunches of flowers whose intoxicating fragrance filled up all over the gardens of Swarga. Eventually, there occurred dense and blue smoke which appeared all over the Ocean and reached the sky as well, when all the participants of the Churning were unable to increasingly bear it and had to temporarily call off the action as there were poisonous flames and fumes surrounding them, choking them all and killing several of them. Meanwhile, a highly frightful figure making terrible noises descended from the pitch dark clouds; as Daityas and Devas were frightened to the core and Bhagavan Vishnu interrogated that horrendous figure as to who that it was! The reply came to Vishnu that it was *KAALAKUTA VISHA* and that could devour the whole Universe instantly, that it emerged pursuant to the huge scale churning of Ksheera Samudra and that all the participants should at once take the refuge of Maha Deva. The panicky Deva-Danavas as well as Brahma and Vishnu made a bee-line to a Golden Cave on the top of Mandara Mountain which too was a Principal participant of the Manthana Drama. At the Entry Gate of ‘Shiva Nivasa’, Ganeswara took Maha Deva’s permission to let the agitated Devotees in as they all in a chorus commended Shiva (**Shiva Stuti**) as follows: *Namah Virupaksha Namastey Divyachakshusey/ Namah Pinaaka hastaaya Vajrahastaaya dhanviney/ Namah trishula hastaaya Dandahastaaya Dhurjatey, Namastrailokya naathaaya Bhutagraama shareeriney/ Namah Suraari hantrey cha Somaagnya kaaryagnya chakshushey, Brahmaney chaiva Rudraaya Namastey Vishnu –rupeney/ Brahmaney Vedarupaaya Namastey Deva rupiney, Saamkhya yogaaya Bhutaanaam Namastey Shaambhavaaya tey/ Manmathaayaanga vinaashaaya Namah Kaalakshayankara, Ramhasey Deva Devaaya Namastey Vasuretasey/ Eka Viryaya Sarvaaya Namah Pinga kapardiney, Uma bhartrey Namastubhyam Yagna Tripura ghaatiney/ Shuddha bodha prabuddhaaya Muktaikaivalya rupiney, Lokatraya vidhatrecha Varunendraagni rupiney/ Rugyasussama rupaaya Purushaayeswaraaya cha, Agraaya chaiva chograaya Vipraay Shurti chakshusey/ Rajasey chaiva Satvaaya Tamasey Timiraamaney, Anintya nityabhaavaaya namo nityacharaatmaney/ Vyaktaaya chai vyaktaaya Vyaktaavyaktaanaya vai namah, Bhaktaanaamaarti naashaaya Priyanaraayanaayacha/ Umaapriyaaya Sharvaaya Nandivaktraaschitaaya cha, Rutu manvata kalpaaya Paksha maasa dinaatmaney/ Nanaarupaaya Mundaaya Varuutha Pruthu dandiney, Namah Kapaalahastaaya Digvaasaaya Shikhandiney/ Dhaniney rathiney chaiva yatayey Brahmachaariney, Ityevamaadi charitaih stutantu tubhyam namo namah/* (Virupaaksha! Divya netradhaariney! Our obeisances to you; you carry Pinaka, Vajra and Dhanush; our reverences to you! Jataadhaari! you hold Trishula and Danda in your hands, our sincere respects to you; You are the Trilokanatha and the Swarupa of all ‘Pranis’ / Beings; our greetings to you the annihilator of ‘Deva Shatrus’; the Possessor of ‘Chandraagni Surya Rupas’ as also of Brahma, Vishnu and Rudra Rupas; You are the Swarupas of Brahma, Veda and Rudra Rupas; You are also the Sankhya Swarupa and the unique provider of Propitiousness to all the Beings; You are the destroyer of Kamadeva’s physique of love and the terminator of Kaala Deva; You are the Vegashali, Devadhi Deva and Vasureta; Sarva Shreshtha, Vira, Sarva Swarupa and wearer of the yellow coloured ‘Jataas’/ twisted hair; Umanatha, Tripura Vinaashaa! The Epitome of Pure Form of ‘Jnaana’/ knowledge; Triloka Vidhata; The Swarupa of Varuna, Indra, Agni; the Rupa of Ruk, Yajur and Sama; Purushottama, Parameswara, Sarva Shreshtha, Bhayankara, Brahmana Swarupa; the Possessor of Satwa, Rajasa and Tamasa Gunas; Andhakaara Rupa, Achintya, Nitya, Nityacharaatma; Perceivable and Unperceivable; the demolisher of the difficulties of Devotees; the Great Friend of Narayana, the beloved of Devi Uma; The Great Terminator; The shine of



Nandeswara's countenance; the Unique Measures of Time like Manvantaras, Kalpas, Ritus, Months, Fortnights, Weeks and Days; the Activiser of Myriad Rupas / Forms; of the Shaven Head; Digambara/ Sanyasi/ Brahmachari, Maha Shankara! Our prostrations to you; Maha Deva! You are the only Supreme Energy which could gulp the 'Kalakuta Visha'; if uncontrolled; it could devour the Universe as a whole!). As the Deva-Daanava's joint delegation prostrated before Bhagavan-which incidentally was a historical event of unique significance, Shankara agreed: *Bhakshayishyaamyaham ghoram kalakutam Maha visham, Tathaanyadapi yatkruthyam kruchhasaadhyam Surasuraah, Tacchaapi saadhayishyaami tishthadhwam vigatajjwaraah/* (Deva Suraagana! I am no doubt consuming this terrible poison anyway; if you entrust me any other worse and more difficult deeds to be performed, they too would be executed; never worry!) By so saying, Bhagavan took the 'Halaahala Visha' into his left hand and consumed and retained it in his throat as Devas headed by Brahma as also Asuras led by King Bali hailed Parameshwara exclaimed: *Shobhatey Deva Kathastey gaatre kundaniprabho, Bhrungaamaalaanibham Kantheptyathraivaastu visham tawa/* (Devadeva! As your Physique is white, slender and fragrant like a jasmine flower while the blue tinge of your throat has a remarkably distinct-look with the spot on your throat; please do retain it as it is!) All the concerned parties involved in the 'Operation Amrit' returned back to their respective positions once again anxiously awaiting the materialisation of Amrit. In the final exercise of Churning the 'Ksheera Sagara', Bhagavan *Dhanvantari*, the Deity of 'Ayurveda' surfaced along with the most awaited Pot of Amrit; then followed the Large and Attractive Eyed *Devi Madira* the symbol of Intoxication; *Kamadhenu* the celestial cow which fulfilled the desires of any Living Being got materialised later on; the Celestial Elephant *Iravata* which Indra Deva claimed; Surya Deva accepted Dhanvatari as also the Uchhaishvraya horse that came up even earlier; Varuna Deva claimed the Celestial *Chhatra* (umbrella) and as Indra desired the *Kundala Dwaya* or the magnificent Ear-Rings. At this juncture, Dhanvantari declared *AMRITA* and then commenced an all-out scuffle between Devas and Daityas making claims and counter claims. The fight assumed larger proportions as Bhagavan Vishnu materialised *Mohini Devi* and the demons became victims of Maya -Illusion-as they were completely enchanted by her and allowed her to distribute the Elixir. In this confusion, Mohini let Devas seize the Eternal Pot and they drank it off one by one; one Asura viz. Rahu however managed to consume the drops of Amrit upto his throat and as Surya and Chandra shouted against Rahu, Vishnu in a swift action cut off the Demon's throat by his Sudarshana Chakra, but the damage was already done and Rahu became immortal, all though all the rest of Asuras were denied of the Divine Drink. This followed fierce battles between Devas and Danavas and there was extensive massacre and blood-bath when innumerable Danavas and Daityas suffered losses and Devas became victorious under the stewardship of Bhagavan Vishnu. The left-over Danava-Daitya Stalwarts disappeared into the Oceans to retire into Patala Loka. There after, Mandarachala was restored to its original position; so did Sesha Nag and Sudarshana Chakra too. The havoc created in the Oceans too limped back to normalcy. The Dikpalakas, Devas, Gandharvas and all the Celestial Beings got reinstated and were extremely delighted and overjoyed. *Tatomrutam sunihitameva chakrirey, Suraah Paraam tudamabhigamya pushklalaam/ Dadduscha tam nidhimamrutasya rakshitam, Kiritiney Balibhirathaamaraih saha/* (Thereafter, the Devaganas were gladdened to safeguard and hand over the 'Amrita Nidhi' /The Remaining Deposit of the Elixir to the custody of Bhagavan Vishnu himself.)]

#### Maha Bhagavatga Purana: Mammoth Churning of Ocean for 'Amrith' ( Nectar)

Proceeding with the narration to King Parikshith, Suka Mahamuni highlighted that it was in the sixth millennium of Chakshusa Manu that Lord Vishnu had incarnated as Ajita who was begotten to Vairaja and Devasambhuti; Ajita in the form of a tortoise was wandering in the Ocean of Milk carrying the Mountain Mandhara on His back and produced 'Amrit' by churning the Ocean. Parikshith became highly inquisitive about the famous story and requested the Muni to give full details. As the enmity and intense hatred between the Demi- Gods and Demons took unprecedented proportions, the Demi-Gods assembled on the top of the Sumeru Mountain to seek a solution. Lord Brahma instructed the Devas and Demons to resort to a temporary truce, till arrangements could be made to churn the Ocean of Milk to obtain Amrit, the Divine Drink to provide everlasting life. Garuda, the Vehicle of Lord Vishnu lifted the Mandhara Mountain and placed it into the Ocean as the churning rod. Vasuki the Giant Serpent coiled

around the Mountain tightly; the head of the serpent was opted for by the Demons out of pride and the tail was taken by the Demi-Gods as the rope. As the Mountain was not stable and shaky, Ajita in the form of tortoise slid under the Mountain and provided the needed balance. Thus commenced the mammoth churning of the Ocean for 'Amrit'. Many Demons perished from the poisonous flames from the mouth of Vasuki. As the churning progressed, the Ocean was shaken up bringing out innumerable species underneath, black clouds emerged fast across the Sky and there was terrible turmoil around. Suddenly, the Sky looked like breaking way, emitting unprecedented poisonous flames, 'Halahal', swiftly engulfing the entire Universe. The initial churning was terminated and Demi-Gods headed by Lord Brahma as well as the Demons screamed for help to Lord Siva to save the situation. They all prayed to Him that He was the original life force, the Maha Tatva, the Eternal Truth and the Omni Potent and He only could stop the annihilation of the Universe. In response to the desperate prayers by one and all, Lord Siva swallowed the 'Halahal' and retained it in His Throat to safeguard the Worlds within His other body parts. Thus known in the Scriptures; as 'Neela Greeva'-the Blue Throated, He protected the entire Universe and saved the act of Creation itself. As the process of churning resumed further, a number of Divine Figures commenced emerging: 'Surabhi' the Cow required for unending milk and products required for Sacred Rituals as oblations to Fire God by Sages; a Divine Horse, Uthaisvarya, as desired by King Bali of the Under World; the Divine Elephant 'Airavata' and eight She Elephants, which were desired by Indra to possess; Koustubha Mani and Padmaraga Mani-the jewels decorating Lord Vishnu's chest; 'Parijata Tree' to decorate the Celestial Gardens; then emerged Apsaras, the Divine dances to entertain Demi-Gods and Indra; the Goddess of Fortune, Lakshmi whom the Demi-Gods and Demons craved alike to possess but She Herself opted for Lord Vishnu Who is the ultimate Preserver of the Universe; then appeared the dame, Varuni, with voluptuous eyes who could control drunkards, whom King Bali opted for on behalf of the Demon World. Finally, a strong, stout, blackish and young person, known as Dhanvantari, the Physician of the Universe, whom both Demons and Demi-Gods agreed to share. But, the most awaited jar of Nectar noticed by the Demons was forcibly snatched away, to the disappointment of Demi-Gods. But, Lord Vishnu created a cover of 'Maya' ( Illusion) and let the Demons fight among themselves for the sips of the Nectar. In the confusion, there appeared an outstanding beauty with most sonorous voice and dazzling figure, who was Lord Himself in the form of Mohini Murthi. She had mesmerised the Demons who fell in a spell and made them request her to do justice in equitably distributing the Nectar to all by turns. She made formations as per seniority and made them wait for turns. She started with the formations of the Demons, but by means of illusion had actually commenced the distribution among the Demi-Gods. Rahu a Demon somehow got into the camp of Demi-Gods and this was noticed by Sun and Moon, who complained the fact to Mohini Murthi and immediately the Sudarsana Chakra severed Rahu's head, but since he drank the drops of Nectar already, Lord Brahma gave him the status of a Planet; but since then, Rahu became the enemy of Sun and Moon and torment them periodically by way of eclipsing them till date. At this juncture, Lord Vishnu revealed his identity and exhorted the Demons to mend their diabolic actions and take refuge in the Superior Energy instead of becoming slaves of the Eight Materialistic Vices, Viz. Kama ( Desire), Krodha (Anger), Moha (Infatuation), Mada (Arrogance), Lobha ( Avarice) and Matsara ( Jealousy). He advised that in the ultimate analysis, only He would provide salvation which tantamounts to Eternity, which indeed the Nectar that they craved for.]

**Sarga Forty Six:** Having failed to secure Amrit, Diti- daitya mother- seeks to destroy Indra **116**

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

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

Brahmanda Purana: Diti revengeful of Indra and 'Pumsavana' Sacrifice : Diti felt that Indra was responsible for several killings of her progeny including Hiranyaksha and Hiranuyakasipu and thus her

anger for Indra became intense. She thus requested her husband Kasyapa to bless her with a son who could kill Indra. Sage Kasyapa felt extremely sad that his wife was following a wicked route to bear her a son to kill Indra. He somehow desired that such an eventuality should never arise and planned to at least prolong time for a year and asked Diti to follow very strict regime of personal sacrifice named ‘**Pumsavana**’. During the year, Diti should not think ill of others, nor speak lies, nor hurt any body, nor eat flesh or fish, nor wear robes unwashed by herself, but worship Brahmanas, cows, and women with husbands and sons alive, in short follow a life of a hermit. Any discrepancy or deviation from the prescribed do’s and don’ts would not only kill Indra but would become a friend and associate. The nephew Indra knew the intention of Diti, but pretended to help her in the Daily Worship by fetching flowers and fruits to Diti and such other services. At the time of Diti’s delivery after a year, Indra who had yoga siddhis, like ‘anima’ and ‘laghima’ entered Diti’s womb and with the help of his ‘Vjara’ (the Thunderbolt) cut the embryo into seven pieces and cut each piece to another seven pieces. Each of the forty-nine pieces thus born became as many ‘Maruts’ who became demigods and thus Diti was purified of her envy and animosity of Lord Indra. Pumsavana had thus become an important ‘Vrata’ (a sacred ritualistic practice of worship) by chaste women for one year with the help and active association of their husbands. During the bright half of month of ‘Kartika’ (falling during November-December), there should be an intense worship by both the husband and wife. On the last day of Moon-rise (Purnamasi or Pournami), the climactic worship (pujas) should take place with friends and relatives participating in the event, under the guidance of Brahmanas, performing twelve oblations to Fire God with ‘Ghee’ in a ritualistic manner by chanting the Mantra: ‘Om Bhagavatey Mahapurushaya Maha Vibhutaya Swaha’. During the entire preceding year too, the couple could -or atleast either of them- observe the prescribed daily worships to Goddess Lakshmi and God Narayana., by chanting the Mantra. Sincere worship on these lines ought to bless the couple and their family good health, prosperity, name alound and happiness. The Vrata can be done by unmarried women to secure good husbands; those who have no husbands/ sons could perform for spiritual solace.

#### Maha Bhagavata about Marud Ganas:

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

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

#### **Sarga Forty Eight and Nine : Sumati showed the way to Gautama Ashram en route Mithila.120 &123**

Vishleshana: Indra assuming Gautama’s form takes Ahalya to bed , the latter’s wife - a supreme Pativrata Ganesha Purana.

Vishleshana on Indra assuming Maharshi Gautama’s form takes to bed Devi Ahalya, the latter’s wife - a supreme Pativrata Ganesha Purana, Chapters 30-34: Brahmarshi Narada states: He visited Lord Indra at Amaravati as the former complimented Narada as a Triloka Sanchari; Narada replied that his latest was ‘mrityuloka’ and chanced to meet Rishi Gautama in his ashram along with his wife Devi Ahalya; he also said that Ahalya was supremely pretty and her exquisiteness and grace was ‘par excellence’ in the Three Lokas that he ever visited as the Apsaras and all the Swarga based feminine beauty and charm was truly negligible. After Narada’s social call was over, Indra visited Gautama’s ashram ; the Maharshi was busy with his morning duties and left the ashram. Meanwhile Indra assumed the Rishi’s form and entered their bedroom. Devi Ahalya was stunned to see Maya Gautama in her bed room and exclaimed whether the Muni had not left for the duties but lying in the bed. Indra in the maya rupa said that he short circuited the puja and desired to go into bed with her as he was attacked by ‘kaama baana’, fondled her red and luscious and body parts and slept with her as she replied that there would be no other stree dharma as she ought to be a Pativrata and chirruped : *Karyeshu Dasi, Karaneshu Manthri; Bhojeshu Mata, Shayaneshu Rambha, Roopeshu lakshmi, Kshamayeshu Dharitri, Shat dharmayukta, Kuladharmata Patni/* and fell into the bed of Maayavi Gautama! Then Indra showed his own form and Arundhati was astonished and shocked as a stone. Even in the bed she felt a doubt that the body which she fondled was of different odour. As Indra disappeared, she was lost in thoughts. As the husband returned, she fell straight at his feet as the Maharshi out of his ‘divya drishti’/ celestial vision as what all had happened. He stated that : In respect of mantra-ayush-grihacchidra especially related to griha parivaara, rati karma-aoushadhi seva-maana sammaan as also avamaan and daama, a wise person should be discreet in advertising in public. Thus the Maharshi gave a ‘shaap’ to Devi Ahalya to turn into a stone since Ahalya was unable to distinguish the form- nature-and actions in comparison to a Para purusha and got mixed up with the his body parts and semen- albeit Indra was the Lord of Swarga. Then he gave a shaap to his dharma patni to instantly become a stone till such time Lord Shri Rama, in the course of vana vaasa would receive his ‘paada sparsha’. On learning about the Maharshi’s shaap, Indra got shivers like a sand storm got shattered



by a mountain and instantly assumed the form of a cat and ran away from the scene. Realising that Indra fled away, the Maharshi cursed Indra to assume a swarupa as broken into thousand parts. As Indra who killed Vritraasura a Brahmana was carrying the ill- reputation of brahmana hatya, one of the Pancha Maha Paatakas of Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana, realised that the shaap of Maharshi Gautama and rued deeply as to how could show up his face in Deva Sabha as he was expected to preach the principles of dharma while unable to observe and follow himself, let alone enforce it! Indra decided : *Praanibhir bhujiyate karma shubham vaashubham, tiryag yonim samaadaadya khapishyeghamaatmanah, nalinee kundmale tishtheheen idragopagaruupadhruk*/All the 'jeeva rasis' in srishti- from Indra to an insect-ought to reap the fruits of their past acts and as such I ought to assume tiryak yoni or the form of a 'pashu pakshi keetaka' and thus decide to become a worm as an Indragopa keetaka.' [ Reference on Pativratas: Sapta Pativratas: Ahalya, Draupadi, Sita, Tara, Mandodari, Anasuya and Sumati: An explanation of a Pativrata refers to **Ahalya** though she slept with Indra but she had her husband Muni Gautama was genuinely on her mind and when turned into a stone due to Gautama's Shaap Rama purified her too for her dereliction due to her ignorance; **Draupadi** though she married Pancha Pandavas since all the Pandavas were of the Amsa of Indra whose virility was distributed to Devi Kunti through Yama Dharmaraja to beget Yudhishtara, Vayu Deva to beget Bhima, Arjuna from his (Indra's ) own and Ashwini Kumars from Devi Maadri as Nakula and Sahadeva apart from the fact that Draupadi was Indra's better half viz Sachi Devi who was originally Yagneshani the daughter of Agni as clarified in Markandeya Purana ; Devi **Sita** despite Ravana's pressure tactics had only Rama always; Devi **Tara** the wife of Vaali but the Tradition of Kishkindha allowed Sugriva to marry after Vaali's death as approved by Rama himself and **Mandodari** of course was a fixation on Ravana asura despite his infatuation with Sita; **Anasuya** the wife of Atri and the illustrious Kardama Prajapati ; **Sumati** who was an outstanding Pativrata who adored her husband a Leper and even prostrated before a woman whom her husband desired to sleep with.]As Indra hid himself as a Indragopa Keetaka, Deva Guru Brihaspati and Devas approached Maharshi Gautama with the sincere prostrations and requested him to withdraw the shaap or atleast mitigate it. The Maharshi initially reacted stating that a person of Indra's stature as he was a kapati-shatha-dushta-aviveki-and pashchaattaapa rahita paapi and his paschaattapa would be futile. Yet, as you are all urging sincerely then Indra even in the keetaka form be taught with the Shadakshara Ganesha Mantra as Ganesha was always a 'sarva karta-sarva harta-sarvapaata-kripaanidhi-Brahmavishnu Shivaatmika and Mahasiddhi pradaayaka'. The vidhivatra Shadakshara Ganesha Mantra pleased Indra and the Gautama shaapa to Indra got diluted and hence forward Indra would hence forward would assume a divya deha become a sahasra netra instead of 'shasra shareera chheda'. Indra while assuming his normal swarupa- albeit with mitigated curse by Gautama, had foremost reached the Maharshi's feet and thanked him profusely. There after, Indra seated under a kadamba tree, practised Ganesh's shadakshara mantra for thousand years and Ganesha gave his benign darshan and blessed him as that the place, came to be famed as Kadambara Chintaa Mani pura and ever since that the Chintamani Sarovara had become reputed as a place as the abode of Abheeshta Siddhi Chintaamani Vinayaka where Indra Himself constructed a huge temple with a sphatika murti with golden frame.

**Sarga Fifty Eight-Nine-Sixty:** Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; Vishleshana: Vishvamitra creates Trishanku swarga 132&134 Vishleshana on Vishvamitra- Trishanku swarga: Skanda Purana's Nagara Khanda describes a modified version:

King Trishanku of Surya Vamsa made an odd request to the his Guru Sage Vasishtha that he would like to go to Swarga with his mortal body and that such a Yagna be performed enabling him to do so. Vasishtha ridiculed the idea and the King asked the Sage's sons to find a way out, lest he might abandon Vasishtha as his Guru; the infuriated sons cursed the King to turn out to be a 'chandala' of low caste. The frustrated Trishanku in the form of a chandala left the Kingdom making way for his son Harischandra as the King and wandered in forests where he met Sage Viswamitra who took up the issue

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

**Sargas Sixty One and two:** Ambarisha performs Yagjna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis. Vishleshana on Pushkara Tirtha from Kurma- Padma Puranas and Maha Bharata. **136&138**

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

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

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

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

**Sarga Sixty six:** Vishmamitra conveys Rama's desire to show Shiva Dhanush and Janaka gives the background of the Dhanush ; King Nimi was gifted Shiva Dhanush at his son Devarata's wedding; Vishleshana: Nimi and Daksha Yagnya.- Devi Sita as 'Ayonija' as Janaka tills bhuyagjna. 143

Vishleshanas on 1) King Nimi and 2) Daksha yagjna

King Nimi of Ikshwaku dynasty was extremely righteous and desired once to perform a Maha Yagjna in the name of Bhagavati. The Raja Guru Vasishtha Muni agreed to be the Head Priest and conduct the Yaga. As all the preparations were ready just on the appointed time, Vasishtha Muni sent word that Indra Deva wished to perform a Yagna and thus the homa by the King be deferred to another date. King Nimi was furious and went ahead with his Yagna as scheduled in the absence of Vasishtha Muni. On return Vasishtha saw that the Homa was in the process and cursed the King to drop dead and since the Sacrifice was not yet concluded, Nimi became a 'Videha' or bodyless to enable the King to complete the 'Purnaahuti' or the Grand Finale of the Yagna. Lord Yama Dharmaraja was pleased with the Yagna and gave him the option of entering the first Jeeva Body of Brihaspati or continuing the Videha Body and the King preferred to be 'Videha' or body-less. The King on his part gave a return curse to Vasishtha to die too and the latter prayed to Brahma Deva who was Vasishtha's Manasa Putra. Brahma blessed Vasishtha to enter Mitravaruna's Jeeva or corporal body which was kept in tact; the earlier Mitravaruna was infatuated with Apsrara Urvashi and two issues were born of whom one was Agasti who became an ascetic and the other was King Ikshwaku. Mitravaruna's corporal body was still in tact even Brahma

created Vasishtha; now the jeeva body of Vasishtha since dropped dead as a result of Nimi's curse had entered the duplicate of Mitravaruna without any loss of original Vasishtha's wisdom and radiance! Such was the glory of King Nimi, who ruled Mithila for 84000 years righteously. ( Source: Devi Bhagavata Purana)

#### Daksha Yagna:

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

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

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

**King Prithu** picked up speedy popularity as he proved to be an ideal and virtuous Administrator endeared by Maharshis and commoners alike. In course of time there were no problems owing to physical ailments, mental tensions and even of natural calamities in the Society. This was the first King ever who performed Rajasuya Yagna. It was this illustrious Emperor who controlled Bhumi (Earth); the latter took the Form of



a Cow and sought to run away as was she was expected too much from her by various sections of the Universe. But Pruthu Chakravarti (literally he whose chariot wheels move forward swiftly without being interrupted by any opponent party) however chased and forced her to yield maximum milk to one and all in the form that they desired it. Pruthu himself milked her having converted Swayambhu Manu as the calf and made her yield food grains to all, while in regime of Vena the staple food was of flowers and fruits. Various sections of the world milke the material as they desired; for instance, Rishis converted Chandra as a calf, Brihaspati as the milkman, Tapomaya Brahma as the milk and Vedas as the container to fill up the milk; Devatas made Indra as the calf, Surya as the milkman and ‘‘Pushtikaahara’ or healthy food as milk; Pitru Devatas requested Yamadharma Raja as the calf, Antaka Deva as the milk man and ‘Swadha’ as the milk; Nagas selected Takshaka as the calf, Iravata Serpent as the milkmen and Visha (Poison) as the milk; Asuras appointed Mathu Daitya as the milkman, Virochana as the calf and Maya (Illusions) as the milk; Yakshas preferred Kubera as the calf, Rajananaabha Yaksha as the milkman and ‘Antardhaana Vidya’ or the Art of Disappearance as the milk; similarly all other species selected their own Milkmen and calves and Gandharvas opted milk in the form of fragrance; Rakshasas opted for blood, Mountains preferred ‘Aoushadhis’ and soon thus satisfying every one in his governance!**Manu Vivaswanta** gave birth to ten sons including Ikshvaku, Saryati, Nabhaga and Prushaghna. Ikshwaku’s lineage included Puranjaya/ Kakustha, Yuvanashra and Mandhata. **Puranjaya** fought a severe battle with Daityas on behalf of Devas by riding a Great Bull who actually was Indra himself by holding the Kakutsa or the hump of the bull thus obtaining the epithet of **Kakutsa or Indravahana**! **King Yuvanashra** performed a noted Yagna targetting Indra Deva to secure a son. During the Sacrifice days, he felt very thirsty one midnight in the Yagna Shaala and drank up the ‘Mantra Jala’ or the Sanctified Water kept in a vessel. The Rishis performing the Yagna were aghast to find the vessel empty next morning as the King drank up the Sacred Water. Eventually, the King got conceived instead of his Queen and a male child came out from his abdomen which had to be cut. The child cried for milk and Indra put his index finger in the child’s mouth and saved him! The boy thus born was **Mandhata**, the undisputed Emperor of the World comprising Seven Dwipas ‘from where Sun rose at where it was set!’ He was stated to have discovered **Manasa Sarovara** on Mount Kailasha as he was reputed to have performed Tapas at the banks of the Lake. It was believed that there was a Serpent Mansion where the Emperor prayed under a Jamun Tree from which its fruits (Blackberry) dropped into the Sarovar making the sounds of ‘Jam’ and the area underneath the Sarovara was called Jambu Dwipa! Mandhata’s wife Bindumati was a pious woman and gave birth to **Purukutsa** and **Muchukunda** and **fifty daughters**. There was an interesting Story about the daughters. Sage **Saubhari** a very old and diseased person who did Tapasya under water for twelve years noticed that fishes in water were having sex and procreating; the Muni got tempted and approached Mandhata to let any of his daughters marry him. The Emperor was afraid that the Sage might give a ‘Shaap’ if declined and asked that anybody among the daughters was prepared to marry the Sage; none consented as the Sage was very old and disgusting physically with diseases. Mandhata had a problem but cleverly replied that his family custom was that all the daughters would have to wed the same person and none should disagree. The Sage transformed himself into a handsome youth by his mystical powers and presented himself. All the girls vied with each other to marry him and the youthful Sage built mansions and all of them enjoyed. But in course of time, the Sage realised that on account of the fishes in the water, his spiritual life was ruined and although very late in life reverted back to a more introspective life and intensified devotion to Vishnu. **Purukutsa** married **Narmada** the sister of Serpent brothers and she took him away to Rasatala the sub-terrain world under instruction from King Vasuki as approved by Bhagavan Vishnu to overpower Gandharvas who invaded Rasatala and other Patala Lokas. Nagas were afraid of Gandharvas as some six crores of the latter descended there for hunting the priceless ‘Ratnas’ / Jewels. Nagas sought protection and prayed to Vishnu in desperation. Indeed Purukutsa succeeded and Nagas gave a boon to Narmada that whosoever bathed in River Narmada by reciting a Shloka would be safe from Sarpa- Visha or Snake- Poison; the Shloka states: *Narmadaayai Namah Praatarnamaadaayai Namon Nisha, Namostu Narmadey tubhyam traahimaam vishasarpatah/* (Devi Narmada! My salutations to you in the day or night; kindly safeguard me from the fear of Serpents and their poisonous bites!) This recitation while entering dark places as also while eating food would safeguard from any kind of poisons

thanks to Purukutsa and Narmada!**Nahusha** who was also in the lineage of Pururava had the distinction of performing ninety nine Ashwamedha Yagnas and was nearly qualified to become Indra who should have executed hundred Yagnas. Meanwhile there was a temporary vacancy of Indratwa since Indra fled away since he killed Vritrasura with the help of the Vajrayudha made out of Sage Dadhichis's backbone; Vritrasura who was a Brahmana by birth and Brahma Hatya Sin chased Indra. Brahma thus appointed Nahusha as temporary Indra. Nahusha who was originally a King of Great Virtue became arrogant and power-mongering as he became Indra and claimed all the privileges belonging to Indra like Vajrayudha, Iravata the Elephant and even Indra's wife Sachi Devi. Nahusha insisted that Sachi Devi be his keep! Sachi Devi was non-plussed at this proposal. As advised by Deva Guru Brihaspati, she asked Nahusha to come to her residence but he should do so just as Indra was in the habit of arriving at her residence by a Palki (Palanquin) which actually was carried by Maharshis. Nahusha was excited to reach her Palace quickly and having got into the palanquin commanded Agastya Muni to reach him to Sachi Devi's Place at once; he said 'Sarpa Sarpa' meaning 'Quick, Quick' and in the process gave a kick to the Muni to go fast. Agastya purposively misunderstood the word and converted the arrogant Nahusha as an Ajagara (Python) and dropped the latter to the depths of Bhuloka into thick forests. As a repentant Nahusha begged of clemency, the Maharshi granted a reprieve that the 'Shaapa Vimochana' would be possible only when Pandavas reached the forest for twelve long years before their 'Ajnaata Vasa' or Unknown Destiny having lost a bet in the 'Maya Juda' or wilful game of chess. As Draupadi desired to secure a Sugandhika Flower Bheema got into a pond and the Ajagara caught him and agreed to release him only if he gave correct replies to the Serpent's queries. Yudhishtara had to arrive and release Bhima and Nahusha alike. Meanwhile Brihaspati and Agastya found that Indra was hiding in a lotus stem in Mana Sarovara Lake and brought him back and prayed to Brahma who exonerated Nahusha from the Brahma Hatya Sin on the ground that Vitra was no doubt a Brahmana but committed sins of killing several virtuous and innocents.**Yayati**, the son of Nahusha and his wife Viraja, was a famed Emperor who defeated all the Kings of the World and married Devayani the daughter of Asura Guru Shukracharya, besides Sharmishtha the daughter of Vishvaparya, a Rakshasa King. Indra was pleased to gift Yayati a Divine Chariot with seven powerful horses with which he traversed the world and divided his Empire into seven divisions to distribute it among five of his sons. A Maharshi gave a boon that if any of his sons could agree to exchange their youth to his old age then he could secure a fresh lease of youth. His eldest son **Yadu** from Devayani refused and so did others excepting Sharmishtha's son **Puru** who readily agreed. Yayati took over Puru's youth and enabled him travel around to unravel earthly pleasures for long. But finally returned discovering that the ephemeral joys of the world were endless like Agni in a Homa kunda assuming larger and larger proportions as long as ghee is served and no human would be satisfied with food, gold, ornaments or women. By so realising, he returned his youth to Puru and took to Vanaprastha or retirement.

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

When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu's ears. Their birth

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

Ganesha Purana is quoted: Chapters 77-82: Jamadagni-Kaartaveerya- Kaama dhenu-Kartaveery kills the Muni- Parashuramaavatara:

King Shurasena approached the ashram of Maha Muni Jamadagni the famed wife Renuka Devi in Shveta Dvipa’s Sahyaadri Parvata and their illustrious son Parashurama who was in Naimisharanya for Vidyadhyayana. The Muni having extolled Sankata Charurthi Ganesha Vrata said his son Parashurama had already observed the Vrata as prescribed. Thereafter, Chakravarti Kartaveerya visited the Ashram of Jamadagni couple with his countless chaturanga bala akshouhinis who were taking refreshing bath and swim. The Muni couple invited the Chakravarti and the huge army and hosted a fabulous and highly rich and lavishing lunch with pancha bhakshya bhojana. Well before this lunch invitation the Muni Couple prostrated before the Kamadhenu in the ashram’s backyard and entreated her to preserve their dignity to fulfill the invitation of lunch for the Royal Guest of honour and his mammoth number of the army. The

shocked Chakravarti exclaimed as how such massive bhojana was possible to an equally huge army and requested the Muni and wife to explain out of his astonishing miracle. As they revealed the truth of mother Kamadhenu's grace and help, instantly the Chakravarti raised his tone and asserted that each and every asset in his command ought to be under his command. The Muni replied: Chakravarti! I am after all a Muni eking my life with what ever 'kandamula bhakshana' is possible in forests; how do you realise that this ashram could offer 'pancha bhaksshya paramaannas' to the Royalties and 'akshouhinish' of sena is possible otherwise. You are of Vishnu swarupa and accepted my 'aatithya' as that is a great honour and trilokas could proudly state that Chakravarti Kaartaveerya was honoured by his visit along with his glorious sena which was of akshouhinish strong and the Muni served fabulous meal with pancha bhalshyas! But still the Chakravarti kept on insisting that Kamadhenu ought to be taken away even by force and left the ashram in a huff and disgust, even as the Muni kept on pleading and finally stated that the Chakravarti visited the ashram as a green parrot but finally turned as a crow! The Chakravarti who left in despair redoubled with the design of stealing kamadhenu overnight. He despatched his army men who freed the celestial cow which made reverberating noises while she became breathless and after kicking its legs flew away to skies in pitch darkness. An awful earth tremor followed and the army ran away in fright. Noticing the havoc that had happened, Kaartaveerya appeared on the scene and so did the Ashramavasis and the Mahamuni couples. As the Chakravarti faced the Muni couple, Maha Saadhvi Renuka showered curses on Kaartaveerya and having warned the interference of the former aimed at the Muni's chest and killed him with the proverbial ekavimshati / 21 arrows and left away. The disheartened pativrata could hardly do the 'smarana' of Parashurama who was in long tapasya, even as Kartaveerya shot five arrows on her chest and the 'ashramavasis' ran away helter skelter! Having dutifully initiated the 'dahana samskara' of the parents that followed with the assistance and blessings of Mahatma Dattatreya by 'smarana'. Soon after the 'antyeshti karma' (shava yatra- dahana-daaha yajna-udaka karma-pinda daana-sapindeekarana etc), he called on Mahatma Dattatreya with his shaven head and face narrated the details of the happenings about the Chakravarti's visit to the ashram, the enjoyment of the hospitality of the unique parents with the active help of Kamadhenu of Tri Murthi swarupini, his departure on the polite refusal to part with Kamadhenu, the nocturnal attack and of the army, the killing of Kamadhenu, his subsequent visit to the ashram to kill his unique parents and the antima smarana of his mother and cremation formalities that followed. On the fifth day of the obsequies, Parashurama got terribly agitated witnessing the matru swarupa and cried much and as the days of the karma karyas, the mrita swarupas were distorted and dimmed in their physical parts. On the final day after karma kanda, the images of the parents were radiant and blissful which demolished his fears and got kindled the fires of revenge and retribution totally replacing with child like fears and helplessness! Parashurama prostrated to the vision of Devi Renuka and asked her about the 'sarvavyapta keerti' of sahasra baahu chakravarti Kaartaveerya and his historic valour and courage and how indeed could he stand alone and face him with all the strong army behind him! Devi Renuka replied that if only Parshurama performed severe tapas to Maha Deva Shiva sincerely with devotion, he could ensure victory single handed against even the universal hero like Kartaveerya. Parashurama followed the mother's counsel and Maha Deva having been pleased with the prayers after his 'saakshaatkara' bestowed the upadesha of the shadakshara Ganesha Maha Mantra with which Parushurama recited one lakh times with unrelenting bhakti followed by dashaamsha homas and Maha Ganesha stood before him even as Parashurama broke into his rapturous praises. Ganesha was pleased and handed over a Parashu and accorded a 'parashu' with which to destroy Kaartaveerya who no doubt had been no doubt commenced his life within the precincts of dharmaacharana initially but transgressed the limits to the extent of murdering Muni dampatis and in that process killing the illustrious Go Mata the holiest cow in the Over Lords's Creation! Ganesha had implicitly instructed Parashurama to destroy the ambitious and arrogant human Kaartaveerya and also the equally cruel and sinful clan of Kshatriyas too! As a sequel to parashu daana to Jamadagi-Renuka putra Parashu Rama armed with the Parashu gifted by Ganesha as prompted by Maha Deva himself shouted thunderously at Kaartaveerya and army and killed them all in no time and in the same sweep killed the Khatriyas and the clan is as many as 21 attacks recalling as many arrows of Kaartaveerya's bow broke his father's chest!



### Brahmanda Purana too is quoted': Prashu Rama Tapasya :

The illustrious Incarnation of Bhagavan Vishnu as Bhargava Rama was the son of Jamadagni Muni and the grandson of the famed Bhrigu Maharshi and Devi Khyati. As instructed by his father and grandfather, Bhargava Rama performed stringent Tapasya in an Ashram in a deep jungle and visiting Maharshis like Bhrigu, Atri, Kratu, Jaabali, Mrikunda were impressed with the high concentration of Bhargava Rama who was seeking to target Shiva in his penance. In course of time, Maha Deva was pleased with Bhargava Rama's devotion and appeared in disguise as a hunter who presented a repulsive person with dark complexion and red eyes with bow and arrows and crude sword and knives of varied sizes and sharpness. He introduced himself as Tosha Pravarsa the Master of The Forest and that no knew person should step in the Forest, much less raise a Hermitage. Even Indra would not be able to reside in this forest without my permission, he said. The hunter then asked Rama as to was he and for what purpose that he was staying in the Forest for such a long time. The former replied that he was performing Tapasya to Maha Deva Shambhu and that he would like please that Sarveshwara, Sarva Sharanya, Abhaya prada, Trinetra, Sarvajna, Tripuraantaka and Shankara. The Hunter heckled at Parashu Rama and said that he was wasting his time. In the course of conversation, Parashu Rama realised that the Hunter was not an ordinary human being; he knew a lot of Shiva as the so called hunter mumbled that Shiva did Brahmahatya and that he snipped Brahma's fifth head. The Hunter further told Parashu Rama that after all he was trying to absolve himself of the sin of his mother's killing! ( Once Jamadagni left for Tapsya and his wife Renuka Devi went to a river to fetch water and witnessed Prince of Mratikavati Chitraratha was enjoying swims in the river with his women and momentarily Renuka felt envious of the women; Jamadagni noticed that his wife committed a sin and on returning back to his Ashram he asked his sons to kill her for the sin; none of his elder sons were prepared but Parashu Rama sliced her neck and killed her at once; apparently, Jamadagni was able to revive Devi Renuka by his Mantra Shakti!). Bhargava Rama then realised that the hunter must be a Siddha! The Hunter further heckled Rama that his Tapasya was futile as he left his old father and killed his mother! Bhargava Rama then asked the hunter to identify himself: Was he Indra or Agni or Surya or Chandra or Vayu or Yama! You have come here to test my sincerity of Tapasya. Mahatma! Do reveal your self, thus prostrated Bhargava Rama and as soon as he stood up, Maha Deva revealed himself and a confused Rama in an ecstatic trance praised him as follows: *Namastey Nilakanthaaya Nilalohita murtaye, Namastey Bhuta nathaya Bhuta vaasaaya tey namah/ Vkyataavyakta Swarupaaya Maha Devaaya Meedhushey, Shivaaya Bahurupaaya Trinetraaya Namonamah/ Sharanam Bhava Sharva twadbhaktasya Jagatpatey, Bhuyonanyaashrayaanaam tu twameva hi paraayanam/ Yanmaya- aprakrutam Deva duruktam vaapi Shankara, Ajaanataa twaam Bhagavanmama tatkhshantumarhasi/ Ananyavedya Swarupasya Sadbhaavamiha kaha pumaan, Twaamrutey tawa Sarvesha Samyak Shakreti Veditum/ Tasmaatwam Sarvabhavena praseeda mama Shankara, Naanyaast mey gatisubhyam Namon bhuyo namonamah/ Nilakantha, Nilalohita, Bhutanaadha, Bhuta vaasa! You are Perceivable yet impossible to Perceive, Maha Deva, Shiva, Bahurupa, Trinetra, Sharva! Indeed I am your faithful devotee and you are my final refuge; I might have talked lightly about you thinking that you were a normal hunter! Do pardon my ignorance and indiscretion; who else is capable of recognising your own magnanimity excepting yourself! I have no recourse else than surrendering myself to you totally!)* Shiva replied to Rama 'My Child! I am pleased with your Tapasya. I really wish I could bestow every Shakti to you although You deserve it. Yet, you are still not yet ripe enough to withstand the Rudra Shakti and the related 'Astraas'; hence you have to perform further Tapasya, resort to Sarva Tirtha Darshanaas and approach me when you consider fit. Subsequently, Bhargava Rama was engaged in Tirtha Darshanaas, fastings, Tapas, Homas, Japas, Snaanaas and other sacred deeds and moved about a lot in Bhumandala. Later, as per the instructions of Maha Deva returned to his Ashram and settled for his Shiva Puja. Meantime, there was a terrible battle between Devas and Asuras and the latter approached Maha Deva for help. Shankara then asked Mahodara to reach Parashurama to bring from his Ashram in Himalayas and the latter was instructed by Shiva to destroy the Asuras. Bhargava was bestowed with a variety of powerful Astra-Shastras and devastated Asuras in large contingents even while the remnants ran away to Rasatala. The victorious Bhargava returned to his Ashram and installed an Idol of the 'Kiraata' who

confronted him in the Forest and worshipped him with flowers, Chandana, Dhupa, Dipa and Naivedyas. As Shankara made an appearance along with Marudganas and Devas, Rama fell on his feet and extolled him as follows: (Devadeva! Jagannaadha, Tripuraantaka, Sakala adhyaksha, Bhaktavatsala, Sarva Bhutesha, vrishabha -dhwaja, Sakalaadhisha, Kanukaakara, Skaklaavaasa, Sakala Devaarigana Naashaka, Shuli, Kapaali, Sarva Lokaika paala, Nitya SmashnaVaashi, Kailasavaasi, Pashayukta, Kalakuta vishaara, Sarva Vibhu, Amarvandya, Swayambhu, Shaktivaan, Sagatkarma Sakshi, Shambhu, Chandramouli, Sarpakantha haara, Shiva, Paramatma, Vibhuti sanchhanna deha, Suryachandraagninetra, Kapardi, Andhakaasura mardana, Tripura dhwamsi, Daksha Yagna Vinaashaka, Yogijana Dhyeya, Achintya Rupa, Bhakta hridayaambhoja karna madhya varti, Sakalaagama Siddhaanta Saara Rupa, Sakala Yogendra Prabhu, Shankara, Sakala Vyaapta Maha mahimna, Paramatma, Sharva, Shaanta, Jagadbrahma, Vishwarupa, Adimadhya rahita, Nitya, Avyakta, Vyaktaavyakta Swarupa, Sthula Sukshmaatma, Vedanta Vedy, Samasta Vishwa Vigjnaana Swarupa, Suraasurasangha Shreshtha puja paada, Shrikantha, Srishti karta, Lokakarta, Rajo gunaatma, Hiranyagarbha, Paratpara, Pratyagatma, Tamoguna Vikaara, Jagatsamhaara, Kalpanta Rudra Rupa, Parapara-Vida, Avikara, Nitya, Sadas adaatma, Buddhi Prabodha, and Buddhin- driya Vikara! My salutations to you as you are manifested in various Forms as Vasu-Rudra- Marud-Aditya- Saadhaya and Ashwini Kumaaras! You are Avikara, Aja, Nitya, Sukshma Rupa! You are not controllable and unimaginable even by Brahma! Those who continue in ignorance about you and your three major features of Srishti-Sthiti-Samhara are engaged in the cycle of births and deaths; as even great Scholars are unaware about you, what could I realise about you! Indeed your magnificence is far beyond description and voice; thus I am unable to commend you as my Stuti properly yet I know that you are affectionate to your Bhaktas!) Maha Deva was indeed gratified with this kind of touching prayers and bestowed to him all kinds of Astra-Shastra Vidyas, their usages and withdrawing capacities; a outstanding horse; a distinctive chariot, a peerless bow and bunch of arrows, a distinctive Kavacha or body shield, Beeja Mantras whose recitation could either annihilate the worlds or shower blessings to his followers and in short provided unique Siddhis to Bhargava Rama equipping him with invincible powers enabling him to punish the Evil wherever it existed and at the same time to protect the virtuous and the noble.

King Kaartaveeryarjuna and his invincibility: The most valiant and invincible King of the times Kaartaviryarjuna of Haihava Vamsha was contemporary to Bhargava Rama halted at the Ashsram of Jamadagna once along with his huge army which was tired and famished on an afternoon when Sun was hot and severe; the army did not have the strength to move forward and decided to rest. The King knew that the Ashram would not have the resource to feed the contingent but the Muni did provide excellent food to them. The King wondered as to how the Muni was able to do so and discovered that the Celestial Cow Kama -dhenu was in the Ashram and fulfilled all the requirements of the inmates of the Ashram. The King desired to take away the Kamadhenu to his kingdom but Jamadagni declined politely initially and refused flatly later. The King returned to his Kingdom but sent his Minister to manage to bring the Celestial Cow, if necessary by force. Finally force was used and both the Muni and the Kamadhenu resisted till the last but were tortured; Jamadagni Maharshi was almost killed and Kamadhenu flew to Heaven! The soldiers returned only with the calf which was a wasted exercise since without the mother the calf was no avail anyway. On return to the Ashram, Devi Renuka found her husband lying dead in a pool of blood and fainted and after recovering from the shock with some passage of time, she cried incessantly enquiring about Bhargava Rama. Rama returned from the forest to fetch wood and flowers for homa and puja and was non-plussed about what all had happened. He witnessed his mother beating her chest again and again numbering twenty one times and took a vow that not only King Kartaveeryarjuna would be butchered but would also attack Kshatriyas as a race would be slaughtered twenty one times and wipe out traces of them all; for quite some time now Kshatriyas were harassing Brahmanas and Sages on many counts, mostly out of fear that Brahmanas were gaining upper hand due to their knowledge and out of fear of an inferiority complex. Renuka decided to jump into fire along with her dead husband in the execution of the old practice of 'Sati Sahagamana' but a Celestial Voice stopped her attempt as Jamadagni's life would be revived once again. Bhrgu Maharshi came to learn of his son's death and on

seeing his body stated that if he the Maharshi spent all his life as per Vedas and performed all virtuous deeds including Yagnas and Tapas, then Jamadagni his son should rise up from his death bed and sprinkled sacred weater on the dying body and up came Jamadagni fully resuscitated due to the glory of Bhrigu. But Bhrigu after full recovery came to realise Bhargava Rama's vow to kill Kartaveeryarjuna and felt sad, not only because that revenge was never the principle of a Brahmana but killing a King by one of his own Subjects would tantamount to 'Rajavadha' which was as atrocious as killing one's own father! Moreso King Kartaveeryarjuna was not only an illustrious King of extraordinary prowess but also an outstanding devotee of Bhagavan Dattatreya. This created a predicament to Bhargava Rama as there was a vow to kill the King and the Kshatriya Vamsha in twenty one attacks and on the other hand there was the considered advice tantamounting to an instruction of his father not to do so. Jamadagni then advised to pray to Brahma Deva and act according to his considered advice. Brahma too was not acceptable to either of the vows taken by Bhargav and affirmed that it would not be in order that if simply one King perpetrated a sin, there would be little justification to eradicate the entire Kshatriya Vamsha in twenty one battles! Yet, he blessed Rama to recite a Krishna Kavacha titled 'Trailokya Vijaya' and visit Shiva Loka to seek his blessings in the matter. As Bhargava Rama with great difficulty managed an audience with Shiva, the latter too felt that it was not an easy task to terminate King Kartaviryaarjuna who by his mere frown a great warrior like was disarmed and had to flee! However, the ever merciful Mahadeva suggested that he like Skanda Kumara should practise not only the Trailokya Vijaya Mantra but several other powerful Mantras like Nagasatra, Paashupata, Brahmastra, Narayanastra, Agneyastra, Varanyastra, Gandharvatra, Garudastra, Jumbhاناstra and many other Astras; Rama then bowed with the greatest possible happiness and fulfillment to Shiva, Devi Parvati, Ganesha, Skanda and Nandi Deva and returned to his father Jamadagni, fully overjoyed.!

## ESSENCE OF VALMIKI AYODHYA RAMAYANA

**Sarga Twelve:** Dasharatha's remorse at Kaikeyi's undue demands even having admitted the 34  
boons and pleads with Kaikeyi not to insist but in vain - [Vishleshanas about Kings Shiabya and Alarka]  
[Vishleshanas about Kings Shiabya and Alarka:

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

King Alarka according to Markandeya Purana was the son of King Ritudhwaj crowned him early duu to on age. At the time of crowning, queen Madalasa presented him a ring and said - 'O son! This ring contains a note which will teach you on how a king should administer the kingdom.' Saying this, Madalasa blessed Alarka and left the palace with her husband Ritudhwaj to spend their lives in the forest. After his accession to the throne, King Alarka ruled justly. In due course of time, he got many sons. He followed the dictates of Dharma, Arth and Kama while ruling his kingdom. In spite of enjoying all the luxuries, Alarka still could not experience bliss and felt as if he was missing something in his life. Very

soon, Subahu came to learn about the royal luxuries of his brother Alarka and got tempted to enjoy the same luxuries. To attain his objective, Subahu took the help of the king of Kashi. The king of Kashi sent an envoy to Alarka with a message to give the kingdom to Subahu, which Alarka refused. Instead, he sent a reply that the request must be made by Subahu himself. 'I will not give him my kingdom out of fear of war,' said Alarka. But Subahu did not pay heed and with the help of the king of Kashi, launched a massive attack on his kingdom and conquered it. Now Alarka's days of sorrow had begun. He then remembered the ring presented by his mother Madalasa. He opened the ring and found a letter in it. The letter said- 'When you lose your everything, give up the company of your present advisors and join the company of learned sages.' This message made Alarka to pine for the company of the learned sages. Very soon, he went to the refuge of Dattatreya and requested him to remove his miseries. Dattatreya assured him of removing his miseries at once but before doing that, he wanted to know the reasons for his miseries. Alarka said- 'I do not long for pleasures but my elder brother wants to grab my kingdom.' Markandeya Purana further states: King Alarka approached Mahatma Dattatreya as a 'Sharanardhi' (refuge) and prayed to him to guide him and wipe out his distress. Dattatreya replied that the King was indeed truthful as he made a confession that he was suffering from anguish. He then asked Alarka to carry out an introspection as to who was he? What kind of grief did he suffer from? King Alarka tried to figure out the inter-relationship of the Soul and the three kinds of basic problems of humanity viz. Adhi-Bhoutika, Adhyatmika and Adhi Daivika, ie the troubles related to physical, internal and God-made categories. He reasoned that he was not a component of 'Panchabhutas'-Prithivi (Earth), 'Aapas' (Water), 'Tejas'(Fire), 'Vayu' (Wind) and 'Aakash' (Sky), but has the sensibilities related to these Entities. Even if he were not the 'Sharir' (Physique), he however had the independent feelings that led to the complexes of Inferiority or Superior feelings. Indeed, it would be essential to discard those kinds of feelings by an enlightened Gyani. After all, when a person is aware that essentially a human body is not eternal, then why should there be the feelings of happiness or otherwise; especially when there was a realisation that these feelings were made by the mind but not the inner soul which was free from such illusive fears. Alarka thus analysed the current situation arising out of the state of his mind, since he was not the body, nor the mind, and not even his superficial consciousness. Thus analysed, the King Alarka convinced himself that there was no harm done if his elder brother Subahu desired to take over Kingship, then there was no need for resisting the idea! Also, desire and attachment propelled by ego and prestige are the root causes of happiness or grief. Mahatma Dattatreya stated: *Ahami tyamkurotpanno mameti skandhavaanmahaan, Gruhakshetroccha shakhaascha putradaaraadi pallavah/Dhanadhanya maha patro naikakaala pravardhitah, Punyaapunyaagra pushpascha Sukha duhkha maaphalah* ('Ahamkaar' or sense of self is the seed which produces a huge tree of 'Agyaan' or Ignorance; 'Mamatva' or selfishness is the trunk of the tree; Gruha (Abode) and Kshetra (Farm lands) are the high and large branches; wife and children are the tender leaves; 'dhana dhanya' or money and foodgrains viz. wealth are the enormous leaves; 'Punyaapunya' (Fruits of noble deeds or sins) constitute the major flowers and 'Sukha Duhkkas' or delight and misery are the end results.) How could those human beings, who are tired of 'Samsar' (Life and Family matters) and seek shelter under the 'Agyan' Tree which is rooted in the lack of correct knowledge or awareness, ever consider to attain Salvaton? Only those noble persons who possess a sharp axe named 'Vidya' (Knowledge) could pull down the mammoth tree of ignorance and egocentricity with the active help of the heavy rocks of 'Satsanga'! King Alarka expressed his gratitude to Mahatma Dattatreya that he gave him the solace in clearing his conscience about the eventuality of stepping down from his throne in favour of his brother Subahu. But his doubt in his mind continued to waver and was not able to detach from natural strings. He desired to learn the art of disconnecting human psyche from Paramatma, so that there would not be a recurrence of 'Punarjanma' (Rebirth). Dattatreya replied: *Yogecha shaktividusham yena shreyah param bhavet, Muktiyogaatatha yogah samyakjnaa mahipathey/Sangaddoshod bhavah duhkha mamatwasakta chetasamam/* (Yogis are able to distinguish 'Gyan' from 'Agyan' and that is called 'Mukti'; manifestation of Parabrahma takes place despite the natural features of the illusory world. From Yoga emerges 'Moksha', 'Samyak Gyan' (detailed analysis) comes from Yoga, 'Duhkha' (Sorrow) springs from Gyan; 'Mamata' (Sense of Belonging) comes from 'Duhkha'. Further, Selflessness



demolishes ‘Mamata’ and results in ‘Viragya’; this is the state suitable for Yoga or configuration of the Self with the Super Force.]

**Sarga Thirteen:** Dasharatha’s intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors- [Vishlesana on Yayati]  
[Visleshana on Yayati:

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

**Sarga Fourteen:**Kaikeyi’s stubbuornness to relent - Vashishta Maharshis intervten fails and Charioteer Sumanra asked for Rama’s arrival at the King’s Palace [Vishleshana on Vamanavatara was detailed in Essence of Vaalmiki Bala Ramayana but some excerpts are given for ready reference]

[Vishleshana on Vamanavatara was detailed in Essence of Vaalmiki Bala Ramayana but some excerpts are given for ready reference: Having been trained in all these disciplines of Dharma,Vamana Deva as a brahmachari had one fine morning left for the Yagna Shaala of Bali Chakravarti as the latter was executing a 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 Devataas and that Vamana Murti might as well ask for the revival of the practice but those shares were now enjoying by Danava Chiefs. Bali replied to Danava Guru that in case Vishnu in the incarnation of Vamana Murti came and requested for any thing then how could a King say ‘no’ to it! Bali told the Danava Guru: *Brahman katha -maham bruyaamanyapihi yachitah, Naastiti kim Devasya Samsaarasyaaghahaarinah/ Vratopa-vaasairvividhairyah Prabhurgrunhatey Harih, Sa mey vakshyati deheeti Govindah kimato -dhikam? Naasteeti yanmayanoktamanyeshaamapi yaachataam, Vakshyaami kathamaaya -tey tadadya chaamarechutey/Shlaagha eva hi veeraanam Daanaacchaapt samaagamah, Na badhaakaari yadyaanam tadanga Balavat smrutam/* (Brahmanaachaarya! How could I deny any body requesting me for a favour! And if that Supreme Deva asked me for a charity, then what else would be the alternative! While Parameswara received the fruits of Vrataas, Upavaasaas, and so on from one and all, and if that Parameswara himself asked a boon from me, could there be a greater fortune to me! When even an ordinary person approached me for a favour, then too that could not be denied by a King; then when Narayana himself asked for it, could such an opportunity presented itself, this chance could never indeed be missed. Even if there are difficulties in executing a charity, the value of charity would get multiplied and ‘Veera purushaas’ would never deter from performing the deed) Having said the above, Bali asked Shukraachaarya: *YatagjnaatwaaMunisreshtha!Daanavighna karenamey, Naiva Bhavyam Jagannaatheey Govidey samupastitheey!* ( By understanding the above, Munisreshtha! Please do not create ‘Daana Vighnaas’ or hurdles in the execution of the Charity!). As Vamana Deva arrived at the Yagna shaala, Bali

welcomed him, offered ‘Arghya’, ‘Aasana’, Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: ***Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately: *Sarva Devamayam rupam darshayaamaasa tatksanaat/ Chandra Suryoutu nayaney dyouh shirascharanou Kshitih, Paadaangulyah Pishaachaastu Hastaangulya –scha Gruhakaah/ Vishvedevaascha jaanusthaa janghey Saadhyaah Surottamaah, Yakshaa naksheshu sambhuta rekhaapsaraastathaa/ Drushtirruksaanya seshaani keshaaah Suryamshvah Prabhoh, Taarakaa romakupaani romeshu cha Maharshayah/ Baahavo vidishatasya Dishaah Shrotrey Mahatmanah, Ashvinou Shravaney tasya naasaa Vayurmahaatmanah/ Prasadey Chandramaa Devo Mano Dharmah samaashritah, Satyasyaabhavad Vaani Jihvaa Devi Saraswati/ Greevaarditirdeva mataa Vidyaastadvalayastathaa, Swargadwaaramabhunmaitrah twashtaa Pushaa cha vai bhruvou/ Mukhe Vaishvaanarschaascha vrushanou tu Prajaapatih, Hridayamcha Param Brahma Pumstwam vai Kashapo Munih/ Prushthesya Vasavo Devaa Marutah Sarva saandhishu, Vakshasthaley tathaa Rudro Dharryachaasya Mahaarnavah/ Udarey chaasya Gandharvaa Marutascha Mahaabalaah, Lakshmirmedhaa Dhrutih Kaantih Sarv Vidyaascha vai Katih/ Sarvajyoteesham Yaaneeha Tapascha Paramam mahat, Tasya Devaadhi Devasya tejah prodbhutamuttamam/ Tanou Kukshishu Vedaascha jaanuni cha Mahaamakhaah, Ishtayah pashavaschaasya Dwujaanaam cheshtitaanicha/ Tasya Devamayam rupam drushtaa Vishnormahaatmanah, Upasarpanti tey Daityaah patangaa iva paavaakam/ Chakshurastu Mahaa Daityaah Paadaangushtam gruheetavaan, Dantaabhyaam tasya vai greevaa mangushtheynaahana dharih/ Prathamya Sarvaansuraan Paadahastathalairvibhuh, Krutwaa Rupam Mahaakaayam Samjahaaraashu Modineem/ Tasya Vikramato Bhumim Chandraadityaou stanaantarey, Nabho Vikramamaanasya sakthidesho stitathaarvibhou/Param Vikramaanasya jaanumuley Prabhaakarou, Vishnoraastaam sthitasyaitow Devapaalana jkarmani/ Jitwaa Lokatrayam taamscha hatwaachaasura pungavaan, Purandaraaya Trailokyam dadou Vishnururukramah/*

(Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiran as were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Sciptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the ‘Homa Phalas’ at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni

Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers.]

**Sarga Twenty One:** Lakshmana gets agitated at the turn of the events and so did Kousalya 51 but Rama assuages their badly hurt psyche, but Rama explains that ‘pitru vaakya paripaalana’ ought to be his life’s motto and dharma [Vishleshanas on 1. Bhagiratha and 2. Parashu Rama ]

[Vishleshanas on 1. Bhagiratha and 2. Parashu Rama . Bhagiratha: Emporer Sagara performed Asvamedha (Horse) Sacrifice and Indra hid the horse which was discovered by the unruly 60,000 sons of Sagara, nearby the place where Sage Kapila was practising Sankhaya Yoga and when disturbed badly, the Sage burnt all of them into ashes by his power. Sagar’s another son Ansuman pursued the search of the Sacrificial Horse and found the Horse where Kapila was in meditation. Ansuman begged of the Sage about the where-abouts of his cousins and was informed that the hooligans were burnt to death and could be brought back to life only when washed by the River of Ganges which could only be brought down to Earth from the Skies. The Sacrifice of Horse having been performed by Sagara, Ansuman began his devotion to Lord Siva to bring Ganges down to Earth. But neither he nor his father Dilipa could succeed in the mission. It was for **Bhagiradha** to pursue the operation further. His life’s mission was to bring Ganges down to Earth from Heavens. Bhagiradha’s prayers were indeed granted by Mother Ganges to the devotee but warned him that the force of the flow from the Heavens to Earth could be withstood by no less than Lord Siva Himself! Bhagiradha never stopped his grand endeavour and worshipped Lord Siva with austerities and purity who agreed, not only because of the sincerity with which the devotee desired to fulfill the long-standing family wish but also owing to the reason of Universal advantage. The Lord assumed a massive body and controlled the force of the River flowing from Lord Vishnu’s feet and bore the brunt of the impact on His head in His ‘Jatajut’ or twisted hairs and released but a portion of the Holy River. Bhagiradha directed the fiery flow by riding a fast Chariot and brought it to the place where the ashes of his forefathers were purified and their souls liberated to Heavens. Maha Bhagavata) Parashu Raama was a paradigm of paternal devotion and destruction of Evil. In the lineage was born Jamadagni and his wife Renuka gave birth to their youngest son **Parasu Rama** or Rama with an axe. He destroyed the whole clan of contemporary Kings who were tyrants and cruel to their Subjects. Devi Renuka the mother of Parasurama reached a River for bathing and found a Gandharva King too bathing with his wives. She had a slight fascination of the Gandharva in her mind. This was noticed by Jamadagni and as she returned from the river-bed ordered her head to be chopped. Son Parasurama killed his mother with his axe instantly even as an evil-feeling of mind was felt by her. Sage Jamadagni appreciated the spontaneous action and asked for a boon to Parasurama and the latter requested that his mother be brought to life again. Such was the paternal devotion and fearlessness of Parasurama who re-established Dharma and valour. Maha Bhagavata]

**Sarga Twenty Five:** With great difficulty, Rama finally convinces Kousalya to let him leave 59 for ‘vana vaasa’ and she relented finally [Vishleshanas: Vritrasura- Dadhiti-Indra ; Vinata - Garuda- Amrita .

[Vishleshanas: 1. on Vritrasura- Dadhiti-Indra - 2. Vinata - Garuda- Amrita: 1) Indra’s Court is a masterpiece of the Universe, with Indra as a cynosure, surrounded by several semi-Gods and seated along with him by Sachi Devi. Guru Brihaspati, the Great Guide and Teacher of all the Subjects of the Court was among the Principal Advisor. In this ideal setting unfortunately, Brihaspati felt humiliated by Indra, as due respect to a Spiritual Master was not paid to him as Indra started cutting short and interrupting the Guru often. In course of time, Brihaspati stopped attending the Court. Indra no doubt apologised to the Guru, but the Guru did not relent. Lord Brahma called Indra and reprimanded him for his follies and had to look for an alternative. At the request of Demi-Gods, Brahma then appointed Visvarupa, the son of Diti’s daughter Rachana and Prajapati Tvasta. In course of time, Indra got suspicious of the intentions of Visvarupa, the newly appointed Guru of Devatas; although Visvarupa was the son of Prajapati Tvastha, his mother Rachana was the daughter of Diti whose credentials were of Demons. While performing

‘Homams’/ ‘Yagnas’, he was in the habit of reciting the offerings to Fire God meant for Indra, Varuna and other Devatas loudly, but offered ‘Ghee’(classified butter) secretly to demons as well. Also, Visvarupa who had three heads, used to consume ‘Soma Ras’(Nectar) with one mouth, another with Wine and the third one with food. In a fit of rage, Indra killed Visvarupa, despite the knowledge that killing a Brahmin Priest would attract heavy penalty which was cleared by suitable means eventually. On learning what Indra did, Tvastha performed high-quality spiritual ceremonies with a view to avenge the death of his son. As a result, a huge, frightful figure emerged from the Fire-pit, who looked like capable of destroying the entire Universe. Tvastha named the giant demon as **Vritra**, as he was the product of enormous asceticism covering all the planetary systems. The entire army of Devas, headed by Indra, pulled out their collective strength pitted against the one man militia of Vritra to no avail. They had to, in fact, run in different directions in sheer self defence. Finally they made a group prayer to Lord Vishnu for a quick solution as Vritra was growing in power minute by minute. The divine response came that Sage Dadhichi could only help retrieve the ugly situation. The Sage assimilated spiritual knowledge and passed on the same to Asvini Devatas who attained the position of Jeevan Muktha ( Liberation in life itself). The Mantras, including Narayana Kavacha was passed on to Prajapati Tvastha who in turn passed it on to his son Visvarupa too. The Narayana Kavacha fortified the body of **Sage Dhadhichi** and only the backbone of the Sage could help to put an end to Vritra. The Devas thus made a collective prayer to Dadhichi to spare his body for the noble cause of ending Vritrasura. Dadhichi consented and his back-bone was converted into a mighty Thunderbolt by the Divine Architect, Viswakarma. A ferocious battle followed then, when Satya Yuga was ending and Threta Yuga was being ushered in, as the entire force of powerful Demons headed by Vritrasura on one side and the mighty Demi Gods headed by Indra seated on ‘Airavatha’- the Heavenly Elephant- fortified in his arms with the thunderbolt made out of Dhadhichi’s back bone prepared by Viswakarma. Before using the Thunderbolt, Vritrasura became furious and fought Indra on one to one basis. He tormented and put Indra to shame. He taunted Indra to say that he made the heinous crime of killing a Holy Brahmin, Viswarupa and got away from the sin in a surreptitious manner. He cursed Indra and told that he was a coward and culpable. Without the Thunderbolt he would have been reprehensible. Vritrasura further said ‘Almighty in His enormous Wisdom showed the way to kill me to stabilise order in the Universe and that the kind of death which has been awarded to me by Super Force Himself is my reward and not a punishment, as He is the Creator, Preserver and Destroyer and His decision is ultimate.’ By so saying Vritrasura invited the Thunderbolt to attain Salvation. Thus ended the memorable story of Vritrasura into the pages of the Great Puranas. When Vritrasura attained ‘Moksha’, all the Celestial Planets, Demi-Gods, Gandharvas and so on praised his valour, but Indra was the single being who was remorseful as he had the Guilt Complex to have killed two Brahmins, Visvarupa and Vritrasura. Indra’s sinful reaction was chased by a feeling that a Chandala woman of old age suffering from untouchable diseases, till Indra ran away to Manas Sarovar, the abode of Goddess Lakshmi. When Demi-Gods, and Sages advised Indra to attain freedom from the sin to perform the Yagna of Asvamedha or Sacrifice of Horse in Vedic Method then only Indra got absolved of the sin. ( Sources: Maha Bhagavata and Devi Bhagavata Puranas)

2: Vinata-Garuda-Amrita: Vinata and Kadru were among the two wives of Kashyapa Muni. Kadru hatched thousands of eggs creating snakes while Vinata hatched only two. Vinata broke one egg and found a child named Aruna but was deformed. Eventually Aruna became the charioteer of Surya Deva. In a mutual bet, Vinata and Kadru out of playfulness; the bet was as to which colour was of Uchhaishrava the celestial horse born during ksheera saagara mathana; Vinata replied that the horse was white but the bet was lost since the horse’s tail was black. Vinata lost the bet and became Kadru’s servant and served her as also the progeny of snakes. The second son of Vinata named Garuda too was born weak with a beak and wings like an eagle but with the features of a human. As Garuda grew up he noticed that his mother was a slave and did all the domestic work including looking after the snake children. The latter used to tauntingly address Garuda as the son of Vinata and order him to give him rides on the sky. One day, Garuda was ordered by Kadru to take all her snake children to a near by island while Vinata should carry herself. In anger and disgust Garuda carried the snake children too high on the sky and the latter



were half burnt by the heat of Surya Deva. Then as the snake kids screamed and Kadru prayed to Indra who instatantly saved them by rain showers. On landing back, Garuda told the serpent kids that he could keep on taking to many islands but on the condition that her mother be freed from the slavery. But Vinata disagreed and asked Garuda to strengthen his body by reaching Himalayas and lifting big tortoises and elephants to eat. Garuda did so and eventually made his body mighty and invincible. One day he found an elephant and tortoises and having lifted them, placed the preys on a strong branch of a huge tree to settle down and eat. But Vakalhilya Sages of miniature sizes hanging down the branch realised that the massive bird could fly them down to an island near by and befriended them by calling it as ‘Garuda’ or the one who could lift up massive loads. He helped them and they suggested to approach swarga on the high skies to secure amrit for longevity. As Garuda was nearing Swarga, Indra got concerned about the mighty sky and ran to Brihaspati. The latter, having realised the purpose of Garuda to lift amrita drops, alerted all the Devas including Vayu- Varuna- Agni-and so on and even the vajrayudha of Indra could not stop Garuda who finally did secure a pot of amrit and desired that his mother be freed from her slavery too. On way back, Vishnu appeared and smilingly offered that he could be his ‘vaahana’ for ever.!] ]

**Sarga Twenty Seven:** Devi pleads her accompanying Rama for the forest life.

64

[Vishlesana of Ashta Siddhis ]

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

**Sarga Thirty:** Devi Sita sobs heavily and Rama had to finally concede

68

[Vishleshana 1. on Devi Savitri- Satyavan- Yama Raja- and Satyavan’s Lasting relief and 2. Surya Deva and Sanjana Devi]

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

Sati Savitri an outstanding Pativrata who defied Yama Dharma Raja into conviction! Matsya Purana describes that in the days of yore, there was a King named Ashwapati of Shaakala Vamsa in Madra Desha (the present Sialkot Territory) who did not secure a son. Being highly devoted to Devi Savitri (Gayatri), he intensified his worship to her and performed a daily ‘havan’/ oblation to Agni with white ‘Tilas’ (Sesame seeds) in the presence of thousand Brahmanas for ten months and finally Devi Savitri appeared to Ashwapati on a Chaturthi day and granted an illustrious daughter to him and queen Malati; the baby was named as Savitri since she was born by the grace of Devi Savitri. The daughter grew into a charming and highly virtuous girl; a chance visit of Brahmarshi Narada to the King and the daughter indicated that her husband would die on a specified day after her wedding. They both indeed were terribly worried about Narada’s prophesy but she was married in due course to the son of King Jhumnatsen called Satyavan who was a charismatic prince. But unfortunately the King lost his kingdom as also the eye sight of his and of the wife. Savitri emboldened herself and faced the situation with confidence and performed unreserved and steadfast service to the parents-in-law. At the sametime, she

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

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

[Vishleshana on Surya Deva and Sangjna Devi:

Bhavishya Purana: It was on 'Saptami' Tithi that Bhagavan Surya made his initial manifestation to the Universe. His original Appearance inside a Holy Egg continued and from there itself, he grew and hence

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

### Sarga Thirty six

#### [Vishleshana on Sagara Chakravarti and his son Asamanjasa:

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



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

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

**Sarga Forty:** Sita Rama Lakshmanas perform pradakshinas to Dasharatha

88

and the mothers, Sita Rama Lakshmanas alight the chariot and the crowds get terribly agitated; -  
[Vishleshana on Meru Mountain and Surya Deva]

Vishleshana on Meru Mountain and Surya Deva:

**Meru Parvata:** *Meroh praachayaam dishaayaam tu Manasottara murdhani, vasvoka saaraa Mahendra puri hema parishkritaa/ Dakshinena punar meror Maanasasvaiva prishthatah, Vaivasvatonivasati Yamaasamyam -ana pure/ Prateechyaam cha punrmero manassyaiva murdhani, Sukhaa naama puri ramyaa Varunasyaapi dheematah/ Disyuttarasyaam Merestu Manassyaiva murdhani, tulyaa Mahendra puraastu Somasyaapi Vibhaapuri/ Maanasassyottare prishthe Lokapaalaas -chaturdisham, sthithaa dharma vyavastaardham Dharma samrakshanaaya cha/ Loka paalo parishtha -atthu sarvato dakshinaayane, kaashthaa gatasya Suryasya gatim tasyanibodhata/ Dakshinopa- krame Suryah kshipteshuriva gacchati, jyotishaam chakramaadaaya satatam parigacchati/ Madhyata chamaraavatyaam yadaa bhavati Bhaskarah, Vaivasvate Samyamane udyamstatra pradrishyate/ Sukhaayaa mardharaatryaam tu Vibhaayaa mastameticha, Vaivasvate Samyamane madhyaahne tu Raviryadaa/ Sukhaayaa matha vaarunyaamuttishtthantu drishyate, vibhyaayaamardharaatram tu maahendryaa mastameticha/ Sukhaayaamatha vaarunyaam madyaahne cha aryamaa yadaa, vibhaayaam Somapuryaam tu uttishthathi Vibhaavasuh/ Raatyardhamamaraavartyaam astameti Yamasya cha, Somapuryaam Vibhaayaam tu maddhaahnechaaryamaa yadaa/ Maahendryaa mamaraavartyaam mudgacchati ivaakarah, Ardha raatram Samyamane Vaarunyaamastameticha/* (To the east of Meru Parvata, atop the Manasarovara mountain, there exists Vasvaikasaara named Mahendra Nagara made of gold. Again to the south of Meru Parvata's back side, there is Manasaparvata and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasaparvata atop Sukha Purawhere Varuna Deva resides. To the north of Meru Parvata atop the Mahendra parvata, Vibhavari Pura where Chandra Deva resides. Behind the Manasotara on the four sides, the Ashta Dik Loka Paalakas are placed to protect Dharma and in the dakshinaayana period, Surya Deva oversees the activities of the Ashta Palakas during his period. Now, about the dakshinayana the travel of Surya ; in the jyotishchakra in his pradakshina, He reaches Amaravati the capital of Indra Deva by the midday on earth; that would be when it coincides with Yama Raja's rising time, in Chandra's mid night time and so on. As Surya performs pradakshina or self-circumambulation, he also does the same to nakshatras too do likewise. Precisely at the 'udaya' and 'astama' timings he does exactly the same year in and year out. At the Sun Rise he gradually increases his radiance till the afternoon and gradually reduces his tejas till the dusk time. In this way, Surya Deva performs pradakshina or circumbulation of self and so do the nakshatra mandali too. These all travel southward and at the rise and setting timings are defined as also at the poorvaahna and aparaahna or pre noon and afternoon they pass through two each of Deva puris and at the noon time, one Devapuri. Thus Surya from the rise gains momentum of radiance till afternoon and gradually lessens the severity of the kiranas thereafter till Sun set. Surya has the constant awareness of he 'udaya' and 'astamaya' at the east and west directions; while radiating the eastern side, spreading the heat and illumination on the sidewise north and south and decreasing the severity till disappearance. Meru Parvata is stated to be situated in the north of the highest of all the mountains; Lokaaloka is situated in the southern direction and since Prithvi's shadows are spread over, those Beings situated on the other side of the hemisphere are unable to Surya in the nights. Thus Surya Deva with a lakh of kiranas reaches the mid portion of 'Pushkaradwipa' by that time, despite his speed of one 'muhurta' or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinaayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Mru to Manasarovara! Now the distance on the southern course or Dakshinayana is of nine crore fifty lakh yojanas. After the dakshinayana, Surya reaches the Vishuva sthaana or the 'khagoleeya vishuvadvritta bindu' at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya's course gets north bound or uttarayana entering 'shravana nakshatra', then his

course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and Vaishvanara to the south. Towards north is named Naaga veedhi and to the south is the Ajaveedhi.]

### **Sarga Forty Eight**

[Vishleshana on Tapatrayas:

Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. In Vishnu Purana: Maharshi Parashara described about Tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to 'Shaaririka'(physical) ailments or 'Manasika' (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Maharshi Parashara emphasized that there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatriya.]

**Sarga Fifty:** Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight- 102  
and Nishada Raja Guha welcomes them-[Vishleshana on Parama Shiva's 'Jataajuta' vide Sarga Forty Three of Valmiki Baala Ramayana is quoted]

[Vishleshana on Parama Shiva's 'Jataajuta' vide Sarga Forty Three of Valmiki Baala Ramayana is quoted: Maharshi Vishvamitra addressed Shri Rama that after Brahma Deva gave the boon to Bhagiratha who was literally standing with heightened foot fingers, the latter got busy as immersed in invoking Maha Deva. Subsequently Pashupati Shiva too appeared and confirmed: *Prītas te 'ham naraśreṣṭha kariṣyāmi tava priyam, śirasā dhārayiṣyāmi śailarājasutām aham/ tato haimavatī jyeṣṭhā sarvalokanamaskṛtā , tadā sātimahad rūpaṁ kṛtvā vegam ca duḥsaham , ākāśād apatad rāma śive śivaśirasy uta/* 'Narashreshtha! I am pleased with your inhuman determination and selfless dedication to some how usher Devi Ganga down to earth and provide salvation to your ancestors; indeed I shall be delighted to fulfil your ambition and help to hold the mighty flows of Ganga into my 'jataajuta' the twisted and coarse head hairs from 'akaasha'. Then Shri Rama! As Paramashiva sanctioned Bhagirath's life time ambition, Himalaya Deva's elder daughter and Devi Parvati's elder sister Devi Ganga readily consented but had only one reservation that as she jumps down to Shiva's jataajuta the flows might further flow down to Patala instead of being held on earth itself! Shiva realised Devi Gangas impertinent remark and decided that he would hide her flows right into his jataajutas. Then Devi Ganga jumped down on Shiva mastaka and he held the flows which got instantly absorbed in the jataajutas. The flows of Ganga lost their way in the labyrinths of Shiva's jataajuta and the forceful flows could not even reach earth, let alone down to



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

**Sarga Fifty Two:** Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids 106  
farewell to the reluctant Sumamtra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- [Vishleshanas: 1) on Vaanaprastha Dharma as quoted from Manu Smriti -2) on Prayaga

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

Every snataka Dwija pursuant to the Grihastaashrama into the Vaanaprastha stage of life should pursue the Vidhis or principles of dharma with determination and 'indriya nigras', while aging with wrinkles and white hair as per the practice of generations after generation. He might even discard cultivation entrusting him to sons and retire into forests with his wife but retaining his duty of the daily 'agni karyas' along with the required implements being prepared for eating fruits and roots, and wearing old yet clean clothes and unshaven beards or hairs yet with bathings in mornings and evenings ensuring 'baahyaantara shuchi'. He should offer 'bali' to share his food with creatures and insects, give away charities and perform 'atithi seva' as per his ability, as also daily vedaadhyayana. *Vaitaanikam cha juhuyaadagnihotram yathaavidhi, darshamaskandayan parva purnaa -maasam cha yogatah/Riksheshityaagrayanaam chaiva chaaturmaa -syaani chaaharet, turaayanam cha kramasho dakshasyaayanameva cha/* Vaitaanikaagni is called the merger of Aahavaneeya and Dakshinaagi and thus performing the Vaitaagni as prescribed is what is expected of dwija during the vaanaprastaashrama stage of life. At the same time, he should not slip away from the duty of 'ishti karyas' of agni on darsha pourami and amavasyas. The prescribed shrota karmas of Nakshatreshhti and Aagraayaneshti be neglected nor those during Chaaturmasyas and at Uttaraayana-

Dakshinaayana transition days of Surya Deva's directional changes. The Vaanaprastha Prajas are also required to perform homa karyas with the purodasa cakes and boiled karus prepared by their own hands of fresh grains of Vasanta or Sharad ritu crops and the remains after the homa kriyas be eaten by themselves as tempered with salt. They should otherwise eat the vegetables, roots and fruits as also the dried fruits and oil extracts but avoiding madya-maamsas and banned fruits like bhurina-shighruka-sleshmaankas as also honey. During the month of Ashvini, one should discard stored food items or old clothes. The Vaanaprastha should only consume food cooked by fire or ripened as fruits duly emaciated by teeth or pulped or digestible or of grinding tools. *Naktam chaannam samashneeyaadhivaa vaaahritya shaktitah, chaturthakaaliko vaa syaat syaad vaapyashtamakaalikah/ Chaandraayanavidhaanairvaa shuklakrisnecha vartayet, pakshaantayorvaapyashneeyaad yavaagum kvathitaam sakrit/* or food be consumed as nakta bhojana that is to refrain from eating as per one's ability or take food either in the day or night, keep 'upavaasa' or fasting till the next night or the day there after till the fourth day. Chaandraayana bhojana involves reducing the fistful food intakes from prathama to amaavasya and in the reverse way from prathama to purnima during krishna paksha and shukla paksha respectively. As an alternative, the Vaanaprasthas might always subsist on flowers, fruits and roots fallen on earth. Besides performing 'trikaala snaanas' or mornings-middays and evenings, a Vaanaprastha should practise 'Panchagni saadhana' or maintaining four fires around, besides Surya on the sky during greeshma months; the rainy season under the open skies and in the hemannta ritu or of winter season wearing wet clothes to always sustain the rigours of austerities. At the time of 'trikaala snaanas' in mornings-middays and evenings, tarpanas to Devas and Pitru Devas be executed and possibly achieve higher levels of asceticism. In the quest for harshness and severity of one's own body and psyche, the vaanaprastha might be seated in the midst of sacred fires around and within under open skies sans shelter, maintain silence and bare subsistence on meagre intakes of roots and fruits. *Etaashchaanyaashcha seveta deeksha vipro vane vasan, vividhaashchau panishadeer aatmasansiddhaye shruteeh/ Rishibhirbraahmanaishchaiva grihasthaireva sevitaah, vidyaatapo vivridhyartham shareerasya cha shuddhaye/* or even the afore-mentioned vannaprastha dharmas apart, Brahmanas who even otherwise practise accomplishment of 'tadaatmya' or union of Antaratma and Paramatma as was explained in the various Sacred Scriptures like Upanishads do constantly strive for and so do great Maharshis. Thus such exemplary Brahmanas are straight to walk in north easterly direction and always on the singular path of virtue, live on water and air, being totally self-controlled until the final body collapse but with total fulfillment with neither fear nor grief nor even attachment but of 'sat plus nyaasa' or of Interaction with Sanyasa literally at the final destination of bliss]

[Vishleshana on Prayaga: *Prayaga (Allahabad):* Maha Padma Purana eulogises Prayaga in Uttara Khanda as follows: *Jahnavi Ravisutaa Parameshthiputri Sinndhutrayaabharana Tirthavara Prayaga, Sarvesha maamanugrahaana nayaswa chordhwamantastamo dashavidham dalaya swadhaamnaa/* ( Prayaga Tirtha Raja which wears the ornament of three Unique Rivers of Ganga from Vishnu paada-Yamuna the daughter of Surya-Saraswati the daughter of Brahma! Sarveswara! Be very kind to me and lift my stature and demolish the ten folded 'Avidyaandhakara' or the Darkness of Ignorance and enlighten me into knowledge of brilliance!) *Vaageesha Vishnaveesha Purandaraadyaah Paapapranaashaaya Vidaam Vidopi, Bhajanti yatteeramaneela neelam sa Tirtha raajo jayati prayaagah/* (Victory to you Prayaga Tirtha Raja! You are so illustrious that Brahma-Vishnu-Shiva- Indraadi Devas as also Rishi-Maharshis vie with each other to rejoice the Pure White and Blue waters of three Maha Nadis converging together!) *Kaalindajaa sangamavaapya yatra pratyagataa swargadhuni dhuneti, Adhyaatma taapatrayam janasya sa TeerthaRaajo jayati Prayagaha/* (Victory to you Prayaga Tirtha Raja! Manushyas on accomplishing the Sangama of Ganga- Kalindini-Yamuna witness themselves the complete destruction of 'Tapatrayas' viz. Adhyatmika or Issues of Psychological and Mental nature, Adhi daivika or God made problems and Adhibhoutika or of physical ailments !) Padma Purana further states: Victory to you Prayaga Tirtha! You

assume bright blue colour and its varying shades which indeed do pacify human beings from the cyclical tribulations of deaths and births. Victory to you Prayaga Tirtha Raja! Brahma and all the Devatas do frequently take reprieve from their own duties only to enjoy your comforting diversion and even Yama dharma Raja too sometimes frees himself from wielding his ever whipping ‘danda’ just to refresh and rejuvenate himself with the tranquility of the Sangama Raja. Victory to you Prayaga Tirtha Raja! Those persons who dive and bathe in this Sangama of three illustrious Rivers viz. ‘Brahminaputri Tripatha-striveni’ would reap the ‘Akshata Yaga Phala’ and make way to Brahma Loka! *Lokaanaam akshamanaa –naam Makhakritushu Kalou Swargakaamair japastutyaadi shtotrairvachobhih kathamamarapada prapti chintaaturaanaam/ Agnishtomaashwamedha pramukhamara phalam samyagaalocchhya saanga Brahmaadyaisteertha rajobhimatada upadishtoyameva Prayagah/* ( In Kaliyuga, human beings no doubt are desirous of attaining Swarga but are unable to execute Yagjna-Yaagaas but could resort to Japa-Stuti-Stotra-Paatha and the like; at same time they are desirous of achieving Ashwamedhaadi Yagjna phala too; so Brahma and Devatas thought over and materialised Prayaga Tirtha Raja to achieve the similar phala by merely but sincerely observe the bathing regulations and secure Salvation). *Grahaanancha yathaa Suryo Nakshatraanaa yathaa Shashi, Tirthaanaamuttamam tirtham Prayagaasyamanuttamam/* ( Just as among the Grahas Surya is the outstanding and among the Stars the Moon, Prayaga indeed the the Unique among the Tirthas) *Prayage tu Naro yastu Maagha snaanam karoti cha, Na tasya phala samkhyasti shrunu Devarshi sattama/* (Those who perform Maagha Snana at Prayaga, they have no measure of Phala sampatti!) To know about the further ‘mahima’ or Unique significance of Prayaga, one might refer to Matsya, Kurma, Agni Maha Puranas also! The very fact that there is a Sangam of three Maha Nadis lends the credential of Prayaga to be the King of Tirthas in Bharat. As there are three distinct river flows have their confluence, this Tirtha rightly designated as Triveni distinguishes itself as Agni Swarupa or of Yagjna Vedi; the intermediate region of Ganga-Yamuna is of ‘Garhapatyagni’; where as the region beyond Ganga viz. Pratishthanpur-Jhansi is of ‘Ahavaniyaagni’ and the Region beyond Yamuna ie. Alarkapura and Araila is to be considered as ‘Dakshinaagni’. Hence those who decide to stay at Prayaga for three nights representing the Three Rivers signified as three types of Agni, would derive the benefit of three Sacred Rivers and three forms of Agni! There is a Magha month celebration at Prayaga and those visiting the Maha Tirtha are in this month are designated as Kalpa Vasis! Several such Kalpavasi Yatris residing at the Triveni Sangama make it a point to reside here during Soura Maasa Makara Samkranti upto Kumbha Sankranti and as per Chandramaana stay right up to the end of Maagha Month. Now every twelve years there is a Maha Kumbha at Prayaga when Brihaspati is in Vrishabha Raasi and Surya is in Makara Raasi; every such six years, Ardha Kumbha is observed and then again there is a sriong arrival of yatris and a big Mela is organised at Prayaga. Duties at Prayaga: Yatris to Prayaga Tirtha are expected to observe Upavasa or fasting, Japa, Daana, and worship. ‘Mundan’ is a normal duty for males and widows whereas for married women, ‘Veni daana’ or cutting of long head hair edges duly tied together smeared with Mangala Dravyas like turmeric powder and scented sindura powder are to be slashed with scissors and the hair pieces so cut along with recitation of Mantras blessing long marital life with longevity of husbands; there after ‘Mangala Snanas’ or Sacred and auspicious bathings are performed again with Mantra recitals while leaving the discarded pieces of their hair edges so slashed formally to the flows of Holy Triveni Sangam. The concerned husbands who would have already bathed earlier should once again perform three dips in the flow by holding the shoulders of their wives. There after at the designated Sangama Sthala where the confluence of Ganga and Yamuna waters of brightness and blueish hues and distinct temperatures of coldness and mild warmth-with Saraswati as the under current, puja is to be performed with three dips again possibly or if travelling by boat, by sprinkling of the Sacred Sangam

flows on heads. Pinda Puja/ Tarpana and Pinda daana in favour of Pitru Devas would be the next duty to be observed on banks of Prayaga Sangam. Main Devasthaanas at Prayaga: *Triveni Madhavam Somam Bharadwaajam cha Vaasukim, Vandeekshaya vatam Shesham Prayagam Tirtha naamakam/* (Triveni, Bindumadhava, Someshwara, Vaasuki naaga, Akshaya Vata, and Sesha Naaga or Baladeva are the principal Tirthas worthy of including in the Prayaga Yatra itinerary. Veni Madhava is a renowned Vaishnava Peetha nearby Triveni Sangama adjacent to Akshaya Vata. This Bindu Madha in water form comprises twelve Madhavas viz. Shankha Madhava, Chakra Madghava, Gada Madhava, Padma Madhava, Ananta Madhava, Bindu Madhava, Manohara Madhava, Asi Madhava, Sankashtahara Madhava, Adi Venu Mahava, Adi Madhava, Shri Veni Madhava; these Madhavas are either Murtis, or Sacred Rocks or of Jala Swarupa Sthanas. Akshaya Vata is near Patalapura Cave as a dry tree bush on Yamuna River bank where several Murtis are on display like Annapurna, Maha Lakshmi, Gauri Ganesha, Bala Mukund, Maha Deva, Saraswati, Vishnu, Nrisimha, Rama Sita Lakshmana Hanuman etc. Besides these, the other Mandirs are Mankemeshwar Mandir of Shiva and Somanatha reachable by boat, Bindu Madhava already mentioned, Naga Vasuki and Bala Deva or Shesha Mandir, Shiva Kuti or Koti Tirtha, Bharadwaja Ashrama, all on Ganga Banks. Lalitha Devi Mandira as mentioned in ‘Tantra Chudamani’ is one of the Shakti Peethas at Prayaga where Devi Sati’s right hand finger fell following her mortal body parts slicing off by Vishnu Chakra and Devi’s name is called Alop Devi. Prayag’s Antarvedi Parikrama is stated to take a couple of days commencing from Triveni sangama Snaana and Bindu Madhava worship followed by Yamuna bank’s Paapa vimochana Tirtha, Parashurama Tirtha, Govardhana Tirtha, Pischacha mochana Tirtha, Manah Kameshwara Tirtha, Kapila Tirtha, Indreshwara Shiva, Takshaka Kunda, Takshakeshwara Shiva, Kaaliya hrada, Chakra Tirtha, Sindhu Sagara Tirtha near Kakaraghaat, and on the road to Pandava Kupa, Varuna Kupa in Gadhayi Sarai, Kashyapa Tirtha, Dravyeshwara nadha Shiva, Surya Kunda and so on. There after, Hanumam darshana and Triveni Snaana would terminate the Antarvedi Parikrama. Bahir Vedi Parikrama is stated to be taken up about ten days but after this one has to undertake Antar vedi parikrama too. Kurma Purana details an account of Prayaga Mahatmya by narrating of Yudhishtara’s remorse and anguish on the conclusion of the Kurukshetra Battle where not only Kaurava cousins but even Bhishma, Karna his own elder brother, several uncles, Gurus and associates were killed; as he desired to perform ‘Prayaschitta’ or formal atonement/ expiation the Vedic way, Maharshi Markandeya suggested Prayaga Titha darshana and penance., since this Kshetra was protected against Evils by some sixty thousand bows and arrows in favour of Ganga and Sabita Deva riding seven horses protected River Yamuna, while Devi Saraswati flowing under ground has the protection of Brahma himself; Indra and Devas kept constant vigil, Vishnu is ever protective and Maha Deva resides on the Vata Vriksha / banyan tree on the banks of the Sangama. The Purana is quoted: *Prayaagaam smaranaamasya sarvamaayaati sankshamam, Darshanaat tasya Tirthasya mnaamasamkirtinaadapi, Mrittikaa labhanaad vaapi Narah paapaat pramuchyate/* (The very thought of Prayaga would suffice to destroy sins; Prayaga darshana and naama samkirtana or even the touch of Prayaga sand would evaporate all sins). Along with the banks of Yamuna and Ganga are countless Tirthas each of which has a description; Kurma Purana highlights Yamuna’s southern side two Maha Nagas Kambal and Ashwatara who were great devotees of Parama Shiva stayed at that Tirtha and Snaan there would ward off ‘sarpa badha’ forever. Another Tirtha named ‘Hamsa prapatana’ near Pratishthaanapura and the belief is that Apsara landed there by Hamsa/ Swan and bathing there enriches beauty of body and heart; Koti Tirtha bathing and possibly death is stated to ensure Swarga nivasa for crores of years. On Ganga’s eastern side is Sarva Samudra Gahvara or Cave and stay there for three days and nights observing fast and celibacy and mental control performing meditation would fetch Ashwamedha Yagna



phala. Sangama snaana in Maagha month for three days ensures enormous material fulfillment and at the termination of life the assured passage to higher Lokas. Those who could perform 'karishagni seva' or tapasya within a circles of flames of dried cow dung on the banks of the Sangama Place would bestow and preserve diseaseless body and physical fitness. Yet another Tirtha on the northern side of River Yamuna ensures Runa Vimochana or freedom from indebtedness.]

**Sarga Fifty Four:** Ramas reach Bharadvaja ashram and the Maharshi advises them 115  
to settle at Chitrakoota mountain - Vishleshana on Chitrakoota

Vishleshana on Chitra koota: Most significant fact is that Lord Shri Ram along with Devi Sita and brother Lakshman spent years together at this 'Tapobhumi' or Meditation Land of Sanctity- where Maharshi Atri and his illustrious follower Munis stayed too- during his forest life as per his father Dasharatha's wish. Chitrakoot means the 'Hill of many wonders'. Chitrakoot falls in the northern Vindhya Mountain range. Chitrakoot Parvat Mala includes Kamad Giri, Hanumaan Dhara, Janki Kund, Lakshman pahari, and Devangana famous Religious mountains. It was in these deep forests that Shri Rama-Devi Sita and Lakshmana spent a few months of their fourteen years of exile. Renowned Sages like Atri-Anasuya- and Vaalmiki did their tapasyas. Shri Rama was stated to have performed his father's obsequies during his exile period. Valmiki speaks of Chitrakoot as an eminently holy place inhabited by the great sages, abounding in monkeys, bears and various other kinds of fauna and flora. Both the Maharshis Bharadwaja and Vaalmiki paid outstanding tributes to Chitrakoota as one of the most picturesque places of dharma and satkarma. And so did Kalidasa and Tulasi Das in later times. its this bewitching impact of this place. At Chitrakut, the parikrama or circumambulation of Kamadagiri /mountain and Shri Rama Darshan are the significant tasks. The parikrama is to take some five days of some 30 km. Starting from Raghava Prayaga 'snaana' at Sitapur- Koti Tirtha, Sita Devi's Kitchen, Hanuman Dhara-Keshavaghar, Pramodavana, Janaki kund, Sirasa vana, Spkatika shila, Anasuya- Gupta Godavari snana, Kailasa Parvata darshana- and from Chabepura to Bharat kupa and Rama Shayya or Rama's bed. On way in the Parikrama occur Mukharavinda where snana is of importance followed by temples of Hanuma, Saakshi Gopala, Lakshmi Narayana, Shri Ramas sthaana, Tulasidasa nivasa, Kaikeyi and Bharata Mandirs, Charana Paduka Mandir. There are three most hallowed 'Charana Chinha' or foot prints of Lord Shri Rama viz. Charana Paduka or His footwear prints, Janaki kunda and 'Sphatika shaala'. The specific Spot where Bharata met Rama for the first time and the molten stone of Rama's footprint is visible still. Among other hallowed Places nearby Charana Paduka are Lakshman Hill and Lakshman Mandir, Janaki Kund, Anasuya-Atri Ashram, Gupta Godavari and so on. Nearby Chitra kut are Ganesha Kund, Valmiki Ashram, Viradha Kunda, Sharabhang Ashram, Sutikshan Ashram and Rama Vana.

**Sarga Fifty Six:** Ramas reach Chitrakoota-Maharshi Valmiki at ashram- latter teaches 119  
Lakshnana to build 'Rama Kuteera'-Vishleshana on Vaastu Shastra : Matsya Purana

[Vishleshana on Vaastu Shastra from Matsya Purana:

Eighteen Rishis gave the Rules and Regulations of Vaastu Shastra to the posterity and these Rishis were: Bhrigu, Arti, Vasishtha, Vishwakarma, Maya, Nagnajit, Bhagavan Shankara, Indra, Kumara, Nandeswara, Shounaka, Garga, Vasudeva, Aniruddha, Shukra and Brihaspati. As regards, the knowledge of *Griha Nirmaana*, the results of initiating construction activity in various *MONTHS* are as follows: in Chaitra Month 'Vyadhi' or diseases are caused; in Vaisakha the Constructors gain cows and Ratnas; in Jeyshtha Month, death is indicated in the family; in Ashadha month construction helps gain of servants, Ratnas and 'Pashus' or domestic animals; in Shraavana Month there would be gain of servants; dangers and risks in Bhadrpada Month; construction in Aswin Month might lead to risk to wife; in Kartik Month

there would be gain of Dhana- Dhanya or Money and Crops; in Margasirsha month there would be surplus of Bhojyas or Food Items; commencement of construction in the month of Pausha might lead to thefts and loss of materials; Construction in Magha Month there would be benefits but some fear or possibility of Fire and finally, activities of construction during Phalguna Month should yield gold, progeny and prosperity.

Initiating the Construction of Grihas / houses is considered the best in respect of the following *NAKSHATRAS OR STARS*: Ashvini, Rohini, Mula, the three Uttaraas, Mrigashira, Swati, Hasta, and Anuradha. As regards the *DAYS*, all the days of a week are good, *except Sundays and Tuesdays*. In regard to *YOGAS*, construction should not start on the following yogas viz. Vyaaghat, Shula, Vyatipaata, Atiganda, Vishkambha, Ganda, Parigha and Vajra. Following *MUHURTAS* are stated to be ideal for construction viz. Sweta, Maitra, Maahendra, Gaandhawa, Abhijit, Rouhini, Vairaja, and Savitri. To decide on the *SHUBHA LAGNA*, the activity of construction should be commenced when the Chandra bala as also Suryabala would be equally positive. The most important activities apart, 'Stambharohana' or the hoisting of the Pillar should be taken up first; similarly the procedures should be the same as in respect of the construction of Praasaads, wells and such mini water bodies.

*SOIL TEST* would be the foremost activity before the actual construction is taken up. Sweta (White), Lal (Red), Peeta (yellowish) and kaala (black) may be the ideal soils for the Four 'Varnas' of Brahmana, Kshatriya, Vaisya and Shudra respectively. Taste-wise, the soil may be sweetish for Brahmanas, sour for Kshatriyas, 'tiktha' or bitter for Vaishyas and 'Kasali' / Kashaya / Pungent for Shudras. As a part of the soil quality test, saplings are to be planted and the best soil quality would yield the growth over three nights; medium growth over five nights and minimal growth over a week. The best soil obviously would give out the quickest yield.

By way of a diagram, the area meant for construction is drawn as a big square which is divided into nine squares while each square is further sub-divided into nine smaller squares, thus making a total of eighty one squares. Of these, thirty two Devatas are worshipped in as many sub-squares and thirteen Devatas from outside those sub squares, thus accounting for forty five squares. The names and the positioning of the respective Deities are: Shikhi, Parjanya, Jayant, Indra, Surya, Satya, Brusha, Antakisha, Vayu, Pusha, Vitatha, Brihatsakshatha, Yama, Gandharva, Bhiring raaja, Mriga, Pitrugana, Daivarika, Sugreeva, Pushpadanta, Jalaadhusa, Asura, Sessa, Paapa, Roga, Ahi, Mukhya, Bhallata, Soma, Sarpa, Aditi and Diti; these thirty two Deities are Baahya Devatas. These Deities are to be worshipped in the four Dik-konas like Ishaana. Now, outside the Vaastu Chakra the following four Deities are to be worshipped viz. Aapa, Savitra, Jaya, and Rudra. In the middle nine squares, on the four sides of Brahma, eight Sadyha Devatas are to be positioned and these are Aryama, Savita, Viviswaan, Vibhudha -adhipa, Mitra, Raajayakshma, Prithvidhara, and Apavatsa. Aapa, Apavatsa, Parjanya, Agni and Diti-these are of five Devataa varga to be worshipped in Agneya-kona. Further, twenty Devataas are positioned in two rows: Aryama, Viwaswaan, Mitra and Pritvidhara-these four are stationed on three sides of Brahma in three, three positions each. This is the Procedure of worship to all the relevant Deities.

The methodology of construction varies from one building to another such as Chatuhshaala, Trishaala; Dwishala etc. The Chatuh shaala is open from all four sides with gates /doors on all the sides, known as *Sarvatomukha* and is normally ideal for a Palace or a Temple. A building which has no door to the west is called *Nandyavarta*; without a door on the Southern side is called *Vardhamaana*; without a door on the Eastern side is called *Swastika*; and without an opening on the Northern side is *Ruchaka*. A King's Palace is ideally measured the hundred and eight hand-lengths, while that of a Prince has sixty six measures; a General's abode with sixty four measures; forty eight measures to forty eight measures; and thirty two for an ordinary citizen. As regards the 'Stambhas' (Pillar) in an ordinary house, its circumference is multiplied by nine times and the result must be the depth of the pillar underground; a four angled pillar is called 'Ruchak'; eight angled pillar is 'Vajra'; sixteen angled pillar is 'Dwi Vajra', thirty two angled pillar is 'Praleenak' and a pillar whose mid-region is round is called 'Vritra'. All the residential homes

should be entered from the right side 'Pravesha Dwar'. Entry from the eastern side where Indra and Jayanta exist is the best; in the southern side 'dwara', it is said that Yama and Vitatha are supposed to be ruling and is good too; on the western dwara, Varuna and Pushpadanta are prominent; Uttara dwar is governed by Bhallat and Sowmya and is quite propitious. But one should be careful of 'vedhas' or forced entries: for instance, such vedhas through side-lanes might result in 'Kulakshaya' or damage to the Vamsha; forced entry through trees might end up in mutual hatred of family members; vedha through mud would bring in sorrows; vedha through water ways would result in problems; vedha through pillars might end up through difficulties arising due to women. Entering from one house to another could end up in grief to the master of the house. A house which opens on its own might result in madness of a family member. Similarly, a house which gets closed on its own could end up in 'Kula naasha' / distress to the Kula. Entry through a very high door could lead to 'Raja bhaya' or difficulties on account of Authorities. If the door is too low, there could be 'Chora bhaya' or fear of thefts. A door just above another door could attract Yamaraja darshan. If a house with a main door of disproportionate size is built in the middle of a big road is made, the master of the house would not live for long. If the main door is smaller than the other doors of a house, that house might not have contentment and would be a constant abode of recurring predicaments. The rear portion of the house must be kept duly adorned with trees, foliage, pots and decoratives. The east of the house there should be 'Vata' vriksha; in the Southern side Udumbara tree and the western side Pippala Tree and Pluksha tree on the northern side. Nearby the house, trees with thorns and Ksheera Vrikshas or milk-yielding trees are not good. It would be propitious to grow trees like Purnnaga, Ashoka, Shami, Tilaka, Champa, Dadimi, Peepali, Draksha, Arjuna, Jambeera, Puga, Panasa, Ketaki, Malati, Kamala Chameli, Mallika, Coconut, Kela, Kadali and Patala as these Trees are signs of Lakshmi / prosperity. Houses are better not built in the extreme vicinity of temples, Dhurtas or mischievous elements, General Administration, Four-Lane Centers, since there might be causes for irritation, fear and problems. Leaving ample space before, rear and sides of the building is a must. It would be advisable to have the southern part of the house elevated and such an abode is called a 'Sampurna' or complete from the Vaastu point of view and would thus bestow the best of advantages. To lay the 'Adhara Shila' (Foundation Stone) of a building, the Priest should determine the 'Muhurat', decorate the Stone with white cloth, lay 'Nava Ratnas' and Gold along with Nava Dhanyas or nine varieties of appropriate seeds and with the help of masons fix up the stone, and perform 'puja' to Ganapati, Vaastu Deva, Ishta Devata or the Family Deity with formal 'Mantrocchaarana', also perform 'Havan' / homa to Agni Deva with milk, ghee and honey: The relevant Havan Mantra is: *Vaastoshpatey Pratijaanee -hyasmaantswaavesho anameevo bhavaa nah, yat tvemahey prati tanno jupuswa sham no bhava dwipatdey sham chatushpadey/*

VAASTU YAGNA comprises: Sutrapath, Stambhaaropana or hoisting of the main Pillar, Dwara vamshochchraya, Griha Pravesha and Vaastu Shanti. Sutrapath takes place in the Ishana Disha and Stambhaaropana in Agneya kona. Vaastu Deva's 'Pada Chinhas' or foot prints should be set up and the 'Karta' should do 'pradakshinas' (circumambulation) around the foot-prints. It is stated that water with the powder of Munga, Ratna and Suvarna should be sprinkled while designing the 'Pada-Chihnaas'. Incidentally, the signs of Vaastu should never be ash, lit up firesticks, nails, skins, horns, bones, and skull as some ill-informed persons tend to do so and such material would lead to distress, danger and difficulties. It is advisable that masons and other workers are present at the time of Griha Pravesh. *Ishaaney Devataagaaram tathaa Shaanti gruham bhavet, Mahaanasam thathaagneye tatpaarswam chottarey jalam, Gruhasyopakaram sarvam Nairutye Sthaapaded Buddhah/ Bandhasthaanam bahih kuryaat snaana mandapameyvacha, Dhana Dhaanyam cha Vaayavye karmashaalaam tato bahih, Evam Vaastu viseshah syaad Ghruha bhatruh shubaavaham/* (To the Ishaana side of any house, the Devataagruha and Shantigriha must be set up; its kitchen must be in the Agneya kona; to the northern side the 'Jala sthaan' (Water reservoir); all the house materials be kept in the Nairuti kona; the place for keeping domestic animals like cows and buffalos as well as bathing rooms are better constructed outside the house; the storage place for Dhana-dhanya should be kept in the Vayavya kona; the 'Karya shala' or the Offices should be organised outside the residential place. This pattern of living would certainly assure

excellent propitiousness and happiness to the entire family. At the ‘Griha Pravesh’ function (House Warming Time) approaches, Peace and Prosperity is ushered in as stated: *Krutwaagrato Dwijavaraanatha Purnakumbham Dhadyakshataamala pushpa phalopa shobham/ Datwaa hiranyavasanaani tadaa Dwijebhyo, Maangalya Shaanti nilayaya gruham vishekthu/ Gruhoktahoma vidhaanaa Bali karma kuryat, Praasaada Vaastu shamaney cha vidharya uktah, Santarpayed vijavaraanatha bhakshya bhojyeh, Shuklaambarah Swabhavanam pravishet sa dhupam/*

(As the house is fully ready, the Head of the family should initiate the action of conducting ‘Mangala Shanti’ with a group of Brahmanas ahead along with a ‘Kalasha’/Vessel, full of Sweet Water, Curd, Akshatas, tender mango leaves, flowers, fruits and coconuts as also scented sandal water, agarbattis/ incense sticks and oil-wick lamps nicely lit and decorated, as Brahmanas recite Veda hymns and musical instruments are played, while entering the house at the appointed ‘Muhurta’. There after Griha praasaadas/ doors and other household items are purified for Vaastu Shaanti and Homa and Balidaana are performed. Brahmanas are treated with Bhojan and gifts of gold, vastras and dakshinas, where after relatives and friends are treated too with bhojan and gifts.) ]

**Sarga Sixty Four:** Having revealed details of the Muni hatya, the helpless cryings of his 134 blind parents , Vriddha Muni’s curse that Dasaradha would die in son’s absence, Dasharatha collapsed to death! [Vishlesanas : i) on the process of death- ii) departed jeevatma-iii: Yama- iv: Mrityu Sukta  
[Vishlesanas : i) on the process of death- ii) departed jeevatma-iii: Yama- iv: Mrityu Sukta

[ Prashnopanishad vide III.6-7 explains the **process of death**: *Hridi hyesha Atmaa, atraitad ekashatam naadeenaam taasaam shatam shatam ekaikaashyam dvaasaptatih dvaasaptatih pratishakhaa naadee sahasraani bhavanti, aasu vyaanascharati// Athaika -yordhva udaanah, punyena punyalokam nayati, paapena paapam, ubdhaabhyaam eva manushya lokam/*(The heart in the subtle Self is connected to some hundred and one nerves of importance each one of these is described as with hundred divisions and each of such divisions is stated to be of 72000 sub- branches or arteries, among which permeates ‘Vyana’ of the Pancha Pranaas, activating the various directions of the heart spreading all over the joints, shoulders and vital parts. It is this Vyana of the Pancha Pranaas that demands of the body parts of deeds that require strength to perform. Chhandogya Upanishad vide VIII.vi.6 explains: *Shatam chaikaa cha hridayasya naadyah taasaam murdhaanaam abhinih abhinishtraika tayordhvam ayann amritatvam eti vishvavam anya utkramane bhavanti/* In the context of the process of death, the status of the physical nerves and how Sun influences these is described: the veins of the body issuing out of the fleshy bulge called lotus shaped heart is charged with juices of varied colours akin to human desires. The heat of the Sun causes bile which when comes into contact with phlegm in the nerves assuming different colours as accentuated by wind contacts. As life departs, the Self goes upwards through the Sun rays and the praani reaches the Sun within the time that mind travels. The nerves connected to the heart are hundred and one. At the time of departure, one of the nerves-Brahma Nadi- of the blessed ones reaches the crown of the head . While the opening of that nerve enables Immortality, vyana through other exit points totalling nine indicates definite return to the cycle of rebirths. Now the reference to Udaana; this vital force moves everywhere in the body from top to toe. When it takes an upward trend it leads to Deva Lokas and as it takes a downward trend it leads to ‘manushya loka if it is ‘ubdhaabhyameva’; or as a result of paapa- punyaas or sins and virtues)III.8-9) *Adityo ha vai baahya praana udayati, esha hyenam chaakshusham praanam anugrahaanaah prithivyaam ya Devataa saishaa purushasyaapaanam avashtabhyaantaraah yad aakaakaashas sa samaano vaayur vyaanah// Tejo ha vai udaanah tasmaad upashaanta tejaah punarbhavam indriyair manasi sampadyamaanaah/*(Surya indeed is the external praana which ascends in favour of Praana that is present in the eye. The Deity of Earth favours attracting the ‘apaana’ in a human



being. The Antariksha as signified by Vayu Deva is ‘Samaana’ and Vyana is Air in the common parlance. The interpretation is that while Surya-Bhumi-Antariksha are stated as of the divine context, Praana-Apaana-Samaana are stated as eyes, exiting wind of human beings and common Air respectively. As regards Udaana, Tejas and common light are the divine and human forms respectively. As explained above, Udaana is the cause of death too, besides all the deeds requiring force in the normal course of life.)III.10-12) *Yatchistastenaisha praanam aayaati, praanaastejasaa yuktah sahaatmaanaa yathaa samkalpitam lokam nayati// Ya evam vidvaan praanamveda na haasya prajaa heeyate, amrito bhavati, tadesha shloka: // Utpattim aayatim shtaanam vibhutvam chaiva panchadhaa, adhyaatmam chaiva praanasya vijnaayaamritam ashnute, vijnaayaamritam ashnute, iti//*(Whatever frame of mind and thoughts occur to a human being at the time of the end of life, indeed those very thoughts and feelings along with the functioning of the organs similarly attuned do surface then. Then the prime Praana of the dying person along with Udaana, the Consciousness tapers off and ‘praana yuktah tejasaa nayati lokam yathasankalpitaam’ or the Life Force along with the light within leads to the lokas as felt and deserved! Any person of knowledge who understands of what praana as all about certainly knows that the Departed Soul or the Antaratma then merges in its own origin. In this context, there is a relevant verse: A person of knowledge of Praana would thus be sensitised with its origin, entry, place of residence and the process of exit by achieving its next destination as per one’s own actions of a mix of virtues and vices; very few attain Immortality and the majority return back to Life again; this is the Truth of Life and that indeed again is the Truth of Life!)]

The departed ‘jeevatma’ discarding life behind is accompanied by Lord Yama:Yama:Pareyivaasam pravato maheeranu, bahubhyah panthaam anupaspashaanam, Vaivasvatam sangamanam janaanaam, Yamam Rajanam havishaa duvasya/ May King Yama the son of Surya Deva/ Vivasvaan, be worshipped as he is followed by His relatives and admirers of the departed; Yama has travelled far from the heights beyond and taken to the perfect destination without disturbing any one else. The Stanza is from Rig Veda 10-14.1. ii-iv)

The departed jeeva:Idam tvaa vastram prathama nvaagan/ Apaitaduha yadihaabibhah puraa, ishtaapurtamanusampashya dakshinaam yathaa te dattam bahudhaa vi bandhushu/ Imou yunajmi te vahnee asuneeyaaya odhave, yaabhyaam Yamasya saadanam, sukrutaam chaapi gacchataat/ May the departed one arrive here with new ideas and forget the erstwhile impulses and memories, recalling however the erstwhile actions some of which might have satisfied the conscience such as the acts of dakshinas to brahmanas vis a vis the wealth given by the kinsmen. May the departed one be yoked by two oxen to carry the body dear so far as the life and these oxen reach the abode of Lord Yama or alternatively to other abodes in case that It had done ‘satkarmas’ earning virtue outweighing the deeds of vice.v-viii) *Pushaa tveta chyaavayantu pra vidvaan, anashthapashuh bhuvanasya gopaah, sa tvaitebhyah pari dadat pitrubhyo, agnirdevebhyah suvidanniyebhyah/ Pushemaa aashaa anu veda sarvaah, so asmam abhiyatamena neshat, svastidaa aaghrunih sarvaveero, aprayucchan pura etu prajaanan/ Aayuh vishvaayuh pari pasati tvaa pusha, tvaa paatu prapathe purastaat, yatraaste sukruto, yatra te yayuh, tatrata devah Savitaa dadhaatu/ Bhuvanasya pat idam havih, agnaye rayimate svaaha/* May Pushan the omniscient escort the departed Soul to another world as His rays never fail to protect all the Beings and reach them to Pitru Loka and may Agni Deva reach the concerned Devas further on. Indeed Pushan is totally conversant with all the Lokas successively as He is aware the ways and means of leading the jeevaatma to safety free from perils. The post life of departed mortals is well realised by Pushan and hence lead them upto the halts en route. As the Souls which may have done well with the earnings of ‘punya’, the celestial Savitur would place them well in advance and accordingly lead these

with care. Hence, Paramatma! may this offering of the body remains engulf by Agni Deva ultimately! The stanzas v-vii are repeats of Rigveda Mantras of 10.17.3-5-4 respectively.]

iv: Mrityu Sukta: Taittiriya Aranyaka 3.15.1-6 :Mrityu Sukta

*Harim harantamanuyanti Devaah, Vishvasyeshaanaam vrishabham mateenaam, Brahma swarupamanu medamaagaat, ayanam maa vividheervikramasva/ Ma cchido mrityo maa vadheeh maa me balam vivruho maa pramosheeh, prajaam maa me reerisha aayurugna, nrichakshasam tvaa havishaa vidhema/ Sadyas - chkamaanaaya pravepaanaaya mrityave paarasmaa aashaa ashrunvan, kaamenaajanayanpunah/ Kaamena me kaama aagaat, hridayaadhbhudayam mrityoh, yadameeshaamadah priyam tadaituup maamabhi/ Pare mrityo anuparehi panthaam, yaste sva itaro Devayaanaat, chakshushmate shrurvate te braveemi, maa nah prajaam reerusho mot veeraan/ Pra poorve manasaa vandamaanah naadhamano vrishabham charshaneenaam, yah prajaanaam eka karanamaanusheenaam mrityum yaje prathamaja - amritasya/* These verses are stated to be recited in the rites of cremation.

Samasta Devas are stated to accompany the Mrityu Devata- *harim harantam*; the latter is the Lord of all the worlds and thoughts of the departed. As Mrityu Devata approaches the yajamaana or the victim, the latter assumes an appropriate form. May the Devata be contented with the stanzas recited and destroy the obstacles faced in the journey post life. Mrityu! At the time of departure of the victim, do kindly spare him from severing his body parts causing pain and tolerant energy. Kindly also do not harm my progeny, much less the victim's life span as we are prepared to serve you with suitable offerings. Mrityu Deva! You are source and form of terror and panic to all the Beings with 'Praana'; all the 'ashta dishas' receive the 'aartha naadaas' or the signals of frightening cries. May the children of the departed one be equipped to face moment of departure and spared from the distress that pursues. May the heart of Mrityu be kind and beneficial to the victim and family members. Mrityu Deva! may all paths except Devayana be blocked as that is the only path that the victim desires and surely deserves! May Mrityu be endowed with kind thoughts and actions as the victim seeks mercy and forgiveness after the departure to realise the Truth of Life!

Sarga Sixty Six

[Vishleshana on widowhood:]

Departed person's widow: *Iyam naareem patilokam vrinaanaa ni padyat upa tvaa, martya pretam,dharma puraanaanupaalayantee, tasyai prajaam dravinam cheha dhehi/ Udeerdhva naaryabhi jeevalokam gataasum etamupa shesha ehi, hastaagraabhasya deedhishoh, tavedam patyurjanitvamabhi sam babhutha/ Suvarnaam hastaadadaanaa mritasya, shriyai brahmane tejase balaaya, atraiva tvam, ihavayam sushevaa, vishvaah sprudho abhimaateerjeyam/ Dhanurhastaat aadadaano mritasya, shriyai kshatraayoujase balaaya, atraiva tvam iha vayam sushevaa, vishvaay sprudho abhimaateerjayem/ Maniam hastadaadaanaa mritasya, shriyai visho pushthyai balaaya, atraiva tvam, ida vayam sushevaa, vishvaah sprudho abhimaaraarjeezem/* The widow of the departed husband who chose her husband and lived along with him has to continue her duty as a widow now and assign the properties of the husband to the progeny. Atharva Veda 18.3.1. The widow is then advised to get back normalcy as she would be under a shock and realise the reality that her husband was no more; indeed the person who took your hand on wedlock had left her now. After all, she would have to continue to remain in existence and recover her normalcy since she should fight back the evils of the world and fortify herself. One has to reconcile to the absence of the husband and realise that he was not there. Yet, she would have to take a vow that he was there and get readied for a lonely fight. The stanza 6.1.15 viz. *Dhanurhastaat* explains that since the upbringing of the progeny has to be the wife's prime need of the hour, the widow should take over the

bow from the hands of the departed husband's hands and be prepared for a battle to protect the children and stay there itself and face the situations. Thus she takes the challenge of life ahead. Vyasa Maharshi explains of some features of widows:*Patyaomritepi yo yoshivaidhavyam paalayet kvachit, Saapunah praapya bhartaaram svarga bhogaan sameeshnute/ Vidhavaa kabari baddhah bhartru bandhaaya chaayate, Shirasovasanam tasmaat kaaryam vidhavaatathaa, Ekaahaarah Sadaa kaaryah nadviteeyah kadaachana/ Gandhadra –vyasya sambhogonaiva kaaryastathaa kvachit, Tarpanam pratyaham kaaryam bhartuh kushatilodakaih/ Vishnostu pujanam kaaryam patibudhaana chaanyadhaa, Patimeva sadaa dhyaayedvishnu rupa dharam param, Evam dharma paraanityam vidhavaap shubhaamataa/(* As a husband passes away and the widow observes the regulations of widowhood, since a widow is distinguished as being one, it is preferred that her head hair is removed forever, takes a single meal a day and refrain from a second meal that day! She should not use fragrances and not utilise flowers; every day she should perform tarpana with 'tilodakas' or black Tilas with water using 'darbhas'. Those women who are widowed should consider as the diseased husband as Vishnu himself and then her remaining life would be spent peacefully without problems and even though as of a woman of auspiciousness.]

**Sarga Sixty Seven:** Maharshis assemble with Purohita Vasishtha to decide on the successor King - [Vishleshana on an Ideal Kingship vide Manu Smriti-Achaara Khanda] 141  
[Vishleshana on an Ideal Kingship vide Manu Smriti-Achaara Khanda]

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

punishment only governs, protects, and sustains vigilance even in sleep or casualness as the constant guard and caution. *Sameekshya sa dhritah samyak sarvaa ranjayati prajaah, asameekshya praneetastu vinaashayati sarvatah/* Once punishment is made applicable and enforced, it uproots the evil but once gets lax then attracts further evil. In the case of a King's negligence of punishment, the defaulted person once saved perpetuates the evil as a fried fish about to be pitch-forked spared or soft cotton piece turns into an iron rod! In case a King spares a criminal from punishment, a crow would steal a pitru pinda or a dog sniff or lick a sacrificial food just as a person of illfame forcefully occupies another's lawful house in possession since *dandasya hi bhayaat sarvam jagad bhogaaya kalpate/* or the entire world loses the grip of fear and becomes all kinds of illegal perversions. Once a rod is spared then even a child is spoilt; Deva, Daanava, Gandharva, Raakshasa, Pakshi, Sarpas too once spared would be victimised with evil; being devoid of 'daanda', the conduct of all the beings in Srishti gets sullied and in respect of human beings varnaashrama dharma are severely broken irretrievably paving way for vices and engendering evil forces *Yatra shyaamo lohitaaksho dandashcharati paapahaa, prajaastatra na muhyanti netaa chet saadhu pashyati/ Tasyaahuh sampranetaaram raajaanam satyavaadinam, sameekshya kaarinam praajnam dharma kaamaartha kovidam/* That exactly why the concept of Kingship or Leadership is stated as the hinge and hold of the sensitive balance of virtue and vice; where punishment is due it ought to stalk around assuming black color and of red eyes demolish blemishes and sins. Moreso it is in the context of fulfilling the four human aspirations of Dharma-Artha-Kaama-Moksha in a measured manner; indeed hence is the presence of Leadership as assumed by a King. Kingship is defined as who is aware and conscious of the art of punishing and sparing the stick ; *tam raajaa pranayansamyak trivargena abhivardhate* or He is the ideal King who is truthfully wedded to the principles of virtue and nyaya, modest and ideal earnings for the Self and dependents besides spare for charity, and controlled and regulated by moderate and just desires; but certainly not to fulfill sensual pleasures, deceitful ways of flippant lives and of selfish motivations. When punishment is prescribed it may not be palatable to unrelenting minds, but when the king concerned does not proclaim it in a non commensurate manner without adequately examining or hiding facts of the case, then the King if partial in judgment is not spared too and might affect his family even. Once the King and his family is ruined, then the store of 'adharmaas' so collected might affect not only his possessions of castles, his territories and his 'praja' and their fortunes also. Contrarily a champion of Dharma and Nyaya would carve a niche not merely among the co-kings but as in respect of Maharshis and even Devas might secure a qualification for Brahmatva! A continuous series of undue punishments out of hiding facts or ignoring them and issued by an unjust King would have repercussions on the disgrace and ruin of his deputies down the line in the Vamsha and might adversely affect those concerned like Ministers, Army Commanders and so on as involved in the declarations of judgments. Further on, even the Sages would feel the guilt and the thought processes of Devas receiving 'havyas' at the Agni Karyas in the Kingdom might be disturbed! Hence: *Shuchinaa satyasandhena yathaa shaastaanusaarinaa, pranetum shakyate dandah susahaayena dheemataa/ Svarenaashre nyaaya vrittah syaad bhrishdashcha shatrushu, suhritsvajihmah snigdheshu braahmaneshu kshamaanvitah/* The ideal most King is such sagacious, truthful and intelligent kind of unique followers of Dharma and Nyaya, ably assisted by equally professional deputies, and indeed his judgments for or against punishments or rewards are stated to be one among the countless ones of his worthy race. The fame of such rarity are like drops of oil spreading fast in running flows of water. However the ill fame of a King unworthy of his title and seat tends to act like butter on the water flows steadily till the day of doom. The idealism of Kingship upholds the dignities of the Chatur Varnas and ensures their continuity.. Such Kings of rarity are stated to possess their daily routine as follows: in the early mornings itself, they attend the congregations of the learned and the aged vidvans of Rig-Yajur-SaamaVedas and discuss the specifics of Dharmas and of Administrative Principles involved. They worship and honour such vidvans appropriately and abide by their teachings as discussed. Such exemplary Kings are never harmed but enjoy longevity and prosperity. They are modest and that modesty makes them imperishable. For want of modesty, several Kings in history had perished along with their belongings and on the other hand hermits in forests had turned to be Kings. *Veno vinashatvinayaatnahushashchaiva paarthivah/Sudaah paija vanashchaiva sumukho nimireva cha/ Prithustu vinayaad raajyam praaptavaan manureva cha,*



*Kuberashcha dhanaishvaryam brahmannyam chaiva Gaadhijah/* In the historical introspective, illustrious Chakravartis or Emperors like Vena, Nahusha, Sudaasa, Yavana, Sumukha, and Nimi perished out of their questionable and evil conduct. On the other hand Prithu and Manu flourished as Chakravatis out their outstanding modesty and impeccable character and Kubera gained the position of Dhanaadyaksha and one of the Ashtapalakas of the Universe. Vishwamitra the illustrious son of Gaadhi a Kshatriya by birth attained the status of an elevated Brahmana by the dint of perseverance, tapsya and conduct. The King should perfectly understand the aspirations of the common persons of the day especially in avoiding the pitfalls of co-Kings and most unhesitatingly try to initiate steps in constructing such a Capital City and never even seek to his own personal comfort but ensure his deputies and staff as well as the public of the Kingdom to live with comfort and safety. Towards this end, he needs to construct a fortress protected by vagaries of seasons and possible eventualities of diseases or natural disasters. Such a fortress of distinction and status be suitably equipped with defence forces to ensure safety from attacks of beasts, robbers, internal forces of revolution, external foes and such elements and fortified with weapons, grains, cattle and fodder, ample water and tools, as also Vidwans, artisans, and representatives of chatur varnas, and above all Purohitaas or Priests and Ritvigs to duly perform various smarta karmas of auspicious nature besides the shroutha karmas of daily agni karyas and Sacrifices. *Yajeta raajaa kratubhirvi vidhairapta dakshinaih, dharmaartham chaiva viprebhyo dadyaad bhogaan dhanaani cha/ Saanvatsarikamaaptaishcha raashtraadaahaarayad balim, syaachchaamnaayaparo loke varteta pitrivatnrishu/* The King has to be such as always engaged in Ashwamedhaadi yajnas attracting learned Brahmins to receive gifts and charities of golden ornaments, precious clothes and so on besides providing employment to workers as also the participating crowds of public with feasts. Indeed the King is stated more than a father and protector of the interests of one and all. As the citizens of the Kingdom are responsive of the noble activities of the King and the band of his officials of commitment ensuring peace and safety, the taxes are paid on time and general business climate is salutary and hence the economy is sound and attracts investments from the public and from foreign kingdoms too. Besides plugging in loopholes of business transactions, the King too motivate the officials down the line with incentives, moral persuasion and punishments against inefficiency or corruption. As Brahmana Vidyathis emerge out of Guru Kula after Vedaadhyayana are suitably gifted and trained for more and more tough assignments to preserve and promote dharmaacharana since *nidhir braahmanobhi dheeyate* or indeed Brahmanas are the treasures installed by the Kings that could neither be lost nor robbed; such treasures could also not be split, nor perish as they are ever-sustained by the purity and blaze of Agni itself. *Samamabraahmane daanam dvigunam braahmanabrueve, praadheete shatasaahasramanantam veda -paarage/ Paatrasya hi visheshena shraddadhaanatayaiva cha, alpam vaa bahu vaa pretya daanasya phalamashnute/* While charity is offered to any of Varnas then there would be good returns of ‘sukrita phala’, but once that daana is given to a Brahmana the returns get doubled; once that daanas are executed to a well read and knowledgeable Brahmana, the fruits get further intensified hundred thousand fold, while the recipient is a Veda Vedanga paaranga, then he demands ‘anantha phala’! Even if a ‘daana’ were given as per one’s own ability, then undoubtedly a deserving status is accomplished in the higher worlds. ]

**Sarga Seventy Six:** Raja Dasharatha’s ‘antyeshthi’ / ‘dahana samskaara’

156

[Vishleshanas from Taittiriya Aranyaka : The departed ‘jeevatma’ discarding life behind is accompanied by Lord Yama- departed Soul-Pushan- Sayavari / cow- widow-and Agni]

[Vishleshanas from Taittiriya Aranyaka: The departed ‘jeevatma’ discarding life behind is accompanied by Lord Yama- departed Soul-Pushan- Sayavari / cow- widow-and Agni

i) Yama: *Pareyivaasam pravato maheeranu, bahubhyah panthaam anupaspashaanam, Vaivasvatam sangamanam janaanaam, Yamam Rajanam havishaa duvasya/* May King Yama the son of Surya Deva/ Vivasvaan, be worshipped as he is followed by His relatives and admirers of the departed; Yama has travelled far from the heights beyond and taken to the perfect destination without disturbing any one else. The Stanza is from Rig Veda 10-14.1. )

The departed jeeva: *Idam tvaa vastram prathama nvaagan/ Apaitaduuha yadihaabibhah puraa, ishtaapurtamanusampashya dakshinaam yathaa te dattam bahudhaa vi bandhushu/ Imoau yunajmi te vahnee asuneeyaaya odhave, yaabhyaam Yamasya saadanam, sukrutaam chaapi gacchataat/* May the departed one arrive here with new ideas and forget the erstwhile impulses and memories, recalling however the erstwhile actions some of which might have satisfied the conscience such as the acts of dakshinas to brahmanas vis a vis the wealth given by the kinsmen. May the departed one be yoked by two oxen to carry the body dear so far as the life and these oxen reach the abode of Lord Yama or alternatively to other abodes in case that It had done 'satkarmas' earning virtue outweighing the deeds of vice. *Pushaa tvetah chyaavayantu pra vidvaan, anashthapashuh bhuvanasya gopaah, sa tvaitebhyah pari dadat pitrubhyo, agnirdevebhyah suvidanniyebhyah/ Pushemaa aashaa anu veda sarvaah, so asmam abhiyatamena neshat, svastidaa aaghrunih sarvaveero, aprayucchan pura etu prajaanan/ Aayuh vishvaayuh pari pasati tvaa pusha, tvaa paatu prapathe purastaat, yatraaste sukruto, yatra te yayuh, tatratvaa devah Savitaa dadhaatu/ Bhuvanasya pat idam havih, agnaye rayimate svaaha/* May Pushan the omniscient escort the departed Soul to another world as His rays never fail to protect all the Beings and reach them to Pitru Loka and may Agni Deva reach the concerned Devas further on. Indeed Pushan is totally conversant with all the Lokas successively as He is aware the ways and means of leading the jeevaatma to safety free from perils. The post life of departed mortals is well realised by Pushan and hence lead them upto the halts en route. As the Souls which may have done well with the earnings of 'punya', the celestial Savitur would place them well in advance and accordingly lead these with care. Hence, Paramatma! may this offering of the body remains engulf by Agni Deva ultimately! The stanzas v-vii are repeats of Rigveda Mantras of 10.17.3-5-4 respectively.

Sayaavari / Cow to cleanse the sins of the departed: *Purushasya sayaavarayapedaanim mujahhe, yadhaam no atra naaparah puraa jarasa aayaati/ Purushasya sayaavari vi te simnaam praanaam, shareerena maheemahim, svadahyehi pitrunup, prajayaasmaanivahava/ Maivam maamstaa priyeham Devee satee pitrulokam yadaishi, Vishvavaaraa nabhasaa samvayantgee, tasyah porajaam dravinam cheha dhehi/* Sayavari is the cow which was stated dear to the departed person brought to the place of cremation as the symbol of all Devas. Thus, the Sayavari the symbol of Devas! Kindly remove the sins of the departed. As the departed one has loosened all his / her energies, may the Sayavari enter the planes of the firmament and lead the way to Pitru Loka. May you also provide your milk to the departed one en route and at the destination as you have access to all the lokas.(Garuda Purana vide Chapter 30: 41-42 and 52-53 are quoted: 'Tarkshya Deva! Any Being on Earth or Pancha Bhutas or the entirety of Creation is Vishnu. Hence whosoever performs a ' karma' or action, the fruit of that action is Vishnu too; thus a person when performs an act, good or otherwise, Vishnu decides the fruit of that action. At the end of the journey of a human- as in other cases too-River Vaitarani is commended as its waters would purify the sins made by the departed one- during the 'kaumara-youvana-vaardhakya- janma janmaantara' as also during 'raatri- praatah- madhyaahna-aparaahna' and both the sandhyas too. The singular solution is hence the charity of a 'kapila gomaata' to a well deserved Brahmana. The following is the verse to be recited at the time of Godaana: *Gaavo mamaagratah santu gavaam madhye vahaamyaham/ Yaa Lakshmeeh sarvabhutaanaam yaa cha Deve vyavasthita, dhenu rupenasya Devee mama paapam vyapohatu/* Cow alone is ahead of me- the departed Soul, behind me as my support, my sides too; cow is in my heart and I am on the midst of cows. May the Lakshmi Svarupa-Sarva Bhuta Svarupa-Sarva Deva Svarupa- as the symbol of a Cow, destroy my sins instantly with this Go- Mata! Guruda Purana sums up : those who are destined to go to heaven are supposed to grab the tail of a cow that appears on the banks of the river Vaitarna to be led safely across to the ethereal shores of Vaikuntha)

Tributes to Agni Deva for the final offer of the dead body : *Imamagne chamasam vaa vi jighvarah, priyo devaanaamuta soumyaanaam, esha yashchaamaso deva paanah, tasmin Devaa amritaa maadayante/ Agnervarma pari gobhirvyayasva, sam prornushva medasaa peevasaacha, net tvaa, ghrushnurharasaa jarshyaashaano, dadhat vidhakkshyan, paryangyaate/ Mainamagne vi daho, maabhi shoucho maasya tvacham chikshipo maa shareeram, yadaa shrutam karavi Jaatavedo,athemainam prahinutaan pitrubhyah/ Shrutam yadaa karasi Jaatavedo athemenam pari dattaat pitrubhyah, yadaa gacchantyaasuneetimetam, athaam Devaanaam vashaneerbhavaati/ Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/ Ajobhaagastapasaa tam tapasva, tam te shochishpatu tam te archih, yaaste shavaastanuvo jaatavedah, taabhirvahemam sukrutaam yatram lokaah/ Ayam vai tamasmaadadhi, tvametadayam vai tadasya yonirasi Vaishvaanarah, putrah pitre loka krut, Jaatavedo vahemam sukrutaam yatram lokaah/ Agni Deva! please do not hurl or shake this dead body; it is dear to Devas as wells as to mortals; the former seek to enjoy the pleasure of the Soma juice and this vessel is the drink of Devas and the latter who are immortal take pleasure in the Soma; this stanza is a repeat of Rig Veda 10-16-8. The next stanza is a repeat of Rig Veda's previous stanza 10-16-7 addresses the dead body: you are enclosed with the 'kavacha' or the shield of Agni Deva who is merely turning only your body parts to ashes but not your true self which indeed is everlasting. Hence Agni is merely clearing the mess of your body! Agni Deva! you may consume the deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) only but thereafter kindly despatch the 'Jeevatma'- Inner Being- safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you render the jeevatma fully rid of the memories of the erstwhile life, then That becomes rendered fit with a fresh form subject to the will of Devas. Preta swarupa! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fund of your 'sukrita phala', you may reach swarga, or back to earth or waters. In case you are destined to return as vegetation, then you shall do precisely the same swarupa once again.- Rig Veda 10-16.-3. Referring to the stanza : *Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/* as explained , Chhandogya Upanishad 5.10.6 explains: *Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veehiyavaa oshadhivanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/*(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise). The next stanzas 6.1.22 -23: *Ajobhaaga stapasa tam tapasva-- and Ayam vai tvamsmaadabhi/* are as addressed to Jaataveda: ' Agni Deva! having burnt off the body totally, may the physical aspects of the human being been burnt off totally, may the subtle body as the Jeevatma be carried to the wide world of the Devas of virtue; then there is hardly any difference of Vaishvanara and Jeevatma, especially after passing through the layers that the latter passes through! 6.2.1-3: On the path above after death, the jeeva is protected by three kinds of Devas besides Agni Deva:*Ya etasya patho goptaarastebhyah svaaha, ya etasya patho rakshitaarah; tebhyyarasvaahaa, ya etasya pathorakshitaarastebhyah svaaha, Khyatre svaaha Apakhyaatre svaahaa, Abhilaalapate svaahaa Abhilaalapate svaahaa, Apalaalapate svaahaagnaye karmakrite svaaha Yamatra naadheemastasmai svaah/ Yasta idmam jabharat, slshvidaano muurdhaanam vaa tatpate tvaayaa, Divo vishvasmaat seemaghaayata uruushyah/**

*Asmaatvamadhi jaatosi,tvadayam jaayataam punah, Agnaye Vishvaanaraaya suvargaaya lokaaya svaaha/* May the jeeva on the ascent to high skies be protected by this Agni karma three Devas viz. Goptaarah, Rashitaarah and Abhirakshitaata. May also this offering be received to Khyata who disclosed this secret as also to Apakhyata who refrains from disclosing the information. May also this offering to Deva Abhilaalapat who commends the deeds of virtue of the Jeevatma that performed in the just concluded mortal life and what is more , may Apalaapad Deva not to divulge the deeds of vice with great refrain. Above all, this offering be made to Agni Deva Himself in case any other Deities of help have not been addressed by default. Agni Deva! you are indeed the unique help in reaching our oblations to all the concerned deities including those who have not been addressed! May the passage of the ‘pretaatma’ to the respective destinations be free from all types of visissitudes. Agni Deva, you have had the background of birth of the antaratma of the departed person irrespective of the dead person’s pluses and minuses of concluded life. That is the supplication to you to assist the pretatma to a helpful rebirth. May the offering be received by Vaishvanara Agni in the upper worlds! The journey of the departed from Agni to the dogs of Yama to Pitru Loka to Surya: *Pra ketunaam brihataa yatyaagnih, aarodasee vrishabho roraveeti, divaaschidantaam upamaam udaanat, apaamapasthek mahisho vavardha/ Idam ta ekam, para vuu ta ekam, truteeyena jyotishaa sam vishasva, samveshane tanvaschaarudhi priyo, Devaanaam parame sadhasthe/ Naake suparnamupa yat patantam, hridaa venanto abhyachakshat tvaa, hiranyapaksham varunasyadootam, yamasya yonou shakunam bhuranyanyum/ Ati drava saarameyou shvaanou, chaturakshou shabaliu, saadhunaa pathaa, athaam pitruun suvidatraam upehi, Yamena ye sadhamaadam madanti/ You te shvaanou Yama rakshitaarou, chaturakshou pathirakshee nruchakshasou taabhyaam raajan paridehi enam, svasti chaasmaa anmeevam cha dhehi/ Urunasou asutrupaa udumbalou Yamasya dootao charato janaam anu, taavasmabhyam drishaye suryaaya, punardaataam asum adyaha bhadram/ Soma aikebhyah pavate, dhrutameka upaasate yebhyo madhi pradhaavati, taan chit evaapim gacchhataat/ Ye yudhyante pradhaneshu shuuraamso ye tanuutyajah, ye vaa sahasra dakshinaah, taan chit evaapim gacchataat/ Tapasaa ye anaadrushyaah, tapasaa ye svaryayuh, tapo ye chakrire mahah, taamschadevaapi gacchataat/ Ashmanvatee Revati, sam rabhadvam, uttishthath pra tarataa sakhaayah, atraam jahaama ye asannashevaah, Shivaan vayam urtteeram abhi vaajaan/ Yadvai Devasya Savituh pavitram, sahasra -dhaaram vitatamantarikshe, yenaapunaat Indram anaatar maartyah, tenaaham maamsarvatanum punaami/ Yaa raashtraatpannaadapayanti shaakhaam abhimrutaa nrupatimicchamaanaah, dhaatustaaya sarvaah pavanena puutaah, prajamaasmaantrayyaa varchasaa saamsrujaaya/ Utvayam tamasah pari, jyotih pashyant uta taram, Devam devatraa, Suryam agamna jyotih ut tamam/ Dhataa punaatu Savitaa punaatu agnestejasaa Suryasya varchasaa /* Agni Deva in the form of thick smoke flies high from bhumi to dyuloka with his flag assumed the form of a bull with roar; even as He enters the dyuloka with the assistance of Jala Deva assumes the form of lightnings This stanza is the same as Rig Veda vide 10-8-1. Rig Veda 10.56.1 denotes that this Praani is the food of Mrityu; Its basic form was of Agni, then that of Vayu the Deity of Wind and finally of Jyoti Tatva or of Atma Tatva. ‘Meet this Soul and provide him ‘tejasvi rupa’ or of effulgence and get It divinity! The Third stanza is taken from Rigveda 10.121.6 meaning : This scene would be visible as that of a high flying bird Varuna in svarga loka and it is this bird which gets nourished in Yama Loka. But the departed Atma, if saved from Yama’s dogs called Shaarameya which are four eyed and could change their appearance in multi colours, could then proceed to join the virtuous Pitru Loka. These Sharameya dogs both are actually are the dogs of intuition and are the gaurdians protecting the Atma on the way up towards the Deva Yaana the divine path with their divine vision. Thus the departed human beings are hunted or helped too by the ‘Yama dootas’; Rig Veda vide 10.14.12 the messengers of Lord Yama are broad nosed and of extra-



ordinary physical strength and mental energy. Once satisfied by the swing of balance of the departed soul's karma, the fierce dogs sober down and save from any evil forces on the right path. May these divine dogs guide the 'pretaatma' to reach the Land of Bliss and grant him relief from the sorrowful earth of 'arishdvargas' or the six principal evils of existence so that the Soul could look upon the Surya Deva with contentment and Joy! The seventh stanza referring to the Pitru Loka where Soma Juice flows is a repeat of Rig Veda 10.154.1; the meaning is ' Pretatma! Pitru Loka is the celestial place where Pitru Devas rejoice flows of Soma Juice and 'ghritaahutis' or the offerings of ghee while meditating on Surya Deva and that is why there is a rush for the honey of delight who are in the know and practice of Madhu Vidya. Rig Veda 1.90.6-8 explains about Madhu Vidya: *Madhu vaataa rutaayate madhu ksharanti sindhavah maadhveernah snatoshadheeh/ Madhunaktamutoshaso madhumatpaarthivam rajah, madhu dyourastu nah pitaa/ Madhumaanno vanaspatirmadhumaam astu Suryah maadhveergaavo bhavantu nah/ Sham no Mitrah sham Varunah sham no bhavatvaryamaa, sham na Indro Brihaspatih, sham no Vishnu-rurukramah/* May the practitioners of Yajna Karyaas be endowed with Vaayu pravaaha rivers of sweetness as also all types of heathy herbals of pleasures. May like pitru devataas bestow divine juices of sweetness while the Maatru Varga Devatas too bless us with earthly juices of outstanding taste thus reaping the sweetness of 'Iham and Param' or on earth and thereafter! May all kinds of Vanaspatis grant us pleasures while Surya Deva with His 'tejasvi kiranas' or radiant rays shower happiness while the nights and 'usha kaala' ensure our joys always thus so that the herds of cows too yield sweet milk to us. May Mitra Deva, Varuna Deva, 'Nyaaya Pradaata' Aryama Deva, 'Aishvaryavaan' Indra Deva, 'Vaani Swaami' Brihaspati, and the Singular Universal Vishnu Bhagavan bless us all round auspiciousness!]

### **Sarga Seventy Seven**

[Visleshana on Shraddhas: The Brahmanas to be appointed as 'bhoktas' are to be well versed in Veda Vedangas, well behaved, healthy with no physical disabilities, coming of good family background, infallible, and trained well in performing Parvana shraddha and /or ekoddishtha as well. Such ideal bhoktas be invited in advance by the Karta or his brother or son or disciple. The 'nimantrana' or invitation should be done with 'Apasavya' of 'yagnopaveeta' in respect of 'Pitru sthaana bhokta' and 'savya' position to Vaishwanara bhokta. The prescribed number of Pitru Sthana and Vaishwadeva Sthana is three and four but as per Desha-Kaala-Parishithis or convenience and availability a minimum of one each would be a must. Vaishwa Deva Brahmanas are to be seated Purva Mukha or east facing and Pitru Deva brahmanas are Uttara mukha or facing north. The respective Brahmanas of Pitru and Vaishwadevas are not mingled nor even touch each others. Vishwadevas are stated to be ten in number: *Kraturdaksho Vasuh Satyah Kaalah Kaamasthaivacha, Dhunischa Rochanaiva tathaa chaiva Pururavaah/ Ardraascha darshete tu Vishwadavaah prakourtitaah/* (Kratu, Daksha, Vasu, Satya, Kaala, Kaama, Dhuri, Vilochana, Pururava and Ardrava are the Vaishwadevas). In the present context, two 'Arghya patras' or water vessel with 'gandha-akshata-darbhas' are placed at the seat of of the Vishwa Devas and are to be handed over with reverence to the representative Brahmanas and perform a pradakshibna around him. The arghya paatras / vessels could be of bronze or copper or palaasha leaves. Similarly at the Pitru sthaana Brahmana too has to be circubambulated but in an 'apradikshina' manner or the reverse manner changing the yajnopaveeta in the 'praachhenaaveeti' manner. All the tasks concerning the puja of the Brahamana representing Pitru Devatas need to be done including that of his puja with black tila to be ornamented on his head downward to his feet, while puja to similarly be done tp the Vaishwe deva with akshata white rice grains from head to feet. After puja to both the Viashwanara and Pitru Devata representative- Brahmanas with gandha-pushpa-dhupa- deepas, the next task would be Agnoukarana with the concurrence of the Brahmanas. This task is to make two homas after keeping Agni in the homa kunda twice reciting: *Saannidhyamupaasa*

*Somaaya pitru matey Sadhaanamah/ Agnaye kavyavaahanaaya swahaananamah/* These homa kriyas need to be performed as of Pitru yagna vidhaana homa and since Pindapitru yagna is of two fold nature of Daivikatwa and Paitrukatwa the yagopaveeta might either be in Savya or Apasavya manners as per one's own shakha manner. In any case, the remaining 'anna' needs to be disposed off in Agni itself and no remainder of it be retained. The next step is Pariveshana or purification of the cooked bhojana or bhakshya-bhojya-shaaka-soopanaadi padarthas with right hand wearing darbha followed by 'ghritaabhikarana, then holding the right hand thumbs of the Brahmanas representing the Vaishwa Deva and Pitru Devas of three generations with naama-gotras, taking care of savya-praacheenaaveti precautions, showing them around the padarthas placed in circles – in savya or apasavya manner respectively- and request them to commence the bhojana after performing 'Aaposhana' making the bhoktas feel completely comfortable discarding what ever they do not like. The karta would address the bhokas saying: *Anna heenam kriyaheenam mantra heenam yadbhavet, Sarvamacchidramiyutkaa tato yatnena bhojayet/* Even as the bhojana starts, there should be Swaadhyaya: *Swaadhyaayam shraavayet Pitrye Dharma shastraani chaiva hi/* Anna Suktaadi Shravana is to be taken up during the Bhojana kaala. Also before the bhojana itself, the remainder of anna at Agnoukarana is to be placed as three small pindas along with ghee and tilas. After the bhojana follow the tasks of Sapindeekarana and Pinda pradana- puja karmas. As regards, 'Madhyama Pinda viniyoga Vidhana' or the matter related to be disposal of the middle pinda of the three pindas, it is customary that the wife of the Karta if childless receives it with reverence in her hold with both palms from her husband as the Mantra is recited: *Apaamtvoushashadho - naagum rasam praashayaami bhutakrutam garbham dhatswa/* As the house wife eats the Madhya Pinda, the Mantra is to be recited: *Adhatta Pitara garbhamanta santaana vardhanam/* Manu states: *Pativrataa dharma patnou pitrupujamnatparaa, Madhumantu tatah pindamadhyaatsamyak sutaarthinou/ Ayushmantam sutam vindet yasho medhaa samanvitam, Dhanavantam prajaavantam dhaarmikam saatwikam tathaa, iti/* In the event of wife not consuming the Madhyama Pinda, or even otherwise, the Tri Pindas be eaten by a Brahmana, or Agnihotra or cow or running water. In case a Karta cannot perform Parvana Shraddha for any reason of inability due to any reason he could perform the same as *Sankalpa Shraddha*. Source: Parashara Smriti]

**Sarga One Hundred:** Shri Rama having enquired Bharata's welfare gave elaborate 191 lessons of Kshatra Dharmas on his own- [Vishleshanas 1) on King's administrative skill 2) on Videsha Neeti as per Manu Smriti]

[Vishleshana on King's administrative skill from Manu Smriti:

An ideal King is expected to learn of the nuances of Vyavahara Vidya. He should strain himself day-and-night and practise 'indiya nigras' or the self control of body limbs and senses. An exemplary King requires to abstain from ten evil habits generated from kaama or worldly desire and eight from krodha or anger. Indeed all the habits end up in evil and human misery. To any King the ten vices resulting from Kaama or human obsessions would gradually diminish wealth and virtue while the eight vices springing from Krodha or excessive wrath could terminate in his doom and death! The set of ten vices from desires and pleasures are stated to be hunting, gambling, sleeping by the day, repetitive statements of other's failures and vanity, obsession of femininity, drunkenness, excessive involvement of dance and music, and purposeless travel. The eight vices are carrying and encouraging tales, uncalled for violence, draham or treachery, jealousy, dushanam or abusive language, dravya haranam or unjust seizure of material and property, condemnation and censuring and physical beating. Lobha or avarice is stated as the root cause of all the evils and broadmindedness is the spring of hope. Intoxication, betting, women, and hunting are

the four shortlisted banes led by human desires subjected to excesses while the worst possible offshoots of anger are abusive language, manhandling, and seizure of materials and property. Those persons who are not only prime movers of the excesses viz. the Kings in this context but the associates of these sins either from desire or anger are duly involved in the sins of humanity. Indeed Vyasana or vice and Mrityu or death are equally tough but death is easier since Mrityu has a possibility of reaching swarga but the one dragged into vyasana is sure to end up in naraka for sure! That is the reason why an ideal King needs to appoint an ideal Minister too as the latter should have the ancestry of ideal Ministers who are well versed in Shastra- Shaastra jnaana, and of proven nobility. It might sometimes be possible to bless a Kingdom even with unproven Kingship but is unimaginable to secure a Minister of trined background , inherent ability, knowledge and wisdom, be it in the matters of revenue incease and management, domestic governance and foreign relations. It is the Minister who has to daily interact with his deputies individually and collectively in all the matters relating punishments and rewards. This is the reason why a well read , experienced and trust worthy person- say a Brahmana with experice and wisdom, even as the King is ably assisted and motivated with the larger issues and equally about the minor ones ‘pro bono publico’! In turn, the Minister might appoint his deputies down the line of officialdom as in charge of duties. Thus when fully equipped with the task of governance, the King should take off the heavy responsibility of governance ably conducting the two horsed chariot of Virtue and Justice. The officials at the field level, be it for collection of revenues and of disbursements, or for internal security and and external relations too be appointed on the principles of integrity, incorruptibility and impartiality.]

Sarga Hundred continued: *kaccid dhr̥ṣṭaś ca śūraś ca dhṛtimān matimāñ śuciḥ , kulīnaś cānuraktaś ca dakṣaḥ senāpatiḥ kṛtaḥ /balavantaś ca kaccit te mukhyā yuddhaviśāradaḥ , dṛṣṭāpadānā vikrāntās tvayā satkṛtya mānitāḥ/* Bharata! I hope you have appointed a trustworthy, loyal, well contented, brave and ever courageous, Senapati of traditional background. If not yet, please do so atonce. Further, you might have appointed a Prime Minister who is honest, industrious and public welfare minded who would be ready to kill himself for you! Then *kaccij jānapado vidvān dakṣiṇaḥ pratibhānavān , yathoktavādī dūtas te kṛt o bharata paṇḍitaḥ/* Have you appointed ‘Raja dootaas’ of our kingdom in other friendly kingdoms who should be well read vidwans, diplomatic, and of sharp skills of forien affairs!

[Vishleshana on Videsha Neeti as per Manu Smriti:

A King of idealism should appoint an Ambassador who is well versed in the art of diplomacy with a countenance of placidity and of expression backedup by proficiency in the subjecks of science, commerce and international affairs. More importantly the person has to be honest, skilful and of noble family background. In the context of diplomacy, he has to be an expert in the matters of Sandhi and Vighraha, give and take, intelligent enough of moves and counter-moves, possessive of good memory, fearless and eloquent, as also action oriented with timely and vigilant moves, but essentially upright and reliable. He has to be of military tactness, treasury and financial management, recogniser of allies and opponents, and most significantly has the trust and faith of the King, his allies and the passive. In fact, he should also be able to convince the King about the realities of the Kings and Kingdoms of the countries of his posting but of what his or her King decides to convey in word or deed to the other King however harsh it may be yet couched in a polite yet firm manner. The role of an Ambassador is like a dance on a razor’s edge, yet unhurting and yet with hardness. Just as a Minister possesses the wherewith all to punish or reward, save or ruin, run the treasury to get filled up or exhausted, drive the Kingdom’s Economy to prosper or take it to doom, an Ambassador too can perform similar tasks to place the Kingdom to brush it up with the colours representative worthiness of safety for foreign trade, investment, economic collaboration. *Sa vidyadasya krityeshu nirgudhengita cheshtitaiḥ, aakaaramingitam cheshtaam bhritye shu cha chikeershitam/* A

successful Ambassador has to necessarily train himself with the face, gestures and actions of the counterpart King and so should his deputies too. This is in respect of the designs of the counter part King, his designs and plans of action and most importantly that might adversely affect his Kingdom.]

Bharata! Referring to Secret Agencies, are you aware that there are as many as eighteen positions in the Rajyanga or Kingship viz. Mantri-Purohita- Yuva raja-Senapati-Dwaarapaala-Antahpuraadhyaksha-Karagaaraadhyaksha-Dhanadhyasha- Specialists directly appointed by the King himself- Expert Lawyers who argue for and against on behalf of the Kingship-Prosecutor and a three-tier Intelligence officials. Dear brother! Beware of Naastika Siddhantis in the kingdom and spies for outside kingdoms who seek to create unrest in the Ayodhya Kingdom; they all seek to preach our citizens and distort their thinking of the medium of Tarka or logic towards ‘nastikata’ or Atheism!. Brother! The Kingdom of Ayodhya has had an incredible glory with prosperity, dharma and nyaaya, chaturvarnas, vidwans and maha panditas of higher learning! Trust you are seeking to sustain and preserve its status in Bharata Desha. This Kingdom has been known for Ashvamedha and such maha yajnas, renowned devalayas, dharma tirtha pradeshas, samaajika utsavas, periodical social meets, ever busy trading and marketing establishments, public parks, fertile and evergreen pastures, excellent agricultural yields, timely rains, and the public of men and women have been disciplined and well contented without social evils of thefts, robberies, etc.; hopefully the same prosperity and all round contentment prevails in the Kingdom. *kaccit striyaḥ sāntvayasi kaccit tās ca surakṣitāḥ, kaccin na śraddadhāsyāsām kaccid guhyam na bhāṣase/* The contentment and safety of women folk of the kingdom invariably decides the definite mark of the fulfillment of a kingdom; Bharata! I am confident that you are making special endeavors to this end. Further make sure of excellent pashu sampada- fearlessness - dhana-dhanya-astra shastra-yantra-shilpa-vaidya disciplines.

Bharata! Make a special note of the proverbial fourteen pitfalls of Kingship:

Nastikata-Asatya bhashana-krodha-pramaada-jnaani purusha nishkramana- aalasya-panchendriya anarogya- raja nirnaya asahita-vipareeta raja nirnaya- apaarambha of nischita kaarya- gupta nirnaya dushprachara- mangalika kaarya anussthana aalasata- akasmaat shatru yudhha niraacharana. Maharaja Bharata! A successful King should always beware of dasa varga-pancha varga-chatur varja-sapta varga-ashta varga- and three varga vishayas.

( Lapses of ten categories are hunting animals and birds-play of ‘chadaranga’- day sleeping- criticism of others- interest and involvement of illegal sex- madya paana- dancing-singing-instrumental music-and wasteful travels. Now, the five types of durgas or avoidable places: Jala durga or desert areas- Parvata durga or unscaled mountains; Vriksha durga or thick jungles with complex and unknown trees; Eerana durga or salted lands or saline places; and dhanva durga or desert lands. Chatur varga: Saama- Daana- Bheda- Danda. Sapta varga: Raja-Mantri-Rashtra-Forts- Khazana or treasury-Sena-and Mitra varga; Pancha varga: Blaming others behind, Saahasa or taking risks, droha or cheating, jealousy, dosha darshana or pointing mistakes, half baked blaming others, raised tones, and danda kathorata or undue punishment. Ashta varga denotes: agricultural development, business promotion, erection of forts, bridge construction, planning to secure forest elephants, occupying mountain caves, gaining monetary interest from occupied kingdoms, and populating unoccupied areas of the kingdom. Three Vidyas refer to mastering three vedas and neeti sastra-- Krishi- and go raksha. Six gunas are Sandhi or mutual with drawyal of war, Vighraha or total abandonment of opening a war, yaana or travel, aasana or being seated with self control, dwaidhi bhava or the feature of duality or vacillation or of wavering indecision and Samaashraya or total surrender. Then the Five Daivi bhavas or fire breaks, floods, spread of diseases, kshaama, and maha maari or out break of incurable vyadhis. The Ten Rajaaritya Neetipurna kaaryas are refusing emoluments to the sevakas of the defeated king, punish who ever has insulted among the public,



punish the masters who frightened the servants, open corruption practices of getting official tasks done and the related. Twenty wrongs are engaging the services of children, aged, long time sufferers of diseases, varna saksra humans, timids, the frightened ones, those who are lobhis, their helpers, those who dissatisfy ministers, senapatis and dharmatmas, vishaya laalasaas, chanchala manasas and their supporters, those who resort to Deva- Brahmana dushanas, arrogant due to superiority feeling, persons who misbehave those afflicted by hunger, those who disregard soldiers, swadesha tyagis, persons with countless enemies, untruthful and unreliable persons! Then Prakriti Mandala includes Kings and Royalties, Ministers, Respected Public Figures, and those of treasury, provincial officials, Sena and of Forts.)

**Sarga One Hundred and Three:** Rama-Sita-Lakshmanas cry away at father's death-offerings of tarpana and pinda daana -[Vishleshana on Tapana Vidhaana]  
Vishleshana on Tapana Vidhaana

198

Tarpana Vidhana: *Ruk Saamaadrthvaa Vedoktaan Japya mantrān yajushim cha, Japitwaivam tatah kuryaaddevarshi pitru tarpanam/ Tava Vashishtah/* (Vashishtha Maharshi affirmed that even after studying Ruk-Saamaadharvana Vedas, it is essential to recite Pranava and perform tarpana to fructify the knowledge of Vedas. Vishnu Purana emphasized: *Shuchi Vastradharah snaato Devarshi Pitru tarpanam, Tessaameva hi tirthena kurveet susamaahitah/* (Only on wearing clean clothes after bathing and poised with unperturbed conscience, Tarpana is to be undertaken thereafter). To Devas only one tarpana/ Jalaanjali each be executed, while to Rishis twice and to Pitru Devas thrice respectively for their satisfaction. *Praaggeshu Suranstarpenmanushyaanchaiva madhyatah, Pitramstu dakshinaareshu chaika dwi trijalaanjaleen/* (As prescribed for example in Agni Purana: Tarpana Karya needs to be performed facing East in the Savya Yagnopaveeta position to Devas; to Rishis facing the East again with yagnopaveeta as a garland but to Pitru Devatas the tarpana should be performed facing south with the yagnopaveeta worn as 'apa savya' or 'Praacheenaa veeti' or in the reverse position reciting 'Swadhaanama tarpayaami'. Pitru Devas would not be contented if tarpana is performed from a higher plane position into water flows nor with wet clothes. In fact, Pitru tarpana needs to be performed with dry clothes only preferably seated on spread over darbhas. Also tarpana be done with water drawn from one vessel and transferred to a smaller vessel into a lower plane but due to the apprehension that a lower plane on the ground might be sullied with hair, ash, coal particles, thorns, and even bones on the ground and hence the tarpana is preferably done on a clean place with darbhas are spread over. Alternatively, tarpana may be done in a large flat plate or container. For performing tarpana only vessels of gold, silver, copper, brass, bronze or any metal vessels may be used but not earthen pots; however neither metal vessels nor hands without darbhas be used for the tarpana. Deva tarpana and Rishi Tarpana needs to be performed along with water mixed with plain rice grains or white tilas. Pitru tarpana needs to be necessarily done with water mixed with black tilas. *Deva Tarpana:* This tarpana is to satiate Devas and the Devatva or the Divinity that is microcosmically present in all Beings in the Universe. Seated facing the east direction with the right knee kept in contact with the ground, placing the left leg over the right leg so that the knee is above the ground, keeping Akshatas in the water pot, holding the water pot on the right hand palm, covering it with left hand palm reciting *Brahmaadaya Suraah Sarvey Rishayah Kashyapaadayah, Aagacchantu Mahaa Bhaagaa Brahmaandodaravartinah/* Now pour water with the left hand into the open right palm releasing water from the tips of four fingers; three darbhas need to be placed on the right palm with the tips of darbhas aligned with finger tips while reciting the following in favour of each Devata: *Om Brahmaa tripyataam, Om Vishnum tripyataam, Om Rudrah tripyataam, Om Prajapatih*

*tripyataam, Om Devaah tripyantaam, Om Devyah tripyantaam, Om Vasavah Tripyantaam, Om Rudraah tripyantaam, Om Adityaag tripyantaam, Om Chhandaamsi tripyantaam, Om Vedaah tripyantaam, Om Rishayah tripyantaam, Om Gandharvaah tripyantaam, Om Apsaraah tripyantaam, Om Devaanugah tripyantaam, Om Naagaah tripyantaam, Om Saagaraah tripyantaam, Om Parvataah tripyantaam, Om Saritah tripyantaam, Om Manushyaah tripyantaam, Om Yakshaah tripyantaam, Om Rakshaamsi tripyantaam, Om Pishcaachaah tripyantaam, Om Suparnaah tripyantaam, Om Bhutaani tripyantaam, Om Pashavah tripyantaam, Om Vanaspatayah tripyantaam, Om Oshadhyah tripyantaam/Divya Pitri Tarpana:* The revised procedure for tarpana to the Divine Devas and Manes requires change of sitting position to face the Southern direction and wearing the yagnolpaveeta in reverse position as ‘praacheenaa veeti’, with left knee to be in contact with the ground while the right knee to be above the ground yet not touching it with left leg on the ground and the right leg on top of left leg; pour some black tilas (sesame seeds) in the water pot; now the offerings would be made thrice each time to Agni-Soma-Yama and Aryama ie. Agni the Divine Fire God who carries the soul of the burnt body, Soma the Water God who carries the soul of the drowned body, Yama the Maintainer of Dharma and the Judge of Karmas of the deceased and Aryama the Ruler of the Domain of Souls :*Om Agnih tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Somah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Yamah tripyataam idam salilam jalam tasmai swadhaa namah, tasmai swadhaa namah, tasmai swadhaa namah/ Om Aryamaah tripyataam idam salilam jalam, tasmai swadhaa namah, tasmai swadhaa namah/* The next three mantras are for the three Divine Manes-as were associated with the souls who were burnt or drowned and carried to the Skies till the latter are tendered to their destinations: *Om Agnishu aatthaah Pitarah idam salilam jalam tebhyah swadhaa namah,tebhyah swadhaa namah, tebhyah swadhaa namah/ Om Somapaah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah,tebhyah swadhaa namah, tebhyah swadhaa namah/ Om Barhishadah Pitarah tripyantaam idam salilam jalam tebhyah swadhaa namah, tebhyah swadhaa namah, tebhyah swadhaa namah/* Now in reference to the Karta’s own Pitru ganas: *Aadou Pitaa tathaa aataa saapatni janani tathaa, Maataa mahi ssapatnikaa Atma Patnyastwanantaram / Sutabhraatru Pitruvyascha Maatulaascha Sabharyakaah, Duhitaa Bhagini chaiva Douhitro bhaagineyakah/ Pirushvasaa Maatrushvasaa Jaamaataa Bhaukah Snushaa, Shwashurah Syalakaschiva Shwashrushascha Guru rikthinah/* (Following is the line in which Pitru Tarpana is to be performed: Foremost to father, grand father, Great grand father, mother, father’s mother, father’s grand mother, Co mother if any, datta / adopted putra’s parents if any, mother’s father, mother’s grandfather, mother’s mother and the latter’s mother in law, wife, sons, self’s brothers, father’s brothers, mother’s brothers and their wives, daughters, sisters, grand sons, father’s sisters, mother’s sisters, son-in-law, brother’s-in-law, and their wives, daughter-in-law, mother’s brothers, wife’s brothers, mother-in-law, Guru and the Trader, the Supplier of household goods) Tarpana prayoga: Achamyā; *Mamopaattha durita kshaya dwaaraa Parameshwara preetyartham evam guna Pituh Pitrunaam akshayya punyaloka phalaavaapyartham darsha prayukta maha punya kale tila tarpanam karishye/ --Iti sankalpya, praacheenaaveeti dakshinaabhimukhah savyam jaanvaachya/* ( After achamana and sankalpa, assume praacheenaaveeti, face Southern direction and bend the left knee being seated and commence the tila tarpana). Brahmanas should address the Pitru Devatas as *sharmaanam*, Kshatriyas as *Varmaanam* and Vaishyas as *Guptam/* Following is the order in which the tarpana is made: *Pitaram-gotram-sharmanam-Swadhaanamah tarpayaami-Swadhaanamah tarpayami Swadhaanamah tarpayaami/ Pitaamaham---- Prapitaamaham---- /Maataram-gotraam-daam-Swadhaanamah tarpayami (three times)/ Pitaamaheem-gotraamdaam-Swadhaanamahtarpayami (three times); Prapitaamahim-gotramdaam-Swadhaanamah*

*tarpayaaami(3 times)* At the end of the Tarpana Kriya as described above, the remaining water meant for tila tarpana be thrown away, fill up the vessel with fresh water, sit in eastward and perform Deva Tarpana by looking at Surya Deva and recite: Om Suryaya namah, Om Agnaye namah, Om Prithivya namah, Om Varunaaya namah, Om Shivaaya namah, Om Vishnave namah/ *Anena yathaa shakti kritena Devarshi Pitru tarpanaakhyena karmanaa Bhagavan Pitru swarupi Janaardana Vaasu deva Parameshwara preeetaam na mama/ Om tat sat/ Om Lokaah samastaa sukhino bhavantu/ Om Sarve Janaah sukhino bhavantu/ Om Shaantih Shantih Shantih/*

**Sarga One Hundred and Seven:** Shri Rama instructs Bharata to return to Ayodhya 206 at once[Vishleshanas in reference to a) Gayaasura and b) Puta / Prithu Chakravarti]

Vishleshanas in reference to a) Gayaasura and b) Puta / Prithu Chakravarti

Gayasura:

The legend of Gaya Tirtha is recalled in Agni Purana in the Tirtha Mahatmya: Gayasura, the King of Rakshasaas did fierce Tapasya to Maha Vishnu as the latter granted him the boon of materialising a Maha Tirtha by Gayasura's name. All the human beings and Asura-Daityaadi had the darshan of Gauasura and reached Vaikuntha as who ever had his darshan did not have to visit none else to achieve Vaikuntha. Devas and Bahma Deva approached Vishnu as the latter advised to approach Gayasura to let Brahma and Devas perform yagna over Gayasura's huge head. Gaya was in deep sleep and did not respond but still Brahma and Devas were in the process of executing the Yagna and could not perform 'Purnaahuti'the grand finale of the Yagna was still pending. Meanwhile when Gayasura woke up and wished to get up but could not.The Asura became shaky and tried hard to wriggle out from the fire pit, Vishnu advised Yama dharma Raja to keep a heavy boulder on Gaya's head and occupy the Asura's entire body of some eight km. of length till the purnahuti was over.The heavy boulder itself had a background connection: Maharshi Marichi the son of Brahma Deva was once resting in sleep and instructed his wife called Dharmavata to press his legs and not disturb his sleep other wise she would turn as a boulder. Meanwhile Brahma arrived and the wife faced a dilemma whether she should obey her husband's instruction not to disturb or announce the arrival of Brahma himself. She set aside Marichi's curse even as she faced the eventuality of her turning as a boulder. She gave a return curse to Marichi to have created an awkward situation for her that Marichi would have to face Maha Deva's wrath in some another connection and entered Agni and purified herself performing tapsya for thousand years. Lord Vishnu thus took advantage of the boulder which was blessed with the foot prints of Devas and utilised for Yama Dharma Raja to place it on Gayaasura's head which eventually became famed as Deva Shila-Sarva Deva Swarupa- Sarva Tirtha mayi-and the unique Pujnya Shila. Even after the Shila was placed on his head the Asura was still breathing and hence Vishnu had to place on his 'Gada' or Mace to fully sniff him out by adding his own presence to this Gaya Tirtha. This 'Adi Gada' was the backbone of Gajasura which was eventually turned by Deva's Architect Vishwa karma.The most outstanding PitruTirtha in the Universe, to which the Pitru Loka keeps close attention to look forward to the sons of mankind looks forward to Shraddha karmas and Pinda daanas. These Karmas not only redeem the souls of the ancestors by their performance but equally to collect bags of fulfillment to the Shraddha Kartas as far higher proportions manifold.

Puta / Prithu :

Prajapati Anga of Atri Vamsha, a defender of Dharma (Virtue) and an erudite scholar of Shastras was married to Sunitha who also was a follower of virtue and tradition. They were blessed with a son of high virtue called Vena, who on becoming a King, came under the evil influence of an evil muni who followed a Devata called 'Arhan' followed a vicious and immoral way of life and used to preach his 'Praja' (Subjects) not to perform Homas and Yagnas, nor indulge in charities, Vratas and Tirtha Yatras. In fact, he declared that he was Vishnu, Rudra, Brahma, Indra and Devas. The Rishis and Brahmanas were highly

upset and undertook a huge procession to the King saying that a King was expected to guide and enforce Dharma, Nyaya (Justice) and discipline but instead Vena was getting self-opinionated by the day. The King shouted angrily that he was Dharma, Nyaya and Punya himself and that he could destroy Earth, throw it under water and break open the skies, if need be! The Rishis and Common men of the Kingdom forced their way to the King, surrounded him, forcibly overpowered and battered him. They screamed and asked him: ‘Nishida’ or ‘sit down’ and since then called him ‘Nishida!’ They rubbed his left thigh with force and out emerged streams of evil Beings like Nishadas, Kirathas, Bheels, Nahalakas, Bhramars, Pulinds and Mlecchas and Rishis were relieved that the King was relieved of sinners from his body. Then they rubbed the King’s right hand forcibly and initially came out profuse sweat but later on materialised a ‘Maha Purush’-a Unique Personality- and the congregation of Rishis named him King Pruthu and blessed him to herald a Golden Era where the Kingdom was full of propitiousness and Virtue but devoid of ‘Akals’ (Famines), diseases, untimely deaths, robberies and discontentment anywhere: *na durbhiksham na cha Vyadhirnakaaala maranam Nrinaam, Sarvey sukhena jeevanti lokaa Dharma paraayanaah!* But ChakravartiPrithu decided to redeem his father King Vena from hells. He performed the duty of a son who delivers his father from hellish conditions. The word putra means one who delivers from hell, called ‘Put’, a worthy son who could save from a hell which is called *pum-nāma-naraka* and ‘tra’ means *trāyate*, or deliver. Hence putra means *pum-nāma-narakāt trāyate iti putra* or that is the son is expected to deliver the forefathers from the hellish condition of life. (Padma Purana)]

**Sarga One Hundred and Ten:** Vasishtha traces the geneology of Ikshvaku-212 and asks to uphold its fame and assume Kinghip as the eldest son of Dasharatha [Vishleshana of Varaha:]

Vamsha

[Vishleshana of Varaha: Brahmanda Purana is quoted: At the Kalpantara Pralaya or the Great Extermination of the Universe, the whole World got submerged in deep water as ‘Ekarnava’ or a single sheet of Water and the ‘Sthaavara Jangamaas’ or the Mobile and Immobile Beings were all submerged, then Para Brahma called **Narayana**, who was of ‘Sahasraaksha, Sahasrapaat, Sahasra Shirsha’ or of thousand eyes, feet and heads, was resting on the huge surface of water: *Apo Naara iti proktaa Apo vai Nara Sunavah, Ayanam tasya taah proktaastena Narayanah smritah/* ( ‘Apah’ denotes ‘Nara’ or water; ‘Naaraas’ or the children or waves of ‘Nara’; and Nara is a Being or Entity ; Nara plus Ayana is Narayana as he who rests on Samsara or water) . Narayana sought to locate Prithvi (Earth) deep down in water and assumed **Varaahaavatara** or the Incarnation of a Huge Boar like a mountain with ten yojanas of girth and hundred yojanas of height (one Yojana being 12 km), with a body of cloud-like complexion and extreme radiance of many Lightnings, Fire and Sun; making thunderous and high-pitched sounds and having broad shoulders, sharp fangs, white teeth and pointed nails. The **YajnaVaraha** is described as follows: *Diksha Samaapteeshtim damshttrah kratu danto Juhuumukhah, Agni jihvo darbha romaa Brahma seersho Mahatapaah/ Veda skandho havirgandhirhavyakavyaadi vegavaan, Praagvamsha kaayo Dyutimaan naanaa Dikshaabhiranvitah/ Dakshinaa hridayo Yogi Shraddhaa satwa -mayo Vibhuh, Upaakarma ruchischaiva pravagyaavarta bhushanah/ Naanaachhandogati patho guhyopanishad -aasanah, Maayaapatnisahaayo vai Giri shringamivocchrayah/ Aho raatrekshana dharo Vedanga shruti bhushanah, Aajya gandhah struvastundah Samaghosa swano Mahaan/ Satyadharma mayah Shrimaan Karma vikrama saskrutah, Prayaschitta nakho ghorah Pashujaanurmahaamakhah/ Udgaadaantro Homa Lingah Phala beeja mahoushadheeh, Vaadyantaraatmasatrasya naasmikaasomashonitah/* ( The Yagna Varaha took up the diksha or Initiation of the Kratu or the Sacrifice with his ‘damshttras’ or curved fangs and teeth holding the ‘Juhu’ or the crescent shaped wooden ladle with which to make the offerings of ghee; Agni was his tongue to lap up the Sacrifice; Darbha grasses were the Varaha’s hairs; Brahma one of the Chief of ‘Ritviks’ or the Brahmanas performing the Sacrifice was comparable to Varaha Murti’s Head; Vedaas were his shoulders; his body-aroma was his ‘havis’ or the Sacrificial Offering; the Havya and Kavya or the offerings to Devas and Pitru Devas respectively constituted his body-speed with which the Sacrificial Offerings were made; the ‘Praagvamsha’ or the East-bound Chamber in which the guests at



the Sacrifice were seated was Varaha's kaaya or the spacious physique; He was highly radiant and capable of accepting several Dikshas like the one being performed; He was the Master of Yoga full of Shraddha and Satwa or Sincerity and Resolve; he had Upakarma or extra study of Vedas and an expert in 'Pragvargya' or the Introductory Ceremony to the long-duration Soma Sacrifice; his 'Avarta Bhushana' or the ornamental and circular curls of the boar chest; the representation of various 'Chaandas' or Poetic Meters as his pathway; Upanishads as his seat; his able assistance is Maya as his spouse; his height was that of a mountain peak; his eyes representing Sun and moon and day and night; Vedangas and Shritis were his ear-ornaments; his body smell was that of 'Ajya' or the Ghee offering; Sruva or the sacrificial ladle is like his snout or muzzle; his voice was like the high pitch of the chanting of Saama Veda hymns; 'Udgata' or the elongated Sama Veda hymn was like his entrail or intestines; homa was his Linga or Symbol; fruits and seeds are his testicles; the altar of sacrifice was his heart; He was an Epitome of Satya Dharma and Soma Rasa was his own blood.) Thus Yajna Varaha Deva, as Nasika Soma sonita, dived deep into waters and lifted up Earth, allocated waters into Oceans and Rivers on Earth, materialised Mountains to stabilise the waters thus allocated, broadly created Sapta Dwipas on Earth, materialised Bhurbhuvassuraadi Lokas and their inhabitants on the same pattern as in the previous Kalpas before the Great Pralaya.]

**Sarga One hundred and Eighteen:** Devis Anasuya and Sita exchange views- 223  
 Anasuya gives gifts to Sita- Sita describes her 'swayamvara'  
 [Vishleshana on Savitri and Rohini Devi Pativrataas: 1. Sati Savitri: (Refer Sarga Thirty above.)]

Vishleshana on Savitri and Rohini Devi Pativrataas: 1. Sati Savitri: (Refer Sarga Thirty above.)

2: Devi Rohini: As Prajapati Daksha married off all his twenty seven daughters to Soma, the latter was ignoring all the daughters, excepting Devi Rohini. The 27 daughters married to Chandra are Kṛttika, Rohinī, Mrigasheersha, Aardra, Punarvasu, Purbabhadrapada, Pushya, Aslesha, Magha, Svaati, Chitra, Purvaphalguni, Hasta, Dhanishtha, Vishaakha, Anuraadha, Jyeshtha, Moola, Purvaashaadha, Uttaraashaadha, Shravana, Uttaraphalguni, Shatabhisha, Uttarbhadrapada, Revati, Ashwini, Bharani. These 27 wives of Chandra are 27 Nakshatras (the constellations) which are on the moon's orbit. The rest of them complained to their father Daksha who reprimanded Soma to behave but Soma ignored the repeated warnings of Daksha. Out of exasperation, Daksha cursed Soma to gradually decline and finally disappear. In the absence of Soma, there were far reaching adverse effects in the Universe. Devas including Vanaspati felt Soma's absence and so did human beings, trees, animals and worst of all medicinal plants, herbs and so on. The Sky was dark and the Stars too lost the shine. Chandra prayed to Lord Shiva for long at Prabhasa Tirtha and since Daksha's cures was irreversible a compromise was made that during Krishna paksha Chandra would wane and wax during Shukla Paksha. However, this formula proved defective as Chandra was sinking in the Ocean causing natural sufferings by way of non availability of herbs and so on and at the request of Devas to Shiva again, Chandra left only with one of the 'Kala', the Lord gracefully wore the Crescent Moon on His 'jataajuta mastaka' for good, enabling Chandra to wane and wax every month ever since! As Devas approached Vishnu, He advised the solution of Churning the Ocean by both Devas and Danavas and latter too agreed to the proposal for the lure of securing 'Amrit'. In the process of churning, Moon was given birth again. This had brought great relief to Devas, human beings whose 'Ekadasha Indriyas' (Eleven Body parts), 'Pancha Bhutas' (Five Elements), Solah Kshetra Devatas, Trees and Medicines. Even Rudra's head was without Soma and so did water. Lord Brahma blessed Pournima thithi and selected the day for worship to Chandra Deva when fast is viewed propitious along with token amount of money and material as charity. That specific day 'Yava'

Bhojan (Barley food) or barley made material is considered to blessed a person with Gyan (Knowledge), radiance, health, prosperity, foodgrains and salvation.]

### ESSENCE OF VALMIKI ARANYA RAMAYANA

**Sarga One:** Shri Rama - Devi Sita-Lakshmanas felicitated in ‘Muni ashramas’

10

[Vishleshana on Bali Vaishva Deva from ‘Dharma Sindhu’]

[Vishleshana on Bali Vaishva Deva: Vaishwadeva is significant as there are five major sources of ‘Jeeva Himsa’ called ‘Panchasuna’: *Vaishvadevah prakartavyah Pancha Sunaapanuttaye, Khandani peshani chulli jala kumbhotha maarjani/* ( ‘Khanadani’ or cutting vegetables etc by the Kitchen Cutter made of iron or sharp metals, Peshani or pounding and pasting appliances, retaining water in and cleaning of vessels; besides washing the material and sweeping and floor cleaning). Vaishwadeva is one way of reducing the impact of killing the ‘Pranis’ by way of the these main routine means. This Prakarana of Vaishvadeva commences from the mornings but not as in the Agni Karyaas in the evenings. Hence the Sankalpa: *Pratassaayam VaishvaDeva karishye/* In fact, there are Pancha Maha Yagnas that are required to be performed on daily basis viz. Brahma Yagna, Bhuta Yagna, Pitru Yagna, and Manushya Yagna. Rigvedis consider three Yagnas viz. Deva Yagna, Bhuta Yagna and Brahma Yagna; Manushya Yagna is to provide food to Human Beings. *Griha pakva havishvaannaistaila kshaaraadi varjitaih, Juhuyaatsirpashaabhyaktaih Gruhyegnou loukikay pivaa/ Yasminngnoupachedannam tasmin homo vidhiyate/* ( The ‘Havyanna’ or the food which is cooked at home without oil, salt and spice but made of ghee in the ‘Gruhaagni’ or Loukigani or that as prepared at Vivaahaadi Homaas after ‘Nityouposana’ is indeed worthy of Vaishvadeva Karya). Since this Havishaanna is also used for Pitru Yagna and Nitya Shraaddha this is eminently worthy of consumption by Brahmanas. This Vaishvadeva is therefore a sure means of Atma Samskaara and Anna Samskaara. Therefore there would be one Vaishvadeva in a family unit of undivided brothers. If for any reason, this kind of ‘Anna paaka’ is unavilable, the Vaishvadevaanna might be prepared as of Ekadashi Bhojana made of cooked rice, milk, curd, ghee, fruit and water. Vaishvadeva needs to be done with ‘Anna’ by hand; if this had to be done by water then it has to be by ‘Anjali’. But *Kodravam chanakam maasham masuram cha kulutthakam, Kshaaram cha lavanam sarvam Vaishwadevevi varjitam/* ( The specified pulses, spices and salt are forbidden for use in the Vaishvadeva Karya.) In case the Kartha leaves station then he should commission a Ritvik to perform the needful. Alternatively he could observe the Karya wherever he goes out of his house. Rigvedis and Taittiriyaas consider it necessary to perform Vaishvadeva both in the day time and the night; they observe it by preparing the Lokaagni Paaka or at Vivahas etc. as described above. When Vaishvadeva is done twice a day/night, then the Vaishnavites light up sixteen or five ‘Deepaas’ or Lights. After providing various ‘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 Viashvadeva. *Vishnorniveditaannena yashtavyam Devataantaram, Pitrubhyaschaapi taddeyan tadaanantyaaya kalpate/* ( The naivedya offered to Bhagavan Vishnu is what should be offered to other Devataas; in fact this ‘Prasaada’ or the ‘Sesha Naivedya’ or the left over food is apt for offering to Pitru Devataas also as that offer would secure ‘Ananta Punya’. In this context, a Vaishnava is stated to have assumed the ‘Diksha’ or Mantrika Discipline from a Guru of the ‘Upadesha’ of the ‘Ashtaakshara Mantra’ and its Japa. Those who are in the ‘Vaishnava Parampara’ or of Vaishnava Following do strictly observe regulations of Upavasa Dharmaas on Ekadashis and many such self restraints. One might wonder that after all a person could be qualified as Vaishnava only if he observes severe procedures and conventions like the observance of ‘Pancha Raatraas’ and so on. This query is replied that it is no doubt observance of Pancha Raatraas etc. are no

doubt great qualifications to become a Vaishnava, but there are Vaishnavites among Kshatriyas and Vaishyas too as they do observe Gayatrupadesha-Adhyayana-Daana-Japa-Yagna and such normal Dharmas effortlessly and at the same perform their Varnaashrama dharmas like those of Kshatriya's Administration and Vaishya's business duties. They do imbibe qualities of Shuchi, Snaana, Sutakatwa, Shraadhavidhis etc from Vaishnava Brahmanas. Ashvalaayana Vaishvadeva Vidhi: Ashvalaayanans perform Vaishvadeva with the Sankalpa: *Mamaatmaanna samskaara panchasoonaa janita dosha parihaaradwaara Parmeshwara preetyartham Praataraishva devam Saayam Vaishvadevam cha sahatamtrena karishye*/(I shall perform the morning and evening Vaishvadeva to gratify Paramatma to offset the blemishes arising out of Anna Samskara and Panchasoonavidhis. Then prepare 'Paakaanna' in pot by lighting up Pachaagni named Paavaka and on reciting *Chatvaari Shringaa* and after Prokshana with water all around the 'Agni Kunda' saying *Vishvaaninah*, mix up with ghee and curd and make three parts, offer with right hand one part for Devata Homa uttering *Suryaaya swaaha, Suryaayedam namama, Prajapataye, Somaaya, Vanaspataye, Agnishomaabhyaam, Indraagnibhyaam, Dyaavaa Prithivi -bhyaam, Dhanvantaraye Indraaya, Vishvepa- Devebhyah Brahmaney*; these are ten 'Prataravaishwa Devaahutis'. Like wise the 'Saayam Vaishva -Deveeyaas' of *Agnaye swaahaa, Prajaapataye etc.* are done. Thus twenty Ahutis are offered to Agni deva and perform 'Parisha -muhana' around the Homa Kunda with water by way of Sparsha and 'Paryukshana' by way of prokshana saying *Om chamey*. Then the 'Upasthyana Karya' or terminal task be done. This is the procedure of Deva Yagna. Bali Harana: Out of the remainder 'Anna Bhaga', a portion be kept on clean Bhumi around the Homa Kunda and offer to Agni uttering *Suryaaya swaahaa Suryaaya idam namah*; in this fashion, there should be sixteen Ahutis from the portions kept on the East side with space in between and utter: *Adbhya swaaha, Oshadhi vanaspatibhyah, Gruhaabhyah, Griha Devataabhyah, Vaastu Devataabhyah*/ Then continue the Ahutis from the Eastern side as follows: *Indraaya* and to the North direction *Indrapurushebyah*; to *Yama purushebyah* towards Sky on the Southern side; *Varuna Purushebyah* to the Eastern side; *Soma Purushebyah* on northern side; and *Brahmaney, Brahma Purushebyah, Vishwebhyah, Devebhyah, Sarvebhyah, Divaachaa -ribhyah*/ Like wise Saayamkaala Vaishva Deva Bali harana too be performed. Bhuta Yagna: The third part of the Anna Bhaga is offered with 'Praacheenaa veeti' addressed to Yama uttering *Swadhaa Pitrubhyah* and on the Southern side *Pitruya idam namah* to Pitru Devatas. Some persons perform Bali Harana in a circular manner; *Balaavanudhrutey naadyaannodhareccha Swayam Bali*/ (Before the Bali daana none in the family should consume food, nor one should perform Bali by him self). Pitru Yagna: After the Bali daana, the Karta should have the homefront done up with Jala Prokshana and offer the Pitru Pindas in different directions to enable crows to eat the same: *Aindra Vaaruna Vaayavyaa Yaamyai Nairrutikaaschaye, tey Kaakaah pratigruhnantu Bhumyaam pindam mayojjitham*/ (May the Pindas kept on Bhumi in Indra-Yama-Nirriti-Varuna-Vayu Dishas be consumed away by crows by way of the remainders of the Pitru Yagnaanna). Further there are two 'Shunakas' or dogs in the abode of Lord Yama named 'Shyama Shabalaas' and I offer them these Pindas with the supplication to them to safeguard us in our paths! Having done this, the Karta should wash his feet, perform Aachamana and having recited *Shaantaa Prithivi* and Vishnu Smarana and enter his house. Manushya Yagna: The Karta should apportion one 'Atithi bhojana' or sixteen or at least four fistfuls of Anna reciting: *Sanakaadi Manushyobhoy hanteydam na mama*/ This might be given away to mendicants [Source: Dharma Sindhu].

**Sarga Eleven:** Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama 22  
and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi who lauds the glory of Agastya

Vishleshana on a) Creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi and b) Agastya Muni dries up the Ocean and enables to destroy the demon Kalakeya- Matsya-Padma Puranas respectively

Vishleshana on a) Creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi and b) Agastya Muni dries up the Ocean and enables to destroy the demon Kalakeya- Matsya-Padma Puranas respectively

Once Indra despatched Vayu and Agni to destroy Danavas and having successfully killed thousands of the enemies, ignored some Daityas like Taraka, Kamalaaksha, Paravasu, Kaladamshtara and Virochana as they fled away and concealed in deep Seas. The Danavas who hid themselves kept on tormenting human beings as also Devatas eventually. Indra ordered that Vayu and Agni should dry up the Sea water, especially to kill dangerous Daityas like Jambhasura, but the both the Devas argued that in the process of drying up the Seas even in a minor manner there would be serious havoc caused to crores of Jeevas. Indra was annoyed at their argument and cursed them to fall down on Earth from Swarga and both the Devas entered into a 'Jala Kumbha' or Water Pitcher as a single body. Meanwhile, Sages Nara and Narayana were in Tapasya on Gandhamadana Mountain, and Indra was concerned that they might not be a threat to his chair; he despatched a few Apsaras to the Mountain along with Kamadeva but their attempts to tempt the Maharshis failed. As the Apsaras continued to be stationed there, Narayana Rishi created a damsel of exquisite attraction from his thighs and named her Urvashi; he desired that Apsaras should realize that their beauty was nothing compared to whom they could materialise as Urvashi and they could not possibly tempt Nara Narayan Maharshis, after all! Mitra (Sun God) and Varuna (Rain God) happened to see the damsel and could not resist the fall of their combined semen of Mitravaruna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasishtha too was reborn from the pitcher earlier since he felt offended when King Nimi did not properly attend to him as he visited the King and hence gave a curse to Nimi to live as 'Videha' or without body, but the King too gave a return curse; both Nimi and Vasishtha approached Lord Brahma who solved the problem by retaining Nimi's life in his Eyes and Vasishtha to be reborn to Mitravaruna since the latter's semen fell in the pitcher on seeing Apsara Urvashi. Subsequently Agastya married Lopamudra, absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage's return which never happened as he continued to stay down the Vindhyas. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vatapi would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying 'Vatapi! Jeerno bhava' and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra! [Till date, devotees recite 'Aditya Hridaya' scripted by Agastya Muni. Vasishtha, the Brahmarshi was the arch-enemy of Rajarshi Viśwamitra ever since the latter claimed Nandini the Celestial Cow and fought a battle in which Viśwamitra was defeated. The enmity continued till once both the Rishis cursed each other to become birds and finally Brahma had to intervene and convert them back as human beings]. Agastya Muni satisfied Maheswara with ruthless penance for several years and secured boons of longevity for twenty five crores of years as long as thousand lives of Brahmas. The boon also covered that whosoever worshipped him for seven days for seven years with 'Arghya' or offering water addressing the Muni along with charities of a white cow and calf, silver vessel, and white clothes as follows would be blessed with good health, good Form, and contentment: Kaashapushpa prateekaasha Agni Maruta Sambhava, Mitraavarunayoha putra kumbhayoney Namostutey/ The first Arghya would provide Good Form, the second one Bhuvārloka and the third Swarloka. (Matsya Purana)



Agastya Muni dries up the Ocean and enables to destroy the demon Kalakeya: In the vicinity of Pushkar Tirtha were 'Ashramas' of illustrious Maharshis like Agastya. A highly vily and valiant Danava named Kalakeya was in battle with Devas for many years and he kept another mighty Danava called Vritrasura as a shield in between him and Devas. With folded hands, Devas approached Brahma to get rid of Vritrasura as well as Kalakeya. Brahma suggested that Vritrasura was invincible due to unprecedented boons given by Parameswara and the only way out was to approach Sage Dadheechi and beg him for his back-bone which could materialize a mighty 'Vajrayudha' which alone could destroy Vritrasura. Devas prayed to Sage Dadheechi and keeping in view the holy task of killing Vritrasura, the Sage agreed to sacrifice his backbone and hence his life. Devas approached Vishvakarma to create Vajrayudha. A fierce battle between Vritrasura backed by Kalakeya on the one hand and Indra armed with Vajrayudha as well as the full force of Devas followed. Vritrasura made such frightening screams that went shivers to Earth, the 'Dishas' (Directions), the Antariksha (Sky) and the Planets. Indra utilised the newly made Vajrayudha and felled down the huge body of Vritrasura to the ground. The demoralised 'Asuras' ran helter-skelter with a phenomenon called Vritrasura and finally took shelter in the deep Ocean. Kalakeya too hid in the Ocean and over a period of time, reformulated the Danavas who resorted to nightwarfare and nocturnal killings of lakhs of human beings in sleep and once again threatened the balance of power between the Danavas and Devas. Indra and Devas approached Lord Vishnu and implored him to save them, the humanity as also the four kinds of 'Srishti' viz. 'Andajas' or those born of Eggs, 'Svedajas' or those born of body sweat, 'Jarayuja' or those born of womb, and 'Udbhuja' or born of germination. Lord Vishnu told the Devas that the most dangerous Asura Kalakeyi along with his huge numbers of Danavas who concealed themselves in the deep waters of the Ocean were gradually killing all kinds of species mentioned above in the nights and the only way of exposing the Danavas in very large numbers would be to completely dry up the Oceans by taking out the water; Vishnu further declared that the only Sage who was powerful enough to dry up the Oceans was Mahatma Agastya, the son of Mitravaruna. Devas then approached Agastya Muni and prayed to him that in the past too, the Muni was kind enough to have averted crises for saving the very existence of the Universe in highly critical situations like when Nahusha occupied the chair of Indra on highly temporary basis and created embarrassment and havoc in the worlds and punished him subsequently; and when Vindhya grew up in height compared with Meru Mountain obstructing the passage of Surya and subdued Vindhya by asking him to bend in reverence and not allowing to stand up till date. Devas made to instant request to Agastya Muni to drink up the water of the Ocean exposing Kalakeya and followers so that they were trapped and destroyed at once by Devas. The dried up Ocean was refilled by another despatch of Ganga by a repeat performance by Bhagiratha. (Padma Purana)]

**Sarga Thirteen:** Maharshi Agastya complements Devi Sita as a 'pativrata' and directs Rama Lakshmanas to construct Panchavati Ashram  
Vishleshana on Devi Arundhati

28

[Vishleshana on Arundhati:

As per the Bhagavata Purana, Arundhati is the eighth among the nine daughters of Kardama and Devahuti. She is the grandmother of Parashara and the great-grandmother of Vyasa. Shiva Purana describes her as being Sandhya, the mind-born daughter of Brahma, in a previous birth. On instruction of Vashista, Sandhya pleased Shiva by penance in order to purify herself from passion, and Shiva asked her to jump into Medhatithi's fire. She was then born as Medhatithi's daughter and married Vashista. The Mahabharata describes Arundhati as an ascetic who used to give discourses to even the Sapta Rishis. In one of the rituals of a Hindu weddings, the groom shows the bride the double stars of Vashista and Arundhati as an ideal couple, symbolic of marital fulfilment and loyalty. The couples are asked to look up the constellation symbolizing conjugal love and affection.]

[ Vishleshana on Daksha Prajapati and Kashyapa from Puranas

a) Daksha Prajapati had the key role in the legend of Chandra Deva. Daksha and Devi Asikli had thousands of sons who were named the Shavalashvas and Haryashvas. While Shavalashvas also went off to explore Paramatma 'in cognito' never to return, Daksha and Asikli were distressed that Haryasvas were instigated by Sage Narada to disappear and proposed to kill him but for the intervention of Lord Brahma. Daksha offered prayers to Paramatma to purify his thoughts at a place known as 'Aghamarshana' near a mountain in Vindhya Range. The latter was pleased and instructed to lead a family life and carry on his normal duties. Accordingly, Daksha married Prajapati Panchajana's daughter 'Aksini' and begot ten thousand sons. As instructed by their father Daksha, the sons decided to perform austerities to beget children and reached a place named Narayanasaras, where River Sindhu joins the Sea. Sage Narada appeared there and mind-washed them about the futility of begetting progeny and getting involved with family lives and the perennial problems; he advised that the real purpose of a useful life would be to follow the path of God-consciousness instead. Narada gave the Theory of Creation and Destruction- the chain of births and deaths, and the futility of pursuing such a life. The mind-setting of Narada was so convincing that they followed the short-cut spiritual way rather than the circuitous and too familiar family route to God. Being furious at what had been done by Narada to his sons, Daksha cursed Narada that henceforth the latter would be a globe trotter and would never be settled and static, much less as a family person. Narada in turn could have given a curse to Daksha but restrained in the interest of the next generation to observe the Grihasti's life's route to salvation. ( Maha Bhagavata)

b) Daksha couple gave birth to sixty eight, ten of whom were married to the Dharma Deva and thirteen Kashyapa Maharshi, twenty-seven daughters were married to Soma or Chandra. The remaining daughters were married to the Arishtanemi, Vahuputra, Angirasa and Krishashva Maharshis. The ten daughters who were married to the Dharma Deva were named Arundhati, Vasu, Yami, Lamba, Bhanu, Marutvati, Sankalpa, Muhurta. Sadhya and Vishva. Arundhati's children were the material objects of the world. Vasu's children were the eight gods known as the Vasus. Their names were Apa, Dhruva, Soma, Dhara, Salila, Anala, Pratyusha and Prabhasa. Anala's son was Kumara. Because Kumara was brought up by goddesses known as the Kritikas, he came to be called Kartikeya. Prabhasa's son was Vishvakarma. Vishvakarma was skilled in architecture and the making of jewelry. He became the architect of the gods. Sadhya's children were the gods known as Sadhyadevas and Vishva's children were the gods known as Vishvadevas. The twenty-seven daughters of Daksha who were married to Soma are known as the nakshatras (stars). Kashyapa married thirteen of Daksha's daughters. Their names were Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata. Tamra, Krodhavasha, Ila, Kadru and Muni. Aditi's sons were the twelve gods known as the adityas. Their names were Vishnu, Shakra, Aryama, Dhata, Vidhata, Tvastha, Pusha, Vivasvana, Savita, MitraVaruna, Amsha and Bhaga. Diti's sons were the daityas (demons). They were named Hiranyaksha and Hiranyakashipu, and amongst their descendants were several other powerful daityas like Bali and Banasura. Diti also had a daughter named Simhika who was married to a danava named Viprachitti. Their offspring's were terrible demons like Vatapi, Namuchi, Ilvala, Maricha and the Nivatakavachas. The hundred sons of Danu came to be known as danavas. The danavas were thus cousins to the daityas and also to the adityas. In the danava line were born demons like the Poulamas and Kalakeyas. Arishta's sons were the Gandharvas (singers of heaven). Surasa gave birth to sarpas, the snakes. Khasa's children were the Yakshas (demi-gods who were the companions of Kubera, the god of Wealth) and the Rakshasas. Surabhi's descendants were cows and buffaloes. Vinata had two sons named Aruna and Garuda. Garuda became the king of the birds. Tamra has six daughters. From these daughters were born owls, eagles, vultures, crows, water-fowl, horses, camels and donkeys. Krodhavasha had fourteen thousand children known as nagas (snakes). Ila gave birth to trees, creepers, shrubs and bushes. Kadru's sons were also known as nagas or snakes. Among the more important of Kadru's sons were Ananta, Vasuki, Takshaka and Nahusha. Muni gave birth to the Apsaras (dancers of heaven). Diti's

children (daityas) and Aditi's children (Adityas) continually fought amongst themselves. On one particular occasion, Devas succeeded in killing many of the demons. Thirsting for revenge, Diti began to pray to her husband, Kashyapa that she be given birth to a son who would kill Indra, the king of the Devas. Kashyapa found it difficult to refuse his wife outright but gave a condition that she would have to bear the son in your womb for a hundred years. Diti resolved to do so but Indra came to know about Diti's resolve and was waiting for an opportunity to save himself. There was an occasion when, tired after her prayers, Diti went to sleep without first washing her feet. This was an unclean act and it gave Indra the required opportunity. He adopted a miniscule form and entered Diti's womb. With his weapon vajra, he sliced up the baby inside the womb into seven parts. The baby naturally began to cry at the pain. Indra kept on saying, 'ma ruda' that is, 'don't cry.' But the baby, or rather its seven parts, would not listen. Indra thereupon sliced up each of the seven parts into seven more sections, so that there were forty-nine sections in all. When these forty-nine sections were born, they came to be known as the Maruts, from the words - ma ruda- that Indra had addressed them. Since Diti had not been able to adhere to the conditions her husband had set, the Maruts did not kill Indra. They instead became Indra's followers or companions, and were treated as Devas. (Brahma Purana) .

c) Daksha and his wife Prasuti had 24 daughters. The names of these 24 daughters are Sraddha (faith), Srilakshmi (prosperity), Dhriti (steadiness), Tushti (resignation), Pushti (thriving), Medha (intelligence), Kriya (action, devotion), Buddhika (intellect), Lajja (modesty), Vapu (body), Santi (expiation), Siddhika (perfection), Kirti (fame), Khyati (celebrity), Sati (truth), Sambhuti (fitness), Smriti (memory), Priti (affection), Kshama (forgiveness), Sannati (humility), Anasuya (without jealousy), Urjja (energy), Swaha (offering), and Swadha (oblation). Of these, the 13 married to Dharma are: Shraddha, Srilakshmi, Dhriti, Tushti, Pushti, Medha, Kriya, Buddhi, Lajja, Vapu, Santi, Siddhi, Kirti. The other eleven are Khyati married to Bhrigu, Sati to Shiva, Sambhuti to Marichi, Smriti to Angiras, Priti to Pulastya, Kshama to Pulaha, Sannati to Kratu, Anasuya to Atri, Urjja to Vasishtha, Swaha to Agni, and Swadha to Pitris. (Vishnu Purana and Padma Purana)]

**Sarga Fifteen: The compact and vastu based 'Panchavati Parnashaala' of Rama-Sita-Lakshmanas reside comfortably**  
**Vishleshana on Vaastu Shaanti**

33

[Vishlesana in Vaastu shaanti: VAASTU YAGNA comprises: Sutrapath, Stambhaaropana or hoisting of the main Pillar, Dwara vamshocchraya, Griha Pravesha and Vaastu Shanti. Sutrapath takes place in the Ishana Disha and Stambhaaropana in Agneya kona. Vaastu Deva's 'Pada Chinhas' or foot prints should be set up and the 'Karta' should do 'pradakshinas' (circumambulation) around the foot-prints. It is stated that water with the powder of Munga, Ratna and Suvarna should be sprinkled while designing the 'Pada-Chihnaas'. Incidentally, the signs of Vaastu should never be ash, lit up firesticks, nails, skins, horns, bones, and skull as some ill-informed persons tend to do so and such material would lead to distress, danger and difficulties. It is advisable that masons and other workers are present at the time of Griha Pravesh. *Ishaaney Devataagaaram tathaa Shaanti gruham bhavet, Mahaanasam thathaagneye tatpaarswam chottarey jalam, Gruhasyopakaram sarvam Nairutye Sthaapaded Buddhah/ Bandhasthaanam bahih kuryaat snaana mandapameyvacha, Dhana Dhaanyam cha Vaayavye karmashaalaam tato bahih, Evam Vaastu viseshah syaad Ghruha bhatruh shubaavaham/* (To the Ishaana side of any house, the Devataagruha and Shantigriha must be set up; its kitchen must be in the Agneya kona; to the northern side the 'Jala sthaan' (Water reservoir); all the house materials be kept in the Nairuti kona; the place for keeping domestic animals like cows and buffalos as well as bathing rooms are better constructed outside the house; the storage place for Dhana-dhanya should be kept in the Vayavya kona; the 'Karya shala' or the Offices should be organised outside the residential place. This pattern of living would certainly assure excellent propitiousness and happiness to the entire family. At the 'Griha Pravesh' function (House Warming Time) approaches, Peace and Prosperity is ushered in as stated: *Krutwaagrato Dwijavaraanatha Purnakumbham Dhadyakshataamala pushpa phalopa shobham/ Datwaa hiranyavasanaani tadaa Dwijebhyo, Maangalya Shaanti nilayaya gruham vishekthu/ Gruhoktahoma*

*vidhaanaa Bali karma kuryat, Praasaada Vaastu shamaney cha vidharya uktah, Santarpayed vijavaraanatha bhakshya bhojyeh, Shuklaambarah Swabhavanam pravishet sa dhupam/*(As the house is fully ready, the Head of the family should initiate the action of conducting ‘Mangala Shanti’ with a group of Brahmanas ahead along with a ‘Kalasha’/Vessel, full of Sweet Water, Curd, Akshatas, tender mango leaves, flowers, fruits and coconuts as also scented sandal water, agarbattis/ incense sticks and oil-wick lamps nicely lit and decorated, as Brahmanas recite Veda hymns and musical instruments are played, while entering the house at the appointed ‘Muhurta’. There after Griha praasaadas/ doors and other household items are purified for Vaastu Shaanti and Homa and Balidaana are performed. Brahmanas are treated with Bhojan and gifts of gold, vastras and dakshinas, where after relatives and friends are treated too with bhojan and gifts. Source Matsya Purana as a repeat of Chitrkoota exercise of 56 sarga of Essense of Ayodhya Khanda]

**Sarga Sixteen:** Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta Ritu and Godavari Snaanaas 34

[Vishleshana on a) Rithus / Seasons; abd b) on the Sacred River Godavari and the excellence of bathings in the River

[Vishleshana on Ritus:

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

Vasanta	Spring	Chaitra - Vaishakha	Feb 18- April 20	20-
30Greeshma	Summer	Jyeshtha- Ashadha	April 21-June 21	30-50 C
Varsha	Monsoon	Shravana-Bhadrapada	June 22-Aug 23	hot-humid- rains
Sharat	Autumn	Ashvijuja-Kartika	Aug 24- Oct 23	mild
Hemanta	Pre-winter	Margashira-Pushya	Oct 24- Dec 21	pleasant- cold
Shishira	winter	Maagha-Phalgun	Dec 22-Feb 17	Moderate Cold;10C+/-

Vasanta Season is dominated by Vasu Devatasas instructed by Savitu as at the beginning of the Samvatsara and heralding colours, dresses, flowers and freshness all around and with plentiful water and Nature. The Spring season beckons relatives and friends to home with good food and gifts. In Greeshma the summer season scorches earth with heat asking for light dresses in white as Rudra and his gana devats dominate and prepares earth for Parjanya and rains ushering diseases like cold, jaundice and so on. Yet, this is when crops are abundant and fruits in variety are aplenty. All the same rains the future of food supplies for the year hence calls for ploughing, planning and hard work.]

[Vishleshana on the Sacred River Godavari and the excellence of bathings in the River:

*Tato Gadaavarim praapya nitya siddha nishevitaam, Rajasuya- maapnoti Vayu Lokam cha gacchati/* (Maha Bharata extols the Mahatmya of Gautami River as the everlasting provider of Siddhis besides the maha phala of performing Raja sua Yagna and bestowing the Vayu Loka prapti). Brahma Purana explains further: *Amritam Jahnvi toyam swarnamuchyate, Amritam gobhavam chaajyamamritam Soma yevacha, Gangaayaa vaarinaajyena hiranyena tathaiva cha, Sarvebhyopyaadhikam divyamaritam Goutami jala./* (It is stated that Ganges water is like gold, it is also said that pancha gavyas, Soma Yagnas are more valuable, but far more than Ganges water or gold, or even the pancha gavyas and Soma Yagnas, Godavari water is the best Amritam ever). *Sapta Godavarim snaatwaa niyato niyataashanah, Maha punyamavaapnoti Devalokam cha gacchati/* ( Those who bathe in and drink the waters of ‘Sapta



Godavari dhaaras'- comprising Vasishtha, Kaushiki, Vriddha Goutami, Goutami, Bharadwaaji, Atreyi and Tulya- are indeed blessed with Maha Punya and attain Deva Lokas).

Details of Gautami Ganga (Godavari River) and its magnificence are detailed in Brahma Purana in a full chapter as Maharshi Gautam was indeed responsible to have meditated intensely for several years and pleased the ever merciful Maha Deva to let the flows of the celestial water come down to Earth in the form of Godavari as narrated here under: As Bali Chakravarti's some of the Sankalpa Jala to donate the proverbial Three Feet to Vamana Deva fell on Shiva's jataajuta, there were too recipients of that Sacred Water on Earth viz. a Maharshi called Gautama and King Bhagiratha of Surya Vamsha. Thus Ganga from Shiva Jatajuta took two manifestations, one as Ganga and another as Gautami. While Bhagirathi Ganga's origin as was materialized by King Sagara's descendant Bhagiratha and his tenacious efforts by meditation to Vishnu, Ganga Devi and Parameswara was well described in various Puranas, detailed account was provided in Brahma Purana about Gautami Ganga or the Dakshina Ganga. When Gautama reached atop Kailasha Mountain, he extolled Parama Shiva and the latter was pleased with the Maharshi's Tapasya, Bhakti, Vrata and Stuti and gave Darshan to Gautama. As Mahadeva asked the Maharshi as to what was his wish, Gautama requested Bhagavan that a part of Ganga that was absorbed in Shiva jatajuta be please spared to fall on Brahmagiri so that in the interest of devotees who crave for a Sacred River, Ganga the Great Purifier should flow at least before enter the Sea and the Public would get a chance to sanitise themselves of their sins atleast at that Place. Shiva readily agreed to Gautami's request in Public interest in that Region and affirmed that Gautami Ganga would most certainly be a very popular and Sacred River; as the prayed to Parama Paavani Ganga to descend from Maha Deva's jataajuta, he first took her to wash Bhagavan Traimbeskeswara's feet and requested Bhagavan to prescribe the Puja Vidhi of Bhagavan. At the outset a devotee was required to perform Nandimukha Shraddha, satisfy Brahmanas with Bhojana Dakshinas, and take holy bath in Godavari, distribute Vastras and cash to Sadhus and the Poor and practice japa- homa- Puja as prescribed and thus complete the Tirtha Yatra with the Parama Mantra OM Namassivaaya with veneration and faith. Also perform Snaana and Puja at the Confluence Points of Trishna, Bhimarathi and Tungabhadra. Maha Deva blessed the sprawling Gautami and hailed it as his personal favourite with several names such as Maheswari, Ganga, Gautami, Vaishnavi, Godavari, Nanda, Sunanda, Kamadayani, Brahma Teja Samaaneeta and Sarva Paapa Pranashini. Brahma described to Narada Muni about various Sacred Tirthas that came up on the banks of the long Gautami Ganga : *Vaaraahi Tirtha* at Triambaka Kshetra was the gift of Varahaavatara of Vishnu who killed a Raakhasa named Sindhusena who defeated Indra and other Devas and obstructed the performance of Yagnas-the life line of Devas, the fruits of which were discarded in Rasatala; the blood of the Daityas, Danavas and Rakshasas headed by Sindhusena was washed in the Rasatala Ganga and Maha Yagnas were conducted again where Vaaraaha Titha was originated. Another Tirtha called *Kushaavarta* came to be formed in Triambaka to enable worship to Pitra Shraarthas and Tarpanas that emerged from Nilaparvatas in the Region popularly known as Nila Ganga. *Kapota Tirtha* had the back- ground of a hunter who was in the habit of killing several animals and caged many birds for his food daily; once he was caught badly in severe rain and rested under a Banyan Tree when he saw a male bird on the tree recognized a female bird in the hunter's net; as the male bird found that the hunter was shivering with cold and suffering the pangs of hunger. The female bird inside the net requested the male bird on the tree to collect figs and some fire from a distance by its beak holding a fig and thus producing a fig-lit fire to jump in and satisfy his hunger and warm up his body- shiver from the fire! The hunter was ashamed of his past killings and was taught a lesson as he prayed to Mahadeva to absolve him of his past sins and converted himself as a saint eventually. Later on as he died, Bhagavan granted the Kapota, the Kapoti and the Hunter-converted as

Saint and a Sacred Tirtha came up as a Symbol of Sacrifice by the Kapota birds and the penance of the Hunter! The Kapota Tirtha snaan is till date known as a Provider of Ashwamedha Yagna Phala and Salvation. The origin of *Dashaashwamedha Tirtha* was that a King called Bhuvan desired to perform Ten Ashwamedha Yagnas simultaneously and engaged Kashyapa Muni for the purpose but there were some hurdles or other although tried many Tirthas like Prayaga and Kashyapa made an appeal to Brahma who recommended Gautami banks in Dakshina Bharata and finally succeeded performing the Ten Yagnaas side by side and after successful completion organized Anna daanaas to lakhs of poor persons and gave away Brahamana daanaas. It is stated that till date the Tirtha continued to be famed for Yagnas and Annadaanas and those who performed sacred bathings at the Tirtha would secure Yagna Phalas. The background of *Paishacha Tirtha* on the banks of Godavari related to Kesari the illustrious follower of Shri Rama along with other Vaanaraas of Kishkindha headed by Sugriva. Kesari had two wives viz. Anjana and Adri, both being Apsaras cursed by Indra to become a female monkey and a female cat respectively in the form of Mountains. But for their faces both the women had attractive physiques. As both the Devis approached Agastya Muni the latter blessed them and Devi Anjana gave birth to Hanuman Deva with the blessings and Amsha of Vaayu Deva and Devi Adri gave birth to a King of Piscachaas with the blessings and of Nirruti Deva. The Paishacha Tirtha thus came to name and fame and not far from it known as Hanuma Tirtha and Vrishakapi Tirtha which enjoyed considerable popularity as Hanuman had been a symbol of intrepidity, invincibility and unflinching loyalty who continued to be an Ever-living and legend in the Immortal Epic of Ramayana. Brahma affirmed that *Pancha Tirtha* was the Point of Confluence of his own progeny viz. Savitri, Gayatri, Shraddha, Medha and Saraswati and these were all connected to Bhagavati Ganga; 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 Rakshasaas, Apsaras, who were all the Great Devotees of the Almighty despite their erstwhile past or because of it. Such Tirthas included Kshudha Tirtha, Ahalya Tirtha, Ashva Tirtha, Bhanu Tirtha, Aruna-Varuna sangama, Garuda Tirtha, Govardhana Tirtha, Indra Tirtha, Rumna Vimochana Tirtha, Chakra / Dadhichi Muni Tirtha, Pancha Tirtha, Pururava Tirtha, Naga Tirtha, Maatru Tirtha, Avighna Tirtha, Sesha Tirtha, Shanaishchara Tirtha, Soma Tirtha, Dhanya Tirtha, Vidarbha Sangama and Revati Sangama Tirthas, Shri Rama Tirtha and so on. All these Tirthas provide multiple benefits of self-confidence, courage, knowledge and sin-demolishing. While the various Tirthas have been described as above in Brahma Purana, those mentioned in Maharashtra are identified include: Panchavati cluster or Rama Temples, Naroshankar Temple, Sundar Narayana Temple, Modakeshwara Temple, Gangeshwara Veda Mandir and Mukti dhaam Temple all in Nashik itself; besides Ekanatha Shrine in Paithan etc. In Andhra Pradesh, the Tirthas on the banks of Godavari are the famed Annavaram Satya Narayan a Temple, Dwaraka Tirumala, Draksha Rama, Kotilinga Pushkara, exclusive Shani Temple in Konaseema, Bhadrachala Rama Mandir etc.]

**Sarga 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' 45  
[Vishleshana on premonitions of death in general terms to humans sourced from Markandeya Purana]

Vishleshana on premonitions of death in general terms to humans sourced from Markandeya Purana:

'Arishtas' (premonitions) of death: Those persons who cannot identify Stars on the Sky of Dhruva, Shukra, Soma and Arundhati may face death within a year; who find Sun dim within eleven months; who

find in their dreams the images of body rejects mixed with gold/silver would die within ten months; who witness Piscachas, Pretas, and Golden Trees would die within nine months; persons who are fat but become thin, and again fat, would die within eight months; those who witness a scene of getting their feet stuck in mud and after coming out of the slush with impressions of not being able to notice the above portion of the feet would die within seven months; a dream showing a picture of a Kite, dove, owl or a crow- all with blue colour- sitting on one's head would die within six months; those who see a row of crows and witness one's own body full of dirt due to the flight of the crows would die within four months; if a person witnesses a rainbow and lightning on the southern Sky in a cloudless night would die within a couple of months; a person whose body experiences the bad odours of a dead body or who cannot see his own reflection in ghee, oil, mirror and water would be dead within a month; if a person dreams that he has no head would die within a fortnight; those whose body and heart dry up soon after taking bath or feel thirsty immediately after taking large quantity of water would not last for more than ten days; if a person's breathing is uneven or he dreams that he is travelling in a boat full of monkeys and is singing or when a powerful monk is passing while laughing loud, then death is round the corner. Dreams of hair, fire, ash, serpents or dried up river; crooked nose, long ears, weeping left eye, a metallic face, black tongue, riding camels and donkeys bound to Southern direction, blinded eyes and deaf ears, upward eyesight, etc. are portends of early death.]

**Sarga Thirty Nine:** Maarecha seeks to further convince Ravanaasura as Mareecha<sup>69</sup> entered having assumed the form of a Maya Harina or a feigned deer

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

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

Bali Chakravarti:

Having been trained in all these disciplines, Vamana Deva had one fine morning left for the Yagna Shaala of Bali Chakravarti as the latter was executing a Sacred Yagna while carrying his mat, danda /stick, chhatra / umbrella and kamandulu / water vessel. Danava Guru Shukracharya was aware that Vishnu Deva in the form of Vamana Murti was arriving at the Yagna and briefed Bali Chakravarti to be extremely careful as Vishnu was a saave and highly talented person to put words in the mouths of the opponents. The Guru reminded Chakravarti that the latter denied the age-old practice of rights to yagna's shares to Devataas and that Vamana Murti might as well ask for the revival of the practice but those shares were now enjoying by Danava Chiefs. Bali replied to Danava Guru that in case Vishnu in the incarnation of Vamana Murti came and requested for any thing then how could a King say 'no' to it! Bali told the Danava Guru: Brahmanaachaarya! How could I deny any body requesting me for a favour! And if that Supreme Deva asked me for a charity, then what else would be the alternative! While Parameswara received the fruits of Vrataas, Upavaasaas, and so on from one and all, and if that Parameswara himself asked a boon from me, could there be a greater fortune to me! When even an ordinary person approached me for a favour, then too that could not be denied by a King; then when Narayana himself asked for it, could such an opportunity presented itself, this chance could never indeed be missed. Even if there are difficulties in executing a charity, the value of charity would get multiplied and 'Veera purushaas' would never deter from performing the deed) Having said the above, Bali asked Shukraachaarya: *Yatagjnaatwaa Munisreshtha! Daanavighna karenamey, Naiva Bhavyam Jagannaatheey Govidey samupastitheey!* ( By understanding the above, Munisreshtha! Please do not create 'Daana Vighnaas' or hurdles in the execution of the Charity!). As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered 'Arghya', 'Aasana', Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied

smilingly: *Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/* (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately: Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his 'Kati Pradesha'; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his 'kukshi' or belly. On viewing the Paramatma's 'Virat Swarupa', the so called 'Mahaasuraas' referred to earlier in ignorance by Chakravarti Bali before Prahlada's curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu. He also blessed Bali that all the 'Homa Phalas' at the time of Shraddhas to be performed even by Brahmanas, besides incomplete and defective Vratas, Agni Kaaryaas without ghee, and Kusha grass roots as also the daanas without detachment would belong to Bali and his followers.

#### Nahusha:

**Nahusha** who was also in the lineage of Pururava had the distinction of performing ninety nine Ashwamedha Yagnas and was nearly qualified to become Indra who should have executed hundred Yagnas. Meanwhile there was a temporary vacancy of Indratwa since Indra fled away since he killed Vritrasura with the help of the Vajrayudha made out of Sage Dadhichis's backbone; Vritrasura who was a Brahmana by birth and Brahma Hatya Sin chased Indra. Brahma thus appointed Nahusha as temporary Indra. Nahusha who was originally a King of Great Virtue became arrogant and power-mongering as he became Indra and claimed all the privileges belonging to Indra like Vajrayudha, Iravata the Elephant and even Indra's wife Sachi Devi. Nahusha insisted that Sachi Devi be his keep! Sachi Devi was non-plussed at this proposal. As advised by Deva Guru Brihaspati, she asked Nahusha to come to her residence but he should do so just as Indra was in the habit of arriving at her residence by a Palki (Palanquin) which actually was carried by Maharshis. Nahusha was excited to reach her Palace quickly and having got into the palanquin commanded Agastya Muni to reach him to Sachi Devi's Place at once; he said 'Sarpa Sarpa' meaning 'Quick, Quick' and in the process gave a kick to the Muni to go fast. Agastya purposively misunderstood the word and converted the arrogant Nahusha as an Ajagara (Python) and dropped the latter to the depths of Bhuloka into thick forests. As a repentant Nahusha begged of clemency, the Maharshi granted a reprieve that the 'Shaapa Vimochana' would be possible only when Pandavas reached the forest for twelve long years before their 'Ajnaata Vasa' or Unknown Destiny having lost a bet in the 'Maya Juda' or wilful game of chess. As Draupadi desired to secure a Sugandhika Flower Bheema got into a pond and the Ajagara caught him and agreed to release him only if he gave



correct replies to the Serpent's queries. Yudhishtara had to arrive and release Bhima and Nahusha alike. Meanwhile Brihaspati and Agastya found that Indra was hiding in a lotus stem in Mana Sarovara Lake and brought him back and prayed to Brahma who exonerated Nahusha from the Brahma Hatya Sin on the ground that Vitra was no doubt a Brahmana but committed sins of killing several virtuous and innocents]

**Sarga Forty Eighty:** Ravanasura explains his own background and valor and Devi Sita ignores and discounts 84

[Vishleshana on Shachi Devi and Indra]

[Vishleshana on Shachi Devi and Indra:

Shachi Devi was the daughter of the Asura King Pouloma who was no doubt religious but of negative abhichara mantras under the tutelage of Shukraacharya. Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially 'Panchagni Sadhana' hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira's rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra's dreadful deed, Visvakarma performed an inexorable Sacrifice by 'Abhichara' process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a 'Sudarshan' like Disc, and a 'Trisula' like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive, as after all Indra had committed a heinous crime of killing a Brahmana out of pride and fear. Vritrasura was the abled commander in chief and desired to marry Shachi Devi, but Shachi did not reciprocate as she felt that he was a servant of her father. As insulted Vritraasura decided to take revenge by marrying her. Meanwhile Indra begged of Maha Muni Dadheechi to spare his backbone and with the skills of Vishvakarma made Vajrayudha the thunderbolt with which Vritrasura was killed and as an act of vengeance married Shachi Devi whom Vritraasura was madly in love with. Under such circumstances, Shachi Devi readily consented to marry as Indra's 'Patta Mahishi' or the Prime Queen. But smitten by the sin of 'brahmana hatya', Indra hid himself in a lotus stem in a pond at Manasarovara and the title of Indratva was rewarded by King Nahusha. Nahusha claimed Shachi Devi too. Assisted by Vishvakarma as prompted by Devi Bhagavati, Shachi Devi helped recover Indra from the lotus stem and Indra got reappointed by Brahma Deva since the brahma hatya dosha was negated due to long penance in the lotus stem. Nahusha got punished due to his audacity of claiming Shachi Devi and became a brahma rakshasa till the times of Maha Bharata in dwapara yuga.]

**Sarga Sixty One:** Shri Rama and Lakshmanas got intensely frustrated with their extensive search for Devi Sita 104

[Vishleshana on Vamana Deva and Bali Charavarti for ready reference vide Essence of Valmiki Baala Ramayan]

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

As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered ‘Arghya’, ‘Aasana’, Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: ***Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually. Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairyra, Gangharvas were in his stomach; Lakshmi, Medha, Dhriti, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic out break of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu.]

**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! 106

Vishleshana on Tripuraasura Vijaya from i) Linga Purana-ii) Ganesha Purana

Vishleshana on Tripuraasura Vijaya from i) Linga Purana-ii) Ganesha Purana

i ) Linga Purana:

As Devas and Vishnu visioned ‘Trishulapaani Shankar’ relaxing with Devi Parvati and Mahatma Nandi, they saw that ‘Bhuta bhavishya Swami’ whose eyes were red like ‘Agni kundas’ and physique was shimmering with thousand Suns with a pleasant countenance ornamented with a Bala Purna Chandra. Having pleased Parama Shiva, Devas explained the gravity and seriousness of the crisis created by the Tripura Daityas who not only unseated and tormented Devas and Celestial Entities but were also sending shock-waves all over the Universe, humiliating Sages, frightening women and children, making mass-scale carnage and blood bath of humanity and uprooting Dharma and age-old Values and Principles. Parameshwara infused confidence into the demoralised Devas and asked them to construct an exceptional chariot with unique specifications: Prithvi as the Ratha / Chariot, Meru and Mandara Mountains as axles, Surya and Chandra as Chakras made of gold and silver respectively, the Four Vedas of Ruk-Yajur-Sama

and Atharva acted as the horses; Shukra, Brihaspati, Budha, Mangal, and Shanaischara seated on the Ratha ready to charge; the famous serpents viz. Takshaka, Karkotaka, Dhanajaya and Padmadwaya acted as the strings which were tied to the horses; most poisonous snakes like Surasa, Devashuni, Sarama, Kadru, Vinata, Shuchi, Trusha, and Bubhuksha were used as arrows; Mrutyu, Brahmahatya, Gohatya, Balahatya and Prajaabhaya were loaded on the Chariot so that they get activated as maces; Omkara and Vashatkara were the symbols on the Ratha; Sinivali, Kuhu, Raaka and Anumati - the 'Adhishtana' in charge Deities of Chaturdashi, Amavasya, Suddha Purnima, Pratipadika Purnima respectively were used as auxiliary strings to the horses; the dhanush made of six 'ritus' seasons which is safeguarded by Devi Ambika herself never to be broken; the specific arrow with which to kill the Tripurasura was strengthened by Vishnu, Soma and Agni and its head propelled by Agni and Chandra by its rear and Vishnu Maya smeared all over; and the extreme poison of Nagaraja Vasuki was loaded to ensure stability and speed of the arrow; Vayu was made in charge of the high velocity of the Chariot and finally Brahma was the Charioteer and Sesha Naag was made in charge of the personal security of Brahma as also of the Chariot. Yama Raja with his buffalo, Kubera on his serpent, Indra on Iravata, Ganeswara by his Mushika Vahana, Karikeya on his Peacock, Nandeshwara with his Shula running behind and sides of the Ratha were in full preparedness. Maharshis Bhrgu, Bharadwaja, Vasishtha, Goutama, Kratu, Pulastya, Pulaha, Marichi, Atri, Angira, Parashara, and Agastya were there too at the kick-start of the Battle to recite Veda Vachanas and Shiv Stutis. The Pramatha ganas were ready to charge as the army against the opponents- all swarmed around the Rath. Meanwhile, Sage Narada reached the Tripuras and tried his best to mend his ways, give back Indrapuri to Devas and avoid the worst ever battle in which the indestructible Tripuras would be destroyed along with the Three Demons as Maha Deva himself was approaching these Places with full preparation. Instead of talking peace, the Demons alerted their vast armies, and prepared for turning their defensive positions to that of an offence. On the instruction of Shankara Deva, Indra took his enormous army and attacked Tripura. As the Deva Sena made a highly offensive assault in full force, what with the revenge and frustration experienced by them for long as they were out of power as also owing to the excellent backing of Maheswara, they seized the best part of Tripuras. While quite a few Danavas sought to escape for their lives through the exit gates of Tripuras, Pramatha ganas calculated that the enemies would try to sneak out at those points and butchered thousands of Danavas. The remaining Danavas inside the Trinagaris were utterly confused by contradictory shouts that Taraka died or Shiva was defeated. In that melee, a strong contingent of Danavas quickly regrouped their men and material to make offensive attacks under the leadership of Vidyunmali and Maya. Ganeswara divided Tripuras in three regions as Nandeshwara was attacking Vidyunmali, while he was in position against Maya. Meanwhile, Vidyunmali threw a 'Parigha' on Nandi who was hurt and the enraged three 'Parshadaganas' named Ghantaakarna, Shankukarna and Mahakaal retaliated; they assumed the Forms of Ganeswara and assailed Vidyunmali by making the roars of lions. Even while the Parswaganas were about to leap on Vidyunmali, the hurt Nandikeswara hurled a Rudra Shakti on the demon who fell down like a mountain. There was utter silence among Danavas who were stunned and retreated. But, the highly cunning and crafty Mayasura chased the Ganas of Ganeshwara to divert attention of his own men from the fallen Vidyunmali to the Ganesha ganas. Mayasura created rains of Agni, crocodiles, snakes, huge mountains, lions, tigers, trees, black deers, eight-legged 'Sharabhas' a species of oversized deer, torrential rain and powerful sand storms. As Taraka came into the battle field, Devas too appeared in full force, including Yamaraja, Varuna, Bhaskara, Kartikeya heading a Deva Sena of a Crore, with Indra, Shanaishchara, Chandra, and Rudras. The 'Maayavi' Mayaasura created several Wells full of herbal juices for invigoration and Danavas were in high spirits as their body strength increased manifold. But Keshava took the form of 'Vrishabha' and drank up the juice along with Devas and dried up the wells and Devas occupied the Tripuras finally. Mayasura and other Daityas were forced to hide in the Sea. That was the decisive moment when there was an all-out battle on the seashores. Shankara divided the 'Tridevamaya' arrow into three parts and released it 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 sthaana. The Asura then invoked Ganesha with Veda Mantras, as the Lord was pleased with the unpecedented devotion of Tripurasura and granted the boon of Trailokyaadhipatya as also the control of Brahma Loka- Vaikuntha and even of Kailasa! Having instantly occupied Bhuloka with no resistance, imprisoned all the Tapasvis, spread hatred for Svaahaakara-Svadhaakaara- Vashtkaara, Vedaadhyayana and Sadaachaara; he appointed Bhimakaaya Daitya as the Governor in Bhu loka. He brought Pataladi Seven Lokas of Atala-Vitala-Sutala-Rasaatala-Talaatala-Mahatala and Patala too, bodily enjoyed Naga kanyas ; he appointed Vajradanta daitya as the Governor for local administration. Then he attacked Svarga loka and subdued Indra. Tripurasura then proceeded to Brahma Loka and even before his awareness, Brahma hid himself 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 Kalaadhara and complimented Tripurasura for his magnificent accomplishments of life which never heard of in the past-present or future! The Asura enquired of the Vidvan as what was his specialisation since he called himself a vidvan. Kaladhara replied: *Pareshaam sampadam drushtvaa kim syaattama Suradvisha, vinaayaatte prasannoham kalayaa te dadaami vai/ Kaancham raajatam loham Tripuram shara samdhitam, rama tatra sthirayo Daitya chirakaalam yathaa sukham/ Abhedayam devagandharvairmaanushairuragairapi, kalpitaarthapradam tattai kaamagam kaamadam shubham/* Asura! Of what avail could be the wealth of Lokas and their temporary commandership. I am offering you three permanent Tri Puras made of gold-silver and steel. This should bestow permanent Lordship to the three puras for lasting sukha prapti for your total contentment. These Three Puras are indestructible by Deva-Gandharva-Manushyas and as such your life as also that of your followers ought to be a lasting sailing on the flows of bliss! So asserting and handing over the three arrows with which to attack even Parama Shiva while utilising three arrows! Tripurasura was fully submerged in Ganesha Maya thus! Then Tripurasura then gave return gifts to Kaladhara viz. ten villages, cows, high value vastras, and jewellery. As Kaladhara left for his ashram, Tripurasura still felt that the gifts given to the Brahmana notwithstanding, a more precious gift ought to be given to him for the Tripuras made of gold-silver-metal with which to attack even Paramashiva. He declared to the Brahmana: *Shankaram kinkaram manye na cha devataah, aanayitvaa pradasyaami taam Murtim dvijapungava/* Brahmanaagra! I am of the strong faith and belief that Shankara is the singular Parama Deva unparalleled. And I shall soon gift you such a Chintamani Ganesha Murti which Shiva himself had been venerating! As Brahmana Kaladhara, as Ganesha himself in the form of left the fortress of Tripurasura, the Asura sent his 'chaturangani' soldiers by walk-horsebacks-elephants and warring -fit chariots to bring the idol of Chintamani Ganesha from Kailasa. There followed a severe battle of the Asura sena with Pramatha ganas of Shiva sena. As the asurasena was unable to resist the defence of Shiva ganas, Tripurasura himself reached and challenged Shiva himself. Even as the soldiers of Tripura were shattered, the asura utilised vaarunastra and Shiva retaliated by using vaayavyastra; in further retaliation the asura made the prayoga of agneyastra while Shiva utilised parjanyastra but as a result of the preceeding agneyastras emerged a sky high vikruta svarupa purusha and Shiva sena fled away out of fright for life. Meanwhile Devi Parvati who was closely following the proceedings of the battle got worried and left for the solace of her father



Himavanta. Kartikeya who accompanied Shiva to the battle front as well as Shiva himself were worried about the safety of Devi Parvati and thus concluded the battle. Meanwhile instead of chasing Shiva sena got wise and decided to somehow steal the Idol of Chintamani Ganesha from the Temple and retreated. A brooding Parama Shiva looked back at the just concluded high drama and the resultant loss of Chintamani Ganesha idol which was worshipped by the self, Brahmarshi Narada appeared on the scene and Shiva gave a review of the just concluded events. Narada warmed up Maha Deva by revealing the magnificence of the former: Maha Deva! You are Sarvgjna, Sarva Vidya Swaami, Sarveshvara, Sarvakarta, Sarvamukha swarupi, Sarvaharta, Sarva niyanta, Sarva samardha, Shadaishvarya sampanna [ viz. Yuddha praveenata, Sarva netra, Trupti, Adyantarahita, Aluptashakti, Swatantrata, and Ananta Shakti are the Shadaishwaryas as given in Shiva and Kurma Puranas]. Yet, You had not performed Ganesha Puja formally and hence this present defeat with Tripurasura! If only you disallow the free movement of Tripuraasura among the three cities of TRI PURA by using a single arrow unified into one single arrow, Mahishasura's extermination would be possible and you should win the battle hands down! As advised as per Narada, Maheshwara meditated Ganesha for hundred years and the latter responded with his darshan with Pancha Mukhas representing Pancha Bhutas of Bhumi-Water-Agni-Air-and Sky as also Pancha Tanmatras of Rasa-Rupa- Gandha- Sparsha-Shabdas, Pancha Jnaanendriyas and Pancha Karmendriyas besides the creation of Gandharva-Yaksha-Pitara-Manushya-Devarshi- Deva Gana-Brahma-Indra-Rudra- Vasu-Sadhya and Charaachara Jeevas, besides Trigunas of Satvika-Rajasika-Taamasika gunas and Srishtih- Sthiti-Samhaara-Tirodhaanas of Kaala maana! Maha Ganesha was pleased and bestowed the Maha Mantra 'GA' to Shiva ; He assured that with this Maha Mantra, Shiva should be able to destroy the Tripuraasura! ]

**Sargas Sixty Three and Sixty Four:** Lakshmana seeks to cool down the unbelievable rage and anger and recounts the fundamenatal features of self restraint while getting ready to display his outstanding bravery in human like and Gods like battle!

- 1.[ Ref Essence of Valmiki Ayodhya Ramayana-Sarga Twelve on Yayati-Yadu-Puru]
2. Vishleshana vide Bhagavad Gita is quoted in this context

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

*Maharṣayo vasiṣṭhas tu yaḥ pitur naḥ purohitaḥ, aḥnā putraśataṁ jajñe tathaivāśya punar hatam/ Rama!*  
Did not our dear late father's Kula Purohita Maharshi Vasishtha had lost his hundred sons in the hands of Brahmarshi Vishvamitra!

[ Ref Essence of Valmiki Bala Ramayana Sargas Fifty Nine and Sixty as follows:

Shatananda Maharshi addressing Rama Lakshmanas continued that Vishvamitra took pity on the King Trishanku in the form of chandala and gave an assurance that he should most certainly reach swarga with his mortal body. Then he instructed his disciples to collect and arrange for the required material for yajna

kaarya. He further asked them to invite co-brahmanas to join the yagjna including Vasishtha kumaras who heckled Trishanku and cursed him to become a chandala. Vishvamitra shishyaas likewise invited all, but Vasishtha Sishyaas were reported to have stated angrily as follows: *kṣatriyo yājako yasya caṇḍālasya viśeṣataḥ, katham sadasi bhoktāro havis tasya surarāyaḥ/ brāhmaṇā vā mahātmāno bhuktṛvā caṇḍālabhojanam, katham svargam gamiṣyanti viśvāmitreṇa pālītāḥ/* ‘A Chandala desires to perform the yagjna and a Kshatriya would be the Aacharya. In such yagjna, how could pure brahmanas consume the ‘havishaanna’! Be that as it may, how indeed a kshatriya turned chandala be despatched to swarga by another kshatriya turned brahmana, that too with the chandaala’s mortal body!’ Having heard this insinuating remarks of Vasishtha Kumaras, Vishvamitra fumed like fire and declared: *yad dūṣayanty aduṣṭam mām tapa ugraṁ samāsthitam, bhasmībhūtā durātmāno bhaviṣyanti na samśayaḥ/* I am right now in severe tapasya and am expected to be peaceful without anger and such mental aberrations; yet I am constrained to say that whosoever evil minded invitees to my 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 yagjnya karya with the express objective of despatching Ikshvaku Raja Trishanku to swarga with the latter’s mortal body. Then the Munis at the conference grouped together that Maharshi Vishvamitra was a known and learned Sage but a highly volatile and angry person and hence what ever he directed by dutifully executed without doubts and hesitations. Thereafter the yagna commenced and Vishvamitra was the ‘Atharvyu’ the principal initiator-conductor of the 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 vīryam svārjitasya nareśvara, eṣa tvam svaśarīreṇa nayāmi svargam ojasā/ duṣprāpaṁ svaśarīreṇa divaṁ gaccha narādhipa, svārjitaṁ kiṁ cid apy asti mayā hi tapasaḥ phalam, rājams tvam tejasā tasya saśarīro divaṁ vraja/* Nareshvara Trishanku! Now you must vision the mighty outcome of my life long tapasya and now get ready to leave for swarga with your mortal body! Then Shatananda exclaimed to Rama Lakshmanas that King Trishanku had actually reached swarga with his mortal body! *devalokagataṁ dṛṣṭvā triśaṅkuṁ pākaśāsanaḥ ,saha sarvair suragaṇair idam vacanam abravīt/ triśaṅko gaccha bhūyas tvam nāsi svargakṛtālayaḥ , guruśāpahato mūḍha pata bhūmim avākṣirāḥ/ evam ukto mahendreṇa triśaṅkur apatat punaḥ,vikrośamānas trāhīti viśvāmitraṁ tapodhanam/ tac chrutvā vacanam tasya krośamānasya kauśikaḥ, roṣam āhārayat tīvram tiṣṭha tiṣṭheti cābravīt/* As Trishanku had literally reached swarga, he visioned Mahendra seated along with various Devatas. Indra got shocked and furious shouting that there would never ever be a place in swarga and kicked him down. Trishanku yelled ‘ traahi traahi’ in utter desperation while rapidly slipping down the thick clouds. Vishvamitra shouted at Trishanku with hysterics and commanded him to stay pur right there. The Vishvamitra looked up at the Rishimandala on the high skies and materialised Sapta Rishis and brand new nakshatras and declared angrily: *Anyamindram karishyaami loko vaayasyaadanindrakah, daivataanyami sa krodhaat srashtam samupachakrame/* I will rather create another Indra or a new swarga loka without Indra! So saying with assertion Vishmamitra manifested fresh devataas! As the Maha Muni so decided: down on earth, samasta deva-asura-rishi groups made an appeal politely: *ayam rājā mahābhāga guruśāpapakṣataḥ, saśarīro divaṁ yātuṁ nārhaty eva tapodhana/* Maharshi Vishwamitra! King Trishanku was cursed by Guru Putras to assume ‘chandalaatva’ and as such not qualified to attain swarga as a mortal. Vishvamitra retalliated to say that his statements and decisions should not be falsified ever! Therefore: Maha Raja Trishanku should hereafter enjoy the pleasures of swarga loka for ever; I have already manifested fresh nakshatra mandali for ever till pralaya; like wise the totality of divine

material elsewhere too would exist in tact. May this parallel arrangement be in position without disturbance.!' The Munis collected at the Visvhamitra Yajna was greatly surprised at the unforgettable happenings and truly admired the outstanding ability in creating a new swarga itself on the mid skies!]  
[ Vishleshana vide Bhagavad Gita is quoted in this context:

Duhkeshvanudvignamanaah sukheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer-  
muniruchyate/Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One's capacity to neutralise the inner emotions of pleasures and pains alike is the State of 'Sthitapaginantva'! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva's approval even an ant or insect would not do harm. And 'Shivaagjna' is on account of one's own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: Avashyamanubhoktavyam sthitam karma shubhamashubham/ or our own 'karma phala' or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal. Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/ Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial 'arishad vargas' or the six enemies of human beings viz. Kaama krodha lobha moha mada matsaras or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Raaga dvesha niyuktaistu vishaanindriyaishcharan, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva duhkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/ If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. [ Kathopanishad vide I.iii.3-4 states: Aatmaanam rathinam vidhuh, shareeram rathameva tu , buddhim tu saarathim viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/ This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie. the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)] Prasaade sarva duhkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/ Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one's mental control. But once 'chitta shuddhi' or the purity of conscience is tarnished and ' indriya nigraha' or control of senses is lost then the mental bridle gets tilted off.]

**Sarga Sixty Six:** Shri Rama performs the 'dahana samskaara' of Jatayu

117

[Vishleshana on Dahana samskara for human beings is explained vide Sarga 76 of Essence of Valmiki Ayodhya Ramayana.]

[Vishleshana on Dahana samskara for human beings is vividly explained vide Sarga Seventy Six of Essence of Valmiki Ayodhya Ramayana: 'You the Pretaatma' as enclosed with the 'kavacha' or the shield of Agni Deva who is merely turning only your body parts to ashes but not your true self which indeed is everlasting. Hence Agni is merely clearing the mess of your body! Agni Deva! you may consume the

deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) only but thereafter kindly despatch the 'Jeevatma'- Inner Being- safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you render the jeevatma fully rid of the memories of the erstwhile life, then That becomes rendered fit with a fresh form subject to the will of Devas. Preta swarupa! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fund of your 'sukrita phala', you may reach swarga, or back to earth or waters. In case you are destined to return as vegetation, then you shall do precisely the same swarupa once again.- Rig Veda 10-16.-3. Referring to the stanza : *Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/* as explained, Chhandogya Upanishad 5.10.6 explains: *Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veehiyavaa oshadhipanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/* (In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise). The next stanzas 6.1.22 -23: *Ajobhaaga stapasa tam tapasva--* and *Ayam vai tvamsmaadabhi/* are as addressed to Jaataveda: 'Agni Deva! having burnt off the body totally, may the physical aspects of the human being been burnt off totally, may the subtle body as the Jeevatma be carried to the wide world of the Devas of virtue]

**Sarga Seventy:** As Kabandha Rakshas's mortal remains secured 'daah samskara' by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama's friendship with the exiled Vaanara King Sugriva 124  
[Vishleshana on Neeti Chandrika in Telugu language as translated into English as the Essence of Neeti Chandrika vide the website of kamakoti.org . - [ Brief Vishleshana of Vaali-Sugrivas

[Vishleshana on Neeti Chandrika in Telugu language as translated into English as the Essence of Neeti Chandrika vide the website of kamakoti.org . It affirms :Mitra Laabha, Mitra Bheda, Vighraha and Sandhi which reflects the behavioural patterns of various Beings, be they humans, animals, birds, or insects. Yet, the cart of their lives is drawn by two 'chakras' or wheels of various shades and intensities of Dharma and Adharma or Virtue and Vice, pulling each other in opposite directions and this precisely is Life all about! The contents in the context of animals are as follows: '*Mitra Laabha*'-Achievement of 'Ideal Friendship': Laghupatanaka the Crow warns pigeons of human trap - Hiranyaka the mouse saves the blind vulture killed by wily fox out of misleading trust- Fox misleading deer and gets killed as retribution- Mouse Hiranyaka and Crow Laghupatanaka argue and finalise about their friendship- Mandhara the tortoise puts the mouse and crow wiser from the lure of lucre- Excessive saving and avaricious planning is self-disastrous- Chitranga the deer runs for refuge from the attack of a hunter- Lack of foresight lands in unanticipated disasters!- Devasharma's foolishness climaxing in lack of foresight and thoughtless killing of domestic mongoose- Despite warnings an obstinate tortoise faces death but saved by trusted friends- '*Mitra Bheda*'-Break up of Friendship due to Evil Forces': Huge sound in a forest paves way of friendship to two wily foxes with Lion King- Monkey's unwanted meddling resulting in hanging by a wooden girdle to death- Donkey seeking to assume a dog's responsibility ending up in one's own disaster - Prince marries a Vidyadharini damsel but his minor indiscretion ruins his happy life- Deceitful sanyasi outwitted by an equally dishonest follower- A vengeful crow succeeds in killing a cobra- Action plan of '*Mitra bheda*': Karataka and Damanaka approach Lion King, carry tales against Sanjivika- Karataka Damanakas having diluted Pingala's trust hasten Sanjivika's destruction and death- '*Vighraha*' or conflict of similar forces leading to Balance of Power' : Swan King Hiranyagarbha of Karpura dwipa and Chitravarna the King of Peacocks of Jambu dwipa- Crane Deerghakarna's report of his visit to the Peacock Kingdom- Parrot arrives in the Swan Kingdom for mediation and aftermath- Crane Saarasa



selected as Commander but Crow Meghavarna of enemy camp was suspicious!- Mediation address of Parrot in the court of the swan king's court-'Bhedopaaya' by way of mutual quarrels of disguised devils as thieves help a good Brahmana- Veeravara employed as King Sudraka's bodyguard sacrifices the self instead of that of the Prince-Mismatch of views of SwanKing and Minister- Battle at fortress gates of Swan Kingdom, deceit by the traitor Crow and excellence of Crane Saarasa- Evil desires lead to destruction but for mental alertness exemplified by a crab to a crane. 'Sandhi' or the Principles of Truce, Tolerance and Co-existence . Aftermath of the defeat of Swan King due mainly to the traitorship of Meghavarna the crow- A tortoise ignores the advice of swans; the story of three fishes, possibilities turn against hazards- Peacock King appoints traitor Crow as in charge of Karpura Dwipa but Vulture Minister warns against- Sage converts mouse as tiger but reverses; mouse turns as dame but reverses for want of alliance- Kapinjala bird and a hare seek mediation of a wily cat which kills both as expected of a traitor of faith- Evil desires always lead to destruction but for alertness of mind as exemplified by a crab to a crane- Timely alert by Vulture Minister to Peacock King and plea for truce with Swan Kingdom- Foolish crocodile seeking to attain a monkey's heart to please wife but oversmarterd by the monkey- Donkey dies as misled by a fox twice over as narrated by Vulture Minister to victorious Peacock King- Moves and counter moves by both the Swan and Peacock kingdoms and mutual parleys towards truce- Brahmana cheated a goat for a dog; camel fooled to death by offering self as planned by tricksters- Crow cites example of serpent and frog to vindicate Swami Seva- Simhala King Saarasa surrounds Peacock kingdom suddenly and the latter offers truce to Swan King- Minister of Swan Kingdom replies wisely, while King of Swans commends Truce without strings- Truce of Swan and Peacock Kings forged, Saarasa King withdraws forces and Peace prevails.]

**Sarga Seventy Three:** Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion. 129  
[Vishleshana on Yogini Shabari]

#### Vishleshana on Shabari:

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

to a string of inabilities for further successes! That situation is tantamount to ‘ jadatva’ or total lack of initiative! ]

## ESSENCE OF VALMIKI KISHKINDHA RAMAYANA

**Sarga One:** On reaching Pampa Sarovara Rama was excited at its natural grandeur 14  
especially Sita’s absence, Lakashmana solaces- as they approached Rishyamooka, Vanaras and Sugriva.  
[Vishleshana on Pampa Sarovara recalled from Sarga 71 of Valmiki Ramayana’s Aranya Khanda]  
[Vishleshana on Pampa Sarovara recalled from Sarga 71 of Valmiki Ramayana’s Aranya Khanda :  
‘Enjoying the grand Prakriti soundarya and its bountiful nature, Rama Lakshmanas crossed one forest to another reached Pampa’s illustrious banks called Pushkarini. Pampa sarovara is situated to the east of the Matanga hill and to the west of the Rishyamukha hill and serves as a perennial source of water as the rain waters falling on these hills flow down to the sarovara. The water thus collected is free from gravel slippery slime and duck weeds. Thus, the water is crystal clear, sparkling, limpid, cool and delightful scented with lotus fragrance. The environs of the sarovara abound in forests is rich in flora and fauna includes Swans, Ducks, Kraunches, Ospreys and such other water birds. Fishes of rare variety like Vakratunda, Rohita Nalameena are found in plenty in the sarovara. Rama Lakshmanas! When you seek to catch the multi-coloured fishes, especially in the early evenings, the Sarovara gets profoundly fabulous of sweet smells of joy, coolness, healthy, and heart filling. Nara shreshthaas! The musical sounds of monkey group screeches get so pronounced as those of constant drubbings of ear drums. *sāyāhne vicaran rāma viṭapī mālyadhāriṇaḥ, śītodakam ca pampāyām drṣṭvā śokam vihāsyasi/ sumanobhiś citāms tatra tilakān naktamālakān, utpalāni ca phullāni pañkajāni ca rāghava/* Shri Rama! In such glorious evenings when you pass by the banks of Pushkarini and its truly hearty walks, you should forget the remote heart beatings of Devi Sita viyoga even for a while. It is a local belief of pronouncement that the disciples of Matanga Maharshi tend to surrender to silence and peaceful tranquility of the natural surroundings. As the Matanga shishyaas collect flowers and fruits, then they get tired out and the sweating drops of their bodies seem to instantly turn as fresh and sweet smell flowers by the miracle of the Maharshi. Having crossed such spell binding occurrences in the forth arriving Matanga ashram , one could also witness there ahead the Punya Murti Tapasvini Shabari the embodiment of ‘dharmaanushtaana’. Rama! Maha Saadhvi Shabari ought to be ever anxious for your darshana bhagya for a number of years now! Raghu nandana! Once you pass by ahead the Matanga Vana and Shabari ashram, then you would reach the foothills of Rishyamooka parvata: *ṛṣyamūkas tu pampāyāḥ purastāt puṣpitadrumaḥ, suduḥkhārohaṇo nāma śiśunāgābhirakṣitaḥ, udāro brahmaṇā caiva pūrvakāle vinirmitaḥ/* The eastern side of Pampaa sarovara is situated the Rishyamooka Parvata foothills which around greenery of huge trees and plants forming a picturesque scene stated to have emerged by Lord Brahma’s generosity!]

**Sarga Three:** Hanuman reached Rama Lakshmanas in a Tapasvi form, complemented Rama 21  
Lakshmanaas by their appearance as Hanuman was pleased;  
[1. Vishleshana on Anjaneya on his origin and illustrative stutis- a ready repeat reference vide Essence of Valmiki Bala Ramayana 2. Vedaangas

Vishleshana on Anjaneya on his origin and illustrative stutis- a ready repeat reference vide Essence of Valmiki Bala Ramayana released by [www. kamakoti.org-books](http://www.kamakoti.org-books) section:

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

threw his Vajra on Hanuman's body and Ravana tried to hold Hanuman's tail but Hanuman never left his firm hold of Surya Deva. Ravan kept on fighting for a year in vain and tried to wriggle out of Hanuman's powerful clasp. Meanwhile Rishi Vishrava arrived at the spot and eulogised Hanuman to release Ravana the terror of the Universe. There after Hanuman resided for long time at Pampapura on the banks of PampaRiver as a strong fixture and was thus acclaimed as 'Sthanu'. Also since Ravana who had dictated the World and controlled Devas was humiliated by Anjaneya, his name and fame spread as Hanuman: *Nighnanta cha Suraan mukhyan Ravanam Lokaraavanam, Nihanti Mushthirbhayah sa Hanumaaniti vishrutah*. (Ravana who was in the habit of badly hurting Devas and related Demi-Gods and killing Vishnu- Bhaktas without mercy had thus been restrained badly and received a jolt by Hanuman; the 'Mushtighatas' or 'Hanus' (beatings of closed hand grasps) damaged Ravana was the reason why Hanuman was named as such. Lord Brahma informed Hanuman that during the twenty eighth Tretayuga's first Part of Vaivaswa Manvantara, Bhagavan Vishnu would take the Incarnation of Shri Rama and that he would achieve Rama's unreserved devotion to Hanuman and destroy the clan of Ravana, his cruel brothers and sinful sons. (Bhavishya Purana)Illustrative Stutis:*Manojavam Maaruta tulya vegam jitendriyambuddhimataam varishtham, aataatmajam Vaanara yudha mukhyam Sri Rama dutam sharanam prapadye/* I bow in reverenceto Anjaney whose thinking capacity as fast as wind, who is in all respects like his father the Vayu Deva in speed and mental agility, as the master of senses, the Supreme among intellectual strength, the leader of the Monkey brigade and the foremost follower of Shri Rama Chandra!*Hanuman anjanaasuunur vaayuputro maha balah, Rameshthah Phalguna sakhah pingaakshomita vikramah udadhityukramanaschaiva Seetaashoka vinaashanah Lakshmana praana daataacha Dasha greevascha darpaha, dvaadashaitaani naamaani Kapeendrasya Mahaatmanah svaapakaale pathennichyam yaatraa kaale viseshitah tasya mrityu bhayamnaasti sarvatra vijayee bhavet/Maha bala Hanuman, the illustrious son of Anjana Devi and Vayu Deva! You are the beloved of Lord Shri Rama and dear friend of Arjuna; famed for brown eyes, the valiant hero of popularity who crossed the ocean with the unique purpose of assuaging Devi Sita's tearful misery, the wreckless destroyer of the fabled Ashoka Garden, the saviour of Lakshmana by fetching mrita sanjeevani overnight from Himalayas and the historic subduer of Ravana! Even a fleeting prayer to you by a sincere devotee frees from death and leads to victory especially during one's travels! Atulita baladhaamam hemashailaabhideham, danujavana krishaanum jnaani naama agraganyam/ Sakala guna nidhaanam vaanaraanaamadheesham Raghupatipriya bhaktam Vaatajaatam namaami/ Om ham Hanumate namah/ Anjaneya! Our sincere salutations to you! Your body strength is like that of a golden mountain; you are like gigantic fire destroying the huge forest full of demonaic enemies; yet you are the symbol of wisdom and knowledge, the outstanding devotee of Shri Rama the singular and illustrious son of Vayu Deva! Buddhi balam yasho dhairyam nirbhayatvam arogataa, ajaadyam vaakpatutvam cha Hanutsmaranadbhavet/ We pray to Hanuman Deva to surely secure 'buddhi balam' or mental sharpness and physical strength, reputation and fearlessness, resistance to physical diseases or even ailments and above all finesse in expression and convincing power! Yatra yatra Raghunadha keertanam, tatra tatrakritamastakaanjalim/ Baashpavaari paripurna lochanam Maarutim namata raakshaasantakam/ When and where there are singing and music sessions of Lord Rama's glories, there and then Lord Hanuman is readily seated with folded hands and emotionally charged wet eyes! Such indeed is the scene of Anjneya who provides a safety zone to Rama bhaktas.**Daily Hanuman Mantra:* The Hanuman Mantra for daily recital on the 11 days of worship is as follows: *Om namo Hanumate prakata rupaaya, aakraanta digmandala yashovitaana dhavaleekrita jagatpita vajra deha jvaladagni Suryakoti samaprabha tanuuruha Rudraavataara Lankaapuri dahana udhadhi langhana Dashgreeva shirah kritaantaka Seetaa*

*sevaasana Vayu suta, Anjanagarbha sambhuta Shri Rama Lakshmana -andakara, Kapi sainya praakaara Sugreeva sakhya kaarana, Bali nibarshana kaarana, drona parvatotpaatana, Ashoka vana vidaarana, Akshakumaarakacchedana, Vanarakshaakara samaanayana, Baalodita Bhaanumandala grasana, Meghanaada hom vidhvamsana, Indrajivadha kaarana, Seetaa rakshaka raakshasee sangha vidaarana, Kumbhakarnaadi vadha paraayana, Shri Raama bhakti tatpara, Samudravyomadruma langhana mahaasaamardhya, Maha tejah punja viraajamaana, swaami vachana sampaadita, Arjuna samyuga sahaaya, Kumara Brahmacharin, gambheera shabdodaya, Dakshinaashaa Martaanda, Meruparvata peethikaarchana, sakala mantraagamamaachaarya, mama sarva graha vishaadasana, Sarvajvarocchaatana, Sarva Visha vinaashana, Sarvaapatti nivaarana, Sarva dushta nibarhana, Sarva vyaaghraadi bhaya nivaarana, Sarva shatrucchedana, Mama parasyacha trihuvana pum streena pumsakaatmaka Sarva jeeva jaatam vashaya naanaa naamadheyaan sarvaan raagjna saparivaaraan mama sevakaan kuru kuru, Sarva shastraashtra vishaani vidhvamsaya vidhvamsaya, mama sarva kaarya jaatam saadhaya saadhaya sarva dushta durjana mukhaani keelaya/Recital of this Paramapavitra Hanuman mantra japa bestows veeratva, keerti, tejas and ojas. Another popular stanza of for daily recital is as follows: Hanunaananjanaa soonur Vaayu putro maha balah, Raameshtah Phalguna sakhah pingaakshomita vikramah/ Udadhi kramanaschiva Seeta shoka vinaashakah, Lakshmana praana daataacha Dashagreevascha darpaha/ Dvaadashitaani naamaani Kapeendrasya mahabalalah, svaapakaale pathennityam yaatraakaale visheshatah, tasya mrityu bhayam naasti sarvatra vijayee bhavet/ ]*

**Sarga Seven:** As Shri Rama expressed his anguish and anger too, Sugriva seeks to assuage 30  
 Rama's inner feelings and assures 'karya siddhi' finally; reciprocatively Rama assures Sugriva to regain his kingdom and wife too!  
 [ 1. Brief Vishleshana on Tri Gunas 2. 'Arishad Vargas' vide Bhagavad Gita and Kathopanishad:]

[Refer to Vishleshana on 'Arishad Vargas' vide Bhagavad Gita and Kathopanishad:

Bhagavad Gita states: Duhkeshvanudvignamanaah suksheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer- muniruchyate/Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One's capacity to neutralise the inner emotions of pleasures and pains alike is the State of '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 'Shivaagjna' is on account of one's own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own 'karma phala' or the sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal. Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial 'arishad vargas' or the six enemies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. *Raaga dvesha niyuktaistu*



vishaanindriyaischaran, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva duhkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/ If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace.

Kathopanishad vide I.iii.3-4 states: *Aatmaanam rathinam vidhuh, shareeram rathameva tu , buddhim tu saarathim viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/* This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the ‘buddhi’ or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)] *Prasaade sarva duhkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/* Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one’s mental control. But once ‘chitta shuddhi’ or the purity of conscience is tarnished and ‘ indriya nigraha’ or control of senses is lost then the mental bridle gets tilted off.]

**Sarga Twelve:** Shri Rama’s feat of destroying Seven Taala Trees in a row- Sugriva’s challenge to Vaali but gets beaten as Sugriva runs to Rishyamooka- Sugriva vilaapa- Rama explains the problem of Vaali Sugriva identity. **42**  
[Vishleshana on the identity of Ashvini Kumars from Surya Purana]

[Vishleshana on the identity of Ashvini Kumars from Surya Purana:

Vishwakarma the Shilpi’s daughter was Sangjna whose celestial name is Raagjni also called Surenu in dyuloka. Sangjna’s shadow is Chhaaya also called Nikshubha. Sangjna is not only pretty but a Pativrata too; she gave birth to Manu and Yama. But she was unable to approach the ever fiery form of Surya and after retaining her shadow left to her father Vishvakarma’s home to stay there for very thousand and odd years, despite the father advising her to return to her husband’s home as soon as possible. As the father pressurised her, she left for Utrara Kuru pradesha in the form of a horse. Chhaya Devi and Surya Deva gave birth to two sons named Shritashrava and Shrutakarma, besides a daughter named Tapati. Shritashrava’s son was Saavarni Manu and Shanaishwara was the son of Shritakarma. Just as Sangjna Devi was too affectionate with her children, Chhaya Devi was not so. Chhaya had normal relation with Sangjna’s elder son Manu, but had difference of opinion with Yama. As Chhaya bothered Yama too much, then the latter desired to lift her physically and held her upside down and in the process touched her feet. Chhaya then gave a ‘shaap’ or curse that Yama ‘s feet be twisted and disfigured. In this physical altercation, Surya appeared and said that every ‘shaap’ could be negated but not that of a mother and suggested that the only way could be to the flesh of Yama’s feet be kept on ‘krimis’ or vicious worms so that the flesh of the feet be eaten and got disappeared and the fleshless feet be retained. This way- out would save Yama’s feet and Chhaya Devi’s curse be carried out too. Soon after this shaap incident, Vishvakarma the father of Sangjna approached Surya Deva and informed him that his daughter Sangjna was in the form of a horse in Shaaka dwipa, and made Surya to assume the form of a male horse at where Sangjna was grazing. Then Surya in the form of a male horse aproached Sangjna in the form of a female horse and tried to mate. Sangjna struggled in the act of mating as she was of the feeling that Surya was a ‘para purusha’; in the process of th struggle Surya’s virility entered Sangjna’s nose and she gave birth to two sons viz. Ashvini Kumars the celestial physicians, named Naasatya and Dasnna. After Surya Deva revealed his identity, then the two horses mated again and Revant was born with similar radiance like that of the father.]

**Sarga Thirteen:** Much unlike Sugriva got thrashed by Vaali last time, the party of Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni. [Vishleshana on Tri Agnis: a) Varaha b) Brahmanda Puranas.

45

[Vishleshana on Tri Agnis: a) Varaha Purana b) Brahmanda Purana]

Varaha Purana : Creation of Agni Deva, his several names and implication of worship: When Maha Vishnu created ‘Panchabhutas’ or Five Elements) and Loka Pitamah Brahma and commanded the latter to initiate creation, Brahma could not do so and he was extremely confused and hence angry and the rage created thousands of flames called Agni who became extremely thirsty. When Agni asked Brahma as to how his thirst could be quenched, Brahma showed three types of satisfying it viz. sharing the ‘Dakshinas’ received by Devas and hence Agni was known as ‘Dakshinagni’; the second way of Agni’s thirst was by carrying the Havans (Homans and Yajnas) performed in the Trilokas (Three Worlds) in favour of various Deities as their ‘Vahan’, thus becoming Agni popular as ‘Havyavahan’; the third way is that since Agni is present in each ‘Griha’ or household, he is known as ‘Garhapatyagni’. Brahma further named Agni as ‘Vaisvanara’ as the latter provides the means of bestowing ‘Sadgati’ (Salvation) to the virtuous beings performing havans and other good deeds. Agni is ‘Jataveda’ or protector of both Known and Unknown material; ‘Naaraa Prashamsa’-‘Naar’ or people, especially ‘Dwijas’ or twice born Brahmanas, Kshatriyas and Vysyas do ‘Prashamsa’ or praise; Known as ‘Dravinoda’ as Agni provides money power. The other popular names accorded by Brahma to Agni are ‘Tanunpath’ (Agni protects Sharir/Asharir), ‘Prapurna’ (full of everything) and many other names. Agni desired to Brahma to designate a day of each Month so that all concerned would perform worship to Him. Since this was a unique request made by any Deity for the first time, Brahma confirmed *Pratipada* as a day of significance for Agni. Brahma blessed Agni that *Pratipada* be popularised among all the Lokas and worship to Agni by way of fasting (Upavas) or at the most by taking milk would qualify a devotee to acquire prosperity and Tejas (radiance) during the current birth and to secure Kingship in the next birth and certainly please the Pitru Loka.

Brahmanda Purana describes : There are three types of Agni viz. Devata related, Bhoutikaagni and Water generated Earth-related Agni called Vidyut Sambhava or Born out of Lightning or Abyoni; as the night is over the Unknown Brahma desired to visualise water and Earth in the darkness and assumed the form of a tiny ‘Khadyota’ (glow-worm) and viewed Agni for illumination and named it as ‘Parthivaagni’ or Terrestrial Fire and divided into three forms viz. ‘Vaidutaagni’, ‘Jatharaagni’ and ‘Souraagni’. Vaidutaagni is not assuaged due to rains nor human bellies but only due to friction of wood. Jatharaagni has no illumination and is not visible. Souraagni gets terminated by the Sun Set and enters Agni and gets revived at Sun Rise. Illumination and Heat promote and increase each other. Alike in the Northern and Southern hemispheres, when Sun rises the night enters water and water gradually gains heat and radiation ; at the time of Sun Set the day enters waters and thus the latter gains transparency next morning. Thus in this order the Earth’s hemispheres the Sun Rise and Sun Set or the day and night respectively enter water. Surya Deva absorbs water through his rays and hence called ‘Shuchi’ or of purity.. This is related to Earth-related Agni and hence called Shuchi; the latter means Agni with thousand rays which absorb water from various sources like oceans, rivers, wells and all water-bodies. The rays of Agni create both cold water and hot water as also four hundred peculiar forms; those rays which could produce heavy rains are called chandana, Sadhya, Kutana, Akutana and Amrita. Besides these rays, there are three hundred other rays which produce snow. The Snow-fall creating rays are known as Drisyas, Meghaas, Yaamyas,

Hradinyaas (resounding ones) and they have limited illumination and such rays are called Chandras. Those rays which create heat are white in colour numbering three hundred are called Shuklas, Kuhakaas, and Vishvabhuts. Surya Deva distributes these rays to human beings as well as Pitru Devas equitably and satisfy them. Surya helps utilise these rays to Human beings by way of herbs and vegetation, to Pitras by way of Swadhaa-Homas and to Devatas by way of Amrita. In the Vasanta or Spring and Greeshma or Summer seasons, Surya blazes three hundred rays of Agni to heat up the World while he showers in Sharat Kaala or rainy season by four hundred Agni-Kiranas ; in Hemanta or early winter and Sishira or late winter Seasons three hundred rays are utilised.]

**Sarga Seventeen:** Falling before death, Vaali heavily criticizes Rama for his stealthiness, 52  
undeserved glory, falsity, and sheer selfishness colliding with Sugriva only to recover Devi Sita, which he too could have with bravery!

[Vishleshana on Bhagavan Hayagriva and Madhu Kaitabhas vide Devi Bhagavata Purana]

[Vishleshana on Bhagavan Hayagriva and Madhu Kaitabhas vide Devi Bhagavata Purana:

*Devi Bhagavati blesses Vishnu as Hayagreeva:* As Indra and Demi-Gods were performing a Sacrifice in the presence of Brahma and Mahesa, they had all desired Maha Vishnu to preside over the Function and called on Him. But, Lord Vishnu was in ‘Yoga Nidra’ or the Sleep of Deep Meditation and nobody would dare wake Him. More over, interruptions of somebody’s speech, the love of a couple, or waking up a person’s deep sleep are sins equivalent to ‘Brahma hatya’ or killing of a Brahmana. The Lord was seated in a ‘Padmasana’ posture squatting with His legs folded and resting His chin on the top of His Bow with an Arrow fully drawn. As the Sacrifice was to be concluded, Lord Siva advised Lord Brahma to create a White Ant, ‘Vamri’ and directed it to bite the arrow gently which should wake up the Lord to consciousness and thus make the request. The Vamri sensed the delicate situation and requested Brahma to grant it a return boon for the great risk being undertaken in disturbing the Yoga Nidra of no less a personality than Maha Vishnu Himself! Lords Brahma and Siva gave a boon to the Vamri that what ever trickles from the Sacrificial Offerings of Ghee in the Homa Kunda (Fire Pit) would spill out could be collected as its share. As commanded by Brahma, the insect bit the fore-end of the arrow and the tight string gave way at once and the entire Universe reverberated with horrifying sound as the earth quaked, mountains were shaken, Oceans rose high, Sun lost way and Devas got traumatised. Maha Vishnu’s Head was severed with His Crown and there was no trace as to where it fell! Along with Devas, Brahma and Siva cried like human beings as there was a ‘Pralaya’-like situation( Universal Dissolution). Then Deva Guru Brihaspati consoled Indra, Brahma and Siva and emboldened them to countenance the grim situation, as such eventualities did happen in the past. The only recourse that Lords Siva and Brahma, accompanied by Indra and Demi-Gods, had in one voice made an intense appeal to Maha Devi Bhagavati, the Eternal Cause of Causes, the very Original Energy, the Life Force of entire Creation, the Bindu and Pranava, the Sourcing Fountain of knowledge and above all the Embodiment of Charity and Forgiveness. Pleased by the most sincere prayers of Brahma and Siva downward, ‘Nirguna’ Maha Devi hinted that there ought to be a cause for the tragedy. In the company of Maha Lakshmi, once Maha Vishnu laughed by thinking of something. Lakshmi Devi failed to understand the possible reason as to why Vishnu was so much amused about. Was it a spot on Her face or was it due to another woman in His desire? Then as Vishnu did not clarify, Lakshmi assumed ‘Tamasic Guna’ and gave a curse to Him saying that His head should fall off. Thus happened the resultant tragedy despite Her sincere repentance. While this tragedy took place, there was a coincidental incident that a tough Davana of extraordinary cruelty, named Hayagriva or the Demon with the neck of a horse, resorted to severe ‘Tapas’ ( Meditation) to Maha Bhagavati for thousands of years by following a strict regime of Sacrifice and unflinching

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



assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of ‘Dharma Yuddha’, partly by trickery and partly by Maya or Illusion.]

**Sarga Eighteen:**Shri Rama, having let Vaali steam off his anguish from his deadly fall, replies **57** point by point and fully justifying action in releasing his frightful arrow, yet with sympathy [Vishleshana on Chakravarti Mandhata from Maha Bhagavata Purana]

[Vishleshana on Chakravarti Mandhata from Maha Bhagavata Purana:

Tracing the origin of Ikshvaku, the eldest son of Vaivasvata Manu, in the lineage to King Puranjaya (Kakustha) who fought a war between Demons and Demi-Gods on behalf of Indra on the condition that Indra would take the form of a bull. Puranjaya rode on the hump of the Great Bull and hence Puranjaya’s title was ‘Kakustha’( hump of the Bull) as also Indravahana or the vehicle of Indra.In the family lineage of Puranjaya was born King Yuvanashva, who performed Indra Yagna to beget a child. During the Sacrifice days one night the King felt thirsty and entered the Fire Spot area and drank the Sacred Water meant to bless his wife a child. As the Brahmanas found the water pot empty, they were aghast that the King drank the Water and eventually, he got a child from his abdomen. The boy cried for milk and that was not possible from the father; Indra put his index finger in the child’s mouth and thus saved him. The Boy was **Mandhata**, who became eventually an undisputed Emperor of the World comprising seven islands-‘from where Sun rose to where it set’. He was a terror to Rakshasas. [He was stated to have discovered LakeManasarovar near MountKailash as he was reputed to have made penance at the banks of the Lake under the mountain range was named after him. It was believed that there was a SerpentMansion where Mandhata prayed and from a tree dropped fruits making big noises like ‘Jam’ and the area was known as ‘Jambudweep’]. Mandhata’s wife Chatrarathi alias Bindumati was a pious lady who begot two sons, Purukutsa and Muchikunda and fifty daughters. Sage Saubhari an old person who lived twelve years under water in penance was tempted to marry as he found fishes having sex and procreating children. He hesitantly asked Mandhata to let him marry any of his daughters. Mandhata was reluctant as Saubhari was diseased and old, but could not disagree as the Sage might get furious; he told the Sage that his family custom was that all the daughters must marry the same person and that even one of them should not refuse the Sage.The Sage with his mystical powers transformed himself into a handsome youth and thus all the daughters agreed to marry him. The Sage made mansions for each of the girls. But, in course of time, Sage Saurabha realised that because of the fish in water, his entire Spiritual life was destroyed and although late in his life reverted back to a more introspective life eventually and intensified his devotion to Lord Vishnu.]

**Sarga Twenty Four:**Realising anguish of Tara Devi, Sugriva reacts severely and requests **68** Shri Rama to allow him to die while Tara too requests so- Rama seeks to assuage them ; [ Vishleshana on Indra’s killing Vritrasura vide Devi Bhagavata amd Maha Bhaganvata Puranas]

[Brief Vishleshana on Indras killing Vritrasura based on Devi Bhagavata amd Maha Bhaganvata Puranas:

Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially ‘Panchagni Sadhana’ hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the

intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira's rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra's dreadful deed, Visvakarma performed an inexorable Sacrifice by 'Abhichara' process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a 'Sudarshan' like Disc, and a 'Trisula' like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive. He advised that he along with Devas might request Dadhichi Maha Muni to spare his backbone which meant the Muni's sacrificing his life to serve a deva karya; Dadhichi obliged and Devata's architect Vishvakarma made a thunderbolt like 'vajraayudha' with the help of which Vrtrasura was killed]

**Sarga Twenty Five:** Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali's 'dahana samskara/ jalaanjali' by Angada - Vishleshana samskara for human beings as explained vide Sarga 76 of Essence of Valmiki Ayodhya Ramayana] **70**

[Vishleshana on Dahana samskara for human beings is vividly explained vide Sarga Seventy Six of Essence of Valmiki Ayodhya Ramayana:

'You the Pretaatma' as enclosed with the 'kavacha' or the shield of Agni Deva who is merely turning only your body parts to ashes but not your true self which indeed is everlasting. Hence Agni is merely clearing the mess of your body! Agni Deva! you may consume the deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) only but thereafter kindly despatch the 'Jeevatma'- Inner Being- safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you render the jeevatma fully rid of the memories of the erstwhile life, then That becomes rendered fit with a fresh form subject to the will of Devas. Preta swarupa! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fund of your 'sukrita phala', you may reach swarga, or back to earth or waters. In case you are destined to return as vegetation, then you shall do precisely the same swarupa once again.- Rig Veda 10-16.-3. Referring to the stanza : *Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/* as explained , Chhandogya Upanishad 5.10.6 explains: *Abhram bhutwaa megho bhavati megho bhutwaa pravarshati taiha veehiyavaa oshadhivanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/*(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise). The next stanzas 6.1.22 -23: *Ajobhaaga stapasa tam tapasva-- and Ayam vai tvamsmaadabhi/* are as addressed to Jaataveda: 'Agni Deva! having burnt off the body totally, may the physical aspects of the human being been burnt off totally, may the subtle body as the Jeevatma be carried to the wide world of the Devas of virtue]

**Sarga Twenty Seven:** Rama Lakshmana's dialogues at their of Prasravana Giri Cave  
[ Vishleshana on Tungabhadra]

75

[ Vishleshana on Tungabhadra:

The Tungabhadra River is formed by the confluence of two rivers named Tunga and Bhadra on the slopes of Western Ghats. As the demon Hiranyaaksha sought to sink Bhumi down to Patala, the entire Universe came to stand still when 'Dishas' (Directions), 'Grahas' (Planets), and Celestial Beings got stuck excepting Tri-Murthis, Bhu Devi and Brahma appealed to Bhagavan Vishnu to uplift Her as She was sinking under deep Ocean and to save the Universe. In reply to the 'Stutis' by Bhu Devi, Maha Vishnu assured that as a result of Her Bhakti (devotion) He would lift Her up along with mountains, forests, Samudra, Rivers, Seven Dwipas and all the rest; He assumed a colossal manifestation of six thousand yojanas of height, three thousand yojanas of width and one thousand yojanas of Varaha Swarupa; Heliberated Prithvi by His left 'damshttra' (Jaw) along with the totality of mountains, forests, Sapta Dwipas and their contents including Oceans and Rivers all in tact!' The legend further states that Varaha Swami after killing the demon took rest by sitting on the present day Varaha Parvata peak. When He sat on that Peak, his sweat over flowed from his scalp and flowed and became Tunga River and that which flowed from his right side became Bhadra River. After emerging from the source the Bhadra river flows through Kudremukh mountain region and Tunga River flows through Sringeri near Shimoga, till they join at Koodli, at an elevation of about 15 km from there. There is a popular saying 'Tunga Paana, Ganga Snana', or drink Tunga River water, which is tasty and sweet and take bath in Ganges River, which is holy. There are many religious places all along the rivers: primarily the temples of Saiva Cult on the banks of the Bhadra and all the cults on the banks of the Tunga. Sringeri, Sarada Petham established by the Adi Shankaracharya is the most famous one on the left bank of the Tunga, about 50 km. downstream of its origin. Mantralayam's Raghavendra Swamy Muth is at Alanmpur in Kurnool District of Andhra Pradesh.]

**Sarga Twenty Eight:** Shri Rama describes to Lakshmana about the features of Varsha Ritu  
[Vishleshana on Shat Ritus or Six Seasons from Taittiriya Arankaya]

76

[Vishleshana on Shat Ritus or Six Seasons from Taittiriya Arankaya

Ritus or Seasons approximately coincide with Chaitra-Vaishakha or end March to the last weeks of May when festivals like Ugadi, Shri Rama Navami, and Vaishakhi are celebrated. Greeshma Ritu or Summer during April-July during Jyeshtha-Ashadha when festivals like Ratha Yatra and Guru Purnima are observed and Dakshinayana or the Solar downtrend commences. Varsha Ritu or monsoon coincides with Shravana-Bhadrapadas or the last portions of July-September when Mangala Gauri and Vara Lakshmi Vratas, Raksha Bandhan, Krishna Ashtami, Ganesh Chaturthi and Onam are celebrated. Sharad Ritu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharannava Ratris and Depaavali are celebrated. Hemanta Ritu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holi are observed; and finally Shishira Ritu or winter coinciding with Maagha-Phalgun months during the last quarter of January to March is the time of Vasanta Panchami,

Shiva Ratri and Holi. The Chandra maana procedure varies in the sense that the cycle of Seasons starts from the first day of Chaitra commencing from Ugadi.

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

Vasanta or Spring during Chaitra -Vaishakha or Feb 18- April 20 with temperature of 20-30 C	Greeshma
or Summer of Jyeshtha- Ashadha April 21-June 21 with temperature of 30-50 C	Varsha or
Monsoon of Shravana-Bhadrapada or June 22-Aug 23 with hot-humid- rains	Sharat or
Autumn of Ashvini-Kartika or Aug 24- Oct 23 mild temperature.	Hemanta or
Pre-winter coinciding with Margashira-Pushya- Oct 24- Dec 21 with pleasant- cold weather	Shishira or
winter during Maagha-Phalgun - Dec 22-Feb 17 Moderate Cold;10C+/-	

Vasanta Season is dominated by Vasu Devatas instructed by Savitu as at the beginning of the Samvatsara and heralding colours, dresses, flowers and freshness all around and with plentiful water and Nature. The Spring season beckons relatives and friends to home with good food and gifts. In Greeshma the summer season scorches earth with heat asking for light dresses in white as Rudra and his gana devats dominate and prepares earth for Parjanya and rains ushering diseases like cold, jaundice and so on. Yet, this is when crops are abundant and fruits in variety are aplenty. All the same rains the future of food supplies for the year hence calls for ploughing, planning and hard work. Sharat provides clean eyes and good vision even as divine artisans with the grace of Ribhu Devatas initiate planning, innovations, creations and caliber, aspirations and contented living. Sharat season heralds good eating, wearing good dresses and enjoyments. Marut Devas then follow creating mixed blessings; on one hand they create harsh and mighty winds seeking destruction and damages and on the other hand realities of life with obstructions in efforts yet unusual and unexpected fruits of hard work alike work never performed. Variety is the spice of Life in the Sharat Season! Hemant calls for vigilance, either initiating a struggle ahead or a caution and forewarning for preparedness and thus of introspection. Shishira Ritu arrives with lightnings, rains, smugness of Nature around besides that of individuals too. The blessing of ample rains could also call for uncertainties. As Agni Deva calls for plentiful waters to heighten living conditions of Beings, uncertainties too prevail as natural calamities thus creating a touch-and-go situation. The Mighty Marut Devas are worshipped for overcoming impediments and create opportunities for happiness]

**Sargas Thirty Four and Thirty Five:** Sugriva faces the wrath of Lakshmana and Tara **90**  
 continues to soothen Lakshmana by her tactical talks  
 Vishleshanaa : 1. on Prayaschittas ( Atonements): sourced from Parashara Smriti and Manu Smriti and  
 2. Visleshana on Chandra Deva's inseparability of Devi Rohini vide Varaha Purana

Vishleshana on Prayaschittas ( Atonements): Sourced from Parashara Smriti and Manu Smriti

Prayaschitta for 'Sura paana: Dwija if drunk by mistake or due to uncertain mental balance be served boiling hot liquor so that he is probably recall his bad experience be reminded of his guilt again and again. Alternatively, he is punished by drinking boiling hot cow's urine, or water or ghee or cow dung almost till he is tongue is burnt literally. Or else, the possible atonement of consuming hard liquor, one might eat only a day and rice'oil cakes for the night for a year and wear cow hair clothes carrying a flag of anti-liquor all along. Suraapaana is such as the waste of grains which is abhorable since that is the food and drink of yaksha, raakshasa, pishachas; indeed brahmanas especially ought to avoid suraapaana as being the virtuous eaters of 'havish' or the remains of the offerings of food on completion of vedic homa karyas. Even once a brahmana consumes a hard liquor gets barred from brahmanatwa and gets outcast to the meanest low class. *Stealing*: Gold of brahmanas once complained and the stealer confesses, striking the culprit hard with a club then the thief gets purified and the brahmana victim retains his austerity.



Infact, the victim brahmana might gift the gold and retreat to perform brahma tathya pataka vrata and that indeed be the perfect manner by which the thief himself would get ashamed. *Guru bharya talpagaami*: This is one of the ‘Pancha mahaapaatakas’ that deserves the praayaschitta only by self confession and embracing the prototype of a woman of redhot iron and literally dying or alternatively cut off his own male organ and try to walk towards ‘nairuti’ or south west till he perhaps falls dead. *Go hatya*: If a cow is killed, the ‘praayaschitta’ would be to shave off his head and consume the drink of yavas or barley grains and hide himself from the public in a cowshed wearing the hides of the dead cow for a month. During that period of atonement he should bathe in the cow urine and eat only the havishya bhojana only for three weeks in the month; in the following two months, he should follow cows with composure and drink the water mixed with the dust raised by the cowherd and at the day eat saltless ‘havishaana’ and sit up in veeraasanam position all through the night as the cows sleep off comfortably. In case, a sick and frightened cow of sacredness expecting or actually attacked by tigers or wild animals and fallen helpless in a ditch or mud, then no honest attempt be spared by some how tide over the rescue. In varying conditions of weather of heat, rain, cold and speedy winds, a good human being should make all out and determined endeavors even at the risk of one’s existence; if a grazing cow- incidentally this is the only being in the Lord’s srishti which inhales as also exhales oxygen- while its calf is enjoying milk from its udder, be it in the fields or one’s own cow-yard, any attacker either by a criminal or an animal, cows ought to be rescued first and then the calf. *Anena vidhinaa yastu goghno gaamanu -gachhati, sa gohatyaakritam paapam tribhirmaasairvyapohati/* Any person suffering from the sin of ‘go hatya’ if he rescues a dying cow would indeed be relieved of this atrocious degradation of morality within three months of such rescue. Once one’s prayaschitta is concluded then the person concerned is to observe charity to a well learnt Brahmana of ten cows and a bull, or alternatively surrender what ever property that he has! ]

#### Visleshana on Chandra Deva’s inseparability of Devi Rohini vide Varaha Purana

Daksha’s curse to Moon and reappearance: As Prajapati Daksha married off all his twenty seven daughters to Soma, the latter was ignoring all the daughters, excepting Devi Rohini. The 27 daughters married to Chandra are Kṛttika, Rohinī, Mrigasheersha, Aardra, Punarvasu, Purbabhadrapada, Pushya, Aslesha, Magha, Svaati, Chitra, Purvaphalguni, Hasta, Dhanishtha, Vishaakha, Anuraadha, Jyeshtha, Moola, Purvaashaadha, Uttaraashaadha, Shravana, Uttaraphalguni, Shatabhisha, Uttarbhadrapada, Revati, Ashwini, Bharani. These 27 wives of Chandra are 27 Nakshatras (the constellations) which are on the moon's orbit. The rest of them complained to their father Daksha who reprimanded Soma to behave but Soma ignored the repeated warnings of Daksha. Out of exasperation, Daksha cursed Soma to gradually decline and finally disappear. In the absence of Soma, there were far reaching adverse effects in the Universe. Devas including Vanaspati felt Soma’s absence and so did human beings, trees, animals and worst of all medicinal plants, herbs and so on. The Sky was dark and the Stars too lost the shine. Chandra prayed to Lord Shiva for long at Prabhava Tirtha and since Daksha’s curse was irreversible a compromise was made that during Krishna paksha Chandra would wane and wax during Shukla Paksha. However, this formula proved defective as Chandra was sinking in the Ocean causing natural sufferings by way of non availability of herbs and so on and at the request of Devas to Shiva again, Chandra left only with one of the ‘Kala’, the Lord gracefully wore the Crescent Moon on His ‘jataajuta mastaka’ for good, enabling Chandra to wane and wax every month ever since! As Devas approached Vishnu, He advised the solution of Churning the Ocean by both Devas and Danavas and latter too agreed to the proposal for the lure of securing ‘Amrit’. In the process of churning, Moon was given birth again. This had brought great relief to Devas, human beings whose ‘Ekadasha Indriyas’ (Eleven Body parts), ‘Pancha Bhutas’ (Five Elements), Solah Kshetra Devatas, Trees and Medicines. Even Rudra’s head was without Soma and so did water. Lord Brahma blessed Pournima thithi and selected the day for worship to Chandra Deva when fast is

viewed propitious along with token amount of money and material as charity. That specific day ‘Yava’ Bhojan (Barley food) or barley made material is considered to blessed a person with Gyan (Knowledge), radiance, health, prosperity, foodgrains and salvation. ]

**Sarga Thirty Nine:** As Shri Rama had sincerely thanked the efforts in mobilising an ocean like 98 Vanara Sena to fight his battle against Ravana, the grateful Sugriva returns back for further action [Vishleshana on Anuhlada- Shachi Devi-and Indra]

[Vishleshana on Anuhlada- Shachi Devi-and Indra:

Shachi Devi the daughter of Danava Puloma was fond of Indra Deva even before their wedding, but Puloma liked another Danava youth named Anuhlaada. With the secret consent and permission of Puloma, Anuhlaada forcibly abducted Shachi Devi. Indra attacked and killed him brutally and married Shachi Devi. In further revenge Indra killed his father in law Danava Puloma too, thereafter.

Incidentally there is another Vishleshana on Shachi Devi and Indra vide Sarga Forty Eight of the Essence Of Valmiki Baala Ramayana in an another context of Vritrasura Vadha my Indra with the help of Dadhichi’s backbone turned into Vajrayudha, but Indra was punished for ‘brahma hatya pataka’, as Indra got dethroned by Nahusha as new Indra, who claimed Shachi Devi and was finally recovered as hidden in a lotus stem at Manasarovara]

**Sarga Forty:** Now that the full backing of Vanara Sena along with enthused dedication of 100 ‘Swami Karya’, Rama instructed Sugriva to take off the efforts of ‘Sitaanveshana’ in the eastern direction [Vishleshana on Sapta Dweepas from Brahma Purana] [ Ready Ref. Vishleshana repeated in brief about Vaamana Deva and Balichakravarti vide Essence of Valmiki Ramayana as released by the website of kamakoti .org/books

Vishleshana on Sapta Dweepas from Brahma Purana

The entire Bhuloka (Earth) was divided into seven major Territories viz. Jambu, Plaksha, Shyama, Kusha, Krouncha, Shaka and Pushkara surrounded by Sapta Samudras (Seven Seas) viz. Lavana (Salt), Ikshurasa (Sugar cane juice), Sura (wine), Ghrita (Classified Butter or Ghee), Dadhi (Curd), Dugdha (Milk) and Swadu Jala (Sweet Water). Prithvi is stated to have a lotus-like shape, each one of the angles situated with Sapta Parvatas (Seven Main Mountains) with Himavan, Hemakuta and Nishadha in South; Nila, Sweta and Shringvan in North, in the Center is Meru with a height of eighty four thousand yojanas, sixteen thousand yojanas of depth, thirty two thousand yojanas of circumference. Bharata Varsha, Kimpurasha and Hari Varshas are to the south of Meru; Ramyaka Varsha is in North; Bhadrasha in East; and Ketumala in West. In Jambu Dwipa, there is Bharata Varsha above the Sea and below the Himalaya called Bharati with a width of nine thousand yojanas; this is known as ‘Karma bhumi’ where Swarga and Moksha are accessible to those who are desirous and deserving. There are seven major Kula Parvatas / mountains in Bharat viz. Mahendra, Malaya, Sahya, Shaktiman, Ruksha, Vindhya and Pariyatra. It is in this Bharata from where attainment of Swarga becomes possible not only for human beings but even Pashu-Pakshis (animals and birds) with; ‘Sakaama Sadhana’ or Endeavors while in the materialistic world one could reach Swarga, whereas Nishkama Sadhana could even secure Moksha (Salvation). But negative results might be accrued in performing sins and would attract Narakas besides getting sucked into the whirlpool of births and deaths. There is no other place in one’s life excepting in Bharata Varsha or the Karma Bhumi where such a possibility ever exists. Spread over an area of thousand yojanas long from North to South, this hallowed land is divided into Nine Regions viz. Indra dwipa, Kasetutana also known as ‘Upto Setu’, Tamravarna, Gabhastimaan, Nagadwipa, Soumya dwipa, Gandharwa dwipa, Varunadwipa

and the Sea-surrounded ninth dwipa. To the east-ward of Bharata is the abode of Kiratas while the west-ward is of Yavanaas; inhabitants of the Central Region are Brahmana, Kshatriya, Vaishyas and Sudras whose professions are Yagnas, Yuddha, Vanijya and Seva ( Sacrifices, Battles, Commerce and Trade and Service) respectively. In this Bharata, are of residents of Kuru, Panchala, Madhya desha, Purvadesha, Kamarupa (Assam), Poundya, Kalinga (Orissa), Magadha, Dakshina Pradesha, Aparanta, Sourashtra (Kathiyavad), Sudra, Abhira, Arbuda (Abu), Maru (Marvada), Malva, Pariyatra, Souveera, Sindhu, Shalva, Madra, Ambashtha, and Parasika. The Yugas of Satya, Treta, Dwapara and Kali are applicable only to Bharata Varsha and nowhere else. While Bharata is the Karma Bhumi practising Yagnas and Daanaas, compared to all other Countries in Jambu Dwipa are Bhoga / luxury-oriented. Bharata Varsha is the best of all the Places in Jambu Dwipa as the former is the Karma Bhumi compared to all other Deshas which are primarily pleasure-loving. It would be only after lakhs of births that one could secure a human life after storing considerable Punya; in fact, Devas sing hymns saying that those who take birth as human beings are blessed since they are born as Manavaas who had great opportunity to qualify to attain Swarga and Moksha by following a religious and disciplined life and by following Nishkaama Dharma or without strings of ‘Plalaapeksha’ or fruits of returns. Plaksha Dwipa is double the size of Jambu Dwipa’s one lakh yojanas under the Chief called Mehatidikh who had seven sons and the Kingship was surrounded by Seven major Mountains and Seven Rivers with the traits typical of Treta Yuga. Its inhabitants pray to Bhagavan Vishnu in the form of Chandra Deva. Compared to the salty taste of Sea water between Jambudwipa and Plaksha Dwipa, the taste was of Ikshu in the of intermediate region of Plaksha and Shalmala whose Chief was Vapushman and the latter’s size was double that of Plaksha. Here again there are seven mountains with mines of jewels / precious stones and seven Rivers and in this Dwipa Lord Vishnu is prayed in the form of Vayu Deva. Like in Plaksha Dwipa, the inhabitants of Salmala too, Varnashrama is followed and the colours of persons in these Varnas are Kapila, Aruna, Peeta and Krishna are for Brahmanas, Kshatriyas, Vaisyas and Sudras respectively. Sura Samudra earmarks the inter-region of Salmala and Kusha Dwipa whose size was double that of Salmala and Kusha’s King is Jyotishman and the inhabitants are human beings practicing Varanashrama as also Daityas, Danavas, Devatas, Gandharvas, Yakshas, Kinnaras and a great mix of Brahma’s creation. They all pray to the Multi Faced Janradana. Ghrita Samudra (Classified Butter) partitions the Kusha and Krouncha Dwipas; the size of the Krouncha is double that of Kusha. Rituman is the King of Krouncha where again Varnashrama is observed and the counter-part Varnas are Pushkala, Pushkara, Dhanya and Khyata corresponding to Brahmanas etc. Rudra Swarupa Janardana is the Deity revered in this Dwipa. Between Krauncha and Shaka Dwipas is the Dadhimandoda Samudra and the King of Shaka is Mahatma Bhavya, again with Seven Mountains and Seven Major Rivers as also seven Princes, where Siddhas and Gandharvas inhabit. Maga, Mahadha, Manasa and Mandaga are the corresponding Chaturvarnas. All the inhabitants of this Dwipa pray to Surya Swarupi Vishnu. From Shaka to Pushkara, the intermediate Samudra is of Ksheera and Pushkara which is double of Shaka is size is headed by Stravana and since it is a huge Dwipa, the King divided it to Mahavira Varsha and Dhataki varsha and the sons of the King awarded the two in their names after the two parts under his over-all control. These territories are mainly inhabited by human beings who have longevity of ten thousand years, devoid of illnesses and worries and of jealousies, fears, egos and crookedness; these humans as superior as Devas and Daityas and they are all devoid of Varnashrama as all the inhabitants are of equal status. The dividing line of Pushkara is surrounded by sweet water atop of which is Lokaloka Parvata, beyond which is stated to be of complete darkness; in fact, the Border of Pushkara of ten thousand yojanas, there were neither species nor life].

**Sarga Forty Three:** Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several ‘vaanara veeraas’ [Vishleshana on Manasa Sarovara] **108**

[Vishleshana on Manasa Sarovara]

*Janmoushadhi tapomantra yoga siddharetaraih, Jushtam kinnaragandharvair – apsarobhi vritam sadaa*/(Only blessed persons who are Siddhas and Tapodhanas, Parama Yogis, besides Kinnara, Gandharva, Apsaras and such Celestial Beings could have their abodes at Manasarovara). Hari Vamsha which is a component of Skanda Purana makes a detailed reference to this outstanding Maha Tirtha and an unparalleled Sidhha Kshetra) Manasarovar waters are crystal clear of bluish tinge and the Lake is of the shape of an egg stated to have spread over some 15 km. This is one of the Fifty One *Shakti Peethas* where the right wrist bracelets of Devi Sati's 'jeerna sharir' fell as Lord Vishnu's Sudarsham Chakra sliced off the body parts at the Daksha Yagna so that Maha Deva's fury would otherwise have continued at the sight of the body. The Devi at this Shakti Peetha is known as Gayatri and Maha Bhairava is called Sarvanand. In this heavenly Lake, thousands of swans fly along and across, some of crystal white colour stated to be 'Raja Hamsas' or Royal White Complexion and the rest of off-white colour. It is believed that at times, natural pearls too are available in the sweet and none too chilled cold waters of the Celestial Lake with plenty of multi-coloured stones and prism like pebbles. There is not much of greenery on the banks and in fact not many trees and flowers up the Mount. Mount Kailas is about 12 km up the Mansarovara. Even while approaching the Kailash Dham, one can have its darshan from a distance but the Dham becomes clearer from Kungarivingari Shikhar or top of Jouhar Marg if the clouds are not obstructing the view. The people of Tibet are full of devotion to the Dham and swear to complete Parikrama of the 20 km.circumference by 'sashtangas' or prostrations and heartfelt 'namaskaras' all the way. Like Lord Shri Rama at Saketa at the Ayodhya Dham, Goloka's Vajra dhaam of Bhagavan Shri Krishna as described in great detail in Brahma Purana as also Maha Deva delineated vividly in Shiva Purana and Skanda Purana, Parama Shiva's abode is Kailasa Dham on the unique Kailasa Mount; indeed this view among the Himalaya Shikhiras is stated to be unusually distinct and unparalleled!

The description of Kailasa Mount is akin to that of the Virat Shiva Linga just as the center of a Lotus with sixteen petals all around as the 'Shikhar Madhya Shringa' or the raised horn of the Mount being the centre of literally counted as fourteen Shringas. In fact the central Shringa commands spontaneous awe, vibration and arresting attentiveness subdued by ecstasy and fullness of fulfillment. As 'abhishakas' or holy baths on the 'Linga Mastaka' are led into Gauri kunda. This Maha Linga Swarupa Maha Deva is of Black Stone and its sides are all covered with layers of iced milk. This mountain alone stands out as black but all the surrounding mountains are raw brownish. Kailasa Parikrama of 20 km. is possible within three days but perhaps reaching Kailasha Shikhir of the height of 19000 ft from Sea level is worthy of endeavour by dare devil- mountaineers!]

**Sarga Forty Five:** While despatching the four directional Vaanara Sena, the text of **112**  
Sugriva's encouraging remarks were as follows:  
[Vishleshana on Agastya Maharshi and the reason for being ever residing in the Southern Bharata]

[Vishleshana on Agastya Maharshi and the reason for being ever residing in the Southern Bharata:

The mischievous Brahmarshi Narada provoked Vindhya Mountain creating misunderstanding against Meru Parvata around which Surya Deva circumambulates and the insignificance of its existence and encouraged Vindhya to keep growing exceeding Meru's height. As Vindhya kept higher and higher, there were obvious limitations of Meru facing its circumambulations around Surya Deva causing the days and nights in the two parts of the universe. Lord Indra approached Agasthya Maharshi the Preceptor of Vindhya Mountain and complained. Agastya smiled and asked his wife Lopamudra and his sons Bhringi and Achyuta to pack up as they would shift their residence southward. But since his disciple Meru blocked the passage, Agastya asked Meru to bend making way for their passage and ever since neither Meru could



grow up and up, nor Agastya could cross beyond Vindhya to maintain the natural balance and the free movement of Meru around Surya as usual.]

**Sarga Fifty Six:** Gridhra Raja Sampati arrives and frightens Vanaras initially but on hearing<sup>123</sup> about the noble deed of ‘Sitaanveshana’ makes friends - Sampati then hears of Ravana’s killing of Jatayu, his younger brother.

[Vishleshana on Sampati the elder brother of Jatayu vide Sarga 14 of Essence of Valmiki Araanya Ramayana for ready reference]

[Vishleshana on Sampati the elder brother of Jatayu vide Sarga 14 of Essence of Valmiki Araanya Ramayana for ready reference:]

Kashyapa Prajapati had eight wives and these were Aditi-Diti-Danu-Kaalka-Taamra-Krodhavasha-Manu-and Anala. Aditi gave birth to Twelve Adityas-Twelve Vasus-Eleven Rudras and Two Ashvini Kumars, besides thirty three Devatas. Diti gave birth to Daityas and the controlled aranyas-samudras and the entire Earth! Danu gave birth to Ashvagreva while Kaalka Devi to two sons viz. Naraka and Kaalaka. Devi Tamra gave birth to five kanyas viz. Krounchi-Bhaasi-Shyeni- Dhritaraashtri and Shuki. Of these, Krounchi gave birth to owls- Bhaasi gave birth to Bhaasi birds-Shyeni to bat birds- and Dhritaraashtra to hamsas and kala hamsas or swans. *Chakravaakamscha Bhadram te vijagne saapi Bhaamini, Shukee nataam vigagne tu Nataayaam Vinataa sutaa/ Shri Rama! Bhamini Dhritaraashta also yielded chakravaka birds while Tamara’s youngest daughter Shukee was born kanya named Nataa and the latter was born Devi Vinata*. Then Devi Krodhavasha gave birth to ten kanyas viz. Mrigi-Mrigamanda-Hari-Bhadramada-Maatangi-Shardooli-Shweta-Surabhi-Surasa and Kadruka. Shri Rama!Mrigi’s progeny are Mrigas and Mrigamanda’s generation were Riksha-Srumara and Chamara. Bhadramada gave birth to Iravati and the latter son was the famed Iraavata Gaja Raja.Then Hari’s santaana were Hari the Lion- Tapasvi- and Golaangula or Langoor. Further Krodhavasha’s daughter was Shardulini and the latter’s son was Vyaghra. Maatangi’s progeny was Matanga or elephant while Shveta gave birth to Diggaja. Krodhavasha’s daughter Surabhi gave birth to daughters Rohini and Gandharvi. Rohini gave birth to cows and Gandharvini to horses. Surasa’s children are Nagaas while Kadru’s were Pannagaas.Now Manu yet another wife of Kashyapa were chaturvarna maanavaas of Brahmana-Kshatriya-Vaishya and the Lower class.*mukhato brāhmaṇā jātā urasaḥ kṣatriyās tathā, ūrubhyām jajñire vaiśyāḥ padbhyām sūdrā iti śrutiḥ/* From the face were born brahmanas- the heart the kshatriyas- both the thighs the vaishyas and from the thighs the lower class. Anala gave birth to trees- Taamra putri viz Shukhi and the latter’s grand daughter was Vinata and Kadru was Surasa’s sister. Kadru produced thousand types of ‘naagaas’ and Vinata created two famed sons Garuda and Aruna. *tasmā jātō ‘ham aruṇāt saṃpātīś ca mamāgrajaḥ, jāṭāyur iti mām viddhi śyenīputram ariṇdama/ so ‘ham vāsasaḥāyas te bhaviṣyāmi yadiṇchasi, sītām ca tāta rakṣiṣye tvayi yāte salakṣmaṇe/ jāṭāyuṣaṃ tu pratipūjya rāghavo; mudā pariṣvajya ca saṃnato ‘bhavat; pitur hi śūsṛāva sakhitvam ātmavāñ; jāṭāyuṣā saṃkathitam punaḥ punaḥ/* Raghuveera! From that Vinataanandana Aruna, I was born and so did my elder brother Sampati and in short my name is Jataayu! I am the son of Shyenka. May I be of any help in creating an ashram for you or to protect Devi Sita in the absence of you and Lakshmana!’ So saying Jatayu offered any kind of service to Ramas wholeheartedly]

**Sarga Fifty Seven:** Angada places the badly hurt body of Sampati from the mountain top 125  
and describes the details of Jatayu as killed by Ravanaasura- Rama Sugriva friendship- Vaali’s death- and his  
‘aamarana’ upavaasa’’  
[ Brief Vishleshana on Riksha Raja the father of Vaali-Sugrivas]

[ Brief Vishleshana Riksha Raja the father of Vaali-Sugrivas: The background was that the father of Vaali Sugrivas was Riksha Raja who once bathed in a nearby pond and was surprised himself to have a

female form. At the same time, Indra and Surya Deva got infatuated with her and Vaali was born of Indra and Sugriva of Surya. Vaali made rigorous tapasya to Brahma and secured the boon of invincibility. Sugriva being very scared of Vaali made sure in course of his friendship with Rama that Vaali did of piercing through a tree from far distance in one shot but Rama broke seven such trees in a row.]

**Sarga Sixty and Sixty One:** Sampaaati's interaction with his preceptor 'Nishakara Rishi' **130** and explains as to how the wings of both his and his brother Jatayu's wings were burnt in a competition with Surya in the latter's triloka parikrama! [Vishleshana on Surya Deva's bhu -pradakshina: Sources Vishnu Purana and Matsya Purana]

[Vishleshana on Surya Deva's bhu -pradakshina: Sources Vishnu Purana and Matsya Purana]

Vishnu Purana: Surya Deva's chariot occupies an area of nine thousand yojanas and twice is the area of its 'Ishaa Danda' or the area between the 'Juuva' or Yugaartha and the 'Ratha'. The chariot is drawn by Seven Chhandas or Horses viz. Gayatri, Brihati, Ushnik, Jagati, Trishthup, Anushthup and Pankti. Actually, *Suryodaya and Suryastaya are mere concepts since he is constant and stable*; counting from the East of Manasottara Mountain, the Kaala- Chakras on Eastward to Indra, Southward to Yamaloka, westward to Varuna loka and northward to Chandraloka and the Head quarters of Indra, Yama, Varuna and Chandra respectively are Vasvoukasaara, Samyamani, Sukhaa and Vibhavari. In other words, along with Jyotish Chakra, Bhagavan Bhanu is seen rushing Southward. By mid day, he is fully visible at Indraloka followed by the other lokas prescribed viz. Yama-Varuna and Chandra and by the next morning again repeats its course. *Udayaastamaney chaiva Sarvakaalam tu Sammukhey, Vidishaasu twashyashu tathaa Brahman dishaasucha/ Yairyatra drushyatey Bhaaswaansa tesaamudayah smrutah, Tirobhavam chayatranti tatraivaastamanam Raveyh/* (Sunrise and Sunset thus occur at the same position, since persons at the various Dishas-Vidishaas or Directions-Sub Directions witness the constant Surya Deva as they move and vision morning- mid day-evening-night and again morning and so on in the reverse movement!). Hence Sun Rise and Sunset are regulated to East and West; actually the manner in which Sun shines in the East, he also shines in the reverse; he is stated to stay put at Brahma Sabha and in the process of revolution of Kala Chakra, Dishas and Vidishas get lit or get dark and the lightened portion of the Universe become the day and the darkened areas get the night positions. *Kudaala chakra paryanto bhramannesha Divaakarah, Karostahastathaa raatrim vimunmodineem Dwija/* (Hey Dwija! Just as a potter rotates a wheel, Sun and Earth witness parts of day and nights). From the time of Chakra's start of the revolution from the lowest point of the wheel towards the North is called Uttarayana and Surya is stated to be visible in Makara Raashi, followed by Kumbha Raashi and further on to Meena Raashi. As the three Raashis are over, the duration of day and night become equivalent or in other words, Sun passes through Bhu-Madhy Rekha. Thereafter, the duration of day time starts increasing and that of nights dwindling. Subsequently, Mesha, Vrisha and Mithuna Raashis pass over; at the end of Mithuna Raashi as Karka Raashi is entered into then Surya's direction changes from North to the Southern Direction and that phase is called Dakshinaayana. Just as a person tends to speed up descent from the top to the bottom, the speed of Kala Chakra gets picked up by the velocity of Vayu /wind and thus the duration of time quickens; during Dakshinaayana, the day time is stated to take thirteen and half revolutions of Nakshtras around Surya which is normally performed within twelve Muhurtas (thirty muhurthas make a day-night); but during the night time, the speed slows down and takes eighteen Muhurtas. During Uttarayana, Surya's speed quickens in the nights and slows down during the days and vice versa. Another conclusion is that during the Sandhya timings viz. Vyushti / Prabhat of day -breaks and Usha or night falls, the Vyushti time is of Brahma Swarupa Omkara and Gayatri and who ever worships Gayatri at that time with 'jala' would destroy the Rakshasaas; if they further recite the Mantra viz. *Suryo Jyotih* as the first Aahuti of Agnihotra they would be awakening and enlightening Surya Deva; thereafter: *Omkaaro Bhagavan Vishnustridhaamaa vachasaam patih, Tadyucchaaranatastey tu yaanti Raakshasaah/ Vaishavomshah Parah Suryo yontarjyotirasaplavam, Abhidhaayaka Omkaarastasya tatprerakah parah/ Tena*

*SampreritamJyotiromkaaranaatha deeptimat, Dahatya sesha Rakshaamsi Mandehaa-khyaanyadhaani vai/ Tasmaannollinghanam Kaaryam Sandhyopaasana karmanah, Sa hanti Suryam Sandhyaayaa nopaastim kurtutey tu yah/* (The mere recitation of Omkaara Vishwam-Tejo Prajna Rupam-Tridhama Yuktam-Vishnum-Vedaadhipatim would destroy Raakshasaas. The Inner Radiance of Nirvikara Vishnu is Surya: Omkara is his Vaachaka and is the instant prompter of terminating Rakshasaas. Prompted by the Omkara, that Jyoti called Vishnu gets into full action in blistering Mandeacalled Rakshasaas; that is the reason why the Sandhyopaasana Karma should never ever be neglected!) *Sishumara Chakra / Jyotisha Chakra*: On the Sky, one could find a dolphin like formation of a Starry Design at the tail of which is Dhruva, who rotates on its own axis and also induces the rotation around Chandra, Surya, other Planets as also Nakshatras as well; in fact, all the Planets and Stars get hooked to Dhruva by the force of Vayu.Sishumara is the hinge of Sarveshwara Narayana tied on to Dhruva and further clutched to Surya.Sishumara is coiled with its head down, Ashvini Kumars at its feet,; Varuna and Aryama are at thighs,Mitra at the anus; Agni, Mahendra, Kashyapa and Dhruva at its tail; on the top of the tail is Prajapati, Sapta Rishis at the hip position; body skin pores with Nakshatras; Upper chin as Agasti, lower chin as Yama; Mars as its mouth; genitals Saturn, Guru as neck back; Surya as chest; Moon as mind; Venus as navel; heart as Narayana Himself; life air as Mercury and so on. Rahu and Ketu the Sub-Heavenn Planets are right under Surya Deva. Surya attracts water from various sources for eight months in a year and facilitates rains for four months a year and rains enable crops of food and fodder for all the Beings. Surya also enables the upkeep of Chandra and the latter in turn produces ‘Abhra’by interacting with Vayu further creating Dhooma (Steam) produced by Agni and Sky leading to Meghas or clouds. As per the Time schedule prescribed by Vidhaa, ‘Abhra Jala’ as preserved in the clouds is released pure water with the help of Vayu onto Bhumi. Surya Deva attracts water from four main sources viz.Rivers, Samudra, various water-bodies from Bhumi, and Pranis. The Akasha Ganga attracted by Surya Deva would straight away release the water by way of rains from clouds without the process of transformation to ‘Abhras’ afore-mentioned. Needless to say that the water by way of rains as per the above process, is like Amrit or the Principal and Unparalleled source of Life for the production of food grains, Aoushadhis, Yagnas, and worships besides and countless various deeds. Thus, *Aharabhutah Savitru Dhruvo Muni varotthama! Dhruvasya Shishimaarosow sopi Narayanatmakah/* ( The main Adhara of Surya is Dhruva and Dhruva is dependent on Narayana and Narayana is settled in Sishumaara!)

Matsya Purana: Surya-Chandra Gati Varnana: ( Some intersting facts): Both Surya and Chandra cover daily the Seven Dwipas(Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala); Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water); and Sapta Parvatas (Sumru , Kailas, Malaya, Himalaya, Udyachala, Agastyachala, Suvela and Gandhamadana). Normally Surya Deva covers trilokas each day. Surya Mandala as defined by Veda Vyaasa is nine thousand yojanas and the total circumference is stated to be 27000 yojanas.Prithvi’s mandala is stated to be fifty crore yojanas. One half of this is spread north to Meru Parvata and by half of Meru Parvata on four sides one crore yojanas is stated to to be spread over. Half of Prithvi is stated to spread nine lakh fifty thousand yojanas. Now the four sided spread of all the four directions is stated as three crore yojanas. This is what the sapta dwipaas and sapta samudras which occuppies the spread of earth. The surrounding area of Prithvi known as ‘braahma mandala’ is thrice larger than that of Prithvi. Thus the area of Prithvi plus works out to eleven crore and thirty three lakh yojanas! Now the account of earth and the ‘antariksha’. The area of the Sky as contained by that of nakshatraas is what Prithvi is occupied. In other words, what ever is the area of Prithvi is that of ‘antariksha’.Now the Jyotirgana Prachaara: and Meru Parvata:To the east of Meru Parvata, atop the Manasarovara mountain, there exists Vasvaikasaara named Mahendra Nagara made of gold. Again to the south of Meru Parvata’s back side, there is Manasaparvata and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasaparvata atop Sukha Purawhere Varuna Deva resides. To the north of Meru Parvata atop the Mahendra parvata, Vibhavari Pura where Chandra Deva resides. Behind the Manasotara on the four sides, the Ashta Dik Loka Paalakas are placed to protect Dharma and in the dakshinaayana period, Surya Deva oversees the

activities of the Ashta Palakas during his period. Now, about the dakshinayana the travel of Surya ; in the jyotishchakra in his pradakshina, He reaches Amaravati the capital of Indra Deva by the midday on earth; that would be when it coincides with Yama Raja's rising time, in Chandra's mid night time and so on. As Surya performs pradakshina or self-circumambulation, he also does the same to nakshatras too do likewise. Precisely at the 'udaya' and 'astama' timings he does exactly the same year in and year out. At the Sun Rise he gradually increases his radiance till the afternoon and gradually reduces his tejas till the dusk time. In this way, Surya Deva performs pradakshina or circubambulation of self and so do the nakshatra mandali too. These all travel southward and at the rise and setting timings are defined as also at the poorvaahna and aparaahna or pre noon and afternoon they pass through two each of Deva puris and at the noon time, one Devapuri. Thus Surya from the rise gains momentum of radiance till afternoon and gradually lessens the severity of the kiranas thereafter till Sun set. Surya has the constant awareness of he 'udaya' and 'astamaya' at the east and west directions; while radiating the eastern side, spreading the heat and illumination on the sidewise north and south and decreasing the severity till disappearance. Meru Parvata is stated to be situated in the north of the highest of all the mountains; Lokaaloka is situated in the southern direction and since Prithvi's shadows are spread over, those Beings situated on the other side of the hemisphere are unable to Surya in the nights. Thus Surya Deva with a lakh of kiranas reaches the mid portion of 'Pushkaradwipa' by that time, despite his speed of one 'muhurta' or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Mru to Manasarovara! Now the distance on the southern course or Dakshinayana is of nine crore fifty lakh yojanas. After the dakshinayana, Surya reaches the Vishuva sthaana or the 'khagoleeya vishuvadvritta bindu' at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya's course gets north bound or uttarayana entering 'shravana nakshatra', then his course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and Vaishvanara to the south. Towards north is named Naaga veedhi and to the south is the Ajaveedhi. The nakshatras of Purvaashadha-Uttaraashadha-Mula are known as 'ajvithis' and abhijit, shravana and swaati are naagavithis. Ashvini, Bharani and Krittika are also naagavithis and so also Rohini-Ardra and Mrigashira. Pushya, Shlesha and Punarvasu are called Iravati veedhi. Purvaphalguni, Uttara phalguni and Magha are arshabhi veedhi. Purvabhadra, Uttaraabhadra and Revati are of Goveedhi, while Shravana, Dhanishtha and Shatabhisha are of jagadveedhi. Chitra and Swati are again of ajaveedhi, Jyeshtha, Vishaka and Anuraadha are of Mriga veedhi again. During Uttarayana samaya, the speed of Surya is slower and the nights are of longer duration and vice versa. Shishumaara Chakra : On the 'akaasha mandala' or the sky line, in between the space of fourteen nakshatras, there is the shishumaaraka chakra inside which is the son of King Uttanapaada viz. the eternal Dhruva. This Dhruva Nakshatra moves around in a circular manner and along with the concerned Grahas as also Surya and Chandra. Nakshatra Ganas too move around in circular fashion behind the Dhruva Nakshatra. As Dhruva is controlled by 'Jyotirgana' and 'Vayurgana', he is free to take his 'manasika sankalpa' for performing his 'bhramana' or self-pradakshina. However, he is influenced by various considerations such as jyotirgana bheda, yoga, kaala nischaya, asta, udaya, utpaaa, Uttaraayana-Dakshinayana gamana, vishuvat rekhaapara sthiti, graha varnana and such considerations enable Dhruva's decision. Now, those clouds which afford life to Beings are called 'Jeemuta Meghas'; such jeemutas are normally impacted by 'vayus' which are distanced by a yojana or two; the resultant interaction of the jeemutas and the vayus create 'maha vrishti' or the substantial rains. It is stated that in the days of yore, quite a few huge mountains used to fly from place to place with their wings carrying dark clouds repete with clouded waters so that Beings starved of rains on earth were satisfied with the rains at those places. But the advantage of carrying water was far outweighed by the havoc created on earth due to the flying mountains and as such Lord Indra cut off the wings. Consequently the mutilated wings of the mountains create havocs of excessive rains with thunders and pralaya situations consequently causing floods and innumerable water flows of speed and noise! Indeed Vayu is the life energy. Entire 'Brahmanda' came into place as the 'Aja' or the Self Manifested Brahma came out bursting out from the 'anda kapaala' or egg shell with the interaction of fierce wind and clouds.



Brahma was also ‘Jalajaataasana’ or seated by the water base. Among the base material besides Vayu and Jala - naamaka- parjanya- meghas Brahma created further Iravata-Vaamana-Anjana and four Diggjas. Elephants, mountains, clouds and serpents are of the same ‘kula’ or likeness of upbringing and likewise of water, clouds, rains; just as to enable the growth of foodgrains one calls tushara or snow in hemanta ritu or winter. In any case it is undisputed that Surya is the cause of ‘vrishti’ or rains. In this world, rains, Sun shine, ice, days and nights, sandhya kalaas, Shubha and Ashubhakaryas are basically regulated by Dhruva. Dhruva regulates water which is received by Surya. It is due to water that wind or praana vayu that Sthaavara Jngamas or the mobile and immobile exist due to. Thus there is a chain reaction in which Prakriti’s mobility is sustained.]

**Sarga Sixty Five:** As Angada asked select Vanara yoddhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act.

Vishleshana of Vamana’s Virat Swarupa from Vaamana Purana

Vishleshana of Vamana’s Virat Swarupa from Vaamana Purana:

Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranās were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairya, Gangharvas were in his stomach; Lakshmi, Medha, Dhruvi, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and Scriptures and the huge Yagnaas and the Sacred Deeds of the Virtuous like Maharshis and Brahmanas were all inside in his ‘kukshi’ or belly. On viewing the Paramatma’s ‘Virat Swarupa’, the so called ‘Mahaasuraas’ referred to earlier in ignorance by Chakravarti Bali before Prahlada’s curse to him got burnt off like flies before a gigantic outbreak of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisavata Manu.]

## ESSENCE OF VALMIKI SUNDARA RAMAYANA

**Sarga One:** Veera Hanuman leaps off the Ocean towards Ravana’s Lanka, gets welcomed 18 on way by Mainaka, encounters Surasa and subdues, kills Simhika, and enjoys the aerial view of Lanka [Vishleshana 1) on Anjaneya’s self confidence to cross the Maha Sagara, his decisiveness as expressed by himself vide Sarga 67 of Kishkindha Ramayana 2) Vishleshana on Sagara Chakravarti: as sourced from [Vishleshana on Anjaneya’s self confidence to cross the Maha Sagara, his decisiveness as expressed by himself vide Sarga Sixty Seven of Kishkindha Ramayana as follows: ‘

Veera Hanuman stood amidst the Vaanaras and addressed them especially the elderly Vanara Vriddhas thus: ‘ I am of the strength and speed of Vaayu Deva , my originator and am possessive of endless energy.

Vayu Deva is a great friend of Agni Deva! I am blessed with the might of destroying mountains to pieces. Being the step son of Vayu Deva, my single jump could cross Maha Samudras. I could perform thousand parikramas of the thousand yojana spread of Maha Meru Parvata. *bāhuvegapraṇunna sāgareṇāham utsahe, samā -plāvayitum lokam saparvatanadīhradam/ mamorujaṅghāvegena bhaviṣyati samutthitah, saṁmūrchitamahāgrāhaḥ samudro varuṇālayaḥ/ pannagāśanam ākāśe patantaṁ pakṣisevitam, vainateyam ahaṁ śaktaḥ parigantaṁ sahasraśaḥ/* With the unimaginable might of my shoulders and hands, I could splash and pound the high waves of Maha Samudras, and create devastation and mahem of high mountains. Lord Varuna's nivasa of Sapta Sagaras [**Sapta Samudras:** Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water] could be violently shaken to distress. Vaanara vriddhaas! Like Maha Veera Garuda the elder son of Vinata Devi is in the habit of 'akaasha parikrama' and my ability is such that I could comfortably perform such parikramas by thousand times. I could follow Surya Deva in his regular daily pradakshinas from Udayaagiri to the Astamaagiri! *utsaheyam atikrāntum sarvān ākāśagocarān, sāgaram kṣobhayiṣyāmi dārayiṣyāmi medinīm/ parvatān kampayiṣyāmi plavamānaḥ plavaṅgamāḥ, hariṣye corugegena plavamāno mahārṇavam/* Surely I have the capacity and aptitude to cross ahead of Nava Grahas, dry up oceans, destroy mountains, and keep jumping across the universe! *buddhyā cāham prapaśyāmi manaś ceṣṭā ca me tathā, ahaṁ drakṣyāmi vaidehīm pramodadhvaṁ plavaṅgamāḥ/ mārutasya samo vege garuḍasya samo jave, ayutaṁ yojanānām tu gamiṣyāmīti me matiḥ/ vāsavasya savajrasya brahmaṇo vā svayambhuvaḥ, vikramya sahasā hastād amṛtaṁ tad ihānaye , laṅkāṁ vāpi samutkṣipyā gaccheyam iti me matiḥ/* Vaanaras! As I apply my mind and cogitate, so do the circumstances and conditions too shape up likewise. My decisiveness right now is to see Videha Kumari's immediate darshan; now, you folks! Enjoy now and rejoice with very quick and most positive results and sweet fruits. I am only comparable to Vayu Deva and Garuda Deva; my strong belief and firm conviction at present is that I could comfortably undertake a rapid run of ten thousand yojanas of distance by air! Believe me my friends, right now, my morale and enthusiasm is such that I could seize and secure 'amrit' from the hands of Vajradhaari Indra or even Svayambhu Brahma Deva himself! Of which avail is, after all, pulling and uprooting the Kingdom Ravana's Lanka!' As Veera Hanuman assured thumping success from his tour of Lanka and back, the huge mass of Vaanaras paid sky high tributes, clappings, and victory shoutings of feverish rejoicings. Then commenced 'Swasti Vachanaas' and high tributes to the hero stating: *ṛṣīṇām ca prasādena kapivṛddhamatena ca ,gurūṇām ca prasādena plavasva tvam mahārṇavam/ sthāsyāmaś caikapādena yāvadāgamanam tava, tvadgatāni ca sarveṣām jīvitāni vanaukasām/* 'Maha Vanara Anjaneya! May you carry with you in your epic like tour by crossing the Maha Sagara with memorable success and safe return the heart felt blessings of Maharshis, Gurus, Elders and friends. We would all await your successful travel and very fruitful return; do trust us that your success would provide us all a fresh lease of our lives.' Hanuman replied: As I would now jump and cross the Samudra, be assured that in the universe none could ever imitate. My initial jump would be to the top of Mahendra Parvata which is replete with trees bearing juicy and sweet fruits.' Thus, the Maha Kapeshvara reached, selected a few luscious fruits, enjoyed them relaxingly and remembered of Lanka forthwith for the subsequent jump forward.]

Maha Bhagavata Purana]

**Sarga Two:** Description of Lankapuri's beauty, thoughts about the size in which he should enter the interiors of the city and on the description Chandrodaya. 27

[[Vishleshanas on a) Bilwa Swarga of Maga Nagas b) Kubera

[Vishleshanas on a) Bilwa Swarga of Maga Nagas b) Kubera

a) Renowned as Bilwa Swarga, the lokas underneath the Seas occupy as much an area as Prithvi; the span of Earth is seventy thousand yojanas, height too is as much. The expanse of Patalas too is as much; these lokas are Atala, Vitala, Nitala, Sutala, Talatala, Rasatala and Patalas and each of these lokas has an expanse of ten thousand yojanas. The colour of these lokas is black, white, yellow, red, grey and golden

respectively. The inhabitants of these lokas are Daityas, Danvaas and Nagas. Having visited these lokas, Brahmarshi Narada called these Patalas as Bilwa Swarga and even better than Swarga. These lokas enjoy extreme illumination from the ‘Manis’(diamonds) on the hoods of the Nagas; Narada said: the powerful rays of Surya Deva provide radiance but not heat during the days, while Chandra Deva gives brightness but not too much of coldness. The inhabitant serpents and Daityas revel in themselves with festivities and luxurious delicacies of food, wine and intoxication for long hours of time without concerns and worries. They enjoy good time by way of swims in Sarovaras, rivers and lotus-ponds and deal with all kinds of valuable possessions. Underneath these Lokas shines Bhagavan Vishnu’s ‘Tamoguna Rupa’ as Sesha Naga named as Anantha, worshipped by Siddhas, Devatas, Devarshis and Daityas alike. Lying under the entire Universe, the mighty Sesha Deva bears the brunt of the Prithvi and the ‘Charaachara Jagat’. (Brahmanada Purana)

b) Kubera: Vishrava was the father of Kubera. He married Kaikesi, the stepmother of Ravana, Kumbhakarna, Vibhishana and Surpanakha. Ravana after acquiring a boon from Brahma Deva drove away Kubera and seized Pushpaka Vimana which Kubera recovered only after Ravana’s death in Shri Rama’s hands. Kubera was stated to have settled on Gandhamadana Mountain at Alkapuri, the city of Treasures and had a grove called Chaitraratha where the leaves were of jewels and the flowers and fruits were of celestial s and angels, besides a charming lake called Nalini . Kubera is stated to be the Chief of Ashta Diks or eight directions and Ashta Loka Palakas viz. Indra, Agni, Yama, Nirrti, Varuna, Vayu, Kubera and Ishana. Kubera, the King of Yakshas and Unparalleled Possessor of Gems and Jewels has two Shaktis Viriddhi and Riddhi as his spouses and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktaadhari. There is an interesting reference about how Ganesha had overtaken Kubera’s pride vide Ganesha Purana:

By His very name, Vinayaka is a Jnaana Swarupa or the Symbol of Wisdom and Knowledge. Yet, any third party seeking to exhibit their own supremacy - especially by Devas, He could hardly stomach the false superiority. Lord Kubera the King of Yakshas once hosted a lavish feast and among other dignitaries called on Shiva and Parvati; the noblest couple responded that due to their preoccupations, they might have to regret but would ably deputise Lord Ganesha. At the scheduled time and day, all the Devas arrived and Ganesha too. Kubera was so happy as streams of Deva ganas were arriving at Alkapuri and felt proud of himself. Ganesha too arrived and showed off condescendingly remarking to other dignitaries nearby that Parvati Parameshvaras were busy and deputed Vinayaka instead. Then the dinner commenced with great pomp, while the invitees had thoroughly enjoyed the nine course dinner. Meanwhile however Ganesha whose appetite was unending made thousands of servers kept their beelines gasping and tottering the supply lines. As the three crore strong Deva Ganas were bemused witnessing the failure of lakhs of servers and cooks alike, Kubera was put to shame and ran to Parameshvara couple to Kailasha with a fistful of cooked rice by way of his offering to the illustrious Universal Parents of Maha Deva and Maha Devi. Ganesha with dissatisfied appetite too was already present there with His parents. The benign parents found a gasping Kubera running from Alkapuri to Kailasa cowed down and demoralised while prostrating Shiva- Parvati- and above all to Ganesha too.]

**Sargas Seven and Eight:** Description of Ravana Bhavana viz. Pushpaka Vimana- 37  
Hanuman witnesses the inside out of the Pushpaka Vimana - indeed it was surfeit with Sundara Kanyas [Vishleshana on Maha Lakshmi Swarupas]  
[Vishleshana on Maha Lakshmi’s Ashta Swarupas:

*Sumanasa vandita Sundari Maadhavi Chandra sahodari hemamaye, Muniganavandita moksha pradaayani manjula bhaashini Veda nute/ Pankajavaasini Deva supujita sadguna varshini Shaanti yute, Jaya Jay hey Madhusudana kaamini **Adi Lakshmi** sadaapaalaya maam/ Ayi kalikalmashanaashani Kaamini Vaidika Rupini Vedamaye, kshaara samudbhava Mangala Rupini Mantra vaasini Mantranute/ Mangala daayini Ambujavaasidi Devaganaashrita paadayute, Jajajaya he Madhusudanakaamini*

***Dhaanya Lakshmi** sadaa paalayamaam/ Jayavaravarnini Vaishnavi Bhargavi Mantra swarupini Mantramaye, Suragana pujita sheeghra phalaprada jnaana vikaasini Shaastranute/ Bhava bhaya haarini Paapavimochani saadhu janaashrita paadayute, Jaya jaya he Madhusudana kaamini **Dhairya Lakshmi** sadaa paalaya maam/ Jaya Jaya durgati naashani Kaamini sarva phalaprada Shaastramaye, Radha Gaja Turuga Padaati samaavrita Parijana mandita Loka nute/ Hari Hara Brahma supujita sevita taapa nivaarana paadayute, Jaya Jaya hey Madhusudana kaamini, **Gaja Lakshmi** rupena paalayamaam/ Ayi Khaga vaahani Mohini Chakrini raaga vivardhini Jnaanamaye, Gunagana Vaaridhi Loka hitaishini swara sapta bhushita gaana nute/ Sakala Suraasura Deva Muneeswara Maanavavandita paada yute, Jaya Jaya he Madhusudana kaamini **Santaana Lakshmi** sadaa paalayamaam/ Jaya Kamalaasani sadgatidaayini Jnaana vikaasini gaana maye, Anudinamarchita kumkuma dhusara bhushita vaasita vaadyanute/ Kanaka dhaaraa stuti vaibhava vandita Shankara deshika maanya pade, Jaya Jaya hey Madhusudana kaamini, **Vijaya Lakshmi** sadaa paalaya maam/ Preeta Sureswari Bharati Bhargavi shoka vinaashani Ratna maye, Manimaya bhushita karna vibhushana kaanti samaavrita haasa mukhe/ Nava nidhidaayani kalimala haarini kaamita phalaprada hastayute, Jaya Jaya hey Madhusudana kaamini **Vidya Lakshmi** sadaa paalaya maam/ Dhimi dhimi dhindhimi dhindhimi dundhubhi naada supurnamaye, Ghuma ghuma ghinghuma Shankha ninaada suvaadyanute/ Veda Puranetihaasa supujita Vaidika maarga pradarsha -yute, Jaya Jaya hey Madhusudana Kaamini **Dhana Lakshmi** rupena paalayamaam/]*

**Sarga Nine:** In the process of ‘Devi Sitaanveshana’ in the Pushpaka Vimana in Ravana’s residence, Hanuman witnessed countless ‘strees’ of youthful charm being playful inside; why had Ravana forcefully abducted Sita, despite his reputation of never forcing a woman but willingly married! [Vishleshanas a) on Maharshi Vasishtha and Kama Dhenu Shabala- b) Panchendriyas]

#### [Vishleshana on Maharshi Vasishtha and Kama Dhenu Shabala:

Maharshi Vasishtha welcomed King Vishvamitra and formally offered fresh fruits and ground grown tubular vegetables and enquired of the happiness and general welfare of his subjects. Similarly the King enquired of the welfare of the Sage, and the inmates of the ashram.. Then Vasishtha smilingly stated: *ātithyaṁ kartum icchāmi balasyāsya mahābala, tava caivāprameyasya yathārhaṁ saṁpratīccha me/ satkriyāṁ tu bhavān etāṁ pratīcchatu mayodyatām, rājāṁ tvam atithiśreṣṭhaḥ pūjanīyaḥ prayatnataḥ/* Maharaja! May I offer appropriate lunch to you and your several follower armymen, as my duty is to provide ‘atithya’ as behoved of a King and followers. The King responded stating that the honours as from an ashram have been more than fulfilled already; more so it was time for his departure. But as the host insisted the King replied: *bādham ity eva gādheyo vasiṣṭhaṁ pratyuvāca ha, yathā priyaṁ bhagavatas tathāstu munisattama/* King Vishvamitra as per the insistence of Vasishtha Muni replied that he ought to obey the instruction of Maharshi Vasishtha. Then Vasishtha asked his ‘mind born homa dhenu’ named Shabali the celestial cow and requested that she might provide such food as would behove of a famed King and his countless followers. *yasya yasya yathākāmaṁ śaḍraseṣv abhipūjitam, tat sarvaṁ kāmādhug divye abhivarṣakṛte mama/ rasenānnena pānena lehyacoṣyeṇa saṁyutam, annānām nicayaṁ sarvaṁ sṛjasva śabale tvara/* ‘Divya Kamadhenu’! entreated Vasishtha, ‘please get ready with ‘shadrasa bhojana’ of ‘bhakshya-bhojya- lehya-choshya-paaneeya paramaannas’ at the earliest!-- As Maharshi Vasishtha thus served excellent food to the King along with his entire army and retinue of queens and others too to their complete contentment, King Vishvamitra addressed Maharshi Vasishtha! *gavāṁ śatasahasreṇa dīyatām śabalā mama, ratnaṁ hi bhagavann etad ratnahārī ca pārthivaḥ, tasmān me śabalāṁ dehi mamaiśā dharmato dvija/* Maharshi! Do accept the charity from my kingdom about a lakh of prize cows yielding barrels of fresh and sweet milk due to my being the overall king of my subjects. It is out of the same authority of my being the King of this kingdom again, let me exchange Shabala as per the established principle of kingship. Vasishtha replied : Just as a dharmika parayana could never be severed from his inner consciousness, I too could never be aloof from me since my ‘havya-kavya kaaryas’ in my daily routine would certainly get affected severely. My routine of agnihotra-bali-homa- swaaha-vashatkaara and all the practice of related vidyas should get adversely disturbed too in her absence. In



short, my very existence is my possession of Shabala. King Vishvamitra then offered fourteen thousand elephants, eight hundred golden chariots each of which adorned with four each of mighty horses of excellent nativity, in addition to which eleven thousand horses of the best possible parts of the contemporary kingdoms too, apart from one crore cows of sweet milk bearing breed. Maharshi Vasishtha declared: King Vishvamitra! I will not part with Shabala as this is my jewel, my prosperity, my life and my totality! Sargas 52 and 53 of Valmiki Bala Ramayana]

**Sarga Ten:** In the process of searching for Devi Sita, Hanuman was confused  
by seeing Devi Mandodari to Devi Sita!  
[ Vishleshana on Devi Mandodari]

43

[Vishleshana on Devi Mandodari]

Devi Mandodari was the daughter of Mayasura and Hema, a noted pativrata of the ranking of Ahalya, Tara, Anasuya, Sumati and Draupadi. She was reputed for faithfulness, selflessness, innocence, righteousness, besides of convincing capacity which of course failed in the case of her husband Ravana much as in the case of Tara. Her trait of carrying conviction was well proven as in the case of her own brothers named Mayavi and Dundubhi who were always at loggerheads. But her capability of gentleness, and honesty were stated to be unparalleled. Ravana was no doubt an admirable being, a glorious warrior, a reputed Shiva bhakta, excellent family background and a person of dharmic nature who never forced women to bed. But he failed in the case of Devi Sita as that faced his doom along with his followers. She pleaded her husband, who incidentally was younger to her husband, just as Devi Tara did to Vaali but failed. Indeed she had the rudimentary virtue of a proven Pativrata with the proverbial Puranic features of an ideal life partner being a servant like service, a mother like affection, an ever comforting woman of charm, beauty and kingly family origin with prosperity, besides dedication, humility, forgiveness, compassion and the patience as of Bhudevi!]

**Sarga Twelve:** Hanuman in his remote thoughts wondered and was even concerned of Devi Sita's very existence but quickly recovered from such apprehensions resumed 'Sitanveshana' yet again with confidence and belief!

46

[Vishleshana on Continued Endeavor towards success vide Bhagavad Gita]

[Vishleshana on Continued Endeavor towards success vide Bhagavad Gita]

*Karmayedhikaaraste maa phaleshu kadaachana, maa karma heturbhuhu maate sangosta karmani/Partha!*  
You do only the liberty to 'do' but never demand the return fruits about which you have no control. Yet never abstain from the performance surely expected of you. 'Karma Phala' is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to you. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to ' jadatva' or total lack of initiative!]

**Sarga Thirteen:** Despite his sincere efforts of finding Devi Sita, the indications were  
slimmed and might even return disappointed. Yet, Sampati assured and visited 'Ashoka Vaatika'

48

[Vishleshana on Sampati's assurance to Vaanara Sena vide Kishkindha Ramayana Sarga 63]

[Vishleshana on Sampati's assurance to Vaanara Sena vide Valmiki Kishkindha Ramayana Sarga 63:

As Maharshi Nishaakara instructed Sampati intensively to keep serving Shri Rama Karya as a singular duty of Sampati's life and very existence, the latter slowly walked out from the Maharshi's cave and

slowly crawled up to the top of the Vindhya Parvata. With the passage of time, the Maharshii passed away and there eversince, Sampaaati had been waiting . He told the Vaanara shreshthas further that he wished to sacrifice his life since his living proved to be a drag eversince, but the Maharshis words were ringing in his years to wait till the arrival of the Vanara sena on ‘Shri Rama Karya’. Time and again Sampaaati had been chiding his son as and when he used to fetch food for him as why he had not punished ‘duraatma’ Ravanaasura and save Devi Sita some how. Like wise he was sharing his thoughts to the vaanara shreshthaas who assembled around him. Meanwhile, Sampaaati realised that his burnt off wings were slowly regenerating. He was excited to address the Vaanara veeras: *niśākarasya maharṣeḥ prabhāvād amitātmanah, ādityaraśminir -dagdhau pakṣau me punar utthitau/ yauvane vartamānasya mamāsīd yaḥ parākramah, tam evādyāvagacchāmi balaṁ pauraṣam eva ca/ sarvathā kriyatām yatnaḥ sītām adhigamiṣyatha, pakṣalābho mamāyaṁ vaḥ siddhipratyaya kārakah/* ‘Kapi varaas! Thanks indeed by the blessings of Maharshi Nishaakara, my wings which were totally burnt off during my escapade with Surya Deva, have come come back sprouting. Now I should now onward be able to experience and enjoy my purusharthaas of ‘Dharmaartha Kaamaas’! Vaanara veeras! All of you now should now put in your very best to take up the challenging endeavour to attain Devi Sita mother’s darshan as soon as possible. This success is indeed round the corner, just as my wings are sprouting back.’ Unable to suppress his greatest desire to fly any longer, Sampaaati flew off in excitement as all the vaanara veeras clapped in response with the strong determination to initiate and propel the action on hand. ]

**Sarga Fifteen:** Hanuman yet in his miniature form finally visioned Devi Sita near a 53  
‘Chaitya Praasaada Mandira’ and identified her and felt ecstatic  
[Vishleshana on Sankhya Shastra vide Brahma Sutras]

[Vishleshana on Sankhya Shastra vide Brahma Sutras:

Brahma Sutras too explain this vide Chapter I on Samanvaya: Understanding by Interpretation:. Upanishads seek to imply the very purport of Vedas. These comprehend the basis of Awareness about the original cause of Existence and of the Universe. It is only by that Supreme Conciousness that the Ancient Scriptures seek to comprehend but not by a secondary Source of what is loosely designated as the Self Conciousness as Sankhya Yogas interpret; indeed, the Self as an individual is Brahman and is not a separate entity either. This is what Upanishads and Scriptures based on the ancient Scripts handed down the ages about the awareness of Brahman from whom the Universe originates, sustains, terminates and regerminates again and again; it is that Supreme Energy as the Source of Vedas, which is the uniform topic of Vedanta Scripts, who is admitted to be the Cause of the World as argued and decidedly established. Brahman is not the ‘Koshamaya’ or of Pancha Koshas or body sheaths of Annamaya-Pranamaya-Manomaya-Vijnanamaya and Anandamaya as based on Saamkhya Thought but is indeed the Supreme Self of Nirguna Niraakara or alternatively of the ‘Saakaara Saguna Swarupa’ or of Form and features viz. the Magnificent Bliss that is in turn reflected as the Antaratma or of the Individual Self of all the Beings in Srishti. It is this Blissful Brahman who is not only the Antaratma or the Individual Conciousness; this Paramartma is not only Antaratma, but also the Pancha Bhutas, Space, Light, the Praana or Vital Force, the Illumination within and without. It is that Singular Entity, The Bhokta and the Bhojya or the Cause and the Effect, the Material Cause, the one inside the ‘Daharakasha’ or the Sky within the invisible cavity of the Heart and the Sky above, the Pancha Bhutas, the Panchendriyas, Sleep and Death, above all the Cause and Effect. Indeed, Brahman is the Material Cause of the Universe.!] ]

**Sarga Sixteen:** Hanuman having finally ensured that Devi Sita was visioned, felt that as to 56  
why she, an outstanding Pativrata, why and how Ravana has been disgusting, yet sad.  
Vishleshana on Rama killing Karbandha who described his ‘Atma Katha’ ref. Sarga 69, Aranya Khanda]

[Vishleshana on Rama's killing Kabandha as per his latter's 'Atma Katha' vide Sarga Sixty Nine of Valmiki Aranya Khanda: .Karbndha narrates his 'atma katha' the autobiography to Rama Lakshmanas stating that in the distant past he was a Maha Rakshasa of notoriety terrifying Maharshis. As the Rakshasa assumed a huge and intolerable form, sought to terrify a Rishi named Sthulashira, the Rishi was angry and cursed him to assume that hideous form for ever: 'Rakshasa! You continue this very nasty swarupa for ever till you die. Then Kabandha was afraid of the consequent form and requested for relief and then the Rishi forevisioned to say that only when Rama Lakshmanas the epic heros should get caught by you and then finally slice off both of your shoulders, then you would attain 'mukti'. As Kabandha since became the vikrita swarupa as a result of the Maha Munis's 'shaapa', the Rakshasa was mellowed down and undertook severest possible tapasya to Brahma Deva. In turn, Brahma was pleased and granted the Rakshasa's wish for longevity. Then Kabandha having secured Brahma Deva's blessing for longevity, his demonic instinct was puffed up and attacked Lord Devendra himself. Devendra then threw away his peerless 'vajraayudha' and as a result, Maha Rakshasa Kabandha's lower body portion got upside down! Then I asked Indra: Deva Raja! You had utilised your invincible 'vajrayutha' and consequently, my very physical form changed transformed; how could I survive without food while Brahma blessed me with longevity. Then Indra Deva helped me to extend my both the arms by a yojana each so that the stretch of the hands could be conveniently extended so that the food could reach right into the mouth! Indra further fore-visioned that Rama Lakshmana's would get caught in the grip of the rakshasa but they would sever the Rakshasa's shoulders and get relieved for mukti.]

**Sarga Twenty Three:** Select Rakshasis of learning like Ekajata-Harijata-Vikata- 68  
and Durmikhī extoll the qualities of bravery of Ravanaśura while seeking to convincingly pressurise Devi Sita to accept the offer of Prime Queenship

**[Vishleshana on Prajapatis, Adityas, Rudras, Vasus and Ashvini Kumars]**

[Vishleshana on Prajapatis, Adityas, Rudras, Vasus and Ashvini Kumars]

Prajapatis: Mareechi-Atri-Angeera-Pulasya-Pulaha-and Kratu

Ashta Vasus: Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa. They once visited Vasishtha's Ashram along with their wives and desired to possess Nandini the Kamadhenu; as the Maharshi refused, Prabhasa he took lead in stealing the cow while other Vasus too abetted the plan. Vasishtha cursed the Vasus to become humans but reduced the impact of the curse to all of them to be born as humans only for a few hours except Prabhasa the ring leader. Thus Devi Ganga who was married to King Shantanu of Maha Bharata on condition that what even she did should not be questioned but she drowned the new borns one by one in the River but he could not contain himself and asked Ganga why did she do such merciless actions; Ganga left Shantanu as the eighth child was spared but deserted the King for good. The eighth child was Gangeya who was Bhishma and that was Prabhasa the Leader of Ashta Vasus who secured Vasishtha's curse that he should have a full life but without a wife since Prabhasa listened to his wife and stole the Kama Dhenu Nandini.

Ekaadasha Rudras: Mahan, Mahatma, Matimaan, Bhishana, Bhayankara, Ritudhwaja, Urthvakesha, Pingalaksha, Rucha, Shuchi and Kaalagni.

Dwaadasha Adityas: Aditya Deva assumes twelve other Murti / Forms viz. Indra, Dhata, Parjanya, Pusha, Twashta, Aryama, Bhaga, Vivishwan, Amshu, Vishnu, Varuna and Mitra. Among these twelve Murthis, Indra was Chief of Devas ruling Amaravati and destroying Daityas and Danavas from time to time. Dhata being in the Status of Prajapati took up the task of Creation; Parjanya in the Form of Sun rays rained all over the Universe; Pusha is in the form of Mantras engaged for Prajaaposhana; Twashta is present in the form of 'Vanaspati' and 'Aushadhi' (Vegetable Oils and Herbal Medicines); Aryama who provides protection and relief to humanity; Bhaga is in the form of Earth and Mountains; Vivishwan in the form of Agni / Fire and is the cooking facilitator of food as also of the destroying power; the ninth name of Surya Deva is Amshu or of the form of Chandra Deva who provides coolness and pleasure of

existence; Vishnu is the tenth name of Surya who constantly checks the evil forces in the World and slays Danavaas and establishes virtue from time to time by assuming Incarnations; Varuna is the eleventh appearance present in water as the source of life and fertility staying in Oceans, Rivers and various water profiles; and finally, Mitra or form of propitiousness and help to humanity. In whatever form he might be, Surya Deva is indeed the ‘Karanam, Kaaranam and Karta’ or the Act, Action and the Supreme Actor in the drama of Life! Bhakti (Devotion), Shraddha (fortitude) and Puja (Worship) sum up the meanings of human life! The corresponding Twelve Names of Aditya are stated to identify with the Twelve Months of a Year viz. Chaitra with Vishnu, Vaishakha with Aryama, Jyeshtha with Viviswan, Ashadha with Amshuman, Shravana with Parjanya, Badrapada with Varuna, Ashwin with Indra, Kartika with Dhata, Margasirsha with Mitra, Pausa with Pusha, Magha with Bhaga and Twashta in Phalguna

#### Vishleshana on Ashvini Kumars from Surya Purana:

Vishwakarma the Shilpi’s daughter was Sangina whose celestial name is Raagni also called Surenu in dyuloka. Sangina’s shadow is Chhaaya also called Nikshubha. Sangina is not only pretty but a Pativrata too; she gave birth to Manu and Yama. But she was unable to approach the ever fiery form of Surya and after retaining her shadow left to her father Vishvakarma’s home to stay there for very thousand and odd years, despite the father advising her to return to her husband’s home as soon as possible. As the father pressurised her, she left for Utrara Kuru pradesha in the form of a horse. Chhaya Devi and Surya Deva gave birth to two sons named Shritashrava and Shrutakarma, besides a daughter named Tapati. Shritashrava’s son was Saavarni Manu and Shanaishwara was the son of Shritakarma. Just as Sangina Devi was too affectionate with her children, Chhaya Devi was not so. Chhaya had normal relation with Sangina’s elder son Manu, but had difference of opinion with Yama. As Chhaya bothered Yama too much, then the latter desired to lift her physically and held her upside down and in the process touched her feet. Chhaya then gave a ‘shaap’ or curse that Yama’s feet be twisted and disfigured. In this physical altercation, Surya appeared and said that every ‘shaap’ could be negated but not that of a mother and suggested that the only way could be to the flesh of Yama’s feet be kept on ‘krimis’ or vicious worms so that the flesh of the feet be eaten and got disappeared and the fleshless feet be retained. This way- out would save Yama’s feet and Chhaya Devi’s curse be carried out too. Soon after this shaap incident, *Vishvakarma the father of Sangina approached Surya Deva and informed him that his daughter Sangina was in the form of a horse in Shaaka dwipa, and made Surya to assume the form of a male horse at where Sangina was grazing. Then Surya in the form of a male horse approached Sangina in the form of a female horse and tried to mate. Sangina struggled in the act of mating as she was of the feeling that Surya was a ‘para purusha’; in the process of the struggle Surya’s virility entered Sangina’s nose and she gave birth to two sons viz. Ashvini Kumars the celestial physicians, named Naasatya and Dasnna. After Surya Deva revealed his identity, then the two horses mated again and Revant was born with similar radiance like that of the father.]*

**Sarga Twenty Seven:** Even as the cruelmost Rakshasis surrounded Devi Sita 76  
to attack, the eldest of them named Trijata screamed from her ominous dream and described tragic  
forebodes of ‘Lanka Vinaashana’ too soon

[Vishleshana of two birds seated on the same branch of a tree-source Mundaka Upanishad]

#### [Vishleshana of two birds seated on the same branch of a tree-source Mundaka Upanishad]

*Dve Suparnaa Sayuja sakhaaya samaanam vriksham parishasvajaate, tayoranyam pippalam svaaddhvatti anaishnan anyobhichaakasheeti/* (An analogy of two companion birds named Suparna and Sayuja is drawn sharing the same tree as one is busy eating the fruits of the tree while the other remains watching without tasting; this is just as two persons are enjoying the taste even as the other refrains. While one regales by rejoicing the sweet results of different kinds of material happiness the other person calculates and weighs the pros and cons of the karma and the resultant reactions.)



**Sargas Twenty Eight and Twenty Nine:** Despite Trijata's 'dussvapna' foreboding shouts of disasters about Ravana and Lanka Rajya, Devi Sita continued to cry shell shocked; however gradually recovered due to her own forevisions of auspiciousness  
[Vishleshana on Indra entering Devi Diti's garbha sourced from Maha Bhagavata Purana:

[Vishleshana on Indra entering Devi Diti's garbha sourced from Maha Bhagavata Purana:

Chakravarti Bali, who was also punished by Vamana, the incarnation of Vishnu. Diti felt that Indra was responsible for several killings of her progeny including Hiranyaksha and Hiranuyakasipu and thus her anger for Indra became intense. She thus requested her husband Kasyapa to bless her with a son who could kill Indra. Sage Kasyapa felt extremely sad that his wife was following a wicked route to bear her a son to kill Indra. He somehow desired that such an eventuality should never arise and planned to at least prolong time for a year and asked Diti to follow very strict regime of personal sacrifice named '**Pumsavana**'. During the year, Diti should not think ill of others, nor speak lies, nor hurt any body, nor eat flesh or fish, nor wear robes unwashed by herself, but worship Brahmanas, cows, and women with husbands and sons alive, in short follow a life of a hermit. Any discrepancy or deviation from the prescribed do's and don'ts would not only kill Indra but would become a friend and associate. The nephew Indra knew the intention of Diti, but pretended to help her in the Daily Worship by fetching flowers and fruits to Diti and such other services. At the time of Diti's delivery after a year, Indra who had yoga sidhis, like 'anima' and 'laghima' entered Diti's womb and with the help of his 'Vjara' (the Thunderbolt) cut the embryo into seven pieces and cut each piece to another seven pieces. Each of the forty-nine pieces thus born became as many 'Maruts' who became demigods and thus Diti was purified of her envy and animosity of Lord Indra.]

**Sarga Thirty Five:** Devi Sita finally concedes Hanuman's genuineness- then he describes Rama's 'guna ganaas', how Rama missed her, Sugriva's help repaying Rama's help by killing Vaali- Sampati's guidance to reach her.

[Vishleskana on a) Vedas and Vedangas b) **[Comprehensive Vishleshana on a) Kesari-Shambanaada-Anjana Kumari; b)-Vayu Deva and Anjana Devi-c) Glory of Anjaneya d) Hanuman and Ravanaasura]**

Vishleskana on Vedas and Vedangas

**Chaturvedas:** Originally there was only one Unique Veda from the face of Lord Brahma but Vyasa Maharshi felt that the Single Veda covering all the aspects of Existence would be difficult to absorb by the successive generations and hence facilitated the division into Chatur Vedas viz. Rik-Yajur-Saama-Atharvana. Vedas are the beacon lights to search the ways and means to achieve the 'Purusharthas' of Dharma, Artha, Kama and Moksha. The four Vedas viz. Rig, Yajur, Saama and Atharva Vedas put together are stated to total one lakh Mantras. Rigveda contains two distinct 'Shaakhaas' or branches, viz. 'Sankhyayana' and 'Ashvala -ayana' and together contains one thousand Mantras, while Rigvediya Brahmana Bhbhaga contains two thousand Mantras. Maharshis like Shri Krishna Dwaipayana took Rigveda as 'Pramana' (Standard) Veda. Yajur Veda contains nineteen thousand Mantras. Of these, the Brahmana Grandhas have one thousand Mantras and the Shaakhas have one thousand six hundred and eight Mantras. In Yajurveda the main Shaakhaas are 'Kanvi', 'Maadhyandini', 'Kathi', 'Maadhya Kathi', 'Maitraayani', 'Taittiriya' and 'Vaishampaaniya'. Saama Veda has two main Shakhas viz. 'Kouthuma' and 'Aatharvaayani' or Raamaayaniya' and these contain 'Veda', 'Aaranyaka', 'Uktha' and 'Vuuh' 'Gaanaas' or Verses. Saama Veda has nine thousand four hundred twenty five Mantras-all stated to be related to Brahma. Atharva Veda has Rishi-oriented Shaakhaas like Sumantu, Jaajali, Shlokaayani,

Shounaka, Pippalaad and Munjakesha. These contain sixteen thousand Mantras and hundred 'Upanishads'. The Shaakha differentiation of Vedas and of Itihaasaas and Puraanas was stated to have been done by Vishnu Himself and were of Vishnu Swarupa. Vyaasa preached Puranas to Lomaharshana and to Suta by way of 'Purana Pravachana'. The main 'Sishyas' of Vyasa were Sumati, Agnivarcha, Shimshapaayan, Kritavrata and Saavarni. Shimshapaayan and others were engaged in constructing 'Samhitaas'. (Source: Agni Purana)

**Shat Vedangas:** Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha. *Siksha* is essentially about Sangeeta or Music the Swara Shastra viz. Sapta Swaras, Gramas or scale or gamut in music, Murchanas or intonations/modulations, ten Gunas, Padas (letters); Kalpa grantha comprises kalpas of Nakshatra or Chandra-Nakshatra movement; Veda for attaining Purushardhas viz. Dharma-Artha- Kaama-Moksha; Samhita about Tatwa Darshi, Mantras Chhandas etc; Angirasa Kalpa about abhichara vidhi vidhana like procedures of magic, charms, benevolent or malevolent karma kaanda and finally Shanti Kalpa, Mantras, Procedures, to ward off dangers, and usher in good tidings from Celestial, Terrestrial, extra terrestrial sources. Griha Kalpa too is significant like Homa Prakriyas, Mudras, Mangala Snaanaas, Abhishekas, Pujas for Deva-Devis and Nava Grahas etc. Vyakarana Shastra is about grammar, vibhaktis or cases, vachanas, naama - sarvanaamas, Pratyaya, Samaasa, Karakas. Nirukta is derived and rhetoric or artificial interpretation seeking to bring out the hidden meaning of Vedas; viz. 'nir' connoting the comprehensive sense that is sought to be conveyed and 'ukta' states that which is revealed more than what is concealed. Chhandas Shastra is stated as the feet of Vedas, being 'Vaidik' and 'Loukik'; Gayatri-Brihati-Ushnik-Jagati-Trishthup- Anushthup -Pankti being the Chhando Vidhi and the various combinations of 'Ganas' varied basically with 'ya-maa-taa-raa-ja-baa-na-sa-la-ga' and poetry made there of in three letter combinations; the ruling deities of the Ganas are: Ya gana (Water), Ma gana (Prithvi), Ta gana (Sky), Ra gana (Agni/ fire), Ja gana (Surya), Bha gana (Chandra), Na gana (Ayu or Life/health) and Sa gana (Vaayu). Jyotisha Shastra is all about Siddantha Ganita, Jaataka/ hora, and Samhita. The means of Jyotisha are Panchanga Sadhana by way of Thithi-Vaara-Nakshatra-Karana-Yoga; Grahana Sadhana of Solar/ Lunar Eclipses, besides Dik-Sadhana. Jaataka Skandha is the Science of Raashi-Shad Varga, 'Maitri Bhaavaabhaavaas' and Graha-Nakshatra compatibilities. (Source: Narada Purana)

#### **[Comprehensive Vishleshana on a) Kesari-Shambanaada-Anjana Kumari; b)-Vayu Deva and Anjana Devi-c) Glory of Anjaneya d) Hanuman and Ravanaasura**

a) Kesari was the son of Gautami Rishi and Kesari's wife was Devi Anjana who secured a son named Anjaneya. Once Raakshasa Shambasaadana spied on Anjana Kumari who was playfully singing a song but a dirty hand of a Rakshasa tried to draw her close as she was bewildered with fear as was seeking her near, whispering in a heavy: My dear dove! Why are you fleeing from me! As shrieked saying 'help me, help me.' The Rakshasa said: none ever can save you; not even God. Kesari a huge Vanara saw from a tree top and jumped down and intervened. There followed a roaring fight but the Rakshasa overpowered Kesari, who in turn aimed at the rakshasa with his bow and arrows. The fight continued as the Rakshasa took the form of a huge elephant. The rain of arrows continued yet the rakshasa remained invincible since the thick skin of the elephant was infact boomeranging back to Kesari. Then Kesari suddenly assumed a miniature form, flew on to the elephant head, tortured the weakest points of the elephant's brain cells. The Rakshasa in response dropped the miniaturized vaanara down to earth as Kesari's blood cells were cut and blood started flowing out. Meanwhile, the dazed Anjana Kumari prayed to Lord Shiva, and a whispering voice was heard: nothing could happen to the rakshasa as he is invincible, except by the rakshasa's own blood. Anjana Kumari got the hint, secretly crawled on the ground, picked up an arrow from Kesari, smeared rakshasa's own blood there on, whispered to Kesari, reached the bow and arrow to his hands and hit at Rakshasa once again. Meanwhile, Shambasaadana took the form of a huge bull with a view to gore Kesari's writhing body to trample to death by lowering the bull horns. Kesari stood up somehow and shot his arrows- as smeared by Shambaraasura's own blood- at the bull's eyes. The bull's eyes were punctured and the rakshasa's blood came out in flows and the Rakshasa collapsed down. Kumari Anjana had quickly

smear the rakshasa's own blood on to Kesari's arrows and supplied to the bow of Kesari. Thus crashed down the Rakshasa's huge bull body to death. As Maharshis witnessed by their 'divya drishti' appeared and endeared both Kesari and Anjana and having taken their mutual consent blessed them as ideal couples.

b) Excerpts from Sarga 67 of Kishkindha Khanda of Valmiki Ramayana on Vayu Deva and Devi Anjana:

Veeranjaneya! Your origin and of birth are indescribable: Pujikasthala was indeed a famed Aprasa was cursed to be born as 'Kapini' or Vanara Stree famed as Anjana who was wedded to Kesari. As the Kapini had the ability to assume any form as she pleased and during the rainy season was seated on a mountain top dressed in silks, with priceless ornaments and decorated with sweet odoured flowers. Then there was a sweep of wind and Devi Anjana and Vayu Deva touched her tightly. *sā tu tatraiva sambhrāntā suvṛttā vākyam abravūt, ekapatnīvrataṁ idam ko nāśayitum icchati/ añjanāyā vacaḥ śrutvā mārutaḥ pratyabhāṣata, na tvām hiṁsāmi suśroṇi mā bhūt te subhage bhayam/* But Devi Anjana was an ideal 'Pativrata' and in that hesitative concern, did not make further advances and was in act terribly afraid. Then Vayu Deva smiled reassuringly and said: 'Who indeed wishes to spoil your pativratya vrata! Sushreni! Don't you be scared as your mind must be rid of misleading thoughts. *manasāsmi gato yat tvām pariśvajya yaśasvini, vīryavān buddhisampannaḥ putras tava bhaviṣyati/ abhyutthitaṁ tataḥ sūryam bālo dṛṣṭvā mahāvane, phalaṁ ceti jighrkṣus tvam utplutyābhyapato divam/* Yashasvini! I would only like to embrace you mentally by way of 'maanasika sankalpa' but not physically. As a result of such 'maanasika samyoga', you would be blessed with a 'Maha Bala Paraakrama, Buddhi Sampanna Putra praapti' who could cross oceans with speed and great ease!. Subsequently, Anjana Devi gave birth in a mountain cave!

c) Glory of Anjaneya from Sarga 67 as above:

Even in childhood, you always felt that Surya Deva too was a sweet fruit on the sky. *śatāni trīṇi gatvātha yojanānām mahākape, tejasā tasya nirdhūto na viśādaṁ tato gataḥ/ tāvad āpatatas tūrṇam antarikṣam mahākape, kṣiptam indreṇa te vajram krodhāviṣṭena dhīmatā/ tataḥ śailāgrāśikhare vāmo hanur abhayaṭa, tato hi nāmadheyaṁ te hanumān iti kīrtyate/* Maha Kape! Therefore you jumped up by three hundred yojanas once and felt that you could not still reach Surya. You kept on trying and finally reached Surya Deva, but Indra Deva was angry and hit you with his Vajraayudha. That was why your left side - hanu- was hurt and hence your name is 'hanuman'! On seeing the entire scene, Vayu Deva was terribly concerned and thus the Prabhajana Deva Vaayu stopped his movement in trilokas and then the Ashta Dikpalakas tried their best but finally Brahma Deva had to pacify Vayu Deva blessing Anjaneya would be immune from 'astra shastras'! *vajrasya ca nipātena vīryam tvām samīkṣya ca, sahasranetraḥ prītātmā dadau te varam uttamam/ svacchandataḥ ca maraṇam te bhūyād iti vai prabho, sa tvām kesariṇaḥ putraḥ kṣetrajo bhūmavikramaḥ/ mārutasya aurasaḥ putras tejasā cāpi tatsamaḥ, tvām hi vāyusuto vatsa plavane cāpi tatsamaḥ/* Anjaneya! Even 'vajra prahara' by Indra Deva would be futile on your body and Mrityu is in your control'. Finally, Maha Jaambavan asserted: *tad vijyambhasva vikrāntaḥ plavatām uttamo hy asi, tvadvīryam draṣṭukāmeyaṁ sarvā vānaravāhinī/ uttiṣṭha hariśārdūla laṅghayasva mahārṇavam, parā hi sarvabhūtānām hanuman yā gatis tava/ viśāṇṇā harayaḥ sarve hanuman kim upekṣase, vikramasva mahāvego viṣṇus trīṇ vikramān iva/* Parakrami Mahaanjaneya! Now is the time that you have to proclaim to the trilokas to heighen your stature as the Vanara Sena is longing to witness what you really indeed are. Kindly get up and cross this Maha Sagara in one jump as that indeed is a sure step for Loka Kalyana. All the Vaanara Veeras are right now are on the verge of collapse. As Maha Vishnu as Vamana Deva measured the Universe with three steps, please put forth three steps ahead to sure success!

As Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hitherto were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. *Samstūyamāno hanumān vyavardhata mahābalaḥ, samāvidhya ca lāṅgūlam harṣāc ca balam eyivān/* Enthused by their frenzy, he gradually increased his height and the proportionate volume of his body, just as Vamana Deva did. *harīṇām utthito madhyāt samprahrṣṭatanūruhaḥ, abhivādya harīṇ vṛddhān hanumān idam abravīt / arujan parvatāgrāṇi hutāśanasakho nilaḥ, balavān aprameyaś ca vāyur ākāśagocaraḥ/ tasyāham*

*śīghravegasya śīghragasya mahātmanaḥ, mārutasyaaurasaḥ putrah plavane nāsti me samaḥ/* Veera Hanuman stood amidst the Vaanaras and addressed them especially the elderly Vanara Vriddhas thus: ‘ I am of the strength and speed of Vaayu Deva , my originator and am possessive of endless energy. Vayu Deva is a great friend of Agni Deva! I am blessed with the might of destroyng mountains to pieces. Being the step son of Vayu Deva, my single jump could cross Maha Samudras. I could perform thousand parikramas of the thousand yojana spread of Maha Meru Parvata.*bāhuvegapraṇunnena sāgareṇāham utsahe, samā -plāvayituṃ lokam saparvatanadīhradam/ mamorujaṅghāvegena bhaviṣyati samutthitaḥ, saṃmūrchitamahāgrāhaḥ samudro varuṇālayaḥ/ pannagāsanaṃ ākāśe patantaṃ pakṣisevitam, vainateyam ahaṃ śaktaḥ parigantaṃ sahasraśaḥ/* With the unimaginable might of my shoulders and hands, I could splash and pound the high waves of Maha Samudras, and create devastation and mahem of high mountains. Lord Varuna’s nivasa of Sapta Sagaras [**Sapta Samudras:** Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water] could be violently shaken to distress. Vaanara vriddhaas! Like Maha Veera Garuda the elder son of Vinata Devi is in the habit of ‘akaasha parikrama’ and my ability is such that I could comfortably perform such parikramas by thousand times. I could follow Surya Deva in his regular daily pradakshinas from Udayaagiri to the Astamaagiri! *utsaheyam atikrāntuṃ sarvān ākāśagocarān, sāgaram kṣobhayiṣyāmi dārayiṣyāmi medinīm/ parvatān kampayiṣyāmi plavamānaḥ plavaṅgamāḥ, hariṣye coruvegena plavamāno mahārṇavam/* Surely I have the capacity and aptitude to cross ahead of Nava Grahas, dry up oceans, destroy mountains, and keep jumping across the universe!*buddhyā cāham prapaśyāmi manaś ceṣṭā ca me tathā, ahaṃ drakṣyāmi vaidehīm pramodadhvaṃ plavaṅgamāḥ/ mārutasya samo vege garuḍasya samo jave, ayutaṃ yojanānām tu gamiṣyāmīti me matiḥ/ vāsavasya savajrasya brahmaṇo vā svayambhuvaḥ, vikramya sahasā hastād amṛtaṃ tad ihānaye , laṅkāṃ vāpi samutkṣīpya gaccheyam iti me matiḥ/* Vaanaras! As I apply my mind and cogitate, so do the circumstances and conditions too shape up likewise. My decisiveness right now is to see Videha Kumari’s immediate darshan; now, you folks! Enjoy now and rejoice with very quick and most positive results and sweet fruits. I am only comparable to Vayu Deva and Garuda Deva; my strong belief and firm conviction at present is that I could comfortably undertake a rapid run of ten thousand yojanas of distance by air! Believe me my friends, right now, my morale and enthusiasm is such that I could seize and secure ‘amrit’ from the hands of Vajradhaari Indra or even Svayambhu Brahma Deva himself! Of which avail is, after all, pulling and uprooting the Kingdom Ravana’s Lanka!’ As Veera Hanuman assured thumping success from his tour of Lanka and back, the huge mass of Vaanaras paid sky high tributes, clappings, and victory shoutings of feverish rejoicings. Then commenced ‘Swasti Vachanaas’ and high tributes to the hero stating: *ṛṣīṇām ca prasādena kapivṛddhamatena ca ,gurūṇām ca prasādena plavasva tvaṃ mahārṇavam/ sthāsyāmaś caikapādena yāvadāgamanam tava, tvadgatāni ca sarveṣām jīvitāni vanaukasām/* ‘Maha Vanara Anjaneya! May you carry with you in your epic like tour by crossing the Maha Sagara with memorable success and safe return the heart felt blessings of Maharshis, Gurus, Elders and friends. We would all await your successful travel and very fruitful return; do trust us that your success would provide us all a fresh lease of our lives.’ Hanuman replied: As I would now jump and cross the Samudra, be assured that in the universe none could ever imitate. My initial jump would be to the top of Mahendra Parvata which is replete with trees bearing juicy and sweet fruits.’ Thus, the Maha Kapeshvara reached, selected a few luscious fruits, enjoyed them relaxingly and remebered of Lanka forthwith for the subsequent jump forward.

d) Hanuman and Ravana from Bhavishya Purana:

Kesari the son of Gautami Rishi and Kesari’s wife Anjana secured a grand son named *Hanuman* with the ‘Amsa’ (facet) of Parama Shiva and Vayu Deva too was responsible in the birth of the boy. Mistaking Surya Deva for a red-coloured fruit, the boy was tempted to fly skywad tried to hold Surya Deva, as Indra threw his Vajra on Hanuman’s body and Ravana tried to hold Hanuman’s tail but Hanuman never left his firm hold of Surya Deva. Ravan kept on fighting for a year in vain and tried to wriggle out of Hanuman’s



powerful clasp. Meanwhile Rishi Vishrava arrived at the spot and eulogised Hanuman to release Ravana the terror of the Universe. There after Hanuman resided for long time at Pampapura on the banks of PampaRiver as a strong fixture and was thus acclaimed as ‘Sthanu’. Also since Ravana who had dictated the World and controlled Devas was humiliated by *Anjaneya*, his name and fame spread as Hanuman: *Nighnanta cha Suraan mukhyan Ravanam Lokaraavanam, Nihanti Mushthirbhayah sa Hanumaaniti vishrutah*. (Ravana who was in the habit of badly hurting Devas and related Demi-Gods and killing Vishnu- Bhaktas without mercy had thus been restrained badly and received a jolt by Hanuman; the ‘Mushtighatas’ or ‘Hanus’ (beatings of closed hand grasps) damaged Ravana was the reason why Hanuman was named as such. Lord Brahma informed Hanuman that during the twenty eighth Tretayuga’s first Part of Vaivaswa Manvantara, Bhagavan Vishnu would take the Incarnation of Shri Rama and that he would achieve Rama’s unreserved devotion to Hanuman and destroy the clan of Ravana, his cruel brothers and sinful sons.]

**Sarga Thirty Six:** Maha Veera Hanuman bestows Shri Rama’s finger ring to 95  
Devi Sita as a memory refresher- the highly excited Devi Sita falls back to her memory screen, as Hanuman assures Rama’s arrival too soon!  
[ Vishleshana on Danava Anuhlaada-Shachi Devi- Indra]

[Vishleshana of Six Neeti Chandrikas vide Sarga Seventy of Valmiki Aranya Ramayana: ‘Mahabali Kabandha shook off the ashes of the totally burnt off body and was visioned to have alighted a celestial vimana with clean robes smilingly and addressed Raghu nandana and declared: *rāma śaḍ yuktayo loke yābhiḥ sarvaṁ vimṛśyate, parimṛṣṭo daśāntena daśābhāgena sevyate*/ Shri Rama! Listen to me carefully: there are six ways and means of accomplishing Six ‘Neeti Chandrikas’ viz. Sandhi-Vigraha-Yaana-Aasana-Dwidhi bhaava-and samaashraya. Sandhi denotes the Principle of Truce, Tolerance and Coexistene. Vigraha refers to conflict of similar forces leading to balance of power. Yaana suggests travel or momement of forces for attaack-aasana or tishtha the waiting period-dwividha of bheda bhaava or break up of friendship by similar forces of the enemies and finally ‘samashraya’ or the celebrations of victory of togetherness.’]

[ Vishleshana: Refer to Vishleshana on Danava Anuhlaada-Shachi Devi- Indra vide Essence of Valmiki Kishkindha Ramayana -Sarga 39 : ‘Shachi Devi the daughter of Danava Puloma was fond of Indra, even before theor wedding, but Puloma liked another danava youth named Anuhlada. With the secret consent and permission of Puloma, Anuhlada forcibly abducted Shachi Devi. Indra attacked and killed hom brutally and married Shachi Devi. In further revenge, Indra killed his father in law Danava Puloma thereafter’.]

**Sarga Forty:** Devi Sita reiterated what Anjaneya should convey to Rama about her 108  
life’s threats while handing over hair clip to Shri Rama; Hanuman reiterates his reaching Rama’s soonest.  
[Vishleshana on the sources of precious pearls from Essence of Soundarya Lahari]  
[Vishleshana on the sources of precious pearls:

Following is a stanza describes the grandeur of natural pearls of fame: *Gaja kumbheshu vamseshu phanaasu jaladeshucha, shukti kaayaamikshudande shodhaa Mouktika sambhavah/ Gaja kumbhe karburaabhaah vamsho raktasitaah smritaah,phanaasu vaasukereva neela varnaa prakeertitaah/ Jyotirvarnaastu jalade shuktikaayaah sitaah smritaah, Ikshdande peeta varnaah manayo mouktikaah smritaah/* Following are the six famed places of origin in which spotless and most precious pearls are originated: Gaja kumbha, bamboo hollows, cobra hoods, clouds, sugar canes and pearl oysters. Pearls from Gaja kumbha or skull is of kurveera colour, bamboo hollow are of rakta / sveta varnas, Vaasuki and such cobra hoods are of blue colour, in water carrying clouds are of vidyut varna, sugarcane based pearls

are of yellow colour, and of oysters are of pure white! ( Source: Essence of Soundarya Lahari of kamakoti. org/books section, ref. stanza 74)

**Sarga Forty Eight:** Shattered with putra shoka and humiliation, Ravana finally asked 113  
Indrajit to use his brahmastra to end up the menace of Hanuman and save the Rakshasa Samrajya and his  
personal prestige and fame at stake!  
[Vishleshana on Astra Vidya and illustrative ‘Mantrika Astras]

#### [Vishleshana on Astra Vidya and illustrative ‘Mantrika Astras

‘Celestial missiles of danda chakra, dharma chakra, kaala chakra, vishnu chakra, and the most powerful Aindra chakra and the arts of application and throwing away of Indra’s Vajrastra, Shiva Deva’s trishula praharana, and Brahma’s granted Aishikastra and Shira -chedana astra was taught by Maharshi Vishvamitra to Rama Lakshmanas besides the magnificent vidya of ‘gadaa praharana’ or the art of battling with maces like ‘modaki’- ‘prahari’- shikhari of forcible applications of mace strokings, throwings and mace head rubbings. Then Vishvamitra taught the astras of ‘dharma paasha-kaala paasha-and varuna paasha’. Subsequently they were taught two kinds of dry and wet rounded applications of astras viz. ‘ashani- pinaka-narayanaastras’. Then Rama Lakshmanas were taught Agneyastra fond of Agni Deva resulting in fierce flames of fire renowned as Shikharastra- Vayavyastra which sweeps away the opponent with virulent sweeps away. Then the Maharshi teaches the Kakutsa nandanaas of ‘Hayashira Astra’- ‘Krounchana Astra’ and ‘Shakti Dvayastra’ or of high potent twin astras attacking the opponent with doubled up potency. The Maharshi was pleased to instruct Rama Lakshmanas the astras named ‘kankala’-the devastating ‘musala’- and the destructive ‘Kapaala’ and ‘Kinkini’ and such astras which could lift up and throw the opponents forcefully. Then in the series were taught the famed ‘Nandana Astra’ of Vidyadharas as well as the associated mace of fame. The ‘Gandharva Priya’ astras of ‘Sammohana’ for relapsing into senselessness like ‘Prastaavana- Prashamana-and Soumya’ were taught too, besides the ‘Mohanaastras’ such as for varshana-shoshana-santaapana-vilaapana-maadana which was the beloved of Kama Deva Manmadha himself, and the Gandharvapriya ‘Maanava astra’, besides the Pishacha priya ‘Mohanastra’. Brahmarshi Vishvamitra then instructed the Astras named ‘Taamasa-Soumana-Samvarta-Durjaya- Mousala-Satya-and Mayamayaastras too. Then the Maharshi imparted to Rama Lakshmanas the glorious ‘Surya prabha Astra’ which when once released as an arrow would destroy the enemies to ashes. Simultaneously, the Maharshi conferred ‘Shishira naamaka Chandraastra’, ‘Tvashta ( Vishvakarma) naamaka ‘Daarunastra’, Bhaga Deva namaka ‘Bhayankaraashtra’ and ‘Sheetoshna’ naamaka Astra of Manu Deva. Source Valmiki Ramayana Baala Khanda ]

**Sarga Fifty:** Pretending as bounded by Indrajit’s Brahmastra, though Brahma granted his 128  
immunity, Hanuman faced Ravana whose Minister asked him why he visited Lanka; he confirmed, he  
was Shri Rama’s messenger.  
[Vishleshana on 1. Nandishwara and 2. Baanasura]

#### [Vishleshana on 1. Nandishwara and 2. Baanasura

##### 1. Origin and Glory of Nandishwara:

Maharshi Shilada performed severe Tapasya for thousands of years and his body got degenerated to such an extent that it became a skeleton full of worms. Finally, Maha Deva granted his vision and Shilada’s wish: *Tawa Putro bhavishyaami Nandi naamnaa twayonijah, Pitaa bhavishyaasi mama Pitruvey Jagataam Muney/* (I shall grant you a son with the name of Nandi and he would be my son and would be popular like wise). Then Nandi was born at Yagna Bhumi with the features of Maha Deva himself with Trinetras, Chaturbhjas and as Jataa mukuta and Vajra-Sarpa dhaari when Devatas rained fragrant flowers,

Apsaraas danced and Gandharvaas sang tuneful hymns in praise of Lord Shiva and Nandi. Vasus, Rudras and Indra prayed respectfully and Devis like Lakshmi, Jyeshtha, Diti, Aditi, Nanda, Shachi, Bhadra and others rendered 'Stutis' to Nandi. Shailada Muni commended Maha Deva as well as Nandishwara and expressed his total satisfaction and gratitude. As Nandishwara was taken into the 'Parnashala' or thatched home of Shailada, Nandi assumed a human Rupa instead of Deva Swarupa. Shailada Muni was overjoyed, performed the child's Jaata Karma and other Vedic Tasks and on the son's attaining seven years performed his Yagnopaveeta dharana and 'Upaasana' of Gayatri and tendered him to the Ashram of Maharshi Mitraavaruna. The Guru taught Veda Vidya, Shastras and other Scriptures, besides Dhanur Vidya, Ayur Veda and MantraVidyas, Chatushashti Kaalas, Ashrama Dharmas and so on. Mitravaruna was very proud of the student and so was Muni Shilada; the Guru then blurted at that time of Nandi's exit from Ashram that doubtless Bala Nandi displayed extra-ordinary brilliance as a fulfilled Scholar and accomplishment but was shortlived! Shilada fainted at this disclosure for long and after regaining normalcy took to extreme Tapasya again to Maha Deva; even as Shilada was engaged in Tapasya, Shiva appeared, fondled Nandi, assured him not to get disturbed from what was stated by his Guru. He said that actually he sent messengers that Nandi's life was almost over since his human birth would anyway be of Tapatrayas and hence he was terminating the Manava Janma to bestow Everlasting Life; by so saying, Maha Deva touched Nandi so that his physical body would fall down with his Jataa Mukuta etc and secure a permanent Rudra Rupa. The Place where the human form of Nandi's 'Jatajuta' fell on Earth was materialised into a Sacred River called Jatodaka and Nandi's new Form was of a 'Vrishabha'; Parama Shiva himself performed 'Abhisheka' on the new Form of Nandi and that Place came to be called Vrishadhwani, Jambunada or Panchanada and Vishwakarma gifted a Golden Mukuta or Headgear and Kundalaas or Ear Rings. Thereafter Nandishwara familiarised with his mother Devi Girija and also the 'Ganaas', whom he was empowered as their Chief. Devi Parvati endeared the son who prostrated before her with veneration. Maha Deva declared to the Tri Lokas that Nandishwara was the son of Shiva and Parvati. Devas headed by Indra, Brahma, Vishnu, Dikpalakas, Maharshis, besides Yaksha-Gandharva-Muni and Yogi ganaas were all invited to a huge event where Nandishwara's unique name was fame were known all over, where ever Maha Deva was known and indeed Maha Deva was acclaimed as the Supreme Lord of the Universe. Parama Shiva granted a boon to Nandishwara that He would be in the 'Sannithi' (Presence) of Shiva always and any kind of worship to himself would be incomplete without any Service to Nandi ! Even great sins of the magnitude of Brahma hatya could be nullified by Shiva Puja, but at first, Nandeswara should be propitiated without fail; *Aadow kuryaanamaskaaram tadantey Shivataam Vrajat/* [Linga Purana]

2. Baanaasura whom was a nightmare to Devas and Indra with long life from Treta Yuga to Dwapara Yuga, was the grandson of the famed Bali Chakravarti and a parama bhakta of Parameshwara and ever worshipped a Rasa Linga gifted by Vishvakarma. As an ardent devotee of Shiva, he was stated to have thousand arms to play mridaaga at Shiva Parvati tandava nrityas. In the course of Dwapara Yuga, his daughter Usha Devi happened to see both Shiva and Parvati sitting together and being an Antaryami Devi Parvati joked with Usha that one day she would too land up in a situation like that. Usha asked Devi Parvati as to when would that day arrive! Parvati replied that she would dream of a youth on the night of Vaishakha Shukla Dwadashi. As the day arrived, Usha did get the dream and informed of the incidence to her friend Chitrlekha, the daughter of Banasura's Minister named Kushmanda. As Usha was unable to bear the feelings of love, Chitrlekha showed several drawings of eligible and handsome bachelors and after a few days, Usha succeeded finally to identify the youth. Then it was learnt that the youth was the son of Krishna. In course of time, the couple met and their romance became intense by the day. Learning of the desire of his daughter with Aniruddha, the son of Pradyumana -the erstwhile Cupid who was burnt into ashes by Lord Siva's third eye- and the grand son of Krishna (Avatar of Lord Vamana), Banasura quashed the wedding proposal and reprimanded his daughter since Krishna was his foe. Banasura prevented his daughter meeting Aniruddha and when the latter fought with him, he imprisoned Aniruddha. Yadavas in Dwaraka wondered as to what happened to Aniruddha. On learning from Narada Muni, it was learnt that Aniruddha was imprisoned in Shonitapur, the Capital of Banasura and Krishna,

Balarama and Pradyumna lest by Garuda to that Place. There, they confronted Pramathaganas of Shiva and fought with Jwara the three footed Chief of the ‘Parshads’ named Maheswara and defeated him. This led to a full-fledged battle between Krishna and others on one side and Banasura, Shankara and Kartikeya on the other. As furious Shastra-Astraas were exchanged by both the Parties, the whole world was affected with Pralayaagni. Balarama attacked Banasura and the fight got intensified with alarming consequences. Meanwhile Krishna recalled his Sudarshana Chakra and sliced off the mighty hands of Banasura and was about to cut off the Asura’s head too. It was at that climatic moment, Shankara addressed Krishna to stop. “Hey Krishna! I am aware that you are the Purushottama –Parameswara-Paramatmaa and Adyanta-Rahita! Do get cooled down. I have provided shield to Banasura my devotee and assured that I would stand guarantee at the time of his peril; please do not falsify my faith in me. He has not done any thing wrong to you but is egoistic due to my backing and therefore pardon him. Krishna replied: ‘Shankara! If you so wish as you had given him a benidiction, Banaasura would continue to be alive. In order to respect your assurance to him, I am withdrawing Sudarshana Chakra; if you had given him protection, so do I; You should never feel that you are different from me; you should always consider me as yourself and together we are the Devas, Asuras, human beings and all the rest; all those who consider us as different from each other are shrouded in Maya or Illusion; indeed, I am pleased and am gone. There after, Krishna and all the rest headed to Aniruddha’s prison, where the latter was released by ‘Naga bandhana’or tight-tied by a serpent which ran away at the appearance of Garuda Deva while Banasura politely agreed for the Sacred wedding of Usha-Aniruddhaas. Source: Maha Bhagavata Purana]

**Sarga Fifty One:** Addressing Ravana,Veera Hanuman detailed Shri Rama’s 131  
‘Prabhava’ and warned that if Devi Sita were in any way hurt, that would be the instant final doom of Ravana and Lanka; Ravana went mad with fury.

[Vishleshana on Ravana’s disgraced encounter with Vaali]

[Vishleshana on Ravana’s disgraced encounter with Vaali:

Ravanasura once decided to challenge Vaanara King Maha Baali; the latter was born of Indra Devaamsha and got a boon that he would attain half of the strength of any of his opponents standing face to face. This power enabled Bāli to defeat all his foes and bring the countries in all directions under his sway. Ravana heard about this and decided to overpower Bāli somehow or other and approached Kiskindha. Having learnt from Baali’s Minister, Taran, that Vaali got the boon , Ravana somehow decided to kill Bali. His idea was to kill Baali by capturing and killing while going behind him when Vaali would daily perform his daily prayers . Next morning Bāli went to the eastern sea-shore and began his prayer and meditation. Ravana approached Baali behind and sat close to Vaali, presuming he could hold Vaali’s tail and beat him from behind without facing Vaali. Baali knew that Ravana was sitting behind him. But pretending that he knew nothing put his long tail on the body of Ravana, and passed it lengthwise and breadthwise through every part of his body and tied him like a bundle of faggots, and made a jump into the air. Within a short time Vaali visited all the usual places and reached Kishkindhā. Seeing Ravana hanging by the tail of Bali, even the women folk laughed. Thus Ravana became a laughing stock as Ravana made a confession admitting surrender as the other wise invincible Maha Vali pardoned Ravana and let him go unhurt. Sourced from Valmiki Uttara Ramayana.]

**Sarga Fifty Two:** Infuriated by Hanuman’s insinuations of Ravana’s record of failures 134  
and praising Rama’s successes, Ravana orders the vanara be killed-Vibhishana pleads against killing a messenger, as Ravana heeds

**[Vishleshana on Ravana’s origin, family background and accomplishments in brief]**

[ Vishleshana on Parama Shiva’s destruction of Tripuraasuras vide Kurma Purana



[Vishleshana on Ravana's origin, family background and accomplishments in brief:

Ravana was born to Vishrava Maharshi and Daitya Kaikesi. Pulastya, one of the ten Prajapatis or mind-born sons of Brahma, was maternal grandfather. Kaikesi, born of Sumali and Tataka had two brothers Maricha and Subahu. On the paternal side, Malyavanasura. Ravana's Prime Queen was the daughter of Mayasura and Apsara Hema and acclaimed as Maha Pativrata. Among his many other wives, the most mentionable after Mandodari were Maya, the daughter of the celestial architect, and the third one Dhanyamalini. Ravana's elder half-brother was Kubera. Vibhishana, Kumbhakarna, Khara the King of Janasthana, Dushana the Senapati of Janasthana, Ahiravan, the King of Paatala were Ravana's younger brothers. Kumbhini was Ravana's elder sister and wife of Madhu Rakshasa, and Shurpakhana the younger sister. Ravana's were Meghanaada or Indrajit, Atikaya, Akshayakumara, Devantaka, Narantaka, Trishira, Prahasta. Ravana was a great scholar of Vedic knowledge under the tutelage of Shukracharya. His perseverance in tapasya to Brahma, he offered his own head and as each time he did so, his heads sprouted again and again and Brahma appeared at his tenth head's offering and blessed him with the option to be a Dashakantha; Brahma granted him of invincibility against Aditi- Diti Putras, Sarpa, Pakshi-Pashus but ignored 'tucchha manavas.' Accordingly, Ravana killed or subdued numberless rakshasa-daitya-daanava-pakshi-mriga-jalacharaas and asserted his unique fame. He was an expert in music, dance and all the fine arts. He was an outstanding Shiva Bhakta, having composed Shiva Tandava Gita; as Maha Nandi prevented Shiva Darshana, he quaked Kailasha Parvata and accomplished Shiva darshana. As Parama Shiva granted the boon of Atma Linga to be carried to Lanka Samrajya, Shiva obliged but Ganesha intercepted on way in the guise of a baalaka and got it installed at Gokarna Ksheatra].

**Sarga Fifty Four:** Hanuman's vengeful 'Lanka Dahana and Vidhvamasha' 138  
as the Rakshasaas were shocked wonderstruck whether he was of Rudra Swarupa or Rama Bhakta!  
[ Vishleshana on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana]

[ Vishleshana on Parama Shiva's destruction of Tripuraasuras vide Kurma Purana

'As the ever shrewdest and the nastiest Daitya called Maya commenced his brutal Tapasya, two more Danavas of equal disrepute and desperation viz. Vidyumali and Taraka joined him and their extreme tenacity was such that they meditated in snow valleys during high winter nights, amid 'Panchagnis' during blood blister summer days and during incessant and torrential rains standing under open skies. It looked that Earth trembled with the severity of their meditation and Brahma had to bestow the choice boons of indestructibility except by Parameswara that too by a single arrow-shot destroying their abodes together. The most noted top architect and builder that he was, Mayasura built 'Tripuras' / three Tower Castles- each of hundred yojanas- one of indestructible iron on Earth, another on the Sky made of shining silver and the third above the second one made of glittering gold, all encased in inner- castle structures of same size of circumference but each invisible from outside in all directions. Each of the Tripuras is equipped with 'yantras' / machines that could destroy hundreds in each shot, Chakras, Trishulas, Dhvajas on the high wall structures, and 'Shikharas' (minarets) recognisable through the mountain tops of Meru and Mandarachala. These 'Puras' were insurmountable, let alone destructible to Devas, Danavas and any other species, excepting Maha Deva! Daithyas had very contented lives inside the Tripuras. Devas and other Celestial Beings were thrown out of their abodes and all the luxuries and joys of Swarga were confiscated. In course of time, the inhabitants of Tripuras became intolerable, awfully sinful, corrupt, wicked and highly immoral. While Maya Daitya was kept busy in the deeds of beauty, living comfort and pressing into the services of Devas as their servants to cater to the happiness of the inhabitant Daithyas, Vidyumali was kept busy with matters of Internal Administration and Taraka was made commander in Chief. In course of time, there came inevitable internal dissensions, group politics, differences of living styles and class-distinctions, 'Alakshmi' (poverty), 'Asuya' (jealousy), Trishna (avarice), 'Vibhuksha'

(hunger), Kali and Kalaha (quarrels) among the residents of the Tripuras. This situation of 'Alakshmi' led to 'Atyaacharas' or transgressions on Devas, other Celestial Beings, Maharshis, the entire humanity and all other species of Lord's creation. The canker spread across the 'Tribhuvanas' and Devas sought refuge from Brahma who gave the boons to the three goons! Lord Brahma pacified the delegation of Devas and assured that the heinous and wildly vicious deeds of the Trio of Daityas reached a climax and that it was time to approach Parama Shiva who was the one and only Saviour that could destroy the abodes of the three Daityas in one go with one arrow, even if these residences were far apart from each other on Prithvi, Akaash and far beyond in the strong-hold Tripura fortresses! As Devas and Brahma reached Maha Deva, they visioned 'Trishulapaani Shankar' relaxing with Devi Parvati and Mahatma Nandi. They saw that 'Bhuta bhavishya Swami' whose eyes were red like 'Agni kundas' and physique was shimmering with thousand Suns with a pleasant countenance ornamented with a Bala Purna Chandra, even as Devas broke down into ecstasy and extolled him. Having pleased Parama Shiva thus, Devas explained the gravity and seriousness of the crisis created by the Tripura Daityas who not only unseated and tormented Devas and Celestial Entities but were also sending shock-waves all over the Universe, humiliating Sages, frightening women and children, making mass-scale carnage and blood bath of humanity and uprooting Dharma and age-old Values and Principles. Parameshwara infused confidence into the demoralised Devas and asked them to construct an exceptional chariot with unique specifications: Prithvi as the Ratha / Chariot, Meru and Mandara Mountains as axles, Surya and Chandra as Chakras made of gold and silver respectively, the Four Vedas of Ruk-Yajur-Sama and Atharva acted as the horses; Shukra, Brihaspati, Budha, Mangal, and Shanaischara seated on the Ratha ready to charge; the famous serpents viz. Takshaka, Karkotaka, Dhanajaya and Padmadwaya acted as the strings which were tied to the horses; most poisonous snakes like Surasa, Devashuni, Sarama, Kadru, Vinata, Shuchi, Trusha, and Bubhuksha were used as arrows; Mrutyu, Brahmahatya, Gohatya, Balahatya and Prajaabhaya were loaded on the Chariot so that they get activated as maces; Omkara and Vashatkara were the symbols on the Ratha; Sinivali, Kuhu, Raaka and Anumati - the 'Adhishtana' / in charge Deities of Chaturdashi, Amavasya, Suddha Purnima, Pratipadika Purnima respectively were used as auxiliary strings to the horses; the dhanush made of six 'ritus' / seasons which is safeguarded by Devi Ambika herself never to be broken; the specific arrow with which to kill the Tripurasura was strengthened by Vishnu, Soma and Agni and its head propelled by Agni and Chandra by its rear and Vishnu Maya smeared all over; and the extreme poison of Nagaraja Vasuki was loaded to ensure stability and speed of the arrow; Vayu was made in charge of the high velocity of the Chariot and finally Brahma was the Charioteer and Sesha Naag was made in charge of the personal security of Brahma as also of the Chariot. Yama Raja with his buffalo, Kubera on his serpent, Indra on Iravata, Ganeswara by his Mushika Vahana, Karikeya on his Peacock, Nandeshwara with his Shula running behind and sides of the Ratha were in full preparedness. Maharshis Bhrigu, Bharadwaja, Vasishtha, Goutama, Kratu, Pulastya, Pulaha, Marichi, Atri, Angira, Parashara, and Agastya were there too at the kick-start of the Battle to recite Veda Vachanas and Shiv Stutis. The Pramatha ganas were ready to charge as the army against the opponents- all swarmed around the Rath. Meanwhile, Sage Narada reached the Tripuras and tried his best to mend his ways, give back Indrapuri to Devas and avoid the worst ever battle in which the indestructible Tripuras would be destroyed along with the Three Demons as Maha Deva himself was approaching these Places with full preparation. Instead of talking peace, the Demons alerted their vast armies, and prepared for turning their defensive positions to that of an offence. On the instruction of Shankara Deva, Indra took his enormous army and attacked Tripura. As the Deva Sena made a highly offensive assault in full force, what with the revenge and frustration experienced by them for long as they were out of power as also owing to the excellent backing of Maheswara, they seized the best part of Tripuras. While quite a few Danavas sought to escape for their lives through the exit gates of Tripuras, Pramatha ganas calculated that the enemies would try to sneak out at those points and butchered thousands of Danavas. The remaining Danavas inside the Trinagaris were utterly confused by contradictory shouts that Taraka died or Shiva was defeated. In that melee, a strong contingent of Danavas quickly regrouped their men and material to make offensive attacks under the leadership of Vidunmali and Maya. Ganeswara divided Tripuras in three regions as Nandeswara was attacking Vudyunmali, while he was in position against Maya. Meanwhile, Vidyunmali threw a 'Parigha' on Nandi who was hurt and the enraged

three ‘Parshadaganas’ named Ghantaakarna, Shankukarna and Mahakaal retaliated; they assumed the Forms of Ganeswara and assailed Vidyunmali by making the roars of lions. Even while the Parswaganas were about to leap on Vidyunmali, the hurt Nandikeswara hurled a Rudra Shakti on the demon who fell down like a mountain. There was utter silence among Danavas who were stunned and retreated. But, the highly cunning and crafty Mayasura chased the Ganas of Ganeshwara to divert attention of his own men from the fallen Vidyunmali to the Ganesha ganas. Mayasura created rains of Agni, crocodiles, snakes, huge mountains, lions, tigers, trees, black deers, eight-legged ‘Sharabhas’/ a species of oversized deer, torrential rain and powerful sand storms. As Taraka came into the battle field, Devas too appeared in full force, including Yamaraja, Varuna, Bhaskara, Kartikeya heading a Deva Sena of a Crore, with Indra, Shanaishchara, Chandra, and Rudras. The ‘Maayavi’ Mayaasura created several Wells full of herbal juices for invigoration and Danavas were in high spirits as their body strength increased manifold. But Keshava took the form of ‘Vrishabha’ and drank up the juice along with Devas and dried up the wells and Devas occupied the Tripuras finally. Mayasura and other Daityas were forced to hide in the Sea. That was the decisive moment when there was an all-out battle on the seashores. Shankara divided the ‘Tridevamaya’ arrow into three parts and released it when Tripuras were destroyed; Shiva felt sad however that one of his own dear devotees, Mayasura too was involved. Nandi went faster than the arrow and saved Maya, well before the Tripuras were destroyed. In the end Taraka and Vidyunmali were killed and Maya was condoned with the curse of Indra that all his constructions would be burnt off eventually and Mayasura continued to hide in the Seas]

## ESSENCE OF VALMIKI YUDDHA RAMAYANA

**Sarga Four:** Rama Lakshmana Sugrivas followed by Maha Vanara Sena advances to the shores of Maha Samudra with confidence to initiate the massive task of ‘Setu Bandhana’

[ Vishleshana on Surya- Chandra-Shukraadi Grahas-Sapta Rishi Mandala- Dhruvas] [ Vishleshana on Tarakasura Samhara by Skanda Deva]

[ Vishleshana on Surya- Chandra-Shukraadi Grahas-Sapta Rishi Mandala- Dhruvas

It is said that there might be thousands of rays of Sun, but the important ones are only seven, representing Seven Planets, Viz.Sun, Moon, Mars, Mercury, Jupiter, Venus, and Saturn. Moontravels faster than Sun.The distance between Sun and Moon is 100,000 yojanas( 800,000 miles). In two lunar fortnights, Moon passes through a period of a Samvatsaraor a year. In two and quarter days, Moon passes through a month of the Sun, or in one day, it passes through a fortnight of the Sun. Hence, the divergence of Solar and Lunar calculations and Calendars. As the Moon is waxing, it is a day for Gods and a night for Pitru Devatas.The waxing fortnight gradually diminishes the shine till the Moon-fall day (Amavasya) and the waning Moon picks up the shine day by day till Moon-rise day( Pournami). Moon is known as ‘Jeeva’ ( life-provider), or ‘Manomaya’ (mind-alerter) or ‘Annamaya’ ( potency provider from herbs and plants), ‘Amritamaya’ ( source of life to all) and ‘ Sarvamaya’ ( all pervading). From Moon to the Group of Stars, the distance is 200,000 yojanas (16 00, 000 miles). Headed by Abhijit, there are twenty eight Stars revolving on their own axis. Above the Group of Stars is the Planet of Venus (Sukra) almost of the distance from the Moon to the Group of Stars. It is a benevelont planet, especially as a provider of good rains and prosperity and moves at the same pace as Sun God. Mercury (Budha), the son of Moon is situated from Venus ( 16,00,000 miles) or 72,00,000 miles from Earth and this Planet too is benevolent excepting when not moving along with Sun, thus causing cyclones, excess or no rainfall and dusty storms. Equidistant from Mercury or 80,80,000 miles above Earth, is the Planet of Mars (Mangal), which is generally not considered favourable, travelling along with other planets every three fortnights and creates tensions. The Planet of Jupiter ( Guru) is away from Earth by some 10,400,000 miles-again 16,00,000 miles away from the planet of Mars- is considered generally benevolent to Brahmins and Universe, unless

takes a curved path in conjunction with other planets. Saturn, which is 12 million miles above Earth is also considered generally unhelpful. Normally, each planet is 16,00,000 miles apart from another planet, but the distance from Saturn to the Group of ‘Sapta Rishis’ or the Seven Sages is 8,800,000 miles from Saturn ie.20,800,000 miles from Earth. Indeed, the Seven Sages are always the great well wishers of the entire Universe. The Sapta Rishis, viz. Marichi, Angirasa, Atri, Pulsastya, Pulaha, Krathu, and Vasishtha born in Lord Brahma’s thoughts to help in the act of Creation. (Reference Maha Bharatha; Shanti Parva). The Seven Sage Constellation of the Great Bear ( Ursa Major) is indeed the great well wisher of the entire Universe. The Sapta Rishis circambulate around the Pole Star, or Dhruva Tara, which is as good as the Abode of Supreme Lord Himself and is prayed to by religious mortals and Gods alike. ( Maha Bhagavata Purana)]

#### [ Vishleshana on Tarakasura Samhara by Skanda Deva:

Fully understanding the purpose of his birth which his parents had strived for after performing thousands of years of Tapasya as also to fulfill the singular ambition of his grand mother to destroy Indra and Devas, Tarakasura took a vow at a grand conference of Daityas and Danavas-the descendents of Diti and Danu- and proceeded to Paritraya Parvat (the western side of Aravali and Vindhya mountain range and observed strict Tapasya during hundred year time-slots by rotation by way of ‘Nirahaara’ (without food), Panchagni ( in the midst of Five huge Fire bodies) in sizzling summers, ‘Jala madhya’ inside in chilled running water in the worst winter nights, eating only fallen dry leaves, etc. Brahma had no option but to present himself and ask for his boons. He bargained of absolute invincibility and deathlessness but finally agreed that only a seven days long boy could kill him, if at all! Not far from the day when Brahma bestowed the boons, Tarakasura redesigned and reformed his lines of Military Forces and attacked Indraloka. Having been defeated, Indra made an appeal to Vishnu and the latter realised that only Skanda, the unique son of Shiva Parvati. could kill the loka kantaka Tarakasura. Indra then made a detailed plan as an outstanding stage manager: Bringing together of the then virgin Devi Parvati- Manmatha’s pushpa baana prayoga to excite Parama Shiva who was in long tapasya -managing Himavan’s virgin daughter Parvati to engage in service to supply ‘puja dravyas’- seeking the help of Manmatha the God of love to intensify feelings of lust in Shiva’s mind by his pushpa baanas- Shiva’s opening his third eye with anger- eventual wedding of Shiva Parvati- agni deva carrying Shiva’s virility about to be wasted on earth to six Kritikas who drank the drops - Kartikeya’s birth and the euphoria of Indra and the Trilokas.

The Deities commenced preparations of war to kill Tarakasura but a Celestial Voice was heard that victory would be assured only under the Leadership of Kartikeya and hence all the Devas requested Skanda to become the Chief of the Army of Devas. Meanwhile, Devasena, the daughter of Mrityu Devata, became his wife and hence Skanda was known as Deva Senapati. Kartikeya led the army of Devas of the rank of Indra, Agni, Vayu, Kubera and Yama Dharma Raja and was seated on an elephant. Tarakasura arrived with a huge army of mighty warriors who dominated and controlled the opponents initially. Indra’s ‘Vajra’ was overpowered by Tarakasura’s weapon called Shakti and wounded Indra. King Muchukunda who fought for Devas and sought to stop the domination of Daityas but Tarakasura resisted; Muchukunda wanted to use the ‘Brahmastra’ but was restrained by Sage Narada as that weapon would no doubt create havoc but would be ineffective to destroy Tarakasura and hence Kartikeya would have to be warmed up gradually. Veerabhadra swung into action and slaughtered thousands of Demons; Tarakasura realised that Veerabhadra was not easy to control and thus used his ‘Maya’ and assumed a thousand arms. Lord Vishnu suggested that the time was ripe to kill the Big Demon before he became more powerful and asked Skanda to charge him. With his mighty weapon Shakti on hand, Kartikeya chased Tarakasura but the latter retaliated with his own ‘Shakti’ and even got Skanda unconscious for a while. After quickly recovering his poise, Kartikeya prayed to his parents and released the Maha Shakti which was fortified with the blessings of Bhagavan and Bhagavati and finally annihilated Tarakasura who incidentally was a Great Siva Bhakta! But Siva Himself was so pleased at the valour of the lad who was more than a match to the Greatest Demon of the times who sent shock waves across the Three Worlds! While Devas and



Gandharvas were engaged in unending praises and noise of resounding musical notes, Rishis were engaged in Vedic Hymns to please Kartikeya and there was ecstasy across the Globe.]

**Sarga Nine:**As Rakasha Veeras assured Ravana of assurances with bravado unminded of enemy strength,Vibhishana requests him to respectfully return Devi Sita safe to Rama and save Lanka's glory and of generations. [Vishleshana on Tapatrayas]

[ Vishleshana on 'Taapatrayas':

**Tapatraya:** Adhi Bhoudika or Ailments of Physical Nature; Adhyatmika or of Mental-Psychological Nature; and Adhi Daivika or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. In Vishnu Purana: Maharshi Parashara described about Tapatriayas or the Three Kinds of Difficulties that all human beings are subjected to as also the means of realising the Paramartha Swarupa. The Tapatriayas originate due to Adhyatmika, Aadhi Daavika and Adhi Bhoutika reasons. Adhyatmika based Tapaas are either due to 'Shaaririka'(physical) ailments or 'Manasika' (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasaas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka. Maharshi Parashara emphasized that there are problems of excessive of opulence, excellent health, excessive youth, and such other excesses and some times ignorance is bliss. More so there could be Tapaas due to discriminations of sex, age, social status, experience, opportunity, family background; origin of birth viz. religion, Varnashrama and age. Disappoint -ments in life, more specifically relating to money and fame, including their earnings, perservation and its vinasha or destruction happen to be yet source of Tapatraya ]

Sarga Thirteen

[Vishleshana on Kumbhakarna- origin, monstrous physique and Brahma Varas- bravery and basic virtues

Maha Bhagavata Purana explains that the Gate Keepers of Vaikunthapuri of Maha Vishnu named Jaya and Vijaya were cursed to mortality by Maharshis Sanaka-Sanandana-Sanaaatana-Sanatkmara disallowed Vishnu Darshana. But after appealing to Vishnu for assistance, the latter agreed to reduce their sentence to just three lifetimes as his enemies before allowing them to return to Vaikuntha thus as Jaya and Vijaya were Ravana and Kumbhakarna , Kamsa and Shishupaala in Krishnaavataara and Kartaveeryaarjuna and Haihava Kshatriyas in Parashu Ramaavataara. Despite his monstrous size and great appetite, he was described to be of good character, piety and great warrior having defeated Indra too, besides killing and devoured several Vanaras during Rama Ravana battle. Along with his brothers, Ravana and Vibhishana, Kumbhakarna performed a Maha Yajna and Brahma blessed with a boon that, his tongue was tied by Sarasvati, because of which, instead of asking 'Indraasana' or the seat of Indra, he asked for 'Nidraasana' or bed for sleeping. Again Brahma granted 'Nidravastham' instead of 'Nirdevatvam' of total annihilation of Devas, thus. Kumbhakarna slept for six months a year and when awoken, he ate everything in the vicinity.Kumbhakarna had two sons, Kumbha and Nikumbha from his wife Vajramala, who too fought in the war against Rama and were killed]

**Sarga Fourteen:** Vibhishana appeals Ravana to release Devi Sita , praising Rama and his valour - Prahasta heckles Vibhishana- as the latter retorts that neither Ravana with ‘vyasnaas’ nor his followers could match Rama ;

[Vishleshana on Sapta Vyasanas of Kings:

*Vaagdandyostu paarushamartha dushanameva cha, Paanam stree mrigayaa dyutam vyasavam saptathaa prabho/* Parusha bhashana-danda kathorata-dhana apavyaya-madyapaana- stree- mrigaya - dyuta or arrogant voice- imposition of harsh penalties- extreme love for money- hard liquor drinking habit- sex-hunting and gambling. ]

**Sarga Eighteen:** Shri Rama being a ‘sharanaagama rakshaka’ replies to Sugriva ,but Veera 48 Anjana Putra, and asks the Vanara King to allow his darshan

[Brief Visleshana on Shibi Chakravarti and how Indra and Agni Deva tested his spirit of self sacrifice]

[Brief Visleshana on Shibi Chakravarti and how Indra and Agni Deva sought to test his spirit of self sacrifice:

Agni assumed the form of a pigeon as Indra was chasing as a hawk, the pigeon landed on Shibi’s shoulder and took it on his lap providing protection but the hawk demanded the prey’s flesh in a human voice, Shibi agreed to provide as much flesh from his own body by a sensitive balance and offered to the hawk. Pleased of Shibi’s offer, Indra and Agni restored the body flesh of Shibi and declared his universal fame. Source Vishnu Purana.]

**Sarga Nineteen:** Following in-house deliberation by select Vanara Veeras about Vibhishana’s 49 Vibhishana’s protection, Shri Rama, a ‘sharanaagata rakshaka’, finally consents and even assures Kingship after Ravana’s imminent death.

[Vishleshana on ‘Ashta Dilpalakas’:

Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana. The ‘Dikpalakas’ include the thousand eyes **Indra in the East** stationed in Amaravati on Airavata with Sachi Devi, ‘Vajra Ayudha’ or thunderbolt, the Celestial Apsarasas and the rest; **Agni Deva in South East** with his two wives Svaha and Svadha , his Vahana and other belongings; **Yama Dharmaraja in the South** with his ‘Yama danda’ ( his Symbol the Celestial Rod) along with Chitragupta; **Nirruti in the South West** with his axe and wife representing Rakshasas; **Varuna Deva in the West** with his wife Varuni and ‘Pasa’ ( the noose), drinking Varuni honey and with the King of Fishes as his Vahana (Vehicle) and surrounded by aquatic animals; **Vayu Deva in the North West** with his wife, forty nine members of his Vayu family along with groups of Yogis adept in Pranayama and other practices along with his Deer Vahana; the King of Yakshas and Unparalleled Possessor of Gems and Jewels **Kubera in the North** along with his two Shaktis Viriddhi and Riddhi and his Generals Manibhadra, Purnabhadra, Maniman, Manikandhara, Manisvargi, Manibhushana and Manikar Muktheadhari; **Rudra Deva in the North East** with other Rudras who are angry and red eyed, armed and mighty, frightful and revolting, fiery mouthed and detestably distorted, some times ten handed or thousand handed, odd number footed and odd number mouthed; in the company of Bhadrakalis and Matriganas, Rudranis and Pramadhaganas making ‘Attahasas’ or reverberating screeches and so on. (Source: Devi Bhagavata Purana)]

**Sarga Twenty Two:** Maha Sagara himself personified restraining Rama’s fury-advised 52 Vanara’s ‘maha shilpi’, the method of constructing ‘Setu Bandhana’ to facilitate Ramas and the huge Vaanara Sena to cross the Maha Sagara

[Vishleshana on a Squirrel and Setu Bandhana:

Shri Rama and Sugriva’s arbuda strong Vanaraa Sena was dedicated to Rama Kaarya to attack the evil Ravanaasura in the objective of Setu Bandhana. The sena was totally engaged, as some pulled up mountain boulders, some uprooting maha vrikshas and throwing their heavy branches down to the Maha Samudra, some with collecting the dropped branches down into a floating bridge making skilled engineers and their work force, and the architects and their workers, and son literally labouring round the clock. Witnessing the full force of the Vanarasa sena, Shri Rama was so happy admiring the dedication and dynamism of the

Vanara Sena, Shri Rama was overwhelmed with the 'bhaki'. During this course of action, Rama witnessed a small brown Squirrel, going up and down the Seashore with little pebbles in its small mouth and carrying them from the seashore and dropped them into the Maha Sagara. A huge Vanara was carrying a large mountain boulder on his shoulder as the squirrel came in his way. The Maha Vanara jumped back and thundered 'you little brat of a squirrel and stepped back; hope you are alive as you could be a casualty, what are you doing here! The little squirrel looked up at the great Vanara: I am sorry, brother Maha Varara! As the small voice: Are you not able to see that in my own way am carrying on my duty with diligence and devotion in my own humble manner of the unique Swami Rarya! I am also helping Shri Rama to build the bridge; I wish to work hard for him.' As the squirrel screamed in its own high pitch of voice, the Maha Vanara carrying the boulder on his shoulder, taunted addressing the fellow Maha Vanara: 'Did you hear that!; a squirrel is building a bridge with his pebbles. I have never heard a funnier story like this'. Then there was a roaring response from the other Maha Vanaras. The squirrel never felt humiliated but took its ground angrily: 'Look, I may not carry mountains or boulders, as Almighty granted only a little strength. I can only carry pebbles. But my heart melts out as how Bhagavan Shri Rama has been suffering Maha Pativrata Devi Sita's viyoga and had been crying away incessantly and hence I could do so to the best of my own capability'. Then one Vanara picked up the squirrel's tail at a mere creature had been hindering the massive task ahead and threw it far away as the squirrel, crying out the name of Rama, fell into his hands; he held the squirrel close to him and stated: Maha Vanara's! Please do not make fun of the weak and the small. Your strength or what you do is certainly invaluable. Yet what matter is this little squirrel's has love in his heart. You are brave and strong and are doing a wonderful task of bringing all these huge boulders and stones from far and dropping them in the Maha Sagara. But do you not notice that it is the tiny pebbles and stones brought by this small squirrel and some of the other smaller creatures which are filling the small gaps left between the huge stones? Further, do you not realize that the tiny grains of sand brought by this squirrel are the ones which bind the whole structure and make it strong? Yet you scold this small creature and fling him away in anger!' Hearing this, the Vanaras were ashamed, and bowed down their heads. Rama continued, 'Always remember, however small, every task is equally important. A project can never be completed by the main people alone. They need the support of all, and however small, an effort should always be appreciated!' Having stated thus Shri Rama then turned to the squirrel and said softly, 'My dear squirrel, I am sorry for the hurt caused to you by my army, and thank you for the help you have rendered to me. Please go and continue your work happily.' Saying this, he gently stroked the back of the squirrel with his fingers, and three lines appeared where Bhagavan Rama's fingers touched it and passed his fingers gently over the little squirrel's back. As he put it down there were three white stripes on his back. Indeed, no task and service to Sri Rama, however small, is unimportant! Every task should be looked upon as service to Rama as neither do big or small. In Bhagavad-gita 9.27 Krishna says: *yat karoshi yad asnasi yaj juhoshi dadasi yat, yat tapasyasi kaunteya, tat kurushva mad-arpanam*/ Whatever you do, whatever you eat, whatever you offer or give away, and whatever austerities you perform, do that as an offering to Me'. Sources : Bhagavata Purana and Bhagavat Gita].

**Sarga Twenty Six:** Ravana asserted not release Devi Sita any way, yet asked Sarana about 57 about Vanara yodhaas and the latter mentioned Angada, Nala, Shweta, Kumuda, Chanda, Rambha, Sharabha, Panasa, Krodhana, Gavaya [Vishleshana on Ashta Bhiravas]

#### [Vishleshana on Ashta Bhairavas:

Eight Manifestations of **Maha Bhairava** are Kaala Bhairava, Asitaanga Bhairava, Rudra Bhairava, Krodha Bhairava, Kapala Bhairava, Bhishana Bhairava, Unmatta Bhairava and Samhara Bhairava. In the context of Andhakaasura Samhara, Maha Deva then decided Devas and Ganas to withdraw excepting his Nandi Vahana. He assumed a mammoth Bhairava Swarupa with the extraordinary radiance and heat of crores of Suryas, wearing Tiger Skin, Sarpa-haraas, Ten Hands and Three Burning Eyes and pierced his Trishula right into the Asura's heart and hit his head with his mace and tossed his body up

high in the air that got dropped on Earth with a thud. From all the sides of his huge body, there were streams of blood as **Ashta Bhairavas** were surfaced: from the Eastern direction emerged a Bhairava akin to Agni called ‘Vidya Raaj’ with his neck adorned with lotus flowers; from the Southern direction appeared ‘Kala Raaj’ Bhairava looking like a ‘Preta’ with dense black colour; from the Western direction was materialised a Bhairava named ‘Kamaraj’; from the Northern direction was caused a fourth Bhairava named ‘Soma Raaj’; a fifth Bhairava emerged from the wound near the demon’s heart where Maha Deva pierced his Trishula and his name was ‘Swacchanda Raja’ with the resemblance of Indra Dhanush (Rainbow); the Sixth Bhairava was ‘Lalit Raaj’ who appeared from the gush of the Asura’s blood on Earth; the Seventh Bhairava was ‘Vighna Raaj’ and including Maha Bhairava there were thus Ashta Bhairavas. ( Source : Vamana Purana)]

**Sarga Thirty Three:**As Devi Sita was drowned in ‘duhka saagara’ on seeing Rama’s severed head, as shown by Mayavi Ravana, dharma buddhi Sarama Rakshsi reveals the truth asserting Rama Vijaya, assuaging Devi’s fears  
[Vishleshana on a) the Saptaashvas and Surya Ratha - b) Meru Pradakshina by the Sun Chariot]

[Vishleshana on a) the Saptaashvas and Surya Ratha - b) Meru Pradakshina by the Sun Chariot:

a) Description of Surya Ratha: This chariot has one wheel, ‘five aragajas’ or compartments, tri naabhis or three axes. Its chakra or wheel has ‘nemi’ or wheel’s rim with golden ‘patthis’ or frames. The chariot wheels are run by seven horses named Gayatri, Tristhup, Jagtati, Anushthup, Pankti, Brihati, and Ushnik which are the seven ‘chhandas’ of formal prosody and these are of the wind speed. In side the Surya Ratha, those accompanying illustrious personalities are described: These are Maharshis , Gandharvas, Apsaras, Villagers, famed Serpents and rakshasaas. Sets of these groups alternate bimonthly. Dhata and Aryama Deva, Prajapatis Pulastya Rishi and Pulaha Rishi, Vaasuki and Sankirna Nagas, Tumburu and Narada Gandharva Singers, Kritasthala and Punjakashala Apsaras; Rathakrita and Rathouja as gramani, Heti and Praheti Rakshasas are those chosen ones on the Surya Ratha in Chaitra Vaisakhas. During the Greeshma Rithus of Jyeshtha Ahaadhaas , Mitra and Varunas would be Devatas, Atri- Vashishhas as Rishis, Takshaka Rambhaka Nagas, Menaka and Sahajanyas as Apsaras, Haha and Huhu Gandharvas, Rathanantara and Rathakrita Graminis, Purushad and Vadha Rakshasaas; in Shravana Bhadrapadas the Devas would be Indra and Vaivashwan, Angira and Bhrigu are the Rishis; Ilapatra and Shankhapaala as the Nagas, Vishvaavasu and Sushena as Gandharvas, Praatha and Ratha as the graaminas, Pralocha and Nimlochanti among the Apsaras, and Heti and Vyaghra as the Rakshasaas. In Sharadriti month of two months of Ashviyuja and Kartika, the Devatas would be Parjanya and Pusha, Rishis Bharadwaja and Goutama, Chitrasena and Suruchi as Gandharvas, Vishvaachi and Ghritaachi as Apsaras; Iravata and Dhananjaya as the Nagas, Senajita and Sena Kayaka are the chosen graaminaas; and Aapa and Vaata as Rakshasaas. In the Hemanta Ritu of Maargaseersha and Pousha, the Devatas are Amshu and Bhaga, Kashyapa and Kratu as Rishis, Mahapadma and Karkotaka as the Nagas, Chitrasena and Deerghaavayu as Gandharva Singers; Purvachiti and Urvashi as Apsaras, Takshava and Arishtanemi as Sana as Senapatis Gramani and Tricidhu and Surta as Rakshasaas. During the Shishira Ritu’s Maagha and Phalguni, Tvashta and Vishnu are the Devatas, Jamadagni and Vishwamitra as Rishis, Kadru Putra Kambal and Ashwatara as Maha Sarpas, Dhritaraashtra and Suryavarcha as Gandharvas, Tilotthama and Rambha as Apsaras, Ritajit and Satyajit as Graamanis, Brahmopeta and Yagnopaveta as Rakshasas. This was how, the ‘Dwadasha Saptaka’ or Deva-Rishi-Naaga-Gandharva-Aprasa- Graameena-Rakshasaas are distinguished in their own positions; Devatas enhance by their own presence; Rishis excel in rendering self scripted Surya Stutis; Gandharvas and Apsaras stand out in their singing and dances; Yaksha ganas take care of the needs and desires of the Saptaashvas; Sarpas move around fast for law and order besides traffic regulation; and Rakshasas to follow the chariot for providing general backup and security. Balakhilya Rishis from morning to evening to mornings and so on cling to the Surya Radha always and for ever. Devatas lend and enhance their stock of celestial energies, tapobala, yoga bala, Dharma, Tatwa and such innate powers, transmit auspiciousness to all the Beings in the universe in the bhuta-vartamaa-



bhavishya kaala maana irrespective of Twenty Manvantaras and so on. Likewise Surya Deva regulates seasons and sustains their individual characteristics, the shukla- krishna pakshas, havya-kavya karyas, swaha-swadha karmas, vrishti-poshana, anna- jala-kanti sustenances; in in short the ever mobile yet stable Singular and Ever Perceivable Uniqueness!

b) To the east of Meru Parvata, atop the Manasarovara mountain, there exists Vasvaikasaara named Mahendra Nagara made of gold. Again to the south of Meru Parvata's back side, there is Manasaparvata and the Samyamani Pura where Lord Yama the illustrious son of Surya Deva resides. To the west of Meru parvata, on the west of Manasaparvata atop Sukha Pura where Varuna Deva resides. To the north of Meru Parvata atop the Mahendra parvata, Vibhavari Pura where Chandra Deva resides. Behind the Manasotara on the four sides, the Ashta Dik Loka Paalakas are placed to protect Dharma and in the dakshinaayana period, Surya Deva oversees the activities of the Ashta Palakas during his period. Now, about the dakshinayana the travel of Surya ; in the jyotishchakra in his pradakshina, He reaches Amaravati the capital of Indra Deva by the midday on earth; that would be when it coincides with Yama Raja's rising time, in Chandra's mid night time and so on. As Surya performs pradakshina or self-circumambulation, he also does the same to nakshatras too do likewise. Precisely at the 'udaya' and 'astama' timings he does exactly the same year in and year out. At the Sun Rise he gradually increases his radiance till the afternoon and gradually reduces his tejas till the dusk time. In this way, Surya Deva performs pradakshina or circubambulation of self and so do the nakshatra mandali too. These all travel southward and at the rise and setting timings are defined as also at the poorvaahna and aparaahna or pre noon and afternoon they pass through two each of Deva puris and at the noon time, one Devapuri. Thus Surya from the rise gains momentum of radiance till afternoon and gradually lessens the severity of the kiranans thereafter till Sun set. Surya has the constant awareness of he 'udaya' and 'astamaya' at the east and west directions; while radiating the eastern side, spreading the heat and illumination on the sidewise north and south and decreasing the severity till disappearance. Meru Parvata is stated to be situated in the north of the highest of all the mountains; Lokaaloka is situated in the southern direction and since Prithvi's shadows are spread over, those Beings situated on the other side of the hemisphere are unable to Surya in the nights. Thus Surya Deva with a lakh of kiranans reaches the mid portion of 'Pushkaradwipa' by that time, despite his speed of one 'muhurta' or two ghadis at the rate of one thirty lakh and fifty thousand yojanas plus! Thus Surya Deva as he traverses southward for six months turns to uttarayana or northbound. At the time of Dakshinaayana, Surya would have reached the travel to the mid portion of Pushkara dwipa. This dwipa is as thrice as distant from Mru to Manasarovara! Now the distance on the southern course or Dakshinayana is of nine crore fifty lakh yojanas. After the dakshinayana, Surya reaches the Vishuva sthaana or the 'khagoleeya vishuvadvritta bindu' at the north of Ksheera sagara. Vishvan mandala parinama is three cores twenty one lakh yojanas. As Surya's course gets north bound or uttarayana entering 'shravana nakshatra', then his course would be towards gomoda dwipa in between the south and north parts and in between are located jaradrava - Iravata to the north and Vaishvanara to the south. Towards north is named Naaga veedhi and to the south is the Ajaveedhi. The nakshatras of Purvaashadha-Uttaraashadha-Mula are known as 'ajvithis' and abhijit, shravana and swaati are naagavithis. Ashvini, Bharani and Krittika are also naagavithis and so also Rohini-Ardra and Mrigashira. Pushya, Shlesha and Punarvasu are called Iravati veedhi. Purvaphalguni, Uttara phalguni and Magha are arshabhi veedhi. Purvabhadra, Uttaraabhadra and Revati are of Goveedhi, while Shravana, Dhanishtha and Shatabhisha are of jagadveedhi. Chitra and Swati are again of ajaveedhi, Jyeshtha, Vishaka and Anuraadha are of Mriga veedhi again. During Uttarayana samaya, the speed of Surya is slower and the nights are of longer duration and vice versa. Source: Matsya Purana]

**Sarga Thirty Five:** Buddhimaan Maalyavaan, on behalf of the Maha Mandali, appealed for 75 appealed to 'Sandhi' with the impending attack by Rama citing 'neeti shastra' and especially due to several 'apashakunas' faced by Lankapuri.

[Brief Vishneshana on Fourteen Maha Vidyas and Principles of Neeti Shastra][Vishleshana on the impact of Kaala maana and the weakening of yuga dharmas: Excerpts from Manu Smirti- and Markandeya, Brahmanada and Bhavishya Puranas:]

[Brief Vishneshana on Fourteen Maha Vidyas and Principles of Neeti Shastra]

Maha Vidyas: of chatur vedas, four upavedas of Artha shastra of State Craft Economic Policy, dhanur veda, gandhanrva veda of performing arts and ayurveda, besides six vedangas of shiksha of phonetics, kalpa or rituals, vyakarana or grammar, jyotisha or astronomy, nirulta or etymology and chhandas.,

Six ‘Neeti Chandrikas’ viz. Sandhi-Vigraha-Yaana-Aasana-Dwidhi bhaava-and samaashraya. Sandhi denotes the Principle of Truce, Tolerance and Coexistene. Vigraha refers to conflict of similar forces leading to balance of power. Yaana suggests travel or momement of forces for attaack-aasana or tishtha the waiting period-dwividha of bheda bhaava or break up of friendship by similar forces of the enemies and finally ‘samashraya’ or the celebrations of victory of togetherness.]

[Vishleshana on the impact of Kaala maana and the weakening of yuga dharmas: Excerpts from Manu Smirti- and Markandeya, Brahmanada and Bhavishya Puranas:]

Brahma’s one raatri-divas or night and day comprise of Four Yugas of Krita-Treta-Dwapara-Kali Yugas. Krita yuga is of four thousand years reckoned as 360 days for humans and one Deva day; its sandhya or the yuga’s terminal period is for 400 years and Sandhyaamsha is an additional 400 years totalling 4800 divine years or 1728000 human years. On similar analysis, Tretaayuga is for 3600 divine years or 1287000 human years; Dwapara yuga is of 2400 divine years or 664000 human years and Kali Yuga divine 1200 years or 432000 human years. The total of Four Yugas is 12000 divine years or 42420000 human years. Deva’s one thousand years are accounted for Brahma Deva’s single day time and another thousand divine years are of Brahma’s one night. Thus Brahma’s ‘ahoraatra’ or day and night comprises of 120,00,000 of divine years or 432,00,00,000 human years. Thus ,after one thousand yugas, Brahma rests for the day and night and then resumes ‘punah srishti’ or revival of creation process again.( Manu Smriti Achaara Khanda)

As per Divya calculations, the total count of Four Yugas is twelve thousand years, the Satya Yuga comprising four thousand years, Treta Yuga three thousand Divya Years, Dwapara Yuga two thousand years and Kaliyuga of one Divya thousand years; the rest of two thousand years of the twelve thousand Divine Years is accounted for additional four hundred of Divine years of ‘Sandhya’ and an equivalent period additionally for ‘Sandhyamsha’ for Satya Yuga; three hundred years each for these periods in respect of Treta Yuga; two hundred years each of Dwapar Yuga and one hundred years each of Kali Yuga. In Lord Brahma’s life span of hundred Divya Years, each day comprises fourteen Manvantaras and each Manvantara consists of one thousand ‘Kalpas’. At each change of Manvantara, there is a fresh stock of Indras, Devas, and Sapta Rishis etc. There are seventy one Cycles of Four Yugas in each Manvantar. Viewed from the view point of human years, one Manvantara has three crore sixty six lakh two thousand years; by Divine Years, one Manvantara has one lakh fifty two thousand years. If this Period is multiplied four times, it would then equate Brahma’s one day, that is, one million nineteen lakh twenty seven thousand Divya years; or, four twenty nine crores forty lakh (429, 40, 00,000) human years! After each day-night of Brahma, there occurs a ‘Naimittika’ Pralaya. ( Markandeya Purana)

About the Cycle of Time and Kalpas and Manvantaras: ‘If Brahma’s age is hundred years, a day and night of his is a Kalpa (stated to be 8.67 billion years) comprising 28 Manvantaras; each Manvantara has 71 Maha Yugas and each Maha Yuga has 4.3 million years.( Satya Yuga is stated to be of 40 percent of Maha Yuga, Treta Yuga 30 percent, Dwapara Yuga 20 percent and Kali Yuga is 10 percent) But between each Manvantara, there is stated to be a gap of four yugas called Yuga Sandhi, while the intermediate time between Kalpas is Prati Sandhi. Each Kalpa has two parts: Purvaartha and Parartha. We are now in

Varaha Kalpa (there are stated to be of thirty such Kalpaas) and Vaivaswara Manvantara while Brahma's age is calculated as 51 years and the first night! As Brahma spent his thousand Yugas long first night, he found water all around and resurrected Earth again -and on the broad lines of what Varaha Swarupa indicated- materialised formally the Chatur Lokaas, Sapta Dwipas and Sapta Samudras. He revived the Srishti of Antariksha, Sun, Moon and other Planets, Pitras, Time, Yugas, Purusharthas of Dharma-Artha-Kaama-and Mokshas. From his first face of the 'Chaturmukha', he created Gayatri, Ruks, Yagni related Agni shtoma etc; Veda Vangmaya, Veda Chhandas, and various Agni-Karyas; from his Southern Face were generated Yajur Veda, Traishthub Chhandas; Panchadasa Stomas and Brihat Stoma; from his western face emerged Saama Suktaas, Jagati Chhandas, Paptada Stoma; Atiraatra of Jyotishstoma etc; from Brahma's fourth Face emerged Atharva Veda, Anushtub and Vairaja Chhanda etc. Through out the Yuga Periods, there were countless species of Creation were materialised of 'Charaachara' or mobile and Immobile nature, defying description. ( Brahmanda Purana)

Kalki Devi approached Narayana in the form of 'Vamana' who in turn enabled a Brahmana called Kama Sharma and his wife Devahuti on the banks of Yamuna River; he blessed that this couple would give birth to Bhoga Simha and Keli Simha. These two sons would stay in a Kreedavati Nagar and would carry out the wishes of Kali Yuga Devi, especially in the task of wide-spread 'Varna-sankara' or destroying the Rules of 'Varnashrama. Over two thousand years, the established Regulations made by Lord Brahma and the successive Manus would get thinner and thinner and *by the Second Paada of Kali Yuga*, Kali Devata would be happy to witness that the old Vedic values would be obliterated, that the Daityamaya human beings (fully soaked in Daitya activities) would be of two-and-half feet height, that their life span would be forty years maximum (as against hundred years now) and that they would be free like birds without any 'Karmic regulations! At the end of the Kali's second half there would neither be the institutions of marriages, nor Kingships, nor any social reformer and not even a Karma Karta! The World would be full of the progeny of Bhogi Simha and Keli Simha and this kind of a situation devoid of customs and social norms would prevail for one and quarter lakh years!! In the Third Quarter of Kali Yuga, the average age of human beings would be twenty six years maximum; Bhiringha Muni along with his wife Saurabhi would create Kaulakalpa-named beings who would not hesitate to eat human beings/ kinnaras. These new species of Kaulakalpas would resort to beastly affairs with mothers, sisters and daughters! They would be too sex-blinded and produce too many children and resort to affairs with co-males and animals! In the fourth phase of Kali Yuga the maximum age of humans would not exceed twenty years and live like water-beasts and animals; hells like Tamistra and worse kinds of frightening Places of Retribution would be over-populated. As Yama Dharma Raja found that the influx of dead Beings was assuming alarming proportions, he and Chitra Gupta approached Indra Deva and later on to Brahma Deva and the latter declared that soon enough there would be an 'Avatar' (Incarnation) of Vishnu Deva as **Kalki Deva**; he would be fully armed with 'Kahdga' (Long sword) whose reach would be unimaginably long and widespread as also with a 'Kavacha' (Body-Cover) and 'Dhaal' or Protective Shield, mounted on a huge horse, travelling on 'Yoga Marga' for sixteen thousand years and would turn the entire 'Srishti' to ash-laden devastation! At that time, there would be a cloud burst producing the Great Annihilation of the Universe under alarming and incessant rain called 'Pralaya'! That would be the fresh 'Srishti' heralding the new cycle of Yugas *ab initio!!* ( Bhavishya Purana)]

**Sarga Forty:** Suddenly Sugriva spotted Ravana at his residential roof, was unable to control 84 to control his anger jumped down challenging him for 'malla yuddha' - as Ravana felt that Sugriva was too good and thus disappeared .

[ Vishleshana on 'Malla Yuddha Chatur Mandala Prakaara and Shashtha Sthaana Vivarana' by Bharata Muni.

Chatur Mandala: 1. Chaari Madala 2. Karana Mandala 3. Khanda Mandala and 4. Maha Mandala. The features of the Madalas respectively are jumping forward with a single foot self pradakshina and kick the

opponent- self pradakshina by both the feet and kick the opponent-‘vividha pradakshina’ and kick-and fourthly the Maha Mandala with aneka pradakshna.

**Shashtha Sthaana :** Vaishnava-Sama Paada-Vaishakha-Mandala-Pratyaalodha- Anaalodha or foot movements before the impending kicks as per placements of the foot steps forward or back ward before the start of kicks as of lions, tigers, bhallukas or leopards ].

**Sarga Forty Three:** Dwandva Yuddhha of Ravana- Vaanara Bhallukas day long yuddha 91  
between Indrajit- Angada, Jambumali- Hanuman, Shatrughna-Vibhishana, Gaja-Neela, Prathasa-Sugriva, Virupasha-Lakshmana and so on.

[Vishleshana on Maheshwara-Andhakaasura dwandhva yuddha’]

Andhaka was the son of Daitya Hiranyaaksha of Varaaha Avataara fame of Vishnu Deva; the latter killed the Daitya as he sought to pull down Bhu Devi to Rasatala. In his own right, **Andhaka** was highly ill-famed having secured the boon of invincibility from Brahma, overthrew Indra and Devas from Swarga and made them shelterless besides tormenting Sages and the Virtuous. Devas, Brahma and Vishnu had all approached Maha Deva as the atrocities of Andhaka became unbearable. Shiva was present at the battle field and asked Devas to fight but Andhaka became too powerful to Indra and Devas. Playfully, Maha Deva lifted up the Daitya and dangled and suspended him by the Trishula exposing him to the heat and high temperature of Surya Deva on the Sky. The Daitya realised the Supremacy of Maha Deva and commenced his Prayers. Shiva was pleased as Andhaka said: Bhagavan Deva Devesha! Bhaktarthihara Shankara Twayi Bhaktihvpraseedesha yadi Deyo Varaschamey/ The Daitya was blessed by Maha Deva to secure the unique position of ‘Ganaadhipatya’. Source Linga Purana]

**Sarga Forty Five:**As Rama Lakshmanas were tied down by ‘Nagastra’ by Indrajit in 95  
hiding ,Vaanara Shreashthas tried to locate him who too were the victims of Indrajit’s astras as the bewildered Maha Vanaras broke down too.

[Vishleshana on Indrajit]

Meghanada was an expert in magical warfare, sorcery and mantratantras besides Brahmaastra, Vaishnavaastra and pashupatastra by the boons of Brahma, married to Sulochana, the daughter of the Shesha Naaga. During the battle between the Devas and Ravana, Lord Indra, accompanied by Devas captured Ravana. To rescue his father, Meghanada attacked Indra and his elephant Airavat, defeated all the Devas, even Indra. Meghanada tied and mounted Indra onto his celestial chariot and dragged him to Ravana in Lanka. Ravana and Meghanada decided to kill Indra. At this juncture, Brahma intervened and asked Meghanada to free Indra. Meghanada obliged and was granted a boon from Brahma. Meghanada asked for immortality, but Brahma remarked that absolute immortality is against the law of the nature. Instead, he was then granted another boon that after the completion of the Yagna of Pratayangira or the ‘Nikumbhila yagna’ and get a celestial chariot, mounting on which, he could win over any enemy in war and become invulnerable. But Brahma also cautioned him that whosoever would destroy this yagna would also kill him. Brahma was highly impressed by Meghanada's valor in this war and it was he who gave him the name Indrajit, the conqueror of Indra. It is also believed that Meghanada was granted another boon by Brahma in which it was promised to him that he would only be killed by such a human who hadnot slept for twelve years.Indrajit was trained under the guidance of Daanava Rakshasa Guru Shukra and obtained several divine shastra astras. Shastras are weapon like sword, lance, mace or dics. Astras include Mohana, Prahsmaana, Krouncha, Varshana, Shoshana, Santaapana, Paishaacha, Naaga, Garuda, Agneya, Varuna, Vayavya, Mohini, Brahma, Brahmanda, Paashupata, Naraayanaadi.]



**Sarga Forty Eight:** As Sita was broken down in disbelief, she wondered whether whether Saamudrika Shastra -and Astrological Precepts were truthful assuring final success, but Trijata assured so too yet with hurdles. 99

[Vishleshana on Samudrika Shastra: on women in general: 'Padmini, Chatrini, Shankhini and Hastini are four kinds of women. Padmini, or Lotus-woman has a pleasing face as the full moon; her body with soft flesh, head like mustard-flower; her skin is tender and fair as the yellow lotus, never dark-coloured, though resembling, in the effervescence and purple light of her youth, the cloud about to burst. Her eyes are bright and beautiful as the orbs of the fawn, well-cut, and with reddish corners. Her bosom is hard, full and high; her neck is goodly shaped as the conch-shell, so delicate that the saliva can be seen through it; her nose is straight and lovely, and three folds of wrinkles cross her middle, about the umbilical region. Her Yoni resembles the open lotus-bud, and her Love-seed (Kama-salila, the water of life) is perfumed like the lily which has newly burst. She walks with swanlike gait, and her voice is low and musical as the note of the Kokila-bird; she delights in white raiment, in fine jewels, and in rich dresses. She eats little, sleeps lightly and, being as respectable and religious, she is clever and courteous, she is ever anxious to worship the gods, and to enjoy the conversation of Brahmans. Such, then, is the Padmini, or Lotus-woman. Samudrika Shastra further prescribes the grace of a woman's body as raised, smooth and soft as a lotus flower, without veins showing up and with no visible hair is the sign of a Queen. Veins showing up indicates that she will have to travel a lot. Hair on feet denotes servitude and if feet are lean, bony or without flesh, it is an indication that she is sexually undesirable. Even heels denote that she is good for companionship; Stout undesirable sexually; High loose in character and Long of misery. Legs (portion below knee) Even, smooth, without hair, without veins showing up, are signs of a girl destined to enjoy life fully. Knees Round, smooth, good looking knees are lucky indications. Loose knees indicate poverty. Bony knees without flesh connote loose character. Thighs: Fleshy, round, like an elephant's trunk or the trunk of a plantain tree, spacing between thighs being very little, without hair, denote that she is good enough to be married by a King. Waist circumference not exceeding the width of 24 fingers (approx. 15 to 16") with well developed hips denote full happiness. Flat, long, without flesh, caved in or hairy waist forebodes widowhood and misery. Hips Raised fleshy hips (like water melon) and well spread indicate full happiness. Sexual Organ Hidden, pink coloured, curved like the back of tortoise or an elephant's trunk and smooth is highly auspicious. If shaped like the feet or deer or furnace, with hard hair, indicates evil. If the left side is raised, she will beget more girl children while a raised right side denotes more boys. If the organ is shaped like a conch, she will be barren. Bottom of Stomach (portion below navel) is Soft, spread out and slightly raised is highly auspicious. Hairy, veins showing up and full of lines (folds or wrinkles) indicate misery. Navel Deep, with right turn is auspicious. Raised with left turn is inauspicious. Sides of Stomach Well spread indicates many sons. If sides resemble that of a frog's, her son will become a King. Raised sides indicate childlessness. Fold/wrinkle denote slavish tendency. Long sides denote birth of a Sandow. Ribs Good luck will result if the portion covering ribs is smooth and fleshy' Chest even and without hair is lucky and auspicious. Breasts Of equal size, fleshy, round and firm but close together are lucky. Raised right breast indicates many sons; left breast, if raised, indicates more of girls. If the portion surrounding the partition is round and good looking, good luck. Pressed in or unusually small indicates bad luck. Shoulders: Even, well built and without the joints showing up are lucky signs. Armpits Soft, with small smooth hair is lucky; deep, full of perspiration and showing out veins in unlucky. Arms Fleshy, soft, round and with veins not showing is lucky. If thumbs take the shape of a lotus bud, she is fit to be married by a King. Bent or bony denotes bad luck. Palms Red, raised in the middle, fingers evenly spaced with few lines on palm is a very auspicious sign. Back of Hands Soft without hair, well-built is lucky]

**Sarga Fifty:** Vibhishana distressed at Lakshmana unrecovered, Rama decides to withdraw<sup>103</sup> from the battle; Sushena advises Hanuman to get herbs from Sanjeevani Parvata-Garuda lands frees from 'naaga bandhana'

[Visheshana on Garuda Deva, the Vinata Nandana

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

**Sarga Sixty Nine:**As Ravana felt the never dreamt of Kumbhakarna's fall ,Trishira 149 cooled down his anguish while Ravana Putras /cousin kumaras readied yet Narakantaka too resisted much as Angada removed him dead-

[ Vishleshana on a) Shambarasura and Indra and b) Narakasura and Vishnu:

a) Indra was stated to have killed Shambarashra in Trita Yuga's Ramayana and Dwapara Yuga's Indraavataara's Pradyumna the son of Shri Krishna and Devi Rukmini; the latter is as given follows: Pradyumna was born to Rukmini and Krishna and the son looked exactly like Krishna. When he was hardly ten days old, Demon Sambara kidnapped the child not knowing that he was the son of Krishna threw him in the Sea as a huge fish ate him but the child was safe in its belly. A fisherman caught hold of the big fish and presented it to the King Sambara who in turn gave it to Mayavati the head cook of the King's kitchen who cut the fish to find an attractive baby inside. At that very juncture, Brahmarshi Narada appeared in the kitchen and revealed the Story to Mayavati of Lord Rudra turning 'Manmadha' (Cupid) into ashes when he and Rati (Cupid's wife) aimed Floral Arrows. Lord Rudra gave boons that in their next birth, Cupid would be born as Lord Krishna's son Pradyumna and Mayavati as Rati.As Pradyumna grew as a youngman, Mayavati desired to marry him despite wide difference of age. Pradyumna was popularly known as 'Vyuha' as the Lord of Intelligence, along with three of His other names viz Vasudeva (Lord of Consciousness); Sankarshana (Lord of Individuality) and Aniruddha (Lord of Intelligence). Eventually Pradyumna killed Sambara, married Mayavati and stayed with Rukmini and Krishna at Dwaraka.

b) Narakasura (Bhaumika): The end of notorious Bhaumika, the son of Bhumi (Demi-Goddess of Earth), is celebrated till date on the moon fall day preceding Kartika Month of every year as 'Deepavali' (The

Festival of Lights). Krishna, accompanied by Satyabhama flew by Garuda to ‘Pragjyotisha’, Capital City of Bhaumasura [now in Assam] , surrounded by mountains and ramparts defended by fire, water and unmanned automatic weapons as also protected by ‘Mura Pasha’ - thousand miles-long deadly and sturdy wires as designed by Demon Mura . Krishna shattered the defence fortresses and blew His Panchajanya (Conch shell) with deadening reverberation as Demon Mura’s frontal fortification was destroyed. When provoked, the Demon tossed his powerful club which was slashed by Krishna’s Sudarsana Chakra into pieces and devastated Mura. Seven deadly sons of Mura, who had the knowledge of weapons as fully as their father, pounced in a group but Krishna’s Supreme powers were no match and they too were cracked. Bhaumasura shot at his ‘Shataghni’ - the powerful disc with hundred blades- and later on with his mighty spear with which he defeated Indra too both of which proved futile. Finally Krishna gave His nod to Sudarsana Chakra (Wheel) to pull down the Demon and exterminate him. Thus Bhaumasura was sent to ‘Naraka’ and hence his ignominious title as Narakasura. [Another version is that the Demon was arrowed down by Satyabhama herself, as he secured a blessing from Lord Brahma that only his mother Goddess of Earth (Bhumi) could kill him; Satyabhama was the reincarnation of Goddess Earth. It was at Indra’s distress call that received Krishna’s attention was that the Asura appropriated Varuna Deva’s Royalty Insignia which was an Umbrella; the Ear- Rings of Aditi- the Mother- Figure of Devas; and ‘Mani Parvata’ ( Mandara Mountain) where Demi-Gods resided were among the abominable acts of the Demon. As a gesture of good-will, Satyabhama’s desire to transfer the ‘Parijata’ Tree (which emerged in the churning process of Ocean) to her garden from the Heaven was obliged by Indra. Krishna on His part released sixteen thousand royal maidens of Kings defeated by Bhaumasura and consented to marry them, in addition to the eight principal wives. Goddess Prithvi sought her apology for her son’s sins and reiterated her own devotion to Krishna. She said : ‘I was blessed with a son (Bhaumika) and thus you gave me a son and now took him away too now! Please accept the Kundala and other possessions as he has died now but do kindly spare his progeny of any blames. Achyuta! You are the Creator-Protector and Terminator and the Unique Form of the Universe; how could I indeed acclaim and commend you; Do forgive your own son Narakasura for his misdeeds! ]

**Sarga Eighty Seven:**Indrajit heckles Vibhishana for discarding his ‘swadhama’ 187  
to join Rama but Vibhishana details of his Poulastya ancestry, highlights Ravana’s ‘duraachaaras’ and to get ready to be soon killed by Lakshmana!  
[ Vishleshana on Bhuta Bali

*Maha Bhuta Bali* of Earth-Water-Fire-Air-and Sky; *Bhuteshwara Bali* or feeding Sacred Divinity; *Vastu bali* or nitya naivedya of puja material including havana paatras-*Bhuta srishti* or creation of illusions as for instance the illusion of Maya Sita referred to in previous sargas - *Bali Daana* or oblations in respect of sacrifices including human-horse - goat- chicken sacrifices and also *Bhuta Daya*.

In this very context Dharma Sindhu details as follows: ‘The Kartha should first perform Pancha Yagnas, pick up the ‘seshaghratanna’ from the Bhojana Paatra, serve it with his right hand wearing a knotless pavitra, stating *Om Bhur -bhuvasswaha tat savitur varenyam bhargo Devasya dheemahi*, does the ‘abhimantrana’ and *Satyamtwartena parishimchaami/* (in the nights *Rutamtwasatyena parishimchami*); after doing the ‘parishena’, state *Antascharati bhuteshu guhaayaam Vishwato mukhah, Twam yagnastwam vashatkaarastwam Vishnuh Purusha parah/* , offer three Balis uttering *Bhupataye namah, Bhuvana pataye namah, Bhutaanaam pataye namah/* or *Chitraaya, Chitra guptaaya, Yamaaya, Yama Dharmaauya, Sarva Bhutebhyah* as the fourth Bali; ensure that his hands, feet and face are wet, take water in hand for ‘Aouposshana’ stating *Annam Brahma Raso Vishnuh, Aham Vaishvaanaro bhutwa/*; drink the water uttering *Amritopastaranamasi*, keep silent for a while to perform five Aahutis to the face / mouth picking up five morsels of food with all the fingers stating: *Om Pranaaya swaaha, Om Apanaaya swaha, Om Vyanaaya swaha, Om Udaanaaya swaha, Om Samaanaaya swaaha* and the sixth word *Om Brahmaney swaaha/* The Karta should not touch the Jala Patra till the ‘praanaahutis’ are over and then touch it and while observing silence commence eating the Bhojana. It is the best facing the East or West

while eating; seating southward provides fulfillment and fame; facing North is of medium value; but one should never eat facing in the ‘Vidishas’ ]

**Sarga Eighty Eight:** Lakshmana-Indrajit exchange of hot words followed by fierce 190 battle mutually yet physically hurting each other on and on but never tired despite blisters and flows of blood as Vibhishana attacked Indrajit.

[Vishleshana on Panchaagnis:

The Panchagnis are Garhyapatya Agni for cooking in homes-Aavahaniya to invoke Surya Deva-Dakshinagni or Atmospheric Agni in the form of Lightnings or that which is invoked in Dakshina disha, Saabya and Avaastya for Vedic Purposes; Agnis various Synonyms include Anala, Bhuriteja, Chitra bhanu, Havya vahana, Hutaashana, Jaateveda, Jwala, Parthiva, Paavaka, Plavanga, Rudra garva, Hiranya krita, Shikhee, Vaishwanara, Vibhavasu and so on; Sapta Jihvaas or tongues of Agni are stated to be Hiranya, Kanaka, Rakta, Arakta, Suprabha, Bahurupa, Sattee; another version is Vishwa murti, Sphalini, Dhumavarna, Manojava, Lohitasya, Karaalasya and Kaali; the Agni Swarupas for performing offerings are as follows viz. for Nitya Karma the type of Agni is called Prabha-Pushpa homa / Bahurupa-Anna and Kheera homa / Krishna Agni- Ikshu homa/ Paraaga-Padm homa/ Suvarna or Lohita-Bilwa homa /Shweta-Tila homa/ Dhumni-Kaashtha or wooden pieces of various trees / Karaalika-Pitru homa/Lohitasya and Deva homa /Manojava; (Narada-Markandeya-Bhavishya Puranas)

Katha Upanishad while detailing the Five Fires emphasises the deeds of virtue, need for control of body organs and senses to seek the identity of inner Consciousness and the Supreme. *Ritam pibantau sukrutasya lokeguhaam pravishtau parama paraadhye, Chaayaa tapau brahmavido vadanti panchaagnayo ye chatrinaachiketaah/* (Both the Self and the Supreme are stated to be encased in the secret cavity of one’s own heart as the two shades of illumination: one who enjoys of good ‘Karma’ or the fruits of acts of virtue and another the Supreme himself! Those seekers worship the **Panchaagnis or Five Fires** viz. Garhyapatya, Aahavaneeya, Dakshinaagni, Sabhya and Aavastya representing Heaven, Cloud, Earth, Man and Woman, as also perform the Naachiketa Sacrifice thrice; they also enjoy the resultant fruits of deeds. These two kinds of entities who do or do not do so are well defined: those who drink the juice of Truth as flown from ‘Sukruta’ or works of virtue and the others who do not; these are the ‘chhatraiah yaanti’ or those distinguished under the regal symbols of Umbrellas! Now, the Supreme is encased in the heart’s cavity as also as Omnipresent all over the length and breadth of the Universe; that is ‘Parama paraadhye’ or the Uniqueness Beyond!)]

**Sarga Hundred and Thirteen:** Hanuman reached Ashoka Vaatika for Sita darshana- 241 talked at length - she complemented him a lot yet desired not to kill the rakshasis who were after all instructed by Ravana - both proceeded to Rama.

[Vishleshana on Ashtanga Gunas]; [Vishleshana on Hunter-Tiger-Bhalluka reference by Devi Sita to Hanuman as the latter asked her permission to destroy rakshasis threatening her for months].

[ Vishleshana on Ashtanga Gunaas: *Shushruusa shravana chauva grahanam dhaaranam tathaa, vuyyupohottha vignaanam tatva jnaanam cha dheergunaanah/* Great interest in hearing and absorbing, grahana shakti, smarana shakti, tarka vitarka, siddhika nishchaya, and ardha jnaana are the asta buddhi gunaas]

[ Vishleshana on Hunter-Tiger-Bhalluka reference by Devi Sita to Hanuman as the latter asked her permission to destroy rakshasis threatening her for months.

A tiger in a forest chased a hunter who ran and climbed a huge tree for protection. But a bhalluka was already there atop the maha vriksha. Down there, the tiger yelled at the bhalluka stating that although we seek to kill each other mutually but to both of us should a common enemy the hunter and as such you



either kill the hunter or throw him down to me to kill me as we may share his dead body. But the bhalluka spared the hunter instead!']

**Sarga Hundred and Fifteen:** Rama asserted that he underwent several issues 245  
to resurrect Dharma although Sita's freedom now was only incidental - as she stayed under Ravana's care  
for long, he would free her seeking her own comfort

[Visleshana on Agastya Maharshi and Daitya brothers Vaataapi and Ilvala as sourced from Matsya Purana]

Agastya absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage's return which never happened as he continued to stay down the Vindhyas. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vapati would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying 'Vatapi! Jeerno bhava' and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra!]

**Sarga Hundred and Seventeen:** As Devi Sita entered 'agni jvaalaas' set by 248  
Lakshmana with Rama's implicit awareness, sarva deva mandali headed by Brahma praised Rama as of  
Vishnu avatara and Sita as Maha Lakshmi of Ashta Vasus, Ekaadasha Rudras, Saadhaka Devataas, and  
Ashvini Kumaraas].

[Vishleshana of Ashta Vasus, Ekaadasha Rudras, Saadhaka Devataas, and Ashvini Kumaraas.]

Ashtaa Vasus were Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhaasa. Ekaadasha Rudras were. Mahan, Mahatma, Mariman, Bhishana, Ritudhwaja, Urthvakesha, Pingalaaksha, Rucha Shuchi and Kaalaagni. Twelve Saadhaka Devataas were. Anumanta, Praana, Nara, Veeryayaan, Chiti, Haha, Naya, Hamsa, Naraayana, Prabhava and Vibhu and two Ashvini Kumaraas the celestial physicians were Naasatya and Dashnna. ( Also refer to Essence of Valmiki Sundara Kaanda Sarga Twenty Three)]

[ Brief Vishleshana on select Purusha Sukta's select stanzas :

*Sahasra Sirsha Purushah Sahasraakshah Sahasra paat, Sa Bhubim Vishvato Vritwaa Atyatishthaddashaagulam/* Bhagawan/ Maha Purusha who has countless heads, eyes and feet is omnipresent but looks compressed as a ten-inch measured Entity! *Purusha ye Vedagum sarvam yadbhutam yaccha bhavyam, Utaamritatwa--syeshaanah yadanney naa ti rohati/* He is and was always present submerging the past and the future and is indestructible and far beyond the ephemeral Universe *etaavaa nasya Mahimaa Atojjyaaya -gumscha Puurushah, Paadosya Vishwa Bhutaani Tripaadasya -amritam Divi/* What ever is visualised in the Creation is indeed a minute fraction of His magnificence and what ever is comprehensible is but a quarter of the Eternal Unknown. *Tripaadurdhwa Udait Purushaha Paadosyehaa bhavaatpunah, Tato Vishvan -gyakraamat saashanaa nashaney abhi/* (Three-fourths of the Unknown apart, one fourth emerged as the Universe and the Maha Purusha is manifested across the Totality of the Beings including the animate and inanimate worlds. *Tasmaadwiraadajaayata Viraja Adhi Puurushah, Sa jaato Atyarichyata paschaadbhumimatho purah/* From out of that Adi Purusha, the Brahmanda came into Existence and Brahma spread himself all over and became Omni Present. Then He created Earth and Life to Praanis.]

**Sarga Hundred and Ninteen:**Maha Deva complemented Rama and pointed out at Dasharadha's Soul from Swarga as the latter blessed Rama stating that he redeemed his soul as Ashtavakra did to his father and assured Kingship with glory. 252  
[Vishleshana on Ashtavarka and his father Kahola].

[Vishleshana on Ashtavarka and his father Kahola: Maharshi Aruni taught Vedas as highlighted in Chaandogya Upanishad in his ashram. Kahoda was one of his students, along with Aruni's daughter Sujata. Aruni's daughter married Kahoda. She got pregnant, and during her pregnancy, the male child heard the chanting of the Vedas by his father and corrected the recitation as the father got angry and cursed him as eight deformities of the and was thus named as 'Ashtavakra. Maharshi Ashtavakra was the author of Ashtavakra Samhita underlining human nature and essence individual freedom vis a vis the Supreme Reality and their mutual interaction the Self and the Supreme.He undersored Atmajnaana as Almighty Brahman enters each and every Being from Brahma to a piece of grass as the Antaratma or the Self- Conscience. The easiest yet the most difficult question ever is *Kah ayam atmaa* or which is that Self worship worthy! The reply would be the Antaratma or the Inner Consciousness: the expressions such as 'Samjnaanam' or the emotive sentience being the state of consciousness, 'vigjnaanam' or worldly awareness or knowledge, 'pragjnaanam' or instant mental responsiveness, 'medha' or brain power and retention capacity, 'drishti' or discernment and perception through senses, 'mathih' or capacity to think pros and cons, 'manisha' or mastertminded skill of planning, 'juutih' or capacity of forbearance, smriti or memory power, 'sankalpa' or ability to initiate and decide, 'kratuh' or tenacity and dedication, 'asuh' or calculated sustenance, 'kaamah' or craving obsession all ending up in 'Vashah' or forceful possession; all these are rolled into one word viz. Conscience or the super imposition of the totality of senses viz. speech, vision,touch,taste and generation. It is indeed that kind of ascent of self consciousness that submerges karta-karma-kriya into Brahman, once mortals attain at least of intervals of Immortality ]

**Final Sarga Hundred Twenty Eight :**Bharata's handing over Ayodhya Rajya- 268  
Sita Rama Nagara Yatra-Rajyabhisheka- [ Brief Vishleshana on Rama Rajya from Agni Purana]

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

## **Essence of Uttara Ramayana**

### **Sarga Four**

Agastya then narrated to Rama about the origins and lives of Heti-Vidyutkesha-Suksha Rakshasaas

[Vishleshana on Madhu Kaitabhas from Devi Bhagavata Purana

Vishnu destroys Madhu Kaitabha brothers : When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu's ears. Their birth was a mystery and unknown as felt by the brothers

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

**Sarga Eleven - Kubera as per his father's advice leaves Lankapuri for Kailasa and Ravana's Rajya Pattabhisheka**

[Vishleshana on the lineage of Kashyapa Vamsha from Brahma Purana

Kashyapa married thirteen of Daksha's daughters. Their names were Aditi, Diti, Danu, Arishta, Surasa, Khasa, Surabhi, Vinata, Tamra, Krodhavasha, Ila, Kadru and Muni. Aditi's sons were the twelve gods known as the adityas. Their names were Vishnu, Shakra, Aryama, Dhata, Vidhata, Tvashta, Pusha, Vivasvana, Savita, MitraVaruna, Amsha and Bhaga. Diti's sons were the daityas (demons). They were named Hiranyaksha and Hiranyakashipu, and amongst their descendants were several other powerful daityas liked Bali and Banasura. Diti also had a daughter named Simhika who was married to a danava

named Viprachitti. Their offspring's were terrible demons like Vatapi, Namuchi, Ilvala, Maricha and the Nivatakavachas. The hundred sons of Danu came to be known as danavas. The danavas were thus cousins to the daityas and also to the adityas. In the danava line were born demons like the Poulamas and Kalakeyas. Arishta's sons were the Gandharvas (singers of heaven). Surasa gave birth to sarpaś, the snakes. Khasa's children were the Yakshas (demi-gods who were the companions of Kubera, the god of Wealth) and the Rakshasas. Surabhi's descendants were cows and buffaloes. Vinata had two sons named Aruna and Garuda. Garuda became the king of the birds. Tamra has six daughters. From these daughters were born owls, eagles, vultures, crows, water-fowl, horses, camels and donkeys. Krodhavasha had fourteen thousand children known as nagas (snakes). Ila gave birth to trees, creepers, shrubs and bushes. Kadru's sons were also known as nagas or snakes. Among the more important of Kadru's sons were Ananta, Vasuki, Takshaka and Nahusha. Muni gave birth to the Apsaras (dancers of heaven). Diti's children (daityas) and Aditi's children (Adityas) continually fought amongst themselves. On one particular occasion, Devas succeeded in killing many of the demons. Thirsting for revenge, Diti began to pray to her husband, Kashyapa that she be given birth to a son who would kill Indra, the king of the Devas. Kashyapa found it difficult to refuse his wife outright but gave a condition that she would have to bear the son in your womb for a hundred years. Diti resolved to do so but Indra came to know about Diti's resolve and was waiting for an opportunity to save himself. There was an occasion when, tired after her prayers, Diti went to sleep without first washing her feet. This was an unclean act and it gave Indra the required opportunity. He adopted a miniscule form and entered Diti's womb. With his weapon vajra, he sliced up the baby inside the womb into seven parts. The baby naturally began to cry at the pain. Indra kept on saying, 'ma ruda' that is, 'don't cry.' But the baby, or rather its seven parts, would not listen. Indra thereupon sliced up each of the seven parts into seven more sections, so that there were forty-nine sections in all. When these forty-nine sections were born, they came to be known as the Maruts, from the words - ma ruda- that Indra had addressed them. Since Diti had not been able to adhere to the conditions her husband had set, the Maruts did not kill Indra. They instead became Indra's followers or companions, and were treated as Devas.]

**Sarga Sixteen -** Dashagriva visited 'Sharavana Sarkandavana' as the pushpaka vimana was halted by Nandeshwara- the angry Rakshasa lifted up the mountain, delighting Mahesha, named him as Ravana and gifted a khadga!

[Vishleshana on Sarkanda Vana and Kartikeya Janma vide a) Padma and b) Skanda Puranas respectively:

a) For a number of years, Shiva and Parvati were in a joyful mood after their marriage and there was little news for Indras and Devas about the possible arrival of Kartikeya who alone could terminate Tatakasura. Agni Deva took the form of a parrot and entered the Palace of Shiva and Parvati who found that Parvati was enjoying a bath in a Sarovar playing with lotus flowers and Lord Shiva was resting in his bed. She found six Kritthikas in the Sarovar and told them that she was desirous of seeing the water drops inside the lotus bulbs; the Kritthikas replied in fun that they would show the water drops provided they allow them also to share the joy of a child in her 'garbha'! The Kritthikas further said that they should allow them too to own the child as their own as much as that of Devi Parvati and she agreed to the mutual deal; Kritthikas showed the water drops inside the lotus bulb and drank them. As soon as she drank the water drops, there emerged a handsome and healthy boy from Devi Parvati's right abdomen with Sun-like luster and a powerful Physique wearing a 'Shula' and 'Ankush' in both of his hands. He was called 'Kumar' as many entities claimed parentage mainly of course by Lord Shiva and Devi Parvati but also the Kritthikas and even Agni. The boy had six brilliant faces and was popularly called by several names viz. Vishakha, Shanmukha, Skanda, Shadaanana and Kartikeya.

b) After wedding, Maha Deva and Devi Parvathi moved on to Mountain Gandhamadan to a luxurious and lonely place for their honeymoon. As Bhagavan's virility was so potent that parts of humanity were



getting destroyed and Vishnu asked Agni Deva to take the form of a Hermit and asked Parvati to donate it and extended his hand which was immediately consumed by Agni even before Her eyes. Parvati got angry and cursed Agni to become ‘Sarva Bhakshak’ or he who consumes everything. Agni could not bear the brunt of the virility of Maha Siva and begged Him to show a way to pass it on to someone; Shiva advised that the same be planted into virtuous women and Sage Narada annotated that such women of high merit taking bath on an early morning in the instant month of Magha would be attracted to Agni and his hot flames and they would be the best choice for the transfer of the virility in particles. As advised by Narada, Kritthikas approached Agni seeking warmth from the cold morning and Agni transferred some drops of virility to the ladies through their skin pores. Kritthikas got pregnant and their angry husbands gave a curse to them to roam on the Sky. They became Stars in a constellation and aborted their pregnancies. The major portion of the virility got left however on top of the Himalayas which was lifted by a crane and pushed into Ganges and the drops which were radiant like fire sparks got meshed up in the river bed plants (Sarkhand) of Ganges, who carried the foetus to a secluded place in the bushes thus emerging a Six Headed Child Kartikeya! As soon as the boy of highly chiselled face and limbs was born with extraordinary splendour, there was such illumination that travelled all over the Three Worlds instantly. Shiva Deva and Devi Parvati appeared at once on their Vrishaba carrier and were overwhelmed with parental love and affection.]

[Vishleshana on the Origin and Glory of Nandeshwara from a) Linga and b) Varaha Puranas:

a) Maharshi Shilada approached Indra Deva to bless him to a highly renowned and virtuous son who would be ‘Ayonijam’ and ‘Mrityuheenam’ or unborn to a woman and deathless. Indra Deva expressed his inability and said: *Na durlabho Mrityuheenastwa Putro hyayonijah, Mayaa cha Vishnunaa chaiva Brahmanaa cha Mahatmanaa/* ( It is not possible for Brahma or Vishnu to grant a son who would be unborn to a woman and would not die). Maharshi Shilada then performed severe Tapasya for thousands of years and his body got degenerated to such an extent that it became a skeleton full of worms. Finally, Maha Deva granted his vision and Shilada’s wish: *Tawa Putro bhavishyaami Nandi naamnaa twayonijah, Pitaa bhavisiyaasi mama Piturvey Jagataam Muney/* (I shall grant you a son with the name of Nandi and he would be my son and would be popular like wise). Then Nandi was born at Yagna Bhumi with the features of Maha Deva himself with Trinetras, Chaturbhjas and as Jataa mukuta and Vajra-Sarpa dhaari when Devatas rained fragrant flowers, Apsaraas danced and Gandharvaas sang tuneful hymns in praise of Shiva and Nandi. Vasus, Rudras and Indra prayed respectfully and Devis like Lakshmi, Jyeshtha, Diti, Aditi, Nanda, Shachi, Bhadra and others rendered ‘Stutis’ to Nandi. Shailada Muni commended Maha Deva as well as Nandeswara and expressed his total satisfaction and gratitude. As Nandeswara was taken into the ‘Parnashala’ or thached home of Shailada, Nandi assumed a human Rupa instead of Deva Swarupa. Shailada Muni was overjoyed, performed the child’s Jaata Karma and other Vedic Tasks and on the son’s attaining seven years performed his Yagnopaveeta dharana and ‘Upaasana’ of Gayatri and tendered him to the Ashram of Maharshi Mitraavaruna. The Guru taught Veda Vidya, Shastras and other Scriptures, besides Dhanur Vidya, Ayur Veda and MantraVidyas, Chatushashti Kaalas, Ashrama Dharmas and so on. Mitravaruna was very proud of the student and so was Muni Shilada; the Guru then blurted at that time of Nandi’s exit from Ashram that doubtless Bala Nandi displayed extra-ordinary brilliance as a fulfilled Scholar and accomplishment but was shortlived! Shilada fainted at this disclosure for long and after regaining normalcy took to extreme Tapasya again to Maha Deva; even as Shilada was engaged in Tapasya, Shiva appeared, fondled Nandi, assured him not to get disturbed from what was stated by his Guru. He said that actually he sent messengers that Nandi’s life was almost over since his human birth would anyway be of Tapatrayas and hence he was terminating the Manava Janma to bestow Everlasting Life; by so saying, Maha Deva touched Nandi so that his physical body would fall down with his Jataa Mukuta etc and secure a permanent Rudra Rupa. The Place where the human form of Nandi’s ‘Jatajuta’ fell on Earth was materialised into a Sacred River called Jatodaka and Nandi’s new Form was of a ‘Vrishabha’; Parama Shiva himself performed ‘Abhisheka’ on the new Form of Nandi and that Place came to be called Vrishadhwani, Jambunada or Panchanada and Vishwakarma gifted a Golden

Mukuta or Headgear and Kundalaas or Ear Rings. Thereafter Nandeswara familiarised with his mother Devi Girija and also the Ganaas, whom he was empowered as their Chief. Devi Parvati endeared the son who prostrated before her with veneration. Maha Deva declared to the Tri Lokas that Nandeswara was the son of Shiva and Parvati. Devas headed by Indra, Brahma, Vishnu , Dikpalakas, Maharshis, besides Yaksha-Gandharva-Muni and Yogi ganaas were all invited to a huge event where Nandeswara's unique name was fame were known all over, where ever Maha Deva was known and indeed Maha Deva was acclaimed as the Supreme Lord of the Universe. Parama Shiva granted a boon to Nandeswara that He would be in the 'Sannithi' (Presence) of Shiva always and any kind of worship to himself would be incomplete without any Service to Nandi ! Even great sins of the magnitude of Brahma hatya could be nullified by Shiva Puja but at first, Nande -swara should be propitiated without fail; *Aadov kuryaanamaskaaram tadantey Shivataam Vrajat/*

b) The Northern Peak of Mandarachal Mountain known as Munjavan is picturesque where a Nandana Garden existed with most alluring surroundings of glittering precious stones and heaven-like ambience of streams, flowers and fruits where Devas made their temporary resting places and so did Celestial Beings like Kinnaras who sang their sweetest tunes and performed their dances. Most significantly, Maha Deva used to often grace the Place in the form of 'Sthanu Parameswara'. In the subsequent Treta Yuga, a Maha Muni called Nandi carried out a rigorous Tapasya for thousand years experiencing icy cold and extreme heat and Parameswara having tested his steadfast fortitude and unnerving faith finally gave 'Sakshatkar' and asked boons to bestow; but Nandi never yielded for 'Prabhutva, Amaratva, Indratva, Brahmatva, Lokapaalatva -Royalty, Immortality, the position of Indra, Brahma, Lokapaala –but his Bhakti should be eternal, or else there should not be Bhakti at all! Very gladly, Shankara awarded the World's highest windfall that Nandi would be unique like Shiva Himself, that he would be the conduit between all Devas and Danavas, Indra and Brahma and all the Highest Powers that be as Shiva's own conscience! Thus Nandi the Head of Nandi Ganas became Trinetra, with Trishul, Danad, Pinaki, etc. like Second Shankara! In course of time, none could ever witness Shankara's physical form as He had turned Himself as a Deer in the Sleshmatak Forest, a fact not known to Nandi even! Led by Nandi, all the Deities including Indra made vigorous searches the World over but to no avail. Lord Brahma in His inner vision over Tapasya discovered Parameswara as a Deer in the Sleshmatak Forest not far from the renowned Pasupathinath Temple in Nepal. Indra, Brahma and Narayana reached the Forest and found the uni-horn Deer, chased it and nearly caught hold of the horn – Indra the top portion, Brahma the middle and Vishnu the lower portion. Unfortunately for them, the horn gave way into their hands as three parts and all the three cursed their own helplessness. A voice was then heard that the three of them were able to catch only the horn and that too in three pieces. If only the entire body were caught and installed then Dharma Dhenu (the Cow of Virtue) would have been on all four legs. Anyway, they should install their respective pieces of the horn- the upper portion as Uttar Gokarneswar, the middle portion as Dakshina Gokarneswar and the lower portion at Slesheswar. Lord Shiva further said that on the foot hills of Himalayas called Nepal, He would in any case emerge on His own with four resplendent faces in four directions which would be famous as 'Sariresh' (Pashupathinath); It is at this Illustrious Place where the Sacred Bagamati River originating from Himalayas flows that Slesheshvar Param Guha or the Sancrosant Cave had surfaced. There are any numbers of streams flowing where even a touch of the waters would destroy sins. To the South of Slesheswar is situated the 'Anashak' Tirtha which allows firm steps towards Mukti. Another Tirtha called 'Bhrigu Prapatan' destroys 'Arishat Vargas' (Six Enemies) viz. Kama (Desire) and Krodha (Anger); Groups of 'Apsaras' (Celestial Dansueses) take off by Vimans from this Place to 'Swarga'. Lord Brahma Himself established 'Brahmodabhed' Tirtha which has the reputation of abolishing 'Rajo guna' if a devotee takes bath with Indriya-Nigrah or limb control for a year to qualify him to ascend to Brahma Loka. There is also a 'Gorakshak' Tirth a visit of which would bestow the benefit of 'Sahasra-Daan' or Charity of Thousand Cows. A Climb of Gauri Shikhar provides Devi- Sayujya. Down under the Mountain a bath in Baghmati River at 'Ratna Kund' blesses attainment of Skandalok. Even a simple bath at 'Panchanadi Tirtha' bestows the Punya of performing 'Agnishtoma'. To North of Slesheswar is 'Pranthakapaniya' Tirtha where Gandharvas were renowned to worship Shiva. To North West, a sincere

bath in ‘Brahmodaya Tirtha’ along with ‘Sandhyopasana’ would assure that there would be no visit to ‘Mrityu loka’ and that there would not be any difficulties for the rest of life. The devotees who perform Pitra Tarpana and Shraddha in the Sangam Place of Bhagmati and Manivati Rivers would most certainly accomplish the best of Shiva Devas’ blessings! Lord Indra situated the top portion of the ‘Shringa’ at Swarga itself. Brahma set up the middle portion of the Deer Horn at Gokarna and Lord Vishnu set it up at Shringeshwar. But Bhagavan’s body without the Horn has infinite forms! For example, Ravanasura secured one linga which got entrenched in Earth because of the trickstery of Ganesha and tried to pull it tight and gave up! (Gokarna in North Karnataka is a Siddha Linga at Mahabaleswar Temple; the coverings of the Atma Linga sought to have been brought by Ravana fell at Dharieswar, Gunavanteswar, Murudeswar and Sajjeswar Temples, as popularly believed).

Tamil Purana Tiruvalaidal mentions another story in which Nandi took the form of a whale as Devi Parvati lost her concentration while Shiva was explaining the meaning of Vedas to her. Parvati incarnated as a fisherwoman for the atone. To unite his master and his beloved wife, Nandi took the form of a whale and started to trouble the people. Fisherwoman Parvati’s father told that anyone who killed the whale would marry his daughter. Later Lord Shiva took the form of a fisherman, killed the whale and got Parvati in her previous form.]

#### [Vishleshana on Ravanaasura’s Stotra on Maha Deva:

*Jatavigalajjala pravahapavitasthale, Galeavalambya lambitam bhujangatungamalikam/Damad damad damaddama ninadavadamarvayam, Chakara chandtandavam tanotu nah shivah shivam/*

Parama Shiva! Your jatajutas are ever wet, neck is garlanded with serpents, and hands with damaru with resonances of ‘damat damat damat damat, damat damat, damat damat, damat damat damat’ always.

*Jata kata hasambhrama bhramanilimpanirjhari, vilolavichivalarai virajamanamurdhani/Dhagadhagadhagajja lalata pattapavake, Kishora chandrashekhare ratih pratikshanam mama*

Parama Shiva! I am ever lost in my prayers for you as your jatajutas are saturated with waves of Ganga and falling on your fiery ‘trinetras’ as your mastaka is adorned with pournami chandra!

*Dharadharendrana ndinivilasabandhubandhura, Sphuradigantasantati pramodamanamanase/Krupakatakshadhorani nirudhadurdharapadi, Kvachidigambare manovinodametuvastuni/*

Parama Shiva! May my mind set be ever replete with ‘Shiva Consciousness’, which is omni present and is always with the companionship of Devi Parvati, the Parama Shakti, adorned with radiant crown.

*Jata bhujan gapingala sphuratphanamaniprabha, Kadambakunkuma dravapralipta digvadhumukhe/Madandha sindhu rasphuratvagutariyamedure, Mano vinodamadbhutam bibhartu bhutabhartari/*

Parama Shiva! May I rejoice in my thoughts on you as the seed of my existence always recalling your swarupa as neelagriva with serpent garlands, jatajutas covering ‘dashadishas’, robed in ‘gajacharma’.

*Sahasra lochana prabhritya sheshalekhashekhara, Prasuna dhulidhorani vidhusaranghripithabhuh/Bhujangaraja malaya nibaddhajatajutaka, Shriyai chiraya jayatam chakora bandhushekhara/*

Parama Shiva! Grant me prosperity, longevity and popularity, as you are Chandra embellished crown, jatajutas with snake garlands and footrest replete with flowers fallen from heads of Indra, Vishnu, devas.

*Lalata chatvarajvaladhanajnjayasphulingabha, nipitapajncasayakam namannilimpanayakam/Sudha mayukha lekhaya virajamanashekharan, Maha kapali sampade shirojatalamastunah/*

Parama Shiva! We be bestowed with Siddhis of anima-mahima-laghima-garima-prapti-parakamya-vashitwa, ishitya, parakaya pravesha-doora darshana/shravana, manojavam, swachchanda maranam, deva sahakreeda yathaa sankalpa siddhi from your jatajutas, the halaahala agni as dvoured by you and from the artha chandra mastaka. *kraala phaala pattika dhagad dhagad dhagajjaladghanjaahutikruta prachandapajncasayake, Dharadharendra nandini kuchagrachitrapatraka, Prakaalpnaikashilpini trilochane ratirmama/*

Parama Shiva! My intense interest in you if for your Trinetras, the third eye having burnt off Manmadha the God of Love and Passion, besides your damaruka shabda of ‘dhagad dhagad’ and your naughty glances on the Himapurti’s enduring enchantment for ever. *navina megha mandali niruddhadurdharasphurat, kuhu nishithinitamah prabandhabaddhakandharah/ nilimpanirjhari dharastanotu krutti sindhura, Kalanidhanabandhura shriyam jagaddhurandharah/* Parama Shiva! Do

kindly bestow us ‘aishvarya’ as you bear the brunt of the universe, since we pray with commitment and belief in you as with crescent Moon on your fore head, the celestial Ganges on your jataajutaas, as your dark throat retains dark ‘kaala vishaagni’ and chandra kalas get prominent despite the layers of clouds all round. ! *Praphulla nila pankaja prapajinchakalimchatha, Vdambi kanthakandali raruchi prabaddhakandharam/Smarachchidam purachchhidam bhavachchidam makhachchidam, Gajachchidandhakachidam tamamtakachchidam bhaje/Parama Shiva!* I am totally immersed in prayers for you ever as you the sheen of Devalayas, the glory of Lotus ponds, and as Nilagriva spreading the darkness of the Universe . You subjected Kaama Deva with ‘agni jyaalaas as ‘nirupa’ the formless-destroyed Tripurasuras as of negation of Yagnas, principles, bonds of contented living, and of harassment- shattered Andhaka- overwhelmed Yama as Mrityunjaya! *Akharvagargasarvamangala kalakadambamajnjari, Rasapravaha madhuri vijrumbhana madhuvratam/Smarantakam purantakamavantakam, mahantakam, Gajantakandhakantakam tamantakantakam bhaje/ Parama Shiva!* My reverential prostration to you as your ‘garala kantha’ is ever swarmed by honey bees since the kadamba pushpas are ever attracted by them since your glorious as Manmadhantaka, Tripurantaka and Andhakaantaka too as Gaja charma vastra and mrrithynjaya! *Jayatvadabhravibhrama bhramad bhujangamasaur, Dhigdhigdhini nirgamatkarala bhaal havyavat/ Dhimiddhimiddhimidhva nanmrudangatunga mangala, Dhvanikramapravartita prachanda tandavah shivah/ Parama Shiva!* As the ‘maha tandava swarrupa’ even universally popular being responsive to the ‘dhimid dhimid’ drum beats, with fire on your forehead as the ‘neela kantha’ even as the maha sarpa malaas wanders around the garala kantha. *Drushadvichitratalpayor bhujanga mauktikasrajor, Garishtharatnaloshthayoh suhrud vipaksha pakshayoh/ Trushnaravindachakshushoh prajamahimahendra - yoh, Sama pravartayanmanah kada sadashivam bhaje/ Parama Shiva!* Grant me the physical strength and ‘mamo nishchalata’ - (as I am lifting this ‘maha kailaasa parvata’ since Nandeeshwara is not allowing me to give way to proceed further)- as you are the Maha Deeva with equanimity of heart alike to your devotees or enemies, the commoners are emperors, as the approach you with veneration either with a blade of grass or lumps of mud or with ‘mani haaraas’ despite the hissing sarpa malaas around the neela kantha! Indeed you are omni present, omni potent and omni scient in kaleidiscopic universe! *Kada nilimpanirjhari nikujnjakotare vasanh, Vimuktadurmatih sada shirah sthamajnjalam vahanh/Vimuktalolalochano lalamabhalalagnakah, Shiveti mantramuchcharan sada sukhi bhavamyaham/Parama Shiva!* When and how could be ever blissful - or with my ephemeral body of the consciousness there in! or would that be possible living in a mountain cave or on the banks of the celestial Ganga! Surely I am certain that as my thoughts are pure and deeds are washed clean, then my chanting of ‘Om Namah Shivaaya Mantra’ fixed on my fore head and the inner vision should reside in Shiva Saakshaatkaara! *Imam hi nityameva muktamuttamottamam stavam, Pathansmaran bruvannaro vishuddhimeti santatam/Hare gurau subhaktimashu yati nanyatha gatim, Vimohanam hi dehinam sushankarasya chintanam/ Parama Shiva!* Whosoever could practise the ‘pathana-manana-nidhi dhyasa’ of this Ravana Stuti ought be purified with your saakshaatkaara!]

**Sarga Seventeen** - Ravana sights Vedavati, a partial form of Maha Lakshmi, performing tapasya for Vishnu- he gets attracted to the tapasvini as she resorted to agni-jwalas and curses to take revenge as Sita in next birth

[Vishleshana on Devi Vedavati from Brahma Vaivarta Purana:

In the lineage of Manu Daksha Savarni were born Brahma Savarni-Dharma Savarni-Rudra Savarni-Deva Savarni and Indra Savarni who were all Parama Bhaktas of Bhagavan Vishnu. The son of Indra Savarni viz. King Vrishabhadhwaja was a great devotee of Parama Shiva and the latter considered the King even more important than his own sons Ganesha and Kumara. Somehow the King never followed the Vaishnava Dharma and even discouraged Vishnu Puja and Lakshmi Puja. An infuriated Surya Deva cursed the King that his Rajya Lakshmi would abandon him. Shiva in turn lifted his Trishul and ran behind Surya Deva and the latter sought refuge from his father Kashyapa Muni and Brahma. The three some of Surya, Kashyapa and Brahma sought protection from Vishnu Deva. Shiva too reached there and



told Vishnu that Vrishabhadhwaja was his personal Bhakta and Surya cursed the King. Vishnu replied that by the time Shiva reached Vaikuntha, lot of time elapsed and not only Vrishabhadhwaja lost his Empire and died but also his son Rathadwaja passed away and the latter's sons Dharmadwaja and Kushadwaja became intense Bhaktas of Vishnu and were performing Tapasya to Lakshmi Devi; Vishnu further said that an 'Amsa' of Maha Lakshmi would be soon born to Malavati, the blessed wife of Kushadwaja. As soon as the baby was born, she recited Vedas and was thus named *Vedavati*. In course of time, Vedavati took to severe Tapasya. There was an Akaasha Vani (Celestial Voice) which pronounced that Vedavati in her next birth would be Vishnu's wife. On hearing this, Vedavati left for Gandhamadana Mountain and intensified her Tapasya further. The demon Ravana spotted Vedavati in Tapasya and made advances to her; she cursed Ravana at his misbehaviour, declared that she would sacrifice her life by jumping into Agni Kunda and in her next birth would become responsible for his death as Devi Sita, the wife of a human Avatara of Vishnu to be called Shri Rama. Devi Sita was wedded to Shri Rama in the next birth. To keep up the word of his father Dasharatha, Rama along with Sita and Lakshmana moved on to the forests and Agni Deva approached Rama as a Brahmana and conveyed that since the time for Sita's abduction by Ravana was imminent, he (Agni) should replace Devi Sita with *Maya Sita* and after the episode of Ravana's killing was over, he would replace real Sita with the shadow Sita after the 'Agni Pariksha' time. Vedavati alias Chhaya Sita proceeded to perform Tapasya at Pushkara Kshetra and in Dwapara Yuga became *Draupadi* as the daughter of Drupada Raja and further as the wife of Pandavas. Thus Vedavati was blessed as a *Trihaayani* born in Satya, Treta and Dwapara yogas].

**Sarga Twenty** - Kalahapriya Narada diverted Ravana's tour to swarga loka to Yamaloka and followed himself to watch the proceedings

[Vishleshana on Narada in brief: Brahmarshi Narada is replete with references in Hindu Mythology; he is described in various Puranas as an *agent provocateur* in a dharmic way to mislead purposively the evil doer towards a rosy path and at the end either teach, correct and reform or totally destroy the evil at its termination. Thus Narada is a legendary bridge between excessive arrogance and selfishness on the one hand and a virtuous way of exemplary life on the other! In the normal parlour, the image of Narada reminds one of a singing bard carrying a musical string instrument named 'veena' in his arms, decorated with jasmine flowers on his wrists, neck, shoulders and head hairs, while jay walking on clouds as a 'trailoka sanchari' in the sky from one part of the Universe to another as a globe trotter. He is the Sage who anticipates with his uncanny foresight and seeks to avert impending dangers and more often than nought prevent even by creating and hastening critical situations to teach lessons to the wrong doers, thus save embarrassments and negative situations to the hapless; he does not spare any body, -be it human beings or even Gods - barring the Adi Deva Narayana, whose name is at the tip of his tongue every moment and by each and every utterance by his breath! Indeed he is the Celestial Messenger of Peace and Universal Togetherness. No wonder Narada is a synonym of *Kalaha priya* or mischief monger but he is a unique fund of knowledge, robust commonsense and uncanny wit and wisdom that shapes destinies of Beings in the Supreme Lord's Creation! In Hindu Mythology, Brahmarshi Narada occupies a pride of place. In Puranas one could find innumerable references about his multi-magnificent personality for his knowledge, tact, wit, profound common sense and timely interventions where ever tough situations arise and ready solutions, sometimes even unpalatable, are offered. But all kinds of puzzles are untied by him most eminently in the glorious frame-work of Dharma and Nyaya. The finesse of Narada's way out even in tough situations is attracted by the most ruthless evil practitioners of very high intensity. Could a Ravana but yield to the temptation of bringing Maha Deva's Atma Linga home in his Puja Mandir! Would Kamsa the unquestionable tyrant of Mathura be made to believe years ahead with a warning signal that a child even yet to be born as Krishna would ensure his death! Should a gullible boy Dhruva be emboldened to leave a Kingdom to forests in search of Narayana! Might a Devi Savitri have the courage to run after Yama Raja on a firm prophesy of untimely death of her husband and made Yama's own position compromising! Was Devi Satyabhama the zealous and beloved spouse of Lord Krishna as

smitten by jealousy of Devi Rukmini was able to hatch a plan to weigh Krishna's body weight against the Kingdom's gold and jewellery in a sensitive balance and turn Krishna as Narada's slave, but for Devi Rukmini's intervention to place a Tulasi Leaf against the gold reserves! Was indeed Devi Satyabhama who longed for Parijata Tree from Swarga in her backyard helped Indra to terminate Narakasura in Krishna's company and be responsible for entire Bharata to observe 'Deepavali' year after year till date! Such intelligent quotient coupled with eloquent knowledge is but a rudimentary component of Narada's renown! He defied no less than a Brahma whose instruction was to become a house holder to procreate progeny while he stood his ground firmly being ready for punishment to become a house holder again and again. This was backed up by his faith, devotion and total surrender to Narayana!]

**Sarga Twenty One** - As provoked by Narada, Ravana visited Yamaloka, released select pretaatmaas, Yama Dootas attacked the pushpaka vimana damaging it, and Ravana by his paashupataasra destroyed Yama dootaas!

[Vishleshana on Narakas and possibility of retribution from a) Brahma Purana and b) Parashara Smriti]

a) Narakas are: Rourava, Shoukara, Rodha, Taana, Vishasana, Mahajjwaala, Tapta kumbha, Mahalobha, Vimohana, Rutiraandha, Vasaatapta, Kurmeesha, Krumibhojana, Asipatravana, Laalaabhakshya, Puyavbaha, Vahnijjwala, Adhahshira, Samdamsha, Krishna sutra, tama, Swabhojana, Apratishta, Avichi and so on. All these are under the control of Yama Dharna Raja and these hells are highly frightening as they administer sharp weapons, fire and poison and send shivers in the veins of the targeted sinners. Providing false evidences, speaking with partiality and blatant lies are liable to reach Rourava Naraka. Bhruna Hatya (killing an unborn child while in Garbha), Guru Hatya (killing one's own Preacher), killing a cow and terminating a person by obstructing breathing would attract 'Ghora Rourava Naraka'; drunkards, Brahma hatya, stealing gold, and keeping company of such sinners are consigned to Shoukara Naraka. Murdering Kshatriyas and Vyashyas, and killing Rajaduta or Messenger of royalty would attract Tapta kumbha Naraka; selling contraband like hot drinks and intoxicants and deserting ones' own followers would consign the sinners to Saptaloha Naraka. A person who insults or uses harsh language the Guru or Gurujana, insulting and criticizing Vedas, or selling Vedas and Scriptures, enticing and taking advantage of destitutes, the helpless or the mentally unsound are banished to Shabala Naraka; thieves and those who perform character-assassination of others are destined to Vimoha Naraka; those who display dislike to Devas, Brahmanas and parents are directed to Kumbhibhakshya Naraka; Persons who consume food even before Naivedya to Devas, Pitras and Guests are shunted to Lalabhakshya; those who manufacture arrows and devices to kill are destined to Vedha Naraka, while who produce Khadgas and Ayudhas (swords and weaponry) are sent away to Vishaana; Brahmanas who accept daanaas in connection with evil-oriented tasks, say to appease 'Kshudra Devatas' or those who encourage ineligible persons to perform and those who make a profession of misleading astrology to cheat gullible persons go straight to Adhomukha Naraka. Brahmanas by birth practice dealing in the trade of meat, lac, 'til' or black sesame seed, salt and intoxicants are sent to Krumipuya; also those Brahmanas in the trade of cats, chicken, goats, dogs, birds and pigs are banished to the same Krumipuya naraka. Such Brahmanas who are in the profession of theater / acting / drama / dance; boating; eat the food of fallen women; carriers of contraband material, accept bribes; maintain cows, buffalos and similar animals to eke livelihood; go to bed with wives especially on Sacred days; put other's houses on fire and involve in the murders of friends are all diverted to Rudhirandha Naraka. Those human beings who resort to the murder of brothers are thrown into Vaitarini River.

b) In case, prayaschittas are not already executed in one's life time in lieu of Maha Patakas and Upa patakas perpetrated on earth in the previous birth, the accumulated sins of dreadful nature would entail much more severe penalties and retributions. The retributions are on account of non-performance of 'Vihita Karmas' or prescribed duties and perpetrating 'nishiddha karmas' or prohibited acts. For example,

avoiding Garahana Snanas involves attacks of leprosy for seven births. Committing ‘Brahma hatya paataka’ and such grave sins and not resorting to prayaschitta would definitely lead to payback reprisal like being pushed down from mountains of high altitudes or being consigned to engulfing poisonous flames mercilessly. Persons who are normally susceptible to continuous attacks by ‘Arishad Vargas’ viz. Kama-Krodha-Lobha-Moha- Mada-Matsaras viz. Deep desires, terrible anger, passionate possessiveness, excessive attachments, incorrigible arrogance and unpardonable jealousy; one’s misdoings of serious nature are therefore sure to lead them to Ati Pataka, Maha Pataka, Anupataka Upa, Paataka, Upa pataka, Jaati bhramsha types of retributions as also Sankarikarana, Apaatri karana, Malaavaha, and so on. Matru - Putrika-Swashru-Sunsha gamana are considered as Atipatakas and Brahma Hatya-Suraapaaa-Brahmana Dhana harana- steya or stealing-guru bharya gamana are Maha patakas. Rajaswala-Garbhini-Asphuta baala gamana and Sharanaagata Shatru vadha are as dreadful as Brahma hatya; providing wrong or misleading evidences and murder of friends are as heinous as Suraa Paana; Para daaraa gamana especially with closely related women is stated to be as appalling as Guru Bharya gamana; ‘Sharanaagata stree gamana’ is stated as Anupataka or as deplorable as Maha Pataka. Go Vadha, Para Stree vikraya, Matru/Pitru dushana and bahishkarana, Brahmana Vidhi parityajana, Vrata parityaga, Kanya dushana and nastikyata are of the rank of Upapaata dosha. Para ninda, Madyaadi vikraya, Neecha sahavaasa and such other traits demand Jaati bhramsha. Pashu samhara and Heena vritti demand sankarikarana. Asatya sambhaashana, nishkarana nindaaropana, kriki keeta pakshi jalachara vadha are considered as Malaa vaha; heena jaati seva, nindita dhanaarjana and such acts of depravity including Urbandhana maranas or forced deaths and anti-social activities are called prakeerna-avikeerna paapas. Among the Atipatakas are listed Matru-Putrika-Sahodari gamana or with such other blood relations both knowingly or ignorantly, the Prayaschitta is Shishna-chedana and three Kruccha prayaschitta and three chandrayana vratas. Para stree gamana demands a series of Chandrayana Vratas like Rishi Chandrayana-eating three fistful havishaanna a day for a month]

**Sarga Twenty Three - Ravana visits Rasatala Loka, forges friendship with Nivatakavacha- destroys Kalakeya Daitya who killed Shurpanakha’s husband-and attacks Varuna Putras, as Varuna visited Brahma Loka for a ‘Sangita Sabha’!**

[Vishlesanas on Urthva Lokas and Atho Lokas from Brahmanda Purana

**Urthwa Lokas:** As a part of the Cosmic Egg beyond the Lokaloka, Suta Muni described as follows:(All the Lokas which possess illumination are within the ambit of knowledge and the rest are all unknown and full of darkness; that portion which is circumscribed all around by water was within the Golden Egg and is stated to contain the **Bhur-Bhuvar- Swar-Mahar-Jana-Satya-Tapo Lokas**. Knowledge of those Lokas is not clear. One could only guess that these Lokas were lit up by Chandra at the beginning of Shukla Paksha in the West in the shape of a Pot just as Brahmanda was also surmised as an Egg.)

The Brahmanda was stated to have surrounded by solidified water called ‘Ghanodadhi’ which was held by ‘Vanoda’ or a mass of solidified water and was encircled by Illumination all round in the shape of a Fiery Iron Ball, and Akasha or Ether grasps the Ghanodadhi. The Bhutaadi or The Cosmic Ego or Maha Ahamkara or simply stated as Ghana Vaata or Solidified Air supported by Akaashaa was called the Infinite Principle or Mahaan; it was that Aiyakta or Unknown, Ananta or Endless, Aghora or Uncontaminated, Niraadhara or Unsupported, Avikara (Featureless), Sukshma (Subtle) and Avikarana (Unchanged and Undistorted).

**Adholokas:** As Bhudevi the Divine Goddess is the Mother of all Living Beings, ‘Aapas’ or water is stated to be endless and so are Vayu, Agni and Akasha. Underneath Bhumi are the Nether Worlds viz. Atala, Vitala, Sutala, Talaatala, Rasatala, Mahatala and Patala. The soil in Atala is stated to be of black soil, of Vitala the ground was of palewhite, Sutala of blue, Talatala of yellow colour, Rasatala of gravel covered ground, Mahatala of Rocky Ground and of Patala of Gold. The Palaces of Asuras of Namuchi the

enemy of Mahendra, besides of other demons like Mahananda, Kabandha, Bhima, Suladanta, Dhanjaya, Nagendra were all glittering examples of opulence and material happiness in Atala and other Lokas. In Sutala were the noted Daitya-Rakshasa-Serpent Kings like Mahajambha, Karbandha, Hayagriva, Nikumbha, Bhima, Suladanta, Dhananjaya, Nagendra, Kalia and so on. Shankha, Gomukha, Kakutpada, Asvatara, Kambala, Takshaka stayed at Vitala; Prahlada, Taraka, Puranjana etc were in Rasatala; Kalanemi, Gajakarna were in Mahatala; and among other illustrious serpents Maha Sesha was in Patala. Sesha Deva with his mighty and huge physique with thousand hoods ornamented with outstanding diamonds emitting unprecedented effulgence is stated to bear the brunt of the Entire Universe from Urthva Lokas, Bhumi and the Nether worlds and worshipped by Devas, Danavas, Siddhas and all other celestial beings alike! The Adholokas are called Bilwa Swarga which provided unparalleled physical and material happiness unavailable in Swarga even. The invaluable 'Manis' (diamonds) like those worn on the hoods of the huge serpents provided such illumination to all Nether Lokas. The population of these Lokas are stated to lead such unbelievable luxuries and joy that Maharshi Narada who visited these Lokas were totally impressed. He stated that the most powerful Surya Deva bestowed only radiance and not his heat while Chandra gave only brightness but not chilliness. The inhabitants of Bilwa Swarga always revelled in delicacies of food and wine with sophistication and style of living as they were least concerned of day-to-day difficulties; they spent long spells of time in bathing swimming in scented Sarovaras and Ponds and Narada stated that Vishnu's Tamoguna was in full display at the Bilwa Swarga! ]

### **Sarga Thirty - Brahma relieved Indra by imprisonment which was a retribution of Indra's misconduct with Ahalya**

[Refreshed Vishleshana on Indra's misconduct with Ahalya an exemplary Paivrata vide Sarga Forty Eight of Valmiki Baala Ramayana- and Ganesha Purana.

In the city of Mithila, there was an 'ashram ' about which Maharshi Vishvamitra explained to Rama Lakshmanas; the ashram was of Maharshi Gautama and his wife Devi Ahalya a famed Parivrata in the days of yore. It was at this Ashram that Gautama cursed Indra as the latter masqueraded as Gautama; the Maya Gautama in the absence of real Gautama stated to Ahalya Devi: *Ritukālam pratīkṣante nārthinaḥ susamāhite, saṁgamam tv aham icchāmi tvayā saha sumadhyame/* 'Normally, males approach their wives to bed till their menses period is over, but today, I would like you to lie with me'. But Ahalya sensed the presence of Indra in the form of Gautama but still yeilded and asked Indra to disappear at once. Maharshi Vishvamitra continued to Rama Lakshmanas: Having sensed what had just happened between Maya Gautama and Ahalya, Gautama appeared at the ashram by his mystic powers and intercepted Indra at once at the ashram with 'samidhaas and tirtha' viz. wooden chips and water for igniting fire and sprinkling water readied for announcing a 'shaapa'. Deva Raja Indra got shaken up with fright at the anger of the Maharshi as the latter announced: *Mama rūpaṁ samāsthāya kṛtavān asi durmate , akartavyam idaṁ yasmād viphalas tvam bhaviṣyati/ gautamenaivam uktasya saroṣeṇa mahātmanā, petatur vṛṣaṇau bhūmau sahasrākṣasya tatksaṇāt/* Durmati! You have had the audacity of assuming my form and lured my wife to bed; therefore you would be as being 'sahasraaksa' with thousand eyes and as many of frightful forms as also beinbg devoid of 'anda kosha' or the sheath of fertility; instantly that body part fell on earth and he appeared frightful with thousand wavering forms. Then Gautama cursed Arundhati: *Iha varṣasahasrāṇi bahūni tvam nivatsyasi/ vāyubhakṣā nirāhārā tapyantī bhasmaśāyinī, adṛśyā sarvabhūtānām āśrame 'smin nivatsyasi / yadā caitad vanaṁ ghoram rāmo daśarathātmajaḥ , āgamiṣyati durdharṣas tadā pūtā bhaviṣyasi / tasyātithyena durvṛtte lobhamohavivarjitā , matsakāṣe mudā yuktā svam vapur dhārayiṣyasi/* ' Duraacharini! May you become in this very ashram as a boulder / heavy stone with neither senses nor life with air as food and rain as drink, till such time after centuries, that Shri Rama would arrive at this ashram and with his sacerd 'paada sparshana' or the touch of His feet



that you would be liberated to normalcy! Having cursed both Indra and Devi Ahalya thus, Maharshi Gautama retired to mountain tops for tapasya again.

Ganesha Purana, Chapters 30-34:

Brahmarshi Narada states: He visited Lord Indra at Amaravati as the former complimented Narada as a Triloka Sanchari; Narada replied that his latest was 'mrityuloka' and chanced to meet Rishi Gautama in his ashram along with his wife Devi Ahalya; he also said that Ahalya was supremely pretty and her exquisiteness and grace was 'par excellence' in the Three Lokas that he ever visited as the Apsaras and all the Swarga based feminine beauty and charm was truly negligible. After Narada's social call was over, Indra visited Gautama's ashram; the Maharshi was busy with his morning duties and left the ashram. Meanwhile Indra assumed the Rishi's form and entered their bedroom. Devi Ahalya was stunned to see Maya Gautama in her bed room and exclaimed whether the Muni had not left for the duties but lying in the bed. Indra in the maya rupa said that he short circuited the puja and desired to go into bed with her as he was attacked by 'kaama baana', fondled her red and luscious and body parts and slept with her as she replied that there would be no other stree dharma as she ought to be a Pativrata and chirruped :*Karyeshu Dasi, Karaneshu Manthri; Bhojeshu Mata, Shayaneshu Rambha, Roopeshu lakshmi, Kshamayeshu Dharitri, Shat dharmayukta, Kuladharm Patni/* and fell into the bed of Maayavi Gautama! Then Indra showed his own form and Arundhati was astonished and shocked as a stone. Even in the bed she felt a doubt that the body which she fondled was of different odour. As Indra disappeared, she was lost in thoughts. As the husband returned, she fell straight at his feet as the Maharshi out of his 'divya drishti'/ celestial vision as what all had happened. He stated that : In respect of mantra-ayush-grihacchidra especially related to griha parivaara, rati karma-aoushadhi seva-maana sammaan as also avamaan and daama, a wise person should be discreet in adve rtising in public. Thus the Maharshi gave a 'shaap'to Devi Ahalya to turn into a stone since Ahalya was unable to distinguish the form- nature-and actions in comparison to a Para purusha and got mixed up with the his body parts and semen- albeit Indra was the Lord of Swarga. Then he gave a shaap to his dharma patni to instantly become a stone till such time Lord Shri Rama, in the course of vana vaasa would receive his 'paada sparsha'. On learning about the Maharshi's shaap, Indra got shivers like a sand storm got shattered by a mountain and instantly assumed the form of a cat and ran away from the scene. Realising that Indra fled away, the Maharshi cursed Indra to assume a swarupa as broken into thousand parts. As Indra who killed Vritraasura a Brahmana was carrying the ill- reputation of brahmana hatya, one of the Pancha Maha Paatakas of Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana, realised that the shaap of Maharshi Gautama and rued deeply as to how could show up his face in Deva Sabha as he was expected to preach the principles of dharma while unable to observe and follow himaself, let alone enforce it! Indra decided : *Praanibhir bhujiyate karma shubham vaashubham, tiryag yonim samaadaadya khapishyeghamaatmanah, nalinee kundmale tishtheheen idragopagaruupa -dhruk/*All the 'jeeva rasis' in srishti- from Indra to an insect-ought to reap the fruits of their past acts and as such I ought to assume tiryak yoni or the form of a 'pashu pakshi keetaka' and thus decide to become a worm as an Indragopa keetaka.' As Indra hid himself as a Indragopa Keetaka, Deva Guru Brihaspati and Devas approached Maharshi Gautama with the sincere prostrations and requested him to withdraw the shaap or atleast mitigate it. The Maharshi initially reacted stating that a person of Indra's stature as he was a kapati-shatha-dushta-aviveki-and pashchaattaapa rahita paapi and his paschaattapa would be futile. Yet, as you are all urging sincerely then Indra even in the keetaka form be taught with the Shadakshara Ganesha Mantra as Ganesha was always a 'sarva karta-sarva harta-sarvapaata-kripaanidhi-Brahmavishnu Shivaatmika and Mahasiddhi pradaayaka'. The vidhivatra Shadakshara Ganesha Mantra pleased Indra and the Gautama shaapa to Indra got diluted and hence forward Indra would assume a divya deha become a sahasra netra instead of 'shasra shareera chheda'. Indra while assuming his normal swarupa- albeit with mitigated curse by Gautama, had foremost reached the Maharshi's feet and thanked him profusely. There after, Indra seated under a kadamba tree, practised Ganesha shadakshara mantra for thousand years and Ganesha gave his benign darshan and blessed him]

**Sarga Thirty One - Ravana'sura along with his mantris and rakashasa sena landed in Kartaveeryaaruna Samrajya for a battle but the latter was out of station, and thus enjoyed Narmada River snanas- Shiva Linga pujas at the banks.**

**[Vishleshana on the Haihava Vamsha from Devi Bhagavata Purana:**

The origin of Haihayas was interesting. Once, Lord Surya's son, Revanta rode on the Celestial Horse 'Uucchaiswara' and called on Maha Vishnu; Laxmi recognised the co-born Horse at the time of churning the Ocean and was lost in thoughts, despite Vishnu's noting Her indifference. Vishnu became angry and cursed Her to become a mare as She was much captivated with the horse. Lakshmi Devi prayed to Maha Deva and Girija who sent the latter's emissary to Vishnu with the request that He too be born as a horse. Lakshmi Devi confirmed to Devi Girija that her husband had great reverence for Mahadeva as Vishnu was praying to Maha Deva Himself. Hence Vishnu obliged and took the form of a Horse. The Animal Forms of Vishnu and Lakshmi gave birth to a male human child who was left in the forest but was ordained to be picked up by King Yayati's son Turvasu ( Hari Varma) who was meditating for a son for hundred years. But meanwhile a Vidyadhara named Champaka and his spouse Madanashala were flying around and found a child of profound sparkle and desired to own him, but Indra warned them that the child who gave birth to Hari and Laxmi was actually meant for Yayati's son Hari Verma who was performing severe Tapasya for a male child who was subsequently named as 'Eka Vira' ( The One Only Warrior). As Ekavira grew into an ideal Youth with considerable learning and valour, King Turvasu and coronated Ekavira and retired to forests. Ekavira was popular as a worthy King. As he was roaming once on the banks of Ganges, he found a pretty girl crying. When cajoled, she ( Yasovati) said she was the companion of the Princess Ekavali, the daughter of King Rabhya and Queen Rukmarekha. The couple performed a Sacrifice and were blessed as Ekavali emerged from the Homa Kunda ( Firepit). When the Princess and Yasovati were bathing in a Pond in their territory, Demon Kalaketu appeared, killed King Rabhya's soldiers and made amorous advances to Ekavali. She entreated the Danava King from 'Patala' that her father desired her to be wedded to King Eka Vira of Haihayas and thus requested her to leave her. But the Danava King heeded little and forcibly took Ekavali away to Patala. On hearing about the incident, Eka Vira revealed his identity and wondered how to reach Patala to fight Kalaketu. Yasovati was distressed heavily and prayed to Devi Bhagavati who in her dream informed that by the dint of a 'Bija' (Seed) Mantra which she learnt earlier by Lord Dattatreya he meditated for a month with pure heart and on the banks of Ganges, she would meet King Eka Vira and help her to kill Kalaketu. As she knew the Triloka Thilaka Yogeswari Mantra, King Eka Vira was initiated in it as follows: *Hrim Gauri Rudrayathe yogeswari hum phut swaha*. He was thus able to reach Patala, destroyed Kalaketu, rescued Ekavali back and married her under the care of her parents who prayed to Bhagavati with extreme gratitude . It was in the union of Eka Vira and Ekavali that the famed Kartavirya was born in the Haihayas clan.]

**[Vishleshana on Narmada's Origin, significant events ascribed to the River and her Mahatmya:**

In the Reva Khand of Skanda Purana, Sage Suta enlightened a Congregation of Rishis about a query of Yudhishtar (of Pandavas) to Maharshi Markandeya about the origin of River Narmada. Several Holy Persons and Brahmanas approached King Pururava to let a Holy River descend from Heaven so that various religious activities aimed at Devas and Pitras by human beings were facilitated and the King performed relentless Tapasya to Parama Shiva who in turn asked Narmada Devi to descend. She desired to have a strong base to do so and Shiva asked Paryank, the son of Vindhya, to bear the brunt. As Narmada descended, there were floods of water and the Deities requested her to diminish her size and taught Pururava the details of the Rituals to perform tarpans to his ancestors which were followed by generations thereafter. But since Narmada was a virgin, she did not allow her divine touch to

Deities and therefore agreed to marry King Purukutsu, who actually was Samudra Deva but was cursed by Brahma to become a human being as the King Purukutsu also learnt from Narmada about the rituals to liberate his ancestors. It was stated that Narmada 'Snaans' at various points of Her Course cutting the Vindhya Mountains and peaks every where on way were not only refreshing and cool but are Sacred and divinely and those who perform the baths, especially of early hours of a day, secure Punya of several Snaans of Ganga! The Sacred Snaans at that time are instant destroyers of sins committed in the current and previous lives. On the northern side of the River is situated *Anantapur* where Anantasiddhi Linga is popular and is stated to be the hub of Maharshis like Saavarni, Kaushik and Aghamarshan performing Vratas and Tapas. Sage Valmiki is also stated to have lived here for long till attainment of Moksha. Another important Tirth named *Dipeswar* or *Vyasa Tirtha* is known for Vrishabha daan (Charity of a bull) on Kartika Krishna Paksha Chaturdasi bestowing Swargavaas after life. At the *Narmada-Varangana Sangam* is popular to wash off physical ailments and nearby the Sangam is situated the *Siva kshetra* where rituals of 'Snaan and Daan' during Solar Eclipse award the same impact as at Kurukshetra; this is the abode of Narmada, Siva and Vishnu the latter being called Utpalaavarta having thousand heads! It is the belief that even flies and birds here reach Haridhaam, let alone human beings. *Tripuri Kshetra* is noted as a popular and powerful Tirtha where eight Swayambhu Lingas manifested on their own, where any act of Virtue would have manifold fruits of life. Sage Markandeya recalled an interesting happening about the Tripuri Kshetra: Swayambhu Manu-the first Manu-heard at Ayodhya while sleeping the remote sounds of bells and Vasishtha explained to Manu that those sounds were heard from Tripuri on the banks of Sacred Narmada, from the aeroplanes taking off from the roofs of virtuous human beings destined to celestial worlds like Kailasa, Vaikuntha and Indra loka. Swayambhu Manu immediately left for Tripuri and performed several rituals including Aswamedha Yagna and prayed to Devi Narmada who blessed the Manu that in his lineage one famous Bhagirath would be borne in Treta Yuga and would succeed bringing Pavitra Ganga to 'Aryavarta' from the Celestial Worlds! In the Tripuri Kshetra itself, Sage Bhrigu prayed to Trilochan Siva being desirous of the darshan of His Third Eye and as Shiva obliged with His appearance, the Sage asked for the boons of obtaining Siddhis, formation of *Bhrigu Tirtha* with His presence always, manifesting Eight Rudras in the Bhrigu Tirtha named Bhrigu, Shooli, Ved, Chandra, Mukha, Attahaas, Kaal and Karaali; and granting benevolence to visitors of Bhrigu Tirtha as a sin-destroyer. Similarly Bhagavan Soma (Chandra) prayed to Siva to set up *Soma Tirtha* as the Sangam of the three Rivers viz. Ganga, Jamuna and Narmada. *Narmadapuri* on the bank of Narmada was indeed worthy as Sage Jamadagni prayed to Maha Deva and secured a Kama Dhenu and King Kartaveeryarjuna being jealous of the prized possession, took away the Holy Cow by force after killing Jamadagni and the Sage's son Parasurama not only killed the most powerful King of the Time but also uprooted the concept of Kshatriyas and Kings by waging twenty one battles; he set up a Memorial named Devadroni (Kapila Dhenu) where Pinda daanas continued to be performed to Jamadagi and ancestors. Sage Markandeya narrated the renowned happening of a 'Nishad' (Hunter) to Yudhishtar about the formation of *Trinetra Kund* as the high devotee of Shiva Linga discovered that the Third Eye was missing on the Linga, cut his own eye as a replacement to it by resisting extreme pain and flow of blood and pasting it on the third eye position of the Shiva Linga; Maha Deva appeared before Nishad with blind faith, extreme sense of sacrifice and unnerving devotion and granted him 'Shiva Sayujyam' (Attainment of Oneness with Shiva). *Sapta Sarasvat Tirtha* came into being since a Gandharva, who was an excellent singer of hymns extolling Parama Shiva, got into the habit of drinking and Nandi cursed that the singer be born to a Chandala. The Singer became extremely repentant and entreated Nandi to show a means of reversing the curse; the Chandala had luckily retained the memory of

his earlier birth as Gandharva and reached the banks of Narmada and sang hymns of Shiva at 'Shankarasthanil' or Shiva Veda when a Siva Linga appeared by name Sapta Sarasvata and the Chandala regained the earlier life as Gandharva. *Shandileswar Tirtha* was formed after the famous Sage Shandilya (the Founder of the Shandilya Gotra) whose Tapasya to Maheswara in his hermitage on the banks of Narmada was exemplary; along with two other Lingas viz. Pancha Brahmeswar and Pushpeshwar, the Shandileswar was well known as among the 'Tirtha Traya' where worship of the Lingas and Pitru Tarpanas / Pinda Pradaanas were performed. Markandeya narrated to Yudhishtar the story of Chakravarthi *Mandhata*, who performed Yagnas near Amarakashtak Mountain and prayed to *Omkareswar*. He was a gift of a powerful Yagna by his father, King Yavanashva, who drank by mistake the 'Mantra Jala' meant for his wife. Yuvanashva got pregnant instead and delivered a boy by the opening of his belly. Devas and Indra visited the child and wondered as to who might feed milk to the boy; Indra said: 'Esha Maa Dhata' and fed Amrit-like milk by inserting his middle finger in the baby's mouth and hence the child's name became Mandhata. As the boy grew he became a model King of virtue, valour and justice. Omkareswar appeared in response to Mandhata's prayers and gave the boon of naming the Mountain of Vaidurya as Mandhata. *Jaleswar* or Bana Linga was the manifestation of Shiva; Banasura, the son of Bali Chakravarti, meditated to Maha Deva for thousand divine years and obtained the boons of impregnability of his City by any body excepting Mahadeva Himself and also flying mobility along with him and to those whom he chose any where. As Shiva gave the boons, Vishnu and Brahma too bestowed the same kind of boons and Banasura thus emerged the Great Mighty King of 'Three Puras' or as the dreaded 'Tripurasura', who came to attack Deva Lokas and Bhuloka. Sages, Devas, Brahma and Vishnu were all alarmed and approached Shiva, who decided to fight the Demon by Himself and smashed him with His Aghora astra which could absorb its heat and force by Narmada only after its attack. Banasura was badly hurt and realising his foolishness prayed to Maha Deva once again. The most lenient and gracious Bhagavan granted that Banasura would not have another birth and that a Shiva Linga would be manifested as Bana Linga or Jala Linga. Another instance narrated by Markandeya to Yudhishtar related to the memorable King *Indradyumna* who performed Maha Yagna on the banks of Narmada, had darshan of Omkareswara Linga and visioned a radiant spectacle of an Inner Linga of Maha Deva in the central portion of the Principal Omkareswar Linga; he also had a special visualization of Bhagavan Vishnu in His full resplendent and ornamented form with four hands with Shankha, Chakra, Gada and Lotus at the top portion of Omkareswara Linga and prayed to Him; the King also invoked various Holy Rivers especially Ganga to join the Mahanadi Narmada at the bottom of the Linga; and to Narmada to manifest Seven Branches from the north to south to facilitate Daanas, Homams, Vratas, Tarpanas and Pinda Pradaanas to Pitras and other rituals. The King's prayers were all granted adding to the magnificence of the entire Region in which the Sacred River Narmada flowed].

**Sarga Forty Nine -** As informed by muni kumaras, Maharshi with his 'diya drishti' reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama stree to ensure her comfort

[ Vishleshana on Bhrgu Maharshi: in general and from Devi Bhagavata Purana:

Maharshi Bhrgu was one of Brahma the Manasputras like Narada, Vasishtha, Atri, Gautama and so on. He was married to Khyati (the daughter of Daksha), Puloma (daughter of Kardama) and Usana. Two sons, Dhata and Vidhata and a daughter Shri were born to Khyati. Maharshi Bhrgu is also called Prajapati (creator) as he was created by Brahma to help him in the process of creation of the universe. Chyavana was his son from Puloma, Lakshmi was his daughter who was the wife of Vishnu also named as



Bhargavi. Sukracharya, the preceptor of Daityas is a son of Bhrigu born to Usana . When the battle ensued between the Devatas and the Daityas, the Devatas led by Indra had the upper hand. Daityas went to their Guru, Sukracharya and sought his help, but as he left for severe Tapasya to please Maha Shiva to accomplish 'Mrita Sanjivini mantra siddhi', they sought refuge in Usana, the mother of Sukracharya, assured them protection and by using her powers froze the devatas. Devatas prayed to Vishnu to protect them and get them out of the predicament. Vishnu understood that the curse on devatas could not be annulled unless Usana was killed. But Usana being a woman without violating the precepts of dharma, disguised Himself as a ferocious beast and tried to scare Usana who in turn desired to turn Vishnu and Indra to ashes. In self defence, without having to infringe the principle and under the garb of self defence, even before her attempt to convert both as ashes and well before the words of the 'shaap' were spelt out, Vishnu killed Bhrigu's wife with a sharp arrow and separated her head from her body. Once Usana was killed, her powers also left and Devatas became free but Bhrigu cursed Vishnu to take birth on earth and go through the cycles of birth and death and thus suffer like all humans. He brought his wife back to life with his powers. Vishnu accepted the curse of the Maharshi gracefully.

Devi Bhagavata Purana further explains further as follows: There were on-going battles between Devas and Demons, but the most potent war fought was that of Bali with Devas in which Danavas had an upper hand. But Lord Vishnu took the incarnation of Vamana and tricked Bali by asking for just three feet of land and occupied the entire Universe and suppressed Bali's head to the Sub-terrestrial world as the third foot! Similarly Prahlada's father Hiranyakasipu was killed taking the form of half-lion and half-man to escape the effect of Brahma's boon. Thus each time Danavas got boons from Brahma, Lord Vishnu tried to search for the escape clauses of the boons secured after rigorous Tapasya and appeared as the saviour of Devas always. Thus brooding, Sukra Acharya, the son of Sage Bhrigu and Urjasvati, consoled Danavas and assured that some other strategy would have to be followed to achieve victory over Devas. Thus Danava Guru asked for patience and restraint and meanwhile practised a life of austerity and abstinence till he found a solution to the problem from Tapasya. The Acharya then meditated Lord Siva for several years together and finally pleased him for a boon. He explained that the various Tapasyas performed by Danava Kings in the past to Brahma and the boons obtained from him proved futile since they had only temporary impact and each time Lord Vishnu was discovering loopholes in the boons received. That was the reason why Lord Siva was approached for a solution as a boon, the kind of which should not have been granted to his opponent Brihaspati, the Deva Guru. Lord Siva in turn gave a very arduous method to follow namely to perform penance for thousand years lying upside down inhaling smoke from burnt husk. Meanwhile Deva Guru disguised himself as Sukracharya and gradually misguided Danavas and taught them a licentious and wicked life quite contrary to what Sukracharya advised before his departure for Tapasya. The Danavas were provoked by the Fake Danava Guru went on war against Devas who killed several Demons as the latter were disunited, indisciplined and weak. Sukracharya's mother, Kavya, found that Devas were drawing too near to Danavas and protected them by putting Devas to deep sleep by requesting the Goddess of 'Nidra' (Slumber). Indra escaped the sleep as Lord Vishnu absorbed him into His body; He also used the Sudarsana Chakra (Wheel) and cut off Kavya's head even ignoring that she was a woman that too the wife of Sage Bhrigu. The Sage was furious on learning that Vishnu's Chakra cut Kavya's head and gave him a curse that Vishnu would be born again and again as a human being since He never cared for the killing of a woman and hence be punished by learning the misery of staying imprisoned for nine months each time before the births. Also by his mystic powers, the Sage revived his wife to come alive! Indra was afraid that Bhrigu cursed Narayana and soon original Visvamitra would also return after securing the much desired Mantra from Lord Siva. So Indra made a plan and asked his daughter Jayanti to disguise herself as a maid and reach Visvamitra's hermitage and please his mother Kavya to start with and please the Sage in his duties subsequently which she did exceedingly well. Meanwhile Visvamitra secured a great boon from Lord Siva that he would be invincible to any force in the Universe. Lord Siva blessed the Sage with the Mantra. Also he was pleased with the services of Jayanti and desired to give boons to her. She revealed her identity as Indra's daughter and requested the Sage to marry her. Visvamitra agreed that she could be with him for ten years, that he

would not attend to any outside task during the period and that she would not be visible to others. Indra's plan thus succeeded well. The fake Sukracharya (Brihaspati) too had a successful time. But after ten year's time Visvamitra left Jayanti and returned to Asuras and sought to expose the fake Sukracharya, but the fake Sage advised that he was real Sukracharya and the one who arrived just then was really fake! The real Sukracharya was not able to convince the foolish Danavas and having cursed them for not recognising him left in anger. Having fulfilled his mission, the fake Sukracharya or Brihaspati returned to Indra Loka. Danavas felt cheated and desired to convey their sincere apologies and thus approached Sukracharya with King Prahlada in the lead. The Sage was furious as he felt insulted, while actually he took the trouble of severe Tapasya only for the welfare of the entire Danava community whereas they let him down badly by believing in Brihaspati in disguise. King Prahlada pleaded with the Sage very earnestly and all the Danavas prostrated before the Guru to excuse them for their lack of gratitude and commonsense. Sukracharya understood from his intuition that the regrets expressed by Prahlada and Danavas were genuine. He then narrated that Lord Brahma assured him of the King of Danava's coming to power soon and for the time being Danavas would have to lie low and await excellent times till Prahlada's grandson would be born as Bali and reign the Three Worlds. What the Danava Guru told Prahlada was so encouraging that he did not wait for more time and attacked the Devas; Devas lost the war. Indra was surprised at the defeat of Devas. He prayed to Devi Bhagavati at the instance of Deva Guru, Brihaspati. He extolled the unparalleled Glory of Devi as per 'Shakti Darsana' and described Her as the 'Tatvas' rooted to the material manifestation of Pancha Bhootas or Five Elements; the Tatvas include Maha Bindu, Nada Sakti and Misrama Bindu. She dwelt in five sheaths (Kosas) viz. Annamaya, Prana Maya Kosa, Manonmaya, Vignana Maya and Ananda Maya. She was the Vedas, Sastras, Upanishads, Mantras, Tantras and multi-routed final destination and so on. Devi Bhagavati was pleased and made Her extraordinary appearance in full form, packed with armoury and ornaments. Out of sheer panic, Danavas led by King Prahlada fled away to Patala forthwith. Thus ended the unwarranted war declared by Danavas against Devatas who had other important duties to perform; thus the Devi's appearance was a warning to both Devas and Danavas that they should not waste mutual energies in frequent bickerings. Thus there was a Truce ending the War.]

**Sarga Fifty Five - Asked about Ikshvaaku Kings ever busy with Yaginas, Rama cited King Nimi versus Brahmarshi Vasishtha and their mutual curses.**

[Vishleshana a) on King Nimi and Brahmarshi Vasishtha vide Devi Bhagavata Purana and b) Nine Yogindras explain to Videha Nimi's spiritual enquiries

a) King Nimiof Ikshvasu dynasty was highly righteous and sought to perform a Maha Yagnya in the name of Devi Bhagavati; Sage Vasishtha who was the dynasty's Raja Guru agreed to be the Head Priest. At the arrived time when all the preparations were through, the Sage informed that Indra had called him too for a Sacrifice and sent word that King Nimi's Yagna be rescheduled. King Nimi went ahead with his function as per schedule. Vasishtha returned and cursed Nimi that his mortal body would fall off. The King gave a return curse likewise. But since Nimi's Yagna was not complete, he performed it as 'Videha' or without body as Lord Yama was pleased with the Sacrifice and gave him the option of another nice birth or enter the first Jiva body of Brihaspati but the King chose the Videha option. Vasishtha had to pray to his father Brahma who arranged that he be reborn as **MitraVaruna**. In the past, Apsara Urvasi was infatuated by Mitra-Varuna and two issues were born, one was Agastya who became an ascetic and the other was Ikshvaku who became a King. Mitra Varuna's Jiva -body was still intact even before Brahma created original Vasishtha; the Jiva of the present Vasishtha now dropped as a return curse of King Nimi entered the duplicate body of Mitra Varuna without any loss of original Vasishtha's wisdom and Radiance!

b) Once **Maharaja Nimi**, son of Ikshvaku desired to perform a Sacrifice and requested Vasishtha to be the Head Priest, but Vasishtha was busy performing another Sacrifice for Indra and therefore asked Nimi

to wait till he returned. But Nimi performed the Sacrifice without waiting for Vasishtha, who cursed Nimi, but Nimi too gave a curse to the Sage. As a result of the curses, both of them were dead, but as Mitra and Varuna desired Urvashi in lust and from their thoughts of lust revived Vasishtha. As regards, Nimi Maharaja, his body was preserved till the completion of the Sacrifice which was already in progress and once the Yagna was over, the Brahmanas requested Demi Gods to revive his body already preserved. Nimi did not opt for the revival of the physical body but his spiritual body continued to exist. It was that spiritual body of Nimi, known as King Videha (without physical Body) performed Soma-Yagnya and was blessed with the presence of **Nine Yogindras** viz. Kavi, Havir, Anthariksha, Prabuddha, Pippalayna, Havirhotra, Drumila, Chamasa and Karabhanjana. (Their lineage was: Swayambhu Manu or Priyamvrata-Agnidhara-Nabhi-Rishabhadeva considered as the Plenary expansion of Lord Narayana Himself- one hundred sons, headed by Bharata of BharataVarsha fame, including the Nine Yogindras). The Nine Yogindras, who were highly learned in Spiritual Science preaching the path of attaining Absolute Truth travelling naked all over the Universe, explained the Principles of Seeking the Truth to King Nimi alias Videha and those who attended the Sacrifice. The pointed queries made to the Nine Yogindras by King Nimi (Videha) were: 1) What is the highest good? 2) What are the Principles of Dharma and the general inclinations conditioning human beings like 'Svabhava' (one's own nature or behavior), Acharya' (Tradition), Speech pattern and other lakshanas' (Traits) of Elevated human beings? 3) What is the external energy of Super Power? 4) How does one disassociate from Maya or Illusion? 5) How is a Brahmana (Devotee) identified? 6) What is 'Karma' (means of devotion) and its two major forms viz. materialistic or Spiritual (Kamuka or seeking oriented and Nishkama or Oriented to Almighty only) 7) What are the various Incarnations /Extensions of God? 8) What is the destination of a non-devotee? 9) What are the ideal forms of worship suited to the four ages (Yugas)? Yogindras explained that relentless pursuit of material desires, arising out of ignorance and leading to fear as conditioned by one's own nature and nurture, tends to sideline or marginalise the Super Energy and Its Extension Forms or Incarnations aimed at the Four Yugas and even if a human being were to perform acts of devotional services these would invariably aim at desire-fulfilling ends and not Spiritually oriented. This vicious circle of cause and effect ought to be wrecked to yield to the path of Bhagavatha Dharma or the Discipline of Faith. Increase in the duration of devotional time, gradual detachment, and enhancement of Awareness of the Super Energy are the Golden Means required.]

**Sarga Fifty Six and Fifty Seven - Brahma's varapraapti to King Nimi and Vasishtha for Mitra-Varuna's combined virility due to meeting Urvashi in a Kumbha- King Pururana of Ikshvakus-Vashishtha's new body in the eyes of Videha Nimi.**

[Vishleshanas: on creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi from Matsya Purana]

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

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

Agastya Muni satisfied Maheswara with ruthless penance for several years and secured boons of longevity for twenty five crores of years as long as thousand lives of Brahmas. The boon also covered that whosoever worshipped him for seven days for seven years with 'Arghya' or offering water addressing the Muni along with charities of a white cow and calf, silver vessel, and white clothes as follows would be blessed with good health, good Form, and contentment: *Kaashapushpa prateekaasha Agni Maruta Sambhava, Mitraavarunayoha putra kumbhayoney Namostutey/* The first Arghya would provide Good Form, the second one Bhuvārloka and the third Swarloka.]

[ Vishleshana on Ikshvaaku Vamsha recalled from Essence of Valmiki Bala Ramayana as follows

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



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

**Sargas Fifty Eight and Fifty Nine - King Yayati’s yajna upset as Purohita Vasishta was late-mutual ‘shaapaas’ as Yayati was bodyless and Vasishta was ‘vayuvileena’- Brahma arranges that joint sperm of Mitra Varunas to revive Vasishta.**

[Vishkeshana on Yayati from a) Maha Bhagavata Purana and b) Devi Bhagavata Purana

a) Yayati, the son of Nahusha became the King as Nahusha was transformed into a python due to his Maharshi’s shaapaas for his arrogance. Yayati's elder brother, Yati, was initially given the kingship but

took to sanyaasashrama and Yayayati as a king considerable public appreciation. Eventually one day, Sharmishtha, daughter of the Danava Vishwaparva, and Devayani, daughter of Daitya Guru Shukracharya were bathing in a sarovara of the kingdom. After bathing, Sharmishtha confuses Devayani's vastras by mistake exchanged. Devayani returned and shouted while jibing at their parentships as Sharmishtha as the daughter of Shukracharya and Vrishparva as their King. With the help of her servants, Sharmishtha threw the semi naked Devayani into a well. Later Yayati, son of Nahusha, helped Devayani to climb out of it. Eventually Yayati was fascinated to both Sharmishtha and Devayani and their respective fathers agreed. In due course, Devayani gave birth to two sons Yadu and Turvasu while Sharmishtha begot three sons Druhyu, Anu and Puru. In due course mutual jealousies and quarrels got intensified. Eventually Devayani felt that that her husband more ad more of time with Sharmishtha and complains to her father. The enraged Shukracharya cursed Yayati with premature old age in punishment for inflicting such pain upon his daughter. Eventually Yayati asked to let one of the sons to agree to swap his old age while Yadu heckled at the request while Puru assured of his filial duty and agreed heartily. Yayati enjoyed the youth and attained swarga but cursed adu and made Pura the next King.

b) Sukracharya cursed King Yayati. The Sage's daughter Devayani married the King but objected to live with his another wife Sarmishtha but still the King did not comply. The father of Devayani Sukracharya cursed that Yayati would become old and impotent. As the King entreated for forgiveness, the Sage's curse was diluted that if any of his sons could take the position of Yayati's old form instead, then he could regain his youth. The youngest son of Sarmishtha, Puru who bore his father's curse and after Yayati, he became a youthful King, the ancestor of Panadavas and Kauravas. Veda Vyasa affirmed that being an upright King, Yayati was also in a position to reverse the curse of the Danava Guru but restrained from doing so and quietly conceded to assume the old age as after all he did not commit a great sin in asking his another wife Sarmishtha to bed; equally wonderful was the preparedness of Puru to take on the curse of the Sage and sacrificed his own youth for thousand years!]

**Sargas Sixty and Sixty One - Maha Muni Chyavana and followers reach Shri Rama Praja Sabha explaining about the 'atyaacharaas' on the praja and dharmatmas by Lavanasura by misusing a 'shula' as gifted by Shiva to his devoted father**

[ Vishleshana on Maharshi Chyavana a) Maha Bhagavata Purana and b) Chyavana's encounter with Parrot Kunjal

a) Manu Vivaswanta gave birth to ten sons including Ikshvaku, Saryati, Nabhaga and Prushaghna. Saryati gave birth to Sukanya. The latter when she came of age visited a forest once along with her companions and playfully pierced into a bush while amused about what she thought were glowing worms. But they were actually the eyes of a Muni named Chyavana performing Tapas with eyes wide open and in the process got blinded. The girl got confused when blood oozed out from the bush and ran away. The blinded Muni realised that a young princess did the indiscretion and gave a Shaap that the entire military force of the King should suffer with stoppage of their excretions. Meanwhile Sukanya conveyed to the King of her playful rashness and of the Muni's shaap. King Saryati along with Sukanya approached the Muni and prostrated to him seeking unreserved pardon; the King offered the young Sukanya to wed the old Muni so that she could serve the Muni in his blindness. In course of time, Sukanya got used to family life serving the blind Muni in his daily puja and other chores. She excelled herself in her 'Pativratiya' or undisputed devotion to her husband. One day, the two Ashvini Kumars who were the Physicians of Devas passed by the Ashram of Chyavana Muni and were highly impressed with the selfless and ideal service being performed by Sukanya as an example of Pativratiya. They cured the Muni's blindness and the grateful Chyavana offered a boon to the Ashvini Kumars. The latter desired that they would like to have access to 'Amrit' which was provided to Devas but was denied to them. Chyavana Muni made a request to Indra but he refused. The Muni took up this as an insult to him and performed an

elaborate Yagna in favour of Brahma Deva and the latter who was pleased by the Muni's Yagna instructed Ashvini Kumars to accord the same status to Devas and thus have access to the drink of Amrita ever since.

b) Sage Chyavan of Bhargava Vamsha undertook an extensive 'Tirtha Yatra' (religious tour) visiting Sacred Places of Worship nearby the Holy Rivers Narmada, Sarasvati and Godavari. He reached Omkareshwar Tirtha and having taken bath and worship, rested under a tree on the banks of the Tirtha; he overheard the conversation of a Parrot named Kunjal with its sons viz. Ujjwal, Samujjwal, Vijjval and Kapinjal. The Sage learnt from the conversation of Kunjal and sons that they were ardent devotees and that Kunjal was a highly enlightened bird. By the evening there was a family union of the parrots for food and rest in their nest over the tree, under which the Sage sat. As Kunjal desired to recite Stories to them, the elder son Ujjwal asked the father to explain about Gyan (Enlightenment), followed by Dhyaan (meditation), Vratas (Conducted Worships), Punya (The fruits of Good Works) and hundred names of Bhagavan. About Gyan, Kunjal explained that there was a State of Bliss called Kaivalya or Moksha which was a Unique Form of Extreme Happiness devoid of 'Duhkha' or Sorrow, unreachable by normal vision or feeling. The Bird said: *Yatha deepo nivaasastho nischalo Vaayuvajitah, Prajjvalan-naashayet sarvamandhakaaram mahaamatye/ taddosha viheenatma bhavatyeva niraashraah/* (Such Kaivalya State of Gyaanatma which is spotless, steady and holdless is like a lustrous mass of Lamp which wipes out darkness around). That luminosity is the stable origin of Universal Existence called 'Atma' or the Super Soul which has no friend or enemy, no pleasure nor grief and no attachment nor greed. The Soul is devoid of senses, feelings, impulses and reactions. The awareness of that Singular Super Soul is Gyana. Now Dhyana is the meditation of that Super Soul known by countless names and epithets and is in either 'Niraakara' Form or 'Akaara' Form. 'Nirakara Dhyana' is possible only to Yogis who could visualise the Abstract Form through the Vision of Gyana. The 'Saakara Rupa' assumes Human Form with recognisable limbs; for instance Bhagavan Vishnu is easily identified with four arms with Shankhu, Chakra, Gada and Saranga with golden head gear and silk dress etc. and facilitates Dhyana. Vratas are formatted worships as per the Deity targetted, the specific day as scheduled according to Maasa- Paksha- Tithi- Vaara- Nakshatra and as configured. For instance Vratas like Jaya, Vijaya, Papanashini, Jayanti, and Manoraksha Vratas are executed on Ekadashi / Dwadashi days; there are also regular Vratas like Krishnashtami which are of repetitive nature. There are innumerable Vratas observed all over Bharat as per specified formats and each one of these has far reaching impact in diminishing the burden of sins and improving the 'Punya' Accounts].

**Sargas Sixty Two-Three-and Four - Having enquired of Chyavanaadi Munis about details of misdeeds about Lavanaasura, Rama selected Shatrughna to destroy him , briefing him of minute details and facilitated him with Ayodhya Sena**

[Vishleshana on Madhu Kaitabhaas vide Devi Bhagavata Purana :

When Maha Vishnu was in Yoga Nidra in a comfortable posture of lying on the bed of Ananta Naga, two Demon brothers named Madhu and Kaitabha were born from the wax of Maha Vishnu's ears. Their birth was a mystery and unknown as felt by the brothers themselves whose physical forms grew fast and strong day by day, even as they were playing in the ocean surroundings, killing various kinds of aquatic species for food or play. Coming of age in course of time, the Demon brothers with huge bodies and proportionate common sense too, realised that there must have been a Massive Force which alone could have given birth to them. From the air, they heard a sound 'Vagbija' the Seed Mantra ( Seed 'Bija' and

‘Vak’ the Speech of Goddess Sarasvati). To start with fun, but later on with maturity, they kept on practising the sound for years together, little realising the impact of the Mantra’s repetition. In fact, they became so obsessed with the Mantra that they neither had food nor sleep, but with full concentration and utmost sincerity. ‘The Parasakti’s Voice emerged from the Skies that the Danava brothers would be invincible in the entire Universe provided they were united and fight two-some. Blessed by Maha Devi, the two brothers became swollen with pride and eventually attacked Lord Brahma Himself. On realising that they were unconquerable, Brahma who was seated on the lotus- head sprouting from Maha Vishnu’s navel, tried the age-old four means. He tried to use ‘Sama (Counselling) ‘Dana’( Gifting or bribing), ‘Bheda’( put one against another) and finally ‘Danda’(Punish), but neither of these media appeared feasible; he ran away to Vaikuntha for protection but Maha Vishnu was in Yoga Nidra. Brahma had thus prayed to Yoga Nidra Devi to prompt Maha Vishnu to wake up. It was actually Maha Maya’s discretion which mattered as Vishnu Himself could not regain consciousness on His own. The concentrate of ‘Tamo Guna’- Maha Maya - was earnestly prayed to by Brahma, as this was a prestige issue for him and the entire domain of Gods! Maha Maya left Vishnu free and He was fully woken up to face the challenge of the hour, viz. to either manipulate or massacre the brothers, Madhu and Kaitabha. Lord Vishnu invited the brothers to fight with Himself. The fight continued for five thousand years but without a tangible result. As the Demons were clashing one after another and Lord Vishnu was in duel singly, the latter asked the brothers to give a break as it was against Justice that they took alternate positions while He was alone. During the break, Vishnu prayed to Maha Sakti and complained that the fight was unfair and that they were also given by Her the boon of voluntary death or ‘Svacchanda Maranam’. Maha Sakti realised the lacuna in the duel and advised Vishnu to give boons to the brothers so that a way out would automatically open up. Meanwhile, Maha Sakti agreed to be present at the fight in physical form and disturb the concentration of the Demon brothers by casting Her fake amorous looks. This encouraged Vishnu to convey the Demons that their duel with Him was of great quality and thus He was ready to give boons to them. They got into the trap as they boasted that they were prepared to give boons to Him instead of the other way around. Vishnu grabbed the opportunity and said that He be given the boon of their death by killing each other! The brothers gave an excuse that the boon could be given only provided there was no water or wetness in the Ocean. Vishnu expanded his thighs manifold so that there could be adequate space for the killings. The Demons expanded their bodies too and thus the thighs of Vishnu and the body sizes of the brothers kept on increasing horizontally and vertically proportionately. Finally, the illusion created by Vishnu proved stronger and the brothers had to yield to their own killings. Thus Maha Sakti who assumed human physique and paved the way to the killings of the Danava brothers without breaking the Rules of ‘Dharma Yuddha’, partly by trickery and partly by Maya or Illusion.]

**Sargas Seventy Three and Four - Vridhha brahmana brings his son’s dead body to Rama Sabha accusing the King of ‘akaala marana’- Narada explains that an ineligible tapasvi as per Scriptures was responsible against varnaashramadharma!**

[ Vishleshana on a) Yuga Dharmas and b) Chaturvarna Vyavastha as per Manu Smriti

a) During Krita Yuga Dharma and Truth certainly run on four feet as in the case of a ‘Go Maata’, since those exceptional practitioners of Adharma neither attain prosperity nor fulfillment of Life. But the predominance of Dharma gradually gets distorted over the subsequent Yugas of Treta-Dwapara-Kali Yugas and untruthfulness or falsity, and dominance of ‘Arishad Vargas’ of Kaama, Krodha, Lobha, Moha, Mada, Matsaras or excessive desires, anger/ego, avarice, anger, infatuation, and envy, thus affecting the proportions of two thirds, half, and quarter in the respective yugas. During the Satya Yuga, there was fulfillment all around due to excellent health, longevity, affluence, success; invariably the Life Span was of 400 human years, but in the subsequent Yugas the span had been 300, 200, and 100 years maximum; in fact the phase wise longevity dwindled from 100, 75, 50 and hardly 25 in Kali yuga’s first-second, third and fourth ‘Paadas’ as described in Puranas. As per the evolution of Yugas, human beings tend to dissipate the intensity of Dharma from the Satya-Treta-Dwapara-Kali Yugas. During Krita Yuga, ‘Tapas’ was the principal way of Life, in Treta Yuga significance is accorded to ‘Jnaana’ or Acquisition



of Knowledge, in Dwapara Yuga, significance is attached to Yagjnas and Sacrifices or Austerities, but in Kali Yuga it is the aspect of 'Daana' or sincere charity that is emphasised; this is obviously due to the incapability of Human Beings acquiring true knowledge, nor observe 'karma kanda' but atleast perform charitable deeds.

b)Maha Tejasvi Prajapati of the Universe created Chatur Varnas of Brahmana-Kshatriya-Vaishyetaaras and defined their duties. As regards the functions and obligations of Brahmanas, these are enumerated as six viz. Acquisition of Knowledge, Teaching and Training, Performing Yagjnas and Teaching other Brahmanas to perform, and giving and accepting Daanaas or Charities. Kshatriyas are duty bound to provide Security to the Society and the Public, providing charity, organising yajna karyas, and conducting just and impartial administration. Vaishyas are required to promote Industry, and Trading, bestowing charities, providing loans and agriculture and allied business activities. Persons of the fourth caste of the Society were assigned the duty of service to the Society. Since it is stated that human beings who were born above the Creator's navel were superior to other species, Swayambhu Prajapati decided to create Brahmanas from His face, as they are expected to observe and propagate Dharma by their intense knowledge and of the nuances of Virtue and Justice; they are also duty bound to despatch 'havya-kavyas' to Devas and Pitru Devas respectively; Devatas like Vaayu and Pitru Devatas are the recipients by way of Yajna Karyas performed essentially by 'Mantras' aloud by their mouths or from within by their tongues. Brahmanas are also the custodians of Dharma and Divine Knowledge as also of life long agents of Dharma. Indeed, as human race is the best of all Beings of 'Sthaavara Jangamas', the outstanding persons of Brahmanas are the repositories of intellect and it is only through them alone that 'Dharma Prachaara' is possible due to their austerities. The Chaturvidha 'Jeevanaakaankshas' or the four fold objectives of Life's total fulfillment viz. 'Dharma- Artha- Kaama- Mokshas' are possible only the category of 'Dwijas' or the twice-born indeed; once having been given birth as Brahmanas, the second and equally significant second birth is that by of Devi Gayatri and of one's own father as the Guru. On this count the twice born one's viz. Brahmana-Kshatriya-Vaishyas too are as important becoming eligible after the 'Upanayana Samskaara' and of Gayatri Upadesha. Thus the Dwijas are all well qualified to observe the full range of 'Brahmana Kartavyas' including Brahma Yajna.

**Sargas Seventy Nine, Eighty, Eighty One and Eighty Two - Agastya explains origin of Ikshvaaku Putras- youngest son Danda's Rajya with Purohita Shukracharya-Danda's manabhanga of Acharya putri- Acharya's shaapa of Danda Rajya since turned as dandakaranya- Rama returns back to Ayodhya from Agastyaashrama**

[ Vishleshana on Manu Smriti reg. Aachara-Vyavahara-Prayaschittha Khandas]

Manu Smriti comprises three Khaandas or Branches viz. Aachara Khaanda, Vyavahara Khaanda, and Prayasthittha Khaanda. *Aachara Khaanda* comprising twelve chapters describes Charurvarna Dharmas, Chaturaashrama Dharmas, Aahnika Vidhis or Daily Duties, Snaatakaadi grihastha dharmas, Loukika Aapatkaala Dharmas, Vivaahaadi Dharmas, Stree and Putra Dharmas, Shraaddha / Pitru Yagnas, etc. *Vyavahaara Khaanda* comprising eight chapters delineates Raja Dharmas, Shanti Bhadratas or Mainenance of Peace and Administration, Defence, Finance-Taxes-Budgeting, Banking, Industry and Commerce, and so on. The third and final is *Prayasthittha Khaanda* consisting of twelve chapters is a compendium of various types of atonements of committing sins, against the prescribed principles of 'Dharmaacharana' or the Golden Path of Virtue and Justice.]

**Sargas Ninety Seven, Ninety Eight and Ninety Nine - Devi Sita's shapatha grahana and rasaatalala pravesha-Rama's distress and Brahma reminder of Rama as avatara purusha- Rama's long life and several yagjnas with Sita's suvarna pratima- glory of Rama Rajya.**

[ Vishleshana on Devi Sita's 'Parandhaama' and an over view of termination of Ramaavataara vide Padma Purana in Essence:

After the successful completion of Ashvamedha Yagna, Shri Rama continued his normal routine of observing celibacy and administration. Shatrughna killed Lavana and ruled Madhurapuri; Bharat administered both the banks of River Sindhu and controlled Gandharvas; Lakshman conquered Madra desha, installed his sons as the Kings and returned to Rama for providing service to him. Shri Rama did Ashvamedha Yagna, after installing a Golden Pratima of Sita; in fact he performed several Yagnas in the same manner. Sage Valmiki exhorted Rama about Sita's spotlessness and piousness time and again and Shri Rama finally opined that indeed he was fully aware of her chastity and purity but since the allegation came from the Praja (Public), Sita should prove her innocence before the people. Sita then declared in a huge Sabha that if she performed puja to any body else excepting Shri Ram in her mind, thought, tongue or action then my mother Bhudevi might take her into her mother's fold. Immediately, there was an Earth-quake and Sita entered into a huge cleavage. ( at Sitamarhi , Bihar) Bhudevi herself lifted Sita into her belly and the great Garuda, the Carrier of Lord Vishnu, lifted her from Rasatala to Vishnu loka as seated on a Golden Throne. After Sita's disappearance, Shri Rama ruled for eleven thousand years. One day, an old Tapasvi came to see Shri Ram and told him that none should enter his Chamber while he was giving an important message from Lord Brahma in secrecy. Shri Rama called Lakshmana and instructed that none should be allowed to enter as long as he was conversing with the Tapasvi and otherwise that person should be punishable with death. Lakshman himself stood at the door and ensured that none would disturb. The Tapasvi conveyed that since the death of Ravana, Kumbhakarna and other demons Rama was to live for eleven thousand years and that it was time for Rama to leave Earth and return to Vaikuntha. While this secret conversation was going on, Durvasa Maharshi arrived and wished to meet Shri Rama, but Lakshmana declined entry stating that a representative of Brahma was in an important conversation and that he could not see Shri Rama then. Durvasa grew angry and threatened Lakshmana with a severe curse if he did not permit entry. As there was no other alternative between Rama's instruction and Durvasa's threat of curse, Lakshman entered River Sarayu, taking his original Swarupa of Ananta Naga with thousand hoods. After the meeting with Kaala Deva in the form of the old Tapasvi, Rama realised that Lakshman also having gone, it was time for him also to terminate his 'Avatar'; he established Kusha in Kushavati Kingdom and Lava in Dwaravati as their Kings. Taking a hint from Shri Rama, Vibishana, Sugriva, Jambavan, Hanuman, Neela, Nala, Sushena and Nishada Raja Guha arrived. Shatrughna performed the coronation of his sons at Ayodhya. The rest of them said that they would not like to stay back on Earth in the absence of Rama even for a moment. But Rama asked Vibishana to continue in power at Lanka for long time and instructed Hanuman to continue on Earth forever to sustain the message of Shri Rama. The rest of them accompanied Shri Rama into the Sacred Sarayu River. Bharat, Shatrughna, and all the citizens of Ayodhya along with their wives, Mantris, Servants, Vedikas, Brahmanas, the nearby animals, birds, and all other Beings who accompanied Shri Rama never looked back. As Shri Rama went deep into the River, Lord Brahma, Devas, Rishis and all Celestial Beings extolled Raghunatha even as He took the Huge Form of Maha Vishnu with his four hands along with Bharata as Shankha, Shatrughna as Chakra, as also Gada with Shri Devi and Bhudevi beside Him/

*Avyatam Shasvatam Vishnum Anantam Ajam Avyayam*