



ESSENCE OF

VALMIKI
AARANYA
RAMAYANA

V.D.N. RAO

Translated and interpreted by V.D.N.Rao, former General Manager, India Trade Promotion Organization, Ministry of Commerce, Govt. of India, Pragati Maidan, New Delhi, now at Chennai

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 -Bhogya-Yogyata Lakshmi

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

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

Essence of Ganesha Mahima - Essence of Shiva Raatri Mahima

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

Essence of Valmiki Baala Ramayana- Essence of Valmiki Ayodhya Ramayana- Essence of Aranya Ramayana Note: All the above Scriptures already released on [www. Kamakoti.org](http://www.Kamakoti.org) as also on Google by the respective references.

INRODUCTION

As Brahma Maanasa Putras of Sanaka-Sanandana-Sanaatana-Sanat Kumaras were interrupted by Vaikuntha Dwaara Palakaas of Jaya Vijayas, the Kumaras cursed to be born in ten successive births of Evil Energies of the Time Cycle. Hence Maha Vishnu was necessitated to assume Ten 'Avataaraas' to vindicate Dharma and Nyaaya again and again. An 'Avatara' (Incarnation) is like the lighting of a lamp from another lamp; like-wise, Bhagavan is a manifestation suited to specific purpose and end-use. Among such Avatars of Vishnu, the first well-known manifestation of Matsya the Fish which retrieved the Sacred Vedas stolen from Brahma by Makarasura. The temptation to Danavas to obtain 'Amrit', 'Samudra Mathana' was set as Manthara Mountain as the churning rod, Maha Sarpa Vasuki was the string with which to tie up the Mountain and Bhagavan himself as balancing Shakti as the Avatar of Kurma to ensure that the Meru Mountain would be made stable and steady. As Hiranyaakasha, the mighty son of Devi Diti pulled up Bhru Devi and dragged her into the depths of the Ocean down to the 'atholokas', Lord Vishnu assumed the incarnation of Maha Varaha and killed himas Devi Prithvi heaved a great sigh of relief. Hiranyakashipu got on to his wits' end, when his own son Prahlada was forced to show that Narayana any where, say in a Pillar, he broke it with his mace and there emerged the fierce Man-Lion, Narasimha, who had half-body as a giant Lion roaring and killed the demon. Bhagavan agreed to be born to Aditi and Kashyapa as Vamana the foremost human as dwaf; grew up as a Brahmachari, learnt Vedas, sporting 'Mriga Charma', Danda and wooden footwear appeared at the Yagna by daanava Bali Chakravarti and asked for a charity of three feet of land. Vamana then assumed a sky body and measured one foot as Earth, Samudras, Parvatas; second foot as Sky, Nakshtras, Planets, Deva- Brahmaadi lokas. Even as the second foot still fell short of the required size, Vaamana had to push Bali's head down to 'Rasatala'. As Manu prayed to Vishnu as his son, the Lord agreed for Preservation of Dharma and affirmed: *Paritra naaya Sadhunaam Vinaasaaya cha Dushkrutaam, Dharma samsthaapanaarthaaya sambhavaami yuge yugey!* (I shall no doubt take human birth to revive Dharma and punish Evil from time to time). As promised by Vishnu, Swayambhu was born as King Dasaratha and gave Shri Rama in Treta Yuga.

Being a human, Rama was subject to the weaknesses of kama-krodha-mohas but being an ideal most specimen of humanity he was prone to cryings and wailings, bursts of anger and anguish, high possessiveness and frustration, passion and compassion. But, all rolled in yet covered by supreme and unique qualities of idealism, virtue and justice, devotion and veneration overshadowed by the single motivation of 'Pitru Vaakya Paripalana'. All these traits were at display in the current series of Essence of Vaakmiki Ramayana, especially in the instant Aranya Ramaayana, since the Baala and Ayodhya series had since seen attempted.

As I approached with humility with a request to translate Ramayana, HH Vijayendra Saraswati of 'Kanchi Peetha' had spontaneously instructed: 'Try Vaalmiki Ramayana, but with vishleshanas'. It is that command which has generated ready inspiration and determination, quite apart from the innate power of the directive itself. For over a decade and half He has inspired me to take to translations of the essence of Ashtaadasha Puranas, Ashtaadasha Upanishads, Dharma Sindhu, Brahma Sutras, Manu Smriti, Soundarya Lahari, Bhagavad Gita, and scripts on Lakshmi-Sarasvati- Gayatri- Surya-Chandras etc.

My earnest prostrations to Him by the self and family with all humility, faith and dedication.

VDN Rao and family

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ESSENCE OF VALMIKI ARANYA RAMAYANA

Introduction:

Brahmarshi Narada taught Brahmana Vidyaarshi Pracheta the 'two golden principles of not preaching what he himself would not practise and take to the name and thought of Rama till his death'. The boy learnt the Mantra 'Mara' or to Kill- kill 'ahamkara', 'shadvarga shatrus' of excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Constant repetition of 'Mara' turned as 'Rama' gradually developed 'valmikaas' or anthills till his 'atma saakshaatkaara' or Self Realisation and eventually came to be reputed as Valmiki Maharshi. Once when he was bathing in the clear waters of Ganges he sighted two doves while mating but were shot to death by a hunter and the Maharshi cried : *maa nishaada pratishthaa tvamagamaḥ shasshvatiḥ 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. The current presentation is relevant to Aranya Khanda- the third Piece of the Sugar Cane.

Restrospective :

Baala Khanda

The overview of Ramayana by Maharshi in his trance- Valmiki Ramayana of 24000 stanzas was sung by Lava- Kusha kumars of 'Shri Rama -Devi Sita' at a Conference of Muni Mandali before Shri Rama- From the Vaivaswa Manvantara to the Ikshvaku Vamsha at Ayodhya till King Dasharatha to Shri Rama- King Dashararatha-Vasishtha- Ministers plan to perform Ashvamedha Yagna and despatch Sumantra the Charioteer request to request Maharshi Rishyashringa- Historic Arrival of Rishyashringa heralding the season to rains- There after Vasishthas gave to the King 'yagjna diksha'- removed evil influences - made arrangements of the yagjna like architecture, construction and maintenance; groups of jyotishadi vedangas; workforce; nata- naatya -nartaka groups,cooking, culinary,construction of colonies, conference Halls etc. Ashvamedha Yagna executed gloriously- Putra Kaamekshi Yagjna- Celestials preparing for arrival of Maha Purusha- Devas and Indra approached Vishnu to desrtoy Ravasnasura as Vishnu said only in human form Rama, Dasharatha's son could to so. At the Yagjna, a Maha Purusha emerged from the flames and handed over a 'payasa patra' to Dasharatha to distribute to his three queens as

instructed. As Rama-Lakshmana-Bharata-Shatrughnas were born thus, Indra and Devas manifested 'Vaanaraas' including Hanuman with Ashta Siddhis. Dasharatha distributes 'payasa' to queens Koushalya-Sumitra- Kaikeyi - Samskararas to Ramaadi Kumaras; Arrival of Brahmarshi Vishvamitra at Ayodhya to King Dasharatha. Vasishtha assured Dasharatha about Shri Rama's safety in safeguarding the Vishvamitra Yajna as the satisfied King allowed Rama Lakshmanas and teach Bala-Atibala. The trio reached Angamuni Ashram-Sarayu-Ganga confluence at Malada- Kurusha Villages where Indra hid- the reason was that Indra killed brahmana Vritraasura.-They enter 'Tataka Vana'- Rama Lakshmanas encounter Tataka and Vishmamitra prevails on stree hatya- Vishvamitra teaches most of archery mantras to Rama Lakshmanas- Vishvamitra takes Rama brothers to the 'Vamana Ashrama' - Yajnas spoilt in other ashramas by Maricha Subahus punished by Rama-'Ashramavashis' conveyed about Janaka's Yajna and Shiva Dhanush- Vishvamitra seeks take heros to Siddhashrama by difficult terrain and explains about adjacent Kusha Desha, King Kushanabha, Apsara daughters and Vayu Deva- By boat from Shonabhadra to Ganges, Vishvamitra explains about flows of Ganges - birth of Skanda- King Sagara's tapasya for sons- queen Sumati begets 60,000 strong sons while Keshini just only Asamanjasa.Sagara planned Ashvamesha yagna, Indra stole the Sacrificial horse- Sumati's strong sons searched bhuloka-and patalas with pomp and noise-Kapila Muni curses the sons in patala to become stones-Asamanjasa goes in search and conveys the result to Sagara who dies- King Asamanjasa gaveup hopes and so does his son Amshuman and the latter's son Dilip. But Bhagiradha takes up the thread and prays to Ganga from skies at Gokarna Tirtha. Bhagiratha standing by foot fingers, invoked Maha Deva- Crossing Ganga, Rama approaching Vaishali asked about Deva Danavas-Having failed to secure Amrit, Diti- daitya mother- seeks to destroy Indra- Diti fell asleep unconsciously, Indra entered her Garbha with his 'Vajraayudha', saw the fully grown up boy inside ,cajoled him saying 'don't cry, don't cry' and sliced the child into seven parts and further to forty nine sub-parts-Vishvamitra stated that they were at that very place where above instances had ocured when there was an Ikshvaaku Kings Kakutstha- Sumati and then proceed to Mithila the kingdom of Janaka Raja! Sumati showed the way to Gautama Ashram en route Mithila.- Entering King Janaka's Yagnyashaala, Vishvamitra introduces Rama Lalshmanas and their acts of glory so far to King Janaka and his Purohita 'Shataananda' - Having congratulated Rama Lakshmanas, Shatananda makes a detailed coverage on the lifestory of Vishvamitra who as a Kshatriya King through tapsyas became a Brahmarshi! King Vishvamitra sighted Shabali Kamadhenu and demands it but was refused; in a battle Shabala smashed thee army but the latter took to severe tapasya. Brahma blesses Vishvavmitra be the status of Maharshi- Trishanku desires to reach swarga being mortal and Vishvamitra creates a mid- sky swarga with his tapo bala; - Ambarisha performs Yajna at Pushkara but as sacrifice animal was stolen, a 'nara pashu boy' was arranged - Vishvamitra took pity but to no avail; got entangled instead by co-Munis.-Vishvamitra disturbed by 'Menaka' at Pushkara, then shifted to heights of himalay as when 'Rambha' disturbed too- Ultimately even as Indra ever stole his food, Maharshi stopped his breathing but kept on his tapsya on Brahma, and the latter conferred the title of 'Brahmarshi'! 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; Devi Sita as 'Ayonija' as Janaka tills bhuyagjna.-Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations. King Janaka said:Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in glory to Janaka vamsha! Brahmarshi said: tathaastu!- King Janaka sent a messenger to King Dasharatha to state: Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to

propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend the same along with your queens and the entire retinue. Besides Rama and Devi Sita, may we also propose the wedding of Lakshmana with my younger daughter Urmila too- Dasharatha was 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 Shuteekerti 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 dhawaja-patakas, welcome sounds of drums and music, dances and decorations. Dasharatha along with his sons and new daughters-in-law along with the Queens made an auspicious entry. Later, Raja Kumaras shared royal responsibilities. Rama and Sita became famed as Vishnu and Lakshmi.

Ayodhya Khand

Considering Shri Rama’s eligibility for Ayodhya’s Yuvarajstva, King Dasharatha convenes a durbar meeting -King Dasharatha secures public approval for Rama’s Yuvarajstva-Dasharatha discusses the details of Rama’s Rajyabhisheka with Vasishtha and asks Rama to attend the Rajya sabha- Rama seeks his mother Devi Koushlya’s blessings and endears Lakshmana-Dasharatha and Vasishtha ask Rama and Sita to observe fasting before the celebrations of Yuvarajstva- Ayodhya public’s joy and pre-celebrations- Villianous Manthara gets upset on Rama’s Yuvarajstva and reaches Kaikeyi and provokes and poisons Kaikeyi’s mindset suggesting Rama’s Vana Vaasa and Bharata’s elevation as Yuvaraja- Fully poisoned by Mandhara, Kaikeyi enters ‘Kopa griha’- the symbolic Anger Chamber-King Dasharatha seeks to pacify her beloved queen Kaikeyi-Kaikeyi seeks to remind of Dasharatha’s promise of granting her of two boons at a battle as she saved him, demands Rama’s ‘vana vaasa’/ Bharata’s Rajyabhisheka- Dasharatha’s remorse at Kaikeyi’s undue demands even having admitted the boons and pleads with Kaikeyi not to insist but in vain - Dasharatha’s intense cryings and persistent pleadings with Kaikeyi but she argued in the name of dharma citing the tradition of truthfulness of Ikshvaku ancestors- Kaikeyi’s

stubbornness to relent - Vashishta Maharshi's intervention fails and Charioteer Sumantra asked for Rama's arrival at the King's Palace- Sumanta arrives at Rama's palace while Rama and Lakshmana on the way to King's Palace enjoying public's joy at Rama's elevation-Excellent preparations in the city for the celebrations by the following day- Rama witnessing heart broken Dasharatha and Kaikeyi's rude intervention demanding Rama's Vana Vaasa for fourteen years in prescribed dress code and of Bharat's Kingship-Rama agrees to her terms and proceeds to Kousalya to break the news - Kousalya's sudden and of tragic news leads to agony and standstill senselessness as Rama seeks to pacify- Lakshmana gets agitated at the turn of the events and so did Kousalya but Rama assuages their badly hurt as Rama explains that 'pitru vaakya paripaalana' ought to be his life's motto and dharma. Rama asked Lakshmana to remove all the preparatory materials like the vessels etc. meant for his Rajyabhisheka since that would be unwanted then- Reacting to remove the material for Rajyabhisheka, Lakshmana argued whether the decision was correct, but Rama once again reiterated as irrevocable - Devi Kousalya, reacting sharply about Rama's decisiveness to undergo vana vaasa resolves to follow him, and Rama invoked the argument of her preserving Pativrata and should not desert her husband- With great difficulty, Rama finally convinces Kousalya to let him leave for 'vana vaasa' and she relented finally.- As Rama left Kousalya with mutual anguish, the Public too was unaware of the tragic development, much less Devi Sita who was horrified- Devi pleads her accompanying Rama for the forest life - Rama dissuades Sita to accompany him for Vana Vaasa-Sita invokes her 'Pativrata Dharma' and insists- Devi Sita sobs heavily and Rama had to finally concede- Lakshmana too insists on accompanying Rama- latter agrees; Rama desires of offering charities- Sita Rama's charity to Vasishtha Kumara Suhyajna and wife, brahmanas, brahmacharis, servants- Sita Rama Lakshmanas visit Kaikeyi's palace to meet Dasharatha as Nagara vaasis weep away -Sita Rama Lakshmanas approach Dasharatha with queens before vana vaasa; the latter swoons and recovers and embraces them and swoons again- Sumantra criticizes Kaikeyi as the latter justifies- Dasharatha instructs treasure to be sent along with Sumatra for initial phase of vana vaasa; Rama Lakshmanas dressed up in valkals as Vishtha rejects Sita wearing that dress- Dasharatha too rejects Sita wearing Valkava vastras even as Kaikeyi was unhappy, but Rama approves--Dasharatha breaks into cryings, Sumantra arrives with the chariot, Sita receives 'pati seva upadesha' from Kousalya, Rama Sita Lakshmanas bid farewell to all - Sita Rama Lakshmanas perform pradakshinas to Dasharatha and the mothers, Sita Rama Lakshmanas alight the chariot and the crowds get terribly agitated - As the unruly crowd was interrupting the Chariot several times, the citizens were crying away aloud shattering the skies, especially the women folk- King Dasharatha cries and swoons for Rama, distances from Kaikeyi's palace and shifts to Kousalya's- Maha Rani Kousalya's agony as Devi Sumitra assuages Kousalya's tormented psyche- Rama appeals to the Ayodhya public not to hurt Dasharatha or Bharata- the elders of the public insist on following Rama upto Tamasa river banks- Rama Sita Lakshmana's over night stay at Tamasa banks- they leave earliest unnoticed- public felt bad- Ayodhya elders and women got disturbed inability to see off Rama to the deeper forests crossing Tamasa- Ayodhya woman folk cry away Rama Sita Lakshmanas for further 'vana vaasa'- Public of Kosala Janapada throng at the Chariot carrying Ramas who also cross Veda shruti-Gomati-Skandika rivers- Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight and Nishada Raja Guha welcomes them- Lakshmana - Guha feel and exchange expressions of sadness- Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumantra- Sita's intense prayers to the Sacred Ganga- after crossing Ganga reach Vatsa desha for night halt- As Rama asks Lakshmana to return back to Ayodhya at least now but Lakshmana protests- Ramas reach Bharadvaja ashram and the Maharshi advises them to settle at Chitrakoota mountain - while they cross Yamuna from Prayaga- Sita prays to Yamuna- their overnight stay at otherside of Yamuna- Ramas reach Chitrakoota-Maharshi Valmiki at ashram- Maharshi teaches Lakshmana Vaastu Shastra- Sumantra reaches Ayodhya- 'aarta naadaas' by public and Dasharatha and queens- Sumantra conveys Shri Rama- Lakshmanas's messages to the parents- Condition of the Ayodhya public and at the state of Rama's distresses Dasharatha extremely- Anguish of Devi Kousalya sought to be assuaged by Sumatra- Kousalya's crying protests against Dasharatha- Regretful Dasharatha with folded hands and prostrations seeks pardon from Kousalya- Dasharatha's confession to Kousalya about his youthful blunder of killing a Muni Kumara - Having revealed details of the Muni hatya, the helpless

cryings of his blind parents - Vriddha Muni's curse that Dasaradha would die in son's absence- Dasharatha - Pursuant to Dasharatha's death, his queens cried out, deathwise- praises and music followed- Queens, Ministers and staff- and public vision the body as retained in oil vessels- Maharshis assemble with Purohita Vasishtha to decide on the successor Kingship- Vasishtha despatches messengers to Kaikeya kingdom to bring Bharata along with Shatrughna.- As messengers arrive at Bharata's place, the latter felt 'dussvapnas' early morning- Ayodhya's messengers arrive at Bharata's maternal uncle's palace, bring gifts and message to return- Bharata Shatrughnas arrive at Ayodhya and found the city as silent and listless!- Bharata reaches Kaikeyi palace and hears the news of his father's demise and Rama Sita Lakshmana 'vana vaasa' and Bharata's rajyaabhisheka!- The rattled up Bharata protests violently and detests- Kaikeyi's evil mindedness- Bharata's open protests against Kaikeyi- Bharata's 'shapatha' / swearing in the presence of Kousalya- Raja Dasharatha's 'antyeshti' / 'dahana samskaara' - Bharata performs 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 - Nishaada Raja hosts Bharata's overnight stay before crossing Ganga the next day- Bharata and Nishada Raja exchange wives of Rama's magnanimity- Nishada Raja extols about the nobility and devotion to Rama of Lakshmana- On hearing details of Rama Sita Lakshmanas, Bharata swooned down, Shatrughna and the mothers cried away, and persisted on the details of the threesome regarding their food and sleeping patterns- Guha showed the bed of 'kusha grass' by which Sita Ramas slept on that night and the 'valkala vastras' left behind- Bharata accompanied by sena, mothers, Munis and public arrives at Bharadvaja ashram- Bharata visits Bharadvaja 'ashram' - The Maharshi bestows Bharata and entire entourage including vast army a heavenly hospitality- Bharata introduces his three mothers and Bharadvaja blesses them and indicates the way to Chitrakoota- Bharata's Chitrakoota yatra described- Shri Rama shows the beauty and grandeur of Chitrakoota to Sita- Shri Rama displays the exquisiteness of River Mandakini to Sita- As the wild beasts and birds running astray of Chitrakoota, Lakshmana went up atop a shaala tree as an army was nearing and Lakshmana was angered- As Lakshmana saw Bharata approaching, he got angry but Rama cooled him down- Bharata and advance party located Rama's 'kuteera' and visited the details inside - Bharata Shatrughnas locate Rama, prostrate and crying- Shri Rama having enquired Bharata's welfare gave elaborate lessons of Kshatra Dharmas on his own- Rama asks Bharata the reason of his arrival as Bharata requests him to return and accept Kingship; but Rama refuses- Bharata requests Rama to reconsider Kingship and informs King Dasharath's sad demise- Rama- Sita- Lakshmanas cry away at father's death- offerings of tarpana and pinda daana - With Vasishtha ahead the three Devis arrive, all the sons prostrate the mothers and Vasishtha too- Bharata broaches about Rama's return & kingship - Bharata again pesters Rama to assume kingship- Shri Rama instructs Bharata to return to Ayodhya at once- Muni Jaabali supports Bharata and his argument that sounded spread of 'nastikata' - Rama asserts that karma and rebirth are the corner stones of 'Astikata' - Vasishtha traces the geneology of Ikshvaku Vamsha and asks to uphold its fame and assume Kingship as the eldest son of Dasharatha- Shri Rama reiterates that 'Pitru Agna' was paramount yet doubled edged that he should undergo vana vaasa and Bharata should rule for that period ! - As Bharata was not ready yet to return to Ayodhya, Shri Rama grants his 'charana paadukaas' and finally bid farewell to Bharata and the entourage- Bharata and the entourage reach back to Maharshi Bharadvaja's ashram and return to Ayodhya- On return to Ayodhyam Bharata realises the sad state of the city of Ayodhya- Bharata instals Shri Rama 'Paadukaas' at Nandigrama and administers Ayodhya from there- All the Rishis of Chitra koota commenced leaving the place due to problems of Rakshasas- Sita Rama Lakshmanas too decided to leave Chitrakoota and proceeded to Maharshi Ashram of Atri and Maha Pativrata Anasuya- Devis Anasuya and Sita exchange views- Anasuya gives gifts to Sita- Sita describes

her 'swayamvara'-Thus Devi Sita having accepted the gifts from Devi Anasuya reaches Shri Rama for overnight stay at Atri Maharshi Ashram for further journey.

Sarga One

Shri Rama - Devi Sita-Lakshmanas felicitated in 'Muni ashramas'

*Praviśya tu mahāraṇyaṃ daṇḍakāraṇyaṃ ātmavān,dadarśa rāmo durdharṣas tāpasāśramamaṇḍalam/
kuśacīraparikṣiptaṃ brāhmyā lakṣmyā samāvṛtam, yathā pradīptaṃ durdharṣaṃ gagane
sūryamaṇḍalam/ śaraṇyaṃ sarvabhūtānāṃ susaṃṣṭājiraṃ sadā, pūjitaṃ copanṛttaṃ ca nityam
apsarasāṃ gaṇaiḥ/ viśālair agnisāraṇaiḥ sruḅbhāṇḍair ajinaiḥ kuśaiḥ, samidbhis toyakalaśaiḥ
phalamūlais ca śobhitam/ āraṇyaiś ca mahāvṛkṣaiḥ puṇyaiḥ svādupalair vṛtam, balihomārcitaṃ
puṇyaṃ brahmaghoṣanināditam/ puṣpāir vanyaiḥ parikṣiptaṃ padminyā ca sapadmaya, phalamūlāsanair
dāntaiś cīrakṣṇājinaṃbaraiḥ/ sūryavaiśvānarābhais ca purāṇair munibhir vṛtam, puṇyaiś a
niyatāhāraiḥ śobhitam paramarṣibhiḥ/ tad brahmabhavanaprakhyāṃ brahmaghoṣanināditam,
brahmavidbhir mahābhāḡair brāhmaṇair upaśobhitam/ tad dṛṣṭvā rāghavaḥ śrīmāms tāpasāśrama -
maṇḍalam, abhyagacchan mahātejā vijyaṃ kṛtvā mahad dhanuḥ/ divyajñānopapannās te rāmaṃ dṛṣṭvā
maharṣayaḥ, abhyagacchaṃs tadā prītā vaidehīm ca yaśasvinīm/ te taṃ somam ivodyantaṃ dṛṣṭvā vai
dharmacāriṇaḥ, maṅgalāni prayuñjānāḥ/ pratyagrḥṇan dṛḍhāvratāḥ/ rūpasamhananam lakṣmīm
saukumāryaṃ suveśatām, dadṛśur vismitākārā rāmasya vanavāsinaḥ/ vaidehīm lakṣmaṇam rāmaṃ
netrair animiṣair iva, āścaryabhūtān dadṛśuḥ sarve te vanacāriṇaḥ/ atrainaṃ hi mahābhāḡāḥ
sarvabhūtahite ratāḥ, atithim parṇaśālāyām rāghavaṃ samnyaveśayan/tato rāmasya satkṛtya vidhinā
pāvakopamāḥ, ājahrus te mahābhāḡāḥ salilam dharmacāriṇaḥ/ mūlam puṣpam phalam vanyam āśramam
ca mahātmanaḥ, nivedayītvā dharmajñās tataḥ prāñjalayo 'bruvan/ dharmapālo janasyāsya śaraṇyaś ca
mahāyaśāḥ, pūjanīyaś ca mānyaś ca rājā daṇḍadharo guruḥ/ indrasyaiva caturbhāḡaḥ/ prajā rakṣati
rāghava, rājā tasmād vanān bhogān bhūṅkte lokanamaskṛtaḥ/ te vayam bhavatā rakṣyā bhavadviśaya -
vāsinaḥ, nagarastho vanastho vā tvaṃ no rājā janeśvaraḥ/ nyastadaṇḍā vayam rājāṃ jitaḥ/ jitaḥ
jitendriyāḥ, rakṣitavyāś tvayā śaśvad garbhabhūtās tapodhanāḥ/ evam uktvā phalair mūlaiḥ puṣpāir
vanyaiś ca rāghavam, anyaiś ca vividhāhāraiḥ salakṣmaṇam apūjayan/ tathānye tāpasāḥ siddhā rāmaṃ
vaiśvānaropamāḥ, nyāvayṛttā yathānyāyāṃ tarpayām āsur īśvaram/*

On entering the interior most nucleus of Dandakaranya, Shri Rama-Devi Sita-Lakshmanas had witnessed countless Tapasvi Muni Ashramas with excitement. The most common sight visualised was of Valkala Vastra Dhaaris akin to Surya Mandala on Bhutala, which should be resplendent even to Rakshasas would shudder to enter. The groups of the Ashramas are indeed the refuge points to all the creatures like Vanya mrigas and pakshis which move about freely with fearlessness and risks of life. Their entries and the surroundings are spic and span that 'apsaras' often organise nrithya-naatakas or dance-drama performance of shows for the entertainment of the Tapasvis. The ashramas are endowed with notable yagna shalaas, 'sruvaadi yagna paatraadi' equipment, mriga charmas, kushas, samidhaas, jalapurna kalashaas, and fresh and aromatic flower garlands. Aranya Vrikshas yield wild fruits and nuts and spices aplenty. *Balihomārcitaṃ puṇyaṃ brahmaghoṣanināditam/* Besides homa prakriyas, Bali Vaishvadeva are the integral parts of all the Ashramas apart from the the echos of veda mantras as built in to the common living.

[Vishleshana on Bali Vaishva Deva: Vaishvadeva is significant as there are five major sources of 'Jeeva Himsa' called 'Panchasuna': *Vaishvadevah prakartavyah Pancha Sunaapanuttaye, Khandani peshani chulli jala kumbhotha maarjani/* ('Khandani' or cutting vegetables etc by the Kitchen Cutter made of iron or sharp metals, Peshani or pounding and pasting appliances, retaining water in and cleaning of vessels; besides washing the material and sweeping and floor cleaning). Vaishvadeva is one way of reducing the impact of killing the 'Pranis' by way of these main routine means. This Prakarana of

Vaishvadeva commences from the mornings but not as in the Agni Karyaas in the evenings. Hence the Sankalpa: *Pratassaayam Vaishva Deva karishye/* In fact, there are Pancha Maha Yagnas that are required to be performed on daily basis viz. Brahma Yagna, Bhuta Yagna, Pitru Yagna, and Manushya Yagna. Rigvedis consider three Yagnas viz. Deva Yagna, Bhuta Yagna and Brahma Yagna; Manushya Yagna is to provide food to Human Beings. *Griha pakva havishvaannaistaila kshaaraadi varjitaih, Juhuyaatsirpashaabhyaktaih Gruhyegnou loukikey pivaa/ Yasminngnoupachedannam tasmin homo vidhiyate/* (The ‘Havyanna’ or the food which is cooked at home without oil, salt and spice but made of ghee in the ‘Gruhaagni’ or Loukigani or that as prepared at Vivaahaadi Homaas after ‘Nityouposana’ is indeed worthy of Vaishvadeva Karya). Since this Havishaanna is also used for Pitru Yagna and Nitya Shraaddha this is eminently worthy of consumption by Brahmanas. This Vaishvadeva is therefore a sure means of Atma Samskaara and Anna Samskaara. Therefore there would be one Vaishvadeva in a family unit of undivided brothers. If for any reason, this kind of ‘Anna paaka’ is unavilable, the Vaishvadevaanna might be prepared as of Ekadashi Bhojana made of cooked rice, milk, curd, ghee, fruit and water. Vaishvadeva needs to be done with ‘Anna’ by hand; if this had to be done by water then it has to be by ‘Anjali’. But *Kodravam chanakam maasham masuram cha kulutthakam, Kshaaram cha lavanam sarvam Vaishwadevevi varjitam/* (The specified pulses, spices and salt are forbidden for use in the Vaishvadeva Karya.) In case the Kartha leaves station then he should commission a Ritvik to perform the needful. Alternatively he could observe the Karya wherever he goes out of his house. Rigvedis and Taittiriyaas consider it necessary to perform Vaishvadeva both in the day time and the night; they observe it by preparing the Lokaagni Paaka or at Vivahas etc. as described above. When Vaishvadeva is done twice a day/night, then the Vaishnavites light up sixteen or five ‘Deepaas’ or Lights. After providing various ‘Upacharaas’ or Services, then they offer Naivedya to Bhagavan Vishnu with the same food meant for consumption of the family and a part of it is given as Viashvadeva. *Vishnorniveditaannena yashtavyam Devataantaram, Pitrubhyaschaapi taddeyan tadaanantyaaya kalpatey/* (The naivedya offered to Bhagavan Vishnu is what should be offered to other Devataas; in fact this ‘Prasaada’ or the ‘Sesha Naivedya’ or the left over food is apt for offering to Pitru Devataas also as that offer would secure ‘Ananta Punya’. In this context, a Vaishnava is stated to have assumed the ‘Diksha’ or Mantrika Discipline from a Guru of the ‘Upadesha’ of the ‘Ashtaakshara Mantra’ and its Japa. Those who are in the ‘Vaishnava Parampara’ or of Vaishnava Following do strictly observe regulations of Upavasa Dharmaas on Ekadashis and many such self restraints. One might wonder that after all a person could be qualified as Vaishnava only if he observes severe procedures and conventions like the observance of ‘Pancha Raatraas’ and so on. This query is replied that it is no doubt observance of Pancha Raatraas etc. are no doubt great qualifications to become a Vaishnava, but there are Vaishnavites among Kshatriyas and Vaishyas too as they do observe Gayatrupadesha-Adhyayana-Daana-Japa-Yagna and such normal Dharmas effortlessly and at the same perform their Varnaashrama dharmas like those of Kshatriya’s Administration and Vaishya’s business duties. They do imbibe qualities of Shuchi, Snaana, Sutakatwa, Shraaddha vidhis etc from Vaishnava Brahmanas. Ashvalaayana Vaishvadeva Vidhi: Ashvalaayanans perform Vaishvadeva with the Sankalpa: *Mamaatmaanna samskaara panchasoonaa janita dosha parihaaradwaara Parmeshwara preetyartham Praataravishva devam Saayam Vaishvadevam cha sahatamtrena karishye/*(I shall perform the morning and evening Vaishvadeva to gratify Paramatma to offset the blemishes arising out of Anna Samskara and Panchasoonaa vidhis. Then prepare ‘Paakaanna’ in pot by lighting up Pachaagni named Paavaka and on reciting *Chatvaari Shringaa* and after Prokshana with water all around the ‘Agni Kunda’ saying *Vishvaaninah*, mix up with ghee and curd and make three parts, offer with right hand one part for Devata Homa uttering *Suryaaya swaaha, Suryaayedam namama, Prajapataye, Somaaya, Vanaspataye, Agnishomaabhyaam, Indraagnibhyaam, Dyaavaa Prithivi -bhyaam, Dhanvantaraye Indraaya, Vishvepa- Devebhyah Brahmaney*; these are ten ‘Prataravishva Devaahutis’. Like wise the ‘Saayam Vaishva -Deveyaas’ of *Agnaye swaaha, Prajapataye etc.* are done. Thus twenty Aahutis are offered to Agni deva and perform ‘Parisha -muhana’ around the Homa Kunda with water by way of Sparsha and ‘Paryukshana’ by way of prokshana saying *Om chamey*. Then the ‘Upasthyaana Karya’ or terminal task be done. This is the procedure of Deva Yagna. Bali Harana: Out of the remainder ‘Anna Bhaga’, a portion be kept on clean Bhumi around the Homa Kunda and offer to

Agni uttering *Suryaaya swaaha Suryaaya idam namah*; in this fashion, there should be sixteen Ahutis from the portions kept on the East side with space in between and utter: *Adbhya swaaha, Oshadhi vanaspatibhyah, Gruhaabhyah, Griha Devataabhyaha, Vaastu Devataabhyaha*/ Then continue the Ahutis from the Eastern side as follows: *Indraaya* and to the North direction *Indrapurushebhya*; to *Yama purushebhya* towards Sky on the Southern side; *Varuna Purushebhya* to the Eastern side; *Soma Purushebhya* on northern side; and *Brahmaney, Brahma Purushebyah, VishwebhyhoDevebhya Sarvebhyo Devebhya, Divaachaa –ribhyah*/Like wise Saayamkaala Vaishva Deva Bali harana too be performed. **Bhuta Yagna**: The third part of the Anna Bhaga is offered with ‘Praacheena veeti’ addressed to Yama uttering *Swadhaa Pitrubhya* and on the Southern side *Pitruya idam namah* to Pitru Devas. 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-Nirruiti-Varuna-Vayu Dishas be consumed away by crows by way of the remainders of the Pitru Yagnaanna). Further there are two ‘Shunakas’ or dogs in the abode of Lord Yama named ‘Shyama Shabalaas’ and I offer them these Pindas with the supplication to them to safeguard us in our paths! Having done this, the Karta should wash his feet, perform Achamana and having recited *Shaantaa Prithivi* and Vishnu Smarana and enter his house. **Manushya Yagna**: The Karta should apportion one ‘Atithi bhojana’ or sixteen or at least four fistfuls of Anna reciting: *Sanakaadi Manushyobhoy hanteydam na mama*/ This might be given away to mendicants [Source: Dharma Sindhu].

Sarga continued: The Maha Tapasvis clad in black deerskins and sustained with limited meals of kanda moola phalas are ‘jitendriyas’ super controllers of mind and limbs are of the radiance of Surya- Agnis as living in the abode of Brahma Himself with ‘veda ghosha’ all through the day. Shri Rama then disarmed of his ‘dhanush tuneeraas’ and entered the ashramas. The Maharshi with his ability of divine vision realised Devi Sita was standing outside and pleasantly stepped outside. He had then most courteously received them all with Lakshmanas too. *rūpasamhananam lakṣmīm saukumāryam suveṣatām, dadṛśur vismitākārā rāmasya vanavāsinaḥ/ vaidehīm lakṣmaṇam rāmaṁ netrair animiṣair iva, āścaryabhūtān dadṛśuḥ sarve te vanacāriṇaḥ*/ Shri Rama’s arresting personality, his body build, radiance, soft voice, have all readily attracted the on lookers of the ashram and around. All of them riveted their looks on Sita-Rama- Lakshmanas. Then the Maha Munis respectfully paid their hospitality at once with ‘*pushpam-toyam- phalam- asanam*. Then they addressed Rama as follows: *dharmapālo janasyāsya śaraṇyaś ca mahāyaśāḥ, pūjanīyaś ca mānyaś ca rājā daṇḍadharo guruḥ/ indrasyaiva caturbhāgaḥ prajā rakṣati rāghava, rājā tasmād vanān bhogān bhūṅkte lokanamaskṛtaḥ*/ Raghu Rama! As you are the King of the land capable of ‘*danda dhaarana*’, you are our Supreme Administrator, the reflector of glory, worship - worthy, and the Master of all of us. Indeed, we seek to salute to you as the chakravarti! You are our Ruler, *par excellence* as much in cities as in dandakaranya heretoo. So saying, the Maha Munis provided them unprecedented honours to Rama- Sita- Lakshmanas to mutual contentment and happiness.

Sarga Two

As Rama-Sita-Lakshmanas proceeded into the thick forest, they encounterd Rakshasa Viraatha

kṛtātithyo 'tha rāmas tu sūryasyodayanam prati āmantrya sa munīn sarvān vanam evānvagāhata/ nānāmṛgagaṇākīrṇam śārdūlavṛkasevitam, dhvastavṛkṣalatāgulmam durdarśa salilāśayam/ niṣkūjanānāśakuni jhillikā gaṇanāditam, lakṣmaṇānugato rāmo vanamadhyam dadarśa ha/ vanamadhye tu kākutsthas tasmīn ghoramṛgāyute, dadarśa giriśṛṅgābham puruṣādām mahāsvanam/ gabhīrākṣam mahāvakraṁ vikaṭam viṣamodaram, bībhatsam viṣamam dīrgham vikṛtam ghoradarśanam/ vasānam

carmavaiyāghraṃ vasārdraṃ rudhīroḡṣitam, trāsanaṃ sarvabhūtanāṃ vyāditāsyam ivāntakam/ trīṇ śimhāṃś caturo vyāghrāṇ dvau vṛkau pṛṣatān daśa, saviṣāṇaṃ vasādigdhaṃ gajasya ca śiro mahat/ avasajyāyase śūle vinadantaṃ mahāsvanam, sa rāmam lakṣmaṇaṃ caiva sītāṃ dṛṣtvā ca maithilīm/ abhyadhāvat susaṃkruddhaḥ prajāḥ kāla ivāntakaḥ, sa kṛtvā bhairavaṃ nādaṃ cālayann iva medinīm/ aṅgenādāya vaidehīm apakramya tato 'bravīt, yuvāṃ jaṭācīradharau sabhāryau kṣīṇajīvītau/ praviṣṭau daṇḍakāraṇyaṃ śaracāpāsīdhārīṇau, kathaṃ tāpasayor vām ca vāsaḥ pramadayā saha/ adharmacārīṇau pāpau kau yuvāṃ munidūṣakau, ahaṃ vanam idaṃ durgam virāgho nāma rākṣasaḥ/ carāmi sāyudho nityam ṛṣimāṃsāni bhakṣayan, iyaṃ nārī varārohā mama bharyā bhaviṣyati, yuvayoḥ pāpayoś cāhaṃ pāsyāmi rudhiraṃ mṛdhe/ tasyaivaṃ bruvato dhṛṣṭam virādhasya durātmanaḥ, śrutvā sagarvitaṃ vākyam sambhṛāntā janakātmajā, sītā prāvepatodvegāt pravāte kadālī yathā/ tāṃ dṛṣtvā rāghavaḥ sītāṃ virādhanāgatāṃ śubhām, abravīt lakṣmaṇaṃ vākyam mukhena pariśuṣyatā/ paśya saumya narendrasya janakasyātmasambhavam, mama bhāryāṃ śubhācārāṃ virādhanāke praveśitāṃ, atyanta sukhasam vṛddhāṃ rājaputrīm yaśasvinīm/ yad abhipretam asmāsu priyam vara vṛtam ca yaṭ, kaikeyyās tu susaṃvṛtāṃ kṣīpram adyaiva lakṣmaṇa/ yā na tuṣyati rājyena putrārthe dīrghadarśinī, yayāham sarvabhūtanāṃ hitaḥ prasthāpito vanam, adyedānīm sakāmā sā yā mātā mama madhyamā/ parasparśāt tu vaidehyā na duḥkhataram asti me, pitur vināśāt saumitre svarājyaharaṇāt tathā/ iti bruvati kākutsthe bāṣpaśokapariplute, abravīt lakṣmaṇaḥ krudhho ruddho nāga iva śvasan/ anātha iva bhūtanāṃ nāthas tvaṃ vāsavopamaḥ, mayā preṣyeṇa kākutstha kimarthaṃ paritapsyase/ śareṇa nihatasyādya mayā krudhena rākṣasaḥ, virādhasya gatāsor hi mahī pāsyati śoṇitam/ rājyakāme mama krodho bharate yo babhūva ha, taṃ virādhe vimokṣyāmi vajrī vajram ivācale/ mama bhujabalavegavegitaḥ; patatu śaro 'sya mahān mahorasi, vyapanayatu tanoś ca jīvitam; patatu tatas ca mahīm vighūrṇitaḥ/

Having experienced the 'atithya' of the Maha Munis for the night, Rama proceeded further into the 'dandakaranya'. On the way ahead they found a specific central area where a number of wild animals including tigers and wild boars were assembled and there amidst was seated a huge 'nara rupa rakshasa' was seated too of mountain size. *gabhrākṣam mahāvakraṃ vikaṭam viṣamodaram, bībhatsam viṣamam dīrgham vikṛtam ghoradarśanam/ vasānaṃ carmavaiyāghraṃ vasārdraṃ rudhīroḡṣitam, trāsanaṃ sarvabhūtanāṃ vyāditāsyam ivāntakam/ trīṇ śimhāṃś caturo vyāghrāṇ dvau vṛkau pṛṣatān daśa, saviṣāṇaṃ vasādigdhaṃ gajasya ca śiro mahat/* His eyes were deep, face was giant like, body shape frightful, stomach was heavily protruded and in all was a spectacle of alarm and shock. His mouth was fully smeared with blood and pieces of raw meat seated like a yama raja with the body covered with raw tiger skin. His massive trishula made of iron is pierced with the heads of three lions, four tigers, two wolves, and ten deers as he was then busy gulping a huge elephant head making galloping sounds! *sa rāmam lakṣmaṇaṃ caiva sītāṃ dṛṣtvā ca maithilīm/ abhyadhāvat susaṃkruddhaḥ prajāḥ kāla ivāntakaḥ, sa kṛtvā bhairavaṃ nādaṃ cālayann iva medinīm/* Glancing Rama Sita Lakshmanas, he roared like of 'bhairava naada' as if of an earth quake and ran after them. He approached them and screamed: You both men have worn 'jataa cheeraas' and brought a woman along with you too with 'dhanush baanaas' and a sword too and dared to enter dandakaranya! It appears that your lifetime is now over! You are dressed up like 'tapasvis' and have brought a woman too! You are surely two cheats, it appears! I am a rakshasa named Viratha and am daily used to eat Munis! I would like to marry this woman and kill both of you for now! On hearing this conversation, Devi Sita was shuddered with fear like a plantain tree as shaken with speed as the rakshasa was speaking likewise. The rakshasa then lifted Devi Sita on his lap. Shri Rama then addressed Lakshmana: 'Soumya! Look at this state of Janaka Maha raja putri, and my dharma patni! What a shame! Now, what Kaikeyi had longed for is coming true and she was not merely wished for kingship to her son but this type of an insult be 'rewarded!' *parasparśāt tu vaidehyā na duḥkhataram asti me, pitur vināśāt saumitre svarājyaharaṇāt tathā/* Sumitra nandana Lakshmana! I cannot imagine witnessing a more shameful act than this as loss of kingship and not even the father's death! So saying, Rama felt insulted as his tears rolled down his cheeks! Then Lakshmana hissed like a serpent with widened hood swaying side ways and to and fro too: Kakutstha kula bhushana! You are like Indra and the saviour of all the 'praanis' yourself; I am your mere follower and servant and why do you feel get dejected and helpless! I am just going to destroy the rakshasas Viradha and suck off his blood instantly!

The red hot anger of mine at the loss of kingship should now be delivered on ‘Viraatha’ as Indra would release the ‘vajraayudha’! This arrow should swirl round his body in a poisonous circle and finally break his heart into smithereens!

Sarga Three

Exchange of hot words by Rama Lakshmanas with rakshasa Viraatha

Athovāca punar vākyam virādhaḥ pūrayan vanam, ātmānam pṛcchate brūtam kau yuvām kva gamiṣyathaḥ/ tam uvāca tato rāmo rākṣasaṁ jvalitānanam, pṛcchantam sumahātejā ikṣvākukulam ātmanaḥ/ kṣatriyo vṛttasampannau viddhi nau vanagocarau, tvām tu veditum icchāvaḥ kas tvam carasi daṇḍakān/ tam uvāca virādhas tu rāmaṁ satyaparākramam, hanta vakṣyāmi te rājan nibodha mama rāghava/ putraḥ kila jayasyāham mātā mama śatahradā, virādha iti mām āhuḥ pṛthivyām sarvarākṣasāḥ/ tapasā cāpi me prāptā brahmaṇo hi prasādajā, śastrenāvadhya tā loke 'cchedyābhedyatvam eva ca/ utsṛjya pramadām enām anapekṣau yathāgatam, tvaramāṇau pālayethām na vām jīvitam ādade/ tam rāmaḥ pratyuvācedam kopasamraktalocanaḥ, rākṣasaṁ vikṛtākāram virādham pāpacetasam/ kṣudra dhik tvām tu hīnārtham mṛtyum anveṣase dhruvam, raṇe samprāpsyase tiṣṭha na me jīvan gamiṣyasi/ tataḥ sajyam dhanuḥ kṛtvā rāmaḥ suniṣitāñ śarān, suśīghram abhisamdhāya rākṣasaṁ nijaghāna ha/ dhanuṣā jyāguṇavatā saptabāṇān mumoca ha, rukmapuñkhān mahāvegān suparṇānilatulyagān/ te śarīram virādhasya bhittvā barhiṇavāsasaḥ, nipetuḥ śonitādigdhā dharanyām pāvakopamāḥ/ sa vinadya mahānādam śūlam śakradhvajopamam, pragṛhyāśobhata tadā vyāttānana ivāntakaḥ/ tac chūlam vajrasamkāsam gagane jvalanopamam, dvābhyām śarābhyām ciccheda rāmaḥ śastrabhṛtām varaḥ/

As Lakshmana was threatening the rakshasa, the latter asked loudly as to who were they precisely and Rama replied that they were the brothers of Ikshvaaku vamsha being kshatriyas having unfortunately settled in dandakaaranya for the while and the rakshasa introduced as the son of Java the father and Shatahlada the mother as Viraadha. Viradha further stated that he performed severe tapasya to Brahma and secured the boon that no ‘shastra’ could destroy his body ever. The rakhsasa further suggested that they the brothers might better leave the woman with him and go away as he would then not harm them. In reply, Rama said: *kṣudra dhik tvām tu hīnārtham mṛtyum anveṣase dhruvam, raṇe samprāpsyase tiṣṭha na me jīvan gamiṣyasi/* ‘ You rogue! Your manner of talking is of a stupid as you are certainly destined to die! Wait! Then Rama took up the dhanush, straightened it and kept on releasing the arrows like Garudadeva and Vayudeva! Then the rakshasa crumbled down with his blood spurted out; the terribly hurt rakshasa had to release Devi Sita out of his grip; having taken up a ‘shula’ attacked Rama Lakshmanas with anger mingled up with anguish. Rama Lakshmanas like Kaala- Antaka- Yamaraja released sudden rains of arrows. In response, the raakasa shouted aloud with pitched up and reverberating sound and fell down like a pack of bruised up body parts mutilated hither and thither! Rama then addressed Lakshmana to drag the body still alive by his strong and sturdy shoulders and make way so that it ought to be a warning not merely to the cruel animals but to possibly to the co rakshasaas too even as Viradha was shouting in high pitch shrieks and earth shaking body torments.

Sarga Four

Rama Lakshmanas kill Rakshasa Viraatha

Tasya raudrasya saumitir bāhum savyam babhañja ha, rāmas tu dakṣiṇam bāhum tarasā tasya rakṣasaḥ/ sa bhagnabāhuḥ samvigno nīpapātāsu rākṣasaḥ, dharanyām meghasamkāśo vajrabhinna ivācalaḥ, idaṁ provāca kākutstham virādhaḥ puruṣarṣabham/ kausalyā suprajās tāta rāmas tvam vidito mayā, vaidehī ca mahābhāgā lakṣmaṇas ca mahāyāsāḥ/ abhiśāpād aham ghorām praviṣṭo rākṣasīm tanum, tumburur nāma gandharvaḥ śapto vaiśvaraṇena hi/ prasādyamānas ca mayā so 'bravīn mām mahāyāsāḥ, yadā dāśarathī rāmas tvām vadhiṣyati samyuge/ tadā prakṛtim āpanno bhavān svargam

gamiṣyati, iti vaiśravaṇo rājā rambhāsaktam uvāca ha/ anupasthīyamāno mām saṅkruddho vyajahāra ha, tava prasādān mukto 'ham abhiśāpāt sudāruṇāt, bhavanam svam gamiṣyāmi svasti vo 'stu paramtapa/ ito vasati dharmātmā śarabhaṅgaḥ pratāpavān, adhyardhayojane tāta maharṣiḥ sūryasaṁnibhaḥ/ taṁ kṣipram abhigaccha tvaṁ sa te śreyo vidhāsyati, avaṭe cāpi mām rāma nikṣipyā kuśalī vraja/ rakṣasām gatasattvānām eṣa dharmāḥ sanātanaḥ, avaṭe ye nidhīyante teṣām lokāḥ sanātanaḥ/ evam uktvā tu kākutsthāṁ virādhaḥ śarapīḍitaḥ, babhūva svargasamprāpto nyastadeho mahābalaḥ/ taṁ muktakaṅṭham utkṣipyā śaṅkukarṇam mahāsvanam, virādham prākṣipac chvabhre nadantaṁ bhairavasvanam/tatas tu tau kāñcanacitrakārmukau; nihatya rakṣaḥ parigrhya maithilīm, vijahratus tau muditau mahāvane; divi sthitau candradivākarāv iva/

As Devi Sita witnessed the scene of Lakshmana dragging the still alive body of the rakshasa, she lifted both her hands with untold relief and crying continued shouting excitedly: Satyavaadi Dasharatha nandanaas Rama Lakshmanas are dragging the still alive body of Viradha rakshasa, aho! Rakshasa! Leave me alone, and keep on eating the vanya mrigas only! Devi Sita's anguish having been thus heard, Rama Lakshmana's hastened the process of killing the rakshasa. Then they pierced the body parts, mutilated the same separately by his hands, legs, feet, stomach and so on. Even so the rakskasa was still alive. Then they dug up a massive and deep ditch and tried hard to push the mutilated body parts. But, still the rakshasa was alive even so. Then the rakshasa made the confession: 'Maha Purushas! It was a shame that I could not realise as to who were you! Now I do place you aptly! I was under the influence of a spell so far! *abhiśāpād aham ghorām praviṣṭo rākṣasīm tanum, tumburur nāma gandharvaḥ śapto vaiśvaraṇena hi/ prasādyamānaś ca mayā so 'bravīn mām mahāyaśāḥ, yadā dāśarathī rāmas tvām vadhiṣyati samyuge/ tadā prakṛtim āpanno bhavān svargaṁ gamiṣyati, iti vaiśravaṇo rājā rambhāsaktam uvāca ha/* I had to become a monster like this and I was originally the noted Tumbura Gandharva and Kubera the king of gandharvas cursed me to turn to a rakshasa. However he assured my liberation would be in the hands of Dasharatha nandana Shri Rama and that I would attain swarga thereafter! I was ravished with apsarasa named Rambha and hence I was delayed attending to the duty assigned to me by Kubera and thus the latter accorded this 'shaapa' to turn to a rakshasa. Raghuvēera! I am now blessed to be rid of this 'shaapa' and now I could return back to my loka! Narashrashtra! From here within a distance of a yojana and half, you may like to meet Maha Muni Sharabhanga ashram. Shri Rama! The sanatana dharma states that the dead body of the departed Soul is required to dig up a drench and keep it there and you too may do so as even rakshasas would attain swarga by doing so as the old adage would prescribe so. Lakshmana! You may there fore dig up a very long and wide pit for placing the dead body of the departed rakshasa. As though prompted by one's own destiny, Viradha rakshasa after his long tapsya addressed to Brahma, the boon sought and bestowed was that none could kill him by way of shastras but did not mention of astras! Then after the placement of the huge body of the rakshasa, Rama Sita Lakshmanas proceeded further towards the Sharabhanga Maha Muni ashram.

Sarga Five

Shri Rama-Sita-Lakshmanas visit Sharabhanga Muni's ashrama and after 'atithya' the Muni departs for Brahma Loka

Hatvā tu taṁ bhīmabalaṁ virādham rākṣasam vane, tataḥ sītām pariṣvajya samāsvāsya ca vīryavān, abravīt lakṣmaṇām rāmo bhrātaram dīptatejasam/ kaṣṭam vanam idaṁ durgam na ca smo vanagocarāḥ, abhigacchāmahe śiḅhram śarabhaṅgam tapodhanam, āsramam śarabhaṅgasya rāghavo 'bhijagāma ha/ tasya devaprabhāvasya tapasā bhāvitātmanaḥ, samīpe śarabhaṅgasya dadarśa mahad adbhutam/ vibhrājamānam vapuṣā sūryavaiśvānaropamam, asaṁsprśantaṁ vasudhām dadarśa vibudheśvaram/ suprabhābharaṇam devam virajo 'mbaradhāriṇam, tadvidhair eva bahubhiḥ pūjyamānam mahātmabhiḥ/ haribhir vājibhir yuktam antarikṣagataṁ ratham, dadarśādūratas tasya taruṇādityasaṁnibham/ pāṇḍurābhraḅhanaprakhyam candramaṅḅalasaṁnibham, apaśyad vimalam chatram citramālyopa śobhitam/ cāmaravyajane cāgrye rukmaḅḅaḅḅe mahādhane, grhīte vananārībhyām dhūyamāne ca

mūrdhani/ gandharvāmarasiddhās ca bahavaḥ paramarṣayaḥ, antarikṣagataṁ devaṁ vāgbhir agryābhir īḍire/ dṛṣṭvā śatakratuṁ tatra rāmo lakṣmaṇam abravīt, ye hayāḥ puruhūtasya purā śakrasya naḥ śrutāḥ, antarikṣagatā divyās ta ime harayo dhruvam/ ime ca puruṣavyāghra ye tiṣṭhanty abhito ratham, śataṁ śataṁ kuṇḍalino yuvānaḥ khadgapāṇayaḥ/ urodeṣeṣu sarveṣāṁ hārā jvalanasamṇibhāḥ, rūpaṁ bibhrati saumitre pañcaviṁśativārṣikam/etad dhi kila devānāṁ vayo bhavati nityadā, yatheme puruṣavyāghrā dṛśyante priyadarśanāḥ/ ihaiva saha vaidehyā muhūrtaṁ tiṣṭha lakṣmaṇa, yāvaj janāmy ahaṁ vyaktaṁ ka eṣa dyutimān rathe/ tam evam uktvā saumitrim ihaiva sthīyatām iti, abhicakrāma kākutsthaḥ śarabhaṅgāśramam prati/ tataḥ samabhigacchantaṁ prekṣya rāmaṁ śacīpatiḥ, śarabhaṅgam anujñāpya vibudhān idam abravīt/ ihopayāty asau rāmo yāvan mām nābhibhāṣate, niṣṭhām nayata tāvat tu tato mām draṣṭum arhati/ jītavantaṁ kṛtārthaṁ ca draṣṭāham acirād imam, karma hy anena kartavyaṁ mahad anyaiḥ suduṣkaram/ iti vajrī tam āmantrya mānayitvā ca tāpasam, rathena hariyuktena yayau divam arimdamah/ prayāte tu sahasrākṣe rāghavaḥ saparicchadaḥ, agnihotram upāsīnaṁ śarabhaṅgam upāgamat/ tasya pādau ca saṁgrhya rāmaḥ sītā ca lakṣmaṇaḥ, niṣedus tadanujñātā labdhavāsā nimantritāḥ/ tataḥ śakropayānaṁ tu paryapṛcchat sa rāghavaḥ śarabhaṅgaś ca tat sarvaṁ rāghavāya nyavedayat/ mām eṣa varado rāma brahmalokaṁ ninīṣati, jitam ugreṇa tapasā duṣprāpam akṛtātmabhiḥ/ ahaṁ jñātvā naravyāghra vartamānam adūrataḥ, brahmalokaṁ na gacchāmi tvām adṛṣṭvā priyātithim/ samāgamyā gamiṣyāmi tridivam devasevitam, akṣayā naraśārdūla jītā lokā mayā śubhāḥ, brāhmyās ca nākapṛṣṭhyās ca pratigrhṇīṣva māmakān/ evam ukto naravyāghraḥ sarvaśāstraviśāradaḥ, ṛṣiṇā śarabhaṅgena rāghavo vākyam abravīt/ aham evāhariṣyāmi sarvāṁ lokān mahāmune, āvāsam tv aham icchāmi pradīṣtam iha kānane/ rāghaveṇaivam uktas tu śakratulyabalena vai, śarabhaṅgo mahāprājñah punar evābravīd vacaḥ/ suṭīkṣṇam abhigaccha tvam śucau deṣe tapasvinam, ramaṇīye vanoddeṣe sa te vāsam vidhāsyati/ eṣa panthā naravyāghra muhūrtaṁ paśya tāta mām, yāvaj jahāmi gātrāni jīrṇam tvacam ivoragaḥ/ tato 'gnim sa samādhāya hutvā cājyena mantravit, śarabhaṅgo mahātejāḥ praviveśa hutāśanam/ tasya romāṇi keśāṁś ca dadāhāgnir mahātmanaḥ, jīrṇam tvacam tathāsthīni yac ca māmsam ca śoṇitam/ sa ca pāvakaśāṁkāśaḥ kumāraḥ samapadyata, utthāyāgnicayāt tasmāc charabhaṅgo vyarocata/ sa lokān āhitāgnīnām ṛṣiṇām ca mahātmanām, devānām ca vyatikramya brahmalokaṁ vyarohata/ sa puṇyakarmā bhuvane dvijarṣabhaḥ; pitāmahaṁ sānucaram dadarśa ha, pitāmahaś cāpi samīkṣya tam dvijam; nananda susvāgatam ity uvāca ha/

After leaving the frightful phase of the dandakaranya and its memories of terror, Rama Sita Lakshmanas paced up towards the Sharabhanga Maharshi's ashram. Even as they were entering the ashram, they visioned a memorable scene on the high skies of Indra Deva passing by a chariot as his body splendour was comparable to that of Agni and Surya, while hundreds of Devatas were following behind the chariot. On Indra Deva's head above were laced above white clouds of moonshine brightness as an umbrella decorated by multi coloured flower garlands of rainbow colours of violet-indigo-blue-green-yellow-orange and red. The followers include gandharva- siddha-maharshis while Lord Indra and Sharabhanga were conversing together. Shri Rama then drew attention of the celestial scene to Lakshmana: ' dear brother! Look above the scene of Lord Indra! Is not Indra looking like a youth of twenty five years! wait without walking and with Sita too! Then Indra seems to have pointed to Devas: *Ihopayaastasau rāmo yāvan mām nābhibhāṣate, niṣṭhām nayata tāvat tu tato mām draṣṭum arhati/ jītavantaṁ kṛtārthaṁ ca draṣṭāham acirād imam, karma hy anena kartavyaṁ mahad anyaiḥ suduṣkaram/* Shri Rama would be soon arriving at the Sharabhanga ashram; keep quiet and step aside. None should disturb me; let not Shri Rama know of our presence here! He has to perform such a task as impossible except by Rama alone. And that is to terminate Ravana. Then only I (Indra) would reveal myself!' so saying Indra had departed! Meanwhile, Rama-Sita-Lakshmanas approached Sharabhanga as the latter was performing an 'agni-kaarya'. As the Maha Muni concluded the same, Rama Sita Lakshmanas prostrated at the feet of the Maharshi and secured his blessings. Then Rama asked the Muni as to why the latter was just meeting Lord Indra. Sharabhanga replied that Indra desired the Muni to accompany him to visit Brahma Loka, but now that Rama had arrived, the Muni would leave for Brahma loka later on. Incidentally why not Rama too could visit those lokas, but Rama politely replied that he would rather stay back in dandakaranya only. Then Sharabhanga suggested Rama's visit to Sutaakshna Muni too. Then Sharabhanga offered himself to

Agni with appropriate mantras and reached Brahma loka where the Maha Muni was welcomed. Agni created from his roma or skin pore hairs, kesha or head hairs, twacha or skin, asthi or bones, maamsa or flesh, rakta or blood and so on. As the Maha Muni's body parts were thus sacrificed by the resonance of mantras, Sharabhanga was blessed to eternity and paved the way of several Maha Munis as detailed in the next stanza!

Sarga Six

Vaanaprastha Munis approach Shri Rama for safety from Rakshasaas and Rama Lakshmanas assure and pacify them

*śarabhaṅge divaṁ prāpte munisaṁghāḥ samāgatāḥ, abhyagacchanta kākutsthaṁ rāmaṁ jvalitatejasam/
vaikhānasā vālakhilyāḥ samprakṣālā marīcipāḥ, āsmakuttās ca bahavaḥ patrāhārās ca tāpasāḥ/
dantolūkkhalinaś caiva tathaivonmajjakāḥ pare, munayaḥ salilāhārā vāyubhaksās tathāpare/ ākāśanilayās
caiva tathā sthaṅḍilaśāyinaḥ, tathordhvavāsino dāntās tathārdrapaṭavāsasaḥ/ saḥ saḥ ca taponityās
tathā pañcatapo 'nvitāḥ, sarve brāhmyā śriyā juṣṭā dṛḍhayogasamāhitāḥ, śarabhaṅgāśrame rāmam
abhijagmuś ca tāpasāḥ/ abhigamya ca dharmajñā rāmam dharmabhṛtām varam/ ūcuḥ paramadharmā
jñam ṛṣisaṁghāḥ samāhitāḥ/ tvam ikṣvākukulasyāsya pṛthivyās ca mahārathaḥ, pradhānās cāsi nāthas ca
devānām maghavān iva/ viśrutas triṣu lokeṣu yaśasā vikrameṇa ca, piṭṛvratatvaṁ satyaṁ ca tvayi
dharmaś ca puṣkalaḥ/ tvām āsādyā mahātmānam dharmajñam dharmavatsalam, arthitvān nātha
vakṣyāmas tac ca naḥ kṣantum arhasi/adhārmas tu mahāms tāta bhavet tasya mahīpateḥ, yo hared
baliṣṭabhāgam na ca rakṣati putratvat/ yuñjānaḥ svān iva prāṇān prāṇair iṣṭān sutān iva, nityayuktah
sadā rakṣan sarvān viśayavāsinaḥ/ prāpnoti śāsvatīm rāma kīrtim sa bahuvārṣikīm, brahmaṇaḥ sthānam
āsādyā tatra cāpi mahīyate/ yat karoti param dharmam munir mūlaphalāśanaḥ, tatra rājñās caturbhāgaḥ
prajā dharmeṇa rakṣataḥ/ so 'yam brāhmaṇabhūyiṣṭho vānaprasthagaṇo mahān, tvan nātho 'nāthavad
rāma rākṣasair vadhyate bhṛśam/ ehi paśya śarīrāṇi munīnām bhāvitātmanām, hatānām rākṣasair
ghorair bahūnām bahudhā vane/ pampānadīnivāsānām anumandākinīm api, citrakūṭālayānām ca kriyate
kadanam mahat/ evaṁ vāyam na mṛṣyāmo viprakāram tapasvinam, kriyamāṇam vane ghoram rakṣobhir
bhīmākarmabhiḥ/ tatas tvām śaraṇārtham ca śaraṇyam samupasthitāḥ, paripālaya no rāma vadhyamā -
nān niśācaraiḥ/ etac chrutvā tu kākutsthas tāpasānām tapasvinām, idaṁ provāca dharmātmā sarvān eva
tapasvinaḥ, naivam arhatha mām vaktum ājñāpyo 'ham tapasvinam/ bhavatām arthasiddhyartham āgato
'ham yadṛcchayā, tasya me 'yam vane vāso bhaviṣyati mahāphalaḥ, tapasvinām raṇe śatrūn hantum
icchāmi rākṣasān/ dattvā varam cāpi tapodhanānām; dharme dhṛtātmā sahalakṣmaṇena, tapodhanaiś
cāpi sahārya vṛttah; sutīṣkṇam evābhijagāma vīraḥ/*

As Maha Muni Sharabhanga reached Brahmaloaka, several Rishis approached Shri Ramas such as the following: Vaikhanaśa from nakha or nails- Roma or skinpore hairs-Samprakshala or bhojanaantara vastra-Marichika or Surya / Chandra kirana paana karta-Bahu sankhyaka ashma kutta or eater of 'apakvaanna' or semi cooked anna- Patraahaara or Lealf eater-Dantokkala or he who performs by the grit of the dantaas- Unmanjaka or he who performs tapasya in neck deep waters-Gaatrashayya or he who sleeps with head on one's shoulders-Ashayya or one who sleeps with no supports at all- Anavakaashika or that person who performs on one's own without 'avakaasha' or a reason-Salalahaara or that person who lives only on water as food-Vaayu bhaksha or sustainer by air as food- Aakashanilaya ot the person who lives in open air only-Sthandila shaayi or the person who sleeps on public places-Urthyavaasi or the person who lives on moutains or higher places- Danta or Indriya nigrāh or Limb Controller-Aadrapada vaasa or the person who always wears wet clothes only-Sajapa or person of constant japa - Taponishtha-
Panchaagni sevaka or of Five Agni hotris :[The Panchagnis are Garhyapatya Agni for cooking in homes-Aavahaniya to invoke Surya Deva-Dakshinagni or Atmosphric Agni in the form of Lightnings or that which is invoked in Dakshina disha, Saabya and Avaastyā for Vedic Purposes]Thus the significant Rishis approached Shri Rama and addressed as follows: 'Raghunandanana! On the entire earth, you are the singular saviour of dharma as Indra and Devas in the higher lokas. *viśrutas triṣu lokeṣu yaśasā vikrameṇa*

ca, pitrvratatvam satyam ca tvayi dharmas ca puskalah/ Your name and fame is well known especially about Pitru vaakya paripaalana-sathya bhashana-dharma palana. You are Mahatma-dharmagjna-dharma vatsala! We are approaching you as the ‘swarthis’ or of selfish reasons. Those kings who may claim one sixth of the public’s earnings and ignore public welfare are to be declared as ‘adharmis’! Those kings who look after the public as their own children and ensure their welfare accomplish akshaya keerti! *so 'yam brahmanabhuyishtho vanaprasthagano mahān, tvan nātho 'nāthavad rāma rākṣasair vadhyate bhṛśam/ ehi paśya śarīrāṇi munīnām bhāvitātmanām, hatānām rākṣasair ghorair bahūnām bahudhā vane/* Shri Rama! Do you not realise that in this society of this Dandakaranya, most of the inhabitants are Brahmanas and ‘vaanaprastha ashramites’ and are being killed by numberless rakshashas mercilessly. Rama! See for yourself! Feel the seriousness of the situation! How many dead bodies are required to be noticed to appreciate the gravity of the tragedies successively! All the Rishi Maharshis engaged in tapasyas and yajna kaaryaas on the banks of Pampa Sarovara-Tungabhadra-Mandakini and so on are being butchered and gulped down by rakshasaas! Shri Rama! Dharma rakshaka! Traahi-thraahi! Sharanu-sharanu! Then Rama replied: *Naivamarhatha maam vaktumaagjnaapyoham tapasvinaam, kelalena swakaaryena praveshtivyaam vanam mayaa/ Viprakaaramapaakrashtum rakshasairbhavataamimam, pitustu nirdeshakarah pravishtohamidam vanam/* Muni varaas! Kindly do not make me sad by making requests to me like this; I am indeed at your ready command! I have arrived here only to safeguard you all. This is not only by duty but consider my great fortune! This duty is the offshoot of ‘pitru vaakya paripaalana’ or the vindication of my own great late father’s command! I feel contented that the service to be so rendered is the direct outcome my faith and our mutual welfare! Having assured likewise, Rama Sita Lakshanas proceeded further to Tapasvi Sutaakshna Muni ashrama.

Sarga Seven

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

Rāmas tu sahito bhrātrā sītayā ca paramtapaḥ, sutīkṣṇasyāśramapadaṃ jagāma saha tair dvijaiḥ/ sa gatvā dūram adhvānaṃ nadīs tīrtva bahūdakāḥ, dadarśa vipulaṃ śailaṃ mahāmegham ivonnatam/ tatas tad ikṣvākuvarau satataṃ vividhair drumaiḥ, kānanaṃ tau vivisatuh sītayā saha rāghavau/ praviṣṭas tu vanam ghoram bahupuṣpaphaladrūmam, dadarśāśramam ekānte cīramālāpariṣkṛtam/ tatra tāpasam āsīnam malapaṅkajaṭadharam, rāmaḥ sutīkṣṇam vidhivat tapovṛddham abhāṣata/ rāmo 'ham asmi bhagavan bhavantaṃ draṣṭum āgataḥ, tan mābhivada dharmajña maharṣe satyavikrama/ sa nirīkṣya tato vīram rāmaṃ dharmabhṛtām varam, samāśliṣya ca bāhubhyām idaṃ vacanam abravīt/ svāgataṃ khalu te vīra rāma dharmabhṛtām vara, āśramo 'yam tvayākrāntaḥ sanātha iva sāmpratam/ pratīkṣamāṅsas tvām eva nārohe 'ham mahāyasaḥ, devalokam ito vīra deham tyaktvā mahītale/ citrakūṭam upādāya rājyabhraṣṭo 'si me śrutaḥ, ihopayātaḥ kākutstho devarājāḥ śatakratuḥ, sarvāṃl lokāñ jitaṃ āha mama puṇyena karmaṇā/ teṣu devarṣijuṣṭeṣu jiteṣu tapasā mayā, matprasādāt sabhāryas tvam viharasva salakṣmaṇaḥ/ tam ugratapasam dīptaṃ maharṣim satyavādinam, pratyuvācātmavān rāmo brahmāṇam iva vāsavaḥ/ aham evāhariṣyāmi svayam lokān mahāmune, āvāsam tv aham icchāmi pradīṣṭam iha kānane/ bhavān sarvatra kuśalaḥ sarvabhūtahite rataḥ, ākhyātaḥ śarabhaṅgena gautamena mahātmanā/ evam uktas tu rāmeṇa maharṣir lokaviśrutaḥ, abravān madhuraṃ vākyaṃ harṣeṇa mahatāplutaḥ/ ayam evāśramo rāma guṇavān ramyatām iha, ṛṣisamghānucaritaḥ sadā mūlaphalair yutaḥ/ imam āśramam āgamyā mṛgasamghā mahāyasaḥ, aṭitvā pratigacchanti lobhayitvākutobhayaḥ/ tac chrutvā vacanam tasya maharṣer lakṣmaṇāgrajāḥ, uvāca vacanam dhīro vikṛṣya saśaram dhanuḥ/ tān aham sumahābhāga mṛgasamghān samāgatān, hanyām nisītadhāreṇa śareṇāśanivarcasā/ bhavāms tatrābhiṣajyeta kim syāt kṛcchrataram tataḥ, etasminn āśrame vāsam ciraṃ tu na samarthaya/ tam evam uktevā varadaṃ rāmaḥ saṃdhyām upāgamat, anvāsya paścimām saṃdhyām tatra vāsam akalpayat/ tataḥ śubham tāpasa bhojyam annam; svayam sutīkṣṇaḥ puruṣarṣabhābhyām, tābhyām susatkṛtya dadau mahātmā; saṃdhyānivṛttau rajanīm samīkṣya/

Having crossed a number of water flows of immense depth, Rama Sita Lakshmanas sighted a very high mountain as though of Meru and passed through a dense forest. As their weary walk of extreme tiresomeness, they discovered a lonely ashram with a garden surrounded by floral and fruit bearing bushes and trees. On proceeding further, Rama entered the ashram, self introduced as the Maha Muni Suteekshna embraced Rama and welcomed them all with the respects becoming of renowned guests. Muni Suteekshna explained that as he was expecting Ramaas he did not reach ‘Deva dhaama’ yet or had not yet sought mukti. Then the Maha Muni stated that as Ramas were earlier settled at Chitrakoota mountain range, Lord Indra visited the Muni and described how Rama was famed with his acts of valour and bravery. In the course of conversation, Shri Rama enquired of a suitable place for himself and Sita Lakshmanas could settle down. Suteeksha Muni stated that this place might fall vacant anyway as he was only waiting Ramas to arrive. Bhu the only drawback was of constant attacks of cruel animals. Rama replied that no doubt the ashram might no doubt be protected by cover of arrows but that would hurt the purity and piety of an ‘ashram’ ‘per se’ by the very definition of an ashram! After deliberations of an ideal ashram, the day concluded and Ramas rested for the night.

Sarga Eight

Next early morning Rama-Sita-Lakshmanas exit Suteekshna ashram

Rāmas tu sahasaumitriḥ sutīkṣṇenābhipūjitaḥ, pariṇamya niśāṁ tatra prabhāte pratyabudhyata/ utthāya tu yathākālāṁ rāghavaḥ saha sītayā, upāspraśat suśītena jalenotpalagandhinā/ atha te 'gnim surāṁś caiva vaidehī rāmalakṣmaṇau, kālyāṁ vidhivad abhyarcya tapasviśaraṇe vane/ udayanntaṁ dinakaraṁ dṛṣṭvā vigatakalmaṣāḥ, sutīkṣṇam abhigamyedaṁ ślakṣṇam vacanam abruvan/ sukhoṣitāḥ sma bhagavaṁs tvayā pūjyena pūjitāḥ, āpraśchāmaḥ prayāsyāmo munayas tvarayanti naḥ/ tvarāmahe vayaṁ draṣṭuṁ kṛtsnam āśramamaṇḍalam, ṛṣiṇām puṇyaśīlānām daṇḍakāraṇyavāsinām/ abhyanujñātum icchāmaḥ sahaibhir munipuṅgavaḥ, dharmanityais tapodāntair viśikhair iva pāvakaiḥ/ aviśahyātapo yāvat sūryo nātivirājite, amārgeṇāgatām lakṣmīm prāpyevānvayavarjitaḥ/ tāvad icchāmahe gantum ity uktvā caraṇau muneh, vavande sahasaumitriḥ sītayā saha rāghavaḥ/ tau saṁsprśantau caraṇāv utthāpya munipuṅgavaḥ, gāḍham āliṅgya sasneham idaṁ vacanam abravīt/ ariṣṭaṁ gaccha panthānaṁ rāma saumitriṇā saha, sītayā cānayā sārḍham chāyayevānuvṛttayā/ paśyāśramapadaṁ ramaṁ daṇḍakāraṇyavāsinām, eṣāṁ tapasvinām vīra tapasā bhāvitātmanām/ supṛājyaphalamūlāni puṣpitāni vanāni ca, praśāntaṁṛgayūthāni śāntapakṣigaṇāni ca/ phullapaṅkajaśaḍāni prasannasānilāni ca, kāraṇḍavavikīrṇāni taṭākāni sarāṁsi ca/ drakṣyase dṛṣṭiramyāni giriprasavaṇāni ca, ramaṇīyāny arāṇyāni mayūrābhirutāni ca/ gamyatām vatsa saumitre bhavān api ca gacchatu, āgantavyaṁ ca te dṛṣṭvā punar evāśramam mama/ evam uktas tathety uktvā kākutsthaḥ sahalakṣmaṇaḥ, pradakṣiṇam munim kṛtā prasthātum upacakram/ tataḥ śubhatare tūñī dhanuṣī cāyatekṣaṇā/ dadau sītā tayor bhrātroh khaḍgau ca vimalau tataḥ/ ābadhya ca śubhe tūñī cāpe cādāya sasvane, niṣkrāntāv āśramād gantum ubhau tau rāmalakṣmaṇau/

At the early morning of the following day, Rama Sita Lakshmanas got ready having performed pujas and addressed Suteekshna Muni thanking him for the hospitality and stated that they would like to proceed from the ashram, while departing from the memorable experiences of the self controlled ‘agnitotri dharma paraayanaas’ of the ashram. Their desire is to cover good distance even as Surya Deva would display his radiance and heat. Then they prostrated at the feet of the Maha Muni and the latter stated: ‘Shri Rama! My blessings to you, Devi Sita your Dharmapatni who is but your shadow and to Lakshmana the loyal follower. May you in the journey ahead have no problems and smooth travel. Veera! Do enjoy the several ashramas replete with tapasvis and the ideals that they strive for realisation of the Unknown being totally involved in introspection. In the course of your yatra, you would indeed be thrilled in fabulous scenes of amazing greenery, splashes of colourful flowers, luscious fruits and a bountiful nature with flocks of animals and birds. Sarovaras and gushes of water bodies are the travel joints of the pashu pakshis presenting picturesque scenario. *drakṣyase dṛṣṭiramyāni giriprasavaṇāni ca, ramaṇīyāny arāṇyāni*

mayūrābhirutāni ca/ gamyatām vatsa saumitre bhavān api ca gacchatu, āgantavyam ca te dṛṣṭvā punar evāśramam mama/ Shri Rama! You would vision eye smoothening beauty of the mountains and valleys and the ever gushing waterfalls from the high mountains, besides the ever enchanting dances of peacocks in full bloom feathers as tuned by the parrot chirrupings signifying a bhulala swarga! Shri Rama, go and see. Lakshmana! You to follow and do return here again! Then having been well armed with archery, Rama Lakshmanas proceeded as followed by Devi Sita.

Sarga Nine

Gathering of innocent commoners and Munis seek protection from frequent attacks by Rakshasaas and Devi Sita enumerates the tenets of dharma

Sutīkṣṇenābhyanujñātam prasthitam raghunandanam, vaidehī snigdhayā vācā bhartāram idam abravīt/ ayam dharmah susūkṣmeṇa vidhinā prāpyate mahān, nivṛttena ca śakyo 'yam vyasanāt kāmajād iha/ trīṇy eva vyasanāny atra kāmajāni bhavanty uta, mithyā vākyam paramakam tasmād gurutarāv ubhau, paradārābhigamanam vinā vairam ca raudratā/ mithyāvākyaṁ na te bhūtam na bhaviṣyati rāghava, kuto 'bhīlaṣaṇam strīṇām pareṣām dharmanāsanam/ tac ca sarvaṁ mahābāho śakyaṁ voḍhum jīvendriyaiḥ, tava vaśyendriyatvaṁ ca jānāmi śubhadarśana/ tṛtīyam yad idam raudram paraprāṇābhīhiṁsanam, nirvairam kriyate mohāt tac ca te samupasthitam/ pratijñātas tvayā vīra daṇḍakāraṇyavāsinām, ṛṣīṇām rakṣaṇārthāya vadhaḥ saṁyati rakṣasām/ etanimittam ca vanam daṇḍakā iti viśrutam, prasthitas tvam saha bhrātrā dhṛtabāṇaśarāsanah/ tatas tvām prasthitam dṛṣṭvā mama cintākulam manah, tvad vṛttam cintayantyā vai bhaven niḥśreyasam hitam/ na hi me rocate vīra gamanam daṇḍakān prati, kāraṇam tatra vakṣyāmi vadantyāḥ śrūyatām mama/ tvam hi bāṇadhānuṣpāṇir bhrātrā saha vanam gataḥ, dṛṣṭvā vanacarān sarvān kaccit kuryāḥ śaravyayam/ kṣatriyāṇām iha dhanur hutāśasyendhanāni ca, samīpataḥ sthitam tejobalam ucchrayate bhṛṣam/ purā kila mahābāho tapasvī satyavāk śuciḥ, kasmīś cid abhavat puṇye vane ratamṛgadviḥ/ tasyaiva tapaso vighnam kartum indrah śacīpatiḥ, khaḍgapāṇir athāgacchad āśramam bhaṭa rūpadhṛk/ tasmīns tad āśramapade nihitaḥ khaḍga uttamaḥ, sa nyāsavidhinā dattaḥ puṇye tapasi tiṣṭhataḥ/ sa tac chastram anuprāpya nyāsarakṣaṇataparāḥ, vane tu vicaraty eva rakṣan pratyayam ātmanah/ yatra gacchaty upādātuṁ mūlāni ca phalāni ca, na vinā yāti tam khaḍgam nyāsarakṣaṇataparāḥ/ nityam śastram parivahan krameṇa sa tapodhanaḥ, cakāra raudrīm svām buddhim tyaktvā tapasi niścayam/ tataḥ sa raudrābhirataḥ pramatto 'dharmakarṣitaḥ, tasya śastrasya saṁvāsāj jagāma narakam muniḥ/ snehāc ca bahumānāc ca smāraye tvām na śikṣaye, na katham cana sā kāryā ḥṛhītadhanuṣā tvayā/ buddhir vairam vinā hantum rākṣasān daṇḍakāśritān, aparādham vinā hantum lokān vīra na kāmaye/ kṣatriyāṇām tu vīrāṇām vaneṣu niyatātmanām, dhanuṣā kāryam etāvad ārtānām abhirakṣaṇam/ kva ca śastram kva ca vanam kva ca kṣātram tapaḥ kva ca, vyāviddham idam asmābhir deśadharmas tu pūjyatām/ tad āryakaluṣā buddhir jāyate śastrasevanāt, punar gatvā tv ayodhyāyām kṣatradharmam cariṣyasi/ akṣayā tu bhavet prītiḥ śvaśrū śvaśurayor mama, yadi rājyam hi saṁnyasya bhaves tvam nirato muniḥ/ dharmād arthaḥ prabhavati dharmāt prabhavate sukham, dharmeṇa labhate sarvaṁ dharmasāram idam jagat/ ātmānam niyamais tais taiḥ karṣayitvā prayatnataḥ, prāpyate nipuṇair dharmo na sukhāl labhyate sukham/ nityam śucimatīḥ saumya cara dharmam tapovane, sarvaṁ hi viditam tubhyaṁ trailokyam api tattvataḥ/ strīcāpalād etad udāhṛtam me; dharmam ca vaktum tava kaḥ samarthaḥ, vicārya buddhyā tu sahānujena; yad rocate tat kuru mācireṇa/

Having proceeded from the ashram of Suteekshna, Devi Sita tried to annotate about some fine principles of dharma to Shri Rama. She said: *ayam dharmah susūkṣmeṇa vidhinā prāpyate mahān, nivṛttena ca śakyo 'yam vyasanāt kāmajād iha/* She said: Aryaputra! Indeed you are a personification of virtue yet a few finer points might perhaps be rather dormant on your mental horizon as those appear to blunt the peripheries of dharma in the pure sense. When the base appears to be 'kaama' or desire, there are two edges to a knife : one is 'swaartha' or selfishness and another is adharma or viciousness and heartlessness. *trīṇy eva vyasanāny atra kāmajāni bhavanty uta, mithyā vākyam paramakam tasmād gurutarāv ubhau, paradārābhigamanam vinā vairam ca raudratā/ mithyāvākyaṁ na te bhūtam na bhaviṣyati rāghava, kuto*

'bhilaṣaṇam strīṇām pareṣām dharmanāśanam/ In this universe there are three 'vyasanās' or deep rooted blemishes: Mithyaa bhashana or gossiping is one- parastree gamana is another and cruel behavior the worst! Raghunandana! Gossiping is built in human nature; 'parastree abhilaasha' is an acquired mental aberration. Narendra! In your specific instance, this blemish is alien to you anyway, as you are of proven dharma patni vratastha- beside of course being of 'satya pratigjna-dharma nishtha-and pitru aagjnaa paalana'. BUT, *trīyam yad idam raudram parapraṇābhīhimsanam, nirvairam kriyate mohāt tac ca te samupasthitam/* the third and the worst is the JEEV HIMSA and that blemish is right before you! Veera! Please recall your decisiveness and swearing before Dandakaranya Rishis to uproot rakshasaas totally. Now when you are in dandakaranya, it is quite possible you resort to violence as you are a kshatriya. Maha baaho! In the past hunting was a pastime and killing innocent animals and birds was a hobby! May I quote an incident of the yore when a Satyavadi tapasvi was in a forest, Indra assumed the form of a kshatriya warrior and entered the ashram to spoil the tapasya. He kept his 'khadga' in the ashram. Then the Muni started utilising the sword for self defence. He got obsessed with the khadga and started garlanding it and without it he would not step out even. *nityam śastraṁ parivahan krameṇa sa tapodhanaḥ, cakāra raudrīm svām buddhiṁ tyaktvā tapasi niścayam/* Tapas which had been his fortune was thus gradually replaced with the love for the sword and eventually learnt using it and acquired cruelty! Then the erstwhile Muni had to reach narakas instead! Devi Sita continued stating: 'Veeravara Rama! This is why I feel, it may not be appropriate to visit dandakaranya! *kṣatriyāṇām tu vīrāṇām vaneṣu niyatātmanām, dhanuṣā kāryam etāvad ārtānām abhiraḥṣaṇam/* kva ca śastraṁ kva ca vanam kva ca kṣātram tapaḥ kva ca, vyāviddham idam asmābhir deśadharmas tu pūjyatām/ Kshatriyas should no doubt follow the golden maxim of 'Shishta Rakshana and Dushta Sikshana'; but where is vana vaasa and where is shastra dharana! Are these precepts contradictory mutually! There fore, we should follow the Desha dharma; in otherwords: as we now are in the 'ashrama sthiti', we should be distant from 'kshatriya sthiti' ! In other words, when Rama would return to Ayodhya, then he might -and in fact, ought to be-a kshatriya but as of now an ashrama vaasi only! Having discarded kingship and taken to 'vaanasprastha' and celibacy, could kshatriya dharma be justified! This should not be worthy of either the pitruvakya paripaalana or a matter of joy for Devi Kaikeyi!! *dharmād arthaḥ prabhavati dharmāt prabhavate sukham, dharmeṇa labhate sarvaṁ dharmasāram idam jagat/ ātmānam niyamais tais taiḥ karṣayitvā prayatnataḥ, prāpyate nipuṇair dharmo na sukhāl labhyate sukham/ nityam śucimatih saumya cara dharmam tapovane, sarvaṁ hi viditam tubhyaṁ trailokyam api tattvataḥ/* Dharma yields Artha- dharma leads to fulfillment; and dharma is the be-all and do-all! This is the essence of Life worth living, indeed! Persons undergoing the vaanasprastha ashrama and its truthful duties by limited means of living of sacrifices are proportionately nearer to bliss than otherwise. *strīcāpalād etad udāhṛtam me; dharmam ca vaktum tava kaḥ samarthaḥ, vicārya buddhyā tu sahānujena; yad rocate tat kuru mācireṇa!* Devi Sita finally states that if her natural trait of femininity and apparent wavery mindedness, that she has stated on the above lines, but Rama with his high maturity of mind might like to understand the way he might like to!

Sarga Ten

Rama Lakshmanas assure and make 'pratigjnas' of Kshatriya kula duty to safeguard the tenets of Dharma

Vākyam etat tu vaidehyā vyāhṛtam bhartṛbhaktayā śrutvā dharme sthito rāmaḥ pratyuvācātha maithilīm/ hitam uktaṁ tvayā devi snigdhayā sadṛśam vacaḥ, kulaṁ vyapadiśantyā ca dharmajñe janakātmaje/ kim tu vakṣyāmy aham devi tvayaivoktam idam vacaḥ' kṣatriyair dhāryate cāpo nārtaśabdo bhaved iti/ te chaartaa dandakaranye munayah samshitavrataah, maam Site svayamagamyā sharanam sharanam gataah/ vasantah kaala kaaleshu vane moolaphalaashanaah, na labhante sokham bheeroo raakshasaih krurakarmabhih, bhakshyante raakshasairbheermaairmaamsopajeevibhih/ te bhakṣyamāṇā munayo dandakāraṇyavāsinaḥ, asmān abhyavapadyeti mām ūcur dvijasattamāḥ/ mayā tu vacanam śrutvā teṣām evam mukhāc cyutam, kṛtvā caranaśūśrūṣām vākyam etad udāhṛtam/ prasīdantu bhavanto me hrīr eṣā hi mamātulā, yadīdṛṣair aham viprair upastheyair upasthitaḥ, kim karomīti ca mayā vyāhṛtam

dvijasāmnidhau/sarvair eva samāgamyā vāg iyaṁ samudāhṛtā, rākṣasair daṇḍakāraṇye bahubhiḥ kāmārūpibhiḥ, arditāḥ sma bhṛṣāṁ rāma bhavān nas trātum arhati/ homakāle tu samprāpte parvakāleṣu cānagha, dharṣayanti sma durdharṣā rākṣasāḥ piṣitāsānāḥ/ rākṣasair dharṣitānām ca tāpasānām tapasvinām, gatiṁ mṛgayamāñānām bhavān naḥ paramā gatiḥ/ kāmāṁ tapaḥ prabhāvena śaktā hantum niśācarān, cirārjitāṁ tu necchāmas tapaḥ khaṇḍayitum vayam/ bahuvighnaṁ taponityaṁ duścaram caiva rāghava, tena śāpāṁ na muñcāmo bhakṣyamāñās ca rākṣasaiḥ/ tad ardyamānān rakṣobhir daṇḍakāraṇyavāsibhiḥ,rakṣanas tvaṁ saha bhrātrā tvannāthā hi vayam vane/ mayā caitad vacaḥ śrutvā kārtsnyena paripālanam, ṛṣṇām daṇḍakāraṇye saṁśrutāṁ janakātmaje/ saṁśrutya ca na śakṣyāmi jīvamānaḥ pratiśravam,munīnām anyathā kartum satyam iṣṭāṁ hi me sadā/ apy ahaṁ jīvitāṁ jahyām tvām vā sīte salakṣmaṇām, na tu pratijñām saṁśrutya brāhmaṇebhyo viśeṣataḥ/ tad avaśyaṁ mayā kāryam ṛṣṇām paripālanam, anuktenāpi vaidehi pratijñāya tu kim punaḥ/ mama snehāc ca sauhārdād idam uktaṁ tvayā vacaḥ, parituṣṭo 'smy ahaṁ sīte na hy aniṣṭo 'nuśiṣyate, sadṛśāṁ cānurūpāṁ ca kulasya tava śobhane/ity evam uktvā vacanaṁ mahātmā; sītām priyām maithila rājaput, rāmo dhanuṣmān sahalakṣmaṇena; jagāma ramyāṇi tapovanāni/

Having given due consideration to what Devi Sita conveyed, Shri Rama replied as follows: ‘Devi! The principles of Dharma that you had analysed were in the interest of my welfare as you sought to draw a fine line between kshatriya dharma and ashrama dhama. As kshatriyas hold the ‘dhanush baanaas’ they do so to save a being from a danger. Sita! *te chaartaa dandakaranye munayah samshitavrataah, maam Site svayamagamyā sharanam sharanam gataah/* Dandakaranya Munis who were used to severe tapasyas were assembled and made appeals to me to save them from safety against the attacks of rakshasaas as they face great risks of life! They said that as and when they would get busy with agni karyas, they threaten us to spoil the agni kundaas by maamsa padardhaas. *bahuvighnaṁ taponityaṁ duścaram caiva rāghava, tena śāpāṁ na muñcāmo bhakṣyamāñās ca rākṣasaiḥ/ tad ardyamānān rakṣobhir daṇḍakāraṇyavāsibhiḥ,rakṣanas tvaṁ saha bhrātrā tvannāthā hi vayam vane/* Many types of ‘vighnas’ are faced by the Munis. The Maharshis no doubt give ‘shaapaas’ but at the time could not do so due to self restraint lest spoil our long records of tapasya! *mayā caitad vacaḥ śrutvā kārtsnyena paripālanam, ṛṣṇām daṇḍakāraṇye saṁśrutāṁ janakātmaje/ saṁśrutya ca na śakṣyāmi jīvamānaḥ pratiśravam, munīnām anyathā kartum satyam iṣṭāṁ hi me sadā/ apy ahaṁ jīvitāṁ jahyām tvām vā sīte salakṣmaṇām, na tu pratijñām saṁśrutya brāhmaṇebhyo viśeṣataḥ/* Janakanandini! On this hearing the appeals of the dandakaranya maharshis, I had made a ‘pratigjna’ that I should protect them at any cost and having sworn in likewise should deviate from it would not be possible now. Sita! I could sacrifice my life but never the pratigjna indeed! This is why Videha nandini! At the same time, I am thankful to your counselling with your affection for me!

Sarga Eleven

Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi who lauds the glory of Agastya

Agrataḥ prayayau rāmaḥ sītā madhye sumadhyamā, pṛṣṭhatas tu dhanuṣpāṇir lakṣmaṇo 'nujagāma ha/ tau paśyamānau vividhāṁ śailaprasthān vanāni ca, nadīś ca vividhā ramyā jagmatuḥ saha sītayā/ sārasāṁś cakravākāṁś ca nadīpulinacāriṇaḥ, sarāṁsi ca sapadmāni yutāni jalajaiḥ khagaiḥ/ yūthabaddhāṁś ca pṛṣṭatān madonmattān viśāṇinaḥ,mahiṣāṁś ca varāhāṁś ca gajāṁś ca drumavairiṇaḥ/ te gatvā dūram adhvānaṁ lambamāne divākare, dadṛṣuḥ sahitā ramyaṁ taṭākāṁ yojanāyatam/ padma puṣkara sambādham gajayūthair alamkṛtam, sārasair hamsakādambaiḥ saṁkulam jalacāribhiḥ/ prasannasalile ramyatasmīn sarasi śuśruve, gītavāditanirghoṣo na tu kaś cana dṛśyate/ tataḥ kautūhalād rāmo lakṣmaṇaś ca mahārathaḥ, munīṁ dharmabhṛtaṁ nāma praṣṭum samupacakrame/ idam atyadbhu -

tam śrutvā sarveṣāṃ no mahāmune, kautūhalaṃ mahaj jātāṃ kim idaṃ sādhu kathyatām/ tenaivam ukto
 dharmātmā rāghaveṇa munis tadā, prabhāvaṃ sarasaḥ kṛtsnam ākhyātum upacakrame/idaṃ pañcāpsaro
 nāma taṭākāṃ sārvaikālikam, nirmitaṃ tapasā rāma muninā māṇḍakarṇinā/ sa hi tepe tapas tīvram
 māṇḍakarṇir mahāmuniḥ, daśavarṣasahasrāṇi vāyubhakṣo jalāśraya/ tataḥ pravayathitāḥ sarve devāḥ
 sāgnipurogamāḥ, abruvan vacanaṃ sarve paraspara samāgatāḥ, asmakaṃ kasya cit sthānam eṣa
 prārthayate munih/ tataḥ kartum tapovighnaṃ sarvair devair niyojitāḥ, pradhānāpsarasaḥ
 pañcavidyuccalitavarcaṣaḥ/ apsarobhis tatas tābhīr munir dṛṣṭaparāvaraḥ, nīto madanavaśyatvaṃ
 surāṇāṃ kāryasiddhaye/ tās caivāpsarasaḥ pañcamuneḥ patnītvam āgatāḥ, taṭāke nirmitaṃ tāsāṃ
 asminn antarhitaṃ gṛham/ tatraivāpsarasaḥ pañcanivasantyo yathāsukham, ramayanti tapoyogān munim
 yauvanam āsthitam/ tāsāṃ saṃkrīḍamānānāṃ eṣa vāditraṇiḥsvanaḥ, śrūyate bhūṣaṇonmiśro gītaśabdo
 manoharaḥ/ āścaryam iti tasyaitad vacanaṃ bhāvitātmanaḥ, rāghavaḥ pratijagrāha saha bhrātrā
 mahāyaśāḥ/ evaṃ kathayamānasya dadarśāśramamaṇḍalam, kuśacīrapariksiptam nānāvṛkṣasamāvṛtam/
 praviśya saha vaidehyā lakṣmaṇena ca rāghavaḥ, tadā tasmin sa kākutsthaḥ śrīmaty āśramamaṇḍale/
 uṣitvā susukhaṃ tatra pūrjyamāno maharṣibhiḥ, jagāma cāśramāṃs teṣāṃ paryāyeṇa tapasvinām/ yeṣāṃ
 uṣitavān pūrvaṃ sakāṣe sa mahāstravit, kva cit paridaśān māsān ekam saṃvatsaram kva cit/ kva cic ca
 caturō māsān pañcaṣaṭ cāparān kva cit, aparatrādhikān māsān adhyardham adhikaṃ kva cit/ trīn māsān
 aṣṭamāsāṃs ca rāghavo nyavasat sukham, tathā saṃvasatas tasya munīnāṃ āśrameṣu vai, ramatāś
 cānukulyena yayuḥ saṃvatsarā daśa/ pariśṛtya ca dharmajño rāghavaḥ saha sītayā, sutīkṣṇasyāśramam
 śrīmān punar evājagāma ha/ sa tam āśramam āgamyā munibhiḥ pratipūjitaḥ, tatrāpi nyavasat rāmaḥ
 kaṃ cit kālam arimāmaḥ/ athāśramastho vinayāt kadā cit tam mahāmuniṃ, upāsīnaḥ sa kākutsthaḥ
 sutīkṣṇam idam abravīt/ asminn araṇye bhagavann agastyo munisattamaḥ, vasatīti mayā nityam kathāḥ
 kathayatām śrutam/ na tu jānāmi tam deśam vanasyāsyā mahattayā, kutrāśramapadaṃ puṇyam maharṣeṣ
 tasya dhīmataḥ/ prasādāt tatra bhavataḥ sānujaḥ saha sītayā, agastyam abhigaccheyam abhivādāyitum
 munim/ manoratho mahān eṣa hṛdi saṃparivartate, yad aham tam munivaram śuśrūṣeyam api svayam/ iti
 rāmasya sa muniḥ śrutvā dharmātmano vacaḥ, sutīkṣṇaḥ pratyuvācedaṃ prīto daśarathātmajam/ aham
 apy etad eva tvām vaktukāmaḥ salakṣmaṇam, agastyam abhigaccheti sītayā saha rāghava/dishtyaa tva
 dānīm arthe 'smin svayam eva bravīsi mām, aham ākhyāmi te vatsa yatrāgastyo mahāmuniḥ/ yojanāny
 āśramāt tāta yāhi catvāri vai tataḥ, dakṣiṇena mahān śrīmān agastyabhrātur āśramaḥ/ sthalaprāye
 vanoddeṣe pippalīvanaśobhite, bahupuspaphale ramye nānāśakuninādite/ padminyō vividhās tatra
 prasannasālilāḥ śivāḥ, hamsakāraṇḍavākīrṇās cakravākopaśobhitāḥ/ tatraikāṃ rajanīm uṣya prabhāte
 rāma gamyatām, dakṣiṇāṃ diśam āsthāya vanakhaṇḍasya pārśvataḥ/ tatrāgastyāśramapadaṃ gatvā
 yojanam antaram, ramaṇīye vanoddeṣe bahupādapa saṃvṛte, ramyate tatra vaidehī lakṣmaṇaś ca tvayā
 saha/ sa hi ramyo vanoddeśo bahupādapasaṃkulāḥ, yadi buddhiḥ kṛtā draṣṭum agastyam tam
 mahāmuniṃ, adyaiva gamane buddhiṃ rocayasva mahāyaśaḥ/ iti rāmo muneḥ śrutvā saha
 bhrātrābhivādya ca, pratasthe 'gastyam uddīśya sānujaḥ saha sītayā/ paśyan vanāni citrāṇi parvapāṃs
 cābhrasamṇibhān, sarāṃsi saritaś caiva pathi mārgavaśānugāḥ/ sutīkṣṇenopadiṣṭena gatvā tena pathā
 sukham, idaṃ paramasaṃhr̥ṣṭo vākyam lakṣmaṇam abravīt/ etad evāśramapadaṃ nūnam tasya
 mahātmanaḥ, agastyasya muner bhrātur dṛśyate puṇyakarmaṇaḥ/ yathā hīme vanasyāsyā jñātāḥ pathi
 sahasraśaḥ, saṃnatāḥ phalabhareṇa puṣpabhāreṇa ca drumāḥ/ pippalīnāṃ ca pakvānāṃ vanād asmād
 upāgataḥ, gandho 'yam pavanotkṣiptaḥ sahasā kaṭukodayaḥ/ tatra tatra ca dṛśyante saṃkṣiptāḥ
 kāṣṭhasamcayāḥ, lūnāś ca pathi dṛśyante darbhā vaidūryavarcaṣaḥ/ etac ca vanamadhyastham
 kṛṣṇābhraśikharopamam, pāvakasyāśramasthasya dhūmāgraṃ saṃpradṛśyate/vivikṭeṣu ca tīrtheṣu
 kṛtasnānā dvijātayaḥ, puṣpopahāraṃ kurvanti kusumaiḥ svayam ārjitaiḥ/ tat sutīkṣṇasya vacanaṃ yathā
 saumya mayā śrutam, agastyasyāśramo bhrātur nūnam eṣa bhaviśyati/ nigṛhya tarasā mṛtyum lokānāṃ
 hitakāmyayā, yasya bhrātrā kṛteyam dik śaraṇyā puṇyakarmaṇā ihaikadā kila krūro vātāpir api
 celvalaḥ, bhrātarau sahitāv āstām brāhmaṇaghnaḥ mahāsurau/ dhāraṇya brāhmaṇam rūpam ilvalaḥ
 saṃskṛtam vadan, āmantrayati viprān sa śrāddham uddīśya nirghṛṇaḥ/ bhrātaram saṃskṛtam bhrātā
 tatas tam meṣarūpiṇam, tān dvijān bhojayām āsa śrāddhadṛṣṭena karmaṇā/ tato bhuktavatām teṣāṃ
 viprāṇāṃ ilvalo 'bravīt, vātāpe niṣkramasveti svareṇa mahatā vadan/ tato bhrātur vacaḥ śrutvā vātāpir
 meṣavan nadan, bhittvā bhittvā śarūrāṇi brāhmaṇānāṃ viniṣpatat/ brāhmaṇānāṃ sahasrāṇi tair evaṃ
 kāmarūpiḥ, vināśitāni saṃhatya nityaśaḥ piśitāsanaiḥ/ agastyena tadā devaiḥ prārthitena maharṣiṇā,

anubhūya kila śrāddhe bhakṣitaḥ sa mahāsuraḥ/ tataḥ saṁpannam ity uktvā dattvā hastāvasecanam, bhrātaram niṣkramasveti ilvalaḥ so 'bhyabhāṣata/ taṁ tathā bhāṣamānam tu bhrātaram vipraghātina, abravīt prahasan dhīmān agastyo munisattamaḥ/ kuto niṣkramitum śaktir mayā jīrnasya rakṣasaḥ, bhrātus te meṣa rūpasya gatasya yamasādanam/ atha tasya vacaḥ śrutvā bhrātur nidhanasamśritam, pradharṣayitum ārebhe munim krodhān niśācaraḥ/ so 'bhyadravad dvijendram taṁ muninā dīptatejasā, cakṣuṣānalakalpena nirdagdho nidhanam gataḥ/ tasyāyam āśramo bhrātus taṭākavanaśobhitaḥ viprānukampayā yena karmedaṁ duṣkaram kṛtam/ evaṁ kathayamānasya tasya saumitriṇā saha, rāmasyāstaṁ gataḥ sūryaḥ saṁdhyākālo 'bhyavartata/ upāsya paścimāṁ saṁdhyāṁ saha bhrātrā yathāvidhi, praviveśāśramapadaṁ taṁ ṛṣim cābhyaṅvādayan/samyak pratigṛhītas tu muninā tena rāghavaḥ, nyavasat tām niśām ekāṁ prāsya mūlaphalāni ca/ tasyām rātryām vyatītāyām vimale sūryamaṅdale, bhrātaram taṁ agastyasya āmantrayata rāghavaḥ/ abhivādaye tvā bhagavan sukham adhyuṣito niśām, āmantraye tvām gacchāmi guruṁ te draṣṭum agrajam/ gamyatām iti tenokto jagāma raghunandanah, yathoddiṣṭena mārgeṇa vanam tac cāvalokayan/ nīvārān panasāms tālāms timiśān vañjulān dhavān, ciribilvān madhūkāmś ca bilvān api ca tindukān/ puspitān puspitāgrābhir latābhir anuveṣṭitān, dadarśa rāmaḥ śataśas tatra kāntārapādapān/ hastihastair vimṛditān vānarair upaśobhitān, mattaiḥ śakunisamghaiś ca śataśaḥ pratināditān/ tato 'bravīt samīpastham rāmo rājīvalocanaḥ, pṛṣṭhato 'nugataṁ vīram lakṣmaṇam lakṣmivardhanam/ snigdhapatrā yathā vṛkṣā yathā kṣāntā mṛgadvijāḥ, āśramo nātidūrastho maharṣer bhāvitātmanaḥ/ agastyā iti vikhyāto loke svenaiva karmaṇā, āśramo dṛśyate tasya pariśrānta śramāpahaḥ/ prājyadhūmākulavanaś cīramālāpariṣkṛtaḥ, praśāntamṛgayūthaś ca nānāśakunināditāḥ/ nigṛhya tarasā mṛtyum lokānām hitakāmyayā, dakṣiṇā dik kṛtā yena śaraṇyā puṇyakarmaṇā/ tasyedam āśramapadaṁ prabhāvād yasya rākṣasaiḥ, dig iyaṁ dakṣiṇā trāsād dṛśyate nopabhujyate/ yadā prabhṛti cākṛāntā dig iyaṁ puṇyakarmaṇā, tadā prabhṛti nirvairāḥ praśāntā rajanīcarāḥ/ nāmnā ceyam bhagavato dakṣiṇā dik pradakṣiṇā, prathitā triṣu lokeṣu durdharṣā krūrakarmabhiḥ/ mārgam nirodhūm satatam bhāskarasyācalottamaḥ, saṁdeśam pālayāms tasya vindhyaśaulo na vardhate/ ayaṁ dīrghāyūṣas tasya loke viśrutakarmaṇaḥ, agastyasyāśramaḥ śrīmān vinītamṛgasevitaḥ/ eṣa lokārcitaḥ sādhuḥ hite nityam rataḥ satām, asmān adhigatān eṣa śreyasā yojayiṣyati/ ārādhayiṣyāmy atrāham agastyam taṁ mahāmuniṁ, ṣeṣam ca vanavāsasya saumya vatsyāmy aham prabho/ atra devāḥ sagandharvāḥ siddhāś ca paramarṣayaḥ, agastyam niyatāhāram satatam paryupāsate/ nātra jīven mṛṣāvādī krūro vā yadi vā śaṭhaḥ, nṛśamsaḥ kāmavṛtto vā munir eṣa tathāvidhaḥ/ atra devāś ca yakṣāś ca nāgāś ca patagaiḥ saha, vasanti niyatāhārā dharmam ārādhayiṣṇavaḥ/ atra siddhā mahātmāno vimānaiḥ sūryasamñibhaiḥ, tyaktvā dehān navair dehaiḥ svaryātāḥ paramarṣayaḥ/ yakṣatvam amaratvam ca rājyāni vividhāni ca, atra devāḥ prayacchanti bhūtair ārādhitāḥ subhaiḥ/ āgatāḥ smāśramapadaṁ saumitre praviśāgrataḥ, nivedayeha mām prāptam ṛṣaye saha sītayā/

As Rama Sita Lakshmanas proceeded as a trio with Rama Lakshmanas were carrying dhanush banaas in readiness, they were enjoying the prakriti soundarya, and witnessed passing rivulets with chakravaaka and saasaraas birds hovering around to catch sparklengg fishes of varyiing sizes and colours. As they were proceeding further they heard distant sounds of song and music while crossing a sarovara. As they got inquisitive, they enquired of a Muni named Dharmabhrit who was accompanying them. Then the Muni started describing the sarovara which was named 'Paanchapsara' which was extremely deep was was originally constructed by Markandkarni Maha Muni. The Muni preformed severe tapasya for ten thousand years in the wateres of the 'saras' living by mere consumption of clean air only. Agni and some other Devas and Apsaras assembled and as concerened about the seriousness of the situation named five apсарas to create mental diversion of the Muni in their favour. Then the five apсарas were wedded to the Muni and eversince the latter was turned as the agent of Devas. Also the Muni had turned youtful. The sounds of music and singing were thus traced from the Panchaapsara Sarovara! Ramas were thus surprised at the saovara and subsequently entered the ashram of Dharmabhrit Muni. Later on the three some shifted from one ashram to another likewise. *yeṣām uṣitavān pūrvaṁ sakāṣe sa mahāstravit, kva cit paridaśān māsān ekam saṁvatsaram kva cit/ kva cic ca caturo māsān pañcaṣaṭ cāparān kva cit, aparatrādhikān māsān adhyardham adhikam kva cit/ trīn māsān aṣṭamāsāmś ca rāghavo nyavasat*

sukham, tathā samvasatas tasya munīnām āśrameṣu vai, ramatāś cānukulyena yayuh samvatsarā daśa/ Thereafter, Rama Sita Lakshmanas were staying by turns in various Muni Ashramas, some times for ten months, one year, four months, five to six months, seven months once, eight months, eight and half, three months, eleven months but every where with comfort and mutual convenience. *Tatra samvatsarasyasya muneenaamaashrameshu vai, ramataschaanukuulyena yayuh samvatsaraa dhasha/*Thus by transferring themselves from ashram to ashram, Rama Sita Lakshmanaas enjoyed spending in comfort for ten years! Thereafter, they returned back to the ashram of Suteekshna Maha Muni. As the co ashrama vaasis were indeed thrilled at the return of the Ramas right after a decade! One day Rama enquired of Agastya Muni. Suteekshna Muni replied: Agastyaashrma is four yojanas in the southern direction where Agastya's brother stays and another yojana hence is Agastya's ashram.

Vishleshanas on a) Creation of Agasthya and Vasishtha as brothers by MitraVaruna from Urvashi and b) Agastya Muni dries up the Ocean and enables to destroy the demon Kalakeya- Matsya-Padma Puranas respectively

Once Indra despatched Vayu and Agni to destroy Danavas and having successfully killed thousands of the enemies, ignored some Daityas like Taraka, Kamalaaksha, Parvasu, 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 Urvasi; he desired that Apsaras should realize that their beauty was nothing compared to whom they could materialise as Urvasi and they could not possibly tempt Nara Narayan Maharshis, after all! Mitra (Sun God) and Varuna (Rain God) happened to see the damsel and could not resist the fall of their combined semen of Mitravaruna which was deposited in the same Jala Kumbha (pitcher) that fell down from the Swarga and thus Agastya was born as Kumbha Sambhava. Vasishtha too was reborn from the pitcher earlier since he felt offended when King Nimi did not properly attend to him as he visited the King and hence gave a curse to Nimi to live as 'Videha' or without body, but the King too gave a return curse; both Nimi and Vasishtha approached Lord Brahma who solved the problem by retaining Nimi's life in his Eyes and Vasishtha to be reborn to Mitravaruna since the latter's semen fell in the pitcher on seeing Apsara Urvashi. Subsequently Agastya married Lopamudra, absorbed the entire Ocean in his Kamandulu to isolate the Danavas to enable Indra to kill the notorious Danavas and released it later as his urine and was thus stated to be salty!; he also razed down the ego of Vindhya Mountain by making him bend for ever thus banning the Mountain to stoop for ever till the Sage's return which never happened as he continued to stay down the Vindhya. There was also the legend attributed to Agastya about the Daitya brothers Ilvala and Vatapi, who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vatapi to come out and Vapati would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But Agastya Muni was too clever to bless the good food saying 'Vatapi! Jeerno bhava' and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra! [Till date, devotees recite '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 Bhuvārloka and the third Swārloka.(Matsya Purana)

Agastya Muni dries up the Ocean and enables to destroy the demon Kalakeya: In the vicinity of Pushkar Tirtha were 'Ashramas' of illustrious Mararshis like Agastya. A highly vily and valiant Danava named Kalakeya was in battle with Devas for many years and he kept another mighty Danava called Vritrasura as a shield in between him and Devas. With folded hands, Devas approached Brahma to get rid of Vritrasura as well as Kalakeya. Brahma suggested that Vritrasura was invincible due to unprecedented boons given by Parameswara and the only way out was to approach Sage Dadheechi and beg him for his back-bone which could materialize a mighty 'Vajrayudha' which alone could destroy Vritrasura. Devas prayed to Sage Dadheechi and keeping in view the holy task of killing Vritrasura, the Sage agreed to sacrifice his backbone and hence his life. Devas approached Vishvakarma to create Vajrayudha. A fierce battle between Vritrasura backed by Kalakeya on the one hand and Indra armed with Vajrayudha as well as the full force of Devas followed. Vritrasura made such frightening screams that went shivers to Earth, the 'Dishas' (Directions), the Antariksha (Sky) and the Planets. Indra utilised the newly made Vajrayudha and felled down the huge body of Vritrasura to the ground. The demoralised 'Asuras' ran helter-skelter with a phenomenon called Vritrasura and finally took shelter in the deep Ocean. Kalakeya too hid in the Ocean and over a period of time, reformulated the Danavas who resorted to nightwarfare and nocturnal killings of lakhs of human beings in sleep and once again threatened the balance of power between the Davanvas and Devas. Indra and Devas approached Lord Vishnu and implored him to save them, the humanity as also the four kinds of 'Srishti' viz. 'Andajas' or those born of Eggs, 'Svedajas' or those born of body sweat, 'Jarayuja' or those born of womb, and 'Udbhuja' or born of germination. Lord Vishnu told the Devas that the most dangerous Asura Kalakeyi along with his huge numbers of Danavas who concealed themselves in the deep waters of the Ocean were gradually killing all kinds of species mentioned above in the nights and the only way of exposing the Danavas in very large numbers would be to completely dry up the Oceans by taking out the water; Vishnu further declared that the only Sage who was powerful enough to dry up the Oceans was Mahatma Agastya, the son of Mitravaruna. Devas then approached Agastya Muni and prayed to him that in the past too, the Muni was kind enough to have averted crises for saving the very existence of the Universe in highly critical situations like when Nahusha occupied the chair of Indra on highly temporary basis and created embarrassment and havoc in the worlds and punished him subsequently; and when Vindhya grew up in height compared with Meru Mountain obstructing the passage of Surya and subdued Vindhya by asking him to bend in reverence and not allowing to stand up till date. Devas made to instant request to Agastya Muni to drink up the water of the Ocean exposing Kalakeya and followers so that they were trapped and destroyed at once by Devas. The dried up Ocean was refilled by another despatch of Ganga by a repeat performance by Bhagiratha. (Padma Purana)]

Stanza 53 continued:

Ramas followed the directions to the ashrama of Agastya's brother as provided by Maha Muni Suteekshna *nigṛhya tarasā mṛtyuṃ lokānām hitakāmyayā, yasya bhrātrā kṛteyaṃ dik śaraṇyā puṇyakarmaṇā/* Agastya's brother desired to execute 'loka kalyana' and found out a way to digest two rakshasas Ilvala and Vatapi the form of Brahmanas and digested them for good as stated in Padma Purana extracts above. Once before, there were two demon brothers named Vatapi and Ilvala frequently killing brahananas. Ilvala speaking in pure sanskrit disguised as a brahmana host was enticing other brahmanas attending pitru shraddha bhojanas; they used to kill goats for the purpose and cook meat there of and serve; then while eating the food, Ilvaka would shout: 'vaataapi come out and the latter would

come out as a wolf and kill the innocent brahmanas. As this practice had been going on, Agastya Maha Muni became a willing bhokta along with his own brother; as the usual shout for vataapi followed: Agastya replied: *kuto niṣkramitum śaktir mayā jīrṇasya rakṣasaḥ, bhrātus te meṣa rūpasya gatasya yamasādanam/ atha tasya vacaḥ śrutvā bhrātur nidhanasamśritam, pradharṣayitum ārebhe munim krodhān niśācaraḥ/ so 'bhyadravad dvijendram tam muninā dīptatejasā, cakṣuṣānalakalpena nirdagdho nidhanam gataḥ/* Your brother Vataapi was already digested by me and he has already reached yamaloka!' When Ilvala sought to attack the Maha Muni burnt the demon by yogaagni and this ended the sordid practice for ever and thus the adaje now: 'jeernam jeernam vaataapi jeernanam!' Rama Sita Lakshmanas having prostrated to Agastya Maharshi's brother, were exchanging pleasantries and views vide Stanza 71: *upāsya paścimām samdhyām saha bhrātrā yathāvidhi, praviveśāśramapadam tam ṛṣim cābhyavādayan/samyak pratigṛhītas tu muninā tena rāghavaḥ, nyavasat tām niśām ekām prāśya mūlaphalāni ca/ tasyām rātryām vyatītāyām vimale sūryamaṇḍale, bhrātaram tam agastyasya āmantrayata rāghavaḥ/* After performing Sandhya Puja Homas, Ramas performed prostrations and stayed back for the night at the Agastya brother's ashrama and proceeded further to that of Agastya Maharshi himself.

Sarga Twelve

Rama-Sita-Lakshmanas visit Agastya Maharshi and after welcoming them, Agastya gifts 'diyvaastras'

Sa praviśyāśramapadam lakṣmaṇo rāghavānujaḥ, agastyāśiṣyam āsādyā vākyam etad uvāca ha/ rājā daśaratho nāma jyeṣṭhas tasya suto balī, rāmaḥ prāpto munim draṣṭum bhāryayā saha sītayā/ lakṣmaṇo nāma tasyāham bhrātā tv avarajo hitaḥ, anukūlaś ca bhaktaś ca yadi te śrotam āgataḥ/ te vayam vanam atyugram praviśtāḥ pitṛśāsanāt, draṣṭum icchāmahe sarve bhagavantam nivedyatām/ tasya tadvacanam śrutvā lakṣmaṇasya tapodhanaḥ, tathety uktvāgniśaraṇam praviveśa niveditum/ sa praviśya muniśreṣṭham tapasā duṣpradharṣaṇam, kṛtāñjalir uvācedam rāmāgamanam añjasā/ putrau daśarathasyemau rāmo lakṣmaṇa eva ca, praviśtāv āśramapadam sītayā saha bhāryayā/ draṣṭum bhavantam āyātau śūsṛūśartham arimdamau, yad atrānantaram tattvam ājñāpayitum arhasi/ tataḥ śiṣyād upaśrutya prāptam rāmam salakṣmaṇam, vaidehīm ca mahābhāgām idam vacanam abravīt/ diṣṭyā rāmaś cirasyādyā draṣṭum mām samupāgataḥ, manasā kāṅkṣitam hy asya mayāpy āgamanam prati/ gamyatām satkṛto rāmaḥ sabhāryaḥ sahalakṣmaṇaḥ, praveśyatām samīpam me kim cāsau na praveśitaḥ/ evam uktas tu muninā dharmajñena mahātmanā, abhivādyābravīc chiṣyas tatheti niyatāñjaliḥ/ tato niṣkramya sambhrāntaḥ śiṣyo lakṣmaṇam abravīt, kvāsau rāmo munim draṣṭum etu praviśatu svayam/ tato gatvāśramapadam śiṣyeṇa saha lakṣmaṇaḥ, darśayām āsa kākutstham sītām ca janakātmajām/ tam śiṣyaḥ praśritam vākyam agastyavacanam bruvan, prāveśayad yathānyāyām satkārārtham susatkṛtam/ praviveśa tato rāmaḥ sītayā sahalakṣmaṇaḥ, praśāntahariṇākīrṇam āśramam hy avalokayan/ sa tatra brahmaṇaḥ sthānam agneḥ sthānam tathaiva ca, viṣṇoḥ sthānam mahendrasya sthānam caiva vivasvataḥ/ somasthānam bhagasthānam sthānam kauberam eva ca/ dhātur vidhātuḥ sthānam ca vāyoḥ sthānam tathaiva ca/ tataḥ śiṣyaiḥ parivrto munir apy abhiniṣpataḥ, tam dadarśāgrato rāmo muninām dīptatejasam, abravīd vacanam vīro lakṣmaṇam lakṣmivardhanam/ eṣa lakṣmaṇa niṣkrāmaty agastyo bhagavān ṛṣiḥ, audāryeṇāvagacchāmi nidhānam tapasām imam/ evam uktvā mahābhūr agastyam sūryavarcasam, jagrāha paramaprītas tasya pādau paramtapaḥ/ abhivādyā tu dharmātmā tathau rāmaḥ kṛtāñjaliḥ, sītayā saha vaidehyā tadā rāma salakṣmaṇaḥ/ pratigṛhya ca kākutstham arcayitvāsanodakaiḥ, kuśalaprāśnam uktvā ca āsyatām iti so 'bravīt/ agniḥ hutvā pradāyārghyam atithim pratipūjya ca, vānaprasthena dharmeṇa sa teṣām bhojanam dadau/ prathamam copaviśyātha dharmajño munipuṅgavaḥ, uvāca rāmam āsīnam prāñjalim dharmakovidam/ anyathā khalu kākutstha tapasvī samudācaran, duḥśākṣīva pare loke svāni māmsāni bhakṣayet/ rājā sarvasya lokasya dharmacārī mahārathaḥ, pūjanīyaś ca mānyaś ca bhavān prāptaḥ priyātithiḥ/ evam uktvā phalair mūlaih puṣpaiś cānyaiś ca rāghavam, pūjayitvā yathākāmam punar eva tato 'bravīt/ idam divyam mahac cāpam hemavajravibhūṣitam, vaiṣṇavam puruṣavyāghra nirmitam viśvakarmaṇā/

amoghaḥ sūryasaṁkāśo brahmadattaḥ śarottamaḥ, datto mama mahendrena tūnī cākṣayasāyakau/ sampaṅṅnau niṣitair bāṅair jvaladbhir iva pāvakaiḥ, mahārājata kośo 'yam asir hemavibhūṣitaḥ/ anena dhanuṣā rāma hatvā saṁkhye mahāsurān, ājahāra śriyam dīptam purā viṣṅur divaukasām/ tad dhanus tau ca tūnīrau śaram khaḍgam ca mānada, jayāya pratighṅiṣva vajram vajradharo yathā/ evam uktvā mahātejāḥ samastam tad varāyudham, dattvā rāmāya bhagavān agastyah punar abravīt/

Lakshmana sent message to Agasthya Muni that king Dasharatha's son Shri Rama and his wife would like to meet the Maha Muni and the message was being sent by Lakshmana the younger brother of Rama. They were instructed by the father to spend Aranya vaasa. Then the message was delivered to the Muni who responded positively. They entered the ashram and witnessed groups of harinis, agni and Brahma sthaanaas, besides the idols of Vishnu-Mahendra-Surya-Chandra-Bhaga-Kubera-Dhata- Vidhata-Vayu Deva, Paashadhari Varuna-Gayatri-Vasu-Naga Raja Ananta-Garuda-Kartikeya-and Dharma Raja. Then Agasthya came out and Ramas instantly touched his feet. The Muni took Rama into his embrace and offered paadya- argha-aaseenaas and enquired of their welfare. There after bhojanas were got readied for service too ; Agasthya then said: Kakutsthya! The vanaprastha vidhi is to perform 'aahuti' to Agni foremost, then arghya-and atithi puja! Any taapasi who performs contrarily would be like a liar of rendering truthful evidences and in the stage of post death would be liable to consume one's own flesh! Agasthya Muni stated: *rājā sarvasya lokasya dharmacārī mahārathaḥ, pūjanīyaś ca mānyaś ca bhavān prāptaḥ priyātithiḥ/* Rama! You are a king, maharathi, dharmacharana karta being responsible to the praja for enforcing the high values of virtue. Then food was served by way of phala-moola-phuala and paniyas. There after the bhojana, Maha Muni Agasthya stated as follows: *idam divyam mahac cāpam hemavajravibhūṣitam, vaiṣṅavam puruṣavyāghra nirmitam viśvakarmaṇā/ amoghaḥ sūryasaṁkāśo brahmadattaḥ śarottamaḥ, datto mama mahendrena tūnī cākṣayasāyakau/ sampaṅṅnau niṣitair bāṅair jvaladbhir iva pāvakaiḥ, mahārājata kośo 'yam asir hemavibhūṣitaḥ/* Purusha simha! I am now offering you this 'dhanush' which Vishvakarma of Devas himself had constructed; in this dhanush, gold and diamonds were embedded; this was originally awarded to Maha Vishnu and is of like of the original radiance of Surya Deva, and was gifted by Brahma Deva! Further, Indra Deva had bestowed the 'tuuneera' to me for award to you Veera! as that yields 'akshaya baanaas'! Shri Rama! In the past, Maha Vishnu utilised this dhanush and destroyed most wicked 'maayaavi asuras'! So emphasizing about the magnificance of this set of 'dhanush banaas', Maha Muni Agasthya blessed Rama.

Sarga Thirteen

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

Rāma prīto 'smi bhadram te parituṣṭo 'smi lakṣmaṇa, abhivādayitum yan mām prāptau sthaḥ saha sītayā/ adhvaśrameṇa vām khedo bādhathe pracuraśramaḥ, vyaktam utkaṅṅhate cāpi maithilī janakātmajā/ eṣā hi sukumārī ca duḥkhaiś ca na vimānitā, prājyadoṣam vanam praptā bhartṛsnehapracoditā/ yathaiṣā ramate rāma iha sītā tathā kuru, duṣkaram kṛtavaty eṣā vane tvām anugacchatī/ eṣā hi prakṛtiḥ strīṅām āsṛṣṭe raghunandana, samastham anurajyante viṣamastham tyajanti ca/ śatahradānām lolatvam śastrāṅām tīkṣṇatām tathā, garuḍānilayoḥ saighryam anugacchanti yoṣitaḥ/ iyam tu bhavato bhāryā doṣair etair vivarjitāḥ, ślāghyā ca vyapadeśyā ca yathā devī hy arundhatī/ alamkṛto 'yam deśaś ca yatra saumitriṅā saha, vaidehyā cānayā rāma vatsyasi tvam arimḍama/ evam uktas tu muninā rāghavaḥ saṁyatāṅjalih, uvāca praśritam vākyam ṛṣim dīptam ivānalam/ dhanyo 'smy anugṅhīto 'smi yasya me munipuṅgavaḥ, guṅaiḥ sabhrātṛbhāryasya varadaḥ parituṣyati/ kim tu vyādiśa me deśam sodakam bahukānanam, yatrāśramapadam kṛtvā vaseyam nirataḥ sukham/ tato 'bravīn muni śreṣṭhaḥ śrutvā rāmasya bhāṣitam, dhyātvā muhūrtam dharmātmā dhīro dhīrataram vacaḥ/ ito dvijojane tāta bahumūlaphalodakam, deśo bahumṅgaḥ śrīmān pañcavaty abhiviśrutaḥ/ tatra gatvāśramapadam kṛtvā saumitriṅā saha, ramasva tvam pitur vākyam yathoktam anupālayan/ vidito hy eṣa vṛttānto mama sarvas tavānagha, tapasaś ca prabhāvena snehād daśarathasya ca/ hṛdayasthaś ca te chando vijñātas tapasā

mayā, iha vāsam pratijñāya mayā saha tapovane/ atās ca tvām aham brūmi gaccha pañcavaṭīm iti, sa hi ramyo vanoddeśo maithilī tatra raṁsyate/ sa deśaḥ ślāghanīyaś ca nātīdūre ca rāghava, godāvaryāḥ samīpe ca maithilī tatra raṁsyate/ prājyamūlaphalaiś caiva nānādvija gaṇair yutaḥ, viviktaś ca mahābāho puṇyo ramyas tathaiva ca/ bhavān api sadāraś ca śaktaś ca parirakṣane, api cātra vasaṁ rāmas tāpasān pālayiśyasi/ etad ālakṣyate vīra madhukānām mahad vanam, uttareṇāśya gantavyam nyagrodham abhigacchatā/ tataḥ sthalaṁ upāruhya parvatasyāvidūrataḥ, khyātaḥ pañcavaṭīty eva nityapuṣpitaḥ nānaḥ/ agastyenaivam uktas tu rāmaḥ saumitriṇā saha, sātḥkṛtyāmantrayām āsa tam ṛṣim satyavādinam/ tau tu tenābhyanujñātau kṛtapādābhivandanau, tadāśramāt pañcavaṭīm jagmatuḥ saha sītayā/ gr̥hītacāpau tu narādhipātmaḥ; viśaktatūṇī samareṣv akātarau, yathopadiṣṭena pathā maharṣiṇā; prajagmatuḥ pañcavaṭīm samāhitau/

Rama! I am very happy you have arrived here! Lakshmana! You too! Devi Sita! My special thanks by your arrival here. Devi Sita must be quite tired; you must have faced countless hardships! *eṣā hi sukumārī ca duḥkhaiś ca na vimānitā, prājyadoṣam vanam praptā bhartṛsnehapracoditā* Raghunandana! From the times from universal creation, ‘stree svabhaava’ or feminine psychology has been proactive when her husband were to be rich- healthy-happy, woman too would share the happiness and fulfillment; but other wise as a pauper, sickly, unfortunate , then she develops aversion and discontentment leading to desertions too. *śatahradānām lolatvaṁ śastrāṇām tīkṣṇatām tathā, garuḍānilayoḥ śaighryam anugacchanti yoṣitaḥ/ iyaṁ tu bhavato bhāryā doṣair etair vivarjitāḥ, ślāghyā ca vyapadeśyā ca yathā devī hy arundhatī/* Women as a class by themselves, are fickle minded, sharp like a knife, and fast in conclusions like wind and high flying kites! But, Rama! Your dharma patni is blemishless, memorable, and among the top few pativratas like Devi Arundhati!

[Vishleshana on Arundhati:

As per the Bhagavata Purana, Arundhati is the eighth among the nine daughters of Kardama and Devahuti. She is the grandmother of Parashara and the great-grandmother of Vyasa. Shiva Purana describes her as being Sandhya, the mind-born daughter of Brahma, in a previous birth. On instruction of Vashista, Sandhya pleased Shiva by penance in order to purify herself from passion, and Shiva asked her to jump into Medhatithi's fire. She was then born as Medhatithi's daughter and married Vashista. The Mahabharata describes Arundhati as an ascetic who used to give discourses to even the Sapta Rishis. In one of the rituals of a Hindu weddings , the groom shows the bride the double stars of Vashista and Arundhati as an ideal couple, symbolic of marital fulfilment and loyalty. The couples are asked to look up the constellation symbolizing conjugal love and affection.]

Stanza 9 continued: As Agastya Maha Muni thus complimented the guests, Rama replied politely: We are extremely fortunate to have been blessed even by way of receiving compliments for which we are ever grateful. Yet, do kindly suggest a place with plentiful water flows where we might stay with contentment. Then the Maha Muni pondered a while and replied that from here a couple of yojanas, Panchavati should be the most ideal place where you could be contented and you may visit that place and set up an ashram with the help of Lakshmana. Rama! I have had visualized the entire proceedings of the causes for your vana vaasa and the passive involvement of King Dasharatha; I have also understood the context of why you are desirous of settling down at a place - (apparently in view of Rama's pratigjna to clean up the muni ashramas of the menace of rakshasaas); this is reason why Panchavati should be preferable. Rama! Pachavati is also green with flowers-roots-fruits and is picturesque and Devi Sita should be happy there at its scenic grandeur! Maha baaho Rama! Besides being replete with fruits and flowers, the place is tranquil, pure and quiet. Shri Rama! You are indeed famed for saving sadaachaaris and Rishis besides being brave and heroic. As Agastya Muni had highly recommended Panchavati, Rama Sita Lakshmanas initiated their onward movement by picking of the dhanush baanaas and the personal belongings.

Sarga Fourteen

On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra Raja Jatayu who vividly explains the family background of Jatayu

Atha pañcavaṭīm gacchann antarā raghunandanah, āsasāda mahākāyaṃ ḡḡdhraṃ bhīmaparākramam/ tam dṛṣṭvā tau mahābhāgau vanasthaṃ rāmalakṣmaṇau, menāte rākṣasaṃ pakṣiṃ bruvāṇau ko bhavān iti/ sa tau madhurayā vācā saumyayā prīṇayann iva, uvāca vatsa mām viddhi vayasyaṃ pitur ātmanaḥ/ sa tam pītṛsakhaṃ buddhvā pūjayām āsa rāghavaḥ, sa tasya kulam avyagram atha papraccha nāma ca/ rāmasya vacanaṃ śrutvā kulam ātmānam eva ca, ācacakṣe dvijas tasmai sarvabhūtasamudbhavam/ pūrvakāle mahābāho ye prajāpatayo 'bhavan, tān me nigadataḥ sarvān āditaḥ śṛṇu rāghava/ kardamaḥ prathamā teṣāṃ vikṛtas tadanantaram, śeṣas ca saṃśrayās caiva bahuputraś ca vīryavān/ sthāṇur marīcir atris ca kratuś caiva mahābalaḥ, pulastyaś cāṅgirāś caiva pracetāḥ pulahas tathā/ dakṣo vivasvān aparo 'riṣṭanemiś ca rāghava, kaśyapaś ca mahātejās teṣāṃ āsīc ca paścimāḥ/ prajāpates tu dakṣasya babhūvur iti naḥ śrutam, ṣaṣṭir duhitaro rāma yaśasvinyo mahāyaśaḥ/ kaśyapaḥ pratijagrāha tāsāṃ aṣṭau sumadhyamāḥ, aditiṃ ca ditiṃ caiva danūm api ca kālakām/ tāmrām krodhavaśām caiva manuṃ cāpy analām api, tās tu kanyās tataḥ prītaḥ kaśyapaḥ punar abravīt/ putrāms trailokyabhartīn vai janayiṣyatha mat samān, aditis tan manā rāma ditiś ca danur eva ca/ kālakā ca mahābāho śeṣās tv amanaso 'bhavan, adityām jajñire devās trayastriṃśad arimāda/ ādityā vasavo rudrā aśvinau ca paramāta, ditiś tv ajanayat putrān daityāms tāta yaśasvinaḥ/teṣāṃ iyaṃ vasumatī purāsīt savanārṇavā, danus tv ajanayat putram aśvagrīvam arimāda/ narakam kālakam caiva kālakāpi vyajāyata, krauñcīm bhāsīm tathā śyenīm dhṛtarāṣṭrīm tathā śukīm/ tāmrāpi suṣuve kanyāḥ pañcāitā lokaviśrutāḥ, ulūkāñ janayat krauñcī bhāsī bhāsān vyajāyata/ śyenī śyenāmś ca ḡḡdhrāmś ca vyajāyata sutejasah, dhṛtarāṣṭrī tu hamsāmś ca kalahamsāmś ca sarvaśaḥ/ cakravākāmś ca bhadraṃ te vijajñe sāpi bhāmini, śukī natām vijajñe tu natāyā vinatā sutā/ daśakrodhavaśā rāma vijajñe 'py ātmasambhavāḥ, mṛgīm ca mṛgamandām ca harīm bhadramadām api/ mātaṅgīm atha sārḍulīm śvetām ca surabhīm tathā.sarvalakṣaṇasampannām surasām kadrukām api/ apatyam tu mṛgāḥ sarve mṛgyā naravarottamaḥ ṛṣkās ca mṛgamandāyāḥ sṛmarās camarās tathā/ tatas tv irāvatiṃ nāma jajñe bhadramadā sutām, tasyās tv airāvataḥ putro lokanātho mahāgajaḥ/ haryās ca harayo 'patyam vānarās ca tapasvinaḥ, golāṅgūlāmś ca sārḍulī vyāghrāmś cājanayat sutān/mātaṅgyās tv atha mātaṅgā apatyam manujarśabha, diśāgajam tu śvetākṣam śvetā vyajanayat sutam/ tato duhitarau rāma surabhir devy ajāyata, rohiṇīm nāma bhadraṃ te gandharvīm ca yaśasvinīm/ rohiṇy ajanayad gā vai gandharvī vājinaḥ sutān, surasājanayan nāgān rāma kadrūs ca pannagān/ manur manuṣyāñ janayat kaśyapasya mahātmanaḥ, brāhmaṇān kṣatriyān vaiśyāñ śūdrāmś ca manujarśabha/ mukhato brāhmaṇā jātā urasaḥ kṣatriyās tathā, ūrubhyām jajñire vaiśyāḥ padbhyām śūdrā iti śrutih/ sarvān puṇyaphalān vṛkṣān analāpi vyajāyata, vinatā ca śukī pautrī kadrūs ca surasā svasā/ kadrūr nāgasahaskraṃ tu vijajñe dharaṇīdharam, dvau putrau vinatāyās tu garuḍo 'ruṇa eva ca/ tasmāj jāto 'ham aruṇāt saṃpātis ca mamāgrajaḥ, jaṭāyur iti mām viddhi śyenīputram arimāda/ so 'ham vāsasahāyas te bhaviṣyāmi yadīcchasi, sītām ca tāta rakṣiṣye tvayi yāte salakṣmaṇe/ jaṭāyuṣam tu pratipūjya rāghavo; mudā pariṣvajya ca saṃnato 'bhavat; pitur hi śuśrāva sakhitvam ātmavāñ; jaṭāyuṣā saṃkathitam punaḥ punaḥ/ sa tatra sītām paridāya maithilīm; sahaiva tenātibalena pakṣiṇā, jagāma tām pañcavaṭīm salakṣmaṇo; ripūn didhakṣaṇ śalabhān ivānalaḥ/

On way to Panchavati, Rama Sita Lakshmanas encountered a huge kite on the way and Rama Lakshmanas enquired as to who was it, presuming that it should be a rakshasa! The reply was casual stating that it might be a friend: 'Sons! I could be a friend of your father!' Then the bird stated further that his name was 'Jatayu' and commenced reeling out the Prajapati's names: Kardama-Vikrita-Shesha-Shamshraya-Bahu putra. The next in the generation were Sthaanu-the seventh one was Mareechi-Atri-Maha shakti shaali Kratu-the tenth one was Pulsatya-Angeera-Pracheta (Varuna)-and the thirteen Prajapati Pulaha. The fourteenth Prajapati was Daksha-then Vivasvaan-Arishtanemi-and the last Prajapati was the seventeenth was Kashyapa. Kashyapa Prajapati had eight wives [thirteen as mentioned on Puranas] and these were Aditi-Diti-Danu-Kaalka-Taamra-Krodhavasha-Manu-and Anala. Aditi gave birth to Twelve Adityas-Twelve Vasus-Eleven Rudras and Two Ashvini Kumars, besides thirty three Devas.

Diti gave birth to Daityas and the controlled aranyas-samudras and the entire Earth! Danu gave birth to Ashvagreeva while Kaalka Devi to two sons viz. Naraka and Kaalaka. Devi Tamra gave birth to five kanyas viz. Krounchi-Bhaasi-Shyeni- Dhritaraashtri and Shuki. Of these, Krounchi gave birth to owls- Bhaasi gave birth to Bhaasi birds-Shyeni to bat birds- and Dhritaraashtra to hamsaas and kala hamsaas 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 Gaavo or cows and Gandharvini to horses. Surasa's children are Nagaas while Kadru's were Pannagaas. Now Manu yet another wife of Kashyapa were chaturvarna maanavaas of Brahmana-Kshatriya-Vaishya and the Lower class. *mukhato brāhmaṇā jātā urasaḥ kṣatriyās tathā, ūrubhyām jajñire vaiśyāḥ padbhyām sūdrā iti śrutih/* From the face were born brahmanas- the heart the kshatriyas- both the thighs the vaishyas and from the thighs the lower class. Anala gave birth to trees- Taamra putri viz Shukhi and the latter's grand daughter was Vinata and Kadru was Surasa's sister. Kadru produced thousand types of 'naagaas' and Vinata created two famed sons Garuda and Aruna. *tasmā jātō 'ham aruṇāt saṃpātīś ca mamāgrajaḥ, jaṭāyur iti mām viddhi śyenīputram arīṇdama/ so 'ham vāsasahāyas te bhaviśyāmi yadīcchasi, sītām ca tāta rakṣiṣye tvayi yāte salakṣmaṇe/ jaṭāyuṣaṃ tu pratipūjya rāghavo; mudā pariśvajya ca saṃnato 'bhavat; pitur hi śuśrāva sakhitvam ātmavāñ; jaṭāyuṣā saṃkathitaṃ punaḥ punaḥ/* Raghuveera! From that Vinataanandana Aruna, I was born and so did my elder brother Sampaati and in short my name is Jataayu! I am the son of Shyenka. May I be of any help in creating an ashram for you or to protect Devi Sita in the absence of you and Lakshmana!' So saying Jatayu offered any kind of service to Ramas wholeheartedly.

[Vishleshana on Daksha Prajapati and Kashyapa from Puranas

a) Daksha Prajapati had the key role in the legend of Chandra Deva. Daksha and Devi Asikli had thousands of sons who were named the Shavalashvas and Haryashvas. While Shavalashvas also went off to explore Paramatma 'in cognito' never to return, Daksha and Asikli were distressed that Haryasvas were instigated by Sage Narada to disappear and proposed to kill him but for the intervention of Lord Brahma. Daksha offered prayers to Paramatma to purify his thoughts at a place known as 'Aghamarshana' near a mountain in Vindhya Range. The latter was pleased and instructed to lead a family life and carry on his normal duties. Accordingly, Daksha married Prajapati Panchajana's daughter 'Aksini' and begot ten thousand sons. As instructed by their father Daksha, the sons decided to perform austerities to beget children and reached a place named Narayanasaras, where River Sindhu joins the Sea. Sage Narada appeared there and mind-washed them about the futility of begetting progeny and getting involved with family lives and the perennial problems; he advised that the real purpose of a useful life would be to follow the path of God-consciousness instead. Narada gave the Theory of Creation and Destruction- the chain of births and deaths, and the futility of pursuing such a life. The mind-setting of Narada was so convincing that they followed the short-cut spiritual way rather than the circuitous and too familiar family route to God. Being furious at what had been done by Narada to his sons, Daksha cursed Narada that henceforth the latter would be a globe trotter and would never be settled and static, much less as a family person. Narada in turn could have given a curse to Daksha but restrained in the interest of the next generation to observe the Grihasti's life's route to salvation. (Maha Bhagavata)

b) Daksha couple gave birth to sixty eight, ten of whom were married to the Dharma Deva and thirteen Kashyapa Maharshi, twenty-seven daughters were married to Soma or Chandra. The remaining daughters

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

c) Daksha and his wife Prasuti had 24 daughters. The names of these 24 daughters are Sraddha (faith), Srilakshmi (prosperity), Dhriti (steadiness), Tushti (resignation), Pushti (thriving), Medha (intelligence), Kriya (action, devotion), Buddhika (intellect), Lajja (modesty), Vapu (body), Santi (expiation), Siddhika (perfection), Kirtti (fame), Khyati (celebrity), Sati (truth), Sambhuti (fitness), Smriti (memory), Priti (affection), Kshama (forgiveness), Sannati (humility), Anasuya (without jealousy), Urjja (energy), Swaha (offering), and Swadha (oblation). Of these, the 13 married to Dharma are: Shraddha, Srilakshmi, Dhriti, Tushti, Pushti, Medha, Kriya, Buddhi, Lajja, Vapu, Santi, Siddhi, Kirtti. The other eleven are Khyati married to Bhrigu, Sati to Shiva, Sambhuti to Marichi, Smriti to Angiras, Priti to Pulastya, Kshama to

Pulaha, Sannati to Kratu, Anasuya to Atri, Urjja to Vasishtha, Swaha to Agni, and Swadha to Pitris.
(Vishnu Purana and Padma Purana)]

Sarga Fifteen

The compact and vastu based ‘Panchavati Parnashaala’ of Rama-Sita-Lakshmanas reside comfortably

Tataḥ pañcavaṭīm gatvā nānāvyaḷamṛgāyutām, uvāca bhrātaraṁ rāmo lakṣmaṇaṁ dīptatejasam/ āgatāḥ sma yathoddiṣṭam amuṁ deśaṁ maharṣiṇā, ayaṁ pañcavaṭi deśaḥ saumya puṣpitakānaṇaḥ/ sarvataś cāryatām dṛṣṭiḥ kānane nipuṇo hy asi, āsramaḥ katarasmin no deśe bhavati saṁmataḥ/ ramate yatra vaidehī tvam ahaṁ caiva lakṣmaṇa, tādṛśo dṛśyatām deśaḥ saṁnikṛṣṭajalāśayaḥ/ vanarāmaṇyakaṁ yatra jalarāmaṇyakaṁ tathā, saṁnikṛṣṭaṁ ca yatra syāt samitpuṣpakuśodakam/ evam uktas tu rāmeṇa lakṣmaṇaḥ saṁyatāñjaliḥ, sītā samakṣaṁ kākutstham idaṁ vacanam abravīt/ paravān asmi kākutstha tvayi varṣasataṁ sthite, svayaṁ tu rucire deśe kriyatām iti mām vada/ supṛitas tena vākyena lakṣmaṇasya mahādyutiḥ, vimṛsan rocyām āsa deśaṁ sarvaguṇānvitam/ sa taṁ ruciram ākrāmya deśam āśramakarmaṇi, haste gṛhṭvā hastena rāmaḥ saumitrim abravīt/ ayaṁ deśaḥ samaḥ śrīmān puṣpitair tarubhir vṛtaḥ, ihāśramapadaṁ saumya yathāvat kartum arhasi/ iyam ādityasaṁkāśaiḥ padmaiḥ surabhogandhibhiḥ, adūre dṛśyate ramyā padminī padmaśobhitā/ yathākhyātam agastyena muninā bhāvītātmanā, iyam godāvarī ramyā puṣpitais tarubhir vṛtā/ hamsakāraṇḍavākīrṇā cakravākopaśobhitā nātidūre na cāsanne mṛgayūthanipīditā, mayūranādītā ramyāḥ prāmsavo bahukandarāḥ/ dṛśyante girayaḥ saumya phullais tarubhir āvṛtāḥ/ sauvarṇe rājatais tāmrair deśe deśe ca dhātubhiḥ, gavākṣitā ivābhānti gajāḥ paramabhaktibhiḥ/ sālais tālais tamālais ca kharjūraiḥ panasāmrakaiḥ, nīvārais timiśaiś caiva puṁnāgaiś copaśobhitāḥ/ cūtaiḥ aśokais tilakais campakaiḥ ketakair api, puṣpagulmalatopetais tais tais tarubhir āvṛtāḥ/ candanaiḥ syandanair nīpaiḥ panasair lakucair api, dhavāśvakarṇakhadiraiḥ śamīkimśukapāṭalaiḥ/ idaṁ puṇyam idaṁ medhyam idaṁ bahumṛgadvijam, iha vatsyāma saumitre sārddham etena pakṣiṇā/ evam uktas tu rāmeṇa lakṣmaṇaḥ paravīrahā, acireṇāśramam bhrātuś cakāra sumahābalaḥ/parṇaśālām suvipulām tatra saṁghātamṛttikām, sustambhām maskarair dīrghaiḥ kṛtavaṁśām suśobhanām/ sa gatvā lakṣmaṇaḥ śrīmān nadīm godāvarīm tadā, snātvā padmāni cādāya saphalāḥ punar āgataḥ/Tataḥ pushpabalim kritvaa shantimcha yathaavidhi, darshayaamaasa raamaaya tadaashramapadamkritam/ susaṁhṛṣṭaḥ pariṣvajya bāhubhyām lakṣmaṇam tadā, atisnigdham ca gāḍham ca vacanam cedam abravīt/ pṛīto 'smi te mahat karma tvayā kṛtam idaṁ prabhṇo pradeyo yannimitam te pariṣvaṅgo mayā kṛtaḥ/ bhāvajñena kṛtajñena dharmajñena ca lakṣmaṇa, tvayā putreṇa dharmātmā na saṁvṛtāḥ pitā mama/ evam lakṣmaṇam uktvā tu rāghavo lakṣmivardhanaḥ, tasmin deśe bahuphale nyavasat sa sukham vaśī/ kaṁ cit kālam sa dharmātmā sītayā lakṣmaṇena ca, anvāsyamāno nyavasat svargaloke yathāmarah/

Braving the further path en route Panchavati as suggested by Maha Muni Agastya infested with poisonous serpents, himsaatmaka animals, Shri Rama addressed Lakshmana stating that they had since reached Panchavati and they might better select a place for building a suitable place for improvising a ‘kuteera’ or a cottage. Lakshmana politely stated that Rama and Sita alone would have to select a place with scenic beauty, near by a jalaashaya, replete with kanda moola pushpaas and most essentially as per Devi Sita’s own selection. More over Maha Muni emphasised the nearness of the Sacred River Godavari especially where groups of Royal Swans flutter on the banks, enhancing the tranquility of the surroundings. Added there to the enchanting dances of peacocks, even busy pairs of green parrot chirrupings, and laced up banks of deer groups be there to add to the memories of the dwellers! Further trees of elegance like saala-taala-kharjuura-panasa-neevara-punnaga-mano-ashoka-tilaka-ketai-champaka-syandana-chandana-kadamba-dhava- ashvakarna-shamip-palaasha-paatala and so on. As Shri Rama directed, Lakshmana got a parna shaala readied. Foremost, he made a parnashala with earth and rocks and a strong ceiling was made with shami tree branches over which kusha-kaasha-parva- river bank plant dried leaves were arranged as rain proof; in all the parna shala was clean, neat and worthy of comfortable living. It was right

on River Godavari river banks being breezy, cool and worthy of bathing with steps done up. *Tatah pushpabalim kritvaa shantimcha yathaavidhi, darshayaamaasa raamaaya tadaashramapadamkritam*/It was constructed as per 'vaastu shastra' and was entered as per 'vaastu shanti':

[*Vishlesana in Vaastu shaanti: VAASTU YAGNA* comprises: Sutrapath, Stambhaaropana or hoisting of the main Pillar, Dwara vamshocchraya, Griha Pravesha and Vaastu Shanti. Sutrapath takes place in the Ishana Disha and Stambhaaropana in Agneya kona. Vaastu Deva's 'Pada Chinhas' or foot prints should be set up and the 'Karta' should do 'pradakshinas'(circumambulation) around the foot-prints. It is stated that water with the powder of Munga, Ratna and Suvarna should be sprinkled while designing the 'Pada-Chihnaas'. Incidentally, the signs of Vaastu should never be ash, lit up firesticks, nails, skins, horns, bones, and skull as some ill-informed persons tend to do so and such material would lead to distress, danger and difficulties. It is advisable that masons and other workers are present at the time of Griha Pravesha. *Ishaaney Devataagaaram tathaa Shaanti gruham bhavet, Mahaanasam thathaagneye tatpaarswam chottarey jalam, Gruhasyopakaram sarvam Nairutye Sthaapaded Buddhah/ Bandhasthaanam bahih kuryaat snaana mandapameyvacha, Dhana Dhaanyam cha Vaayavye karmashaalam tato bahih, Evam Vaastu viseshah syaad Ghruha bhatruh shubaavaham/* (To the Ishaana side of any house, the Devataagruha and Shantigriha must be set up; its kitchen must be in the Agneya kona; to the northern side the 'Jala sthaan' (Water reservoir); all the house materials be kept in the Nairuti kona; the place for keeping domestic animals like cows and buffalos as well as bathing rooms are better constructed outside the house; the storage place for Dhana-dhanya should be kept in the Vayavya kona; the 'Karya shala' or the Offices should be organised outside the residential place. This pattern of living would certainly assure excellent propitiousness and happiness to the entire family. At the 'Griha Pravesha' function (House Warming Time) approaches, Peace and Prosperity is ushered in as stated: *Krutwaagrato Dwija varaanatha Purnakumbham Dhadyakshataamala pushpa phalopa shobham/ Datwaa hiranyavasanaani tadaa Dwijebhyo, Maangalya Shaanti nilayaya gruham vishekthu/ Gruhoktahoma vidhaanaa Bali karma kuryat, Praasaada Vaastu shamaney cha vidharya uktah, Santarpayed vijavaraanatha bhakshya bhojyeh, Shuklaambarah Swabhavanam pravishet sa dhupam/*(As the house is fully ready, the Head of the family should initiate the action of conducting 'Mangala Shanti' with a group of Brahmanas ahead along with a 'Kalasha'/Vessel, full of Sweet Water, Curd, Akshatas, tender mango leaves, flowers, fruits and coconuts as also scented sandal water, agarbattis/ incense sticks and oil-wick lamps nicely lit and decorated, as Brahmanas recite Veda hymns and musical instruments are played, while entering the house at the appointed 'Muhurta'. There after Griha praasaadas/ doors and other household items are purified for Vaastu Shaanti and Homa and Balidaana are performed. Brahmanas are treated with Bhojan and gifts of gold, vastras and dakshinas, where after relatives and friends are treated too with bhojan and gifts. Source Matsya Purana as a repeat of Chitrkoota exercise of 56 sarga of Essence of Ayodhya Khanda]

Stanza 28 continued: *pr̥ito 'smi te mahat karma tvayā kṛtam idaṁ prabhā pradēyo yannimittam te pariṣvaṅgo mayā kṛtaḥ/ bhāvajñēna kṛtajñēna dharmajñēna ca lakṣmaṇa, tvayā putreṇa dharmātmā na samivṛttaḥ pitā mama/* Rama and Sita were extremely delighted to see for themselves the most ideal 'parnashala' as arranged by Lakshmana and Rama complemented as follows: Samardha shaali Lakshmana! I am very happy at your very successful handiwork as you have performed a marvellous task; in turn may I embrace you tightly! Lakshmana! As you could readily understand what I have in my inner thoughts is excellent and I am indeed grateful to you as you are not merely a brother but like a son as my though father were still alive in your form! So saying in highly elated tone, Rama Sita Lakshmanas commenced living further on with peace and contentment.

Sarga Sixteen

Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta Ritu and Godavari Snaanaas

Vasatas tasya tu sukham rāghavasya mahātmanaḥ, śaradyapāye hemanta ṛtur iṣṭaḥ pravartate/ sa kadā cit prabhātāyām śarvayām raghunandanah, prayayāv abhiṣekārtham ramyām godāvarīm nadīm/ prahaḥ kalasāhastas tam sītayā saha vīryavān, pṛṣṭhato 'nuvrajan bhrātā saumitir idam abravī/ ayam sa kālah samprāptaḥ priyo yas te priyamvada, alamkṛta ivābhāti yena samvatsarah śubhaḥ/ nīhāraparūṣo lokah pṛthivī sasyamālinī, jalāny anupabhogyāni subhago havyvāhanah/ navāgrayaṇapūjābhīr abhyarcya pitṛdevatāḥ, kṛtāgrayaṇakāḥ kāle santo vigatakalmaṣāḥ/ prājyakāmā janapadāḥ sampannataragorasāḥ, vicaranti mahīpālā yātrārtham vijigīṣavaḥ/ sevamāne dṛḍham sūrye diśam antakasevitām, vihīnatilakeva strī nottarā dik prakāśate/ prakṛtyā himakośādhyo dūrasūryas ca sāmpratam, yathārthanāmā suvyaktaḥ himavān himavān giriḥ/ atyantasukhasamcārā madhyāhne sparśataḥ sukhāḥ, divasāḥ subhagādityās chāyāsalladurbhagāḥ/ mṛdusūryāḥ sanīhārāḥ paṭuśītāḥ samārutāḥ, sūnyāranyā himadvastā divasā bhānti sāmpratam/nivṛttākāśāsāyanāḥ puṣyanītā himāruṇāḥ, śītā vṛddhatarāyāmās triyāmā yānti sāmpratam/ ravisamkrāntasaubhāgyas tuṣāraruṇamaṇḍalaḥ, niḥśvāsāndha ivādarśas candramā na prakāśate/ jyotsnā tuṣāramalinā paurṇamāsyām na rājate, sīteva cātapaśyāmā lakṣyate na tu śobhate/ prakṛtyā śītalasparśo himavidhās ca sāmpratam, pravāti paścimo vāyuh kāle dvigunaśītalah/ bāṣpacchannāny aranyāni yavagodhūmavanti ca, śobhante 'bhyudite sūrye nadadbhiḥ krauñcasārasaiḥ/ kharjūrapuṣpākṛtibhiḥ śirobhiḥ pūrṇataṇḍulaiḥ, śobhante kim cidālabhāḥ śālayaḥ kanakaprabhāḥ/ mayūkhair upasarpadbhir himanīhārasamvṛtaiḥ, dūram abhyuditaḥ sūryaḥ śāsāṅka iva lakṣyate/ agrāhyavīryaḥ pūrvāhne madhyāhne sparśataḥ sukhaḥ, samraktaḥ kim cid āpāṇḍur ātapaḥ śobhate kṣitau/ avaśyāyanipātena kim cit praklinnaśādvalā, vanānām śobhate bhūmir niviṣṭataruṇātapā/ avaśyāyatamonaddhā nīhāratamasāvṛtāḥ, prasuptā iva lakṣyante vipuṣpā vanarājayaḥ/ bāṣpasamchannasallilā rutaviññeyasārasāḥ, himārdravālukais tīraiḥ sarito bhānti sāmpratam/ tuṣārapatanāc caiva mṛduttvād bhāskarasya ca, śaityād agāgrastham api prāyeṇa rasavaḥ jalam/ cakre 'bhiṣekam kākutsthaḥ sānujaḥ saha sītayā, tarpayitvātha salilais te piṭṛn daivatāni ca, stuvanti smoditam sūryam devatās ca samāhitāḥ/ kṛtābhiṣekah sa rarāja rāmaḥ; sītādvitīyah saha lakṣmaṇena, kṛtābhiṣekas tv agarājaputryā; rudraḥ sanandir bhagavān iveśah/

As Sharad Ritu was closing and Hemanta got initiated [Sharad Ritu or Autumn Season coinciding with Ashvin-Kartika months extending portions of September to November being mild weather the famed Sharannava Ratris and Depaavali are celebrated. Hemanta Ritu or pre-winter Season coinciding with Margaseersha and the last days of November-January, the festivals of Vasanta Panchami, Shiva Ratri and Holi are observed], one fine morning, Rama Sita Lakshmanas went for bathing in the sacred river Godavari. While leaving for the dip, Rama stated that the season of hemanta had arrived and the new season should herald excellent weather, rabi crop swayed in full swing , water is getting colder by the days and fire blocks were attracting human bodies. Satpurushas would normally perform ‘Nava sasyueshti karma’ and usher in new grains of rice and wheat and offer the cooked grains to Devas and Pitru Devatas to seek their blessings. Kings desirous of launching Vajaya yatra helald the new season as the weather was getting cooler at the early mornings and after sunsets. Surya Deva these days onward turn His direction to northern side as uttarayana would occur. By mid day, hemanta ritu becomes nicely warmer and becomes enjoyable. In this hemanta season nights get longer and prewinter would gradually heralded and none would like to sleep open sky in this season. Hemanta ritu’s splendour gets chandra absorbed into Surya Deva as the exhaling breath would not cover up on a mirror with patches!

[Vishleshana on Ritus:

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

Vasanta	Spring	Chaitra - Vaishakha	Feb 18- April 20	20-30
Greeshma	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-Phalguna	Dec 22-Feb 17	Moderate Cold;10C+/-

Vasanta Season is dominated by Vasu Devasas instructed by Savitu as at the beginning of the Samvatsara and heralding colours, dresses, flowers and freshness all around and with plentiful water and Nature. The Spring season beckons relatives and friends to home with good food and gifts. In Greeshma the summer season scorches earth with heat asking for light dresses in white as Rudra and his gana devats dominate and prepares earth for Parjanya and rains ushering diseases like cold, jaundice and so on. Yet, this is when crops are abundant and fruits in variety are aplenty. All the same rains the future of food supplies for the year hence calls for ploughing, planning and hard work.]

Stanza 15 onward: *prakṛtyā śītalasparśo himaviddhaś ca sāmpratam, pravāti paścimo vāyuḥ kāle dviguṇaśītalah/* By the very Nature, as one's touch is cold, the western winds turn a person further cold. At the sun rise time, krouncha and saasra birds make big noises especially getting excited at the heaps of rice and the emerging rays of Sun make a thrilling experience. By the mid-day, one's experience in this season gives heavenly feeling with the mildly warm Sun rays. *bāṣpasamchannasalilā rutavijñeya sārasāḥ,himārdravālukais tūraiḥ sarito bhānti sāmpratam/ tuṣārapatanāc caiva mṛduttvād bhāskarasya ca, śaityād agāgrastham api prāyena rasavaj jalam/* But in the early mornings, rivers like Godavari, the waters are covered by patches ice and the birds like cranes would be identifiable by their shrieks but not by their physical forms. Since ice gets formed Sun rays too become mild since the waters from the mountain tops get severely cold. *cakre 'bhiṣekaṁ kākutsthaḥ sānujaḥ saha sītayā, tarpayitvātha salilais te pitṛn daivatāni ca, stuvanti smoditam sūryam devatāś ca samāhitāḥ/ kṛtābhiṣekaḥ sa rarāja rāmah; sītadvitīyaḥ saha lakṣmaṇena, kṛtābhiṣekas tv agarājaputryā; rudraḥ sanandir bhagavān iveśah/* Bhagavan Shri Rama along with Devi Sita and Lakshmana then performed bathings on the famed river Godavari and performed with these sacred waters Deva- Pitru tarpanas, well before Sun rise. After Sun rise, they recited Devata stotras. Shri Rama along with Sita Lakshmanas were looking like Devi Uma was invoking Parameshwara along with Nandi by the comparison of Godavari and Ganga!

[Vishleshana on the Sacred River Godavari and the excellence of bathings in the River:

Tato Gadaavarim praapya nitya siddha nishevitaam, Rajasuya- maapnoti Vayu Lokam cha gacchati/ (Maha Bharata extols the Mahatmya of Gautami River as the everlasting provider of Siddhis besides the maha phala of performing Raja sua Yagna and bestowing the Vayu Loka prapti). Brahma Purana explains further: *Amritam Jahnavi toyam swarnamuchyate, Amritam gobhavam chaajyamamritam Soma yevacha, Gangaayaa vaarinaajyena hiranyena tathaiva cha, Sarvebhyopyaadhikam divyamaritam Goutami jala./* (It is stated that Ganges water is like gold, it is also said that pancha gavyas, Soma Yagnas are more valuable, but far more than Ganges water or gold, or even the pancha gavyas and Soma Yagnas, Godavari water is the best Amritam ever). *Sapta Godavarim snaatwaa niyato niyataashanah, Maha punyamavaapnoti Devalokam cha gacchati/* (Those who bathe in and drink the waters of 'Sapta Godavari dhaaras'- comprising Vasishtha, Kaushiki, Vriddha Goutami, Goutami, Bharadwaaji, Atreyi and Tulya- are indeed blessed with Maha Punya and attain Deva Lokas).

Details of Gautami Ganga (Godavari River) and its magnificence are detailed in Brahma Purana in a full chapter as Maharshi Gautam was indeed responsible to have meditated intensely for several years and pleased the ever mecfiful Maha Deva to let the flows of the celestial water come down to Earth in the form of Godavari as narrated here under:As Bali Chakravarti's some of the Sankalpa Jala to donate the

proverbial Three Feet to Vamana Deva fell on Shiva's jataajuta, there were too recipients of that Sacred Water on Earth viz. a Maharshi called Gautama and King Bhagiratha of Surya Vamsha. Thus Ganga from Shiva Jataajuta took two manifestations, one as Ganga and another as Gautami. While Bhagirathi Ganga's origin as was materialized by King Sagara's descendant Bhagiratha and his tenacious efforts by meditation to Vishnu, Ganga Devi and Parameswara was well described in various Puranas, detailed account was provided in Brahma Purana about Gautami Ganga or the Dakshina Ganga. When Gautama reached atop Kailasha Mountain, he extolled Parama Shiva and the latter was pleased with the Maharshi's Tapasya, Bhakti, Vrata and Stuti and gave Darshan to Gautama. As Mahadeva asked the Maharshi as to what was his wish, Gautama requested Bhagavan that a part of Ganga that was absorbed in Shiva jataajuta be please spared to fall on Brahmagiri so that in the interest of devotees who crave for a Sacred River, Ganga the Great Purifier should flow at least before enter the Sea and the Public would get a chance to sanitise themselves of their sins atleast at that Place. Shiva readily agreed to Gautami's request in Public interest in that Region and affirmed that Gautami Ganga would most certainly be a very popular and Sacred River; as the prayed to Parama Paavani Ganga to descend from Maha Deva's jataajuta, he first took her to wash Bhagavan Traimbeskeswara's feet and requested Bhagavan to prescribe the Puja Vidhi of Bhagavan. At the outset a devotee was required to perform Nandimukha Shraddha, satisfy Brahmanas with Bhojana Dakshinas, and take holy bath in Godavari, distribute Vastras and cash to Sadhus and the Poor and practice japa- homa- Puja as prescribed and thus complete the Tirtha Yatra with the Parama 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 Triamabaka Kshetra was the gift of Varaahaavatara of Vishnu who killed a Raakhasa named Sindhusena who defeated Indra and other Devas and obstructed the performance of Yagnas-the life line of Devas, the fruits of which were discarded in Rasatala; the blood of the Daityas, Danavas and Rakshasas headed by Sindhusena was washed in the Rasatala Ganga and Maha Yagnas were conducted again where Vaaraaha Titha was originated. Another Tirtha called *Kushaavarta* came to be formed in Triambaka to enable worship to Pitra Shraarthas and Tarpanas that emerged from Nilaparvatas in the Region popularly known as Nila Ganga. *Kapota Tirtha* had the back- ground of a hunter who was in the habit of killing several animals and caged many birds for his food daily; once he was caught badly in severe rain and rested under a Banyan Tree when he saw a male bird on the tree recognized a female bird in the hunter's net; as the male bird found that the hunter was shivering with cold and suffering the pangs of hunger. The female bird inside the net requested the male bird on the tree to collect figs and some fire from a distance by its beak holding a fig and thus producing a fig-lit fire to jump in and satisfy his hunger and warm up his body- shiver from the fire! The hunter was ashamed of his past killings and was taught a lesson as he prayed to Mahadeva to absolve him of his past sins and converted himself as a saint eventually. Later on as he died, Bhagavan granted the Kapota, the Kapoti and the Hunter-converted as Saint and a Sacred Titha came up as a Symbol of Sacrifice by the Kapota birds and the penance of the Hunter! The Kapota Tirtha snaan is till date known as a Provider of Ashwamedha Yagna Phala and Salvation. The origin of *Dashaashwametha Tirtha* was that a King called Bhouvan desired to perform Ten Ashwamedha Yagnas simultaneously and engaged Kashyapa Muni for the purpose but there were some hurdles or other although tried many Tirthas like Prayaga and Kashyapa made an appeal to Brahma who recommended Gautami banks in Dakshina Bharata and finally succeeded performing the Ten Yagnaas

side by side and after successful completion organized Anna daanaas to lakhs of poor persons and gave away 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 thm and Devi Anjana gave birth to Hanuman Deva with the blessings and Amsha of Vaayu Deva and Devi Adri gave birth to a King of Piscachaas with the blessings and of Nirruti Deva. The Paishacha Tirtha thus came to name and fame and not far from it known as Hanuma Tirtha and Vrishakapi Tirthaa which enjoyed considerable popularity as Hanuman had been a symbol of intrepidity, invincibility and unflinching loyalty who continued to be an Ever-living and legend in the Immortal Epic of Ramayana. Brahma affirmed that *Pancha Tirtha* was the Point of Confluence of his own progeney viz. Savitri, Gayatri, Shraddhaa, Medhaa and Saraswati and these were all connected to Bhagavati Ganga; snaanaas in Pancha Tirtha, followed by Pujas and Daanaas would fully relieve several problems and insurmountable difficulties are overcome as though those never existed. All along the banks of Gautami Ganga were dotted several Tirthas of renown due their association of Devas, human beings, Maharshis and of Rakshasaas, Apsaras, who were all the Great Devotees of the Almighty despite their erstwhile past or because of it. Such Tirthas included Kshudhaa Tirtha, Ahalya Tirtha, Ashva Tirtha, Bhanu Tirtha, Aruna-Varuna sangama, Garuda Tirtha, Govardhana Tirtha, IndraTirtha, Rumna Vimochana Tirtha, Chakra / Dadhichi Muni Tirtha, Pancha Tirtha, Pururava Tirtha, Naga Tirtha, Maatru Tirtha, Avighna Tirtha, Sesa Tirtha, Shanaishchara Tirtha, Soma Tirtha, Dhanya Tirtha, Vidarbha Sangama and Revati Sangama Tirthas, Shri Rama Tirtha and so on. All these Tirthas provide multiple benefits of self-confidence, courage, knowledge and sin-demolishing. While the various Tirthas have been described as above in Brahma Purana, those mentioned in Maharashtra are identified include: Panchavati cluster or Rama Temples, Naroshankar Temple, Sundar Narayana Temple, Modakeshwara Temple, Gangeshwara Veda Mandir and Mukti dhaam Temple all in Nashik itself; besides Ekanatha Shrine in Paithan etc. In Andhra Pradesh, the Tirthas on the banks of Godavari are the famed Annavaram Satya Narayan a Temple, Dwaraka Tirumala, Draksha Rama, Kotilinga Pushkara, exclusive Shani Temple in Konaseema, Bhadrachala Rama Mandir etc.]

Sarga Seventeen

Rakshasi Shurpanakha arrives at Panchavati, introduces, proposes to Rama to wed as his wife

Kṛtābhiṣeko rāmas tu sītā saumitrir eva ca, tasmād godāvarītīrāt tato jagmuḥ svam āśramam/ āśramam tam upāgamyā rāghavaḥ sahalakṣmaṇaḥ, kṛtvā paurvāhṇikam karma parṇasālām upāgamat/ sa rāmaḥ parṇasālāyām āsīnaḥ saha sītayā, virarāja mahābāhuḥ citrayā candramā iva, lakṣmaṇena saha bhrātrā cakāra vividhāḥ kathāḥ/ tadāsīnasya rāmasya kathāsaṃsaktacetasaḥ, tam deśam rākṣasī kā cid ājagāma yadṛcchayā/ sā tu śūrpanakhā nāma daśagrīvasya rakṣasaḥ, bhaginī rāmam āsādya dadarśa tridaśopamam/ simhoraskam mahābāhum padmapatranibhekṣaṇam, sukumāram mahāsattvam pāṛthivavyañjanānītam/ rāmam indīvaraśyāmam kandarpasadyśaprabham, babhūvendropamam dṛṣṭvā rākṣasī kāmamohitā/ sumukham durmukhī rāmam vṛttamadhyaṃ mahodarī, viśālākṣam virūpākṣī sukeśam tāmrāmūrdhajā/ priyarūpaṃ virūpā sā susvaram bhairavasvanā, taruṇam dāruṇā vṛddhā

dakṣiṇam vāmbhāṣiṇī/ nyāyavyṛttam sudurvyṛttā priyam apriyadarśanā, śarīrajasamāviṣṭā rākṣasī rāmam abravīt/ jaṭī tāpasarūpeṇa sabhāryaḥ śaracāpadhṛk, āgatas tvam imam deśam katham rākṣasasevitam/ evam uktas tu rākṣasyā śūrpaṇakhā paramtapah, ṛjubuddhitayā sarvam ākhyātum upacakrame/ āsīd daśaratho nāma rājā tridaśavikramaḥ, tasyāham agrajah putro rāmo nāma janaiḥ śrutah/ bhrātāyam lakṣmaṇo nāma yavīyān mām anuvrataḥ, iyaṁ bhāryā ca vaidehī mama sīteti viśrutā/ niyogāt tu narendrasya pitur mātuś ca yantritaḥ, dharmārtham dharmakāṅkṣī ca vanam vastum ihāgataḥ/ tvām tu veditum icchāmi kathyatām kāsi kasya vā, iha vā kinṇimittam tvam āgatā brūhi tattvataḥ/ sābravīd vacanam śrutvā rākṣasī madanārditā, śrūyatām rāma vakṣyāmi tattvārtham vacanam mama/ aham śūrpaṇakhā nāma rākṣasī kāmārūpiṇī, aranyaṁ vicarāmīdam ekā sarvabhayaṁkarā/ rāvaṇo nāma me bhrātā rākṣaso rākṣaseśvaraḥ pravṛddhanidraś ca sadā kumbhakarṇo mahābalaḥ/ vibhīṣaṇas tu dharmātmā na tu rākṣasaceṣṭitaḥ, prakhyātāvīryau ca raṇe bhrātarau kharadūṣaṇau/ tān aham samatīkrāntā rāma tvāpūrvadarśanāt, samuṇetāsmi bhāvena bhartāram puruṣottamam, cirāya bhava bhartā me sītayā kim kariṣyasi/ vikṛtā ca virūpā ca na seyaṁ sadṛśī tava, aham evānurūpā te bhāryārūpeṇa paśya mām/ imām virūpām asaṭīm karālām nirṇatodarīm, anena saha te bhrātrā bhakṣayiṣyāmi mānuṣīm/ tataḥ parvataśṛṅgāṇi vanāni vividhāni ca, paśyan saha mayā kānta daṇḍakān vicariṣyasi/ ity evam uktaḥ kākutsthaḥ prahasya madirekṣaṇām, idaṁ vacanam ārebhe vaktum vākyaviśāradaḥ/

As Rama Sita Lakshmanas returned from Godavari snaanaas to the Rama Kurteera and performed Puja and homa prakriyas and bhojana, neighbouring Muni Varaas called on them for exchange of views. In fact in their daily afternoons, the Munis were usually calling on the Ramas for dharmic conversations and life got routinised for Ramas likewise. *tadāsīnasya rāmasya kathāsamsaktacetasaḥ, tam deśam rākṣasī kā cid ājagāma yadṛcchayā/ sā tu śūrpaṇakhā nāma daśagrīvasya rakṣasaḥ, bhaginī rāmam āsādyā dadarśa tridaśopamam/* As Rama was likewise enjoying the pre evenings with Sita Lakshmanas and the Munis, one day arrived a Rakshasi and introduced herself as Shurpanakha the sister of Dashamukha Rakshasa Ravana as Shri Rama was seated like a Deva with brightness and readily alluring personality. His face was full of radiance and broad like a lotus, his body build was of excellence with tall and sturdy features, his gait was of an elephant pace, and above all his headdress was with a ‘jataa mandala’. *sukumāram mahāsattvam pārvativyañjanānvitam, rāmam indīvaraśyāmam kandarpasadṛśaprabham, babhūvendro - pamam dṛṣṭvā rākṣasī kāmamohitā/ sumukham durmukhī rāmam vyṛttamadyam mahodarī, viśālākṣam virūpākṣī sukeśam tāmramūrdhajā/* As Shri Rama was of tender looks but of mighty body, served by Lakshmana as of a royalty, glittering with a blue lily skin, was looking like a Manmatha the Kama Deva seated as Devendra with alacrity and high dignity. No wonder the ugly Rakshasi Shurpanakha fell fancied for Rama! As Rama was of excellence, Shurpanakha was ugly, fierce looking, and fat; while Rama was of readily arresting and lovable, she was nightmarish and horrendous; Rama’s voice was gentle and affectionate while her tone was of a barking bitch. Then Shurpanakha questioned Rama as to why he was in the attire of a tapasvi, but with dhanur baanaas and with a woman accompanied too. Then Rama replied ‘Devi! I am the elder son of Chakravarti Dasharatha named Rama- Lakshmana is my younger brother and my wife is Devi Sita, the daughter of Videha King Janaka. We are now here as instructed by my father Dasharatha as prompted by mother Kaikeyi and the purpose of our vana vaasa is of ‘dharma raksha and dharma paripaalana’. Now, Devi, you may like to introduce yourself too. Whose daughter are you; what name; who is your husband; you seem to be a rakshasi as you seem to change your form as you please; why have you come here! Please tell me plainly and truthfully! Then Shurpanakha replied making amorous advances to Rama: ‘ I am a Rakshasi Shurpanakha and can change my swarupas as I please; I frighten all types of pranis of the ; ‘aranya’ freely all alone; my brother is Ravana and you must have heard of his name of notoriety! Ravana is the son of Vishva Muni about whom you might have heard and also of Kumbhakarna whose sleepishness is his permanent characteristic. My yet another brother is Vibheeshana who is a dharmatma and is against the features of a dharma and achaara vyavahaara unlike me and all the rest of us. Rama! In terms of bala parakrama I seem to excel my own brothers Khara Bhushanas too. Now may I propose to marry me and make me happy. Of which avail is this miserable bodied Sita as in my view, she is frail, sickly, and I could eat her off along with your brother Lakshmana

too.’ As Shurpanakha stated likewise, Shri Rama broke into big laughter as replied Shurpanakha as follows!

Sarga Eighteen

Shurpanakha compromises to wed Lakshmana as he was single there but the latter cuts off her ears and nose

Tām tu śūrpaṅakhām rāmaḥ kāmāpāsāvapāśītām, svecchayā ślakṣṇayā vācā smitapūrvam athābravīt/ kṛtadāro ’smi bhavati bhāryeyam dayitā mamatvadvidhānām tu nārīṇām suduḥkhā sasapatnatā/ anujas tv eṣa me bhrātā śīlavān priyadarśanaḥ, śrīmān akṛtadāraś ca lakṣmaṇo nāma vīryavān/ apūrvī bhāryayā cārthī taruṇaḥ priyadarśanaḥ, anurūpāś ca te bhartā rūpasyāsya bhaviṣyati/ enaṁ bhaja viśālākṣi bhartāram bhrātaram mama, asapatnā varārohe merum arkaprabhā yathā/ iti rāmeṇa sā proktā rākṣasī kāmamohitā, viśṛjya rāmaṁ sahasā tato lakṣmaṇam abravīt/ asya rūpasya te yuktā bhāryāham varavarṇinī, mayā saha sukham sarvān daṇḍakān vicariṣyasi/ evam uktas tu saumitrī rākṣasyā vākyakovidāḥ, tataḥ śūrpaṅakhīm smitvā lakṣmaṇo yuktam abravīt/ katham dāsasya me dāsī bhāryā bhavitum icchasi, so ’ham āryeṇa paravān bhrātrā kamalavarṇinī/ samṛddhārthasya siddhārthā muditāmalavarṇinī, āryasya tvam viśālākṣi bhāryā bhava yavīyasi/ etām virūpām asatīm karālām nirṇatodarīm, bhāryām vṛddhām parityajya tvām evaiṣa bhajiṣyati/ ko hi rūpam idaṁ śreṣṭham samtyajya varavarṇini, mānuṣeṣu varārohe kuryād bhāvam vicakṣaṇaḥ/ iti sā lakṣmaṇenoktā karālā nirṇatodarī, manyate tad vacaḥ satyam parihāsāvicakṣaṇā/ sā rāmaṁ parṇasālāyām upaviṣṭam paramtapam, sītayā saha durdharṣam abravīt kāmamohitā/ imām virūpām asatīm karālām nirṇatodarīm, vṛddhām bhāryām avaṣṭabhya na mām tvam bahu manyase/ adyemām bhakṣayiṣyāmi paśyatas tava mānuṣīm/ tvayā saha cariṣyāmi niḥsapatnā yathāsukha/ ity uktvā mṛgaśāvākṣīm alātasadyakṣaṇā abhyadhāvat susamkruddhā maholkā rohiṇīm iva/ tām mṛtyupāśapratimām āpatantīm mahābalaḥ, niḥṛhya rāmaḥ kupitas tato lakṣmaṇam abravīt/ krūrair anāryaiḥ saumitre parihāsaḥ katham cana, na kāryaḥ paśya vaidehīm atham cit saumya jīvatīm/ imām virūpām asatīm atimattām mahodarīm, rākṣasīm puruṣavyāghra virūpayitum arhasi/ ity ukto lakṣmaṇas tasyāḥ kruddho rāmasya paśyataḥ, uddhṛtya khaḍgam ciccheda karnanāsam mahābalaḥ/ nikṛttakarṇanāsā tu visvaram sā vinadya ca, yathāgataṁ pradudrāva ghorā śūrpaṅakhā vanam/ sā virūpā mahāghorā rākṣasī śoṇitokṣitā, nanāda vividhān nādān yathā prāvṛṣi toyadaḥ/ sā vikṣarantī rudhiram bahudhā ghoradarśanā, pragṛhya bāhū garjanṭī praviveśa mahāvanam/ tatas tu sā rākṣasasamghasamvṛtam; kharam janasthānagataṁ virūpitā, upetya tam bhrātaram ugratejasam; papāta bhūmau gaganād yathāśaniḥ/ tataḥ sabhāryam bhayamohamūrchitā; salakṣmaṇam rāghavam āgataṁ vanam, virūpaṇam cātmani śoṇitokṣitā; śaśamsa sarvaṁ bhaginī kharasya sā/

Rama told Shurpanakha with poise: ‘Respected Devi! I am already married and this is my dear life partner and to have another wife would be difficult for you to bear mutually between both of you. My brother Lakshman who looks nice and mild is a big warrior too. His wife is not here and there is no fear of a co-wife. Then Shurpanakha left Rama and approached Lakshmana. She addressed Lakshmana then: ‘May I be your dear wife! Then we should be able to enjoy life mutually in dandakaranya! Lakhmana replied: Red lotus like Sundari! I am only a servant of Shri Rama; why do you stoop down and become a servant’s wife! My elder brother is a large hearted devata of great fortune and he could certainly afford another wife; why you could you not be a co wife of his! After all your form and beauty are perfect; who indeed would like a manava stree who is frail and thin as compared to a brave and strong sundari like you! Then Shurpanakha re-approached Rama and said: ‘Rama! There is a point in what Lakshmana says too! After all Sita is too frail, thin, miserable looking compared to my body that is solid and robust as she is a mismatch to a hefty and tall figure like that of yours! In any case, this issue of myself and herself could be solved amicably by my devouring Sita totally!’ As the raakshasi was about to pounce on Devi Sita, Rama made a ‘humkaara’ preventing Sita and addressed Lakshmana: *krūrair anāryaiḥ saumitre parihāsaḥ katham cana, na kāryaḥ paśya vaidehīm atham cit saumya jīvatīm/ imām*

virūpām asatīm atimattām mahodarīm, rākṣasīm puruṣa vyāghra virūpayitum arhasi/ ‘Sumitra Nandana! Persons of cruelty be not tolerated even out of fun! Look at this, Devi Sita’s life is now at stake. This wretched woman with protruded stomach and elongated head be rid of facial parts at once!’ Lakshmana got terribly annoyed and having straightened his sword cut off Shurpanakha’s nose and ears. The Rakshasi then ran away from the Rama Kuteera bleeding and shouting with acute pain like ‘megha garjana’ and her face was then looking frightening and ran away to a group of Raakshasaas headed by the ill reputed brother Khara who lost his mental poise with vengeful poisonous aberration as she narrated the entire background!

Sarga Nineteen

Khara incensed the treatment to sister and despatches fourteen rakshasaas to kill Rama Lakshmanas

Tām tathā patitām dṛṣtvā virūpām śonitokṣitām, bhaginīm kroddhasāmtaptaḥ kharah papraccha rākṣasaḥ/ balavikramasāmpannā kāmagā kāmarūpiṇī, imām avasthām nītā tvām kenāntakasamā gatā/ deva gandharva bhūtānām ṛṣiṇām ca mahātmanām, ko ’yam evam mahāvīryas tvām virūpām cakāra ha/ na hi paśyāmy aham loke yaḥ kuryān mama vipriyam, antarena sahasrākṣam mahendram pākaśāsanam/ adyāham mārgaṇaiḥ prāṇān ādāsyē jīvitāntakaiḥ, salile kṣīram āsaktam niṣpibann iva sārasaḥ/ nihatasya mayā saṁkhye śarasamkṛttamarmaṇaḥ, saphenam rudhiram raktam medinī kasya pāsyati/ kasya patrarathāḥ kāyān māmsam utkṛtya saṁgatāḥ, prahṛṣṭā bhakṣayiṣyanti nihatasya mayā raṇe, tam na devā na gandharvā na piśācā na rākṣasāḥ, mayāpakṛṣṭam kṛpaṇam śaktās trātum mahāhave/ upalabhya śanaiḥ saṁjñām tam me śamsitum arhasi, yena tvām durvinītena vane vikramya nirjitā/ iti bhrātur vacaḥ śrutvā kruddhasya ca viśeṣataḥ, tataḥ sūrpanakhā vākyam sabāṣpam idam abravīt/ tarunau rūpa saṁpannau sukūmārau mahābalau, puṇḍarikavisālākṣau cīrakṣṇājīnāambarau/ gandharvarājapratimau pārthivavyaṅjanānvitau, devau vā mānuṣau vā tau na tarkayitum utsahe/ taruṇī rūpasāmpannā sarvābharanabhūṣitā, dṛṣṭā tatra mayā nārī tayor madhye sumadhyamā/ tābhyaṁ ubhābhyaṁ sambhūya pramadām adhikṛtya tām, imām avasthām nītāham yathānāthāsati tathā/ tasyās cānrjuvṛttāyās tayoś ca hatayor aham, saphenam pātum icchāmi rudhiram raṇamūrdhani/ eṣa me prathamah kāmaḥ kṛtas tāta tvayā bhavet, tasyās tayoś ca rudhiram pibeyam aham āhave/ iti tasyām bruvāṇāyām caturdaśa mahābalān, vyādideśa kharah kruddho rākṣasān antakopamān/ mānuṣau śastrasāmpannau cīrakṣṇājīnāambarau, praviṣṭau daṇḍakāraṇyam ghoram pramadayā saha/ tau hatvā tām ca durvṛttām upāvartitum arhatha, iyam ca rudhiram teṣām bhaginī mama pāsyati/ manoratho ’yam iṣṭo ’syā bhaginyā mama rākṣasāḥ, śīghram saṁpadyatām gatvā tau pramathya svatejasā/ iti pratisamādiṣṭā rākṣasās te caturdaśa, tatra jagmus tayā sārdaḥ ghanā vāteritā yathā/

As his own sister was punished Khara rakshasa got furious with madness and asked her to tell what precisely occurred as she was shivering with rage, insult and acute pain. Who indeed was he who pricked a cobra and played with your innocence and has now placed his head into a noose inviting destruction and death! You are a clever and ruthless woman yourself but how was it that a simple human being had brought this state of misery to you! Who indeed was he a devata or a gandharva or a bhuta or a Maharshi! Even a devata or Indra himself is unimaginable for this type of insulting assault on you even after knowing your background and bravery! Like a swan dividing milk and water, I shall extract his praanaas out of his body! In my attack on him I ought to break his loins into pieces and with his hot blood soothen your face with it! On the battle ground his hot blood would flow on the dirty earth as birds and reptiles would lap up flows even before drying up on earth! As her brother was spewing fire on his tongue, raakshasi Shurpanakha explained that in the forest there were two youthful men looking handsome and hefty with lotus eyes of attraction. They were dressed up like Munis with vallala vastras and mriga charmas apparently eating only roots and fruits like Munis again. In between there was a pretty and slim woman and introduced themselves as the sons of King Dasharatha and were named Rama and Lakshmanas. But they might be gandharvas or devatas. In between that woman was the root cause of this misery of mine. *eṣa me prathamah kāmaḥ kṛtas tāta tvayā bhavet, tasyās tayoś ca rudhiram pibeyam*

aham āhave/ My first and last ambition of life is to lap up the blood fallen on the battle ground!’ As Shurpanakha declared her vow then Khara Rakshasa sent fourteen frightening Rakshasas to first kill the two so called ‘heros’ and later on the woman too. Khara asserted to the furious fourteen that his own sister’s life ambition is to pull them down to earth so that she could lap up the blood of their dead bodies! Thus the fourteen rakshasa deputies were despatched by Khara.

Sarga Twenty

Shri Rama devastates fourteen followers of Khara

Tataḥ śūrpaṅakhā ghorā rāghavāśramam āgatā, rakṣasām ācacakṣe tau bhrātarau saha sītayā/ te rāmam parṇasālāyām upaviṣṭam mahābalam, dadṛśuḥ sītayā sārdham vaidehyā lakṣmaṇena ca/ tān dṛṣtvā rāghavaḥ śrīmān āgatām tām ca rākṣasīm, abravīd bhrātaram rāmo lakṣmaṇam dīptatejasam/ muhūrtaṁ bhava saumitre sītāyāḥ pratyanantaraḥ, imān asyā vadhiṣyāmi padavīm āgatān iha/ vākyam etat tataḥ śrutvā rāmasya viditātmanaḥ, tatheti lakṣmaṇo vākyam rāmasya pratyapūjayat/ rāghavo ‘pi mahac cāpam cāmīkaravibhūṣitam, cakāra sajyam dharmātmā tāni rakṣāmsi cābravīt/ putrau daśarathasyāvām bhrātarau rāmalakṣmaṇau, praviṣṭau sītayā sārdham duṣcarām daṇḍakāvanam/ phalamūlāśanau dāntau tāpasau dharmacāriṇau, vasantau daṇḍakārānye kimartham upahimsatha/ yuṣmān pāpātmakān hantum viprakārān mahāvane, ṛṣṇīm tu niyogena prāpto ‘ham saśarāsanah/ tiṣṭhataivātra samtuṣṭā nopasarpitum arhatha, yadi prāṇair ihārtho vo nivartadhvam niśācarāḥ/ tasya tadvacanam śrutvā rākṣasās te caturdaśa, ūcur vācam susamkruddhā brahmaghnaḥ śūlapāṇayaḥ/ samraktanayanā ghorā rāmam raktāntalocanam, paruṣā madhurābhāṣam ḥṛṣṭādṛṣṭaparākramam/ krodham utpādya no bhartuḥ kharasya sumahātmanaḥ, tvam eva hāsyaṣe prāṇān adyāsmābhir hato yudhi/ kā hi te śaktir ekasya bahūnām raṇamūrdhani, asmākam agrataḥ sthātum kim punar yoddhum āhave/ ebhir bāhuprayuktair naḥ parighaiḥ śūlapaṭṭisaiḥ, prāṇāms tyakṣyasi vīryam ca dhanuś ca karapīḍitam/ ity evam uktvā samrabdhā rākṣasās te caturdaśa, udyatāyudhanistrimśā rāmam evābhidudruvuḥ, cikṣipus tāni śūlāni rāghavam prati durjayam/ tāni śūlāni kākutsthaḥ samastāni caturdaśa, tāvadbhir eva ciccheda śaraiḥ kāñcanabhūṣaṇaiḥ/ tataḥ paścān mahātejā nārācān sūryasam nibhān, jagrāha paramakruddhas caturdaśa śilāsitān/ greheetvaa dhhanur āyamyā lakṣyān uddiśya rākṣasān, mumoca rāghavo bāṇān vajrān iva śatakratuḥ/ rukmapuṅkhās ca viśikhāḥ pradīptā hemabhūṣaṇāḥ, antarikṣe maholkānām babhūvus tulyavarcaṣaḥ/ te bhittvā rakṣasām vegād vakṣāmsi rudhirāplutāḥ, vinispetus tadā bhūmau nyamajjantāsanisvanāḥ/ te bhinnahṛdayā bhūmau chinnamūlā iva drumāḥ, nipetuḥ ṣoṇitārdrāṅgā vikṛtā vigatāsavaḥ/ tān bhūmau patitān dṛṣtvā rākṣasāḥ krodhamūrchitā, paritrastā punas tatra vyasṛjad bhairavam ravam/ sā nadantī mahānādam javāc chūrpaṅakhā punaḥ, upagamya kharam sā tu kim cit samśuṣka ṣoṇitā, papāta punar evārtā saniryāseva vallarī/ nipātītān prekṣya raṇe tu rākṣasān; pradhāvītā śūrpaṅakhā punas tataḥ, vadham ca teṣām nikhilena rakṣasām; śaśaṁsa sarvam bhaginī kharasya sā/

Then Shurpanakha again arrived at Ramachandra ashram again along with fourteen rakshasaas. Then Rama asked Lakshmana to be along with Devi Sita and that he would take care of the rakshasaas. Then Shri Rama lifted up the golden dhanush and addressed the rakshasaas. ‘ We are the two brothers being the sons of King Dasharatha named Rama and Lashmanas living here by eating roots and fruits and following brahmacharya. Why do you want harass us. Look, we seek to look after the interest of Rishis and are carrying dhanush baanaas; I advise you to go away and get moving away as you have arrived as you would all be killed otherwise soon if you are willing as a final chance.’ As the fourteen rakshasaas had heard about this cautionary advice, they got intensely incensed with red eyes and lifted their ‘shulas’ and shouted: ‘ arre, you got our chief angry; very soon you would die soon; you are dreaming of all our terminations, but save your own head soon! We are as many as fourteen and you are a dreamy singleton’, so saying all the fourteen some attacked Rama in one go. But Rama lifted his golden dhanush and cut off all the fourteen shulas in one single strike like Indra had used his vajraayudha. Then Maha tejasvi Raghunaatha got angered and released only one arrow which automatically got multiplied into fourteen

and their chests were broken and blood gushed out spilt on the grounds. As the rakshasi Shurpanakha was dazed stand stilled and shouted fiercely and ran away for help to her brother Khara for safety.

Sarga Twenty One

Shurpanakha reaches brother Khara , conveys Rama's killing fourteen rakshasas, provokes Khara to seek revenge

Sa punaḥ patitām dṛṣṭvā krodhāc chūrpaṇakhām kharaḥ, uvāca vyaktatā vācā tām anarthārtham āgatām/ mayā tv idānīm śūrās te rākṣasā rudhirāśanāḥ, tvatprijārtham vinirdiṣṭāḥ kimarthaṁ rudyate punaḥ/ bhaktās caivānuraktās ca hitās ca mama nityasaḥ, ghnanto 'pi na nihantavyā na na kuryur vaco mama/ kim etac chrotum icchāmi kāraṇam yatkrte punaḥ, hā nātheti vinardantī sarpavad veṣṭase kṣitau/ anāthavad vilapasi kim nu nāthe mayi sthite, uttiṣṭhottīṣṭha mā bhaiṣṭir vaiklavyaṁ tyajyatām iha/ ity evam uktā durdharṣā khareṇa parisāntvitā, vimṛjya nayane sāsre kharam bhrātaram abravīt/ preṣitās ca tvayā śūrā rākṣasās te caturdaśa, nihantuṁ rāghavaṁ ghorā matprijārtham salakṣmaṇam/ te tu rāmeṇa sāmarṣaḥ śūlapaṭṭīsapāṇayah, samare nihataḥ sarve sāyakair marmabhedibhiḥ/ tān bhūmau patitān dṛṣṭvā kṣaṇenaiva mahābalān, rāmasya ca mahat karma mahāms trāso 'bhavan mama/ sāsmi bhītā samudvignā viṣaṇṇā ca niśācara, śaraṇam tvām punaḥ prāptā sarvato bhayadarśinī/ viṣādanakrādhyuṣite paritrāsormimālini, kim mām na trāyase magnām vipule śokasāgare/ ete ca nihataḥ bhūmau rāmeṇa niṣitaiḥ śaraiḥ, ye ca me padavīm prāptā rākṣasāḥ piṣitāśanāḥ/ mayi te yady anukrośo yadi rakṣaḥsu teṣu ca, rāmeṇa yadi śaktis te tejo vāsti niśācara, daṇḍakāraṇyanilayaṁ jahi rākṣasakaṇṭakam/ yadi rāmaṁ mamāmitram adya tvām na vadhiṣyasi, tava caivāgrataḥ prāṇāms tyakṣyāmi nirapatrapā/ buddhyāham anupaśyāmi na tvām rāmasya saṁyuge, sthātuṁ pratimukhe śaktaḥ sacāpasya mahāraṇe/ sūramānī na śūras tvām mithyāropitavikramaḥ, mānuṣau yan na śaknoṣi hantuṁ tau rāmalakṣmaṇau/ apayāhi janasthānāt tvaritaiḥ sahabāndhavaḥ, niḥsattvasyālpavīryasya vāsas te kīdṛśas tv iha/ rāmatejo 'bhībhūto hi tvām kṣipram vinaśiṣyasi, sa hi tejahsamāyukto rāmo daśarathātmajaḥ, bhrātā cāsya mahāvīro yena cāsmi virūpitā/

As Shurpanakha was rattled and crestfallen out of shame fallen down on earth, Khara was terribly angered too as his fourteen trusted yoddhhas were killed away, and stated: dear sister! I had despatched my trusted warriors who fell down dead and am unable to digest this fact! Yet this is not the end of the world! You do not have to be fallen to earth like a dead cobra! Leave the fright and instill the spirit of vengeance! Then the rakshasi said: dear brother! When I arrived here having been cut off my ears and nose, you provided me solace; then you despatched fourteen trusted yoddhhas when my spirit of vengeance was somewhat assuaged. But alas! look at the tragic result! *sāsmi bhītā samudvignā viṣaṇṇā ca niśācara, śaraṇam tvām punaḥ prāptā sarvato bhayadarśinī/ viṣādanakrādhyuṣite paritrāsormimālini, kim mām na trāyase magnām vipule śokasāgare/* Nishaachara Raja! I am shaken up with fear now from the stage of burning with rage and revenge! From all the directions, I am visualizing fright only now and am back to you with insult topped up by horror and panic! I am drowned in the ocean of howling and blubber while the crocodiles of helplessness and insults are about to devour me with no trace! It is unbelievable still that the 'nara maamsa bhakshi rakshasa maha yoddhhas' were fallen to earth in a single arrow! *mayi te yady anukrośo yadi rakṣaḥsu teṣu ca, rāmeṇa yadi śaktis te tejo vāsti niśācara, daṇḍakā - raṇya nilayaṁ jahi rākṣasakaṇṭakam/ yadi rāmaṁ mamāmitram adya tvām na vadhiṣyasi, tava caivāgrataḥ prāṇāms tyakṣyāmi nirapatrapā/* Rakshasa Raja! If only you have even a meagre sympathy for me and the fallen yoddhhas, then may you be equipped and geared up with steel of your guts and nerves and strike Rama with one stroke and may this dandakaranya be a hallucination for manavas and even devas! If only in the most unlikely event of Rama being still alive, then dearest brother! I would have to commit suicide as my glory of living should be extinguished for ever! You rakshasa! If only your pride and fame has any substance but is not fake, then get ready to kill Rama Lakshmanas and make me proud as a brother but also the entire race of rakshasas, lest the misery and defame would be deleted for ever that a mere 'maanava' would be but a drop in the ocean of pride and self respect for the race of

rakshasaas! After all! Rama Lakshmanas are merely human beings, and if your so-called ‘paraakrama’ or valour and bravery are genuine and not fake, then you might better prove it! Brother! If you do not extinguish Rama Lakshmanas soon enough you would be only making the world believe that Rama Lakshmanas are invincible on the universe!’ In this manner, Shurpanakha was disheartened and disillusioned!

Sarga Twenty Two

Khara Dushana Rakshasaas along with fourteen thousand sena attack Panchavati of Ramas

*Evam ādharṣitaḥ śūraḥ śūrpaṅakhyā kharas tadā, uvāca rakṣasām madhye kharah kharataram vacaḥ/
tavāpamānaprabhavaḥ krodho ’yam atulo mama, na śakyate dhārayitum lavaṅāmbha ivotthitam/ na
rāmam gaṇaye vīryān mānuṣam kṣīṇajīvitam, ātmā duṣcaritaiḥ prāṇān hato yo ’dya vimokṣyati/ bāṣpaḥ
saṁhriyatām eṣa saṁbhramaś ca vimucyatām, ahaṁ rāmaḥ saha bhrātrā nayāmi yamasādanam/
paraśvadhahatasādyā mandaprāṇasya bhūtale, rāmasya rudhiram raktam uṣṇam pāsyasi rākṣasi/ sā
prahṣṭvā vacaḥ śrutvā kharasya vadanāc cyutam, praśaṁsa punar maurkhyād bhrātaram rakṣasām
varam/ tayā parūṣitaḥ pūrvaṁ punar eva praśaṁsitaḥ, abravīd dūṣaṇam nāma kharah senāpatiṁ tadā/
caturdaśa sahasrāṇi mama cittānuvartinām, rakṣasīm bhīmavegānām samareṣv anivartinām/ nīlajīmūta
varṇānām ghorāṇām krūrakarmanām, lokasiṁhāvihārāṇām balinām ugratejasām/ teṣām sārḍūla
darpaṇām mahāsyānām mahaujasām, sarvodyogam udīrṇānām rakṣasām saumya kāraya/ upasthāpaya
me kṣipram ratham saumya dhanūṁṣi ca, śarāmś ca citrān khaḍgāmś ca śaktīś ca vividhāḥ śītāḥ/ agre
niryātum icchāmi paulastyānām mahātmanām, vadhārtham durvinītasya rāmasya raṅakovidah/ iti tasya
bruvāṇasya sūryavarṇam mahāratham, sadaśvaiḥ śabalair yuktam ācacakṣe ’tha dūṣaṇah/ tam meru
śikharākāram taptakāñcanabhūṣaṇam, hemacakram asaṁbādham vaidūryamaya kūbaram/ matsyaiḥ
puṣpair drumaiḥ śailaiś candrasūryaiś ca kāñcanaiḥ, māṅgalyaiḥ pakṣisaṁghaiś ca tārābhiś ca
samāvṛtam/ dhvajaniṣṭriṁśasaṁpannam kinkiṇikavibhūṣitam, sadaśvayuktaṁ so ’marṣād āruroha
ratham kharah/ nīśāmya tam rathagatam rākṣasā bhīmavikramāḥ, tasthuḥ saṁparivāryainam dūṣaṇam
ca mahābalaṁ/ kharas tu tān maheṣvāsān ghoracarmāyudhadhvajān, niryātety abravīd dṛṣṭvā rathasthaḥ
sarvarākṣasān/ tatas tad rākṣasām sainyam ghoracarmāyudhadhvajam, nirjagaama janasthaanaan
mahānādam mahājavam/ mudgaraiḥ paṭṭīśaiḥ śūlaiḥ sutīkṣṇaiś ca paraśvadhaiḥ, khaḍgaiś cakraiś ca
hastasthair bhrājamānaiś ca tomaraiḥ/śaktibhiḥ patighair ghorair atimātraiś ca kārmukaiḥ,
gadāsimusalair vajrair grhītair bhīmadarśanaiḥ rākṣasānām sughorāṇām sahasrāṇi caturdaśa,
niryātāni janasthānāt kharacittānuvartinām/ tāms tv abhidravato dṛṣṭvā rākṣasān bhīmavikramān,
kharasyāpi rathah kim cij jagāma tadanantaram/tatas tān śabalān aśvāms taptakāñcanabhūṣitān,
kharasya matam ājñāya sārathih samacodayat/ sa codito rathah śīghram kharasya ripughātinah,
śabdenāpūrayām āsa diśaś ca pratīśas tathā/ pravṛddhamanyus tu kharah kharasvano; ripor vadhārtham
tvarito yathāntakah, acūcudat sārathim unnadan punar; mahābalo megha ivāśmavarṣavān/*

Khara as intensely provoked by Shurpakakha addressed her angrily and srated: Dear sister, the insult and injury to you is as to my own and am hence in an unpardonable grief and furious rage for me personally too and ought to be retaliated and avenged at any cost. I cannot consider Rama from the view point of heroism but his time for his misfortune has most certainly arrived as he ought to be exterminated by now. Sister! Stop crying, leave helplessness and be ready for revenge. Along with his brother Lakshmana, Rama should now be despatched to Yamapuri now. Sister rakshasi! To day you should have soon a feastful flows of red hot blood of their bodies. As Khara stated this with conviction and confidence with frenzy, the sister was delighted with excitement and showered praises on him unreservedly! Then Khara addressed Dushana the senapati: Soumya! Get ready now with my loyal, furious, black and cloud coloured, frightfully speedy, readily enthusiastic players of death as gift to the opponents atonce to send Rama Lakshmanas to naraka the Yama puri. Senapati! Also get my chariot and the intrepid horses too ready; further decorate my dhanush banaas, vithira-vichitra khadgaas, and various other astra-shastraas. Rana veera Senaani! let pulastya vamshi rakshasa pramukhas be readied ahead of my chariot. As

Khara commanded senapati Dhushana, the latter selected ‘Madhyaahna Surya’ like bright horses of Agni like speed and fury and indicated the readiness. Then Rakshasa Raja Khara ascended the chariot even recalling his sister’s words of praises for him against the background of her threat of her suicide of failure! *Kharastu tanmahatsainyam rathacharmaayudha dhvajam, niyaaratetyabraveet prakshya Dushanah sarva raakshasaan/* Khara addressed Dushana having noticed the chariot, kavacha, astra shastra and dhvaja, and the readiness of the entire ‘sena’ and in turn gave the green signal to get ready and go! Then the ‘sena’ moved fast like an arrow just released! The army carried mudgara-pattisha-shula-khadga-chakra-tomara sparkled! Shakti, parigha, dhanush, gada, musala, and vajra the eight angled weaponry all had flashed with glitter making any opponent should normally give shudders to enemies. This was how fourteen thousand rakshasa sena made the attack with rapid forward steps. As the feeling of Khara having been noticed, Dushana gave the sign for the totality of soldiers to run ahead for sharpening the violent aggression! Then the angry face of Khara was twirling and curling like a poisonous snake! Then he roared like an incited lion and the charioteer incited the horses to run faster and faster!

Sarga Twenty three

Khara then noticed dusshakunas like donkey brayings and squeaks of vultures from the sky, but having ignored these, Khara reaches Shri Rama ‘ashrama’

Tat prayātam balaṁ ghoram aśivam śoṇitodakam, abhyavarṣan mahāmeghas tumulo gardabhāruṇaḥ/ nipetus turagās tasya rathayuktā mahājāvāḥ, same puṣpacite deśe rājamārge yadṛcchayā śyāmam rudhiraparyantam babhūva pariveṣaṇam, alātacakrapratimam pratigrhya divākaram/ tato dhvajam upāgamya hemadaṇḍam samucchritam, samākramya mahākāyas tasthau ḡdhrah sudāruṇaḥ/ Janasthānasamīpe ca samākramya kharasvanāḥ, visvarān vividhāś cakrur māmsādā mṛgapakṣiṇaḥ/ vyājahruś ca padīptāyām diśi vai bhairavasvanam, aśivā yātu dāhānām śivā ghorā mahāsvanāḥ/ prabhinnagirisaṁkāsās toyaśoṣitadhāriṇaḥ, ākāśam tad anākāśam cakrur bhīmā balāhakāḥ/ babhūva timiram ghoram uddhatam romaharṣaṇam, diśo vā vidiśo vāpi suvyaktam na cakāśire/ kṣatajārdrasavarṇābhā saṁdhyākālam vinā babhau, kharasyābhimukham nedus tadā ghorā mṛgāḥ khagāḥ/ nityāśivakarā yuddhe śivā ghoranidarśanāḥ, nedur balasyābhimukham jvālodgāribhir ānanaiḥ/ kabandhaḥ parighābhāso dṛśyate bhāskarāntike, jagrāha sūryam svarbhānur aparvaṇi mahāgrahaḥ/ pravāti mārutaḥ śīghram niṣprabho 'bhūd divākaraḥ, utpetuś ca vinā rātrim tārāḥ khadyotasaprabhāḥ/ saṁlīnamīnavihagā nalinyah puṣpapaṅkajāḥ, tasmin kṣaṇe babhūvuś ca vinā puṣpaphalair drumāḥ/ uddhūtaś ca vinā vātam reṇur jaladharāruṇaḥ, vīcīkūcīti vāśyanto babhūvus tatra sārīkāḥ/ ulkāś cāpi sanirghoṣā nipetur ghoradarśanāḥ, pracacāla mahī cāpi saśailavanakānanā/ kharasya ca rathasthasya nardamānasya dhīmataḥ, prākampata bhujah savyah kharāś cāśyāvasajjata/sāsrā saṁpadyate dṛṣṭiḥ paśyamānasya sarvataḥ, lalāṭe ca rujā jātā na ca mohān nyavartata/ tān samīkṣya mahotpātān utthitān romaharṣaṇān, abravīd rākṣasān sarvān prahasān sa kharas tadā/ mahotpātān imān sarvān utthitān ghoradarśanān, na cintayāmy aham vīryād balavān durbalān iva/ tārā api śarais tīkṣṇaiḥ pātayeyam nabhastalāt, mṛtyum maraṇadharmeṇa saṁkruddho yojayāmy aham/ rāghavam tam balotsiktam bhrātaram cāpi lakṣmaṇam, ahatvā sāyakais tīkṣṇair nopāvaritum utsahe/ sakāmā bhaginī me 'stu pītvā tu rudhiram tayoh, yannimittam tu rāmasya lakṣmaṇasya viparyayah/ na kva cit prāptapūrvō me saṁyugeṣu parājayah, yuṣmākam etat pratyakṣam nāṅṛtam kathayāmy aham/ devarājam api kruddho mattairāvatayāyinam, vajrahastam raṇe hanyām kim punas tau ca mānuṣau/ sā tasya garjitam śrutvā rākṣasasya mahācamūḥ, praharṣam atulam lebhe mṛtyupāśāvapāśitā/ sameyuś ca mahātmāno yuddhadarśanakāṅkṣiṇaḥ, ṛṣayo devagandharvāḥ siddhāś ca saha cāraṇaiḥ/ sametya coruḥ sahitās te 'nyāyam puṇyakarmaṇaḥ, svasti gobrahmaṇebhyo 'stu lokānām ye ca saṁmatāḥ/ jayatām rāghavo yuddhe paulastyān rajanīcarān, cakrā hasto yathā yuddhe sarvān asurapuṅgavān/ etac cānyac ca bahuśo bruvāṇāḥ paramarṣayah, dadṛśur vāhinīm teṣām rākṣasānām gatāyuṣām/ rathena tu kharo vegāt sainyasyāgrād viniṣṛtaḥ, tam dṛṣṭvā rākṣasam bhūyo rākṣasāś ca viniṣṛtāḥ/ śyena gāmī pṛthugrīvo yajñasatrur vihaṁgamah, durjayah karavīrākṣah paruṣah kālakārmukaḥ/ meghamālī mahāmālī sarpāsyō rudhirāśanaḥ, dvādaśaite mahāvīryāḥ pratasthur abhitaḥ kharam/ mahākapālah sthūlākṣah pramāthī

triśirās tathā, catvāra ete senāgryā dūṣaṇam pṛ̥ṣṭhato 'nvayul̥/ sā bhīmavegā samarābhikāmā; sudāruṇā rākṣasavīra senā, tau rājaputrau sahasābh्यupetā; mālāgrahāṇām iva candrasūryau/

As Khara's maha sena proceeded towards Rama Kuteera at Panchavati, there were terrible omens like frighteningly donkey shaped clouds forming on the sky with reverberations, besides pours of blood raining on the rakshasa soldiers. Khara's chariot horses as were speeding up had suddenly squatted while on the speedy run! Up on the sky, all around the Surya mandala, there emerged a black circular patch bordered blood red! On the chariot of Khara, the tall and imposing golden dhwaja was seated by a huge sized owl which was sickening to the onlookers. Frightening squeaks of mamsa bhaksha pakshis seated on Khara's chariot's ceiling atop were loud looking up on the bright Sun on the sky repetitively. Ominous black clouds on the sky were of the shape of elephants pour streams of blood ahead of Khara's chariot. Mother earth even by mid day assumed utter darkness which enveloped earth made the identification of ashra dishas or the eight directions was not possible easily. Quite irrespective of time, sandhya kaala appeared to have occurred and the loud noises of pashu pakshis suddenly became alarming especially the headgear of Khara was tilted and jolted with the nasty noises especially of bats hitting and hovering around. At that time as the maha sena was in full swing, the forest trees were rattled and the fruits and flowers dropped down as though mother earth attracted the flows of the pull downs. There were repetitive and frightening sounds as though meteors and comets of earth's atmosphere were flustered. As such omens were appearing up on the sky and all around in the atmosphere or on earth around, Khara laughed boisterously and addressed Dushana and fellow rakshasaas: 'these omens should be the least disturbing to us and even I could drop Stars from the sky too by the arrows of my might! *tārā api śarais tīkṣṇaiḥ pātayeyam nabhastalāt, mṛtyum maraṇadharmeṇa samkruddho yojayāmy aham/ rāghavam tam balotsiktam bhrātaram cāpi lakṣmaṇam, ahatvā sāyakais tīkṣṇair nopāvaritum utsahe/ sakāmā bhaginī me 'stu pītvā tu rudhiram tayoh, yannimittam tu rāmasya lakṣmaṇasya viparyayah/* Once really incensed up, I could enter my head into the mouth of death, yet the arrogant Rama and his stupid follower brother Lakshmana would forward to death as my dear sister is ready to drink up their blood ! By now as we are attacking them solidly, they ought to have by now realised the childish prank of cutting the nose and ears of my sister. Without exaggeration may I declare that I never had faced defeat in my encounters in life'. By the simha garjana of Khara, the fellow rakshasaas shouted with roars of resounding laughter. That was the time when mahatmas-rishis-devatas-gandharvas- siddha chaaranas had all assembled and wished Rama Lakshmanas the best of luck and fortune. They declared: *svasti gobrāhmaṇebhyo 'stu lokānām ye ca sammatāḥ/ jayatām rāghavo yuddhe paulastyān rajanīcarān, cakrā hasto yathā yuddhe sarvān asurapuṅgavān/* May there be all round auspiciousness to cows and brahmanas and maharmas. May Rama be bledded by Maha Vishnu to vindicate truth and eradicate falsity, arrogance, self and misplaced pride and conceited egotism. As Khara's army reached the Ashram, Khara hastened the attack with twelve maha yoddhas in the fore front viz. Shyenagaami-Prithugreeva-Yagjna shatru-Vihangama-Durjaya-Karaveeraaksha-Parusha-Kaalakaarmuka-Hemamaali-Mahamaali-Sarpaasya-and Rudhitaashana. Four of the maha rakshasas viz. Maha Kapaala-Shulaaksha-Pramaatha and Trishira were led my Senapati Dushana. *sā bhīmavegā samarābhikāmā; sudāruṇā rākṣasavīra senā, tau rājaputrau sahasābh्यupetā; mālāgrahāṇām iva candrasūryau/* The rakshasa veeraas led by the sena thus encountered Raja Kumaras Shri Rama and Lakshmana as the Graha pankti faced Surya Chandras!

Vishleshana on premonitions of death in general terms to humans sourced from Markandeya Purana:

'Arishtas' (premonitions) of death: Those persons who cannot identify Stars on the Sky of Dhruva, Shukra, Soma and Arundhati may face death within a year; who find Sun dim within eleven months; who find in their dreams the images of body rejects mixed with gold/silver would die within ten months; who witness Piscachas, Pretas, and Golden Trees would die within nine months; persons who are fat but become thin, and again fat, would die within eight months; those who witness a scene of getting their feet stuck in mud and after coming out of the slush with impressions of not being able to notice the above portion of the feet would die within seven months; a dream showing a picture of a Kite, dove, owl or a

crow- all with blue colour- sitting on one's head would die within six months; those who see a row of crows and witness one's own body full of dirt due to the flight of the crows would die within four months; if a person witnesses a rainbow and lightning on the southern Sky in a cloudless night would die within a couple of months; a person whose body experiences the bad odours of a dead body or who cannot see his own reflection in ghee, oil, mirror and water would be dead within a month; if a person dreams that he has no head would die within a fortnight; those whose body and heart dry up soon after taking bath or feel thirsty immediately after taking large quantity of water would not last for more than ten days; if a person's breathing is uneven or he dreams that he is travelling in a boat full of monkeys and is singing or when a powerful monk is passing while laughing loud, then death is round the corner. Dreams of hair, fire, ash, serpents or dried up river; crooked nose, long ears, weeping left eye, a metallic face, black tongue, riding camels and donkeys bound to Southern direction, blinded eyes and deaf ears, upward eyesight, etc. are portends of early death.]

Sarga Twenty Four

As the dusshakunas loomed large, Rama hopes for the doom of Rakshasaas and victory for himself- as a precaution, he asked Lakshmana to hide Devi Sita in a cave and got readied for the battle

Aashramam prati yāte tu khare kharaparākrame, tān evautpātikān rāmaḥ saha bhrātrā dadarśa ha/ tān utpātān mahāghorān utthitān romaharṣaṇān, prajānām ahitān dṛṣṭvā vākyaṁ lakṣmaṇam abravīt/ imān paśya mahābāho sarvabhūtāpahāriṇaḥ, samutthitān mahotpātān saṁhartuṁ sarvarākṣasān/ amī rudhiradhārās tu viṣṛjantaḥ kharasvanān, vyomni meghā vivartante paruṣā gardabhāruṇāḥ/ sadhūmās ca śarāḥ sarve mama yuddhābhinandinaḥ, rukmapṛṣṭhāni cāpāni viveṣṭante ca lakṣmaṇa/ yādṛṣā iha kūjanti pakṣiṇo vanacāriṇaḥ, agrato no bhayaṁ prāptaṁ saṁśayo jīvitasya ca/ saṁprahāras tu sumahān bhaviṣyati na saṁśayaḥ, ayam ākhyāti me bāhuḥ sphuramāṇo muhur muhuḥ/ saṁnikarṣe tu naḥ sūra jayaṁ śatroḥ parājayaṁ, suprabhaṁ ca prasannaṁ ca tava vaktraṁ hi lakṣyate/ udyatānām hi yuddhārthaṁ yeṣāṁ bhavati lakṣmaṇaḥ, niṣprabhaṁ vadanāṁ teṣāṁ bhavaty āyuhḥ parikṣayaḥ/ anāgatavidhānaṁ tu kartavyaṁ śubham icchatā, āpadaṁ saṅkamānena puruṣeṇa vipaścitā/ tasmād gṛhītṅvā vaidehīm śarapāñir dhanurdharaḥ, guhām āśrayaśailasya durgām pādapasamkulām/ pratikūlitum icchāmi na hi vākyaṁ idam tvayā, śāpito mama pādābhyām gamyatām vatsa māciram/ evam uktas tu rāmeṇa lakṣmaṇaḥ saha sītayā, śarān ādāya cāpaṁ ca guhām durgām samāśrayat/ tasmīn praviṣṭe tu guhām lakṣmaṇe saha sītayā, hanta niryuktam ity uktvā rāmaḥ kavacam āviśat/ sā tenāgninikāśena kavacena vibhūṣitaḥ, babhūva rāmas timire vidhūmo 'gnir ivotthitaḥ/ sa cāpaṁ udyamya mahac charān ādāya vīryavān, babhūvāvasthitas tatra jyāsvanaīḥ pūrayan diśaḥ/ tato devāḥ sagandharvāḥ siddhās ca saha cāraṇaiḥ, ūcuḥ paramasaṁtrastā guhyakās ca parasparam/ caturdaśa sahasrāṇi rakṣasām bhīmakarmaṇām, ekas ca rāmo dharmātmā kathaṁ yuddhaṁ bhaviṣyati/ tato gambhīranirhrādaṁ ghoravarmāyudhadhvajam, anīkaṁ yātudhānānām samantāt pratyadṛśyata/ simhanādaṁ viṣṛjatām anyonyam abhigarjatām, cāpāni viṣpharayatām jīmbhatām cāpy abhīkṣṇaśaḥ/ vipraghuṣṭasvanānām ca dundubhīmś cāpi nighnatām, teṣāṁ sutumulāḥ śabdaḥ pūrayām āsa tad vanam/ tena śabdena vitrastāḥ śvāpadā vanacāriṇaḥ, dudruvur yatra niḥśabdaṁ pṛṣṭhato nāvalokayan/ tat tv anīkaṁ mahāvegāṁ rāmaṁ samupasarpata, gṛtanānāpraharaṇaṁ gambhīraṁ sāgaropamam/ rāmo 'pi cārayaṁś cakṣuḥ sarvato raṇapaṇḍitaḥ, dadarśa kharasainyaṁ tad yuddhābhimukham udyatam/ vitatyā ca dhanur bhīmaṁ tūnyāś coddhṛtya sāyakān, krodham āhārayat tīvraṁ vadhārthaṁ sarvarākṣasām/ duṣprekṣyaḥ so 'bhavat kruddho yugāntāgnir iva jvalan, tam dṛṣṭvā tejasāviṣṭaṁ prāvyathan vanadevatāḥ/ tasya kruddhasya rūpaṁ tu rāmasya dadṛṣe tadā, dakṣasyeva kratuṁ hantum udyatasya pinākinah/

Noticing several ominous premonitions coinciding the attack on ashram by countless Rakshas headed by Khara , Shri Rama addressed Lakshmana asking him to realise the tidings of forthcoming events revealing their repercussions on the rakshasaas. The black clouds on the sky formed a view of a huge donkey

formations in ash colour even as thunder storms were raining flows of red blood! ‘Lakshmana!As the jungle birds are shrieking with unushal disturbed pithces, it looks disaster for rakshasaas. As your facial expression appears cool and placid and that indicates victory to us. Once a person looks uneasy he tends to shout to cover up fear and panic. Therefore get your ‘dhanush baanaas’ and then retire to a mountain cave along with Sita under a tree shade. Now, Lakshmana! Go away quickly. Indeed you do have the capability of facing the Rakshasaas no doubt, but I feel like teaching lessons to the Rakshasaas myself! Then Rama got his ‘dhanush baanaas’ ready and sounded the dhanush as a sure sign of being ready as the ‘ashra dishas’ got reverberated. *tato devāḥ sagandharvāḥ siddhās ca saha cāraṇaiḥ, ūcuḥ paramasamtrastā guhyakās ca parasparam/* As Rama was ready in this manner to witness his battle single handed, Deva-Gandharva-Siddha and Chaaranas got collected on the skies. Further, Maharshis made announcements to let the lokas, go brahmanas and dharma be ever triumphant! The groups of the onlookers were discussing among themselves as to how one singular hero would face the attack of fourteen thousand desperate Rakshas. The celestial Beings like Siddha- Vidyadhaaraadis were seated in their respective vimanaas to watch the proceedings anxiously. Even as the celestials were watching keenly, the rakshasas advanced nearer to the ashram making earth shaking ‘garjanas’ while Rama was akin to angered Rudra Deva! He looked around to make a mental assessment while the Khara sena was like an overflowing , fierce ocean. *tasya kruddhasya rūpam tu rāmasya dadṛśe tadā, dakṣasyeva kratum hantum udyatasya pinākinah/* Then Devataas were excited as Shri Rama was like pinakadhari Maha Deva who was in burning rage to demolish Daksha Yajina!

Sarga Twenty Five

Rakshasaas attack Sri Rama, deva gandharva rishis apprehensive, but the invincible Shri Rama devastates thousands singlehandedly.

Avaṣṭabhadhanuṃ rāmam kruddham ca ripughātinam, dadarśāsramam āgamya kharah saha puraḥsaraiḥ/ tam dṛṣṭvā saguṇam cāpam udyamya kharaniḥsvanam, rāmasyābhimukham sūtam codyatām ity acodayat/ sa kharasyājñayā sūtas turagān samacodayat, yatra rāmo mahābāhur eko dhunvan dhanuḥ sthitah/ tam tu niṣpatitam dṛṣṭvā sarve te rajanīcarāḥ, nardamānā mahānādam sacivāḥ paryavārayan/ sa teṣām yātudhānānām madhye rato gataḥ kharah, babhūva madhye tārānām lohitaṅga ivoditah/ tatas tam bhīmadhanvānam kruddhāḥ sarve niśācarāḥ, rāmam nānāvidhaiḥ śastrair abhyavarṣanta durjayam/ mudgarair āyasaiḥ śūlaiḥ prāsaiḥ khaḍgaiḥ paraśvadhāiḥ, rākṣasāḥ samare rāmam nijaghnū roṣatatparāḥ/ te balāhakasamkāsā mahānādā mahābalāḥ, abhyadhāvanta kākutstham rāmam yuddhe jighāmsavaḥ/ te rāme śaravarṣāni vyaśṛjan rakṣasām guṇāḥ, śailendram iva dhārābhir varṣamānā mahāadhanāḥ/ sa taiḥ parivṛto ghorai rāghavo rakṣasām gaṇaiḥ, tithiṣv iva mahādevo vṛtaḥ pāriṣadām gaṇaiḥ/ tāni muktāni śāstrāni yātudhānaiḥ sa rāghavaḥ, pratijagrāha viśikhair nadyoghān iva sāgaraḥ/ sa taiḥ praharaṇair ghorair bhinnagātro na vivyathe, rāmaḥ pradīptair bahubhir vajirair iva mahācalaḥ/ sa viddhaḥ kṣatajādigdhaḥ sarvagātreṣu rāghavaḥ, babhūva rāmaḥ samdhyābhair divākara ivāvṛtaḥ/ viṣedur devagandharvāḥ siddhās ca paramarṣayaḥ, ekam sahastrair bahubhis tadā dṛṣṭvā samāvṛtam/ tato rāmaḥ susamkruddho maṇḍalīkṛtakārmukah, sasarja niśitān bāṇān śataśo `tha sahasraśaḥ/ durāvārān durviśahān kālapāśopamān raṇe, mumoca līlayā rāmaḥ kaṅkapatrān ajihmagān/ te śarāḥ śatrusainyeṣu muktā rāmeṇa līlayā, ādadū rakṣasām prāṇān pāśāḥ kālakṛtā iva, bhittvā rākṣasadehāms tāms te śarā rudhirāplutāḥ, antarikṣagatā rejur dīptāgnisamatejasah/ asaṅkhyeyās tu rāmasya sāyakās cāpamaṇḍalāt, viniṣpetur atīvogrā rakṣaḥ prāṇāpahāriṇah/ tair dhanūmṣi dhvajāgrāni varmāni ca śirāmsi ca, bahūn sahasṭābharaṇān ūrūn karikaropamān/ tato nālīkanārācais tikṣṇāgraiś ca vikarṇibhiḥ, bhīmam ārtasvaram cakrur bhidyamānā niśācarāḥ/ tat sainyaṃ niśitair bāṇair arditam marmabhedibhiḥ, rāmeṇa na sukham lebhe śuṣkam vanam ivāgninā/ ke cid bhīmabalāḥ sūrāḥ śūlān khaḍgān paraśvadhān, cikṣipuh paramakruddhā rāmāya rajanīcarāḥ/ tāni bāṇair mahābāhuḥ śāstrāṇy āvārya rāghavaḥ, jahāra samare prāṇāms ciccheda ca śirodharān/ avaśiṣṭās ca ye tatra viṣaṇṇās ca niśācarāḥ, kharam evābhyadhāvanta śaraṇārtham śarārditāḥ/ tān sarvān punar ādāya samāśvāsyā ca

*dūṣaṇaḥ, abhyadhāvata kākutstham kruddho rudram ivāntakah/ nivṛttās tu punaḥ sarve dūṣaṇāśrayanir-
bhayāḥ, rāmam evābhyadhāvanta sālātālaśilāyudhāḥ/ tad babhūvādbhutaṁ yuddham tumulaṁ
romaharṣaṇam, rāmasyāsya mahāghoraṁ punas teṣāṁ ca rakṣasām/*

Khara rakshasa instructed his charioteer to keep the chariot right before Shgri Rama and made ‘simha naada’ with his conchshell. He rained thousands of arrows suddenly and so did the numberless Rakshasaas simultaneously too. Besides some other rakshasaas attacked with steel shulas, mudgaraas, praasaas, khadgas and parashaas like continous rain flows. In fact they had surrounded him as he was lonely and the entirety of Deva-Siddha-Gandharva-Maharshis were badly concerned. Then Rama went into such rage as never before and straightened his dhanush as though it looked circular: *Mumocha leelayaa kanka patraan kaanchana bhushanaan, te sharaah shatrusainyeshu muktaa raamena leelayaa, aadad rakshasaam praanaan paashaah kalakritaa iva/* Smilingly and playfully he released numberless golden arrows all around him and like ‘kaala paasha’ crafted the rakshaas as their bodies were pierced to death with blood streams flowing there around. The circular shaped dhanush of Rama released arrows in such a way that they were like flashes destroying thousands of the rakshasaa’s dhvajas, kavachas, pairs of hands with their ‘aabharanaas’ and so on flying away and so were too their elephants and horses that they were riding on. There were reverberations of ‘haa haa kaaraas’ hitting the sky from the very many soldiers crumbling like packs of playing cards. Then the Commander in chief Dushana encouraged the soldiers to uproot maha vrikshas and attacked Rama suddenly; *Taan sarvaan dhanuraadaaya samaashvaasya cha Dushanaḥ, abyadhaavat su samkruddhah kruddhaam kruddha ivaantakah/* Encouraged by the support of Dushana, the neighbouring rakshasas sought to surround Rama and rained shulas-mudgaras-and paashaas. Maha Bali Rama made a bhirava naada and utilised ‘gandharvastra’ by utilising which then directions were enveloped into darkness and the rakshaasa were able to see only Shri Rama only all around them all while busy releasing arrows incessantly. *Nihataah patitaah ksheenaaschinnaa bhinnaa vidaaritaah, tatra tatra drishyante raakshasaaste sahasrashah/* As far as one could visualise, there were lying dead bodies of thousands of rakshasaas were lying dead, or badly hurt, with hands and feet mutilated and even alive were either crying loudly or unble even to cry or semi-alive! Shri Rama’s arrows pierced through heads slashed with headgears, flying hands, thighs and legs mutilated- chariots with wheels missing and killed horses, dhvajas, pieces of shulas, arrow bits, broken swords and shulaas and more frightening heaps of dead bodies all making a glimpse of Maha Narakas; the still alive groups of soldiers took to running backs for their lives.

Sarga Twenty Six

Senapati Dushana and thousands of rakshasaas devastated by all singular Shri Rama

*Tad drumāṇām śilānām ca varṣam prāṇaharam mahat, pratijagrāha dharmātmā rāghavas
tīkṣṇasāyakaiḥ/ pratigṛhya ca tad varam nimīlita ivarṣabhaḥ, rāmaḥ krodham param bheje vadhārtham
sarvarakṣasām/ tataḥ krodhasamāviṣṭaḥ pradīpta iva tejasā, śarair abhyakirat sainyaṁ sarvataḥ
sahadūṣaṇam/ tataḥ senāpatiḥ kruddho dūṣaṇaḥ śatrudūṣaṇaḥ, jagrāha giriśṛṅgābham parigham
romaharṣaṇam/ veṣṭitam kāñcanaḥ paṭṭair devasainyābhimardanam, āyasaiḥ śaṅkubhis tīkṣṇaiḥ kīrṇam
paravasokṣitām/ vajrāśanisamasparśam paragopuradāraṇam, tam mahoragasamkāśam pragṛhya
parigham raṇe, dūṣaṇo ’bhyapatad rāmam krūrakarmā niśācaraḥ/ tasyābhipatamānasya dūṣaṇasya sa
rāghavaḥ, dvābhyām śarābhyām ciccheda sahasṭābharaṇau bhujau/ bhraṣṭas tasya mahākāyaḥ papāta
raṇamūrdhani, parighaś chinnahastasya śakradhvaja ivāgrataḥ/ sa karābhyām vikīrṇābhyām papāta
bhuvī dūṣaṇaḥ, viṣṇābhyām viśīrṇābhyām manasvīva mahāgajaḥ/ dṛṣṭvā tam patitam bhūmau dūṣaṇam
nihataṁ raṇe/ sādhu sādhu iti kākutstham sarvabhūtāny apūjayan/ etasminn antare kruddhās trayāḥ
senāgrayāyinaḥ, samhatyābhyadravan rāmam mṛtyupāsāvapāsītāḥ, mahākapālaḥ sthūlākṣaḥ pramāthī ca
mahābalaḥ/ mahākapālo vipulam śūlam udyamya rakṣasaḥ, sthūlākṣaḥ paṭṭīśam gṛhya pramāthī ca
paraśvadam/ dṛṣṭvaivāpatatas tāms tu rāghavaḥ sāyakaiḥ sitaiḥ, tīkṣṇāgraiḥ pratijagrāha samprāptān*

atithūn iva/ mahākapālasya śiraś ciccheda raghunaṅganaḥ, asaṁkhyeyais tu bāṇaughaiḥ pramamātha pramāthinam/ sthūlākṣasyākṣiṇī tīkṣṇaiḥ pūrayām āsa sāyakaiḥ, sa papāta hato bhūmau viṭapīva mahādrumaḥ/ tataḥ pāvakaśasāir hemavajravibhūṣitaiḥ, jaghanaśeṣam tejasvī tasya sainyasya sāyakaiḥ/ te rukmapuṅkhā viśikhāḥ sadhūmā iva pāvakāḥ, nijaghnus tāni rakṣāmsi vajrā iva mahādrumān/ rakṣasām tu śataṁ rāmaḥ śatenaikena karṇinā, sahasraṁ ca sahasreṇa jaghāna raṇamūrdhani/ tair bhinnavarmābharaṇās chinnabhinnasārāsanāḥ/ nipetuḥ ṣoṇitādigdhā dharanyām rajanīcarāḥ/ tair muktakeśaiḥ samare patitaiḥ ṣoṇitokṣitaiḥ, āstīrṇā vasudhā kṛtsnā mahāvedih kuśair iva/ kṣaṇena tu mahāghoraṁ vanam nihatarākṣasam, babhūva niraya prakhyam māmsaṣoṇitakardamam/ caturdaśa sahasrāṇi rakṣasām bhīmakarmaṇām, hatāny ekena rāmeṇa mānuṣeṇa padātinā/ tasya sainyasya sarvasya kharah śeṣo mahārathaḥ, rākṣasas triśirās caiva rāmaś ca ripusūdanaḥ/ tatas tu tad bhīmabalam mahāhave; samīkṣya rāmeṇa hatam balīyasā, rathena rāmam mahatā kharas tataḥ; samāsasādendra ivodyatāsaniḥ/

Senadhipati Dushana noticed that the maha rakshasa sena was getting very quickly devastated and the remaining some five thousand warriors were already developing a vicious psyche of running away from the battle. Rama resolved that in this very heat of the battle, he ought to erase the remanant sena too. Then he was insensed up with anger and resolve and attacked the Senapati Dushana with ‘kshura naayaka’ astra, destroyed his dhanush, utilised four arrows to kill his sarathi, and four horses, and three more arrows pierced through his chest. Then the Senapati who became lonely with neither Sarathi-nor horses-nor the chariot jumped out of the chariot along with a ‘parigha’ and attacked Rama. In that split second of time, Rama realised the danger and aimed a twosome arrows in one stragiht hit with which both the hands of Dushana were severed and fell down to earth. *dr̥ṣṭvā tam patitam bhūmau dūṣaṇam nihataṁ rane/ sādhu sādhu iti kākutstham sarvabhūtāny apūjayan/* As Dushana the Commander in-chief of Khara Sena fell there were all round acclamations by the celestials and Maharshi ganaas to the hero Shri Rama. But, on seeing the quick manner that the senapati fell down, three of rakshasa yoddhhaas viz. Mahakapaala-Sthulaaksha-and Pramakshi got incensed up and assaulted Shri Rama. Rakshasa Mahakapala lifted his shula, Shtulaaksha his pattisha and Pramadhi his parashvaghnam. *mahākapālasya śiraś ciccheda raghunaṅganaḥ, asaṁkhyeyais tu bāṇaughaiḥ pramamātha pramāthinam/ sthūlākṣasyākṣiṇī tīkṣṇaiḥ pūrayām āsa sāyakaiḥ, sa papāta hato bhūmau viṭapīva mahādrumaḥ/* Shri Ramachandra severed Mahakapaala’s head and ‘kapaala’ too. Pramathi proved tough and Rama had to use several arrows to pull out his skull while Sthulaakshi’s eyes had to be pierced and extracted! Then Rama was in rage and had subjected five more rakshasaas in minutes and seconds to be desepatched to yamaloka. *Dushanan nihitam shrutvaa tasya chaiva adaaugaṇaṁ, vyaadidesha Kharah krudhdhah senaadhyakshaan mahabalaan, ayam vinihataḥ sankhye Dushanaḥ sapadaanugah/ Mahatyaa senaaya saardhah yududhvaḥ Ramam kumaanusham, shastrai naanaa vidhaakaarahairhanadhvam sarva rakshasaah/* Khara maha raakshasa was livid fuming that Senapati was killed and addressed the remaining rakshasa pramukhas: Veera Rakshasaas! Most accidentally our Senapati was killed by a mere human being Rama! Desrtoy his machinations and kill him for ever as no human could ever be spared from the courage and daring valor of we Rakshasaas! Hence attack and slaughter him at once! So roaring like a mighty Lion he attacked Rama along with rakshasa warriors like Shyenagaami, Prithugreeva, Yajina shatru, Vihangama, Durjaya, Karaveeraaksha, Parusha, Kaalakaarmuka, Hemamaali, Mahamaali, Sarpasya and Rudhiraashana; these select maha rakshasa veeraas. *rakṣasām tu śataṁ rāmaḥ śatenaikena karṇinā, sahasraṁ ca sahasreṇa jaghāna raṇamūrdhani/ tair bhinnavarmābharaṇās chinnabhinna - śarāsanāḥ/ nipetuḥ ṣoṇitādigdhā dharanyām rajanīcarāḥ/* In that battle with the rakshasa champions, Rama utilised the ‘Karni’ named baanaastra which is capable of assuming hudred forms smashing and tearing down thousand rakshasaas simultaneously; with the aid of such arrows the rakashasaas are destroyed along with their respective kavachas or shields-aabhshanaas or ornaments-and their respective dhanushas too simultaneously and the so called maha rakshasaas were victims fallen to ground with flows of their body blood. *caturdaśa sahasrāṇi rakṣasām bhīmakarmaṇām, hatāny ekena rāmeṇa mānuṣeṇa padātinā/ tasya sainyasya sarvasya kharah śeṣo mahārathaḥ, rākṣasas triśirās caiva rāmaś ca ripusūdanaḥ/* Thus Manava rupadhari Shri Rama being single and singular had devastated as many as

fourteen thousand rakshasas and sealed their fate for ever, even as the new senapati Trishira encountered maha paraakrami Shri Rama.

Sarga Twenty Seven

Trishira- Khara Maha Rakshas's Senapati exterminated by Shri Rama

Kharam tu rāmābhīmkham prayāntam vāhinīpatih, rākshasas trīśirā nāma samnīpatyēdam abravīt/ mām niyōjaya vikrānta samnīvartasva sāhasāt, paśya rāmaṁ mahābāhuṁ samyuge vinīpātitam/ pratijānāmi te satyam āyudham cāham ālabhe, yathā rāmaṁ vadhiśyāmi vadhārham sarvarakṣasām/ aham vāsya raṇe mṛtyur eṣa vā samare mama, vinīvartya raṇotsāham muhūrtaṁ prāśniko bhava/ prahr̥ṣṭo vā hate rāme janasthānam prayāsyasi, mayi vā nihate rāmaṁ samyugāyōpayāsyasi/ kharas trīśirasā tena mṛtyulobhāt prasāditaḥ, gaccha yudhyety anujñāto rāghavābhīmkho yayau/ trīśirāś ca rathenaiva vājīyuktena bhāsvatā, abhyadravad raṇe rāmaṁ trīśṅga iva parvataḥ/ śaradhārā samūhān sa mahāmegha ivotsṛjan, vyasṛjat sadṛśam nādam jalādrasyeva dundubheḥ/ āgacchantam trīśirasam rākshasam prekṣya rāghavaḥ, dhanuṣā pratijagrāha vidhunvan sāyakān śītān/ sa samprahāras tumulo rāma trīśirasor mahān, babhūvātīva balinoḥ śimhakuñjarayor iva/tatas trīśirasā bāñair lalāṭe tāḍitas tribhiḥ, amarṣī kupīto rāmaḥ samrābdham idam abravīt/ aho vikramaśūrasya rākshasasyedṛśam balam, puṣpair iva śarair yasya lalāṭe 'smi parikṣataḥ, mamāpi pratigrh̥ṇīṣva śarāms cāpaguṇacyutān/ evam uktvā tu samrābdhaḥ śarān āśvīṣopamān, trīśiro vakṣasi krudho nijaghāna caturdaśa/ caturbhis turagān asya śaraiḥ samnataparva - bhiḥ, nyapātayata tejasvī caturas tasya vājīnaḥ/aṣṭabhiḥ sāyakaiḥ sūtam rathopasthe nyapātaya, rāmas ciccheda bāñena dhvajam cāsya samucchritam/ tato hatarathāt tasmād utpatantam niśācaram, bibheda rāmas tam bāñair hṛdaye so 'bhavaj jaḍaḥ/ sāyakaiḥ cāprameyātmā sāmarṣas tasya rakṣasaḥ, śirāmsy apātayat trīṇi vegavadbhis tribhiḥ śataiḥ/ sa bhūmau śonitodgārī rāma bāñābhīpīḍitaḥ, nyapatat patitaiḥ pūrvam vāsīrobhir niśācaraḥ/hataśeṣās tato bhagnā rākṣasāḥ kharasamśrayāḥ, dravanti sma na tiṣṭhanti vyāghratrastā mṛgā iva/ tān kharo dravato dṛṣṭvā nīvartya ruṣitaḥ svayam, rāmam evābhīdudrāva rāhuś candramasam yathā/

Out of bravado and egotism, when the fate of the erstwhile senapati Dushana was killed by Shri Rama, maha rakshasa Trishira approached Khara and stated: Rakshasa Raja! do appoint me as the Senapati and see for yourself as to Rama a mere human ought to be fallen down dead to earth! Then as Bhagavan created this type of hallucination in his mind, Khara declared Trishira as the Senapati and instantly challenged in an encounter with Shri Rama. Trishira even entering the battle ground like thick clouds started off threatening heavy rains initiated megha garjana or the roars of clouds. *sa samprahāras tumulo rāma trīśirasor mahān, babhūvātīva balinoḥ śimhakuñjarayor iva/tatas trīśirasā bāñair lalāṭe tāḍitas tribhiḥ, amarṣī kupīto rāmaḥ samrābdham idam abravīt/ aho vikramaśūrasya rākshasasyedṛśam balam, puṣpair iva śarair yasya lalāṭe 'smi parikṣataḥ, mamāpi pratigrh̥ṇīṣva śarāms cāpaguṇacyutān/* The encounter of Maha Balashaali Shri Rama and of Trishira were like that of a lion and an arrogant elephant. With his arrows initially, Trishira bound Rama's forehead with arrows somewhat hurting Rama unawares; the latter said: 'aho! You indeed are a 'shura veera Rakshasa'! you have hit my forehead with your arrows as with delicate flowers! Now you may receive a thread of flowers with thorns!' so retorting Rama aimed at Trishira's chest some fourteen arrows which were like frightening cobras; four arrows were aimed at four horses, eight arrows to put the charioteer to sleep, one to deateroy the dhvaja of the ratha, and one to the chariot. Then several arrows pierced through Trishira's chest. Then Aprameya swarupa Shri Rama severed the three heads of the Trishira Rakshasa. As soon as this was executed the gang of followers of Trishira were frightened and took to their wheels but no sooner this occurred, Khara entered the encounter against Shri Rama!

Sarga Twenty Eight

Fierce battle between Shri Rama and Khara Rakshasa by the usage of their expertise in dhanur vidya

Nihatam dūṣaṇam dṛṣṭvā raṇe trisīrasā saha, kharasyāpy abhavat trāso dṛṣṭvā rāmasya vikramam/ sa dṛṣṭvā rākṣasam sānyam aviśahyam mahābalaṃ, hatam ekena rāmeṇa dūṣaṇas trisīrā api/ tad balaṃ hatabhūyishṭhaṃ vimanāḥ prekṣya rākṣasaḥ, āsāda kharo rāmaṃ namucir vāsavaṃ yathā/ vikṣya balavac cāpaṃ nārācān raktabhōjanān, kharaś cikṣepa rāmāya kruddhān āśviṣān iva/ jyām vidhunvan subahuśaḥ śikṣayāstrāṇi darśayan, cacāra samare mārgāṇ śarai rathagataḥ kharaḥ/ sa sarvās ca diśo bāṇaiḥ pradīśās ca mahārathaḥ, pūrayām āsa taṃ dṛṣṭvā rāmo 'pi sumahad dhanuḥ/ sa sāyakair durviśahaiḥ sasphuliṅgair ivāgnibhiḥ, nabhaś cakārāvivaram parjanya iva vṛṣṭibhiḥ/ tad babhūva śitair bāṇaiḥ khararāma visarjitaiḥ, paryākāsam anākāsam sarvataḥ śarasamkulam/ śarajālāvṛtaḥ sūryo na tadā sma prakāśate, anyonyavadhasamrambhād ubhayoḥ samprayudhyatoḥ/ tato nālīkanārācais tīkṣṇāgraiś ca vikarṇibhiḥ, ājaghāna raṇe rāmaṃ totir iva mahādvipam/ taṃ rathasthaṃ dhanuṣpāṇim rākṣasam paryavasthitam, dadṛṣuḥ sarvabhūtāni pāśahastam ivāntakam/ taṃ simham iva vikrāntam simhavikrāntagāminam, dṛṣṭvā nodvijate rāmaḥ simhaḥ kṣudramṛgam yathā/ tataḥ sūryanikāśena rathena mahatā kharaḥ, āsāda raṇe rāmaṃ pataṅga iva pāvakam/ tato 'sya saśaram cāpaṃ muṣṭideśe mahātmanaḥ, kharaś ciccheda rāmasya darśayan pāṇilāghavam/ sa punas tv aparān sapta śarān ādāya varmaṇi, nijaghāna raṇe kruddhaḥ śakrāśanisamaprabhān/ tatas tat prahataṃ bāṇaiḥ kharamuktaiḥ supravbhiḥ, papāta kavacaṃ bhūmau rāmasyādityavarcasaḥ/ sa śarair arpitaḥ kruddhaḥ sarvagātreṣu rāghavaḥ, rarāja samare rāmo vidhūmo 'gnir iva jvalan/ tato gambhīranirhrādam rāmaḥ śatrunibarhaṇaḥ, cakārāntāya sa ripoḥ sajyam anyan mahad dhanuḥ/ sumahad vaiṣṇavam yat tad atisṛṣṭam maharṣiṇā, varam tad dhanur udyamya kharam samabhidhāvata/ tataḥ kanakapuṅkhais tu śaraiḥ samnatapravbhiḥ, ciccheda rāmaḥ samkruddhaḥ kharasya samare dhvajam/ sa darśanīyo bahudhā vicchinnaḥ kāñcano dhvajāḥ, jagāma dharaṇīm sūryo devatānām ivājñayā/ taṃ caturbhiḥ kharaḥ kruddho rāmaṃ gātreṣu mārgaṇaiḥ, vivyādha hṛdi marmajño mātāṅgam iva tomaraiḥ/ sa rāmo bahubhir bāṇaiḥ kharakārmukaniḥṣṭaiḥ, viddho rudhirasiktāṅgo babhūva ruṣito bhṛṣam/ sa dhanur dhanvinām śreṣṭhaḥ pragṛhya paramāhave, mumoca parameśvāsaḥ ṣaṭ śarān abhilakṣitān/ śirasy ekena bāṇena dvābhyām bāhvor athārpayat, tribhiś candrārdhvaktraiś ca vakṣasy abhijaghāna ha/ tataḥ paścān mahātejā nārācān bhāskaropamān, jighāmsū rākṣasam kruddhas trayodaśa śilāśitān/ tato 'sya yugam ekena caturbhiś caturo hayān, ṣaṣṭhena ca śiraḥ samkhye ciccheda kharasāratheḥ/ tribhis triveṇuṃ balavān dvābhyām akṣam mahābalaḥ, dvādaśena tu bāṇena kharasya saśaram dhanuḥ, chittvā vajranikāśena rāghavaḥ prahasann iva, trayodaśenendrasamo bibheda samare kharam/ prabhagna - dhanvā viratho hatāśvo hatasārathiḥ, gadāpāṇir avaplutya tasthau bhūmau kharas tadā/ tat karma rāmasya mahārathasya; sametya devāś ca maharṣayaś ca, apūjayan prāñjalayaḥ prahrṣṭās; tadā vimānāgragatāḥ sametāḥ/

Khara was rather perplexed at the way the best part of the army of rakshasaas besides the two intrepid Senapatis viz. Dushana and Trishira too and now he would have to fight with Rama face to face! This was like the battle recalling Namuchi and Indra Deva. [A rakshasa named Namuchi hid from Indra in the sun's rays. Indra approached Namuchi and said that he wouldn't kill Namuchi at night or day and with dry or wet weapons. When Namuchi came out, Indra used the surf of the ocean to behead Namuchi at dusk. Namuchi's head began chasing Indra accusing him of being a traitor. Indra approached Brahma, who said that bathing in Shonatheertha would rid him of the sin. Indra bathed in the Saraswati river and was freed.] Thus imagined Khara in his encounter with Shri Rama. Being an expert of Dhanur Vidya himself, the chariot riding Rakshasa Veera exhibited his skills in archery and was moving about with confidence. He then deftly covered up 'ashta dashaas' resulting in total darkness. *sa sāyakair durviśahaiḥ sasphuliṅgair ivāgnibhiḥ, nabhaś cakārāvivaram parjanya iva vṛṣṭibhiḥ/ tad babhūva śitair bāṇaiḥ khararāma visarjitaiḥ, paryākāsam anākāsam sarvataḥ śarasamkulam/* In reply, Ramachandra ignited the ashta dishas with the radiance of fire leaving no space to spare! Thus as a result, the totality of the sky was replete with the covers of arrows. As both the opponents were vying with each other, Surya Deva was placed under a lid literally! Then Khara rakshasa despatched on Shri Rama the astras named Naaleeka-

and Naaraacha- like ankusha at the head of an elephant. But Rama having noticed that Khara was by now stressed and tired, assumed composure and coolness like a lion never would flustered before an antelope! But Khara having noticed Rama's casualness attacked Rama in his 'marma sthaana' or loins. Enraged at this, Rama then rained thousand arrows in a row while Khara roared with rage. Further, Khara's kavacha or body shield fell and several arrows pierced into his body. *tato gambhīranirhrādam rāmaḥ śatrunibarhaṇaḥ, cakārāntāya sa ripoh sajam anyan mahad dhanuḥ/ sumahad vaiṣṇavaṃ yat tad atisṣṭam maharṣiṇā, varam tad dhanur udyamya kharam samabhidhāvata/* Then Shri Rama called for the Vaishnava Dhanush which in the past was gifted by Maha Muni Agasthya at the latter's ashram. Having taken that dhanush to hand, Shri Rama attacked Khara and the arrow so released broke down Khara's 'ratha dhvaja' to earth. Recalling Khara's surreptitious attack on Rama's private part, the latter pierced Khara's chest with four arrows. The incensed Rakshasa felt helpless, even as Rama shot six arrows. *Rathasya yugamekena chaturbhih shabalaan hayaan, shashthena cha shirah sankhya chiccheda Khara saaradhih/* One arrow shattered the axis of the chariot, four the horses and the sixth the head of the charioteer. Then the subsequent twelve arrows were released of Ramachandra to destroy other belongings of the Maha Rakshasa and finally the thirteenth one hurt him grievously and he fell down to the earth by standing erect even then with his mace in his strong hands!

Sarga Twenty Nine

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

Kharam tu viratham rāmo gadāpānim avasthitam, mṛdupūrvam mahātejāḥ paruṣam vākyam abravīt/ gajāśvarathasambādhe bale mahati tiṣṭhatā, kṛtam sudāruṇam karma sarvalokajugupsitam/udvejanīyo bhūtānām nṛsaṃsaḥ pāpakarmakṛt, trayāṇām api lokānām īśvaro 'pi na tiṣṭhati/karma lokaviruddham tu kurvāṇam kṣaṇadācara, tīkṣṇam sarvajano hanti sarpaṃ duṣṭam ivāgatam/ lobhāt pāpāni kurvāṇaḥ kāmād vā yo na budhyate, bhraṣṭaḥ paśyati tasyāntam brāhmaṇī karakād iva/ vasato daṇḍakāraṇye tāpasān dharmacāriṇaḥ, kim nu hatvā mahābhāgān phalam prāpsyasi rākṣasa/na ciram pāpakarmāṇaḥ krūrā lokajugupsitāḥ, aiśvaryaṃ prāpya tiṣṭhanti śīrṇamūlā iva drumāḥ/ avasyam labhate kartā phalam pāpasya karmaṇaḥ,ghoraṃ paryāgate kāle drumāḥ puṣpam ivārtavam/ nacirāt prāpyate loke pāpānām karmaṇām phalam, saviṣāṇām ivānnānām bhuktānām kṣaṇadācara/ pāpam āccaratām ghoraṃ lokasyāpriyam icchatām, aham āsādito rājā prāṇān hantum niśācara/adya hi tvām mayā muktāḥ śarāḥ kāñcanabhūṣaṇāḥ, vidārya nipatiṣyanti valmīkam iva pannagāḥ/ ye tvayā daṇḍakāraṇye bhakṣitā dharmacāriṇaḥ, tān adya nihataḥ saṃkhye sasainyo 'nugamiṣyasi/ adya tvām nihataṃ bāṇaiḥ paśyantu paramarṣayaḥ, nirayastham vimānasthā ye tvayā himsitāḥ purā/ prahara tvam yathākāmaṃ kuru yatnam kulādharma, adya te pātayiṣyāmi śiras tālaphalam yathā/ evam uktas tu rāmeṇa kruddhaḥ samraktalocanaḥ, pratyuvāca tato rāmaṃ prahasan krodhamūrchitaḥ/ prakṛtān rākṣasān hatvā yuddhe daśarathātmaja, ātmanā katham ātmānam aprasasyam prasamsasi/ vikrāntā balavanto vā ye bhavanti nararṣabhāḥ, kathayanti na te kim cit tejasā svena garvitāḥ/prakṛtās tv akṛtātmāno loke kṣatriyapāmsanāḥ, nirarthakam vikatthante yathā rāma vikatthase/ kulam vyapadiṣan vīraḥ samare ko 'bhidhāsyati, mṛtyukāle hi samprāpte svayam aprastave stavam/ sarvathā tu laghutvam te katthanena vidarśitam, suvarṇapratirūpeṇa tapteneva kuśāgninā/ na tu mām iha tiṣṭhantam paśyasi tvam gadādharām, dharādharām ivākampyam parvataṃ dhātubhiḥ citam/ paryāpto 'ham gadāpānir hantum prāṇān raṇe tava, trayāṇām api lokānām pāsahasta ivāntakaḥ/ kāmaṃ bahv api vaktavyam tvayi vakṣyāmi na tv aham,astam gacched dhi savitā yuddhaviḅhras tato bhavet/ caturdaśa sahasrāṇi rākṣasānām hatāni te, tvadvināśāt karomy adya teṣām āsruḥpramārjanam/ ity uktvā paramakruddhas tām gadām paramāṅgadām, kharas cikṣepa rāmāya pradīptām aśanīm yathā/ kharabāḥupramuktā sā pradīptā mahatī gadā, bhasmavṛkṣāmś ca gulmāmś ca kṛtvāgāt tatsamīpatal/ tām āpatantīm jvalitām mṛtyupāśopamām gadā,antarikṣagatām rāmaś ciccheda bahudhā śaraiḥ/ sā viśīrṇā śarair bhinnā papāta dharaṇītale, gadāmantrauṣadhibalair vyālīva vinipātītā/

As Khara rakshasa was thrown from his devastated chariot and standing on ground with a mace in hand, Shri Rama whose characteristic tone was of softness, stated sternly: Nishaachara! Seated on a chariot with vast sena around, you had perpetrated countless acts of evil and extreme cruel acts openly so far and was subjected to extensive ‘loka ninda’ or public hatred. *lobhāt pāpāni kurvāṇaḥ kāmād vā yo na budhyate, bhraṣṭaḥ paśyati tasyāntam brāhmaṇī karakād iva/* As any thing becomes unavailable, that is named ‘kaama’ or desire; once unavailable that deep desire is termed as ‘lobha’ or avarice. That lobha leads to ‘vinasha’ or disaster. Contrarily, sinfulness confers regaling joy or vicarious pleasure like a consuming sweetness of poison and that indeed ends up the very life’s existence. [Bhagavad Gita is quoted: *Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/* Every being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; this further shapes up as anger which results in lack of the mental poise and imbalance.; Further: *Kaama esha krodha esha rajoguna samudbhavah, mahaashano mahaa paapmaa vidyenyamiha vairinam/* It is ascertained that kaama or excessive desire is due to rajoguna and the resultant krodha or anger are the seeds of sins. These two features are the seeds of sinful acts.] Rakshasa! By killing the ‘dharmaparaayana Munis’ in dandakaaranya is surely the result of your sinfulness. Like a ‘maha vriksha’ with dried up bark inside is to crumble sooner or later, an evil person is certain to disaster any way! *avaśyam labhate kartā phalam pāpasya karmaṇaḥ,ghoraṁ paryāgate kāle drumah puṣpam ivārtavam/ nacirāt prāpyate loke pāpānām karmaṇām phalam, saviṣānām ivānnānām bhuktānām kṣaṇadācara/ pāpam āccaratām ghoram lokasyāpriyam icchatām, aham āsādito rājā prāṇān hantum niśācara/* Just as a tree gets flowered and yields fruits as per the season,the persons steeped in sinful acts would most certainly reap the fruits. Like the effect of consuming poisonous food is quick to follow. Rakshasa! As the extreme limits of sinfulness are reached, my father King Dasharatha directed me to stay for vana vaasa and yield retribution against the ripened sinners like you. Now the golden arrow to be released by me should break into the most poisonous snake pit of your existence and shatter your body and fly away to pataala by quaking the earth on tremors for universal peace and riddance of sinfulness. Like the torture that you had subjected to the Munis shall most certainly get retributed as apt punishment in doubled up measure as the root base of the evilful perpetration! Those departed Munis while you tortured them should now while flying to heavens the last laugh as you should now face death by my poisonous arrows landings in narakas as the well deserved retribution of justice. As Rama lectured likewise, Khara Rakshasa was ignited with rage and stated: Dasharatha Kumara! Even by killing away substandard common rakshasas you are becoming boastful. Those high standard heroes do not get puffed up with indulgences and keep boasting but keep silent and poised. *kulam vyapadiṣan vīraḥ samare ko ’bhidhāsyati, mṛtyukāle hi samprāpte svayam aprastave stavam/ sarvathā tu laghutvam te katthanena vidarśitam, suvarṇapratirūpeṇa tapteneva kuśāgninā/* Who indeed becomes boastful of ‘kuleenata’ or of family background when death beckons him. As brass and gold are simultaneously placed on fire to melt then the black emerges at once and hence self emulations would hardly cover up one’s bravado and timidity ! Don’t you realise that I am standing just before me with my mace in my grip, like Yama the God of Death as I possess the capability to exterminate you instantly! You claim to have killed fourteen thousand rakshasas and now is the time to avenge that ‘bravery’. So affirming, Khara Rakshasa attacked Rama providing fitting replies to the raging torrents of Rama’s continuous rains of arrows of high voltage! He threw the mace at Rama. *tām āpatantīm jvalitām mṛtyupāśopamām gadā,antarikṣagatām rāmaś ciccheda bahudhā śaraiḥ/ sā viśīrṇā śarair bhinnā papāta dharaṇītale, gadāmantrausadhibalair vyālīva vinipātītā/* As the mace approached Rama like Mrityu Paasha crossing massive trees and plants, Shri Rama had literally rained his arrows and even when it was high at the sky was smashed into bits and pieces like a huge serpent fell down as if it was mesmerised with the might and spell of maha mantras and aushadhis!

Sarga Thirty

Shri Rama the action hero hits Khara Rakshasa to death and affirms victory celebrated by Celestials and Rishis

*Bhittvā tu tām gadām bāṇai rāghavo dharmavatsalah, smayamānaḥ kharaṁ vākyam saṁrabdham idam
abravīt/ etat te balasarvasvam darśitam rākṣasādhama, śaktihīnataro matto vṛthā tvam upagarjitam/ eṣā
bāṇavinirbhinnā gadā bhūmitalam gatā, abhidhānapragalbhasya tava pratyayaghātini/ yat tvayoktam
vinaṣtānām idam āsruṣamānjanam, rākṣasānām karomīti mithyā tad api te vacaḥ/ nīcasya kṣudraśīlasya
mithyāvṛttasya rakṣasaḥ, prāṇān apahariṣyāmi garutmān amṛtam yathā/ adya te bhinnakaṇṭhasya
phenabudbudabhūṣitam, vidāritasya madbāṇair mahī pāsyati śoṇitam/ pāmsurūṣitasarvāṅgaḥ
srastanyastabhujadvayaḥ, svapsyase gām samāśliṣya durlabhām pramadām iva/pravyḍdhanidre śayite
tvayi rākṣasapāmsane,haviṣyanty aśaraṇyānām śaraṇyā daṇḍakā ime/ janasthāne hatasthāne tava
rākṣasamaccharaiḥ, nirbhayā vicariṣyanti sarvato munayo vane/ adya viprasariṣyanti rākṣasyo
hatabāndhavāḥ, bāṣpārdravadanā dīnā bhayād anyabhayāvahāḥ/ adya śokarasajñās tā bhaviṣyanti
niśācara, anurūpakulāḥ patnyo yāsām tvam patir īdṛśaḥ/ nṛśamsaśīla kṣudrātman nityam brāhmaṇa -
kaṇṭaka, tvatkṛte śaṅkitair agnau munibhiḥ pātyate haviḥ/ tam evam abhisamrabdham bruvāṇam
rāghavam raṇe, kharao nirbhartsayām āsa roṣāt kharatara svanaḥ/ dṛḍham khalv avalipto 'si bhayeṣv api
ca nirbhayaḥ, vācyāvācyam tato hi tvam mṛtyuvaśyo na budhyase/ kālapāśaparikṣiptā bhavanti puruṣā hi
ye, kāryākāryam na jānanti te nirastaṣaḍindriyāḥ/ evam uktvā tato rāmam saṁrudhya bhṛkūṣim tatah, sa
dadarśa mahāsālam avidūre niśācaraḥ/ raṇe praharaṇasyārthe sarvato hy avalokayan, sa tam utpāṭayām
āsa saṁdṛṣya daśanacchadam/ tam samutkṣipyā bāhubhyām vinarditvā mahābalaḥ, rāmam uddiṣya
cikṣepa hatas tvam iti cābravīt/ tam āpatantam bāṇaughaiś chittvā rāmaḥ pratāpavān, roṣam āhārayat
tīvram nihantuṁ samare kharam/ jātasvedas tato rāmo roṣād raktāntalocanaḥ, nirbibheda sahasreṇa
bāṇānām samare kharam/ tasya bāṇāntarād raktam bahu susrāva phenilam, gireḥ prasravaṇasyeva
toyadhārāparisravaḥ/ vihvalaḥ sa kṛto bāṇaiḥ kharao rāmeṇa saṁyuge, matto rudhiragandhena tam
evābhyadravad drutam/ tam āpatantam saṁrabdham kṛtāstro rudhirāplutam, apasarpat pratipadam kim
cit tvaritavikramaḥ/ tataḥ pāvakasamkāśam badhāya samare śaram, kharasya rāmo jagrāha
brahmaḍaṇḍam ivāparam/ sa tad dattam maghavatā surarājena dhīmatā, saṁdadhe ca sa dharmātmā
mumoca ca kharaṁ prati/ sa vimukto mahābāṇo nirghātasamaniḥsvanaḥ, rāmeṇa dhanur udyamya
kharasyorasi cāpatat/ sa papāta kharao bhūmau dahyamānaḥ śarāgninā, rudreṇaiva vinirdagdhaḥ
śvetāraṇye yathāndhakaḥ/ sa vṛtra iva vajreṇa phenena namucir yathā, balo vendrāśanihato nipapāta
hataḥ kharaḥ/ tato rājarṣayaḥ sarve saṁgatāḥ paramarṣayaḥ, sabhājya muditā rāmam idam vacanam
abruvan/ etadartham mahātejā mahendraḥ pākaśāsana, śarabhaṅgāśramam puṇyam ājagāma
puraṁdaraḥ/ ānītas tvam imam deśam upāyena maharṣibhiḥ, eṣām vadhārtham krūrāṇām rakṣasām
pāpakarmaṇām/ tad idam naḥ kṛtam kāryam tvayā daśarathātmaja, sukh dharmam carīṣyanti daṇḍakeṣu
maharṣayaḥ/ etasminn antare vīro lakṣmaṇaḥ saha sītayā, giridurgād viniṣkrāmya saṁviveśāśramam
sukhī/ tato rāmas tu vijayī pūjyamāno maharṣibhiḥ, praviveśāśramam vīro lakṣmaṇeṅbhivāditaḥ/ tam
dṛṣtvā śatruhantāram maharṣīṇām sukhāvaham, babhūva hṛṣṭā vaidehī bhartāram pariśvasaje/*

As Rama's 'baana varsha' necessitated the huge mace fell down and dashed down into fragmented smithereens, he stated: ' Raakshaadhama! Is this all your bravado with which you have now displayed! You imagined that this 'gadaa' of yours should destroy your enemy but that itself is bringing you your death. You longed that killing me should assuage of the remnant followers of yours and their cryings but that was not to be! nīcasya kṣudraśīlasya mithyāvṛttasya rakṣasaḥ, prāṇān apahariṣyāmi garutmān amṛtam yathā/ adya te bhinnakaṇṭhasya phenabudbudabhūṣitam, vidāritasya madbāṇair mahī pāsyati śoṇitam/ You neecha-kshudra swabhava-midhyaachaari raakshasa or the lowly- evil minded- ignoramous devil! Now I shall puncture your body, slit your throat,and let the earth lap up your hot blood.May your body parts get sullied with mud, your shoulders be seperated from your body and in such sordid state, let earth embrace you for ever! Let the 'rakshasa kula kalanka' or the blemishful generation of rakshasaas be put to permanent sleep so that dandakaaranya should be a refugee point of the remnant rakshasaas.

Rakshasa! Now that my arrows are destroying your residential facility of the remnant rakshasaas, the Muni ganaas should now onward be free to move about fearlessly; on the other hand the rakshasaas who moved about all over the dandakaaranya with full and unfettered freedom should now on move about sheepishly! Oh, cruel nishaachara! Your mind, thoughts and heart had been replete with crooked and mean bubbles of effervescence . Brahmanaas and Munis had so far been performing offerings of ‘havishaanna’ to Agni stealthily out of fear of attacks by rakshasaas.’ As Rama heckled Khara rakshasa most critically thus: ‘ Aho! Truly Rama, you are arrogant now and are covering fear out of bravado! You have lost the spirit of discretion and are blabbering what to say and what not to! Persons who lose their mental balance speak what to say and what not to with prudence and maturity’ Then Khara Rakshasa looked around and found in the vicinity a dried up maha vriksha, pulled it out by the might of his teeth and threw it most desperately and forcefully and shouted: ‘Look! You should die!’ Rama with tremendous presence of mind dodged but had perspiration all over his body but in return out of rage shot thousand arrows in a straight row and the Maha Rakshasa Khara fell down as his blood gushed out in floods-like manner, even as jumped out of the streams. Even so Khara was not killed yet and hence Rama took up a fire ball like arrow which made a thunderous sound as was shot straight at Khara’s chest as his body fell on earth! No sooner that he fell down than the Deva -Chaanura ganas were rejoiced, sounded drums, rained flowers from the high skies and exclaimed: *Aho bata mahatkarma Ramasya viditaatmanah, aho veeryamahoa daardhyam vishnoriva hi drisyayete/* Aah! Rama who is aware of what has to be done, has done to perfection being the most astonishing act like Maha Vishnu himself with confidence and valor undreamt of! Subsequently Agastya and other distinguished Maha Munis got collected and praised Rama: ‘Dasharatha nandana! Now henceforth we are free and fearless to carry on our ‘nityha anushtaanaas’ on peace and concentration. Later on Shri Rama was venerated by Lakshmana while Vaideharaja nandine Devi Sita embraced Rama with joyful tears in her eyes. .

Sarga Thirty One

AKAMPANA RAKSHASA REACHES RAVANASURA TO LANKA AND POISONS THE LATTER’S MIND HATCH A VICIOUS PLOT TO LURE DEVI SITA BY A DEER IMPERSONATED BY MAREECHA

*Tvaramaanastato gatvaa janasthaana kampanah, praviushya lankaam vegena Raavanam
vaakyamabraveet/ Janasthaana sthita raajan raakshasaa bahavo hataah, Kharascha nihatah sankhye
kadamchidahmaagatah/ Evamukto Dashagreevah krudhhah samraktalochanah, akampanamuvaa
chedam nidarhanniva tejasaa/ Kena bheemam janasthaanam hatam mama paraasunaa, ko hi sarveshu
lokeshu gatim naadhigamishyati/ Nahime viprayam kritvaa shakyam Maghavataa sukham, praaptum
vashravanonaapi na yamena cha vishnunaa/ Kaalasya chaapyaham Kaalo daheyamapi paavakam,
mrityum marana dharmena samyojayitumutsahe/ vaatasya tarasaa vegam nihantumapi chotsahe,
daheyamapisamkrudhastejasaaditya paavakou/ tathaa krudhham dashagreevam kritaanjilira
kampanaah/ putro dasharadhasyaaste simhasimhanano yuvaa, raamo naamamahaaskandho vrittaayata
mahaa bhujah/ shyaamah prithu yashaah shrimaanatulyabala vikramah, hatastena janasthaane
kharascha saha dushanah/akampanavachah shrutvaa raavano raakshaasaadhipah, naagenra iva
nihshvasya idam vachanamabraveet/sa sureendrena samyukto raamah sarvaamaraih saha, upayaato
janasthaanam bruuhi kacchida kampan/Ravanasya purarvaakyam nishamya tadmampanah, aach chakshhe
balam tasya vikraamcha mahatmanah/ ramo naama maha tejaah shreshthah sarva dhanusmataam,
divyaastra guna sampannah param dharmam gato yudhi/ tasyaanurupo balavaan raktaaksho
dudubhissvanah, kaneeyam lakshmano bhraataa raakaashashi nibhaananah/ sa ten saha samyuktah*

*paavakenaanilo yathaa, shrimaan rajavatastena jana samsthaanah nipaaitam/naiva devaa mahatmaano
naatra karyaa vicharananaa, sharaa raamena tutsrushttha rukmapungaah patatrinah, sarpaah
panchaananaa bhutvaa bhakshayanti sma raakshasaan/ yena yena cha gacchhanti raakshasaa
bhayakarshitaah, tena tena sma pashyanti raamamevaagratah sathitam, ityam vinaashitam tena
janasthaanam tavaanagha/ akamyavachah shrutvaa raavano hantu salakshanam/ athaikamukto
vachane provaachamakampanah, shrunu raajan yathaavrittam raamasya balapourusham/ asaadhyah
kupito raamo vikramena mahaashayaah, aapagaayastu purnayaa vegam parihareccharaih, sa
taaraagrah nakshatram nabhaschaapyavasaadayet/ asou raamastu seedanteem shrimaanabhyuddharen
maheem, bhivvaa velaam samudrasya lokaanaaplaavayed vibhuh, vegam vaapi samudrasya vaayum vaa
vidhimecchharaih/ samhatya vaa punarlokaan vikramena mahaashashyaah, shaktah shreshthah sa
purushah strashtum punarapi prajaah/ naahi raamo dashagreeva shakyo jetum rane tvayaa, rakshasaam
vaapi lokena swargah paapajanairiva/ na tam vadhyamaham manye sarvairdevaasurairapi, ayam tasya
vadhopaayastanmaikamanaah shrunu/ bharyaa tasyothamaa loke sitaa naama sumathyamaa,shyaama
sama vibhaktaangee stree ratnam ratna bhushitaa/ naiva devee na gandharvom naapsaraa nacha
pannagee, tulyaa seemantanee tasyaa maanushee tu kuto bhavet/ tasyaapahara bharyaam twam tam
prathamya maha vane,seetaayaa rahito raamo na chaiva hi bhavishyati/ arochayat tadvaakyam raanano
raakshasaadhipah, chintayitvaa maha baahur kampanavuvaacha ha/ baadham kalyam gamishyaami
hyokah saarathinaa saha, aaneshyaami cha vaideheemamaam drushto mahaa pureem/ tadevamuktaa
prayayyou kharayuktena raavanah, rathevaaditya varnena dishah sarvaah prakaashayan/ sa doore
chaashramam gatvaa taatakeyamupaagamat, maareechinaarchito rajaa bhakshya bhojyarmaanushaih/
tam swayam pujaitvaa tu aasanonenodakena cha, arthopahitayaa vaachaa maareecho vaakyamabraveet/
kanchit sa kushalam raagnajjvolakaanaam raakshasaadhipa, aashanke naadhijaane tvam yatastuurnam
-upaagatah/ Evamukto mahaa tejaa maareechena sa raavanah, tatah panchaadidam vaakyamabraveed
vaakya kovidah/ aaraksho me hatastaat raamenaklishtakaarinaa, janasthaanamavadhyam tat sarvam
yudhi nipaaitam/ tasyame kuru saachivyam tasya bharyaapihaarine, rakshasendravachah shrutvaa
maareecho vaakyamabraveet/ aakhyaataa knavaa seetaa mitrarupena shatranaa, tvayaa raakshasa
shaardula ko na nandati ninditah/ seetaamihaanayasveti ko braveeti braveehime, raksholokasya sarvasya
kah shrunga cchetumicchati/ protsaahayati yaschatvaam sa cha shatru samshayam, aasheevishamukhaad
damshtreeramadbhutum chechhit tvayaa/ karmanaanena kenaasi kaapatham pratimaadiah, sukhasuptasya
te raajan prahatam kena moorthani/ vishuddhavamshaabhi janaagrast tejomidah samsthitadorvishaanah,
vudeekshitum raavana neha yuktah, sa samyuge raaghavagandhahastee/ Asou ranaantah sthitisamdhi
vaalo vidagdha raksho mrigah nrisimhah, suptastvayaa bodhayitum na shakyah sharaangapurnom
nishitaasidamshtrah./ Chaapaapahare bhujavega pagke sharirmimaale sumahaahavoughe, na raama
paataala mukhetighore, praskanditum raakshasaaaja yuktam/ Praseeda lankeshewara raakshsendra,
lankaam prasanno bhava saadhu gahhcca/ tvam sveshu daareshu ramasva nityam, raamah sabharyo
ramataam vaneshu/ ekamukto dashagreevo maareechenasa raavanah, navyavartat pureem lankaam
viveshacha guruhottamam/*

Akampana carried the heavy and extremely sad news of the mighty Khara Rakshasa having been killed by Rama and some how he himself escaped death himself. Dashamukha Ravana got furious at the sad end of Maha Veera Khara and shouted: Who is this Rama who dared to kill Khara! Even Indra, Yama, Kubera and even Vishnu could not withstand my power and glory! I am the Kaala to Kaala and am capable of jolting mrityu on its face and even Agni could be subdued by me if I were to be enraged. I could change the direction of Vayu and control Surya and turn Agni into ashes if annoyed! As Ravana was enraged like this, Akampana was stilled and afraid of stating any further. Then Ravana cooked down

somewhat and showed ‘abhaya hasta’ and say further. Then Akampana then most politely submitted: ‘Rakshasa Raja! King Dasharatha’s elder son Rama had been staying in Panchavati. He is of the build of a lion, with broad shoulders, tall and of semi blueish colour looking smart and courageous; he had just a few days ago killed fourteen thousand rakshasa veeraas and even the Maha Parakrami Khara. As he repeated this statement once again, Ravana hissed like a huge serpent and breathed heavily with subdued rage and exclaimed: tell me had Rama come along with Indra and Devas! The reply was: ‘Lankeshwara! This Rama was acclaimed as the world’s superior most dhanur vidya praveena and is used to utilise all types of celestial archery and a battle expert who is a lone fighter. He has a younger brother named Lakshmana who too had been an equal and brave warrior too. Together they are a huge menace at this Janathaana the dandakranya and devastate the rakshasaas mercilessly like agni and vaayu. The Rakshasaas are no longer have a free movement and Rama alone hounds and kills rakshasaas in all directions: *Yena yena cha gacchhanti raakshasaa bhayakarshitaah, tena tena sma pashyanti Ramamevaa - gratah sthitam, ithyam vinaashitam tena janasthaanam tadvagha!* Mahaasura! Even as the rakshasaas seek to move about, at that very spot, these humans are ready to snipe! And this manner the janasthaana has become a free target to the rakshasaas!’ Then Ravanaasura asserted: ‘ I will visit that place straight away.’ Then Akampana politely replied: Rakshasa Raja! may I now explain to you the ‘Purushardhaas’ to you a little further: Once Rama gets angry, he becomes uncontrollable and would keep on showering arrows as though he could reverse the flows of a rushing river and could place the stardom rid of the sky. He could lift up earth from deep seas! By his singular effort, he might devastate lokas and rebuild them too! Dashagreeva! Just as a contant sinner could not adminster the swarga loka, the totality of the world of raakshasa jagat could not defeat the singular Rama in the art of archery. *na tam vadhyamaham manye sarvairdevaasurairapi, ayam tasya vadhopaayastanmaikamanaah shrunu/ bharyaa tasyothamaa loke sitaa naama sumathyamaa,shyaama sama vibhaktaangee stree ratnam ratna bhushitaa/* In my careful and considered view Ravana prabho, even a combination of Devatas and Rakshasaas together too might not bring Rama to control, but I have a neat plan which you must become aware of! Shri Ramas’s wife who is a symbol of beauty and grace which is well adorned by famed jewellery is an extraordinary jewel herself! Deva kanyaas, Gandharva kanyas or even Naga kanyas would not be able to compete her personality and charm, let alone manushya strees! *Tasyaapahara bharyaaam tvam tam pramathya mahaa vane, Seetayaa rahito Ramo na chaiva hi bhavishyati/* In this huge dandakaaranya, we should trap Rama somehow and cleverly steal away Sita so that his life should be made miserable to such an extent of ending up his very life! As Akampana advised Ravana thus, the latter readily appreciated this masterly plan. Then he agreed to reach Rama’s panchavati next morning itself. Then he rode by his chariot driven by donkeys and left the place as he then looked like the shine of full moon driving through blue louds. Then he straight away reached the abode of Mareecha who welcomed with bakshya bhojyas. He then addressed Mareecha that Rama exterminated Khara Dushanaas heading a massive army and that he should like to avenge that deed; he stated further that he would like to seek Mareecha’s assistance by stealthily take away Rama’s wife named Devi Sita. But Mareecha was none too ready for this extremely hazardous plan as he did have the exeperience and placing his life at stake and reacted sharply at its face value and asked Ravana as to who gave such a perilous suggestion as Rama was invincible and the plan ought to be suicidal indeed!

[Reference: Essence of Vaalmiki Baala Khanda is recalled about Maricha Subahu rakshasa brothers-
Sarga Thirty: Brahmarshi Vishvamitra s approached by Rama Lakshmanas to explain them vividly as to how and when the Rakshasaas were in the habit of destroying the yagjni karyas of the tapasvees in the ashrama. Then the ashramavaasi rishis near Vishvamitra replied that Maharshi Vishvamitra had already assumed ‘mouna vrata’ for six days,and thus Rama Lakshmanas would need to be extremely vigilant for six nights long and safeguard from the attacks of the ‘nishaacharaas’. Accordingly Rama Lakshmanas being alert ‘dhanurdharaas’ had been vigilant standing just by the side of the Maharshi. As ‘agni jvalaas’ came up initiated by ‘Upaadhyaaya’ or of the role of Brahma- ‘Purohita’ of the role of Upadrashtha, the flames went up too high as a forewarning indicators of the enrtly of the rakshasaas. Then Vishvamitra along with the Ritvijas initiated the ‘aahananeeyaagni’ *Mantravac ca yathānyāyam yajño 'sau sampravartate, ākāśe ca mahāñ śabdaḥ prādur āsīd bhayānakah/ āvārya gaganam megho yathā prāvṛṣi*

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

Thus Mareecha had already had the taste of Rama banaa the hard hitting manner!! So Maricha exclaimed to Ravanaasura: Lankeshwara! Who was indeed who advised you to surreptitiously take away Devi Sita from Rama! Was he an adviser in the garb of a friend truly! Ravana! Ragavendra Rama is like and elephant like warrior very mature and steady and not an upstart and an ill conceived advice is like an ignorand who his one’s own head like a hard srick for no reason or provocation! Shri Rama is a massive lion among human beigns, and make no mistake as the risk involved is is frightening and inevitable! Loleshwara! As the risk involved is crystal clear I should earnestly make an appeal to you is disastrous and suicidal! Ravana kept cool ar Mareecha’s advice and returned!

Sarga Thirty Two

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

_Tataḥ śūrpaṇakhā dṛṣṭvā sahasrāṇi caturdaśa, hatāny ekena rāmeṇa rakṣasām bhīmakarmaṇām/ dūṣaṇam ca kharam caiva hataṁ trisīrasam raṇe,dṛṣṭvā punar mahānādam nanāda jaladopamā/ sā dṛṣṭvā karma rāmasya kṛtam anyaiḥ suduṣkaram, jagāma paramaudvignā laṅkāṁ rāvaṇapālītām/ sa dadarśa vimānāgre rāvaṇam dīptatejasam, upopaviṣṭam sacivair marudbhir iva vāsavam/ āsīnam sūryasaṁkāśe kāñcane paramāsane, rukmavedigatam prājyaṁ jvalantam iva pāvakam/ devagandharvabhūtānām ṛṣīṇām ca mahātmanām, ajeyam samare śūram vyāttānanam ivāntakam/ devāsura vimardeṣu vajrāśanikṛtavraṇam, airāvata viṣṇāṅgrair utkrṣṭakiṇavakṣasam/ Dvimshad bhujam dashagreeram darshaneea paricchhitam, vishala vakshasam veeram raaja lakshana lakshitam/ Nadhvaidurya samkaasham ptaptakanchana bhushanam, subhujam shukladashanam mahaasyam parvatopamam/ viṣṇucakranipātaiś ca śataśo devasaṁyuge, āhatāṅgam samastaiś ca devapraharaṇais tathā/ akṣobhyāṇām samudrāṇām kṣobhaṇam kṣiprakāriṇam, kṣeptāram parvatāgrāṇām surāṇām ca pramardanam/ ucchettāram ca dharmāṇām paradārābhimarśanam,sarvadyāstrayoktāram yajñaviḥnakaram sadā/ purīm bhogavatiṁ gatvā parājitya ca vāsukim,takṣakasya priyām bhāryām parājitya jahāra yaḥ/ kailāsam parvatam gatvā vijitya naravāhanam, vimānam puṣpakam tasya kāmagam vai jahāra yaḥ/ vanam caitraratham divyam nalinīm nandanam vanam, vināśayati yaḥ krodhād devodyānāni vīryavān/candrasūryau mahābhāgāv uttiṣṭhantau paramtapau, nivārayati bāhubhyām yaḥ śailaśikharopamaḥ/ daśavarṣasahasrāṇi tapas taptvā mahāvane, purā svayambhuve dhīraḥ śirāmsy upajahāra yaḥ/ devadānavagandharvapīśācapatagoragaiḥ, abhayam yasya saṁgrāme mṛtyuto mānuṣād ṛte/ mantrar abhitiṣṭam puṇyam adhvaṛeṣu dvijātibhiḥ, havirdhāneṣu yaḥ somam upahanti mahābalaḥ/

āptayajñaharam krūram brahmaghnam duṣṭacāriṇam, karkaśam niranukrośam prajānām ahite ratam, rāvaṇam sarvabhūtānām sarvalokabhayāvaham/ rākṣasī bhrātaram krūram sā dadarśa mahābalam, tam divyavastrābharaṇam divyamālyopaśobhitam, rākṣasendraṁ mahābhāgam paulastya kulanandanam/ tam abravīd dīptaviśālalocanam; pradarśayivā bhayamohamūrchitā., sudāruṇam vākyam abhītacāriṇī;

As Rama killed fourteen thousand rakshasas besides Dushana-Trishira and Khara, the utterly helpless Sharpanakha finally reached Ravana'sura like a storm and cloud burst shrieks of thunder. Ravana was seated on a golden throne on a vedi built with golden bricks like pushpaka vimana along with his ministers and senadhipati too. *Dvimshad bhujam dashagreevam darshaneea paricchhitam, vishala vakshasam veeram rāja lakshana lakshitam/ Nadhvaidurya samkaasham ptaptakanchana bhushanam, subhujam shukladashanam mahaasyam parvatopamam/* Bright and even radiant with ten heads and twenty strong and mighty hands with chhatra-chaamara or with the service of a golden umbrella and hand fan services as accompanied, Ravana was seated with heightened shoulders and well elongated hands, white and sparkling teeth and a mighty visage as a mountainous body frame. When he fought with Lord Vishnu himself, he carried the signage of the 'sudarshana chakra prahara' or the remnant patch of the wheel sign attack! As Devas attacked in the past with their divya astras, he looked to have created havoc in the oceans with his resistant defensive and offensive strikes. Ravana was so mighty to severe and throw away mountain tops to high skies! The very roots of the eternal tree of dharma were thrown asunder and the purity of 'para stree' was never spared! He had the history of wrecking and smashing up yagna karyas; let and the background of attacking Bhogavati Pura in Patala and humiliating Vasuki Naaga Raja and forcibly brought his dear and outstandingly charming wife home! *kailāsam parvatam gatvā vijitya naravāhanam, vimānam puṣpakam tasya kāmagam vai jahāra yaḥ/* Maha Ravana'sura attacked Kubera and subdued him and freely spoiled the latter's proverbial Chaitra Radha garden at his sweet will! Likewise, he had free viharas of Indra's Nandana Vana as per his sweet will. Ravana had enjoyed the ill-reputation of slowing down or speeding up tamperings of Surya Chandras, which is simply unimaginable. *devadānavagandharvapiśācapatagoragaiḥ, abhayam yasya saṁgrāme mṛtyuto mānuṣād ṛte/* Well in the past, Ravana'sura had the experience of performing ten thousand years of rigorous tapasya to Brahma but as the latter did not heed, threatened to sever his own head before securing boons of invincibility from all the celestials and the underworld ignoring the human beings how ever.! Such indeed was the glory of Ravana'sura. It was into the court of Ravana'sura that Shurpanakha walked into her brother's Court where Ministers and all the rest were present, while rattled, flustered and hysterically shouting. / *tam abravīd dīptaviśālalocanam; pradarśayivā bhayamohamūrchitā., sudāruṇam vākyam abhītacāriṇī; aravīd mahahat panāa shurpanakka virupita/* Lalkshmana sliced off Shurpanakha's nose and ears and disfigured as she was in shrieks with agony and insult with lightning eyes conveying her instant conduct!

Sarga Thirty Three

Highly alarmed and frustrated Shurpanakha incites and ignites her brother Ravana'sura

Tataḥ sūrpaṇakhā dīnā rāvaṇam lokarāvaṇam, amātyamadhye saṁkruddhā parūṣam vākyam abravīt/ pramattaḥ kāmabhogeṣu svairavṛtto niraṅkuśaḥ, samutpannam bhayam ghoram boddhavyam nāvabudhyase/ saktam grāmyeṣu bhogeṣu kāmavṛttam mahīpatim, lubdham na bahu manyante śmaśānāgnim iva prajāḥ/ svayam kāryāṇi yaḥ kāle nānutiṣṭhati pārthivaḥ, sa tu vai saha rājyena taiś ca kāryair vinaśyati/ ayuktacāram durdarśam asvādḥīnam narādhipam, varjayanti narā dūrān nadīpaṅkam

iva dvipāḥ/ ye na rakṣanti viṣayam asvādhīnā narādhipaḥ, te na vṛddhyā prakāśante girayaḥ sāgare yathā/ ātmavadbhir vigṛhya tvaṁ devagandharvadānavaiḥ, ayuktacāraś capalaḥ katham rājā bhaviṣyasi/ yeṣāṁ cāraś ca kośaś ca nayaś ca jayatām vara, asvādhīnā narendrāṇām prākṛtaiś te janaiḥ samāḥ/ yasmāt paśyanti dūrasthān sarvān arthān narādhipāḥ, cāreṇa tasmād ucyante rājāno dīrghacakṣuṣaḥ/ ayuktacāraṁ manye tvāṁ prākṛtaiḥ sacivair vṛtam, svajānam ca janasthānam hataṁ yo nāvabudhyase/ caturdaśa sahasrāṇi rakṣasām bhīmakarmaṇām, hatāny ekena rāmeṇa kharaś ca sahadūṣaṇaḥ/ ṛṣṇām abhayaṁ dattaṁ kṛtakṣemāś ca daṇḍakāḥ, dharṣitam ca janasthānam rāmeṇākliṣṭakarmanā/ tvaṁ tu lubdhaḥ pramattaś ca parādhīnaś ca rāvaṇa, viṣaye sve samutpannam bhayaṁ yo nāvabudhyase/ tīkṣṇam alpapradātāraṁ pramattaṁ garvitaṁ śaṭham, vyasane sarvabhūtāni nābhidhāvanti pārthivam/ atimāninam agrāhyam ātmasambhāvitaṁ naram, krodhanam vyasane hanti svajano 'pi narādhipam/ nānutiṣṭhati kāryāṇi bhayeṣu na bibheti ca, kṣipraṁ rājyāc cyuto dīnas ṛṇaiś tulyo bhaviṣyati/ śuṣkakāṣṭhair bhavet kāryaṁ loṣṭair api ca pāṁsubhiḥ, na tu sthānāt paribhraṣṭaiḥ kāryaṁ syād vasudhādhipaiḥ/ upabhuktaṁ yathā vāsaḥ srajo vā mṛditā yathā, evaṁ rājyāt paribhraṣṭaḥ samartho 'pi nirarthakaḥ/ apramattaś ca yo rājā sarvajño vijitendriyaḥ, kṛtajño dharmāśīlaś ca sa rājā tiṣṭhate ciraṁ/ nayanābhyāṁ prasupto 'pi jāgarti nayacakṣuṣā, vyaktakrodhaprasādaś ca sa rājā pūjyate janaiḥ/ tvaṁ tu rāvaṇadurbuddhir guṇair etair vivarjitaḥ, yasya te 'viditaś cārai rakṣasām sumahān vadhaḥ/ parāvamantā viṣayeṣu saṁgato; nadeśa kālapravibhāga tattvavit, ayuktabuddhir guṇadoṣaniścaye; vipannarājyo na cirād vipatsyate/ iti svadoṣān parikīrtitāṁs tayā; samīkṣya buddhyā kṣaṇadācareśvaraḥ, dhanena darpeṇa balena cānvito; vicintayām āsa ciraṁ sa rāvaṇaḥ/

Having forcibly entered the Ravana Rakshasa Maha Sabha, Shurpanakha started yelling: Rakshasa Raja! You are totally irresponsible being ignorant of current affairs of what had been going in the contemporary Society! As you are immersed in nonchalance and self contentment, you are blind to the realities of transformation. *svayaṁ kāryāṇi yaḥ kāle nānutiṣṭhati pārthivaḥ, sa tu vai saha rājyena taiś ca kāryair vinaśyati/ ayuktacāraṁ durdarśam asvādhīnam narādhipam, varjayanti narā dūrān nadīpaṅkam iva dvipāḥ/* That typical King who ignores the timely awareness of the developments by his own vision and foresight, most certainly that kingdom is doomed and soon vanished! That King who depends on ‘guptacharaas’ or only the Guptacharis or the Intelligence alone without first hand knowledge and hardly becomes unaware by his vision and foresight losses control of his kingship. As the King distances from the praja, then he is akin to an elephant drawn deep and drowned into heaps of mud. *Twam tu baala swabhaavascha buddhiheenascha rakshasa, jnaatavyam tatra jaaneeshe katham Raja bhabishyasi/* Rakshasa! Your attitude is like of a boy and immature! In this kind of a mindset, how indeed you could me like an emperor! Those like you who have no control over the Intelligencia, Treasury, and Common Sense, you appear like of an average person. Those who do totally depend on guptacharis have little vision and foresight. You are surrounded by careless ministers: *svajānam ca janasthānam hataṁ yo nāvabudhyase/* Your own ‘swajana’ or the closest family members have been uprooted then too you are ignorant! *caturdaśa sahasrāṇi rakṣasām bhīmakarmaṇām, hatāny ekena rāmeṇa kharaś ca sahadūṣaṇaḥ/ ṛṣṇām abhayaṁ dattaṁ kṛtakṣemāś ca daṇḍakāḥ, dharṣitam ca janasthānam rāmeṇākliṣṭakarmanā/* Rama a single person had annihilated fourteen thousand rakshasa soldiers; Khara Dushanas were dead without mercy. Rishis are predominant in dandakaranya where they were traditionally performing hide and seek and that place was all along the playground of Rakshasaas. Now the situation had since been reversed. Rakasha shreshtha! You are not realising that the doom days are not far and hardships are round the corner, unless you take corrective steps at once. *nānutiṣṭhati kāryāṇi bhayeṣu na bibheti ca, kṣipraṁ rājyāc cyuto dīnas ṛṇaiś tulyo bhaviṣyati/ śuṣkakāṣṭhair bhavet kāryaṁ loṣṭair api ca pāṁsubhiḥ, na tu*

sthānāt paribhraṣṭaiḥ kāryam syād vasudhādhipaiḥ/ That King who ignores his timely duty and hardly heeds the corrective steps would not only face enormity of situations ahead but might lose the kingship and a tragic doom. The public of a kingdom might reap benefits from dried up tree needles or earthy mud but certainly not a defeated or dead kingship! *apramattaś ca yo rājā sarvajño vijitendriyaḥ, kṛtajño dharmāśīlāś ca sa rājā tiṣṭhate ciram/ nayanābhyām prasupto 'pi jāgarti nayacakṣuṣā, vyakta krodha prasādaś ca sa rājā pūjyate janaiḥ/* But, when a King is alert and composed, as he keeps a check on details of the goings on in the kingdom, controls body acts and mental clarity, reciprocity of helpful deeds displaying gratitude and by nature of dharma becomes long lasting. As a King sleeps off physically, but keeps his mental vision as alert and ever open, such Kings are respect worthy and everlasting! *tvaṁ tu rāvaṇadurbuddhir guṇair etair vivarjitaḥ, yasya te 'viditaś cārai rakṣasām sumahān vadhaḥ/* Ravana! Your mindset is wholly dependent on the assistance of 'Guptacharaas' and hence were not even aware of the slaughter of thousands of Rakshasaas and your own kith and kin! Shurpanakha thus heckled Ravana quite consciously as the latter was mentally disarmed and even alarmed!

Sarga Thirty Four

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

Tataḥ sūrpaṇakhāṁ krudhāṁ bruvatīm parusaṁ vacaḥ, amātyamadhye saṁkrudhaḥ paripapraccha rāvaṇaḥ/ kaś ca rāmaḥ katham vīryaḥ kiṁ rūpaḥ kiṁ parākramaḥ, kimarthaṁ daṇḍakāraṇyaṁ praviṣṭaś ca suduścaram/ āyudham kiṁ ca rāmasya nihata yena rākṣasāḥ, kharaś ca nihataṁ saṁkhye dūṣaṇaś trisīrāś tathā/ ity uktā rākṣasendreṇa rākṣasī krodhamūrchitā, tato rāmaṁ yathānyāyam ākhyātum upacakrame/ dīrghabāhur viśālākṣaś cīrakṣṇajīnāmbaraḥ, kandarpasamarūpaś ca rāmo daśarathātmajaḥ/ śakracāpanibhaṁ cāpaṁ vikṣya kanakāṅgadam, dīptān kṣipati nārācān sarpān iva mahāviṣān/ nādadānaṁ śarān ghorān na muñcantaṁ mahābalaṁ, na kārmukaṁ vikarṣantaṁ rāmaṁ paśyāmi saṁyuge/ hanyamānaṁ tu tat sainyaṁ paśyāmi śaravṣṭibhiḥ, indreṇaivottamaṁ sasyaṁ āhataṁ tv aśmavṣṭibhiḥ/ rakṣasām bhīmavīryāṇāṁ sahasrāṇi caturdaśa, nihataṇi śarais tīkṣṇais tenaikena padātina/ ardhādhi kamuhūrtena kharaś ca sahadūṣaṇaḥ, ṛṣṭīnāṁ abhayaṁ dattaṁ kṛtakṣemāś ca daṇḍakāḥ/ ekā katham cin muktāhaṁ paribhūya mahātmanā, strīvadhaṁ saṅkamānena rāmeṇa viditātmanā/ bhrātā cāsya mahātejā guṇatas tulyavikramaḥ, anuraktaś ca bhaktaś ca lakṣmaṇo nāma vīryavān/ amarṣi durjayo jetā vikrānto buddhimān balī, rāmasya dakṣiṇe bāhur niṭyaṁ prāṇo bahiṣcaraḥ/ rāmasya tu viśālākṣi dharmapatnī yaśasvinī, sītā nāma varārohā vaidehī tanumadhyamā/ naiva devī na gandharvā na yakṣi na ca kimnarī, tathārūpā mayā nārī dṛṣṭapūrvā mahītale/ yasya sītā bhaved bhāryā yaṁ ca hṛṣṭā pariṣvajet, atijīvet sa sarveṣu lokeṣv api puraṁdarāt/ sā suśīlā vapuḥślāghyā rūpeṇāpratimā bhuvī, tavānurūpā bhāryā sā tvaṁ ca tasyāś tathā patih/ tām tu vistīrṇajaghanāṁ pīnottuṅgapayodharām, bhāryārthe tu tavānetum udyatāhaṁ varānanām/ tām tu dṛṣṭvādya vaidehīm pūrṇacandranibhānanām, manmathasya śarāṇāṁ ca tvaṁ vidheyo bhaviṣyasi/ yadi tasyām abhiprāyo bhāryārthe tava jāyate, śīghram uddhriyatām pādo jayārtham iha dakṣiṇaḥ/ kuru priyaṁ tathā teṣām rakṣasām rākṣaseśvara, vadhāt tasya ṇṣāmsasya rāmasyāśramavāsinaḥ/ tam śarair niśitair hatvā lakṣmaṇam ca mahāratham, hataṇāthām sukhaṁ sītām yathāvad upabhokṣyase/ rocate yadi te vākyam mamaitad rākṣaseśvara, kriyatām nirviśāṅkena vacanaṁ mama rāghava/ niśamya rāmeṇa śarair ajihmagair; hatāṇ janasthānagatān niśācarān, kharaṁ ca buddhvā nihataṁ ca dūṣaṇam; tvaṁ adya kṛtyam pratipattum arhasi/

As Shurpanakha provoked Ravanaasura in the full Ravana Sabha in the presence of the Ministers and even the important persons of the kingdom, Ravanaasura shouted: *kaś ca rāmaḥ katham vīryaḥ kiṁ rūpaḥ kiṁ parākramaḥ, kimarthaṁ daṇḍakāraṇyaṁ praviṣṭaś ca suduścaram/ āyudham kiṁ ca rāmasya nihata yena rākṣasāḥ, kharaś ca nihataṁ saṁkhye dūṣaṇaś trisīrāś tathā/* 'Who is this Rama, his physical

profile, courage and so on and why did he enter dandakaranya anyway! What kind of astra shastras does he possess to be able to stalwart rakshasaas like Khara Dushana Trshiraas! Shurpanakha, tell me in detail as to why, Lakshmana had to cut off your nose and ears any way!’ Then she explained: ‘dear brother! *ity uktā rākṣasendreṇa rākṣasī krodhamūrchitā, tato rāmaṃ yathānyāyam ākhyātum upacakrame/ dīrghabāhur viśālākṣaś cīrakṣṇājīnāmbaraḥ, kandarpasamarūpaś ca rāmo daśarathātmajaḥ/* ‘Ramnachandra is the son of the late King Dasharatha; his physique is tall, well built and strong, with high and broad shouldered, eyes and visage extremely impressive like Manmatha himself and is dressed up in animal skin, wearing impressive dhanur banas akin to Indhra dhanush capable of raining mantric arrows. The manner of his releasing arrows was unparalleled and the alacrity and speed with which he delivers the arrows was amazing. Just as the incessant and extremely severe rain storm of Indra’s clouds destroys the standing crops on earth, Rama’s arrows devastate thousands of Rakshasasa veeraas into fragments. Rama was all alone by his feet and within a few ghadis of time, he smashed up fourteen thousand rakshasa heros headed by Khara Dushana Tripuraas! He provided ‘abhaya and shanti’ or solace and peace to Munis and Tapasvis and turned dandakaranya totally free from rakshasaas and their fury and predominance! Yet: *ekā kathāṃ cin muktāhaṃ paribhūya mahātmanā, strīvadhaṃ śaṅkamāneṇa rāmeṇa viditātmanā/ bhrātā cāsya mahātejā guṇatas tulyavikramaḥ, anuraktaś ca bhaktaś ca lakṣmaṇo nāma vīryavān/ amarṣī durjayo jetā vikrānto buddhimān balī, rāmasya dakṣiṇe bāhur nityaṃ prāṇo bahiṣcaraḥ/* Atma jnaani Shri Rama being aware that ‘stree vadha’ or killing of females being forbidden, he had asked his younger brother Loakshmana to deface me by cutting off my ears and nose but not kill me outright and spared me having insulted me but not kill me outright! *bhrātā cāsya mahātejā guṇatas tulyavikramaḥ, anuraktaś ca bhaktaś ca lakṣmaṇo nāma vīryavān/ amarṣī durjayo jetā vikrānto buddhimān balī, rāmasya dakṣiṇe bāhur nityaṃ prāṇo bahiṣcaraḥ/* Rama’s younger brother named Lakshmana is a bright, brave and loyal whose mind of sharp, physical strength unchallengable and always to present as a body guard as Rama’s right hand! *rāmasya tu viśālākṣī dharmapatnī yaśasvinī, sītā nāma varārohā vaidehī tanumadhyamā/ naiva devī na gandharvā na yakṣī na ca kiṁnarī, tathārūpā mayā nārī dṛṣṭapūrvā mahitale/* Shri Rama’s dharmapatni is always with him and are exceedingly attached to each other. She is a repository of beauty and grace with readily attracting face and demeanour with arresting eyes and looks like of Purnachandra. Her hairs, setting of nose, thighs, and her physical beauty is splendid like of Maha Lakshmi herself as the ‘dandakavana rani’. Her name is sweet and short viz. Devi Sita the princess of Videha Kingdom by birth and upbringing as the pretty daughter of King Janaka. Devatas, Ghandharvas, Yaksha, Kinnaras are none too comparable to her charm and elegance. He who could accomplish Devi Sita as a wife and embrace her, he should have his ambition far beyond that of Indra’s the King of Swarga! Indeed, Lankeshwara! You ought to anchor your heart on to Devi Sita! *tām tu vistīrṇajaghanām pīnottuṅgapayodharām, bhāryārthe tu tavānetum udyatāhaṃ varānanām/ tām tu dṛṣṭvādya vaidehīm pūrṇacandranibhānanām, manmathasya śarāṇām ca tvam vidheyo bhaviṣyasi/ yadi tasyām abhiprāyo bhāryārthe tava jāyate, śīghram uddhriyatām pādo jayārtham iha dakṣiṇaḥ/* Maha Baho! I should rest myself in a mode of forgetting and forgiving the revenge seething in my heart as Lalshmana made me a ‘kurupi’ by slicing off my nose and ears, if only you succeed Sita as your wife! May you be subject to a victim of Kama Deva’s amorous arrows and succeed in making Sita as your wife some how, by hook or crook! Rakshasa Raja Lankeshwara! *rocate yadi te vākyam mamaitad rākṣaseśvara, kriyatām nirviśaṅkena vacanam mama rāghava/ niśamya rāmeṇa śarair ajihmagair; hatāñ janasthānagatān niśacarān, kharam ca buddhvā nihataṃ ca dūṣaṇam; tvam adya kṛtyaṃ pratipattum arhasi/* Rakshasa Raja Ravana! In case you like my advice, to strengthen your mind and willpower. Rama used his will power and killed your kith and kin. Now this is the unique manner by which you could avenge in this manner.

Sarga Thirty Five

Ravanasura once again approaches Mareecha once again to seek the latter’s help

tataḥ sūrpaṅakhā vākyam tac chrutvā romaharṣaṇam, sacivān abhyanuḥjñāya kāryam buddhvā jagāma ha/ tat kāryam anugamyātha yathāvad upalabhya ca, doṣāṇām ca guṇāṇām ca sampradhārya balābalaṃ/ iti kartavyam ity eva kṛtvā niścayam ātmanaḥ sthirabuddhis tato ramyām yānaśālām jagāma ha/ yānaśālām tato gatvā pracchannaṃ rākṣasādhipaḥ, sūtaṃ samcodayām āsa rathaḥ saṃyujyatām iti/ evam uktaḥ kṣaṇenaiva sārathir laghuvikramaḥ, rathaṃ saṃyojayām āsa tasyābhimatam uttamam/ kāñcanaṃ ratham āsthāya kāmagam ratnabhūṣitam, piśācavadanair yuktaṃ kharaiḥ kanakabhūṣanaiḥ/ meghapratimanādena sa tena dhanadānujaḥ, rākṣasādhipatiḥ śrīmān yayau nadanadīpatim/ sa śvetabālavasyanaḥ śvetacchatro daśānanaḥ, snigdhaveidūryasamkāśas taptakāñcanabhūṣaṇaḥ/ daśāsyo vimśatibhujo darśanīya paricchadaḥ, tridaśārīr munīndraghno daśaśīrṣa ivādrirāt/ kāmagam ratham āsthāya śuśubhe rākṣasādhipaḥ, vidyunmaṇḍalavān meghaḥ sabalāka ivāmbare/ saśailam sāgarānūpaṃ vīryavān avalokayan, nānāpuspaphalair vṛkṣair anukīrṇam sahasraśaḥ/ sītamaṅgalatoyābhiḥ padminībhiḥ samantataḥ, viśālair āśramapadair vedimadbhiḥ samāvṛtam/ kadaly āḍhakisambādham nālikeropaśobhitam, sālais tālais tamālais ca tarubhiḥ ca supuṣpitaiḥ/ atyantaniyatāhāraiḥ śobhitam paramarṣibhiḥ, nāgaiḥ suparṇair gandharvaiḥ kimnaraiḥ ca sahasraśaḥ/ jitakāmaḥ ca siddhaiḥ ca cāmaṇaiḥ copaśobhitam, ājair vaikhānasair māṣair vālakhilyair marīcipaiḥ/ divyābharaṇamālyābhir divyarūpābhir āvṛtam, krīḍā ratividhijñābhir apsarobhiḥ sahasraśaḥ/ sevitaṃ devapatnībhiḥ śrīmatībhiḥ śrīyā vṛtam, devadānavasaṃghaiḥ ca caritaṃ tv amṛtāsibhiḥ/ hamsakrauñcaplavākīrṇam sārasiḥ sampraṇāditam, vaidūryaprastaram ramyam snigdham sāgaratejasā/ pāṇḍurāṇi viśālāni divyamālyayutāni ca, tūryagītābhijūṣṭāni vimānāni samantataḥ/ tapasā jitalokānām kāmagāny abhisampatan, gandharvāpsarasaś caiva dadarśa dhanadānujaḥ/ niryāsarasamūlānām candanānām sahasraśaḥ, vanāni paśyan saumyāni ghrāṇatṛptikarāṇi ca/ agarūnām ca mukhyānām vanāny upavanāni ca, takkolānām ca jātyānām phalānām ca sugandhinām/ puṣpāṇi ca tamālasya gulmāni maricasya ca, muktānām ca samūhāni śuśyamāṇāni tīrataḥ/ śāṅkhānām prastaram caiva pravālanicyam tathā, kāñcanāni ca śailāni rājatāni ca sarvaśaḥ/ prasaravāṇi manojñāni prasannāni hradāni ca, dhanadhānyopapannāni strīratnair āvṛtāni ca/ hastyāśvarathagāḍhāni nagarāny avalokayan, tam samam sarvataḥ snigdham mṛdusaṃsparśamārutam/ anūpaṃ sindhurājasya dadarśa tridivopamam, tatrāpaśyat sa meghābham nyagrodham ṛṣibhir vṛtam/ samantād yasya tāḥ śākhāḥ śatayojanam āyatāḥ, yasya hastinam ādāya mahākāyam ca kaccapam, bhakṣārtham garuḍaḥ śākhām ājagāma mahābalaḥ/ tasya tām sahasā śākhām bhāreṇa patagottamaḥ, suparṇaḥ parṇabahulām babhañjātha mahābalaḥ/ tatra vaikhānasā māṣā vālakhilyā marīcipāḥ, ājā babhūvur dhūmrās ca saṃgatāḥ paramarṣayaḥ/ teṣām dayārtham garuḍas tām śākhām śatayojanām, jagāmādāya vegena tau cobhau gajakacchapau/ ekapādena dharmātmā bhakṣayitvā tad āmiṣam, niśādaviṣayam hatvā śākhayā patagottamaḥ, praharṣam atulam lebhe mokṣayitvā mahāmuniḥ/ sa tenaiva praharṣeṇa dviguṇīkṛtavikramaḥ, amṛtānayanārtham vai cakāra matimān matim/ ayojālāni nirmathya bhittvā ratnagrhaṃ varam, mahendrabhavanād guptam ājahārāmṛtam tataḥ/ tam maharṣigaṇair juṣṭam suparṇakṛtalakṣaṇam, nāmnā subhadram nyagrodham dadarśa dhanadānujaḥ/ tam tu gatvā param pāram samudrasya nadīpateḥ, dadarśaśramam ekānte puṇye ramye vanāntare/ tatra kṛṣṇājīnadharam jāṭvāvalkaladhāriṇam, dadarśa niyatāhāram marīcam nāma rākṣasam/ sa rāvaṇaḥ samāgamya vidhivat tena rakṣasā, tataḥ paścād idam vākyam abravīd vākyakovidāḥ/

Having totally influenced Ravanaasura's mind set and fired up passion for Devi Sita, the badly hurt Surpanakha on a revenge mode of her facial disfiguring left Ravana who initiated an action plan of 'Sitaaharana' straightaway and asked his charioteer to get his chariot ready in a secret manner. The chariot run by donkeys as looking like a 'pishacha' was seated by Ravana. As the chariot proceeded towards the ocean shores, Ravana was with fully glittering ten heads and golden kireetaas studded with nine gems and with twenty hands sporting golden 'kavachas' or shields looking like a huge mountain with ten 'shikharaas'. Paraakrami Ravana then reached the seashores and was surrounded with thousands of huge trees; some where were coconut trees, or kadali phala- saala- taala-tamaala and so on. He witnessed on the way a number of Maharshis- serpents-vultures- gandharvas- and kinnaras. Siddha-chaarana-vaanaprasthaas; groups of Munis- Baalakhilya mahatmas- and those munis who merely absorb Surya Kiranas too were witnessed all along the oceanshores. Besides the playful divyaaas like apsarasaaas

were in hilarious groups too. Deva-Danava samuhas too were collected in distinct classes. As the ever jumping up waves were rising and subsiding in constant rhythm, groups of cranes, swans, krouchas were regaling themselves against the background of a blue horizon glittering like vaidurya manis! By this akaasha yatra, Ravana the younger of Kubera sighted a number of vimanas of gadharvas and apsrasaas singing away and dancing too. As Ravana proceeded further on the high sky, there was a ‘maha garuda’ who helped to sight a ‘maha vriksha’ named Subhadravata. *taṁ tu gatvā param̐ pāram̐ samudrasya nadīpateḥ, dadarśāśramam ekānte punye ramye vanāntare/ tatra kṣṇājīnadharam̐ jaṭāvālkaladhāriṇam, dadarśa niyatāhāram̐ mārīcam̐ nāma rākṣasam̐/ sa rāvaṇaḥ samāgamya vidhivat tena rakṣasā, tataḥ paścād idaṁ vākyam̐ abravīd vākyakovidaḥ/* On the other side of the Maha Samudra, the Maha Garuda sighted a lonely ashram. Inside that ashram was a Rakshasa wearing ‘mriga charms’ consuming extremely limited intake of ‘ahaara’. Ravana finally succeeded landed at the ashram and met Mareecha. The latter had formally invited Ravanaasura as the latter proceeded with his conversation.

Sarga Thirty Six

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

Maārīca śrūyatām̐ tāta vacanam̐ mama bhāṣataḥ, ārto ’smi mama cārtasya bhavān hi paramā gatiḥ/ jānīṣe tvam̐ janasthānam̐ bhrātā yatra kharo mama, dūṣaṇas̐ ca mahābhūḥ svasā śūrpaṇakhā ca me/ trīśīrās̐ ca mahātejā rākṣasaḥ piśītāśanaḥ, anye ca bahavaḥ śūrā labdhalakṣā niśācarāḥ/ vasanti manniyogena adhvīsam̐ ca rākṣasaḥ, bādhamānā mahāraṇye munīn ye dharmacāriṇaḥ/ caturdaśa sahasrāṇi rakṣasām̐ bhīmakarmaṇām, śūrāṇām̐ labdhalakṣāṇām̐ kharacittānuvartinām/ te tv idānīm̐ janasthāne vasamānā mahābalāḥ, saṁgatāḥ param̐ āyattā rāmeṇa saha saṁyuge/ tena saṁjātarōṣeṇa rāmeṇa raṇamūrdhani, anuktvā parūsam̐ kim̐ cic charair̐ vyāpāritam̐ dhanuḥ/ caturdaśa sahasrāṇi rakṣasām̐ bhīmakarmaṇām, nihātāni śarais̐ tīkṣṇair̐ mānuṣeṇa padātīnā/ kharaḥ ca nihataḥ saṁkhye dūṣaṇas̐ ca nipātitaḥ, hatvā trīśīrasam̐ cāpi nirbhayā daṇḍakāḥ kṛtāḥ/ pitrā nirastaḥ krudhdhena sabhāryaḥ kṣīṇajīvitaḥ, sa hantā tasya saṁnyasya rāmaḥ kṣatriyapāmsanaḥ/ aśīlah̐ karkaśas̐ tīkṣṇo mūrkhō lubdho ’jitendriyaḥ, tyaktadharmas̐ tv adharmātmā bhūtānām̐ ahite rataḥ/ yena vairam̐ vināraṇye sattvam̐ āśritya kevalam, karṇanāsāpahāreṇa bhaginī me virūpitā/ tasya bhāryām̐ janasthānāt sītām̐ surasutopamām, ānayaṣyāmi vikramya sahāyas̐ tatra me bhava/ tvayā hy aham̐ sahāyena pārśvasthena mahābala, bhrātṛbhis̐ ca surān yuddhe samagrān nābhicintaye/ tat sahāyo bhava tvam̐ me samartho hy asi rākṣasa, vīrye yuddhe ca darpe ca na hy asti sadṣas̐ tava/ etadartham̐ aham̐ prāptas̐ tvatsamīpam̐ niśācara, śṛṇu tat karma sāhāyē yat kāryam̐ vacanān mama/ sauvarṇas̐ tvam̐ mṛgo bhūtvā citro rajatabindubhiḥ, āśrame tasya rāmasya sītāyāḥ pramukhe cara/ tvām̐ tu niḥsamśayam̐ sītā dṛṣṭvā tu mṛgarūpiṇam, grhyatām̐ iti bhartāram̐ lakṣmaṇam̐ cābhidhāsyati/ tatas̐ tayor apāye tu śūnye sītām̐ yathāsukham, nirābādho hariṣyāmi rāhuḥ candraprabhām̐ iva/ tataḥ paścāt sukham̐ rāme bhāryāharaṇakarśite, visrabdham̐ prahariṣyāmi kṛtārthenāntarātmanā/ tasya rāmakathām̐ śrutvā mārīcasya mahātmanaḥ, śuṣkam̐ samabhavad vaktraṁ paritrasto babhūva ca/ sa rāvaṇam̐ trastaviṣaṇṇacetā; mahāvane rāmaparākramajñāḥ, kṛtāñjalis̐ tattvam̐ uvāca vākyam̐; hitam̐ ca tasmai hitam̐ ātmanas̐ ca/

Maareecha! I am presently in a dire situation and need your assistance badly. In the janasthaana in dandakaaranya, my brother Khara and his senapati Dushana had been staying in comfort and so did my sister Shrupanakha. Mahabaahu the nara maamsa bhaksha Trishira and thousands like him too lived in quietude often troubling dharmachaari munis. Besides them were as many as fourteen thousand shura-veera rakshasaas too were enjoying teasing and killing the dharmachaari munis freely having a happy rejoicings. Then arrived Rama and the several rakshasaas got disturbed and started encounters against him. No doubt Khara and other rakshasaas too were experts in dhanur vidya and they put up ready resistance. Some fourteen thousand and odd maha rakshasaas attacked Rama but the latter who was a super expert in dhanur vidya and killed them all. Then Dushana the senapati of Khara and subsequently Trishira were decimated too by Rama owing to his specialisation of dhanur vidya. Finally Khara had a

one to one battle and killed Khara too and thus turned dandakaranya free from Rakshas. This Rama was banished to dandakaranya as his father King Dashatatha was unhappy and angry with him and despatched along with his wife too. *aśīlah karkaśas tīkṣṇo mūrkhō lubdhō 'jitendriyaḥ, tyaktadharmas tv adharmātmā bhūtānām ahite rataḥ/ yena vairam vināraṇye sattvam āśritya kevalam, karṇanāsāpahāreṇa bhaginī me virūpitā/ tasya bhāryām janasthānāt sītām surasutopamām, ānayaṣyāmi vikramya sahāyasa tatra me bhava/* This Rama is cruel, used to arrows only, arrogant, idiotic, narrowminded, dharma tyaagi, and resorts to violence without any provocation. He instructed his brother to deface my sister dear Shurpanakha and cut off her nose and both the ears without any justification. Now I want to abduct his wife and torment him mentally for ever. And, Mareecha! I seek your assistance in this act of our vengeance again that cruel Rama to bring him to senses! Mahabali Mareecha! I am indeed capable of even facing Devas in any kind of attacks as you are nodoubt aware, but this is a rather sensitive issue and hence my request to you personally! You possess the innate capability of great 'maayaa prayogas'. This is why I have arrived here most specially. *sauvarṇasa tvam mṛgo bhūtvā citro rajatabindubhiḥ, āśrame tasya rāmasya sītāyāḥ pramukhe cara/ tvām tu niḥsaṁśayam sītā dṛṣṭvā tu mṛgarūpiṇam, gṛhyatām iti bhartāram lakṣmaṇam cābhidhāsyati/* You must assume the form of a golden deer with silver horns and move about the precincts of Rama's ashram attracting the attention of Devi Sita. This queen form of a deer ought to readily arrest the attention of Sita and she should then ask Rama or Lakshmana to some how catch the deer. When both of them chase the Maya Mriga, then I would enter the ashram and abduct Sita as Rahu would make Chandra disappear! *tataḥ paścāt sukham rāme bhāryāharaṇakarśite, visrabdham prahariṣyāmi kṛtārthenāntarātmanā/ tasya rāmakathām śrutvā mārīcasya mahātmanaḥ, śuṣkam samabhavad vaktram paritrasto babhūva ca/* There after, Rama would get submedged in irreparable damage to Rama's psyche and lose his balance of mind, resulting in physical strength and internal fortitude and he could be comfortably killed by just one stroke of my sword! As this plan as detailed by Ravana, Mareecha's face and lips got dried up and was shaken to his roots with fear as the plan on its very face seemed impractical and suicidal for himself. *sa rāvaṇam trastaviṣaṇṇacetā; mahāvane rāmaparākrama -jñāḥ, kṛtāñjalisa tattvam uvāca vākyam; hitam ca tasmai hitam ātmanaś ca/* In this kind of Maha Vana to run around under the nose of Rama Lakshmanas and tempt Devi Sita is literally inviting death and already he was about to faint and nearly facing death. After all, the inborn intelligence and bravery of Rama was already tasted by Mareecha and it was fortuitous that the Rakshasa was nearly dead as Rama killed his brother Subahu and he himself was thrown farflung by Rama's vayavyaashtra!

Sarga Thirty Seven

'The self shaken up Mareecha appeals to Ravana to very kindly withdraw the plan in view of Rama's extraordinary mental acumen and physical energy

Tatacchrutvā rākṣasendrasya vākyam vākyaviśāradaḥ, pratyuvāca mahāprājñō mārīco rākṣaseśvaram/ a sulabhāḥ puruṣā rājan satatam priyavādinaḥ, apriyasya ca pathyasya vaktā śrotā ca durlabhāḥ/ na nūnam budhyase rāmam mahāvīryam guṇonnatam, ayuktacāras capalo mahendraravaruṇopamam/ api svasti bhavet tāta sarveṣām bhuvira rakṣasām, api rāmo na saṁkruddhaḥ kuryāl lokam arākṣasām/ api te jīvitāntāya notpannā janakātmajā, api sītā nimittam ca na bhaved vyanasam mahat/ api tvām īśvaram prāpya kāmavṛttam niraṅkuśam, na vinasyet purī laṅkā tvayā saha sarākṣasā/tvadvidhaḥ kāmavṛtto hi duḥśīlah pāpamantritaḥ, ātmānam svajānam rāṣṭram sa rājā hanti durmatih/ na ca pitrā parityakto nāmaryādaḥ katham cana, na lubdho na ca duḥśīlo na ca kṣatriyapāmsanaḥ/na ca dharmaguṇair hīnaiḥ kausalyānandavaradhanaḥ, na ca tīkṣṇo hi bhūtānām sarveṣām ca hite rataḥ/ vañcitam pitaram dṛṣṭvā kaikeyyā satyavādinam, kariṣyāmīti dharmātmā tataḥ pravrajito vanam/ kaikeyyāḥ priyakāmārtham pitur daśarathasya ca, hitvā rājyam ca bhogāms ca praviṣṭo daṇḍakāvanam/ na rāmaḥ karkaśas tāta nāvidvān nājītendriyaḥ, anṛtam na śrutam caiva naiva tvam vaktum arhasi/ rāmo vighrahavān dharmāḥ sādhuḥ satyaparākramaḥ, rājā sarvasya lokasya devānām iva vāsavaḥ/ katham tvam tasya vaidehīm rakṣitām svena tejasā, icchasi prasabham hartum prabhām iva vivasvataḥ/ śarārciṣam anādhyṣyam cāpakhadgendhanam raṇe, rāmāgnim sahasā dīptam na praveṣum tvam arhasi/ dhanurvyādita dīptāsyam

śarārciṣam amarṣaṇam, cāpabāṇadharam vīram śatrusenāpahāriṇam/ rājyam sukham ca samtyajya jīvitam ceṣṭam ātmanah, nātyāsādayitum tāta rāmāntakam ihārhasi/ aprameyam hi tat tejo yasya sā janakātmajā, na tvaṁ samarthas tām hartum rāmacāpāśrayām vane/ prāṇebhyo 'pi priyatarā bhāryā nityam anuvratā, dīptasyeva hutāsasya śikhā sītā sumadhyamā/ kim udyamaṁ vyartham imaṁ kṛtvā te rāksasādhipa, dṛṣṭas cet tvaṁ raṇe tena tad antaṁ tava jīvitam/ jīvitam ca sukham caiva rājyam caiva sudurlabham, yadecchasi chiram bhoktum maakrithaa Ramavipriyam/ sa sarvaiḥ sacivaiḥ sārḍham vibhīṣaṇapuraskṛtaiḥ, mantrayitvā tu dharmiṣṭhaiḥ kṛtvā niścayam ātmanah/ doṣānām ca guṇānām ca sampradhārya balābalam, ātmanas ca balaṁ jñātvā rāghavaṣya ca tattvataḥ, hitam hi tava niścitya kṣamaṁ tvaṁ kartum arhasi/ aham tu manye tava na kṣamaṁ raṇe; samāgamam kosalarājasūnunā, idam hi bhūyaḥ ṣṛṇu vākyam uttamaṁ; kṣamaṁ ca yuktaṁ ca niścācarādhipa/

Maareecha further addressed Ravanaasura that it would be easy to give an advice but being ignorant of the tragic consequences. Ravana Raja! You are ignorant of the depth and mental strength of Shri Rama; in terms of bravery he excels Indra and Varuna. Do you not realise that the safety of the entirety of Rakshasaas would be your objective and aspiration; but would you not realise that you would take such a step to destroy the race of rakshasaas by annoying Rama! Is Janaka nandini Sita the very seed to destroy your vamsha! May be due to her role, your own destruction and the 'itihaasa' of Rakshasa race's devastation is to be destined! *tvadvidhaḥ kāmavṛtto hi duḥśīlaḥ pāpamantritah, ātmānam svajanaṁ rāṣṭram sa rājā hanti durmatih/* That King like you being a duraachaari-svecchhaachaari-paapa purna or of negative psyche, free to act as pleased, and of sinful or evil consequences could doom the race along with pulling himself too. On the other hand: *na ca pitrā parityakto nāmaryādaḥ katham cana, na lubdho na ca duḥśīlo na ca kṣatriyapāmsanaḥ/na ca dharmaguṇair hīnaiḥ kausalyānandavardhanaḥ, na ca tīkṣṇo hi bhūtānām sarveṣām ca hite rataḥ/* Shri Rama had neither discarded his father, nor due to infringement of the principles of dharma, nor narrowminded, and not by the kshatriya's dutifulness. He is the dear son replete with his mother Kousalya's love and so does his love for fellow beings by his very nature. It was the queen Kaikeyi who lured her husband and made a victim of Rama in her game. And the duty bound Rama has had the determination of upkeeping his father's resolve. He had on his own decided to preserve the dignity of the parents quite volantly and having discarded his desires entered dadakaranya! *na rāmaḥ karkaśas tāta nāvidvān nājitendriyah, anṛtam na śrutam caiva naiva tvaṁ vaktum arhasi/ rāmo vighrahavān dharmah sādhuḥ satyaparākramaḥ, rājā sarvasya lokasya devānām iva vāsavaḥ/* Rama is neither cruel, nor foolish, but has of immense self restraint. One could never ascribe indiscretion on his part, as he is a mita bhaashi and non exaggerative human. He is of dharma murti swarupa, and satya paraakrami, like Indra the Universal King alike with Devas and Human beings. Rama is pure like Agni and so is his arrow and sword, atonce fast and sharp! At the same time, beware of a fullfledged flame and a merciless sword. *aprimeyam hi tat tejo yasya sā janakātmajā, na tvaṁ samarthas tām hartum rāmacāpāśrayām vane/ prāṇebhyo 'pi priyatarā bhāryā nityam anuvratā, dīptasyeva hutāsasya śikhā sītā sumadhyamā/* Janakakishori Sita the dharmapatni of Rama is none too less radiant. Rama's 'dhanush baanaas' are her supreme source of strength; is some one there who could ever dare to seize her from Rama the purusha simha! Mithileshwari Sita the ever radiant saha dharma charini of 23 Rama is a flame of lasting fire and is there somebody who could seize her from Rama ever! *jīvitam ca sukham caiva rājyam caiva sudurlabham, yadecchasi chiram bhoktum maakrithaa Ramavipriyam/* If only, Ravanaasura! If you wish to carry on your life peacefully without discontentment, then never make a grievous blunder and annoy Shri Rama. Take the advice of matureminded Vibhishana and dhamamtma panditaas and act accordingly.

Sarga Thirty Eight

Maareecha explains his erstwhile experience of Vayavyastra and requests Ravana to pardon him

Kadā cid apy aham vīryāt paryātan pṛthivīm imām, balaṁ nāgasahasrasya dhārayan parvatopamaḥ/ nīlajīmūtasamkāśas taptakāñcanakuṇḍalaḥ, bhayaṁ lokasya janayan kirīṭi pariḡhāyudhaḥ, vyacaram daṇḍakāraṇyam ṛṣimāmsāni bhakṣayan/ viśvāmitro 'tha dharmātmā madvitraṣto mahāmuniḥ, svayaṁ gatvā daśaratham narendram idam abravīt/ ayam rakṣatu mām rāmaḥ parvakāle samāhitaḥ, mārīcān me bhayaṁ ghoram samutpannam nareśvara/ ity evam ukto dharmātmā rājā daśarathas tadā, pratyuvāca mahābhāgam viśvāmitram mahāmuniḥ/ ūna ṣoḍaśa varṣo 'yam akṛtāstraś ca rāghavaḥ, kāmam tu mama yat saīnyam mayā saha gamiṣyati, badhiṣyāmi muniśreṣṭha śatruṁ tava yathepsitam/ ity evam uktaḥ sa munī rājānam punar abravīt, rāmān nānyad balaṁ loke paryāptam tasya rakṣasaḥ/ bālo 'py eṣa mahātejāḥ samarthas tasya nigrahe, gamiṣye rāmam ādāya svasti te 'stu paramtapah/ ity evam uktvā sa munis tam ādāya nṛpātmajam, jagāma paramaprīto viśvāmitraḥ svam āśramam/ tam tadā daṇḍakāraṇye yajñam uddiṣya dīkṣitam, babhūvāvasthito rāmaś citram visphārayan dhanuḥ/ ajātavyaṅjanaḥ śrīmān bālaḥ śyāmaḥ śubheḥkṣaṇaḥ, ekavastradhara dhanvī śikhī kanakamālayā/ śobhayan daṇḍakāraṇyam dīptena svena tejasā, adṛśyata tadā rāmo bālacandra ivoditaḥ/ tato 'ham meghasamkāśas taptakāñcanakuṇḍalaḥ, balī dattavaro darpād ājagāma tadāśramam/ tena dṛṣṭaḥ praviṣṭo 'ham sahasaivodyatāyudhaḥ, mām tu dṛṣṭvā dhanuḥ saḥyam asaṁbhṛantaś cakāra ha' avajānann aham mohād bālo 'yam iti rāghavam, viśvāmitrasya tām vedim adhyadhāvam kṛtatvaraḥ/ tena muktas tato bānaḥ śitaḥ śatrunibarhaṇaḥ, tenāham tāḍitaḥ kṣiptaḥ samudre śatayojane/ rāmasya śaravegena nirasto bhrāntacetanaḥ, pātito 'ham tadā tena gambhīre sāgarāmbhasi, prāpya samjñām cirāt tāta laṅkāṁ prati gataḥ purīm/ evam asmi tadā muktaḥ saḥyās te nipātitaḥ, akṛtāstreṇa rāmeṇa bālenākliṣṭakarmanā/ tan mayā vāryamānas tvam yadi rāmeṇa vigraham, kariṣyasi āpadam ghoram kṣipram prāpya naśiṣyasi/ krīḍā ratividhijñānām samājotsavaśālinām, rakṣasām caiva samtāpam anarthaṁ cāhariṣyasi/ harmyaprāsādasambādham nānāratnavibhūṣitām, drakṣyasi tvam purīm laṅkāṁ vinaṣṭām maithilīkṛte/ akurvanto 'pi pāpāni śucayaḥ pāpasamśrayāt, parapāpair vinaśyanti matsyā nāgahrade yathā/ divyacandanadighāṅgān divyābharaṇabhūṣitān, drakṣyasi abhihatān bhūmau tava doṣāt tu rākṣasān/ hṛtadārān sadārāmś ca daśavidravato diśaḥ, hataśeśān aśaraṇān drakṣyasi tvam niśācarān/ śarajālparikṣiptām agniḥvālāsamāvṛtām, pradagdhabhavanām laṅkāṁ drakṣyasi tvam asaṁśayam/ pramadānām sahasrāṇi tava rājan parigrahaḥ, bhava svadāranirataḥ svakulam rakṣarākṣasa/ mānam vṛddhim ca rājyam ca jīvitam ceṣṭam ātmanaḥ yadi cchasi ciram bhoktuṁ mā kṛthā rāma vipriyam/ nivāryamāṇaḥ suhṛdā mayā bhṛśam; prasahya sītām yadi dharṣayiṣyasi, gamiṣyasi kṣīṇabalaḥ sabāndhavo; yamakṣayam rāmaśarāttajivitaḥ/

Ravana! Once in my erstwhile life, I got puffed up with self pride, arrogance, adventurism and carefree attitude, moving around the earth and high skies as then I was of the physical strength of thousands of elephants. My body was of the hue of blue clouds, wearing bright and big golden earrings, massive headgear, consuming only the fresh meat of Rishis as the unique terror of Dandakaranya. Maharshi Vishvamitra was mortally afraid of me and approached King Dasharatha and informed that a Maha Rakshasa named Mareecha and do kindly allow the youthful Shri Rama to accompany me to provide safety to my Yajna kaarya. Then King Dasharatha replied that Rama was hardly of the age of fifteen years and if approved, that he himself would come with his vast and never defeated army force backed up. *ity evam uktvā sa munis tam ādāya nṛpātmajam, jagāma paramaprīto viśvāmitraḥ svam āśramam/ tam tadā daṇḍakāraṇye yajñam uddiṣya dīkṣitam, babhūvāvasthito rāmaś citram visphārayan dhanuḥ/* Vishvamitra then replied: That particular Rakshasa is destined to die only in the hands of Sri Rama only. Maharshi stated further: Maha Raja Dasharatha! Indeed you do possess the valour even to help Devatas against countless Rakshasaas and annihilate them. You also the back up of huge sena no doubt. But even as a mere lad, Rama is the singular hero who could devastate Mareecha and am keen and bent on him accompanying him. So affirming, Rama as accompanied by Lakshmana took them away to his ashram. *tam tadā daṇḍakāraṇye yajñam uddiṣya dīkṣitam, babhūvāvasthito rāmaś citram visphārayan dhanuḥ/* In that manner, Ravana! Rama Lakshmanas accompanied Vishvamitra and entrusted them yajna deeksha even as Rama resounded his dhanush and stood firm awaiting the rakshasaas. Mareecha continued his naraation further: As I entered the yajna shaala with careless arrogance even as my golden earlobes were flickering with flashes of brightness, I saw Rama with toy like dhanush baanas

and I was amused to witness a couple of lads practising the dhanur vidya! No sooner that I found them, that they lifted their dhanush baanaas and I was some how experienced some kind of jitters! Then I reconciled and emboldened myself that these were mere lads of at the threshold of youthfulness. *tena muktas tato bāṇaḥ śitāḥ śatrunibarhaṇaḥ, tenāham tāditaḥ kṣiptaḥ samudre śatayojane/ rāmasya śaravegena nirasto bhrāntacetanaḥ, pātito 'ham tadā tena gambhīre sāgarāmbhasi, prāpya samjñām cirāt tāta laṅkāṃ prati gataḥ purīm/* Even then as Rama released one arrow, I was thrown away some hundred yojanaas away and forcefully swept off my feet right into the deep ocean all though was not dead but saved of life. Then I realised that the force of wind was such as I had thrown across and was benumbed out of shock and fatigue. Subsequently I realised that I was thrown across on the banks of Lankaapuri. *evam asmi tadā muktaḥ saḥāyās te nipātītāḥ, akṛtāstreṇa rāmeṇa bālenākliṣṭakarmanā/ tan mayā vāryamāṇas tvam yadi rāmeṇa vighraham, kariṣyasi āpadam ghorām kṣipram prāpya naśiṣyasi/* I this manner I was literally escaped and spared of death. At that time Rama was a mere boy bordering youthfulness and was not even properly trained in dhanur vidya while he is a fulfilled hero. Therefore, I am making an appeal to you not to make initiatives of encounter much less in a vily manner. *krīḍā ratividhijñānām samājotsavaśālinām, rakṣasām caiva samtāpam anarthaṃ cāhariṣyasi/* *armyaprāsāda sambādhām nānāratnavibhūṣitām, drakṣyasi tvam purīm laṅkāṃ vinaṣṭām maithilīkṛte/* Ravana! Why are you concerned and espouse the cause of rakshasaas who were playful- carefree- ever gayful- irresponsible and seek to embrace definitive death! You appear to be obsessed with Mithileshwari Devi Sita, but in the Lankapuri antahpuraa are abundant and replete with celestial angels! Why to you like to hasten the 'vidhvamsa' and devastation of the famed Lankapuri the happy haven of Rakshasaas! In case you long to enjoy the feminine charm and bonds of affection of close friends and relatives for ever, leave and ignore the negative psyche and uphold the pride and pratishtha- developmet and progress, contentment and fulfillment of living of the kingdom but never ever sow the seeds of destruction and devastation! *Nivāryamāṇaḥ suhrḍā mayā bhṛśam; prasahya sītām yadi dharṣayiṣyasi, gamiṣyasi kṣīṇabalaḥ sabāndhavo; yamaḥsayam rāmaśarāttajīvitaḥ/* King Lankeshwara! I am your well wisher and dear brother ! Of what avail of kidnapping Devi Sita and end up in the devastation of your maha sena, kith and kin and relatives and friends and opt for 'Yama Yatra'!

Sarga Thirty Nine

Maarecha seeks to further convince Ravanaasura as Mareecha entered having assumed the form of a Maya Harina or a feigned deer.

Evam asmi tadā muktaḥ katham cit tena saṃyuge, idānīm api yad vṛttaṃ tac chṛṇuṣva yad uttaram/ rākṣasābhyām aham dvābhyām anirviṇṇas tathā kṛtaḥ, sahito mṛgarūpābhyām praviṣṭo daṇḍakāvanam/ dīptajihvo mahākāyas tīkṣṇaśṛṅgo mahābalaḥ, vyacaran daṇḍakāraṇyam māmsabhakṣo mahāmṛgaḥ/ agnihotreṣu tīrtheṣu caityavṛkṣeṣu rāvaṇa, atyantaghorō vyacarams tāpasāms tām pradharṣayan/ sa nihatyā daṇḍakāraṇye tāpasān dharmacāriṇaḥ, rudhirāṇi pibams teṣām tathā māmsāni bhakṣayan/ ṛṣimāmsāśanaḥ krūras trāsayan vanagocarān, tadā rudhiramatto 'ham vyacaram daṇḍakāvanam/ tadāham daṇḍakāraṇye vicaran dharmadūśakaḥ, āśādayam tadā rāmam tāpasam dharmam āśritam/ vaidehīm ca mahābhāgām lakṣmaṇam ca mahāratham, tāpasam niyatāhāram sarvabhūtahite rat am/ so 'ham vanagatam rāmam paribhūya mahābalaṃ, tāpaso 'yam iti jñātvā pūrvavairam anusmaran/ abhyadhāvam susamkruddhas tīkṣṇaśṛṅgo mṛgākṛtiḥ, jighāmsur akṛtaprajñas tam prahāram anusmaran/ tena muktās trayo bāṇāḥ śitāḥ śatrunibarhaṇāḥ, vikṣya balavac cāpam suparṇānilatulyagāḥ/ te bāṇā vajrasamkāsāḥ sughorā raktabhōjanāḥ, ājagmuḥ sahitāḥ sarve trayāḥ samnataparvaṇaḥ/ parākramajño rāmasya śaṭho dṛṣṭabhayaḥ purā, samutkrāntas tato muktas tāv ubhau rākṣasau hatau/ śareṇa mukto rāmasya katham cit prāpya jīvitaṃ, iha pravrajito yuktas tāpaso 'ham samāhitaḥ/ vṛkṣe vṛkṣe hi paśyāmi cīrakṣṇājīnāmbaram, ghṛitadhanuṣam rāmam pāśahastam ivāntakam/ api rāmasahasrāṇi bhītaḥ paśyāmi rāvaṇa, rāmathūtam idaṃ sarvam araṇyam pratibhāti me/ rāmam eva hi paśyāmi rahite rākṣasesvara, dṛṣṭvā svapnagatam rāmam udbhramāmi vicetanaḥ/ rakārādīni nāmāni rāmatrastasya

rāvaṇa, ratnāni ca rathās caiva trāsam samjanayanti me/ aham tasya prabhāvajño na yuddham tena te kṣamam, raṇe rāmeṇa yudhyasva kṣamām vā kuru rākṣasa, na te rāmakathā kāryā yadi mām draṣṭum icchasi/ idam vaco bandhuhitārthinā mayā; yathocyamānam yadi nābhipatsyase, sabāndhavas tyakṣyasi jīvitam raṇe; hato 'dya rāmeṇa śarair ajihmagaiḥ/

Maareecha continued his death like encounter with Shri Rama and further described its aftermath too. Having assumed the form of a deer, he entered Dandakaaranya as a meat eater and moved about freely and comfortably. He feigned in that form and surreptitiously used to kill and eat the flesh of Munis and drink up their fresh blood. Mareecha asserted that in that manner he happened to move about in the neighbourhood of Ramaashrarama and saw Sri Rama- Devi Sita- and Lakshmana in the forms of tapasvis. He went near Lakshmana and subsequently Rama Sitas too but could not identify them properly as they were dressed up like Munis. Rama then released three arrows playfully towards us as deers. *parākramajño rāmasya śaṭho dṛṣṭabhayaḥ purā, samutkrāntas tato muktas tāv ubhau rākṣasau hatau/* I was indeed aware of the taste of 'Rama baanaas' and therefore I jumped out with force and fled away but two co rakshasaas in the same form as deers were instantly killed. *śareṇa mukto rāmasya katham cit prāpya jīvitam, iha pravrajito yuktas tāpaso 'ham samāhitah/* In this manner, having been spared of the arrows, I had eversince talken to a totally different way of living as of then since. It was from that very moment, I have abandoned my earlier mode of living as of now like a Monk. Ravana! Out of sheer fright, I keep visioning thousand Ramas standing before me eversince. And this forest in which I am settled eversince appears replete with Rama and Rama alone. *rāmam eva hi paśyāmi rahite rākṣaseśvara, dṛṣṭvā svapnagataṁ rāmam udbhramāmi vicetanaḥ/ rakārādīni nāmāni rāmatrastasya rāvaṇa, ratnāni ca rathās caiva trāsam samjanayanti me/* Rakshasa Raja! when ever I am seated alone I keep visioning Rama; in my deams too I keep seeing Rama and Rama alone and get back standing and staring Rama alone! Ravana! I am mortally frightened of Rama and even the words like Ratna or Ratha and all the words starting from 'Rakaara' as my spine rewinds and enters my mind with heaviness! *aham tasya prabhāvajño na yuddham tena te kṣamam, raṇe rāmeṇa yudhyasva kṣamām vā kuru rākṣasa, na te rāmakathā kāryā yadi mām draṣṭum icchasi/* I am totally seized of the nightmare of Rama and his might and trait both physically and mentally. That is why my unequivocal assertion of refraining confrontation against Rama; he could suppress a Bali Chakravarti or Nahusha by his brain and brawn! Ravana! Either you could fight with Rama or pardon him or ignore, but my appeal to you is to very kindly please refrain from any reference or discussion about him. Nishaachara! I too could be involved in other's affairs and as such what ever you deem the best you may do so without involving others. In case you feel that what Shurpanakha had misbehaved with Rama Lakshmans or if Rama devastated Khara Dushanas, what could be my involment in this at my personal risk of my own termination!

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

Bali Chakravarti:

Having been trained in all these disciplines, Vamana Deva had one fine morning left for the Yagna Shaala of Bali Chakravarti as the latter was executing a Sacred Yagna while carrying his mat, danda /stick, chhatra / umbrella and kamandulu / water vessel. Danava Guru Shukracharya was aware that Vishnu Deva in the form of Vamana Murti was arriving at the Yagna and briefed Bali Chakravarti to be extremely careful as Vishnu was a sauve and highly talented person to put words in the mouths of the opponents. The Guru reminded Chakravarti that the latter denied the age-old practice of rights to yagna's shares to Devataas and that Vamana Murti might as well ask for the revival of the practice but those shares were now enjoying by Danava Chiefs. Bali replied to Danava Guru that in case Vishnu in the incarnation of Vamana Murti came and requested for any thing then how could a King say 'no' to it! Bali told the Danava Guru: Brahmanaachaarya! How could I deny any body requesting me for a favour! And if that Supreme Deva asked me for a charity, then what else would be the alternative! While Parameswara

received the fruits of Vrataas, Upavaasaas, and so on from one and all, and if that Parameswara himself asked a boon from me, could there be a greater fortune to me! When even an ordinary person approached me for a favour, then too that could not be denied by a King; then when Narayana himself asked for it, could such an opportunity presented itself, this chance could never indeed be missed. Even if there are difficulties in executing a charity, the value of charity would get multiplied and ‘Veera purushaas’ would never deter from performing the deed) Having said the above, Bali asked Shukraachaarya: *Yatagjnaatwaa Munisreshtha!Daanavighna karenamey, Naiva Bhavyam Jagannaatheey Govidey samupastithey!* (By understanding the above, Munisreshtha! Please do not create ‘Daana Vighnaas’ or hurdles in the execution of the Charity!). As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered ‘Arghya’, ‘Aasana’, Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or townships or whatever would be his wish! Vamana Deva replied smilingly: ***Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually immediately: Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranans were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairyaa, Gangharvas were in his stomach; Lakshmi, Medha, Dhruti, Kaanti and all Vidyaas were in his ‘Kati Pradesha’; the luster and radiance in the total Universe as also the Tapo teja or the power of meditation was the reflection of the magnificence of Natayana; Vedas and 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 berak 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 purposely misunderstood the word and converted the arrogant Nahusha as an Ajagara (Python) and dropped the latter to the depths of Bhuloka into thick forests. As a repentant Nahusha begged of clemency, the Maharshi granted a reprieve that the 'Shaapa Vimochana' would be possible only when Pandavas reached the forest for twelve long years before their 'Ajnaata Vasa' or Unknown Destiny having lost a bet in the 'Maya Jada' or wilful game of chess. As Draupadi desired to secure a Sugandhika Flower Bheema got into a pond and the Ajagara caught him and agreed to release him only if he gave correct replies to the Serpent's queries. Yudhishtara had to arrive and release Bhima and Nahusha alike. Meanwhile Brihaspati and Agastya found that Indra was hiding in a lotus stem in Mana Sarovara Lake and brought him back and prayed to Brahma who exonerated Nahusha from the Brahma Hatya Sin on the ground that Vitra was no doubt a Brahmana but committed sins of killing several virtuous and innocents]

Sarga Forty

Ravanaasura resents Mareecha's argumentative pattern and commands Mareecha to get involved in the mission of 'Sitaapaharana' while detailing the plan of abduction

Mārīcena tu tad vākyam kṣamaṁ yuktam ca rāvaṇaḥ, ukto na pratijagrāha martukāma ivauśadham/ tam pathyahitavaktāram mārīcam rākṣasādhipaḥ, abravīt paruṣam vākyam ayuktam kālacoditaḥ/ yat kilaitad ayuktārtham mārīca mayi kathyate, vākyam niṣphalam atyartham bījam uptam ivoṣare/ tvadvākyair na tu mām śakyam bhettum rāmasya saṁyuge, pāpaśīlasya mūrkhasya mānuṣasya viśeṣataḥ/ yas tyaktvā suhṛdo rājyam mātaram pītaram tathā, strīvākyam prakṛtam śrutvā vanam ekapade gataḥ/ avaśyam tu mayā tasya saṁyuge kharaghātinaḥ, prāṇaiḥ priyatarā sītā hartavyā tava saṁnidhau/ evaṁ me niścītā buddhir hṛdi mārīca vartate, na vyāvartayitum śakyā sendrair api surāsuraiḥ/ doṣam guṇam vā saṁprṣṭas tvam evaṁ vaktum arhasi, apāyam vāpy upāyam vā kāryasyāsyā viniścaye/ saṁprṣṭena tu vaktavyam sacivena vipaścītā, udyatāñjalīnā rājño ya icched bhūtim ātmanaḥ/ vākyam apratikūlam tu mṛdupūrvam śubham hitam, upacāreṇa yuktam ca vaktavyo vasudhādhipaḥ/ sāvamardaṁ tu yad vākyam mārīca hitam ucyate, nābhinandati tad rājā mānārho mānavarjitam/ pañcarūpāṇi rājāno dhārayanty amitaujasah, agner indrasya somasya yamasya varuṇasya ca, auṣṇyam tathā vikramaṁ ca saumyam daṇḍam prasannatām/ tasmāt sarvāsv avasthāsu mānyāḥ pūjyās ca pārthivāḥ, tvam tu dharmam avijñāya kevalam moham āsthitaḥ/ abhyāgataṁ mām daurātmyāt paruṣam vadasīdṣam, guṇadoṣau na prcchāmi kṣamaṁ cātmani rākṣasa, asmimś tu sa bhavān kṛtye sāhāyām kartum arhati/ sauvarṇas tvam mṛgo bhūtvā citro rajatabindubhiḥ, pralobhayitvā vaidehīm yatheṣṭam gantum arhasi/ tvām tu māyāmygam dṛṣṭvā kāñcanaṁ jātavismayā, ānayainam iti kṣipram rāmaṁ vakṣyati maithilī/ apakrānte ca kākutsthe lakṣmaṇe ca yathāsukham, ānayaṣyāmi vaidehīm sahasrākṣaḥ śacīm iva/ evaṁ kṛtvā tv idam kāryam yatheṣṭam gaccha rākṣasa, rājyasyārdham pradāsyāmi mārīca tava suvrata/ gaccha saumya śivam mārgam kāryasyāsyā vivṛddhaye, prāpya sītām ayuddhena vañcayitvā tu rāghavam, laṅkāṁ prati gamiṣyāmi kṛtakāryaḥ saha tvayā/ etat kāryam avaśyam me balād api kariṣyasi, rājño hi pratikūlastho na jātu sukham edhate/ āsādya tam jīvitasamśayas te; mṛtyur dhruvo hy adya mayā virudhya, etad yathāvat parigrhya buddhyā; yad atra pathyam kuru tat tathā tvam/

As Ravanaasura did not heed the caution note of Mareecha like a patient would not even intake the prescribed medicine, the latter shouted on Mareecha: Useless Mareecha born of a low class! I have suffered enough of your useless lecture. After all this Rama is a human and I do not have to stoop down to fight with him and my decision to abduct his woman is final and unalterable. He is such a stupid to follow the decision of woman named Kaikeyi - his step mother, could discard his kingship, own mother, friends and associates is wandering in dandakaranya, kills Khara and his co- rakshasaas; I am now bent on

abducting his wife and bring him to senses from his arrogance and superior feelings and thus make his life miserable. Mareecha! My decision is so intense that even Indraadi Devas and even co-rakshasaas would not be altered! Whether my decision is correct or improper is not to be discussed now but as to how to execute and get facilitated is what is expected of you but not your futile lecture! A Minister is normally expected to politely describe the ways and means to plan out and execute the Royal Decree but certainly not to question the very decision of the King. While addressing a King with authority, the adviser would need to be reasonable, submissive, and in a manner of giving conviction with folded hands with utmost respectfulness, but not be arrogant, careless and argumentative. A raja craves for and is hungry of praises and even the conversation of a Subject needs to be initiated with his or her pronouncement of submission. Nishaachara! The ever bright King is a celestial representation of Agni-Indra-Soma-Yama and Varuna and thus signifies five ‘gumas’ or characteristics-Pratapa-Parakrama-Soumya bhava - danda- and prasannata or Courage-Bravery-Cool minded maturity- hardness of enforcement-and pleasantness. Therefore a King is worthy of worship. Mareecha! You are forgetting the feature of your dutifulness and are obsessed with your own subjective interpretation of dharma and nyaaya disregard of desha-kaala-paristhitis! Mareecha! I am your ‘abyaagata atitthi’ and you are only obsessed with your own ideas leaving no scope for mental adjustment and objective understanding. *Mayotttamapi chataavat twaam pratyamitavikramam, amsmistu sa bhavaan kritye sayaayyam kartumarhasi/Amita paraakrami* Maareecha! I have merely suggested that in this plan of mine, you should assist me. Listen to me carefully: Donning golden skin, convert yourself as a deer dotting your body with silver spots and move around Ramaashrama to attract Devi Sita’s personal attention and be evasive running around without being caught. / *tvām tu māyāmṛgam dr̥ṣṭvā kāñcanaṁ jātavismayā ānayainam iti kṣipraṁ rāmam vakṣyati maithilī/ apakrānte ca kākutsthe lakṣmaṇe ca yathāsukham, ānayaṣyāmi vaidehīm sahasrākṣaḥ śacīm iva/ evaṁ kṛtvā tv idam kāryam yatheṣṭam gaccha rākṣasa, rājyasyārdham pradāsyāmi mārīca tava svvrata/* On noticing the maayaa kanchana mriga, Mithileshwari Sita should be terribly surprised and then ask Rama to run and catch hold of the queer deer, when Rama should seek to catch it and then by imitating Rama’s own voice keep shouting: ‘Ha Rama Ha Lakshmana’ repeatedly. Then Lakshmana would be despatched and avanasura would enter as a fake Muni like Indra abducted Shachi Devi! Then you would be free to go where you wish and as a gift, I should award to you one half of Lanka Rajya to you!’ *gaccha saumya śivam mārgam kāryasyāsyā vivṛddhaye, prāpya sītām ayuddhena vañcayitvā tu rāghavam, lankām prati gamiṣyāmi kṛtakāryaḥ saha tvayā/* Soumya Maareecha! Do therefore get ready to go cracking up and I wish you best of luck and fortune!

Sarga Forty One

Maareecha issues ultimate warning to the doom of Ravana and disaster of Lanka Kingdom

Aajñapto rājavād vākyaṁ pratikūlam niśācaraḥ, abravīt paruṣam vākyaṁ mārīco rākṣasādhipam/ kenāyam upadiṣṭas te vināśaḥ pāpakarmanā, saputrasya sarāṣṭrasya sāmātyasya niśācara/ kas tvayā sukhinā rājan nābhinandati pāpakṛt, kenedam upadiṣṭam te mṛtyudvāram upāyataḥ/ śatrasvas tava suvyaktam hīnavṛyā niśācara, icchanti tvām vinaśyantam uparuddham balīyasā/ kenedam upadiṣṭam te kṣudreṇāhitavādīnā, yas tvām icchati naśyantam svakṛtena niśācara/ vadhyāḥ khalu na hanyante sacivās tava rāvaṇa, ye tvām utpatham ārūḍham na nigṛhṇanti sarvaśaḥ/ amātyaiḥ kāmavṛtto hi rājā kāpatham āśritaḥ, nigṛhṇyaḥ sarvathā sadbhir na nigṛhṇyo nigṛhyase/ dharmam artham ca kāmam ca yaśas ca jayatām vara, svāmiprasādāt sacivāḥ prāpnuvanti niśācara/ viparyaye tu tat sarvaṁ vyartham bhavati rāvaṇa, vyasanam svāmivaiguṇyāt prāpnuvantītare janāḥ/ rājamūlo hi dharmas ca jayas ca jayatām vara, tasmāt sarvāsv avasthāsu rakṣitavyo narādhipaḥ/ rājyaṁ pālayitum śakyaṁ na tīkṣṇena niśācara, na cāpi pratikūlena nāvinītena rākṣasa/ ye tīkṣṇamantrāḥ sacivā bhajyante saha tena vai, viṣameṣu rathāḥ śīghram mandasārathayo yathā/ bahavaḥ sādhave loke yuktadharmam anuṣṭhitāḥ, pareṣāṁ aparādhenā vinaṣṭāḥ saporicchadāḥ/ svāminā pratikūlena prajāḥ tīkṣṇena rāvaṇa, rakṣyamāṇā na vardhante meṣā gomāyunā yathā/ avāśyaṁ vinaśiṣyanti sarve rāvaṇa rākṣasāḥ, yeṣāṁ tvam karkaśo rājā durbuddhir ajitendriya/ tad idam kākatālīyam ghoram āsāditaṁ tvayā, atra kim śobhanam yat tvam

sasainyo vinaśiṣyasi/ mām nihatya tu rāmo 'sau nacirāt tvām vadhiṣyati, anena kṛtakṛtyo 'smi mriye yad ariṇā hatah/darśanād eva rāmasya hatam mām upadhāraya, ātmānam ca hatam viddhi hṛtvā sītām sabāndhavam/ ānayaṣyasi cet sītām āśramāt sahito mayā, naiva tvam asi naivāham naiva laṅkā na rākṣasāḥ/ nivāryamānas tu mayā hitaiṣiṇā; na mṛṣyase vākyam idaṁ niśācara, paretakalpā hi gatāyūṣo narā; hitam na gṛhṇanti suhṛdbhir tritam/

As Ravana reacted against the pleadings and advises of Mareecha in the visit of the King seeking Mareecha's assistance, the desperate Mareecha displayed his rebellion. Maareecha shouted at Ravana: Maha Rakshasa Ravana! Which hopeless Rakshasa has advised you this disastrous plan which ought to lead to the doom of yourself, your sons, kingdom and ministers. That worst enemy of yours under the garb of wellwisher is very obviously unhappy and jealous of your supremacy seeks to the verge of death and collapse of your being! Rakshasa raaja! That worst enemy of yours like a wolf in the garb of a Lion aims at a hit of your death! The duty of a well meaning Mantri to a Raja is required to stop the travel of a chariot up the crumbling hill of disaster! It is that Minister and Adviser whose responsibility is to stop and reverse the way of a King in the name of the Purusharthaas of Dharma-Artha- Kama- Yashas! Ravana! Like a royal indiscretion, a small drop of fire leads to devastation to the praja in full swing. Ever victorious Rakshasa Raja! Dharma is the seed of 'Yashas' or virtue begets fame and popularity; under all possible circumstances a popular king needs to be saved from the traps of public disgust and no-confidence. Indeed therefore the public confidence is to be proactive but never to be anti public. A noble Adviser is like an efficient saarathi or charioteer who on the battle field proves to be a true friend-philosopher and guide. Surely a dull and inactive saarathi if ignorant of the ups and downs of the battle ground might land the charioteer to the sure downfall and similarly in the experience of life. Ravana! In an atmosphere of antipathy, it should be the public opinion that safeguards a critical crisis but an owl or a vily fox takes you to disaster and tragedy. Even a casual indiscretion leads to a frightening consequence as is my personal experience but in your case the risk of a battle is far-reaching as the entire army might be wiped off! By following your directive of assuming a fake deer form and tempting Rama to chase me, is most assuredly my chase of 'mrityu' and secure salvation of death by his hands, especially a 'veera swarga'. Rakshasa Raja! *Darshanaadeva Ramasya hatam maamvadhaaraya, aatmaanam cha hatam viddhi hatvaa Sitaam sabandhavam/* It is most certain that by attracting my 'mayaa harina swarupa' Rama should kill me after a little chase, but you ought to realise that your comfortable existence should get rattled along with your entire vamsha and sena too as there would be Lankapuri nor its followers and population! *nivāryamānas tu mayā hitaiṣiṇā; na mṛṣyase vākyam idaṁ niśācara, paretakalpā hi gatāyūṣo narā; hitam na gṛhṇanti suhṛdbhir tritam/* Nishaachara Lankeshwara! I am your sincere devotee and hence seeking to forestall the prospective disaster, but those who are in the spell of 'mrityu' and their life span is closing nearby would not be able to resist death; indeed; the truism is assertive: *Vinaasha kaale vipareeta buddhi!*

Sarga Forty Two

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

Evam uktvā tu paruṣam mārīco rāvaṇam tataḥ, gacchāvety abravīd dīno bhayād rātrīncaraprabhoḥ/ dṛṣṭaś cāham punas tena śaracāpāsīdhāriṇā, madvadhodyataśastreṇa vinaṣṭam jīvitaṁ ca me/ kim tu kartum mayā śakyam evam tvayi durātmani, eṣa gacchāmy aham tāta svasti te 'stu niśācara/ prahṛṣṭas tv abhavat tena vacanena sa rākṣasaḥ, pariṣvajya susamśliṣṭam idaṁ vacanam abravīt/ etac chaunḍīrya - yuktaṁ te macchandād iva bhāṣitam, idānīm asi mārīcaḥ pūrvam anyo niśācaraḥ/ āruhyatām ayam śīghram khago ratnavibhūṣitaḥ, mayā saha ratho yuktaḥ piśācavadanaīḥ kharaiḥ/ tato rāvaṇamārīcau vimānam iva tam ratham, āruhya yayatuḥ śīghram tasmād āśramamaṇḍalāt/ tathaiva tatra paśyantau pattanāni vanāni ca, girīmś ca saritaḥ sarvā rāṣṭrāṇi nagarāṇi ca/ sametya daṇḍakāraṇyam rāghavasyāśramam tataḥ, dadarśa sahamārīco rāvaṇo rākṣasādhipaḥ/ avatīrya rathāt tasmāt tataḥ kāñcanabhūṣaṇāt, haste gṛhītvā mārīcam rāvaṇo vākyam abravīt/ etad rāmāśramapadam dṛṣyate

kadalīvytam, kriyatām tat sakhe śīghraṃ yadarthaṃ vayam āgatāḥ/ sa rāvaṇavacaḥ śrutvā mārīco rākṣasas tadā, mṛgo bhūtvāśramadvāri rāmasya vicacāra ha/ maṇipravarasṛṅgāgraḥ sitāsitamukhākṛtiḥ, raktapadmopalāmukha indranīlotpalaśravāḥ/ kiṃ cid abhyunnata grīva indranīlanibhodaraḥ, madhūkanibhapārśvas ca kañjakiñjalkasāmnibhaḥ/vaidūryasāmkāsakhuras tanujāṅghaḥ susāmhataḥ, indrāyudhasavarṇena pucchenordhvaṃ virājitaḥ/ manoharasnigdhavarṇo ratnair nānāvidhair vṛtaḥ, kṣaṇena rākṣaso jāto mṛgaḥ paramāśobhanaḥ/ vanam prajvalayan ramyaṃ rāmāśramapadaṃ ca tat, manoharam darśanīyaṃ rūpaṃ kṛtvā sa rākṣasaḥ/pralobhanārthaṃ vaidehyā nānādhātuvicitritam, vicaran gacchate samyak śādvalāni samantataḥ/ rūpyabinduśataiś citro bhūtvā ca priyadarśanaḥ, viṭapīnām kisalayān bhāṅktvādan vicacāra ha/ kadalīgrhakaṃ gatvā karṇikārān itas tataḥ, samāśrayan mandagatiḥ sītāsāmdarśanaṃ tadā/ rājīvacitraprṣṭhaḥ sa virarāja mahāmṛgaḥ, rāmāśramapadābhyāse vicacāra yathāsukham/punar gatvā nivṛttaś ca vicacāra mṛgottamaḥ, gatvā muhūrtaṃ tvarayā punaḥ pratnivartate/ vikṛdāmś ca punar bhūmau punar eva niṣīdati, āśramadvāram āgamyā mṛgayūthāni gacchati/ mṛgayūthair anugataḥ punar eva nivartate, sītadarśanam ākāṅkṣan rākṣaso mṛgatām gataḥ/ paribhramati citrāṇi maṅḍalāni viniṣpatan, samudvikṣya ca sarve taṃ mṛgā ye 'nye vanecarāḥ/ upagamyā samāghrāya vidravanti diśo daśa, rākṣasaḥ so 'pi tān vanyān mṛgān mṛgavadhe rataḥ/ pracchādanārthaṃ bhāvasya na bhakṣayati sāmsprśan, tasminn eva tataḥ kāle vaidehī śubhalocanā/ kusumāpacaye vyagrā pādapān atyavartata, karṇikārān aśokāmś ca cūṭāmś ca madīreḥkṣaṇā/ kusumāny apacinvantī cacāra rucirānanā, anarhāraṇyavāsasya sā taṃ ratnamayaṃ mṛgam, muktāmaṇivicitrāṅgam dadarśa paramāṅganā./ taṃ vai ruciradaṅtauṣṭhaṃ rūpyadhātutanūruham, vismayotphullanayanā sasnehaṃ samudaiḥkṣata/ sa ca tāṃ rāmadayitām paśyan māyāmāyo mṛgaḥ, vicacāra tatas tatra dīpayann iva tad vanam/ adṛṣṭapūrvam dṛṣṭvā taṃ nānāratnamayaṃ mṛgam, vismayaṃ paramam sītā jagāma janakātmajā/

Having cursed Ravana's to his heart's contentment, Mareecha then got readied to leave for dandakaranya and felt that once Shri Rama sights him in the maya mriga swarupa then his life's closure should be almost certain. None indeed could ever survive the 'yama danda', as soon as he would approach Devi Sditha in the Maya Mriga Swarupa. Bhagavan! What could I do any way as I have a death trap both sides! As Mareecha was thus reconciled to certain death either way, then Ravana hugged him and affirmed that thus onward Mareecha had come to his real form as a rakshasa but not as an ever doubting and timid human. Then Ravana initiated his travel to dandakaranya by his fierce donkey driven golden chariot studded with the glitter of mani-maanyikas by the speed of winds as per the sky line . Addressing Mareecha, Ravana stressed: *Pralobhaitvaa vaideheem atheshtham gantumarhasi, taam shunye prasabham sitaamaanaishyaami maithileem/* Maareecha! Your siglemost duty now should be tempt Sita with your maayaa mriga swarupa and as soon as dust appears on the sky, I should be forcibly abduct Sita! On their way to dandakaaranya by their Pishaca like donkey chariot, they witnessed thick forests, gardens, mountains, number less rivers, raashtras, cities and villages before sighting dandakaaranya. Then Ravana took his hands in Maraacha's hands with false affection and confirmed that the Ramaashrama was visible from the skies and that they had indeed arrived. *sa rāvaṇavacaḥ śrutvā mārīco rākṣasas tadā, mṛgo bhūtvāśramadvāri rāmasya vicacāra ha/ maṇipravarasṛṅgāgraḥ sitāsitamukhākṛtiḥ, rakta padmopalāmukha indranīlotpalaśravāḥ/ kiṃ cid abhyunnata grīva indranīlanibhodaraḥ, madhūkanibhapārśvas ca kañjakiñjalkasāmnibhaḥ/* As soon as Ravana's voice was heard, instantly Mareecha turned into the form of Maya Mriga and appeared at the doors of the Rama ashrama. It's upper horns glittered Indraneela Mani, face like red lotus colour, forehead white and black spots, ear lobes like blue lotuses, a fairly heightened neck, the stomach inclined like indraneela mani, side view is of white colour and the overall body is of kesara varna. Rakshasa Mareecha had thus become like a twinkling Star attraction of that segment of dandakaaranya. *pralobhanārthaṃ vaidehyā nānādhātu vicitritam, vicaran gacchate samyak śādvalāni samantataḥ/* Merely to tempt Devi Sita, the multi coloured 'harini' appeared now here and now there running about and eating leaves and flowers by slow movement and rapid runnings suddenly as being playful and enticing. *vikṛdāmś ca punar bhūmau punar eva niṣīdati, āśramadvāram āgamyā mṛgayūthāni gacchati/* The 'vichitra mriga' jumps suddenly, plays everywhere and moves in all directions and suddenly distinguishes itself in a crowd of fellow deer!

Indeed, the Rakshasa's prime desire is to attract his attention. *sa ca tām rāmadayitām paśyan māyāmāyo mṛgaḥ, vicāra tatas tatra dīpayann iva tad vanam/ adṛṣṭapūrvam dṛṣṭvā tam nānāratnamayam mṛgam vismayam paramam sītā jagāma janakātmajā/* Thus the maya mriga having thus closely drawn the attention of Devi Sita realised that it was a rare find, never ever seen-much less imagined in her life time ever and kept on gazing with concentration as never before!

Sarga Forty Three

Even as Lakshmana doubted about the Maya Mriga, Sita was bent to secure it alive or dead and Rama had to yield to her intense wish proceeded with the chase, while entrusting responsibility to Lakshmana, chase.

Sā tam saṁprekṣya suśroṇī kusumāni vicinvatī, hemarājatavarṇābhyām pārśvābhyām upaśobhitam/ prahr̥ṣṭā cānavadyāṅgī mṛṣṭahātakavarṇinī, bhartāram api cākrandal lakṣmaṇam caiva sāyudham/ tayāhūtau naravyāghrau vaidehyā rāmalakṣmaṇau, vīkṣamāṇau tu tam deśam tadā dadṛṣatur mṛgam/ śaṅkamānas tu tam dṛṣṭvā lakṣmaṇo rāmam abravīt, tam evainam aham manye mārīcam rākṣasam mṛgam/ caranto mṛgayām hr̥ṣṭāḥ pāpenopādhinā vane, anena nihatā rāma rājānaḥ kāmarūpiṇā/ asya māyāvido māyāmṛgarūpam idam kṛtam, bhānumatpuruṣavyāghra gandharvapurasamṇibham/ mṛgo hy evamvidho ratnavicitro nāsti rāghava, jagatyām jagatīnātha māyaiśā hi na saṁśayah/ evam bruvāṇam kākutstham prativā
rya śucismitā, uvāca sītā saṁhr̥ṣṭā chadmanā hr̥tacetanā/ āryaputrābhirāmo 'sau mṛgo harati me manah ānayainam mahābāho kr̥dārtham no bhaviṣyati/ ihāśramapade 'smākam bahavaḥ puṇyadarśanāḥ, mṛgās caranti sahitās camarāḥ sṛmarās tathā/ ṛkṣāḥ pṛṣṭasamghās ca vānarāḥ kimnarās tathā, vicaranti mahābāho rūpaśreṣṭhā mahābalāḥ/ na cāsyā sadṛśo rājan dṛṣṭapūrvam mṛgaḥ purā, tejasā kṣamayā dīptyā yathāyam mṛgasattamaḥ/ nānāvarṇavicitrāṅgo ratnabindusamācītaḥ, dyotayan vanam avyagram śobhate śaśisamṇibhaḥ/ aho rūpam aho lakṣmīḥ svarasampac ca śobhanā, mṛgo 'dbhuto vicitro 'sau hr̥dayam haratīva me/ yadi grahaṇam abhyeti jīvann eva mṛgas tava, āścaryabhūtam bhavati vismayam janayiṣyati/ samāptavanavāsānām rājyasthānām ca naḥ punaḥ, antaḥpuravibhūṣārtho mṛga eṣa bhaviṣyati/ bharatasyāryaputrasya śvaśrūṇām mama ca prabho, mṛgarūpam idam divyam vismayam janayiṣyati/ jīvan na yadi te 'bhyeti grahaṇam mṛgasattamaḥ, ajinam naraśārdūla ruciram me bhaviṣyati/ nihatasyāsya sattvasya jāmbūnadamayatvacī, śaṣpabṛṣyām vinūtāyām icchāmy aham upāsitum/ kāmavṛttam idam raudram strīṇām asadṛśam matam, vapuṣā tv asya sattvasya vismayo janito mama/tena kāñcanaromṇā tu maṇipravarāśṛṅgiṇā, taruṇādityavarṇena nakṣatrapathavarcaśā, babhūva rāghavasyāpi mano vismayam āgatam/ evam sītāvacāḥ śrutvā dṛṣṭvā ca mṛgam adbhutam uvāca rāghavo hr̥ṣṭo bhr̥taram lakṣmaṇam vacaḥ/ paśya lakṣmaṇa vaidehyāḥ spr̥hām mṛgagatām imām, rūpaśreṣṭhatayā hy eṣa mṛgo 'dya na bhaviṣyati/ na vane nandanoddeśe na caitrarathasamśraye, kutaḥ pṛthivyām saumitre yo 'sya kaś cit samo mṛgaḥ/ pratilomānulomās ca rucirā romarājayaḥ, śobhante mṛgam āśritya citrāḥ kanakabindubhiḥ/ paśyāsya jīmbhamāṇasya dīptām agniśikhopamām, jihvām mukhān niḥsarantīm meghād iva śatahradām/ masāragalvarkamukhaḥ śaṅkhamuktānibhodaraḥ, kasya nāmānirūpyo 'sau na mano lobhayan mṛgaḥ/ kasya rūpam idam dṛṣṭvā jāmbūnadamayaprabham, nānāratnamayam divyam na mano vismayam vrajet/ māmsahetor api mṛgān vihārārtham ca dhanvinaḥ, ghnanti lakṣmaṇa rājāno mṛgayāyām mahāvane/ dhanāni vyavasāyena vicīyante mahāvane, dhātavo vividhās cāpi maṇiratnasuvarṇinaḥ/ tat sāram akhilaṁ nṛṇām dhanam nicayavardhanam, manasā cintitam sarvam yathā śukrasya lakṣmaṇa/ arthī yenārthakṛtyena saṁvrajaty avicārayan, tam artham arthaśāstrajñāḥ prāhur arthyās ca lakṣmaṇa/ etasya mṛgaratnasya parārdhye kāñcanatvacī, upavekṣyati vaidehī mayā saha sumadhyamā/ na kādalī na priyakī na praveṇī na cāvīkī, bhaved etasya sadṛśī sparśaneneti me matiḥ/ eṣa caiva mṛgaḥ śrīmān yaś ca divyo nabhaścaraḥ, ubhāv etau mṛgau divyau tārāmṛgamahīmṛgau/ yadi vāyam tathā yan mām bhaved vadasi lakṣmaṇa, māyaiśā rākṣasasyeti kartavyo 'sya vadho mayā/ etena hi nṛśamsena mārīcenākṛtātmanā, vane vicaratā pūrvam himsitā munipuṅgavāḥ/ utthāya bahavo yena mṛgayāyām janādhipāḥ, nihatāḥ parameṣvāsās tasmād vadhyas tv ayam mṛgaḥ/ purastād iha vātāpiḥ paribhūya tapasvinaḥ, udarastho dvijān hanti svagarbho 'svatarīm iva/ sa kadā cic

cirāl loke āsasāda mahāmunim, agastyam tejasā yuktam bhakṣyas tasya babhūva ha/ samutthāne ca tad rūpam kartukāmaṁ samīkṣya tam, utsmayitvā tu bhagavān vātāpim idam abravīt/ tvayāviganya vātāpe paribhūtāś ca tejasā, jīvaloke dvijaśreṣṭhās tasmād asi jarām gataḥ/ evaṁ tan na bhaved rakṣo vātāpir iva lakṣmaṇa, madvidham yo 'timanyeta dharmanityam jitendriyam/ bhaved dhato 'yam vātāpir agastyeneva mā gatih, iha tvaṁ bhava saṁnaddho yantrito rakṣa maithilīm/ asyām āyattam asmākam yat kṛtyam raghunandana, aham enaṁ vadhiṣyāmi grahīṣyāmy atha vā mṛgam/ yāvad gacchāmi saumitre mṛgam ānayitum drutam, paśya lakṣmaṇa vaidehīm mṛgatvacī gatasprhām/ tvacā pradhānayā hy eṣa mṛgo 'dya na bhaviṣyati, apramattena te bhāvyaṁ āśramasthena sītayā/ yāvat pṛṣatam ekena sāyakena nihanmy aham, hatvaitac carma ādāya śīghram eṣyāmi lakṣmaṇa/ pradakṣiṇenātibalena pakṣiṇā; jaṭāyusā buddhimatā ca lakṣmaṇa, bhavāpramattaḥ pratigrhya maithilīm; pratikṣaṇam sarvata eva śānkitaḥ/

Devi Sita was literally mesmerised on staring at the Maya Mriga and asked Rama to go get it along with Lakshmana. Lakshmana had at once expressed his doubt whether Mareecha Rakshasa had arrived in that fake form. He said that the great sinner was used to assume such forms and kill kings and princes ruthlessly. Rama! He is an expert in assuming such attractive forms and create illusions. Raghunandana! In the entire creation this type of form would be unimaginable. Surely Mareecha seeks to entice Sita. Then Sita became obsessed with the sight and repeated her request to fetch it and make me happy to play and enjoy with it. Indeed this animal is unusually strange and unbelievable with strange colour combinations. Its swarupa is unique, its physical features are unimaginable and the callous manner in which it moves about is strange and free. *yadi grahaṇam abhyeti jīvann eva mṛgas tava, āścaryabhūtam bhavati vismayam janayiṣyati/ samāptavanavāsānām rājyasthānām ca naḥ punaḥ, antaḥpuravibhūṣārtha mṛga eṣa bhaviṣyati/* If only this deer is in my possession, this should be worthy of popular exhibit of my pleasure and pride. As and when this 'aranya vana vaasa' gets concluded and we return back to ayodhya, this should be a befitting gift to Bharata, my mothers in law and even the ayodhya public. Even whenever we spend our freetime together seated on dry grass leisurely, we could play with this animal and cockle our hearts.' As Rama too was enthused and impressed with the strange and singularly animal, Rama stated: *paśya lakṣmaṇa vaidehyāḥ sprhām mṛgagatām imām rūpaśreṣṭhatayā hy eṣa mṛgo 'dya na bhaviṣyati/ na vane nandanoddeśe na caitrarathasamśraye, kutaḥ pṛthivyām saumitre yo 'sya kaś cit samo mṛgaḥ/* Lakshmana! Look at this readily enticing creature and no wonder, Sita is entirely hecked up with passion by this most fascinating animal which is truly amazing. Sumitra nandana! This type of an animal is perhaps unseen even in Deva Raja Indra's Nandanavana nor in Kubera's Chaitrarathavana but has descended to Bhooika! Look at this radiance like 'agni shikhaas' or flashes of flames. Its face is like the brightness of Indra Neela Mani, its lower part of tummy is like a conchshell and white like pearl Tell me as to whose mind would not get allured to it! Lakshmana the lasting royal hobby is to play with deers by shooting arrows in style and fun and eventually kill them for its skins as a playful hobby. Lakshmana! *yadi vāyam tathā yan mām bhaved vadasi lakṣmaṇa, māyaisā rākṣasasyeti kartavyo 'sya vadho mayā/ etena hi nṛśamsena mārīcenākṛtātmanā, vane vicaratā pūrvam hiṁsitā munipuṁgavāḥ/* As you have suspected that Rakshasa Maareecha had indeed appeared here in this unusual form, I ought to kill him for good, as he used to torment and kill several princes and kings, besides innumerable Munis in deep tapasya ruthlessly. *purastād iha vātāpiḥ paribhūya tapasvinaḥ, udarastho dvijān hanti svagarbho 'śvatarīm iva/ sa kadā cic cirāl loke āsasāda mahāmunim, agastyam tejasā yuktam bhakṣyas tasya babhūva ha/ samutthāne ca tad rūpam kartukāmaṁ samīkṣya tam, utsmayitvā tu bhagavān vātāpim idam abravīt/ tvayāviganya vātāpe paribhūtāś ca tejasā, jīvaloke dvijaśreṣṭhās tasmād asi jarām gataḥ/* It is in this dandakaaranya, if you recall, there was a cruel Rakshasa named Vaataapi [Refer Stanza 11 above about Maharshi Agastya]. He was in the habit of tapasvi mahatmas by killing them in Pitru shraddhas. Once Vaataapi approached Maharshi Agastya in shraaddha kaala. At the conclusion of the shraaddha, Vataapi was in the habit of displaying his rakshasa swarupa and sought to call up his rakshasa associate Ilvala who knew the Mrita Sanjeevani Mantra; they would assume the forms of Brahmanas and seek the passers by to tempt them to a feast of goat-meat, and after consuming the meal ask Vataapi to come out and Vataapi would come out piercing through the tummy of the stranger and the brothers would enjoy his meat. But

Agastya Muni was too clever to bless the good food saying ‘Vatapi! Jeerno bhava’ and Vatapi was fully digested even before Ilvala was able to recite the Mrita Sanjeevani Mantra! Thus Lakshmana! Just as Vataapi was misdirected by Maharshi and taught a gruesome lesson to Vataapi Rakshasa, I should myself run and chase the Maya Mriga and return, preferably by not killing it. You should safeguard the ashram and most importantly Devi Sita too. Happily, we are also under the over all purview of the ever vigilant Grudhra raja Jataayu to safeguard us too if any negative development is foreseen as a precaution.

Sarga Forty Four

Shri Rama kills Mareecha, no doubt, but the latter shouts for help in Rama’s tone causing gitters to Sita Devi

Tathā tu taṁ samādiśya bhrātaraṁ raghunandanaḥ, babandhāsiṁ mahātejā jāmbūnadamayatsarum/ tatas triviṇataṁ cāpam ādāyātmavibhūṣaṇam, ābadhya ca kalāpau dvau jagāmodagravikramaḥ/ taṁ vañcayāno rājendram āpatantaṁ nirīkṣya vai, babhūvāntarhitas trāsāt punaḥ saṁdarśane 'bhavat/ baddhāsir dhanur ādāya pradudrāva yato mṛgaḥ, taṁ sa paśyati rūpeṇa dyotamānam ivāgrataḥ/ avekṣyāvekṣya dhāvantaṁ dhanuṣpāṇir mahāvane, ativyrttam iṣoḥ pātāl lobhayānam kadā cana/ śaṅkitam tu samudbhrāntam utpatantam ivāmbare, daśyamānam adṛśyam ca navoddeśeṣu keṣu cit/ chinnābhairair iva saṁvītam sāradaṁ candramaṇḍalam, muhūrtād eva dadṛṣe muhur dūrāt prakāśate/ darśanādarśane - naiva so 'pākarṣata rāghavam, āsīt kruddhas tu kākutstho vivaśas tena mohitaḥ/ athāvataste suśrāntaś chāyām āśritya sādvale, mṛgaiḥ parivṛto vanyair adūrāt pratyadṛśyata/ dṛṣṭvā rāmo mahātejās taṁ hantuṁ kṛtaniścayaḥ, saṁdhāya sudṛḍhe cāpe vikṣya balavad balī/ tam eva mṛgam uddiśya jvalantam iva pannagam, mumoca jvalitam dīptam astrabrahmavinirmitam/ sa bhṛśam mṛgarūpasya vinirbhidyā śarottamaḥ, mārīcasyaiva hṛdayam vibhedāsaniṣaṁnibhaḥ/ tālamātram athatpatya nyapatat sa śarāturaḥ, vyanadad bhairavam nādam dharaṇyām alpajīvitāḥ, mriyamāṇas tu mārīco jahau tāṁ kṛtrimāṁ tanum/saṁprāptakālam ājñāya cakāra ca tataḥ svaram, sadṛśam rāghavasya/iva hā sīte lakṣmaṇeti ca/ tena marmaṇi nirviddhaḥ śareṇānupamena hi, mṛgarūpaṁ tu tat tyaktvā rākṣasam rūpam ātmanaḥ, chakre sa sumahākāyo mārīco jīvitam tyajan/ tato vicitrakeyūraḥ sarvābharaṇabhūṣitaḥ, hemamālī mahādamaṣṭro rākṣaso 'bhūc charāhataḥ/ taṁ dṛṣṭvā patitam bhūmau rākṣasam ghoradarśanam, jagāma manasā sītām lakṣmaṇasya vacaḥ smaran/ hā sīte lakṣmaṇety evam ākruśya tu mahāsvaram, mamāra rākṣasaḥ so 'yam śrutvā sītā katham bhavet/ lakṣmaṇas ca mahābāhuḥ kām avasthām gamiṣyati, iti saṁcintya dharmātmā rāmo hṛṣṭatanūruhaḥ/ tatra rāmaṁ bhayaṁ tīvram āviveśa viśādajam, rākṣasam mṛgarūpaṁ taṁ hatvā śrutvā ca tat svaram/ nihatya pṛṣataṁ cānyam māṁsam ādāya rāghavaḥ, tvaramāṇo janasthānam sasārābhimukhas tadā/

Shri Rama then armed with his powerful dhanush and the arrows on hand moved swiftly like of the speed of wind chasing the Golden Deer Maareecha. He located the Maya Mriga on the run, as the latter sought to hide himself but flashed up with a speedy run frequently looking behind to gauge mutual distance. The animal had the mysterious ability to jump, mislead, run fast, disappear and reappear while on the run. In its suicidal runs of hide and seek, the Rakshasa was running amok in frenzy and took Rama away quite a distance from the ashram into a crowd of fellow deer. The animal while noticing Rama’s face frustrated and exasperated, Rama grew angry, pulled out an arrow which readily displayed the radiance of Surya and released a ‘shatru samhaara baana’, while drawing up the dhanush up and straight an released the intended target. *Shareeram mriga rupaya vinirbhadya sharottamah, Mareechasyiva hridaam vibhedaa-shani sannibhah/* Maha tejasvi Rama then tore off Mareecha’s huge body to pieces and his heart turned to pieces.

With that attack, rakshasa Maareecha’s fell down and he made a reverberating sound of pain on the earth. *Mriyamaanastu Maareecho jahou taam kṛtrimaam tanum, smritvaa tad vachanam raksho dadadhyou kena tu Lakshmanam, iha prasthaapayet Sitaam taam shunye Ravano haret/* As Maaricha was dying down, his artificial body of an attractive deer fell off and was reminded of Ravana’s instruction tried to memorise so that Sita should ask Lakshmana to run from the ashram and Ravana could approach the

ashram. Then he prepared himself to imitate the tone of Shri Rama and shouted: *hā sīte lakṣmaṇety evam ākruśya tu mahāsvaram, mamāra rākṣasaḥ so 'yam śrutvā sītā katham bhavet/ lakṣmaṇas ca mahābāhuḥ kām avasthām gamiṣyati, iti samcintya dharmātmā rāmo hṛṣṭatanūruhaḥ/* Shri Rama was then worried as Maareecha shouted as 'haa Site, haa Lakshmana!' then how should Sita react and what should be the consequence on Lakshmana and his further reaction and action! Wondering like this, he sought to hurry back to his ashram.

Stanza Forty Five

As expected, Lakshmana was taken aback by Sita's insinuations against him who was pressurised to reach Shri Rama

Aartasvaram tu tam bhartur vijñāya sadṛśam vane, uvāca lakṣmaṇam sītā gaccha jānīhi rāghavam/ na hi me jīvitam sthāne hṛdayam vāvatiṣṭhate, krośataḥ paramārtasya śrutāḥ śabdo mayā bhṛṣam/ ākranda - mānam tu vane bhrātaram trātum arhasi, tam kṣipram abhidhāva tvam bhrātaram śaraṇaiṣiṇam/ rakṣasām vaśam āpannam simhānām iva govṛṣam, na jagāma tathoktas tu bhrātur ājñāya śāsanam/ tam uvāca tatas tatra kupitā janakātmajā, saumitre mitrarūpeṇa bhrātus tvam asi śatruvat/ yas tvam asyām avasthāyām bhrātaram nābhipadyase, icchasi tvam vinaśyantam rāmam lakṣmaṇa matkṛte/ vyasanam te priyam manye sneho bhrātari nāsti te, tena tiṣṭhasi visrabdhas tam apaśyan mahādyutim/ kim hi samśayam āpanne tasminn iha mayā bhavet, kartavyam iha tiṣṭhantya yat pradhānas tvam āgataḥ/ iti bruvāṇam vaidehīm bāṣpaśokapariplutām, abravīt lakṣmaṇas trastām sītām mṛgavadhūm iva/ devi devamānuṣyeṣu gandharveṣu patatṛiṣu, rākṣaseṣu piśāceṣu kimnareṣu mṛgeṣu ca/ dānaveṣu ca ghoreṣu na sa vidyeta śobhane, yo rāmam pratiyudhyeta samare vāsavopamam/ avadhyaḥ samare rāmo naivam tvam vaktum arhasi, na tvām asmin vane hātum utsahe rāghavam vinā/ anivāryam balam tasya balair balavatām api, tribhir lokaiḥ samudyuktaiḥ seśvaraiḥ sāmarair api/ hṛdayam nirvṛtam te 'stu saṁtāpas tyajyatām ayam, āgamiṣyati te bhartā śīghram hatvā mṛgottamam/ na sa tasya svarō vyaktam na kaś cid api daivataḥ, gandharvanagaraprakhyā māyā sā tasya rakṣasaḥ/ nyāsabhūtāsi vaidehi nyastā mayi mahātmanā, rāmeṇa tvam varārohe na tvām tyaktum ihotsahe/ kṛtavairās ca kalyāṇi vayam etair niśācaraiḥ, kharasya nidhane devi janasthānavadham prati/ rākṣasā vidhinā vāco viśjanti mahāvane, himsāvihārā vaidehi na cintayitum arhasi/ lakṣmaṇenaivam uktā tu krudhā samraktalocanā, abravīt paruṣam vākyam lakṣmaṇam satyavādinam/ anārya karuṇārambha ṇṣamsa kulapāmsana, aham tava priyam manye tenaitāni prabhāṣase/ naitac citram sapatneṣu pāpam lakṣmaṇa yad bhavet, tvadvidheṣu ṇṣamseṣu nityam pracchannacāriṣu/ suduṣṭas tvam vane rāmam ekam eko 'nugacchasi mama hetoḥ praticchannaḥ prayukto bharatena vā/ katham indīvaraśyāmam rāmam padmanibhekṣanam, upasamśritya bhartāram kāmayeyam pṛthag janam/ samakṣam tava saumitre prāṇāms tyakṣye na samśayaḥ, rāmam vinā kṣaṇam api na hi jīvāmi bhūtale/ ity uktaḥ paruṣam vākyam sītayā somaharṣaṇam, abravīt lakṣmaṇaḥ sītām prāñjalir vijitendriyaḥ/ uttaram notsahe vaktum daivataḥ bhavatī mama, vākyam apratirūpam tu na citram strīṣu maithili/ svabhāvas tv eṣa nārīṇām eṣu lokeṣu dṛśyate, vimuktadharmās capalās tīkṣṇā bhedakarāḥ striyaḥ/ upaśṛṇvantu me sarve sākṣibhūtā vanecarāḥ, nyāyavādī yathā vākyam ukto 'ham paruṣam tvayā/ dhik tvām adya praṇāśya tvam yan mām evam viśāṅkase, strītvād duṣṭasvabhāvena guruvākye vyavasthitam/ gamiṣye yatra kākutsthaḥ svasti te 'stu varānane, rakṣantu tvām viśālākṣi samagrā vanadevatāḥ/ nimittāni hi ghorāṇi yāni prādurbhavanti me, api tvām saha rāmeṇa paśyeyam punar āgataḥ/ lakṣmaṇenaivam uktā tu rudatī janakātmajā, pratyuvāca tato vākyam tīvram bāṣpapariplutā/ godāvarīm pravekṣyāmi vinā rāmeṇa lakṣmaṇa, ābandhiṣye 'thavā tyakṣye viṣame deham ātmanaḥ/ pibāmi vā viṣam tīkṣṇam pravekṣyāmi hutāsanam, na tv aham rāghavād anyam padāpi puruṣam spṛṣe/iti lakṣmaṇam ākruśya sītā duḥkhasamanvitā, pāñibhyām rudatī duḥkhād udaram prajaghāna ha/ tām ārtarūpām vimanā rudantīm; saumitir ālokya viśālanetrām, aashvaasayām āsa na caiva bhartus; tam bhrātaram kim cid uvāca sītā/ tatas tu sītām abhivādya lakṣmaṇaḥ; kṛtāñjaliḥ kim cid abhipraṇamya, avekṣamāṇo bahuśas ca maithilīm; jagāma rāmasya samīpam ātmavān/

As the ‘aarta naada’ or the desperate shouts of Shri Rama got resonated across, Devi Sita was shocked and asked Lakshmana to hurry up for rescue and cried out that she was literally lifeless. ‘Lakshmana!’ , she broke out, ‘your brother is in desperation, and you ought to run for rescue. Lakshmana was not disturbed yet. She repeated again: Lakshmana! Your brother is in extreme anxiety and he must have been hurt badly; you seem to be callous and are behaving like an enemy but not a sincere brother; I guess that you wish to display your callousness and authority! Is this proper for you to keep unperturbed at this stage! You seem to wish for his downfall and your true form appears to be on open display! This must be the reason that you are standing still here with neither your help nor even a movement.’ So saying sternly and agitated, Devi Sita got frantic and agitated. Then Lakshmana replied with coolness: Videha nandini: Do very kindly trust me with confidence that your glorious husband is most certainly invincible even by Nagas, Asuras, Gandharvas, Deva Danava Raakshasaas. Devi! There is none greater than Devatas, Human beings, Gandharvas, Pakshis, Rakshasaas, pischachas, Kinnaras, much less animals and ghora danavas and on any battle field, Rama is on par with Indra Deva; you should never say any word in surpassing Shri Rama. Moreover, I should never leave you alone. No king worth his name could even subdue Rama by his valour on battlke field in three lokas; please get never agitated and have confidence and trust on Rama. By now, Rama should be comfortably smashed the fake deer rakshasa by now anyway and return very soon; the wailing cries and reveberating sounds on the skies were most certainly the Rakshasa ‘Gandharva Maaya’ or of the illusory impact merely. *nyāsabhūtāsi vaidehi nyastā mayi mahātmanā, rāmeṇa tvam varārohe na tvām tyaktum ihotsahe/* Sundari, Videha nandini! Mahatma Shri Rama Chandra had given me the responsibility of guarding you in his absence and right now you are under my care and custody and I could never leave you alone. Do recall that at the time of Rama annihilating Khara Rakshasa along with Senapatis and fourteen thousand warriors being single handed, Rama entrusted the responsibility to me. *rākṣasā vidhinā vāco viṣṭjanti mahāvane, himsāvihārā vaidehi na cintayitum arhasi/* Videha nandini! Even as humans keep rejoicing by playful joviality and Rakshasaas are ever used to pranks even while dying for vicarious pleasure and therefore you ought not get taken away by such pranks!’ As she heard Lakshmana’s pacification, Sita got infuriated and shouted: *anārya karuṇārambha nṛśamsa kulapāmsana, aham tava priyam manye tenaitāni prabhāṣase/ naitac citram sapatneṣu pāpam lakṣmaṇa yad bhavet, tvadvidheṣu nṛśamseṣu nityam pracchannacāriṣu/ suduṣṭas tvam vane rāmam ekam eko ’nugacchasi mama hetoḥ pracchannah prayukto bharatena vā/* ‘Anaarya, nirdayi, krura karmaa, kulaangaara! Oh wretched , flrivolous, merciless, cruel human! I have now recognised your real form. As Rama is in danger, you seem to be rejoicing and showing off your true colours. Lakshmana! A person of cruelty, and sinfullness is what you really have proved at this most critical crisis. You are villainous and are now scheming to suppress the secret feeling of winning me over some how being lonely, even pretentious under the garb of loyalty to Shri Rama; in fact , I suspect that even you were responsible to have despatched Bharata on the pretension of loyaty! But, Sumitra Kumara! Your Bharata too would ever succeed on his scheme. How could I ever discard a blue lotus eyed Shyama Sundara Shri Rama in preference to a mean , wretched nobody and non descript being ever! *samakṣam tava saumitre prāṇāms tyakṣye na samśayaḥ, rāmam vinā kṣaṇam api na hi jīvāmi bhūtale/* Sumitra Kumara! Now, I would be ready to resort to ‘praana thyaaga’ as I could never be on earth without Rama even for a minute!’ *ity uktaḥ paruṣam vākyam sītayā somaharṣaṇam, abravīl lakṣmaṇaḥ sītām prāñjalir vijitendriyaḥ/ uttaram notsahe vaktum daivataṁ bhavatī mama, vākyam apratirūpaṁ tu na citram strīṣu maithili/* As Devi Sita shouted harsh, unreasonable, suspicious and imbalanced of mind, the ever loyan Lakshmana had replied in humility: Devi! I feel constrained to dare reply to you as you are like my worshippable Goddess. Mithileshwari! This type of negative language as you have used is not worthy of listening to even stated by an ordinary woman, far less than an ideal Devi like you! *svabhāvas tv eṣa nārīṇām eṣu lokeṣu dṛśyate, vimuktadharmās capalās tīkṣṇā bhedakarāḥ strīyaḥ/ upaśṛṇvantu me sarve sākṣibhūtā vanecarāḥ, nyāyavādī yathā vākyam ukto ’ham paruṣam tvayā/* By their very nature, womanhood in the Universe tends to take multi-colours and that is common knowledge. In general context, women are suspicious, fickle minded, hard and prone to ready to outbursts as bring in every house hold. The type of language and tone that you have used is hard to hear like loud metallic shrieks. What all I have described was sincere, decisive, and utterly truthful and well thought over. Surely your thinking pattern is unnatural

and blameworthy as of reflexes of your own aberrations seeking open expressions'. Having stated thus Lashmana then stated: *gamiṣye yatra kākutsthaḥ svasti te 'stu varānane, rakṣantu tvām viśālākṣi samagrā vanadevatāḥ/ nimittāni hi ghorāṇi yāni prādurbhavanti me, api tvām saha rāmeṇa paśyeyam punar āgataḥ/* I am perforce leaving now Kalyani! May you be safe. May Vana Devatas safeguard, as right before me I seem to be visualising bad omens and hope I should be seeing you safe again along with Shri Rama!' As Lakshmana had bid farewell to Devi Sita, she had burst out saying that without Shri Rama she should jump in to the forceful flows of River Godavari or nip her throat with force or jump down from mountain tops or consume poison but never ever suffer 'para purusha sprarsha' or the mere touch of another male excepting Shri Rama and greeted Lakshmana, while Lakshmana too touched her feet as both had gazed at each other for some time and left for Rama.

Sarga Forty Six

Ravanaasura approaches Devi Sita under Sadhu's garb , familiarises and mesmerizes her

Tayā paruṣam uktas tu kupito rāghavānujaḥ, sa vikāṅkṣan bhṛśam rāmaṃ prastathe nacirād iva/ tadāsādyā daśagrīvaḥ kṣipram antaram āsthitāḥ, abhicakrāma vaidehīm parivrājakarūpadhyk/ ślakṣṇakāśyasaṃvītaḥ śikhī chatrī upānahī, vāme cāmse 'vasajyātha śubhe yaṣṭikamaṇḍalū, parivrājakarūpeṇa vaidehīm samupāgamat/ tām āsasādātibalo bhrātṛbhyām rahitām vane, rahitām sūryacandrābhyām saṃdhyām iva mahattamaḥ/ tām apaśyat tato bālām rājaputrīm yaśasvinīm, rohiṇīm śaśinā hīnām grahavat bhṛśadāruṇaḥ/ tam ugram pāpakarmāṇam janasthānaruhā drumāḥ, samīkṣya na prakampante na pravāti ca mārutaḥ/ śīghrasrotās ca tam dṛṣṭvā vīkṣantaṃ raktalocanam, stimitam gantum ārebhe bhayād godāvarī nadī/ rāmasya tv antaram prepsur daśagrīvas tadantare, upatasthe ca vaidehīm bhikṣurūpeṇa rāvaṇaḥ/ abhavyo bhavyarūpeṇa bhartāram anuśocātīm, abhyavartata vaidehīm citrām iva śanaiścaraḥ/ sa pāpo bhavyarūpeṇa tṛṇaiḥ kūpa ivāvṛtaḥ, atiṣṭhat prekṣya vaidehīm rāmapatnīm yaśasvinīm/ śubhām ruciradantausṭhīm pūrṇacandranibhānanām, āsīnām parṇasālāyām bāśpaśokābhīpīditām/ sa tām padmapalāsākṣīm pītakaūseyavāsiniṃ, abhyagacchata vaidehīm duṣṭacetā niśācaraḥ/ sa manmathaśarāviṣṭo brahmagoṣam udīrayan, abravīt praśritam vākyam rahite rākṣasādhipaḥ/ tām uttamām trilokānām padmahīnām iva śriyam, vibhrājamānām vapuṣā rāvaṇaḥ praśaśamsa ha/ kā tvam kāñcanavarṇābhe pītakaūseyavāsini, kamalānām śubhām mālām padminīva ca bibhratī/ hrīḥ śrīḥ kīrtiḥ śubhā lakṣmīr apsarā vā śubhānane, bhūtir vā tvam varārohe ratir vā svairacārīnī/ samāḥ śikhariṇaḥ snigdhaḥ pāṇḍurā daśanās tava, viśāle vimale netre raktānte kṛṣṇatārake/ viśālam jaghanaṃ pīnam ūrū karikaropamau, etāv upacitau vṛttau sahitau saṃpragalbhītau/ pīnonnatamukhau kāntau snigdhatālaphalopamau, maṇipravekābharaṇau rucirau te payodharau/ cārusmite cārudati cārunetre vilāsini, mano harasi me rāme nadīkūlam ivāmbhasā/ karāntamitamadhyāsi sukeṣī saṃhatastanī, naiva devī na gandharvī na yakṣī na ca kimnarī/ naivaṃrūpā mayā nārī dṛṣṭapūrvā mahītale, iha vāsaś ca kāntāre cittam unmāthayanti me/ sā pratikrāma bhadram te na tvam vastum ihārhasi, rākṣasānām ayaṃ vāso ghorāṇām kāmarūpiṇām/ prāsādāgryāṇi ramyāṇi nagaropavanāni ca, saṃpannāni sugandhīni yuktāny ācaritum tvayā/ varam mālyam varam pānam varam vastram ca śobhane, bhartāram ca varam manye tvadyuktam asitekṣaṇe/ kā tvam bhavasi rudrāṇām marutām vā śucismite, vasūnām vā varārohe devatā pratibhāsi me/ neha gacchantī gandharvā na devā na ca kimnarāḥ, rākṣasānām ayaṃ vāsaḥ katham nu tvam ihāgatā/iha śākhāmṛgāḥ simhā dvīpivyāghramṛgās tathā, rākṣas tarakṣavaḥ kaṅkāḥ katham tebhyo na bibhyase/ madānvitānām ghorāṇām kuñjarāṇām tarasvinām, katham ekā mahāraṇye na bibheṣi vanānane/ kāsi kasya kutaś ca tvam kimnimitam ca daṇḍakān, ekā carasi kalyāṇi ghorān rākṣasasevitān/ iti praśastā vaidehī rāvaṇena durātmanā, dvijātiveṣeṇa hi tam dṛṣṭvā rāvaṇam āgatam, sarvair atithisatkāraiḥ pūjayām āsa maithilī/ upānīyāsanam pūrvam pādyenābhini mantrya ca, abravīt siddham ity eva tadā tam saumyadarśanam/ dvijātiveṣeṇa samīkṣya maithilī; tam āgatam pātrakusumbhadhāriṇam/ Aśakyam uddveṣṭum upāyadarśanān; nyamantrayad brāhmaṇavad yathāgatam/ iyaṃ bṛṣī brāhmaṇa kāmam āsyatām; idam ca pādyam pratigrhyatām iti, idam ca siddham vanajātam uttamam; tvadartham avyagram ihopabhujyatām/ nimantryamāṇaḥ pratipūrṇabhāṣiṇīm; narendrapatnīm prasamīkṣya maithilīm, prahasya tasyā haraṇe

dhytam manaḥ; samarpayām āsa vadhāya rāvaṇaḥ/ tataḥ suveṣaṁ mṛgayā gataṁ patim; pratīkṣamāṇā sahalakṣmaṇaṁ tadā, nirīkṣamāṇā haritaṁ dadarśa taṁ; mahad vanaṁ naiva tu rāmalakṣmaṇau/

As Sita spoke to Lakshmana hurtingly and was forced to leave on hearing the false desperations imitating Rama, Ravana'sura appeared on the garb of a Sanyasi with clean robes, and an umbrella in hands. Just as at dusk time when neither Surya nor Chandra were not prominent, Sita came out to respond the entry at the door of the ashram as Devi Rohini peeped out at the sight of Mangala or Shani planets when Chandra disappeared. As Sita came out, it looked that the movement of wind got stopped and she like the ever Godavari river got momentarily stilled and the gushing flow of waves was stilled for a while. *rāmasya tv antaraṁ prepsur daśagrīvas tadantare, upataste ca vaidehīm bhikṣurūpeṇa rāvaṇaḥ/ abhavyo bhavyarūpeṇa bhartāram anuśocatīm, abhyavartata vaidehīm citrām iva śanaiścaraḥ/* Being saturated by vengence against Rama, Dasamukha arrived at the door of Sita's door step just as Shanaischara saw Devi Chitra and was stilled at Sita's visage. It was then Sita was terribly agitated at the welfare of Rama. Ravana continued to stare at Sita as though the sight Purnachandra in a state of shock. As though Ravana was pained in this heart by the arrows of Manmatha, he admired and felt that Sita was strikingly beautiful with perfect set of sparkling teeth and like a full moon facecut. Triloka sundari Sita was like a lotus seated Lakshmi Devi and Ravana could not resist but describe : Devi! who are you! Your face, eyes, hands, and feet are just like that of a lotus as a Padmini stree is sporting a floral garland. *hrīḥ śrīḥ kīrtiḥ śubhā lakṣmīr apsarā vā śubhānane, bhūtīr vā tvam varārohe ratir vā svairacārīṇī/* Shubhaanane! Are you not Shri-hree-keerti-Shubha swarupa Lakshmi herself or Rati Devi the wife of Manmadha Deva himself enjoying a free stroll! Your teeth set is glittering, your eyes are glistening and transparent, your 'kati pradesha' is slim and 'jaghana' like the trunks of an elephant. Your breasts are solid, well formed, and round; you are wearing most precious ornaments. *cārusmīte cārudati cārunetre vilāsini, mano harasi me rāme nadīkūlam ivāmbhasā/* Your smile with the dazzling teeth and a pair of alluring eyes would steal away any onlooker's heart like the ever sliding banks of a river flows. Are you a devata, gandharva stree, or yaksha- kinnara female! *naivamrūpā mayā nārī dṛṣṭapūrvā mahītale, iha vāsaś ca kāntāre cittam unmāthayanti me/ sā pratīkrāma bhadrām te na tvam vastum ihārhasi, rākṣasānām ayaṁ vāso ghorāṇām kāmarūpiṇām/* On this entire earth, I never ever visioned a more charming woman like you and even in trilokas too you are a rarity; why indeed you are staying in the most detestable dandakaranya instead of freely moving about a flowery garden! This horrible place is where 'maayaavi rakshasaas' roam about freely as they please! Who are you indeed! You appear like a Rudrani, Marudvati, or Vasumati! Is this a place where Gandharva-Devata-Kinnaras move and roam about freely! This 'mahaaranya' is the thick forests where vaanara-simha-vyaghra-mrigas and owls-and vultures abound! *kāsi kasya kutaś ca tvam kimnimitam ca danḍakān, ekā carasi kalyāṇi ghorān rākṣasasevitān/* Varaanane! In this frighteningly horrid 'dandakaranya', who are you, what for you are here lonely! Then Devi Sita replied: Brahmanottama! I shall explain to you, but do please let me offer to you the normal duty by way of 'atithi satkaara' first with flowers and fruits and 'paadya paaneyas' foremost.

Sarga Forty Seven

Devi Sita introduces herself as the daughter of King Janaka and the husband of the valiant Shri Rama and the cause of their arrival; Ravana proposes to Sita as a co-wife and the latter reacts haughtily

Rāvaṇena tu vaidehī tadā pṛṣṭā jihīrṣuṇā, parivrājakarūpeṇa śaśaṁsātmānam ātmanā/ brāhmaṇaś cātithīś caīṣa anukto hi śapeta mām, iti dhyātvā muhūrtaṁ tu sītā vacanam abravīt/ duhitā janakasyāhaṁ maithilasya mahātmanaḥ, sītā nāmnāsmi bhadrām te rāmabhāryā dvijottama/ samvatsaram cādhyuṣitā rāghavasya niveśane, bhūñjānā mānuṣān bhogān sarvakāmasamṛddhinī/ tataḥ samvatsarād ūrdhvaṁ samamanyata me patim, abhiṣecayitum rāmaṁ sameto rājamantribhiḥ/ tasmīn sambhriyamāṇe tu rāghvasyābhiṣecane, kaikeyī nāma bhartāram mamāryā yācate varam/ pratigrhya tu kaikeyī śvaśuraṁ sukṛtena me, mama pravrajanaṁ bhartur bharatasyābhiṣecanam, dvāv ayācata bhartāram satyasamdhāṁ nṛpottamam/ nādyā bhokṣye na ca svapsye na pāsye 'haṁ kadā cana,

eṣa me jīvitasyānto rāmo yady abhiṣicyate/ iti bruvāṇām kaikeyīm śvaśuro me sa mānadaḥ, ayācatārthair
 anvarthair na ca yācñām cakāra sā/ mama bhartā mahātejā vayasā pañcaviṃśakaḥ, rāmeti prathito loke
 guṇavān satyavāk śuciḥ, viśālākṣo mahābāhuḥ sarvabhūtahite rataḥ/ abhiṣekāya tu pituḥ samīpam
 rāmam āgatam, kaikeyī mama bhartāram ity uvāca drutaṃ vacaḥ/ tava pitrā samājñaptam mamedam
 śṛṇu rāghava, bharatāya pradātavyam idam rājyam akaṅṭakam/ tvayā tu khalu vastavyam nava varṣāṇi
 pañca ca, vane pravraja kākutstha pitaram mocayāṅṛtāt/tathety uvāca tām rāmaḥ kaikeyīm akuto bhayaḥ,
 cakāra tadvacas tasyā mama bhartā dṛḍhavrataḥ/ dadyān na pratigṛhṇīyāt satyabrūyān na cāṅṛtam, etad
 brāhmaṇa rāmasya vrataṃ dhruvam anuttamam/ tasya bhrātā tu vaimātro lakṣmaṇo nāma vīryavān,
 rāmasya puruṣavyāghraḥ sahāyaḥ samare 'rihā/ sa bhrātā lakṣmaṇo nāma dharmacārī dṛḍhavrataḥ,
 anvagacchad dhanuṣpāṇiḥ pravrajantaṃ mayā saha/ te vayam pracyutā rājyāt kaileyās tu kṛte trayāḥ
 vicarāma dvijaśreṣṭha vanam gambhīram ojasā/ samāśvasa muhūrtaṃ tu śakyam vastum iha tvayā,
 āgamiṣyati me bhartā vanyam ādāya puṣkalam/ sa tvam nāma ca gotram ca kulam ācakṣva tattvataḥ,
 ekaś ca daṇḍakārānye kimarthaṃ carasi dvija/ evam bruvatyām sītāyām rāmapatnyām mahābalaḥ,
 pratyuvācottaram tīvram rāvaṇo rākṣasādhipaḥ/ yena vitrāsītā lokāḥ sadevāsuraṇāṃgāḥ, aham sa
 rāvaṇo nāma sīte rakṣogaṇeśvaraḥ/ tvām tu kāñcanavarṇābhām dṛṣtvā kauśeyavāsiniṃ, ratim svakeṣu
 dāreṣu nādhiḡacchāmy anindite/ bahvīnām uttamastrīṇām āhṛtānām itas tataḥ, sarvāsām eva bhadram te
 mamāgramahiṣī bhava/ laṅkā nāma samudrasya madhye mama mahāpurī, sāgareṇa parikṣiptā nivīṣṭā
 girimūrdhani/ tatra sīte mayā sārḍham vaneṣu vicariṣyasi, na cāsyāraṇyavāsasya sprḥayiṣyasi bhāmini/
 pañcadāsyāḥ sahasrāṇi sarvābharaṇabhūṣitāḥ, sīte paricariṣyanti bhāryā bhavasi me yadi/
 rāvaṇenaivam uktā tu kupitā janakātmajā, pratyuvācānavadyāṅgī tam anāḍṛtya rākṣasam/ mahāgirim
 ivākampyam mahendrasadrśam patim, mahodadhim ivākṣobhyam aham rāmam anuvratā/ mahābāhum
 mahoraskam śimhavikrāntagāminam, ṛṣiśimham śimhasamkāsam aham rāmam anuvratā/
 pūrṇacandrānanam vīram rājavatsam jitendriyam, pṛthukīrtim mahābāhum aham rāmam anuvratā/ tvam
 punar jambukaḥ śimhīm mām ihecchasi durlabhām, nāham śakyā tvayā sprasṭum ādityasya prabhā
 yathā/ pādapān kāñcanān nūnam bahūn paśyasi mandabhāk, rāghavasya priyam bhāryām yas tvam
 icchasi rāvaṇa/ kṣudhitasya ca śimhasya mṛgaśatros tarasvinaḥ, āśīviṣasya vadanād damṣṭrām ādātum
 icchasi/ mandaram parvataśreṣṭham pāṇinā hartum icchasi, kālakūṭam viṣam pītvā svastimān gantum
 icchasi/ akṣisūcyā pramṛjasi jihvayā leḍhi ca kṣuram, rāghavasya priyam bhāryām adhigantum tvam
 icchasi/ avasajya śilām kaṅṭhe samudram tartum icchasi, sūryā candramasau cobhau prāṇibhyām
 hartum icchasi, yo rāmasya priyam bhāryām pradharṣayitum icchasi/ agnim prajvalitam dṛṣtvā
 vastrenāhartum icchasi, kalyāṇa vṛttām rāmasya yo bhāryām hartum icchasi/ ayomukhānām sūlānām
 agre caritum icchasi, d antaram śimhaśṛgālayor vane; yad antaram syandanikāsamudrayoḥ,
 surāgryasauvīrakayor yad antaram; tad antaram dāśarathes tavaiva ca/ yad antaram
 kāñcanasīsalohayor; yad antaram candanavāripankayor, yad antaram hastibiḍālayor vane; tad antaram
 daśarathes tavaiva ca/ yad antaram vāyasavainateyayor; yad antaram madgumayūrayor api, yad
 antaram sārasagḍhrayor vane; tad antaram dāśarathes tavaiva ca/ tasmin sahasrākṣasamaprabhāve;
 rāme sthite karmukabāṇapāṇau, hṛtāpi te 'ham na jarām gamiṣye; vajram yathā makṣikayāvagīrṇam/
 itīva tad vākyam aduṣṭabhāvā; sudṛṣṭam uktvā rajanīcaram tam, gātraprakampād vyathitā babhūva;
 vātoddhatā sā kadalīva tanvī/ tām vepamānām upalakṣya sītām; sa rāvaṇo mṛtyusamaprabhāvaḥ, kulam
 balam nāma ca karma cātmanaḥ; samācacakṣe bhayakāraṇārtham/

With the single evil motive of forcibly taking away Devi Sita, Ravana on the guise of a Sanyasi asked about her antecedents and giving due consideration to a sanyasi, Sita having initially hesitated initially with an apprehension of being cursed with a 'shaapa' replied that her name was Sita, her father was King Janaka, and the dear wife of Shri Rama the valiant. After twelve years of lovable and conjugal life in King Dashratha's house, she lived happily and by the thirteenth year there was a proposal to make Rama the Yuvaraja and initiate celebrations, but there was a twist of destiny and the youngest beloved wife of the King named Devi Kaikeyi influenced and pressurised the King and demanded that my husband Rama should leave for vana vasa for fourteen years and Rama's younger brother Bhatata be made the Yuvaraja; Kaikeyi threatened to kill herself otherwise and therefore the father in law had to yield, especially since in the past at the time of Deva Danava battle the King was accompanied by Kaikeyi saved the father in law's

life and was bestowed two boons; these were availed of by Kaikeyi on the eve of the Rama's coronation joys of the public! As a gesture of Pitru vaakya paripaana, Shri Rama had at once agreed to move to forest with valkala vastra dharana as the dress code. *dadyān na pratigṛhṇīyāt satyabrūyān na cāṅṛtam, etad brāhmaṇa rāmasya vrataṁ dhruvam anuttamam/ tasya bhrātā tu vaimātro lakṣmaṇo nāma vīryavān, rāmasya puruṣavyāghraḥ sahāyaḥ samare 'rihā' sa bhrātā lakṣmaṇo nāma dharmacārī dṛḍhavrataḥ, anvagacchad dhanuṣpāṇiḥ pravrajantaṁ mayā saha/* Shri Rama is always in the habit of giving away but never receives; his is satya vaadi ever speaks the truth and undeterred by the principles of truthfulness always. Along with him is accompanied by his own brother Lakshmana and both the brothers are truthful and valiant too. I am too accompanying them. You may rest for a while and they ought to be returning soon as they have gone to collect fruits and roots and as such you may like to rest for a while. Brahmanottama! Then the Maayavi Ravana in the form of Brahmanottama asserted in very pungent tone suddenly: Sitey! I am that Rakshasa Raja Ravana who is dreaded by Devas - Asuras- and of course human beings as well. Ananya Sundari! I am totally impressed by your outstanding beauty and physical grace draped in an alluring dress and I should never ever would approach another female excepting you and you alone. I have had collected in my haraem numberless females from everywhere but you are *par excellence!* You should now me my Prime Queen of my celebrity and rejoice the sweet fruits and juices of life. I shall provide you joy rides in glorious gardens of the universe and by your slave! Devi Sita raised her voice and talked harsh as never before: *mahāgirim ivākampyaṁ mahendrasaḍṣaṁ patim, mahodadhim ivākṣobhyaṁ ahaṁ rāmam anuvratā/ mahābāhuṁ mahoraskaṁ simhavikrāntagāminam, ṛṣimhaṁ simhasaṁkāśam ahaṁ rāmam anuvratā/* Ravana! You are never heard before the mountain like and never shaken personality of Shri Rama with Devedra like courage and bravery yet deep and ever restrained Great Oceans and I am the ever following Pativrata by body-mind and Soul. Rama's younger brother is an able supporter of Rama in intrepidity and dauntlessness. I am under the safe care and shade of the huge banyan trees and how stupid of you to ever imagine of an arrogant, shameless and worthless creature like you! *mahābāhuṁ mahoraskaṁ simhavikrāntagāminam, ṛṣimhaṁ simha -saṁkāśam ahaṁ rāmam anuvratā/* Shri Rama's shoulders are broad and strong, his chest is wide and firm; he moves about like a lion with pride and is of unparalleled courage and confidence. I am his unqualified devotee like nobody else. His visage is like a readily arresting full moon; he is a 'jitendriya' with body and mind and my confidence in him is none else on the face of earth than that of mine. Sinful nishachara! If you consider your self as a Lion, be it well digested that I am a lioness too and you are by all means of threats and manipulations, you could never achieve me or my physique, far less my thoughts or mind. You better be aware that you could hold never touch even a fringe of me as the globe of Surya as that would burn and become suicidal for you. Misfortunate Rakshasa! How dare you to attempt and abduct me and tempt me as you are certainly inviting death with mercilessness! You wish to dare and touch me then a running 'mriga' gets tempted seeing a bright golden tree, would dash right in to the mouth of a hungry lion! You would like to pull out the teeth of a huge serpent, or uproot and lift up Mandara mountain or firm up a boulder around your neck and swim and cross the maha samudra! You seek to take Surya and Chandra into your hands! *Yo Raamasya priyaam bhaaryaam pradharṣayitum icchasi/* He how ever wish to do 'balaatkara' to Shri Rama's darling wife could ever be born on the face of the earth! If ever you try to do so out of ego, then I should look at flames and jump with clothes tied up thereinto! Are you not aware of a domesticated and a wild, ferocious deep forest lion which is the wide gap of you and Dasharathanandana Shri Rama! The comparison is obvious between molten gold and brass, water saturated in chandana and earthen mud and Shri Rama and the perilous yourself! There is an obvious difference between Garuda Deva and a low flying kite!' So asserting the enraged Sita with a body quiver, shouted at Ravana.

Sarga Forty Eighty

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

Evaṁ bruvatyām sītāyām saṁrabdhāḥ paruṣākṣaram, lalāṭe bhrukuṣṭim kṛtvā rāvaṇaḥ pratyuvāca ha/ bhrātā vaiśravaṇasyāhaṁ sāpatnyo varavarṇini, rāvaṇo nāma bhadrām te daśagrīvaḥ pratāpavān/ yasya

devāḥ sagandharvāḥ piśācapatagoragāḥ, vidravanti bhayād bhītā mṛtyor iva sadā prajāḥ/ yena vaiśravaṇo bhrātā vaimātraḥ kāraṇāntare, dvandvam āsāditaḥ krodhād raṇe vikramya nirjitaḥ/ madbhayārtaḥ parityajya svam adhiṣṭhānam ṛddhimat, kailāsam parvataśreṣṭham adhyāste naravāhanaḥ/ yasya tat puṣpakam nāma vimānam kāmagam śubham, vīryād āvarjitaḥ bhadre yena yāmi vihāyasam/ mama saṃjātarasasya mukham dṛṣṭvaiva maithilī, vidravanti paritrastāḥ surāḥ śakrapurogamāḥ/ yatra tiṣṭhāmy aham tatra māruto vāti śaṅkitaḥ, tivrāmśuḥ śiśirāmśuś ca bhayāt saṃpadyate raviḥ/ niṣkampapatrās taravo nadyaś ca stimitodakāḥ, bhavanti yatra yatrāham tiṣṭhāmi ca carāmi ca/ mama pāre samudrasya laṅkā nāma purī śubhā, saṃpūrṇā rākṣasair ghorair yathendrasyāmarāvati/ prākāreṇa parikṣiptā pāṇḍureṇa virājita, hemakakṣyā purī ramyā vaidūryamaya toraṇā/ hastyasvarathasambhādḥ tūryanādavinādita, sarvakāmaphalair vṛkṣair saṃkulodyānaśobhitā/ tatra tvam vasatī sīte rājaputri mayā saha, na sramiṣyasi nārīṇām mānuṣīṇām manasvini/ bhuñjānā mānuṣān bhogān divyāms ca varavarṇini, na smariṣyasi rāmasya mānuṣasya gatāyuṣaḥ/ sthāpayitvā priyam putram rājñā daśarathena yaḥ, mandavīryaḥ suto jyeṣṭhas tataḥ prasthāpito vanam/ tena kim bhraṣṭarājyena rāmeṇa gatacetasā, kariṣyasi viśālākṣi tāpasena tapasvinā/ sarvarākṣasabhartāram kāmāt svayam ihāgatam, na manmathaśarāvīṣṭam pratyākhyātum tvam arhasi/ pratyākhyāya hi mām bhīru paritāpam gamiṣyasi, caraṇenābhihatyeva purūravasam urvaśi/ evam uktā tu vaidehī kruddhā saṃraktalocanā, abravīt paruṣam vākyam rahite rākṣasādhipam/ katham vaiśravaṇam devam sarvabhūtanamaskṛtam, bhrātaram vyapadiśya tvam aśubham kartum icchasi/ avaśyam vinaśiṣyanti sarve rāvaṇa rākṣasāḥ, yeṣām tvam karkaśo rājā durbuddhir ajitendriyaḥ/ apahṛtya śacīm bhāryām śakyam indrasya jīvitum, na tu rāmasya bhāryām mām apanīyāsti jīvitam, jīvec ciram vajradharasya hastāc; chacīm pradṛṣyāpratirūparūpām, na māḍṛṣīm rākṣasadharṣayitvā; pītāmṛtasyāpi tavāsti mokṣaḥ/

As Devi Sita shouted on Ravanaasura as described, Ravana was provoked to the core and screamed in response! ‘Sundari! I am the first cousin of Kubera, the ten headed Ravana. All the Beings in creation are dreaded by me with trembling shudder including Devata, Gandharva, Pishacha, Pakshi, and Nagas and that was how challenged Kubera too and defeated him on a one-to-one battle and thus he ran away under the refuge of Kailasa mountain. Kubera was flying by the air borne vimana but now it is my possession now and use it freely and take to bhu-bhramana for fun as a pastime! Mithileshwari! Whenever I am incensed with anger, Indra and the follower Devatas seek to hide themselves with my shivering face. As and when I take to ‘bhu bhramana’, even the tree leaves stop their movement, let alone the trees and plants and the waves of rivers get stilled with my fear too! On the other side of the ocean here, is Lanka which is comparable with Amaravati the capital of Devatas. Lankapuri the magnificent capital city has four popular ‘dwaaraas’ and is a planned and constructed city Ravana Sena. Its halls are gigantic and the doors and windows are made of vaidurya manis. The well planned streets of Lankapuri are flooded with elephants, camels, horses, and chariots, while the populace is ever bristling with activities, sky raised noises and earthly sounds of musical instruments of ever fine music. The halls of Lankapuri are well planned and executed to perfection with public amenities. *tatra tvam vasatī sīte rājaputri mayā saha, na sramiṣyasi nārīṇām mānuṣīṇām manasvini/ bhuñjānā mānuṣān bhogān divyāms ca varavarṇini, na smariṣyasi rāmasya mānuṣasya gatāyuṣaḥ/* Rajakumari Sitey, If only you live with me floating in luxuries, then in no time you should forget Rama the mere human being whose life span is closing up soon any way! King Dasharatha the clever manipulator had placed his second son Bharata on the throne and sent away the eldest son Rama to the forest like, and the non existent, dim-witted, thick headed Rama is practising tapasya under the spell of ‘Pitru vaakya paripaanana’! Devi! I am the King of Rakshasaas and as ravished by your beauty and grace, have arrived volantly at your door step; protect me from the flowery arrows of Manmadha; and do please come into my embrace at once.’ That was how, Ravanaasura begged of Devi Sita as the latter shouted in red anger as follows: ‘Arre Ravana! Bhagavan Kubera is worthy of veneration even by Devas, let alone the human beings. You name him and shamelessly call him as his brother and resort to downright detestable and heinous activities! Ravana! It is most certain that a characterless, selfish, cruel, and wicked Rakshasa King like you is ripe for a disaster in the very near future. In the annals of history, it might have been possible that Indra kidnapped Shachi Devi and wedded

but a Ravana could never happen in the reverse again as Ravana is drawing his doom in a matter of weeks and days!’

[Vishleshana on Shachi Devi and Indra:

Shachi Devi was the daughter of the Asura King Pouloma who was no doubt religious but of negative abhichara mantras under the tutelage of Shukraacharya. Prajapati Visvakarma, the famed Architect of Devas, had a son named Trisira or the three headed Brahmana boy who used to practise ascetism with one head, drink wine with another and look around in all directions with the third. Being an ardent student of Vedas, he was always engaged in severe Tapasya, especially ‘Panchagni Sadhana’ hanging upside down a tree branch exposed to Summer Sun, winter cold and heavy rainy season without food conquering worldly desires. Being highly suspicious of the intentions of Trisira who might pose problem his own throne, Indra despatched Apsarasas to disturb Trisira’s rigorous meditation but to no avail. Indra thus killed him even when he was in meditation, even as he knew that killing a pious Brahmana in meditation was the highest possible sin. Furious with Indra’s dreadful deed, Visvakarma performed an inexorable Sacrifice by ‘Abhichara’ process (taking revenge) reciting Atharva Veda Mantras, created a mountain like and ferocious boy with the sole objective of killing Indra. The huge boy was named **Vritra** or who could save his father as Vrinjina. Visvakarma equipped him with all kinds of war tactics and divine armoury including a swift and sturdy Chariot, a ‘Sudarshan’ like Disc, and a ‘Trisula’ like spear. As Vritra grew, Indra was getting nervous and approached Deva Guru to prevent any risk from the Demon. Brihaspati warned Indra that he should better be prepared for a Big Battle as the forebodings were not conducive, as after all Indra had committed a heinous crime of killing a Brahmana out of pride and fear. Vritrasura was the abled commander in chief and desired to marry Shachi Devi, but Shachi did not reciprocate as she felt that he was a servant of her father. As insulted Vritraasura decided to take revenge by marrying her. Meanwhile Indra begged of Maha Muni Dadheechi to spare his backbone and with the skills of Vishvakarma made Vajrayudha the thunderbolt with which Vritrasura was killed and as an act of vengeance married Shachi Devi whom Vritraasura was madly in love with. Under such circumstances, Shachi Devi readily consented to marry as Indra’s ‘Patta Mahishi’ or the Prime Queen. But smitten by the sin of ‘brahmana hatya’, Indra hid himself in a lotus stem in a pond at Manasasarovara and the title of Indratva was rewarded by King Nahusha. Nahusha claimed Shachi Devi too. Assited by Vishvakarma as prompted by Devi Bhagavati, Shachi Devi helped recover Indra from the lotus stem and Indra got reappointed by Brahma Deva since the brahma hatya dosha was negated due to long penance in the lotus stem. Nahusha got punished due to his audacity of claiming Shachi Devi and became a brahma rakshasa till the times of Maha Bharata in dwapara yuga.]

Sarga Forty Nine

Ravanasura forcibly abducts Devi Sita who cries away helplessly but Maha Grudhra Jataayu seeks to help

Sītāyā vacanam śrutvā daśagrīvaḥ pratāpavān, haste hastam samāhatya cakāra sumahad vapuḥ/ sa maithilīm punar vākyam babhāṣe ca tato bhṛṣam, nonmattayā śrutau manye mamavīrya parākramau/ Udvaheyam bhujābhyām tu medinīm ambare sthitaḥ, āpibeyam samudram ca mrityum hanyām raṇe sthitaḥ/ arkaṁ rundhyām śarais tīkṣṇair vibhindyām hi mahītaḥ, kāmārūpiṇam unmatte paśya mām kāmadaṁ patim/ evam uktavatas tasya rāvaṇasya śikhiprabhe, krudhdhasya hariparyante rakte netre babhūvatuḥ/ sadyaḥ saumyam parityajya bhikṣurūpam sa rāvaṇaḥ, svam rūpam kālārūpābham bheje vaiśravaṇānujaḥ/ samraktanayanaḥ śrīmāms taptakāñcanakuṇḍalāḥ, daśāsyāḥ karmukī bāṇī babhūva kṣaṇadācaraḥ/ sa parivrājakaḥ chadma mahākāyo vihāya tat, pratipede svakam rūpam rāvaṇo rākṣasādhipaḥ/ samraktanayanaḥ krodhāj jīmūtanīcayaprabhaḥ, raktāmbaradharas tasthau strīratnam prekṣya maithilīm/ sa tām asitakeśāntām bhāskarasya prabhām iva, vasaṇābhara - ṇopetām maithilīm rāvaṇo 'bravīt/ triṣu lokeṣu vikhyātām yadi bhartāram icchasi, mām āśraya varārohe

tavāhaṁ sadṛśaḥ patih/ māṁ bhajasva cirāya tvam ahaṁ ślāghyas tava priyaḥ, naiva cāhaṁ kva cid bhadre kariṣye tava vipriyam, tyajyatām mānuṣo bhāvo mayi bhāvaḥ praṇīyatām/ rājyāc cyutam asiddhārtham rāmaṁ parimitāyusaṁ, kair guṇair anuraktāsi mūḍhe paṇḍitamānini/ yaḥ striyā vacanād rājyaṁ vihāya sasuhṛjjanam, asmin vyālānuçarite vane vasati durmatih/ ity uktvā maithilīm vākyam priyārhām priyavādinīm, jagrāha rāvaṇaḥ sītām budhaḥ khe rohiṇīm iva/ vāmena sītām padmākṣīm mūrdhajeṣu kareṇa saḥ, ūrvos tu dakṣiṇenaiva pariagrāha pāṇinā/ taṁ dṛṣtvā giriṣṅgābhaṁ tīkṣṇadamṣṭram mahābhujam, prādravan mṛtyusaṁkāśam bhayārtā vanadevatāḥ/ sa ca māyāmāyo divyaḥ kharayuktaḥ kharasvanaḥ, pratyadṛśyata hemāṅgo rāvaṇasya mahārathaḥ/ tatas tām parusaṁ vākyair abhitarjya mahāsvanaḥ, aṅkenādāya vaidehīm ratham āropayat tadā/ sā gṛhītāticukrośa rāvaṇena yaśasvinī, rāmeti sītā duḥkhārtā rāmaṁ dūragataṁ vane/ tām akāmām sa kāmārtaḥ pannagendravadhūm iva, viveṣṭamānām ādāya utpapāthātha rāvaṇaḥ, tataḥ sā rākṣasendrena hriyamāṇā vihāyasā, bhṛśam cukrośa matteva bhrāntacittā yathāturā/ hā lakṣmaṇa mahābāho gurucittaprasādaka, hriyamāṇām na jānīṣe rakṣasā kāmārūpiṇā/ jīvitam sukham arthāmś ca dharmahetoḥ parityajan, hriyamāṇām adharmena māṁ rāghava na paśyasi/ nanu nāmāvinītānām vinetāsi paramatapa, katham evaṁvidhaṁ pāpam na tvam śādhi hi rāvaṇam/ nanu sadyo 'vinītasya dṛśyate karmanaḥ phalam, kālo 'py aṅgī bhavaty atra sasyānām iva paktaye/ sa karma kṛtavān etat kālo pahatacetanā, jīvitāntakaram ghoram rāmād vyasanam āpnuhi/ hantedānīm sakāmā tu kaikeyī bāndhavaiḥ saha, hriyeyam dharmakāmasya dharmapatnī yaśasvinaḥ/ āmantraye janasthānam karṇikārāmś ca puṣpitān, kṣipram rāmāya śāmsadhvaṁ sītām harati rāvaṇaḥ/ mālyavantam śikhariṇam vande prasravaṇam girim, kṣipram rāmāya śāmsadhvaṁ sītām harati rāvaṇaḥ/ hamsasārasasaṁghuṣṭām vande godāvarīm nadīm, kṣipram rāmāya śāmsadhvaṁ sītām harati rāvaṇaḥ/ daivatāni ca yānty asmin vane vividhapādape, namaskaromy ahaṁ tebhyo bhartuḥ śāmsata māṁ hṛtām, yāni kāni cid apy atra sattvāni nivasanty uta, sarvāṇi śaraṇam yāmi mṛgapakṣigaṇān api/ hriyamāṇām priyām bhartuḥ prāṇebhyo 'pi garīyasīm, vivaśāpahṛtā sītā rāvaṇeneti śāmsata/ vīditvā māṁ mahābāhur amutrāpi mahābalaḥ, āneṣyati parākramya vaivasvatahṛtām api/ rāmāya tu yathātattvaṁ jaṭāyo haraṇam mama, lakṣmaṇāya ca tat sarvam ākhyātavyam aśeṣataḥ/

As Devi Sita screamed in high pitch, Ravana'sura expanded his original form and shouted : ‘ You have now become mad and that is why you are not realising my gallantry and guts. If I expand my physique and stand up sky high, my powerful arms could lift up the earth, drink up the waters of oceans, and in a duel could destroy mrityu too! You mad woman! I could hurt and pierce through the globe of Surya with my arrows and bring it down to earth. You foolish and crazy woman! Look at me and my burning looks with fury and fire as the universal belief is that the seething anger of Ravana is beyond comprehension.’ Having shouted likewise, Ravana assumed the form of his natural swarupa like Kaala Deva as his eyes were fuming with ten heads and as many fiery eyes and with twenty hands and gripped palms raised high and threatening Sita! He screamed at her: *triṣu lokeṣu vikhyātam yadi bhartāram icchasi, māṁ āsraya varārohe tavāhaṁ sadṛśaḥ patih/ māṁ bhajasva cirāya tvam ahaṁ ślāghyas tava priyaḥ, naiva cāhaṁ kva cid bhadre kariṣye tava vipriyam, tyajyatām mānuṣo bhāvo mayi bhāvaḥ praṇīyatām/* Even if you explore and search trilokas, you would not find a more deserving husband than me; do believe me that I should keep you on a high pedestal and never hurt you with affectionate obedience. I am aware that among human beings, your passion for Rama is extraordinary but now that you have encounterd me, you might as well forget and ignore him and his flimsy memories! Stupid and dim witted woman! Rama was thrown out of a throne, and his aspirations to become a king were dashed down; his life span as a human being is limited and precarious; how foolish are you not to discount these facts of existence. Do point out one single reason to keep faith in him as he is in the clutch of a woman who tossed him to a frightful dandakaranya infested with cruelty and mercilessness! Wake up even now as better late than never! *ity uktvā maithilīm vākyam priyārhām priyavādinīm, jagrāha rāvaṇaḥ sītām budhaḥ khe rohiṇīm iva/ vāmena sītām padmākṣīm mūrdhajeṣu kareṇa saḥ, ūrvos tu dakṣiṇenaiva pariagrāha pāṇinā/* So uttering the shameless words out of passion held Devi Sita the mother figure's right hand like Budha had performed the act of inexcusable indiscretion of holding his most respectable worthy of his own mother Devi Rohini. As this scene was witnessed, the ‘vana devatas’ got jolted and dispersed with fright. Then

Ravana commanded the golden chariot of donkeys, even while shouting at Devi Sita and kept her slim body on his strong laps and speeded away on the sky. As this rapid occurrence happened in split minutes, Devi Sita raised the top of her voice and screamed ‘ hey Rama’. She made desperate efforts to loosen the grip of Ravana’s powerful arms like a ‘naagini’ to slither but to vain. *hā lakṣmaṇa mahābāho gurucittaprasādaka, hriyamāṇām na jānīṣe rakṣasā kāmarūpiṇā/ jīvitaṃ sukham arthāms’ ca dharmahetoḥ parityajan, hriyamāṇām adharmeṇa mām rāghava na paśyasi/* She kept on shouting: ‘ haa maha bahu Lakshmana! You do always keep attentive to the screams of desperation but now this rakshasa Ravana is taking me away by coercion and cruelty. Ha Raghu nandana! You always stand for dharma and have discarded the love for life, physical pleasures, and the magnificence of kingship. But this rakshasa Ravana is abducting me by force and you are not able to see this inhuman brutality! Aryaputra! You always keep punishing those who slip up dharma, but why are you not doing so to this treacherous and terrifying Ravana!’ Then Devi Sita yelled at Ravana: ‘ your head is reeling around ‘mrityu’ as your descretion is lost totally and your sinfulness is climatic. You ought to soon visualize the cruel chains of death by the grace of Rama. *hantedānīm sakāmā tu kaikeyī bāndhavaiḥ saha, hriyeyam dharmakāmasya dharmapatnī yaśasvinaḥ/* Hai! It is this time that Kaikeyi and her deceitful advisors (like Manthara) have succeeded their crafty plan to torture me as Rama’s dharmapatni since I am right now kept under hopeless duress! Now at this critical moment, I have only to pray the trees and bushes, the birds, and forest animals, the swans and cranes to convey that this heartless Ravana is coercing me a helpless female of innocence and purity. Mother Godavari! My desperate submissions to you to kindly convey to Shri Rama the ‘atyaachara’ by this villionous and most sinful Ravanaasura! *Saa tadaakarunaa vaacho vilapanti suduhkhita, vanaspati gatam gruddhram dadarshayitalochanaa/ Jataayo pashya maamaarya hviyamaanaamanaathavat, anena raakshasendrenaakarunam paapa karmamaa/* Then Devi Sita having stated with desperation was able to spot Grudhra Raja Jatayu seated on the branch of a huge tree and shouted with her maximam screaming for help as follows: Arya Jataayo! Look at this ‘atyaachara’ as the wickedmost Ravanaasura is dragging me by force. Kindly inform Rama Lakshmanas to note this tragedy!

[Ref [Sarga Fourteen](#) above detailing Jatayu]

Sarga Fifty

Jataayu warns Ravanaasura to withdraw from the evil act of ‘Sitaapaharana’ and otherwise be ready for encounter

Tam śabdāṃ avasuptasya jaṭāyur atha śuśruve, niraikṣad rāvaṇam kṣipraṃ vaidehīm ca dadarśa saḥ/ tataḥ parvatakūtābhas tīkṣṇatunḍaḥ khagottamaḥ, vanaspatigataḥ śrīmān vyājahāra śubhām giram/ daśagrīvasthito dharme purāṇe satyasamśrayaḥ, jaṭāyur nāma nāmnāham ḡdhrarājo mahābalaḥ/ rājā sarvasya lokasya mahendravarūṇopamaḥ, lokānām ca hite yukto rāmo daśarathātmajaḥ/ tasyaiśā lokanāthasya dharmapatnī yaśasvinī, sītā nāma varārohā yām tvam hartum ihecchasi/ katham rājā sthito dharme paradārān parāmṛṣet, rakṣaṇīyā viśeṣeṇa rājadārā mahābalaḥ, nivartaya matim nīcām paradārābhimarśanam/ na tat samācared dhīro yat paro ’sya vigarhayet, yathātmanas tathānyeṣām dārā rakṣyā vimarśanāt/ artham vā yadi vā kāmam śiṣṭāḥ śāstreṣv anāgatam, vyavasyanty anu rājānam dharmam paurastyanandana/ rājā dharmas ca kāmās ca dravyāṇām cottamo nidhiḥ, dharmam śubham vā pāpam vā rājamūlam pravartate/ pāpasvabhāvas capalaḥ katham tvam rakṣasām vara, aiśvaryam abhisamprāpto vimānam iva duṣkṛtī/ kāmasvabhāvo yo yasya na sa śakyaḥ pramāṛjitum, na hi duṣṭātmanām ārya mā vasaty ālaye ciram/ viṣaye vā pure vā te yadā rāmo mahābalaḥ, nāparādhyati dharmātmā katham tasyāparādhyasi/ yadi sūrpaṇakhāhetor janasthānagataḥ kharah, ativyṛtto hataḥ pūrvaṃ rāmeṅkliṣṭakarmanā/ atra brūhi yathāsatyam ko rāmasya vyatikramaḥ, yasya tvam lokanāthasya ḥṛtvā bhāryām gamiṣyasi/ kṣipraṃ viṣṛja vaidehīm mā tvā ghoreṇa cakṣuṣā, dahed dahana bhūtena vṛtram indrāsanir yathā/ sarpam āśīviṣam baddhvā vastrānte nāvabudhyase, grīvāyām pratimuktam ca kālapāsam na paśyasi/ sa bhāraḥ saumya bhartavyo yo naram nāvasādayet, tad annam upabhoktavyam jīryate yad anāmayaṃ/ yat kṛtvā na bhaved dharmo na kīrtir na yaśo bhuvī, śarīrasya bhavet khedaḥ kas

tat karma samācaret/ śaṣṭivarṣasahasrāṇi mama jātasya rāvaṇa, piṭṭipaitāmahaṃ rājyaṃ yathāvad anuṭiṣṭhataḥ/ vṛddho 'haṃ tvam yuvā dhanvī sarathaḥ kavacī śarī tathāpy ādāya vaidehīm kuśalī na gamiṣyasi/ na śaktas tvam balād dhartuṃ vaidehīm mama paśyataḥ, hetubhir nyāyasamyuktair dhruvām vedaśrutīm iva/ yudhyasva yadi sūro 'si muhūrtaṃ tiṣṭha rāvaṇa, śayiṣyase hato bhūmau yathāpūrvam kharas tathā/ asakṛt samyuge yena nihatā daityadānavāḥ, na cirāc cīravāsās tvām rāmo yudhi vadhiṣyati/ kiṃ nu śakyaṃ mayā kartuṃ gatau dūraṃ nṛpātmajau, kṣipraṃ tvam naśyase nīca tayor bhīto na samśayaḥ/ na hi me jīvamānasya nayiṣyasi śubhām imām, sītām kamalapatrākṣīm rāmasya mahaśīm priyām/ avaśyaṃ tu mayā kāryam priyam tasya mahātmanaḥ, jīvitenaṇi rāmasya tathā daśarathasya ca/ tiṣṭha tiṣṭha daśagrīva muhūrtaṃ paśya rāvaṇa, yuddhātithyaṃ pradāsyāmi yathāprāṇaṃ niśācara, vṛntād iva phalaṃ tvām tu pātayeyaṃ rathottamā'

As Devi Sita was crying and shouted at Jatayu from the donkey chariot of Ravana'sura, the great bird was actually resting in sleep. As Jatayu of a mountain top like height of its body with sharp beak opened his eyes and addressed Ravana with composure : Dashamukha Ravana! I am the gruhra raja Jatayu as dedicated to dharma and nyaaya. Brother, please do not perform that act of abduction of Devi Sita the pativrata of Shri Rama. Dasharatha nandana Rama is a unique personality of fame and follows virtue and justice and what you are seeking to perform is most inappropriate. Could there be King like you stoop to this kind of a detestable and disgusting act! Mahabali Ravana! Kings of your standing and fame are least expected of you. Buddhimaan! Kings are expected to uphold the honour and dignity of women, but what is now visible is quite contrary! Some one else's wife is stated as a sister or mother and the path to the contrary is a slippery leading to the proverbial narakas for award of retribution of natural justice. Pulastha kula nandana! Please refrain from this act of passion and over indulgence. *rājā dharmas ca kāmas ca dravyāṇām cottamo nidhiḥ, dharmah śubham vā pāpam vā rājamūlam pravartate/ pāpasvabhāvas capalaḥ katham tvam rakṣasām vara, aiśvaryaṃ abhisamprāpto vimānam iva duṣkṛtī'* A king is expected to be a repositor and enforcer of Dharma, Sadaachaara and contrarily of sinful mindedness. How could you be an exception. Tell me if you seek revenge against what Surpanakha did and Khara and his followers had deserved, is this act of timidity justified in Rama's absence; what is expected is to fight with Rama but not to kidnap his wife! Is this not shameful for a King of your stature! Ravana! Do leave Devi Sita from this stage lest Rama gets provoked and uproot your existense and along with it the name and fame of your vamsha too.Ravana! you seem to have been robed in clothes full of poison of snakes and tied up your neck with chains of Mrityu and yet do not realise as to what you are heading to! Any person of senses should lift up only that much of heavy weight to his capacity and likewise consume only that much of food intake as per his maximum, lest he would lose balance or end up in ruinous indigestion. *yat kṛtvā na bhaved dharmo na kīrtir na yaśo bhuvī, śarīrasya bhavet khedaḥ kas tat karma samācaret/* That specific task which seems reasonable and worthy of virtue and praiseworthy be resorted to but acts of unjust violence be avoided at any cost. Ravana! If still you continue with your arrogance and stupidity, then I should have no option but to face me to attack and then you should the ruinous path of your destruction. Even in in case, you might survive in our mutual attack, let it be realise that most certainly, Ramachandra who had only recently decimated Khara Dushanas would destroy you, your entire heros behind you and the 'vamsha naashana' to re establish and vindicate 'dharma and nyaya.' As of now unfortunately, the heros of invincibility are away as per your evil plan as of now, but dharma shall be vindicated eventually.

Sarga Fifty One

Fierce battle between Jataayu and Ravana'sura but Ravana kills Jatayu

Ity uktasya yathānyāyam rāvaṇasya jaṭāyuṣā, krudhdhasyāgninibhāḥ sarvā rejur vimśatidṛṣṭayah/ samraktanayanaḥ kopāt taptakāñcanakuṇḍalaḥ, rākṣasendro 'bhidudrāva patagendram amarṣanaḥ/ sa samprahāras tumulas tayos tasmin mahāvane, babhūva vātoddhatayor meghayor gagane yathā/ tad

babhūvādbhutam yuddham ḡdhrarākṣasayos tadā, sapakṣayor mālyavator mahāparvatayor iva/ tato nālīkanārācais tīkṣṇāgrais ca vikarṇibhiḥ, abhyavarṣan mahāghorair ḡdhrarājām mahābalaḥ/ sa tāni śarajālāni ḡdhrāḥ patraratheśvaraḥ, jaṭāyuh pratijagrāha rāvaṇāstrāṇi samyuge/ tasya tīkṣṇanakhā - bhyām tu caranābhyām mahābalaḥ, cakāra bahudhā gātre vraṇān patagasattamaḥ/ atha krodhād daśagrīvo jagrāha daśamārganān, mṛtyudaṇḍanibhān ghorāñ śatrumardanakāṅkṣayā/ sa tair bāṇair mahāvīryaḥ pūrṇamuktair ajihmagaiḥ, bibheda niśitais tīkṣṇair ḡdhrām ghoraiḥ śilīmukhaiḥ/ sa rākṣasarathe paśyañ jānakīm bāṣpalocanām, acintayitvā bāṇāms tān rākṣasām samabhidravat/ tato 'sya saśaram cāpām muktāmaṇivibhūṣitam, caranābhyām mahātejā babhañja patageśvaraḥ/ tac cāgnisadrṣām dīptam rāvaṇasya śarāvaram, pakṣābhyām ca mahātejā vyadhunot patageśvaraḥ/ kāñcanoraśchadān divyān piśācavadanān kharān, tāms cāsya javasampannāñ jaghāna samare balī/ varam trivenusampannam kāmagam pāvakārciṣam, maṇihemavicitrāṅgam babhañja ca mahāratham, pūrṇacandrpratīkāśam chatram ca vyajanaiḥ saha/ sa bhagnadhanvā viratho hatāśvo hatasārathiḥ, ankenādāya vaidehīm papāta bhūvi rāvaṇaḥ/ drṣtvā nipatitam bhūmau rāvaṇam bhagnavāhanam, sādhu sādhu iti bhūtāni ḡdhrarājām apūjayam/ pariśrāntam tu tam drṣtvā jarayā pakṣiyūthapam, utpapāta punar hr̥ṣṭo maithilīm ḡr̥hya rāvaṇaḥ/ tam prahr̥ṣṭam nidhāyāñke gacchantam janakātmajām, ḡdhrarājāḥ samutpatya jaṭāyur idam abravīt/ vajrasamsparsabāṇasya bhāryām rāmasya rāvaṇa, alpabuddhe harasy enām vadhāya khalu rakṣasām/samitrabandhuḥ sāmātyaḥ sabalaḥ saparicchadaḥ, viṣapānam pibasy etat pipāsita ivodakam/ anubandham ajānantaḥ karmaṇām avicakṣaṇāḥ, śīghram eva vinaśyanti yathā tvaṁ vinaśiṣyasi/ baddhas tvaṁ kālapāśena kva gatas tasya mokṣyase, vadhāya baḍiśam ḡr̥hya sāmīṣam jalajo yathā/ na hi jātu durādharṣau kākutsthau tava rāvaṇa, dharṣaṇam cāsramasyāsya kṣamiṣyete tu rāghavau/ yathā tvayā kṛtam karma bhīruṇā lokagarhitam, taskarācarito mārgo naiṣa vīraniṣevitaḥ/ yudhyasva yadi śūro 'si muhūrtaṁ tiṣṭha rāvaṇa, śayiṣyase hato bhūmau yathā bhrātā kharas tathā/ paretakāle puruṣo yat karma pratipadyate, vināśāyātmano 'dharmyam pratipanno 'si karma tat/ pāpānubandho vai yasya karmaṇaḥ ko nu tat pumān, kurvīta lokādhipatiḥ svayambhūr bhagavān api/ evam uktvā śubham vākyaṁ jaṭāyus tasya rakṣasaḥ, nipapāta bhṛṣam pṛṣṭhe daśagrīvasya vīryavān/ tam ḡr̥hītvā nakhais tīkṣṇair virarāda samantataḥ, adhirūḍho gajārohi yathā syād duṣṭavāraṇam/ virarāda nakhair asya tuṇḍam pṛṣṭhe samarpayan, keśāms cotpāṭayām āsa nakhapakṣamukhāyudhaḥ/sa tathā ḡdhrarājena klīśyamāno muhur muhuḥ, amarṣasphuritausṭhaḥ san prākampata sa rākṣasaḥ/ sampariṣvajya vaidehīm vāmenāñkena rāvaṇaḥ, talenābhijaghānārto jaṭāyūm krodhamūrchitaḥ/ jaṭāyus tam atikramya tuṇḍenāsya kharādhipaḥ, vāmabāhūn daśa tadā vyapāharad arimdamah/ tataḥ kruddho daśakrīvāḥ sītām utsṛjya vīryavān, muṣṭibhyām caranābhyām ca ḡdhrarājām apothayat/ tato muhūrtaṁ samgrāmo babhūvātulavīryayoḥ, rākṣasānām ca mukhyasya pakṣiṇām pravarasya ca/ tasya vyāyacchamānasya rāmasyārthe 'tha rāvaṇaḥ, pakṣau pāḍau ca pārśvau ca khaḍgam uddhṛtya so 'cchinat/ sa chinna pakṣaḥ sahasā rakṣasā raudrakarmaṇā, nipapāta hato ḡdhrō dharanyām alpajīvitaḥ/ tam drṣtvā patitam bhūmau kṣatajārdram jaṭāyusam, abhyadhāvata vaidehī svabandhum iva duḥkhitā/ tam nilajīmūtanikāśakalpam; supāñḍuroraskam udāravīryam, dadarśa lañkādhipatiḥ pṛthivyām; jaṭāyusam śāntam ivāgnidāvam/ tatas tu tam patraratham mahītale; nipatitam rāvaṇavegamarditam, punaḥ pariṣvajya śaśiprabhānanā; ruroda sītā ,anakātmajā tadā/

Ravana was incensed with the 'dharma pravachanas' of Jatayu and chased the Giant Bird in the encounter. Both of them attacked each other, like the enormous speed of the rushing winds. It appeared that in this frightful battle, they seemed that each of them were tossing at each other the illustrious Maalvayaan Parvatas. Then Ravana rushed arrows from his dhanush by way of 'bhayankara mantrika astraas' such as Naaleeka-Naaraacha-and Vikeerna. While releasing the celestial arrows, Ravana's ten furious faces were distorted and ferocious akin to Kaala danda Yama Raja. Having survived the attacks of the 'mantrika baanaas', Maha Bali Grudhra Raaja attacked Ravana's 'dasha mukhas' with its powerful and sharp nails like frightful swords and 'trishulaas' as the asura's facial blood was like never ending streams. Then Maha Parakrami Ravana drew his dhanush straight and high aimed at the huge sized mountain like Jatayu with his fearfully raised shoulders and the twenty energetic hands had rained the mantrik arrows in continuous flows. The strong and firm feet of the Great Bird were pieced like minced feet which disbaled it to fly here and there freely and the continuous release of the arrows released by the

Asura kept on smashing the wings, the beak and its huge mouth while the strong wings disallowed its movement let alone the speed. Ravana's steel kavacha the body shield of solid steel was bright like red fire. But in response Jatayu hit Ravana's dhanush. Then the valiant Ravana riding the donkey chariot sought to attack the disabled grudhra raaja but the latter lifted the sarathi up in the ferocious winds and killed him by its fearful beak to pieces of flesh. Later on he lifted the chariot up by its beak and smashed the wheels and the axes. *sa bhagnadhanvā viratho hatāśvo hatasārathiḥ, aṅkenādāya vaidehīm papāta bhuvi rāvaṇaḥ/* In this way, Ravana too was disabled with his dhanush broken, saradhi killed and horses done to death, then he had to finally jumped out of the broken chariot with Devi Sita safe on his lap. The onlooker Being on the earth kept on shouting 'saadhu saadhu' at that picturesque scene of the encounter. Having taken Devi Sita on his lap, Ravana found himself disabled too yet, the dauntless Dashagreeva lifted his sword out of its sheath jumped at the Giant Bird. With all its latent body strength, the wing less Jatayu jumped high and shouted: *vajrasamsparsabāṇasya bhāryām rāmasya rāvaṇa, alpabuddhe harasy enām vadhāya khalu rakṣasām/samitrabandhuḥ sāmātyaḥ sabalaḥ saparicchadaḥ, viṣapānam pibasy etat pipāsita ivodakam/* 'Manda buddhi Ravana! Most certainly, Shri Rama is going to chase you for your unpardonable crime of 'Sitaapaharana' and destroy and devastate you.. Just as a person out of acute thirst gulps waters, you are walloping poison. Along with you too, your friends, relatives, ministers, sena and the entire associates. *anubandham ajānantaḥ karmaṇām avicakṣaṇāḥ, śīghram eva vinaśyanti yathā tvam vinaśiṣyasi/ baddhas tvam kālapāśena kva gatas tasya mokṣyase, vadhāya baḍīsam gṛhya sāmīsam jalajo yathā/* Your 'karma parinaama' or what all you are practising now would end up in your doom very soon and be disastrous. You are tied up tightly with your 'kaala paasha', or the noose of the time and would it be ever possible to loosen its grip! Like the tasty piece of meat is attracted by a mighty fish in deep waters, your shameless sin of 'Sitaapaharana' would tighten your noose. Ravana! Kakutstha kula bhushana Shri Rama and his most able and everfaithful brother Lakshmana are peerless warriors and would they ever spare you but with devastation for your disgraceful act! You are a coward and fearful; the world would reject you as a thief. Even your brother Khara fought a valiant battle and fell attaining veera sarga. But you are a mere ill famed common and mean trickster! *paretakāle puruṣo yat karma pratipadyate, vināśyātmano 'dharmyam pratipanno 'si karma tat/ pāpānubandho vai yasya karmaṇaḥ ko nu tat pumān, kurvīta lokādhipatiḥ svayambhūr bhagavān api/* At the vinaasha kaala, a person resorts to ill justified ways and means and you are only reiterating that age old truism. As the disaster at one's threshold, the inevitable temptation draws one attractively and that is indeed the truism of life and fate!' Having screamed at Ravana likewise, Parakrami Jataayu flew on to the body of Ravana with hitting speed and with its sharp beak grilled the asuras body like an 'ankusha' on an elephant head. Its beak, wings and nails are the huge bird's 'aayudhaas' or the peerless weapons. Then Ravana with enormous pain and irritation hit the bird. In retaliation, Jatayu sought to sever his mighty hands even as Devi Sita was relieved temporarily but the hands sprouted and reappeared repetitively. Thereafter, Ravana having lifted his sword once again and severed Jatayu's wings as the illustrious grudhra crumbled down dying, while the latter and Devi Sita exchanged their glances; she with gratitude and he with his feeling of failed valour and strong conviction that finally truth should triumph. And Ravana pulled Devi Sita back on to his lap as the latter resumed her lamentations with no defence in sight.

Sarga Fifty Two

Thus Ravana finally concludes 'Sitaapaharana' as Devi Sita was kept under vigilant custody

Tam alpajvitaṁ bhūmau sphurantaṁ rākṣasādhipaḥ, dadarśa grdhraṁ patitaṁ samīpe rāghavāśramāt/ sā tu tārādhipamukhī rāvaṇena samīkṣya tam, grdhrarājaṁ vinihataṁ vilalāpa suduḥkhitā/ nimittaṁ lakṣaṇajñānam śakunisvaradarśanam, avaśyam sukhaduḥkheṣu narāṇām pratidrīṣyate/ na nūnam rāma jānāsi mahad vyasanam ātmajaḥ, dhāvanti nūnam kākutstha madarthaṁ mṛgapakṣiṇaḥ/ trāhi mām adya kākutstha lakṣmaṇeti varāṅganā, susamtrastā samākrandac chṛṇvatām tu yathāntike/ tām kliṣtamālyābharaṇām vilapanīm anāthavat, abhyadhāvata vaidehīm rāvaṇo rākṣasādhipaḥ/ tām latām iva veṣtantīm āliṅgantīm mahādrumān, muñca muñceti bahuśaḥ pravadan rākṣasādhipaḥ/ krośantīm

rāma rāmeti rāmeṇa rahitām vane, jīvitāntāya keśeṣu jagrāhāntakasam nibhaḥ/ pradharṣitāyām vaidehyām babhūva sacarācaram, jagat sarvam amaryādāṃ tamasāndhena samvṛtam/ dṛṣṭvā sītām parāmrṣtām dīnām divyena cakṣuṣā, kṛtam kāryam iti śrīmān vyājahāra pitāmahaḥ/ prahrṣtā vyathitās cāsan sarve te paramarṣayaḥ, dṛṣṭvā sītām parāmrṣtām daṇḍakāraṇyavāsinaḥ/ sa tu tām rāma rāmeti rudantīm lakṣmaṇeti ca, jagāmākāśam ādāya rāvaṇo rākṣasādhipaḥ/ taptābharaṇasarvāṅgī pītakaṣeṣyavāsānī, rarāja rājaputrī tu vidyut saudāmanī yathā/ uddhūtena ca vastreṇa tasyāḥ pītena rāvaṇaḥ, adhikam paribabhrāja girir dīpa ivāgninā/ tasyāḥ paramakalyāṇyās tāmraṇi surabhīni ca, padmapatrāni vaidehyā abhyakīryanta rāvaṇam/ tasyāḥ kauṣeyam uddhūtam ākāṣe kanakaprabham, babhau cādityarāgeṇa tāmram abhram ivātape/ tasyās tad vimalam vaktram ākāṣe rāvaṇāṅkagam, na rarāja vinā rāmam vinālam iva pañkajam/ babhūva jaladam nīlam bhittvā candra ivoditaḥ, sulalāṭam sukeśāntam padmagarbhābham avraṇam, śuklaiḥ suvimalair dantaiḥ prabhāvadbhir alamkṛtam/ ruditam vyapamṛṣṭāstram candravat priyadarśanam, sunāsam cārutāmrauṣṭham ākāṣe hāṭakaprabham/ rākṣasendrasamādhūtam tasyās tad vacanam śubham, śuśubhe na vinā rāmam divā candra ivoditaḥ/ sā hemavarṇā nīlāṅgam maithilī rākṣasādhipam, śuśubhe kāñcanī kāñcī nīlam maṇim ivāśritā/ sā padmagaurī hemābhā rāvaṇam janakātmajā, vidyudghanam ivāviśya śuśubhe taptabhūṣaṇā/ tasyā bhūṣaṇaḥṣeṇa vaidehyā rākṣasādhipaḥ, babhūva vimalo nīlaḥ saghoṣa iva toyadaḥ/ uttamāṅgacyutā tasyāḥ puṣpavṛṣṭiḥ samantataḥ, sītāyā hriyamāṇāyāḥ papāta dharaṇītale/ sā tu rāvaṇavegena puṣpavṛṣṭiḥ samantataḥ, samādhūtā daśagrīvam punar evābhyavartata/ abhyavartata puṣpāṇām dhārā vaiśravaṇānujam, nakṣatramālāvimalā merum nagam ivottamam/ caraṇān nūpuram bhraṣṭam vaidehyā ratnabhūṣitam, vidyunmaṇḍalasaṃkāśam papāta madhurasvanam/ tarupravālaraktā sā nīlāṅgam rākṣaseśvaram, prāśobhayata vaidehī gajam kaṣyeva kāñcanī/ tām maholkām ivākāṣe dīpyamānām svatejasā, jahārākāśam āviśya sītām vaiśravaṇānujaḥ/ tasyās tāny agnivarṇāni bhūṣaṇāni mahītale, saghoṣāṇy avakīryanta kṣīṇās tārā ivāmbarāt/ tasyāḥ stanāntarād bhraṣṭo hāras tārādhipadyutiḥ/ vaidehyā nipatan bhāti gaṅgeva gaganāc cyutā/ utpāta vātābhihata nānādvija gaṅgāyutāḥ, mā bhair iti vidhūtāgrā vyājahrur iva pādapāḥ/ nalīnyo dhvastakamalās trastamīnajale carāḥ, sakhīm iva gatotsāhām śocantīva sma maithilīm/ samantād abhisampatyā simhavyāghramṛgadvijāḥ, anvadhāvams tadā roṣāt sītācchāyānugāminaḥ/ jalaprapātāsramukhāḥ śṛṅgair ucchritabāhavaḥ, sītāyām hriyamāṇāyām vikrośantīva parvatāḥ/ hriyamāṇām tu vaidehīm dṛṣṭvā dīno divākaraḥ, pravidhvastaprabhaḥ śrīmān āsīt pāṇḍuramaṇḍalah/ nāsti dharmāḥ kutaḥ satyam nārjavam nāṅśamsatā, yatra rāmasya vaidehīm bhāryām harati rāvaṇaḥ/ iti sarvāni bhūtāni gaṇaśaḥ paryadevayan, vitrastakā dīnamukhā rurudur mṛgapotakāḥ/ udvīkṣyodvīkṣya nayanair āsrupātāvilekṣaṇāḥ, supravepitagātrās ca babhūvur vanadevatāḥ/ vikrośantīm dṛḍham sītām dṛṣṭvā duḥkham tathā gatām, tām tu lakṣmaṇa rāmeti krośantīm madhurasvarām/ avekṣamāṇām bahuṣo vaidehīm dharaṇītalam, sa tām ākulakeśāntām vipramṛṣṭīaviśeṣakām, jahārātmavināśāya daśagrīvo manasvinām/ tatas tu sā cārudatī śucismitā; vinākṛtā bandhujanena maithilī, apaśyatī rāghavalakṣmaṇāv ubhau; vivarṇavaktrā bhayabhārapīḍitā/

Devi lamented with extraordinary grief stating that human beings do receive danger signals by way of bad omens, dreams and strange voices of birds; such signals are not only for dangers but auspicious auguries too. Then she in her interior thoughts as a soliloquy, she addressed Shri Rama: ‘Kakutstha kula bhushana! I did notice the premonitions of inauspicious nature that deers and birds were running hither and thither in opposite directions but those were ignored. I felt some relief when I sighted and screamed Pakshi Raja but most unfortunately it was lying dead having done a valiant fight. Hey Rama! Hey Lakshmana! Save me wherever you are! Hey, high trees, flowers and creepers, save me from this tense and dense condition.’ As Sita was continuously uttering within herself ‘Rama Rama’, darkness commenced engulfing by the fall of the day. Then the disgusting Rakshasa pulled her by her long and soft hairs, while it appeared that Brahma felt now that her fate was be in action! Maharshis then anticipated that the last days of Ravana commenced ticking by slowly and so does his fate getting sealed gradually. The hapless Sita kept on uttering Ha Rama, Ha Rama repetitively; in sudden outbursts she was crying away incessantly. She was then ornamented with molten gold and wearing a yellow saree and it was in that body form Ravana was carrying her by his vimana. As she was seated on the lap of Ravana, it seemed that her innocent visage as reflective of the yellowish Sun Set overcovered by the copperish cloud groupings. All of a sudden, she

ca haraṇam nīca rahite ca parasya ca/ Degraded Rakshasa! You might have succeeded to defeat and kill a Giant Bird, but by announcing your name and notoriety, you are incapable to face my heroic husband Rama and his able brother Lakshmana in a face to face battle! You imagine that you are a warrior but essentially you are a downgraded and meserabled coward. Are you not ashamed of yourself to kidnap a lonely and helpless woman! kathayīṣyanti lokeṣu puruṣāḥ karma kutsitam, sunṛśamsam adharmiṣṭham tava śauṇḍīryamāninaḥ/ dhik te śauryaṃ ca sattvaṃ ca yat tvayā kathitam tadā, kulākrośakaram loke dhik te cāritram īdrśam/ You feel and claim that you are a renowned and peerless hero, but the world knows that you are a mean, miserable, cruel and sinful specimen of God's creation. You are the blackmost blemish of your vamasha and the darkest spot of history of the past and the present age. Why are you running away with timidity and fear of the public! Like a sky bound bird gets frightened with earthly forest fires, you could never taste the deadly arrows of my husband and his brother. sādhu kṛtvātmanaḥ pathyaṃ sādhu mām muñca rāvaṇa, matpradharṣaṇaruṣṭo hi bhrātrā saha patir mama, vidhāsyati vināśāya tvam mām yadi na muñcasi/ yena tvam vyavasāyena balān mām hartum icchasi, vyavasāyaḥ sa te nīca bhaviṣyati nirarthakaḥ/ Ravana! If you donot leave me alone even now, my vengeance ought to lead you to devising ways and means of my husband, and brother in law to most certainly hunt you like miserable preys to tigers. Neecha rakshasa! The manipulation and planning that your evil mind had devised to kidnap me would not only be a miserable failure and a wasted effort! Do note that if do not release me now, I would not live even to witness your certain death! Nishachara! I shall therefore soon wait and witness the joyous scene of your tragic death at the earliest. Ravana! Most certainly you are soon going to witness the sight of Golden Trees and the bloodful flows of Vaitarani as the entry points of asipatra forests replete with gold like trees and flowers! [The details of the twenty one hells are Taamishra, Lohashanku, Maha Niraya, Shalmali, Rourava, Kumbhala, Puti mrittika, Kaala Sutra, Sanghata, Tohiloda, Savisha, Samprapaatana, Maha Naraka, Kaakola, Sanjeevana, Maha Patha, Avechi, Andhataamisra, Kumbheepaaka, Asipatravana, and Taapana.]. Nirdaya nishaachara! You are executing a maha paataka against the celestial figure of Shri Rama and surely your serving up yourself the thickest slow poison and would not survive for long! Indeed you are fastening and tightening yourself the 'Kaala Pasha' voluntarily with neither brain nor brawn!' Thus Devi Sita counted as among the Maha Pativratas broke down crying with 'karunaa swara' and with shaken tone.

Sarga Fifty Four

As Devi Sita sought to drop down her jewellery and dress to notify Rama Lakshmanas, Ravana kept vigil by five monkeys, and at Lanka in antahpura by eight rakshasis.

Hriyamānā tu vaidehī kaṃ cin nātham apaśyatī, dadarśa giriśṛṅgasthān pañcavānarapuṃgavān/ teṣāṃ madhye viśālākṣī kauśeyam kanakaprabham, uttarīyam varārohā śubhāny ābharaṇāni ca, mumoca yadi rāmāya śamseyur iti maithilī/ vastram utsṛjya tan madhye vinikṣiptam sabhūṣaṇam, sambhramāt tu daśagrīvas tat karma na ca buddhivān/ piṅgākṣās tām viśālākṣīm netrair animiṣair iva/ vikrośantīm tadā sītām dadṛśur vānararṣabhāḥ/ sa ca pampām atikramya laṅkāṃ abhimukhaḥ purīm, jagāma rudatīm gṛhya maithilīm rākṣaseśvaraḥ/ tām jahāra susamhṛṣṭo rāvaṇo mṛtyum ātmanaḥ, utsaṅgenaiva bhujagīm tīkṣṇadamṣṭrām mahāviṣām/ vanāni saritaḥ śailān sarāmsi ca vihāyasā, sa kṣipram samatīyāya śaraś cāpād iva cyutaḥ/ timinakaniketam tu varuṇālayam akṣayam, saritām śaraṇam gatvā samatīyāya sāgaram/ sambhramāt parivṛttormī ruddhamīnamahoragaḥ, vaidehyām hriyamāṇāyām babhūva varuṇālayaḥ/ antarikṣagatā vācaḥ sasṛjuḥ cāraṇās tadā, etad anto daśagrīva iti siddhās tadābruvan/ sa tu sītām viveṣtantīm ankenādāya rāvaṇaḥ, praviveśa purīm laṅkāṃ rūpiṇīm mṛtyum ātmanaḥ/ so 'bhigamya purīm laṅkāṃ suvibhaktamahāpathām, samrūḍhakakṣyā bahulam svam antahpuram āviśat/ tatra tām asitāpāṅgīm śokamohaparāyaṇām, nidadhe rāvaṇaḥ sītām mayo māyām ivāsūrīm/ abravīc ca daśagrīvaḥ piśācīr ghoradarśanāḥ, yathā nainām pumān strī vā sītām paśyaty asammataḥ/ muktāmaṇi suvarṇāni vastrāṇy ābharaṇāni ca, yad yad icchet tad evāsyā deyam macchandato yathā/ yā ca vakṣyati vaidehīm vacanam kim cid apriyam, ajñānād yadi vā jñānān na tasyā jīvitam priyam/ tathoktvā rākṣasīs tās tu rākṣasendraḥ pratāpavān, niṣkramyāntahpurāt tasmāt kim kṛtyam iti cintayan, dadarśāṣṭau

mahāvīryān rākṣasān piṣitāsanān/ sa tān dṛṣṭvā mahāvīryo varadānena mohitaḥ, uvācaitān idaṃ vākyam praśasya balavīryataḥ/ nānāpraharaṇāḥ kṣipram ito gacchata satvarāḥ, janasthānam hatasthānam bhūtapūrvam kharālayam/ tatrosyatām janasthāne śūnye nihatarākṣase, pauruṣam balam āśritya trāsam utsṛjya dūrataḥ/ balaṃ hi sumahad yan me janasthāne nivesitam, sadūṣaṇakharām yuddhe hataṃ tad rāmasāyakaiḥ/ tataḥ krodho mamāpūrvo dhairyasyopari vardhate, vairam ca sumahaj jātam rāmaṃ prati sudāruṇam/ niryātayitum icchāmi tac ca vairam aham ripoḥ, na hi lapsyāmy aham nidrām ahatvā saṃyuge ripum/ taṃ tv idānīm aham hatvā kharadūṣaṇaghātinam, rāmaṃ śarmopalapsyāmi dhanam labdhveva nirdhanaḥ/ janasthāne vasadbhis tu bhavadbhī rāmam āśritā, pravṛttir upanetavyā kīm karotīti tattvataḥ/ apramādāc ca gantavyam sarvair eva niśācaraiḥ, kartavyaś ca sadā yatno rāghavasya vadham prati/ yuṣmākaṃ hi balajño 'ham bahuśo raṇamūrdhani, ataś cāsmiñ janasthāne mayā yūyam niyojitāḥ/ tataḥ priyam vākyam upetya rākṣasā; mahārtham aṣṭāv abhivādya rāvaṇa, vihāya lankām sahitāḥ pratasthire; yato janasthānam alakṣyadarśanāḥ/ tatas tu sītām upalabhya rāvaṇaḥ; susamprahrṣṭaḥ parigr̥hya maithilīm/ prasajya rāmeṇa ca vairam uttamaṃ; babhūva mohān muditaḥ sa rākṣasaḥ/

As Devi Sita was feeling desperate and helpless, the donkey chariot reached the top of a mountain and she found that there were five monkeys seated there in. She thought over a while and started discarding her jewellery and silk robes apparently to draw the attention of the onlookers on the earth and possibly Rama Lakshmanas. Ravana was confused at her intentions and actions while the female monkeys started crying. Meanwhile the chariot crossed pampaa sarovara and dashed down at Lanka, even while Devi Sita was crying away distressed frantically. Nishachara Ravana was thrilled having arrived at Lanka as he placed Sita down from his strong grip on his lap as though a of a poisonous serpent. He felt relieved as if a well streached arrow by crossing forests, rivers, and mountains had finally reached his destination. Actually, while crossing the ‘varunalaya samudra’ nearing Lanka, he felt some itters that there might be hurdles there like huge fishes or ‘maha naagas’ springing up and out from the mid sea. Then the Charana Devatas on the high skies appeared to have exclaimed: ‘now, the quizz of Ravana’s life time has commenced the possibility in reverse path and the final solution has arrived in the form of Devi Sita!’.

[**Note:** One version of Ramayana describes that Sita Devi entered Lankapuri was the Maya Sita as the original was hiding in ‘Agni Jvaalaas’, who reappeared after Shri Rama’s agni pareeksha of the original Devi Sita]

Devi Sita stared at the road network, entry-exit gates, and so on of Lankapuri. Then she was ushered into the ‘antahpura’ the interiors of females. Then Dashagreeva Ravana commanded ten anaakaari female ‘pishaachas’ to guard her but with strict warning to speak or perform any questionable misbehavior with Devi Sita then their death would be certain. On exiting the ‘antahpura’ Ravana was then pondering over as to what should be his next step. Then he came across eight ‘Nara maamsa aahaari Maha Rakshasaas’ greeted Ravana and having praised his outstanding abilities of his brawn and brain pointed out the erstwhile residing place of the renowned Khara Rakshasa, the brother of King Ravana. The Maha Rakshasaas stated regretfully: *Bahu sainyam maha veeryam janasthaane niveshitam, sadushana kharam yuddhe nihataṃ Raamaaayakaih/* One of the Maha Rakshasaas explained to Ravana that he had reserved that nearby residence of maha parakrami Khara and his senapati Dushana but unfortunately one human warrior named Rama killed them and his vast ‘sena’. The Maha Rakshasa then declared to King Ravana: *tataḥ krodho mamāpūrvo dhairyasyopari vardhate, vairam ca sumahaj jātam rāmaṃ prati sudāruṇam/ niryātayitum icchāmi tac ca vairam aham ripoḥ, na hi lapsyāmy aham nidrām ahatvā saṃyuge ripum/* It is that vengeance and mighty anger with which I have therefore decided that Rama should be my arch enemy to be killed! Unless and until Rama gets killed, my consciousness could be cooled down. Like a pauper and beggar should ever aspire to be a highly rich and prosperous person, my sole objective and motto of life would be to mercilessly kill Rama who killed giants like Khara Dushanas!’ As the Maha Rakshasaas and their leader expressed their resolve, they were excitedly thrilled to realise that Ravana had already launched the initial step of ‘Sitaaparhana’!

Sarga Fifty Five

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

Samdiśya rākṣasān ghorān rāvaṇo 'ṣṭau mahābalān, ātmānam buddhivaiklavyāt kṛtakṛtyam amanyata/ sa cintayāno vaidehīm kāmabāṇasamarpitāḥ, praviveśa grhaṁ ramyaṁ sītām draṣṭum abhitvaran/ sa praviśya tu tadveśma rāvaṇo rākṣasādhipaḥ, apaśyad rākṣasīmadhye sītām śokaparāyaṇam/ aśrupūrṇamukhīm dīnām śokabhārāvapīḍitām, vāyuvegair ivākrāntām majjantīm nāvam arṇave/ mṛgayūthaparibhraṣṭām mṛgīm śvabhir ivāvṛtām, adhomukhamukhīm dīnām abhyetya ca niśācaraḥ/ tām tu śokavaśām dīnām avasām rākṣasādhipaḥ, sa balād darśayām āsa grhaṁ devagrhopamam/ harmaryaprāsādasambadhaṁ strīsaahasraṇiṣevitam, nānāpakṣigaṇair juṣṭam nānāratnasamanvitam/ kāñcanais tāpanīyais ca sphāṭikai rājatais tathā, vajravaidūryacitrais ca stambhair dṛṣṭimanohara/ divyadundubhinirhrādam taptakāñcanatoraṇam, sopānam kāñcanam citram āruroha tayā saha/ dāntakā rājatās caiva gavākṣāḥ priyadarśanāḥ, hemajālāvṛtās cāsaṁs tatra prāsādapaṅktayaḥ/ sudhāmaṇi vicitrāṇi bhūmibhāgāni sarvaśaḥ, daśagrīvaḥ svabhavane prādarśayata maithilīm/ dīrghikāḥ puṣkarīṇyaś ca nānāpuṣpasamāvṛtāḥ, rāvaṇo darśayām āsa sītām śokaparāyaṇam/ darśayitvā tu vaidehīm kṛtsnam tad bhavanottamam, uvāca vākyam pāpātmā rāvaṇo janakātmajām/ daśarākṣasakoṭyaś ca dvāvimśatir athāparāḥ, varjayitvā jarā vṛddhān bālānīs ca rajanīcarān/ teṣām prabhur aham sīte sarveṣām bhīmakarmaṇām, sahasram ekam ekasya mama kāryapuraḥsaram/ yad idam rājyatantram me tvayi sarvaṁ pratiṣṭhitam, jīvitam ca viśālākṣi tvam me prāṇair garīyasī/ bahūnām strīsaahasrāṇām mama yo 'sau parigrahaḥ, tāsām tvam īśvarī sīte mama bhāryā bhava priye/ sādhu kim te 'nyayā buddhyā rocayasva vaco mama, bhajasva mābhītapasya prasādam kartum arhasi/ parikṣiptā samudreṇa laṅkeyam śatayojanā, neyam dharṣayitum śakyā sendrair api surāsuraiḥ/ na deveṣu na yakṣeṣu na gandharveṣu narṣiṣu, aham paśyāmi lokeṣu yo me vīryasamo bhavet/ rājyabhraṣṭena dīnena tāpasena gatāyusā, kim kariṣyasi rāmeṇa mānuṣeṇālpatejasā/ bhajasva sīte mām eva bhartāham sadṛśas tava, yauvanam hy adhruvaṁ bhīru ramasveha mayā saha/ darśane mā kṛthā buddhiṁ rāghavasya varānane, kaassya śaktir ihāgantum api sīte manorathaiḥ/ na śakyo vāyur ākāśe pāsair baddham mahājavaḥ, dīpyamānasya vāpy agner grahītum vimalām śikhām/ trayāṇām api lokānām na tam paśyāmi śobhane, vikrameṇa nayed yas tvām madbāhuparipālītām/ laṅkāyām sumahad rājyam idam tvam anupālaya, abhiṣekodakaklinnā tuṣṭā ca ramayasva mām/ duṣkṛtam yat purā karma vanavāsena tad gatam, yaś ca te sukṛto dharmas tasyeha phalam āpnuhi/ iha sarvaṇi mālyāni divyagandhāni maithili, bhūṣaṇāni ca mukhyāni tāni seva mayā saha/ puṣpakaṁ nāma suśroṇi bhrātur vaiśravaṇasya me, vimānam ramaṇīyam ca tad vimānam manojavam/ tatra sīte mayā sārḍham viharasva yathāsukham, vadanam padmasamkāśam vimalam cārudarśanam/ śokārtam tu varārohe na bhrājati varānane, alam vrīdena vaidehi dharmalopa kṛtena te/ āṛṣo 'yam daivaniṣyando yas tvām abhigamiṣyati, etau pādaḥ mayā snigdhaḥ śirobhiḥ paripīḍitau/ prasādam kuru me kṣipram vaśyo dāso 'ham asmi te, nemāḥ śūnyā mayā vācaḥ śuśyamāṇena bhāṣitāḥ/ na cāpi rāvaṇaḥ kām cin mūrḍhnā strīm praṇameta ha, evam uktvā daśagrīvo maithilīm janakātmajām, kṛtāntavaśam āpanno mameyam iti manyate/

Having been puffed up and complemented by eight naramaamsa bhaksha Maha Rakshaas, Ravana entered the luxurious 'antahpura' or the Queen Palace. Devi Sita at that time was surrounded by the rakshasis as appointed by Ravana and was crying away in fits and starts like a sinking yet floating boat in the sea by the force of fierce and strong winds. She was then like a 'harini' or a female deer surrounded by hunting dogs at that time. Then he ushered her, albeit compulsively to tour around the 'rani vaasa' akin to his 'puja griha' the worship place. The pillars in the rani vaasa were made of e ivory, pure gold, silver, and precious stones viz. diamonds, pearls, sapphires, corals, rubies, gomedha and vaidurya. In the 'antahpura' are the low sounds of dundhibhis, and Ravana then showed a strange pedestal led by stairs. He made her seat on a cushioned comfort on which Devi Sita did rather awkwardly on its edge with nervousness.

Having shown the niceties and luxuries of the antahpura, Ravana addressed Devi Sita as follows: ‘ Site! Under my authority, there are crores of rakshasaas get their livelihood including the old and the children. Under my personal service I have a thousand fierce rakshasa attendants. Vishala lochane! My entire kingdom rests at your tender feet; *yad idam rājyatantram me tvayi sarvaṃ pratiṣṭhitam, jīvitam ca viśālākṣi tvam me prāṇair garīyasī/* I am obsessed with your personality and am devoted to you with my ‘praana’ the vital energy. Sita Devi! I have a harem of countless sundaris or paragons of beauty and grace at the nod of my head. Priye! Do consent to become my life partner. I am a tortured Soul awaiting your hidden smile and be compassionate to me. You may like to realise that this kingdom under my control is of hundred yojanas and even Devas headed by Indra would not dare to defy me, leave alone yaksha-gandharvas and renowned Maharshis. *rājyabhraṣṭena dīnena tāpasena gatāyuṣā, kiṃ kariṣyasi rāmeṇa mānuṣeṇālpatejasā/ bhajasva sīte mām eva bhartāham sadṛśas tava, yauvanam hy adhruvaṃ bhīru ramasveha mayā saha/* Rama is a ‘rajya bhrashta’ banished to eke out life in forests; he is miserable, tapasvi, a walking human, and in all an aimless vagabond. Of what avail is he anyway! You do accept me as I am a fitting and appropriate husband for you. Please leave this ill deserved concern for that dejected and ever depressed human being. Enjoy your youthful life with this strong hero. I could forfestal and tie up strongest winds into bundles. I could hold devouring flames in my fist. You could never spot in Tri Lokas a better choice of a husnand like me! You could reign over this entire ‘saamrajya’ and I should be at your service always. Your bad days of forest life and the enormity of tribulations should be terminated forthwith, once you give your nod of head. Mithileshwari! As you remain with me as your life’s partner you would enjoy your food, ornaments and luxuries of living. Do you realise that the Sun glow like pushpaka vimana belonged to my brother Kubera the seat of wealth which was forcefully seized by me and that would be at your disposal. Varaarooha sumukhi! Your face is like a placid lotus flower which should never be spoilt with incessant cryings. As Ravana was talking away rubbshish, Devi Sita got further agitated and while the intensity of her mental suffering got furthered, she veiled her face and intensified her interior thoughts about the stage of Rama’s mental condition of his seperation from her. *Imaah shunyaa mayaa vaachah shushyamaanena bhaashitaah, na chaapi Ravanah kaanchin murthaa streem pranameti ha/* Ravana further continued emphatically to Sita that she should not please conclude that what all he was patiently explaining was not out of lust for her but no understand that a personality of the stature of his would never kneel down at her feet! *Evam uktvā daśagrīvo maithilīm janakātmajām, kṛtāntavaśam āpanno mameyam iti manyate/* Ravana thus felt satisfied that Devi Sita had indeed got converted in her mental frame gradually!

Sarga Fifty Six

Having suffered Ravana’s entreaties, Sita intensified her thoughts on Shri Rama and praised him while angry Ravana instructed rakshasis to take Sita away to Ashoka Vatika and frieghten her to surrender

Sā tathoktā tu vaidehī nirbhayā śokakarṣitā, tṛṇam antarataḥ kṛtvā rāvaṇam pratyabhāṣata/ rājā daśaratho nāma dharmasetur ivācalah, satyasandhaḥ parijñāto yasya putrah sa rāghavaḥ/ rāmo nāma sa dharmātmā triṣu lokeṣu viśrutaḥ, dīrghabāhur viśālākṣo daivataṃ sa patir mama/ ikṣvākūṇām kule jātaḥ śimhaskandho mahādyutiḥ, lakṣmaṇena saha bhrātrā yas te prāṇām hariṣyati/ pratyakṣam yady aham tasya tvayā syām dharṣitā balāt, śayitā tvam hataḥ samkhye janasthāne yathā kharah/ ya ete rākṣasāḥ proktā ghorarūpā mahābalāḥ, rāghave nirviṣāḥ sarve suparṇe pannagā yathā/ tasya jyāvīpramuktās te śarāḥ kāñcanabhūṣaṇāḥ, śarīram vidhamiṣyanti gaṅgākūlam ivormayaḥ/ asurair vā surair vā tvam yady avadho ’si rāvaṇa, utpādyā sumahad vairam jīvaṃs tasya na mokṣyase/ sa te jīvitaśeṣasya rāghavo ’ntakaro balī, paśor yūpagatasyeva jīvitam tava durlabham/ yadi paśyeta sa rāmas tvam roṣadīptena

cakṣuṣā, rakṣas tvam adya nirdagdho gaccheḥ sadyaḥ parābhavam/ yaś candram nabhaso bhūmau pātayen nāśayeta vā, sāgaram śoṣayed vāpi sa sītām mocayed iha/ gatāyus tvam gataśrīko gatasattvo gatendriyaḥ, laṅkā vaidhavyasaṁyuktā tvatkr̥tena bhaviṣyati/ na te pāpam idaṁ karma sukhodarkam bhaviṣyati, yāham nītā vinā bhāvaṁ patipārśvāt tvayā vanāt/ sa hi daivatasamyukto mama bhartā mahādyutiḥ, nirbhayo vīryam āśritya śūnye vasati daṇḍake/ sa te darpaṁ balaṁ vīryam utsekaṁ ca tathāvidham, apaneṣyati gātrebhyaḥ śaravarṣeṇa saṁyuge/ yadā vināśo bhūtānām dṛśyate kālacoditaḥ, tadā kārye pramādyanti narāḥ kālavaśam gatāḥ/ mām pradhṛṣya sa te kālāḥ prāpto 'yam rakṣasādhama, ātmano rākṣasānām ca vadhāyāntaḥpurasya ca/ na śakyā yajñamadyasthā vedih sruḅbhāṇḍa maṇḍitā, dvijātimantrasaṁpūtā caṇḍālenāvamarditum/ idaṁ śarīraṁ niḥsaṁjñam bandha vā ghātayasva vā, nedaṁ śarīraṁ rakṣyam me jīvitam vāpi rākṣasa, na hi śakṣyāmy upakrośam pṛthivyām dātum ātmanaḥ/ evam uktvā tu vaidehī krodhāt suparuṣam vacaḥ, rāvaṇam maithilī tatra punar novāca kim cana/ sītāyā vacanam śrutvā paruṣam romaharṣanam, pratyuvāca tataḥ sītām bhayasamdarśanam vacaḥ/ śṛṇu maithilī madvākyam māsān dvādaśa bhāmini, kālenānena nābhyeṣi yadi mām cāruhāsini, tatas tvām prātaraśārtham sūdās chetsyanti leśaśaḥ/ity uktvā paruṣam vākyam rāvaṇaḥ śatrurāvaṇaḥ, rākṣasīś ca tataḥ krudha idaṁ vacanam abravīt/ śīghram evam hi rākṣasyo vikṛtā ghoradarśanāḥ, darpaṁ asyā vineṣyantu māmsaṇitabhōjanāḥ/ vacanād eva tās tasya vikṛtā ghoradarśanāḥ, kṛtaprāñjalayo bhūtvā maithilīm paryavārayan/ sa tāḥ provāca rājā tu rāvaṇo ghoradarśanaḥ, pracālya caraṇotkarṣair dārayann iva medinīm/ aśokavanikāmadhye maithilī nīyatām iti, tatreyam rakṣyatām gūḍham uṣmābhiḥ parivāritā/ tatrainām tarjanair ghoraiḥ punaḥ sāntvaiś ca maithilīm, āṇayadhvam vaśam sarvā vanyām gajavadhūm iva/ iti pratisamādiṣṭā rākṣasyo rāvaṇena tāḥ, aśokavanikām jagmur maithilīm pariḡṛhya tām/ sarvakāmaphalair vṛkṣair nānāpuspaphalair vṛtām, sarvakālamadaiś cāpi dvijaiḥ samupasevitām/ sā tu śokaparītāṅgī maithilī janakātmajā, rākṣasī vaśam āpannā vyāghrīṇām hariṇī yathā/ na vindate tatra tu śarma maithilī; virūpanetrābhir atīva tarjitā, patim smaranī dayitam ca devaram; vicetanābhūd bhayaśokapīḍitā/

While Ravana felt that Devi Sita got somewhat reconciled to marry her, the latter twisted her lips and firmly and even fearlessly replied. ‘ King Dasharatha was like a firm bridge on the ocean flows of Dharma and known for his ‘Satya Pratigina’ or a solid vow of Thuthfulness. Now his able son Shri Rama is a worshipworthy Devata of a grand physical stature and menta resolve. Born in the illustrious family lineage of Ikshvaaku, Rama with his high and powerful shoulders he is a purusha simha or a man-lion and together with his follower brother Lakshmana ought to undoubtedly uproot you, your saamraajya and the generation. If you think that you have successfully kidnapped me, then you too should receive the same fate as your brother Khara. You had mentioned of your strength and backing of the cruelmost Raakshasa Veeras but once they encounter Shri Rama, their poison would be drenched out like Maha Garuda facing hissing cobras. Like the forceful waves of Ganga flush out your body ornaments, Rama ‘dhanush baanaas’ would turn your physical parts to pieces. Ravana! You might brag that neither asuras nor devataas could face your valor, but rest assured that Rama’s arrows would destroy you certainly as your enmity with Rama should seal your fate as the rest of your life should get terminated soon like of yajna pashu tied to a pole awaiting sacrifice. Rakshasa! Even if Rama were to twist his angry looks on you then like Bhagavan Shankara ashed down Manmatha’s body, you too have similar fate. *yaś candram nabhaso bhūmau pātayen nāśayeta vā, sāgaram śoṣayed vāpi sa sītām mocayed iha/ gatāyus tvam gataśrīko gatasattvo gatendriyaḥ, laṅkā vaidhavyasaṁyuktā tvatkr̥tena bhaviṣyati/* Rest assured that Bhagavan Rama once arrives here to relieve Sita from shackles, even if chandra falls down to earth or oceans get dried up, I should be releived and the kingdom of Lanka should be widowed. Your sinfulness now to separate me from Rama would soon end up in your sleepness nights. Remember that I have lived so far in peace and contentment in dandakaranya safely with the confidence in the courage of my husband and brother in law. They ought to arrive here soon and make a fitting assessment of your valour, mental agility and fate to dig up deep in your skin with sharp arrows. *yadā vināśo bhūtānām dṛśyate kālacoditaḥ, tadā kārye pramādyanti narāḥ kālavaśam gatāḥ/* As and when the kaala chakra revolves and points out one’s ‘vinaasha’ the tragic end, then each and every Being in Creation gets hooked to a crashing iron nail to slow down and to a crash. Despicable Nishachara! Kaaala the Mrityu prompted your

inner ego to kidnap me and lead you to a screeching halt to terminate you and your empire Do you not realise that on a Yagjna Vedika, which the dwijas by means of mantras purify the shruk-shruva- yajna patras etc. and a chandala is prohibited to drag his feet and impurify the area; like wise I am the purified dharma patni of Shri Rama wedded strongly to the principles of ‘paativratya’ and chandala like you could even touch me. Be it made clear, ‘neecha rakshasa’, even this body of mine impurified by your touch could as well be destroyed and sacrificed in flames; but could never ever be surrendered to you!’ As Devi Sita responded haughtily and screamingly, Ravana had rather softly: *śṛṇu maithili madvākyam māsān dvādaśa bhāmini, kālenānena nābhyeṣi yadi mām cāruhāsini, tatas tvām prātarāsārtham sūdās chetsyanti leśāsah/* ‘ Oh, haasya bhamini! Mithileshwari! Your humorous action does impress your way of dodging me. But mind you, I am granting you adequate notice period of twelve months and in case to do still me weakened your psyche, then I should take you to the royal kitchen and mince your body to pieces!’ Then Ravana shouted yelling to the surrounding rakshasis: *śṭghram evam hi rākṣasyo vikṛtā ghoradarśanāḥ, darpam asyā vineṣyantu māmśaṣaṇitabhojanāḥ/* You ferocious blood sucking flesh swallowing Maha Rakshasis! You better bring down the ego and arrogance of this woman soon! Then having moved forward by a few steps, returned and shouted: ‘ You better take her away and shift to ‘Ashoka vaatika’. Then Devi Sita got unnerved with fright and misery, fell down to earth crawling and crying remembering Rama Lakshmanas out of desperation and extreme depression, even as the ferocious Rakshasis forcibly dragged her to Ashoka vaatika.

Sarga Fifty Seven

Shri Rama having killed Maareecha returns while noticing bad omens gets concerned about Devi Sita

Rākṣasam mṛgarūpeṇa carantaṁ kāmārūpiṇam, nihatya rāmo mārīcam tūrṇam pathi nyavartat/ tasya saṁtvaramāṇasya draṣṭukāmasya maithilīm, krūrasvaro 'tha gomāyur vinanādāsya pṣṭhataḥ/ sa tasya svaram ājñāya dāruṇam romaharṣaṇam, cintayām āsa gomāyoh svareṇa pariśaṅkitaḥ/ aśubham bata manye 'ham gomāyur vāśyate yathā, svasti syād api vaidehyā rākṣasair bhakṣaṇam vinā/ mārīcena tu vijñāya svaram ālakṣya māmakam, vikruṣṭam mṛgarūpeṇa lakṣmaṇaḥ śṛṇuyād yadi/ sa saumitriḥ svaram śrutvā tāṁ ca hitvātha maithilīm, tayaiva prahitaḥ kṣipram matsakāśam ihaiṣyati/ rākṣasaiḥ sahitair nūnam sītāyā īpsito vadhaḥ, kāñcanaś ca mṛgo bhūtvā vyapanīyāśramāt tu mām/ dūram nītvā tu mārīco rākṣaso 'bhūc charāhataḥ, hā lakṣmaṇa hato 'smīti yad vākyam vyajahāra ha/ api svasti bhaved dvābhyām rahitābhyām mayā vane, janasthānanimittam hi kṛtavairo 'smi rākṣasaiḥ, nimittāni ca ghorāṇi dṛśyante 'dya bahūni ca/ ity evam cintayan rāmaḥ śrutvā gomāyuniḥsvanam, ātmanaś cāpanayanam mṛgarūpeṇa rakṣasā, ājagāma janasthānam rāghavaḥ pariśaṅkitaḥ/ tam dīnamānasam dīnam āsedur mṛgapakṣiṇaḥ, savyam kṛtvā mahātmānam ghorāmś ca sasṛjuḥ svarān/ tāni dṛṣṭvā nimittāni mahāghorāṇi rāghavaḥ, tato lakṣaṇam āyāntam dadarśa vigataprabham/ tato 'vidūre rāmeṇa samīyāya sa lakṣmaṇaḥ, viṣaṇṇaḥ sa viṣaṇṇena duḥkhito duḥkhabhāginā/ saṁjagarhe 'tha tam bhrātā jeṣṭho lakṣmaṇam āgatam, vihāya sītām vijane vane rākṣasasevite/ gṛhītvā ca karaṁ savyam lakṣmaṇam raghunandanaḥ, uvāca madhurodarkam idam paruṣam ārtavat/ aho lakṣmaṇa garhyam te kṛtam yat tvam vihāya tām, sītām ihāgataḥ saumya kaccit svasti bhaved iti/ na me 'sti saṁśayo vīra sarvathā janakātmajā, vinaṣṭā bhakṣitā vāpa rākṣasair vanacāribhiḥ/ aśubhāny eva bhūyīṣṭham yathā prādurbhavanti me, api lakṣmaṇa sītāyāḥ sāmagryam prāpnuyāvahe/ idam hi rakṣomṛgasamnikāśam; pralobhya mām dūram anuprayātam, hataṁ katham cīn mahatā śrameṇa; sa rākṣaso 'bhūn mriyamāṇa eva/ manaś ca me dīnam ihāprahṛṣṭam; cakṣuś ca savyam kurute vikāram, asaṁśayam lakṣmaṇa nāsti sītā; hṛtā mṛtā vā pathi vartate vā/

Having killed Rakasha Maareecha who appeared like a Maya Mriga, Shri Rama wished to return back to Panchavati his ashram. Then a loud sneeze was heard behind perhaps by an owl and Rama felt that it was a bad omen. He was terribly worried that perhaps left Devi Sita alone as he heard the thunderous reverberation of his own false ‘artanaada’ made by Mareecha stating ‘ haa Lakshmana, haa Sita I am killed’.[Bad omens are loud sneezes, recall back from journeys, facing dry grass, cowdung, lunatic,

chandala, a widow, ashes, bones, fall of umbrella on one's head and such as per Agni Purana]. Rama got worried whether Lakshmana and Devi Sita heard the false 'artanaadaas' by Maareecha in the form of the strange Maya Mriga as enamoured by Sita. Then Rama hurried back to the ashram. *tato 'vidüre rāmeṇa samīyāya sa lakṣmaṇaḥ, viṣaṇṇaḥ sa viṣaṇṇena duḥkhito duḥkhabhāginā/ samjagarhe 'tha tam bhrātā jeṣṭho lakṣmaṇam āgatam, vihāya sītām vijane vane rākṣasasevite/* Even then Rama found that Lakshmana too was hurrying up running towards him and met him terribly worried and agitated as Devi Sita was left lonely! He caught of Lashmana by his shoulder and shouted at once but subsequently stated: *aho lakṣmaṇa garhyaṁ te kṛtaṁ yat tvaṁ vihāya tām, sītām ihāgataḥ saumya kaccit svasti bhaved iti/ na me 'sti saṁśayo vīra sarvathā janakātmajā, vinaṣṭā bhakṣitā vāpa rākṣasair vanacāribhiḥ/* Aho Lakshmana! You have made a grave blunder and left Sita alone; trust she is safe!! Veera Lakshmana! I am shaken to the core as the wicked Rakshasaas might have hurt and even swallowed up Devi Sita!! *aśubhāny eva bhūyiṣṭhaṁ yathā prādurbhavanti me, api lakṣmaṇa sītāyāḥ sāmagryaṁ prāpnuyāvahe/* Lakshmana! I have just encountered very bad omens; would we be able to ever find back the beloved Janaka nandini Sita totally 'svaastyhya-sakushala' or safe and sound! Mahabali Lakshmana! This crowd of animals running amock from right to left and wild owls screeching away in groups helter skelter should cause great concern down my spine; are these not definite evil omens! We hope against hope that Sita is secure! *manaś ca me dīnam ihāprahṣṭam; cakṣuś ca savyaṁ kurute vikāram, asaṁśayaṁ lakṣmaṇa nāsti sītā; hṛtā mṛtā vā pathi vartate vā/* Lakshmana! My mind and thoughts are in alarmed to my bottoms as my left eyes are flapping with rapidity and my inner self is confirming that Devi Sita had disappeared from the ashram either by kidnap or eaten away by Rakshasaas!

Sarga Fifty Eight

On a run back to the Ashram, Rama Lakshmanas were subject to innumerable kinds of doubts and reaching there were not able to see Devi Sita and got stunned and terrified

Sa dṛṣṭvā lakṣmaṇam dīnam sūnye daśarathātmajaḥ, paryapṛcchata dharmātmā vaidehīm āgataṁ vinā/ prasthitaṁ daṇḍakāraṇyaṁ yā māṁ anujagāma ha, kva sā lakṣmaṇa vaidehī yāṁ hitvā tvaṁ ihāgataḥ/ rājyabhraṣṭasya dīnasya daṇḍakān paridhāvataḥ, kva sā duḥkhasahāyā me vaidehī tanumadhyamā/ yāṁ vinā notsahe vīra muhūrtam api jīvitum, kva sā prānasahāyā me sītā surasutopamā/ patitvam amarāṇām vā pṛthivyāś cāpi lakṣmaṇa, vinā tām tapanīyābhām neccheyam janakātmajāṁ/ kaccij jīvati vaidehī prāṇaiḥ priyatarā mama, kaccit pravrajānam saumya na me mithyā bhaviṣyati/ sītānimittaṁ saumitre mṛte mayi gate tvayi, kaccit sakāmā sukhitā kaikeyī sā bhaviṣyati/ saputararājyāṁ siddhārthāṁ mṛtaputrā tapasvinī, upasthāsyati kausalyā kaccin saumya na kaikayīm/ yadi jīvati vaidehī gamiṣyāmy āśramaṁ punaḥ, suvṛttā yadi vṛttā sā prāṇāṁ tyakṣyāmi lakṣmaṇa/ yadi māṁ āśramagataṁ vaidehī nābhībhāṣate, punaḥ prahasitā sītā vinaśiṣyāmi lakṣmaṇa/ brūhi lakṣmaṇa vaidehī yadi jīvati vā na vā, tvayi pramatte rakṣobhir bhakṣitā vā tapasvinī/ sukumārī ca bālā ca nityaṁ cāduḥkhadarśinī, madviyogena vaidehī vyaktaṁ śocati durmanāḥ/ sarvathā rakṣasā tena jihmena sudurātmanā, vadatā lakṣmaṇety uccais tavāpi janitaṁ bhayama/ śrutaś ca śaṅke vaidehyā sa svaraḥ sadṛśo mama, trastayā preṣitas tvaṁ ca draṣṭum māṁ śīghram āgataḥ/sarvathā tu kṛtaṁ kaṣṭam sītām utsṛjatā vane, pratikartum nṛśamsānām rakṣasām dattam antaram/ duḥkhitāḥ kharaghātena rākṣasāḥ piśitāśanāḥ, taiḥ sītā nihatā ghorair bhaviṣyati na saṁśayaḥ/ aho 'smi vyasane magnaḥ sarvathā ripunāśana, kim tv idānīm kariṣyāmi śaṅke prāptavyam tḍṛṣam/ iti sītām varārohām cintayann eva rāghavaḥ, ājagāma janasthānam tvarayā sahalakṣmaṇaḥ/ vīgarhamāṇo 'nujam ārtarūpam; kṣudhā śramāc caiva pipāsayā ca, viniḥśvasaṁ śuṣkamukho viṣaṇṇaḥ; pratiśrayaṁ prāpya samīkṣya sūnyam/ svam āśramaṁ sampravigāhya vīro; vihāradeśān anusṛtya kāmś cit, etat tad ity eva nivāsabhūmau; prahṣṭaromā vyathito babhūva/

Rama asked Lakshmana: Where indeed is Devi Sita who left Ayodhya and accompanied me to dandadakaranya at this time. As I was thrown out of the Kingdom and am aimlessly moving about, she extended my complete solace and had been my source of strength all along but where is now. I would not be able to survive this shock as my 'saha dharma charini' who is my celestial angel if not visible now,

what should happen to me! Lakshmana! In case my molten gold like Janaka nandini is not visible, who cares for universal emporership and heavenly Indratva! Veera! would videha rajakumari my dearest darling Sita be surviving now. If she were not to survive now, could Rama live any further and if both of us are non existent, then you would have to return to Ayodydha and then mother Kaikeyi might continue to be happy and contented. As I the only son named Rama were not to survive the shock of Sita's absence, should not my mother be Kaikeyi's slave and suffer thereafter! *yadi jīvati vaidehī gamiṣyāmi āśramam punaḥ, suvṛttā yadi vṛttā sā prāṇāms tyakṣyāmi lakṣmaṇa/ yadi mām āśramagataṁ vaidehī nābhībhāṣate, punaḥ prahasitā sītā vinaśiṣyāmi lakṣmaṇa/* Lakshmana! I resolve to enter the ashram only in case Vaidehi Sita were alive and if her demise is confirmed, then I need not have to survive. Tell me dear brother, is she alive or not! Most certainly she ought be crying away for me in case she were alive. The most obnoxious rakshasa Maareecha yelled 'Oh Lakshmana, oh Sita' and obviously she was rattled and pressurised you to leave her. *Sarvathā tu kritam kaṣṭam Sitaamumutsrujataa vane, pratikartum nrushamsaanaam rakshasaam dattamantaram/* In any case, your leaving Sita alone had caused the impact and the cruel rakshasas must have mercilessly killed Sita undoubtedly. Shatru naashana Lakshmana, now I am drowned in a sea at this testing time! Indeed, in this hopeless situation what is it that I could do!' Having thus stated Rama Lakshmanas entered with a ray of hope but Devi Sita was not present therein. Both the brothers were bewildered and lost their consciousness for some time!

Sarga Fifty Nine

Rama Lakshmans recalled the events before the latter left for Rama at the false shouts of the dying Maareesha and Rama was truly upset by Lakshmana's grave indiscretion

Aāśramād upāvṛttam antarā raghunandanāḥ, paripapraccha saumitriṁ rāmo duḥkhārditaḥ punaḥ/ tam uvāca kimarthaṁ tvam āgato 'pāsya maithilīm, yadā sā tava viśvāsād vane viharitā mayā/ dṛṣṭvaivābhyāgataṁ tvām me maithilīm tyajya lakṣmaṇa, śaṅkamānaṁ mahat pāpam yat satyaṁ vyathitaṁ manaḥ/ sphurate nayanam savyam bāhuś ca hṛdayam ca me, dṛṣṭvā lakṣmaṇa dūre tvām sītāviraḥitaṁ pathi/ evam uktas tu saumitriṁ lakṣmaṇaḥ śubhalakṣaṇaḥ, bhūyo duḥkhasamāviṣṭo duḥkhitaṁ rāmam abravīt/ na svayam kāmākāreṇa tām tyaktvāham ihāgataḥ, pracoditas tayaivograis tvatsakāśam ihāgataḥ/ āryeṇeva parikruṣṭam hā sīte lakṣmaṇeti ca, paritrāhīti yad vākyam maithilyās tac chrutiṁ gatam/ sā tam ārtasvaram śrutvā tava snehena maithilī, gaccha gaccheti mām āha rudantī bhayavihvalā/ pracodyamānena mayā gaccheti bahuśas tayā, pratyuktā maithilī vākyam idaṁ tvatpratyayānvitam/ na tat paśyāmy aham rakṣo yad asya bhayam āvahet, nirvṛtā bhava nāsty etat kenāpy evam udāhṛtam/ viḡarhitaṁ ca nīcam ca katham āryo 'bhīdhāsyati, trāhīti vacanam sīte yas trāyet tridaśān api/ kimnimitam tu kenāpi bhrātūr ālambya me svaram, visvaram vyāhṛtam vākyam lakṣmaṇa trāhi mām iti, na bhavaṭyā vyathā kāryā kunārījanasevitā/ alam vaiklavyam ālambya svasthā bhava nirutsukā, na cāsti triṣu lokeṣu pumān yo rāghavam raṇe, jāto vā jāyamāno vā samyuge yaḥ parājayet/ evam uktā tu vaidehī parimohitacetanā, uvācāśrūṇi muñcantī dāruṇam mām idaṁ vacaḥ/ bhāvo mayi tavātyarthaṁ pāpa eva niveśitaḥ, vinaṣṭe bhrātari prāpte na ca tvam mām avāpsyasi/ samketād bharatena tvam rāmam samanugacchasi, krośantaṁ hi yathātyarthaṁ nainam abhyavapadyase/ ripuḥ pracchannacārī tvam madartham anugacchasi, rāghavasyāntaraprepsus tathainam nābhīpadyase/ evam ukto hi vaidehyā samrabdho raktalocanaḥ, krodhāt prasphuramāṇauṣṭha āśramād abhinirgataḥ/ evam bruvāṇam saumitriṁ rāmaḥ saṁtāpamohitaḥ, abravīt duṣkṛtam saumya tām vinā yat tvam āgataḥ/ jānann api samarthaṁ mām rakṣasām vinivāraṇe, anena krodhavākyena maithilyā niḥṣṛto bhavān/ na hi te paritusyāmi tyaktvā yad yāsi maithilīm, kruddhāyāḥ paruṣam śrutvā striyā yat tvam ihāgataḥ/ sarvathā tv apanūtam te sītayā yat pracoditaḥ, krodhasya vaśam āgamya nākaroh śāsanam mama/ asau hi rākṣasaḥ śete śareṇābhīhato mayā, mṛgarūpeṇa yenāham āśramād apavāditaḥ/ vikṣya cāpam paridhāya sāyakam; salīla bāṇena ca tāḍito mayā, mārgīm tanuṁ tyajya ca viklavasvaro; babhūva keyūradharaḥ sa rākṣasaḥ/ śarāhatenaiva tadārtayā girā; svaram mamālambya sudūrasamśravam, udāhṛtam tad vacanam sudāruṇam; tvam āgato yena vihāya maithilīm/

On way to the panchavati ashram itself, Rama Lakshmana were reviewing the previous happenings. Rama asked Lakshmana cryingly: Lakshmana! Are you sure that when you left for me, Sita was alone, but why did you leave her alone! Even as you must have been leaving Sita alone, I started experiencing bad omens and started realising the forewarnings. My left eye flaps were trembling and the left shoulder too. As you might have been leaving Sita alone, my heart beat was faltering . Then Lakshmana said: brother! I was not ready to leave on my own, but Devi Sita pressurised me with all types of very harsh and cruel words, and with extreme patience I maintained silence but certain acute and very upsetting words of hers had literally forced me to leave most reluctantly. The false and desperate shoutings of Mareecha were no doubt recognised by me and explained to Sita but she was too desperate as she was trembling with fear and inexplicable anxiety and begged of me to leave the spot. Even so I made my earnest appeal to her and clarified: *na tat paśyāmy aham rakṣo yad asya bhayam āvahet, nirvṛtā bhava nāsty etat kenāpy evam udāhṛtam/ vigarhitam ca nīcam ca katham āryo 'bhīdhāsyati, trāhīti vacanam sīte yas trāyey tridaśān api/* ‘Devi! In my entire life time and experience, I had never faced any Rakshasa whom Rama could have got jitters about with fear and timidity. Kindly be peaceful and totally reject the falsity and apprehension of Rama encountering a risk of his life. This voice of desperation was most certainly not that of Rama and could a personality of his stature who could save Devas from most critical and dangerous crises ever get down to the meanest level of repeatedly shouting for help so timidly!’ ‘Rama! I had even explained Devi Sita further: *Raakshaseneritam vaakyam traasaat traahēti Shobhane, na bhavyathaa kaaryaam kunaaree jana sevita/* Shobhane! That Rakshasa out of sheer fright of your arrows and distress of facing death should have yelled and this should not be a cause of concern for a famed lady of your stature and thus ignore the shout as dismissed. Rama! I pacified Devi Sita further: *Alam viplavataam gantum swasthya bhava nitrutsukaa, na chaasti trishu loleshu pumaan yo Raghavam rane/ Jaatovaa jaayamaanol vaa samyuge yah paraajayet, ajeyo Raghavo yuddhe Devaih Shakra purogamaih/* I appealed to Devi Sita not to get flustered but keep her cool and self controlled without agitation and assured her that in triloka no personality of his stature and bravery was ever born yet who could encounter Ragu Rama; even Lord Indra and any other devas would accede to that reality. Even so, Shri Rama! Devi Sita took to extreme accusations against me: *bhāvo mayi tavātyarthaṁ pāpa eva niveśitaḥ, vinaṣṭe bhrātari prāpte na ca tvam mām avāpsyasi/ samketād bharatena tvam rāmaṁ samanugacchasi, krośantaṁ hi yathātyarthaṁ nainam abhyavapadyase/ ripuḥ pracchannacārī tvam madartham anugacchasi, rāghavasyāntaraprepsus tathainaṁ nāhipadyase/* ‘Lakshmana! It appears that in your interior feelings, you appear to have retained sinful and evil designs on me! You seem to be planning that at the death of your brother, you have a nasty feeling to secure me! But that should never be. Out of your jealousy for Bharata, you are pretentious and keep following Shri Rama. Rama is crying hard for your help, screaming by your own name which you are deaf all about. You are a secretive enemy of your brother. That is why you seem to await an opportunity of Rama’s critical time and thus avoiding to help him at the apt situation like this’. ‘Dearest brother! As Vaidehakumari insinuated me thus, I was accused of my feigned sincerity and opportunism, I was hurt to the core, my looks were reddened and lips were quivering and in that critical stage of sub consciousness , I was forced to leave the ashram’. But Rama’s reaction was still not convincing; he told Lakshmana: *na hi te parituṣyāmi tyaktvā yad yāsi maithilīm, kruddhāyāḥ paruṣam śrutvā striyā yat tvam ihāgataḥ/ sarvathā tv apanītam te sītayā yat pracoditaḥ, krodhasya vaśam āgamyā nākaroh śāsanam mama/* Lakshmana! You became a victim of an angry and extremely agitated woman and over crossed my strict instruction which has proved to be an avoidable disaster now and am amazed at your indiscretion which is truly unpardonable and never expected of you. *śarāhatenaiva tadārtayā girā; svaram mamālambya sudūrasamśravam, udāhṛtam tad vacanam sudāruṇam; tvam āgato yena vihāya maithilīm/* As my arrows decimated the Rakshasa, and his false shouts and screams imitating my voice were heard, you left Sita alone despite my strict instructions!

Sarga Sixty

Shri Rama’s deep distress at Devi Sita’s disappearance- desperate search for her even addressing animals and vegetation around the ashram in frustration.

Bhṛśam āvrajamānasya tasyādhovāmaloceanam, prāsphurac cāskhalad rāmo vepathuś cāsyā jāyate/ upālakṣya nimittāni so 'śubhāni muhur muhuḥ, api kṣemaṁ tu sītāyā iti vai vyājahāra ha/ tvaramāno jagāmātha sītādarśanalālasaḥ, śūnyam āvasathaṁ dṛṣṭvā babhūvodvignamānasaḥ/ udbhramann iva vegena vikṣipan raghunandanāḥ, tatra tatroṭajasthānam abhivīkṣya samantataḥ/ dadarśa parṇasālām ca rahitām sītāyā tadā, śrīyā virahitām dhvastām hemante padminīm iva/ rudantam iva vṛkṣaiś ca mlānapuṣpamṛgadvijam, śrīyā vihīnam vidhvastaṁ saṁtyaktavanadaivatam/ viprakṛṇājīnakuśam vipraviddhabṛṣīkaṭam, dṛṣṭvā śūnyoṭajasthānam vilalāpa punaḥ punaḥ/ hṛtā mṛtā vā naṣṭā vā bhakṣitā vā bhaviṣyati, nilīnāpy atha vā bhīrur atha vā vanam āśrītā/ gatā vicetum puṣpāni phalāny api ca vā punaḥ, atha vā padminīm yātā jalārtham vā nadīm gatā/ yatnān mṛgayamānas tu nāsasāda vane priyām, śokarakteḥkṣanaḥ śokād unmatta iva lakṣyate/ vṛkṣād vṛkṣam pradhāvan sa girīmś cāpi nadīm nadīm, babhūva vilapan rāmaḥ śokapaṅkārṇavaplutaḥ/ asti kaccit tvayā dṛṣṭā sā kadambapriyā priyā, kadamba yadi jānīṣe śaṁsa sītām śubhānanām/nigdhapallavasamkāsām pītakaūseyavāsīnīm, śaṁsasva yadi vā dṛṣṭā bilva bilvopamastanī/ atha vārjuna śaṁsa tvam priyām tām arjunapriyām, janakasya sutā bhīrur yadi jīvati vā na vā/ kakubhaḥ kakubhorum tām vyaktaṁ jānāti maithilīm, latāpallavapuṣpādhyo bhāti hy eṣa vanaspatiḥ/bhramarair upagītaś ca yathā drumavarō hy ayam, eṣa vyaktaṁ vijānāti tilakas tilakapriyām/ aśokaśo kāpanuda śokopahatacetasam, tvannāmānam kuru kṣipram priyāsamdarśanena mām/ yadi tāla tvayā dṛṣṭā pakvatālaphalastanī,kathayasva varārohām kāruṣyam yadi te mayi/ yadi dṛṣṭā tvayā sītā jambujāmbūnadaprabhā, priyām yadi vijānīṣe niḥśaṅkam kathayasva me/ atha vā mṛgaśāvākṣīm mṛga jānāsi maithilīm, mṛgavipreḥkṣaṇī kāntā mṛgābhīḥ sahitā bhavet/ gaja sā gajanāsorur yadi dṛṣṭā tvayā bhavet, tām manye viditām tubhyam ākhyāhi varavāraṇa/ śārdūla yadi sā dṛṣṭā priyā candranibhānanā, maithilī mama visrabdhaḥ kathayasva na te bhayam/ kim dhāvasi priye nūnam dṛṣṭāsi kamalekṣaṇe, vṛkṣeṇācchādyā cātmānam kim mām na pratibhāṣase/ tiṣṭha tiṣṭha varārohe na te 'sti karuṇā mayi, nātyartham hāsyāśīlāsi kimartham mām upeḥkṣase/ pītakaūseyakenāsi sūcitā varavarṇini, dhāvanty api mayā dṛṣṭā tiṣṭha yady asti sauhṛdam/ naiva sā nūnam atha vā hīmsitā cāruhāsini, kṛcchram prāptam hi mām nūnam yathopekṣitum arhati/ vyaktaṁ sā bhakṣitā bālā rākṣasaiḥ piśitāsanaiḥ, vibhājyāṅgāni sarvāni mayā virahitā priyā/ nūnam tac chubhadantauṣṭham mukham niṣprabhatām gatam, sā hi campakavarṇābhā grīvā graiveya śobhitā/ komalā vilapantyās tu kāntāyā bhakṣitā śubhā, nūnam vikṣipyamāṇau tau bāhū pallavakomalau/ bhakṣitau vepamānāgrau sahasṭābharaṇāṅgadāu, mayā virahitā bālā rakṣasām bhakṣaṇāya vai/ sārtheneva parityaktā bhakṣitā bahubāndhavā, hā lakṣmaṇa mahābāho paśyasi tvam priyām kva cit/ hā priye kva gatā bhadre hā sīteti punaḥ punaḥ, ity evam vilapan rāmaḥ paridhāvan vanād vanam/ kva cid udbhramate vegāt kva cid vibhramate balāt, kva cin matta ivābhāti kāntān veṣaṇatatparaḥ/ sa vanāni nadīḥ śailān giriprasravaṇāni ca, kānanāni ca vegena bhramaty aparīsamsthitaḥ/ tathā sa gatvā vipulam mahad vanam; parītya sarvam tv atha maithilīm prati, anīṣṭhītāśaḥ sa cakāra mārgaṇe; punaḥ priyāyāḥ paramam pariśramam/

As Sri Rama left the ashram in vaccum without Devi Sita, his left eyes flapped violently, and he came out totteringly and the huge question looming large on his mental screen was whether Sita was safe. He entered the ashram the trepidation and he was blank with confused silence. He started moving about haltingly now and with great speed of anxiety then with hands in restless shake. Again he looked up suddenly searching the nooks and corners. But the quiet Parnashala looked blank and soundless except the echos of his own voice. Just outside, he made a systematic search of each tree and surrounding bushes which were unclean and dusty and dilapidated. The 'mriga charmas' and heaps of kushagraas pieces added to the confusion and stage of helter skelter dirt and disorder. *hṛtā mṛtā vā naṣṭā vā bhakṣitā vā bhaviṣyati, nilīnāpy atha vā bhīrur atha vā vanam āśrītā/* Rama exclaimed: Hai! Sita appears to have been kidnapped! Trust not that she was not subjected to Mrityu! Or lost her way! Or a rakshasa had eaten her away! Or gone to fetch a flower or a fruit or out of thirst left near a water body or a river. *yatnān mṛgayamānas tu nāsasāda vane priyām, śokarakteḥkṣanaḥ śokād unmatta iva lakṣyate/ vṛkṣād vṛkṣam pradhāvan sa girīmś cāpi nadīm nadīm, babhūva vilapan rāmaḥ śokapaṅkārṇavaplutaḥ/* Shri Rama - chandra with the strength of his all our efforts started then a systematic search in the forest gardens all around. Anxiously running around the groups of trees and bushes, mountains, rivers and their banks,

Rama took to monologues: ‘ hey Kadamba! My beloved Sita is fond of your flowers; has she arrived here! have you seen her! She has soft skin, wears yellow colour sarees and is appropriately scented! Bilva! My darling’s breasts are soft yet firm; have you seen her! Arjuna tree! Devi Sita adores the intoxicating odour of your flowers; by chance have you seen her passing by. Kukubha! You are an illustrious vriksha raaja! That Devi Sita of my darling wife is like a female bee collecting honey from flower to flower; have you noticed! Alas! none of you trees, or fruits or flowers is responding about my Sita’s whereabouts! Tilaka vriksha, Sita is a ever fond of you as her ‘vishala phaala’ the broad forehead of hers is ever adorned.’ Like wise the trees of jaamun-mango and such other trees of the forest nearby were searched again and again as the most illustrious Shri Rama the ever invincible and unique example of human incarnation of dharama and nyaya. The highly disturbed Rama who turned semi crazy had then crossed animals like elephants, tigers and deers as also vanya pakshis like parrots, cranes, crows and sky high garudas besides water borne swans all of which attracted the attraction and admiration of Devi Sita during her prolonged association of her forest life. Further, Rama in fits of imaginations broke down as a semi lunatic started chasing shadows of Devi Sita: *tiṣṭha tiṣṭha varārohe na te ’sti karuṇā mayi, nātyartham hāsyāśīlāsi kimartham mām upekṣase/ pītakaṣeyakenāsi sūcitā varavarṇini, dhāvanty api mayā dṛṣṭā tiṣṭha yady asti sauhṛdam/* ‘Varaaroha Devi Sita! Please wait, wait! Don’t you show me mercy. Your nature is certainly not to tease and tempt me as you are a mature female; then why are you running away from me! Sundari! I have certainly identified you wearing a fascinating yellow silk dress. As you are surely affectionate for me, I would not see you properly’. Then the half deranged Shri Rama stated: *hā priye kva gatā bhadre hā sīteti punaḥ punaḥ, ity evaṁ vilapan rāmaḥ paridhāvan vanād vanam/ kva cid udbhramate vegāt kva cid vibhramate balāt, kva cin matta ivābhāti kāntān veṣaṇatatparaḥ/ sa vanāni nadīḥ śailān giriprasravaṇāni ca, kānanāni ca vegena bhramaty aparisaṁsthitāḥ/* Ha priye! Ha Bhadre! Ha Site! Where have you disappeared!’ So shouting, Rama ran all over the forest, stopped over, ran again, crying and crying again and again!

Sarga Sixty One

Shri Rama and Lakshmanas got intensely frustrated with their extensive search for Devi Sita

Dṛṣṭāśramapadam sūnyam rāmo daśarathātmajaḥ, rahitām parṇaśālām ca vidhvastāny āsanāni ca/ adṛṣtvā tatra vaidehīm saṁnirīkṣya ca sarvaśaḥ, uvāca rāmaḥ prākruśya pragṛhya rucirau bhujau/ kva nu lakṣmaṇa vaidehī kam vā deśam ito gatā, kenāhṛtā vā saumitre bhakṣitā kena vā priyā/ vṛṣkeṇāvārya yadi mām sīte hasitum icchasi, alam te hasitenādya mām bhajasva suduḥkhitam/ yaiḥ saha krīḍase sīte viśvastair mṛgapotakaiḥ, ete hīnās tvayā saumye dhyāyanty asrāvilekṣaṇāḥ/ mṛtaṁ śokena mahatā sītāharaṇajena mām, paraloke mahārājo nūnam drakṣyati me pitā/ katham pratijñām saṁśrutya mayā tvam abhiyojitaḥ, apūrayitvā taṁ kālam matsakāśam ihāgataḥ/ kāmaṣṛtam anāryam mām mṛṣāvādinam eva ca, dhik tvām iti pare loke vyaktaṁ vakṣyati me pitā/ vivaśam śokasaṁtaptaṁ dīnam bhagna manoratham, mām ihotsṛjya karuṇam kīrtir naram ivāṅjum/ kva gacchasi varārohe mām utsṛjya sumadhyame, tvayā virahitaś cāham mokṣye jīvitam ātmanaḥ/ itīva vilapan rāmaḥ sītādarśanalālasaḥ, na dadarśa suduḥkhārto rāghavo janakātmajām/ anāsādayamānam taṁ sītām daśarathātmajam, paṅkam āsādy vipulam sīdantam iva kuñjaram, lakṣmaṇo rāmam atyartham uvāca hitakāmyayā/ mā viśādam mahābāho kuru yatnam mayā saha, idaṁ ca hi vanam śūra bahukandaraśobhitam/ priyakānanasamcārā vanonmattā ca maithilī, sā vanam vā praviṣṭā syān nalinīm vā supuṣpītām/ saritam vāpi saṁprāptā mīnavañjurasevitām, vitrāsayitukāmā vā līnā syāt kānane kva cit, jijñāsamānā vaidehī tvām mām ca puruṣarṣabha/ tasyā hy anveṣaṇe śrīman kṣipram eva yatāvahe, vanam sarvaṁ vicinuvo yatra sā janakātmajā, manyase yadi kākutstha mā sma śoke manaḥ kṛthāḥ/ evam uktaḥ tu sauhārdāl lakṣmaṇena samāhitaḥ, saha saumitriṇā rāmo vicetum upacakrame, tau vanāni girīmś caiva saritaś ca sarāmsi ca/ nikhilena vicinvantau sītām daśarathātmajau, tasya śailasya sānūni guhās ca śikharāṇi ca/ nikhilena vicinvantau naiva tām abhijagmatuḥ, vicitya sarvataḥ śailam rāmo lakṣmaṇam abravīt/ neha paśyāmi saumitre vaidehīm parvate śubhe, tato duḥkhābhisaṁtupto lakṣmaṇo vākyam abravīt/ vicaran daṇḍakāraṇyam bhrātaram dīptatejasam, prāpsyasi tvam mahāprājña maithilīm janakātmajām/ yathā

viṣṇur mahābāhur balim baddhvā mahīm imām, evam uktas tu vīreṇa lakṣmaṇena sa rāghavaḥ/ uvāca dīnaya vācā duḥkḥābhīhatacetaṇaḥ, vanaṁ sarvaṁ suvicitaṁ padminyāḥ phullapaṅkajāḥ/ giriś cāyāṁ mahāprājña bahukandaranirjaraḥ, na hi paśyāmi vaidehīm prāṇebhyo 'pi garīyasīm/ evaṁ sa vilapan rāmaḥ sītāharaṇakarśitaḥ, dīnaḥ śokasamāviṣṭo muhūrtaṁ vihvalo 'bhavat/ sa vihvalitasarvāṅgo gatabuddhir vicetanaḥ, viśasādāturo dīno niḥśvasyāśītam āyatam/ bahuśaḥ sa tu niḥśvasya rāmo rājīvalocanaḥ, hā priyeti vicukrośa bahuśo bāṣpagadgadaḥ/ taṁ sāntvayām āsa tato lakṣmaṇaḥ priyabāndhavaḥ, bahuprakāraṁ dharmajñaḥ praśritaḥ praśritāñjaliḥ/ anāḍṛtya tu tad vākyam lakṣmaṇauṣṭhapuṭacyutam, apaśyaṁs tām priyām sītām prākrośat sa punaḥ punaḥ/

Intermittently addressing the patyakska Lakashmana and paroksha Sita, Shri Rama the fatigued had addressed: 'Dear Lakshmana! Where indeed is Videha Rajakumiri, to which place and kingdom has she disappeared right now! Had somebody taken her away forcefully! Who has kidnapped her! Or has some rakshasa eaten her away! Site! In case you are playing mischievous play with me, it is high time to appear before me at once. I am flustered and seriously agitated with any of your prank of hide and seek. You the self opinionated and moody Sundari, if you are as accustomed in the past several times playing with deers and such domesticated animals, you may padon me and appear before me at once as my eyes are tearful as never. Lakshmana! *Sitaayaa rahitoham vai nahi jeevaami Lakshmana! mṛtam śokena mahatā sītāharaṇajena mām, paraloke mahārājo nūnaṁ drakṣyati me pitā/ katham pratijñām samśrutya mayā tvam abhiyojitaḥ, apūrayitvā taṁ kālaṁ matsakāśam ihāgataḥ/* I would not be alive any further without the hope of Devi Sita's existence. I am surrounded by the 'Sitaaharana janita shoka' or the extreme harassment of losing Sita and certainly as I reach the 'paraloka' or post existence of mine, King Dasharatha our revered father would resent my presence there scolding me to my premature end without fulfilling my 'pratigjna' and obligation of completing 'vana vaasa' for fourteen years. *vivaśam śokasam̐taptam̐ dīnam̐ bhagna manoratham, mām ihotsṛjya karuṇam̐ kīrtir naram̐ ivānṛjum/ kva gacchasi varārohe mām utsṛjya sumadhyame, tvayā virahitaś cāham̐ mokṣye jīvitam̐ ātmanaḥ/* Varaarooha Site! I am forlorn and desperate, pitiable and dejected as you have rejected me. Please do not leave me alone. In this state of consciousness, I should have to perform 'praana thyaga' or self immolation as Raghukula Nandana Shri Rama has no other alternative in the absence of Janana nandini Sita. Like a huge elephant is sunk in a deep marshy quagmire I am the absence of Janaka nandini!' Then Lakshmana sought to assuage Shri Rama's tormented psyche: *mā viśādam̐ mahābāho kuru yatnam̐ mayā saha, idam̐ ca hi vanaṁ śūra bahukandaraśobhitam/ priyakānanasam̐cārā vanonmattā ca maithilī, sā vanaṁ vā praviṣṭā syān nalinīm vā supuṣpitām/* Mahamate Rama! Cry not timidly! We should and definitely would try our very best to locate Janaki Devi. Veeravara! Look at this high mountain with several caves. Mithileshwari Sita is fond of the play of hide and seek and might be freely moving among these or else she might have got enticed with the play of catching lotus flowers or enjoying herself on the cool banks of a sarovara attracted by jumping color ful fishes. For sure she is playing pranks with us. *tasyā hy anveṣaṇe śrīman kṣipram̐ eva yatāvahe, vanaṁ sarvaṁ vicinuvo yatra sā janakātmajā, manyase yadi kākutstha mā sma śoke manaḥ kṛthāḥ/* In any case, we should search all the possible anternative places soon instead of brooding and wasting our time here. Raghunandana! In case, you feel as to what I have detailed, let us proceed.' Having thus resloved, Rama Lakasmaas tried their very best in exploring forests, mountains, lakes, and various water bodies and so on but in vain. But Lakshmana was still hopeful; he exclaimed: *vicaran danḍakāraṇyam̐ bhrātaram̐ dīptatejasam̐, prāpsyasi tvam̐ mahāprājña maithilīm̐ janakātmajām/ yathā viṣṇur mahābāhur balim̐ baddhvā mahīm̐ imām, evam̐ uktas tu vīreṇa lakṣmaṇena sa rāghavaḥ/* Mahamate Rama! Just as Maha Vishnu having incarnated as Vamana Deva tied down earth and accomplished trilokas, in the same manner, we ought to discover Mithileshwara Janaki.

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

As Vamana Deva arrived at the Yagna shaala, Bali welcomed him, offered 'Arghya', 'Aasana', Puja and offered him limitless gold, jewellery, elephants, horses, cows, women, clothes, bunches of villages or

townships or whatever would be his wish! Vamana Deva replied smilingly: ***Mamagnisharanaarthaaya dehi Rajan Padatrayam, Suvarnagraamaratnaadi tadarthibhyah pradeeyataam/*** (Raja! Please provide to me three feet of land to enable me to set up an Agni- Shaala). Bali said that after all three feet would be nothing as he could ask for a lakh of feet which could be given away, but Vamana Deva replied that he was indeed satisfied with that much of Bhumi and if the King were to offer more he might as well provide to the other needy! Bali Chakravarti readily agreed not understanding the implication and as the deed of Daana was being executed and Vamana Deva extended his hand to the King and expanded his Vamana Rupa gradually. Instantly, Vamana Murti displayed his Virat Swarupa: Chandra and Surya were his two Eyes, Shy was his head, Prithvi his feet, Pishachaas were his foot-fingers, Gruhyakaas were his hand fingers, Vishwa Deva Ganaas were in his jaanus /knees, Sadhyas were his janghaas, Yakshaas were his nails, Apsarsaas were his palm lines, Nakshatras were his Eye sight, Surya kiranas were his hairs, Stars were his body hairs, Maharshiganaas were in the hair roots, Vidishas were his hands, Dishaas were his ears, Ashwini Kumars were his faculty of hearing, Vayu was his nose, Chandra Deva was his joking faculty, Dharma Deva was his thinking capacity, Satya was his voice and Saraswati was his tongue, Deva Mata Aditi was his neck, Vidya was his valiyaas or long poles; Pushas were his eye brows, Swarga dwar was his anus, Vaishvanara his face, Prajapati his vrushanaas, Param Brahma was his heart, Kashyapa Muni was his Pumstwa, Vasu Devata was his back, Marutganaas were his Sandhis, Rudra was his Vakshasthala, Mahaarnavaa was his Dhairyaa, Gangharvas were in his stomach; Lakshmi, Medha, 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 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 berak of Fire! Having thus occupied the Universe in totality including the sub-terrain Sapta Paatalaas, Vamana Deva stated that since Bali took the water in his hand and donated the THREE FEET of Land, and blessed him to be the King of the Sapta Paatalaas and granted him long life till the end of Manvantara of the on-going Vaisawata Manu.]

Stanza 27 continued: As Veera Lakshmana affirmed quoting Vamana Deva’s example for seeking three feet of earth and enveloping trilokas, provided extraordinary confidence to even search the universe but accomplish Devi Sita where ever she might be. But at the moment, Shri Rama was in a totally depressed crisis. *sa vihvalitasarvāṅgo gatabuddhir vicetanaḥ, viṣasādāturo dīno niḥśvasyāśītam āyatam/ bahuśaḥ sa tu niḥśvasya rāmo rājīvalocanaḥ, hā priyeti vicukrośa bahuśo bāṣṭpagadgadaḥ/* Rama’s state of present condition was dimmed gradually, his awareness was blank, physical movement was stilled, was breathing heavily and heated up with sped and was truly sunk in the deep waters of ocean like distress.

Sarga Sixty Two

Rama’s anguish - his sustained efforts with Lakshmana- following Maya Mriga’s southern direction- recognising fallen Sitas’s dried up flowers and ornaments- and signs of a recently fought battle!

Sa dīno dīnayā vācā lakṣmaṇam vākyam abravīt, śīghram lakṣmaṇa jānīhi gatvā godāvarīm nadīm, api godāvarīm sītā padmāny ānayitum gatā/ evam uktas tu rāmeṇa lakṣmaṇaḥ punar eva hi, nadīm godāvarīm ramyām jagāma laghuvikramaḥ/ tām lakṣmaṇas tīrthavatīm vicītvā rāmam abravīt, nainām paśyāmi tīrtheṣu krośato na śṅnoti me/ kam nu sā deśam āpannā vaidehī kleśanāśinī, na hi tam vedmi vai rāma yatra sā tanumadhyamā/ lakṣmaṇasya vacaḥ śrutvā dīnaḥ saṁtāpa mohitaḥ, rāmaḥ samabhicakrāma svayaṁ godāvarīm nadīm/ sa tām upasthito rāmaḥ kva sītety evam abravīt/ bhūtāni rākṣasendreṇa vadhārheṇa hṛtām api, na tām śaśamsū rāmāya tathā godāvarī nadī/ tataḥ pracoditā bhūtaiḥ śaśamsmai tām priyām iti, na ca sābhyavadat sītām pṛṣṭā rāmeṇa śocitā/ rāvaṇasya ca tad rūpam karmāṇi ca durātmanaḥ, dhyātvā bhayāt tu vaidehīm sā nadī na śaśamsa tām/ nirāśas tu tayā nadyā sītāyā darśane kṛtaḥ, uvāca rāmaḥ saumitriṁ sītādarśanakarśitaḥ/ kim nu lakṣmaṇa vakṣyāmi

*sametya janakam vacaḥ, mātaram caiva vaidehyā vinā tām aham apriyam/ yā me rājyavihīnasya vane
vanyena jīvataḥ, sarvaṃ vyapanayac chokam vaidehī kva nu sā gatā/ jñātipakṣavihīnasya rājaputrīm
apaśyataḥ, manye dīrghā bhaviṣyanti rātrayo mama jāgrataḥ/ godāvarīm janasthānam imāṃ
prasraṇam girim, sarvāṇy anucariṣyāmi yadi sītā hi dṛśyate/ evaṃ sambhāṣamāṇau tāv anyonyam
bhrātarāv ubhau, vasuṃdharāyām patitam puṣpamārgam apaśyatām/ tām puṣpavṛṣṭim patitam dṛṣṭvā
rāmo mahītale, uvāca lakṣmaṇam vīro duḥkhito duḥkhitam vacaḥ/ abhijānāmi puṣpāni tānīmāmīha
lakṣmaṇa, apinaddhāni vaidehyā mayā dattāni kānane/ evam ukṭvā mahābāhur lakṣmaṇam
puruṣarṣabham, kruddho 'bravīd girim tatra simhaḥ kṣudramṛgam yathā/ tām hemavarṇām hemābhām
sītām darśaya parvata, yāvat sānūni sarvāṇi na te vidhvamsayāmy aham/ mama bāṇāgninirdagdho
bhasmībhūto bhaviṣyasi, asevyah satatam caiva nistṛṇadrumapallavaḥ/ imām vā saritam cādyā
śoṣayiṣyāmi lakṣmaṇa, yadi nākhyāti me sītām adya candranibhānanām/ evam sa ruṣito rāmo didhakṣann
iva cakṣuṣā, dadarśa bhūmau niṣkrāntam rākṣasasya padaṃ mahat/ sa samikṣya parikrāntam sītāyā
rākṣasasya ca, sambhrāntaḥṛdayo rāmaḥ śaśamsa bhrātaram priyam/ paśya lakṣmaṇa vaidehyāḥ śīrṇāḥ/
.kanakabindavaḥ, bhūṣaṇānām hi saumitre mālyāni vividhāni ca/ taptabindunikāśaiḥ ca citraiḥ
kṣatajabindubhiḥ, āvṛtam paśya saumitre sarvato dharaṇītalam/ manye lakṣmaṇa vaidehī rākṣasaiḥ
kāmarūpibhiḥ, bhittvā bhittvā vibhaktā vā bhakṣitā vā bhaviṣyati tasya nimittam vaidehyā dvayor
vivadamānayoḥ, babhūva yuddham saumitre ghoram rākṣasayor iha/ muktāmaṇicitam cedam
tapanīyavibhūṣitam, dharaṇyām patitam saumya kasya bhagnam mahad dhanuḥ/ taruṇādityasamkāśam
vaidūryagulikācitam, viśīrṇam patitam bhūmau kavacam kasya kāñcanam/ chatram śataśalākam ca
divyamālyopaśobhitam, bhagnadaṇḍam idam kasya bhūmau saumya nipātitam/ kāñcanoraśchadās ceme
piśācavadanāḥ kharāḥ, bhīmarūpā mahākāyāḥ kasya vā nihatā raṇe/ dīptapāvakasamkāśo dyutimān
samaradhvajah, apaviddhaś ca bhagnaś ca kasya sāmgrāmiko rathah/ rathākṣamātrā viśikhāś
tapanīyavibhūṣaṇāḥ, kasyeme 'bhihatā bāṇāḥ prakīrṇā ghorakarmanah/ vairam śataguṇam paśya
mamedam jīvitāntakam, sughoraḥṛdayaiḥ saumya rākṣasaiḥ kāmarūpibhiḥ/ hṛtā mṛtā vā sītā hi bhakṣitā
vā tapasvinī, na dharmas trāyate sītām hriyamāṇām mahāvane/ bhakṣitāyām hi vaidehyām hṛtāyām api
lakṣmaṇa, ke hi loke priyam kartum śaktāḥ saumya mameśvarāḥ/ kartāram api lokānām sūram
karuṇavedinam, ajñānād avamanyeran sarvabhūtāni lakṣmaṇa/ mṛduṃ lokahite yuktaṃ dāntam
karuṇavedinam, nirvīrya iti manyante nūnam mām tridaśeśvarāḥ/ mām prāpya hi guṇo doṣaḥ samvṛttaḥ
paśya lakṣmaṇa, adyaiva sarvabhūtānām rakṣasām abhavāya ca, samhṛtyaiva śaśijyotsnām mahān sūrya
ivoditah/ naiva yakṣā na gandharvā na piśācā na rākṣasāḥ, kimnarā vā manuṣyā vā sukham prāpsyanti
lakṣmaṇa/ mamāstrabāṇasampūrṇam ākāśam paśya lakṣmaṇa, niḥsāmpātam kariṣyāmi hy adya
trailokyacāriṇām/ samniruddhagrahaganam āvāritaniśākaram, vipranaṣṭānalamarud bhāskaradyut
isamvṛtam/ vinirmathitaśailāgram śuśyamāṇajalāśayam, dhvastadrumalatāgulmam vipraṇāśitasāgaram/
na tām kuśalinīm sītām pradāsyanti mameśvarāḥ, asmīn muhūrte saumitre mama drakṣyanti vikramam/
nākāśam utpatīsyanti sarvabhūtāni lakṣmaṇa, mama cāpaguṇān muktair bāṇajālair nirantaram/ arditam
mama nārācair dhvastabhrāntamṛgadvijam, samākulam amaryādam jagat paśyādya lakṣmaṇa/ ākarṇa
pūrṇair iṣubhir jīvalokam durāvaraiḥ, kariṣye maithilīhetor apiśācam arākṣasam/ mama
roṣaprayuktānām sāyakānām balaṃ surāḥ, drakṣyanty adya vimuktānām amarsād dūragāminām/ naiva
devā na daiteyā na piśācā na rākṣasāḥ, bhaviṣyanti mama krodhāt trailokye vipraṇāśite/ devadānava
yakṣānām lokā ye rakṣasām api, bahudhā nipatīsyanti bāṇaughaiḥ śakulīkṛtāḥ, nirmaryādān imām lokān
kariṣyāmy adya sāyakaiḥ/ yathā jarā yathā mṛtyur yathākālo yathāvidhiḥ, nityam na pratihanyante
sarvabhūteṣu lakṣmaṇa, tathāham krodhasamyukto na nivāryo 'smy asaṃśayam/ pureva me cārudatīm
aninditām; diśanti sītām yadi nādyā maithilīm, sadevagandharvamanuṣya pannagam; jagat saśailam
parivartayāmy aham/*

Then Shri Rama even as he was deeply anguished by Devi Sita's absence instructed to make an intensive and thorough search for her on the banks of the Sacred River itself. Then Lakshmana having searched the river banks even by shouting her name in high pitch, returned blank. He was disheartened but he himself visited the place himself. He then addressed Lakshmana: 'even mother Godavari had not responded and what should I inform King Janaka as to what had happened to his dear daughter! Truly, I am forlorn. Having lost my kingship, I have been already distressed while eking my existence by eating leaves and

fruits some how, and now I have lost my dearest wife too. Now, I should perhaps only one alternative to make a thorough of the banks of Mandakini, the ashram surroundings and the Prasravana Mountain and hopefully I might get a clue of her whereabouts! *Yete mahamrigaa veera maameekshante punah punah, vaktukaama iha hi me eengitaanyupalakshaye/* Veera Lakshmana! That mayaavi rakshasa in the form of a deer was flapping its shining eyes; perhaps from its looks might give us a clue.! *Uvaacha lakshmano dheemaam jyeshtham bhraataramaavrataat,kka sitena tvayaa prushthaa yatheme saha sotyithaah/ Darshayanti kshitim chaiva dakshinaam cha dishaam mrigaah,saadhu gacchhaavahe deva dishametaam cha nairruteem, yadi tasyaagamah kaschidaaryaa vaa saath laksyate/* Buddhimaan Lakshmana then shouted excitedly to Arya Shri Rama: As we are concerned about the whereabouts of Devi Sita, I suspect that she might have turned towards the south east direction and as such we must concentrate our searchings in that direction to provide a clue. Most possibly, having arrived here she was most probably, She might have been engrossed looking in that direction only! Then Rama stared in that particular direction. *evam sambhāsamānau tāv anyonyam bhrātārāv ubhau, vasum̐dharāyām patitam puspamārgam apas̐yatām/ tām puspavṛṣṭim patitām dṛṣṭvā rāmo mahītale, uvāca lakṣmaṇam vīro duḥkhito duḥkhitam vacaḥ/ abhijānāmi puspāṇi tānīmāmīha lakṣmaṇa, apinaddhāni vaidehyā mayā dattāni kānane/* As both the brothers were intently examining at that area they saw at a specific spot and wondered there were a few flowers fallen; they examined the fallen flowers as a group as though showered. Rama was excited and addressed Lakshmana at once: Lakshmana! I can recognise these flowers as certainly of Sita's head hairs. I must realise that Surya, Vayu and the famed mother Prithvi have kept these flowers in tact and semi fresh Then he complimented the Prasravana Parvata and said with excitement: Parvata Raja! how indeed you helped me to identify these flowers safe and in a lot to give me a leading clue to reach my darling Sita finally! But in a fit of feigned consternation, Rama said that he ought to discover Devi Sita, lest the Parvata Raja shikharas should be destroyed till Devi Sita's exact location is known to him. Then Lakshmana too was excited and shouted: Parvata Raja! I am too prepared to let the Parvata shikharas harmed till they confess about her location! Apparently both Rama Lakshmanas having secured a definite clue of Sita were truly excited. *dadarśa bhūmau niṣkrāntam rākṣasasya padaṁ mahat/* Then they discovered the huge foot prints of a Rakshasa. Further the chain of Rama Lakshmana's guess thoughts was as follows: *Trastaayaa raama kaanchinyaaah pradhaavanyaa itastatah, raakshaseaanusrutpaayaa vaodeheescha padaani tu/* The rakshasaa having realised Ravana's interest might have run away hither and thither, and Devi Sita's footprints too were recognisable. *sa sameekshya pari -kraantam Sitaayaa raakshasasya cha, bhagnam dhanuscha toonee cha vikeernam bahudhaa ratham, sabhramaanta hridayo Raamah shashamsa bhraataram priyam/*Sita and Rakshasaa's footprints, broken down dhanush and the arrow container remains and the chariot were the definite clues that the cruel Ravana must have kidnapped Devi Sita. Then there was a further proof of the kidnap. *paśya lakṣmaṇa vaidehyāḥ śīrṇāḥ kanakabindavaḥ, bhūṣaṇānām hi saumitre mālyāni vividhāni ca/* Lashmana! See the further proof of the kidnap: Devi Sita's golden jewellery is visible thrown here and there on earth but smeared with blood. Then there was a twist in the probability of the guesswork: Rama addressed Lakshmana! My feeling is that a rakshasas who could change their forms might have sliced off Devi Sita's body and distributed and devoured and in the process might have fought among themselves. And there could be seen a huge and well jewelled dhanush too is visible on the ground but whose such dhanush could that be! This dhanush appears to be of some devatas fallen down. Further, there is also a glittering 'kavacha', a 'dhvaja' of a 'ratha' too! Most interestingly Lakshmana! *kāñcanoraśchadās ceme piśācavadanāḥ kharāḥ, bhīmarūpā mahākāyāḥ kasya vā nihatā raṇe/ dīptapāvakaśamkāśo dyutimān samaradhvajah, apaviddhaś ca bhagnaś ca kasya sāmgrāmiko rathah/* Look at this! This fearful and disgusting dead body of a huge donkey like a pishacha which too was wearing a body kavacha made of bright gold is lying dead to pieces! Whose chariot driven by donkeys that could be! Lashmana look at this: sharvaras or arrow resters had fallen off with possibly the dead body of rakshasa looking like a charioteer! *hṛtā mṛtā vā sītā hi bhakṣitā vā tapasvinī, na dharmas trāyate sītām hriyamāṇām mahāvane/ bhakṣitāyām hi vaidehyām hṛtāyām api lakṣmaṇa, ke hi loke priyam kartum śaktāḥ saumya mameśvarāḥ/* Soumya! most certainly a Rakshasa king appears to have either killed or kidnapped tapasvini Vaidehi and in this dandakaranya the protection of her and much less of dharma

could be vindicated ever! Who indeed that kind of a mighty rakshasa king who could have eaten or mercilessly taken away my darling Sita! *kartāram api lokānām sūram karuṇavedinam, ajñānād avamanyeran sarvabhūtāni lakṣmaṇa/* Lashmana! The common public on earth gets disbelieving even Maheshwara famed for ‘Tripuraasura Vijaya’ keeps silent at times even being the unique emblem of virtue and natural justice!

Vishleshana on Tripuraasura Vijaya from i) Linga Purana-ii) Ganesha Purana

i) Linga Purana:

As Devas and Vishnu visioned ‘Trishulapaani Shankar’ relaxing with Devi Parvati and Mahatma Nandi, they saw that ‘Bhuta bhavishya Swami’ whose eyes were red like ‘Agni kundas’ and physique was shimmering with thousand Suns with a pleasant countenance ornamented with a Bala Purna Chandra. Having pleased Parama Shiva, Devas explained the gravity and seriousness of the crisis created by the Tripura Daityas who not only unseated and tormented Devas and Celestial Entities but were also sending shock-waves all over the Universe, humiliating Sages, frightening women and children, making mass-scale carnage and blood bath of humanity and uprooting Dharma and age-old Values and Principles. Parameshwara infused confidence into the demoralised Devas and asked them to construct an exceptional chariot with unique specifications: Prithvi as the Ratha / Chariot, Meru and Mandara Mountains as axles, Surya and Chandra as Chakras made of gold and silver respectively, the Four Vedas of Ruk-Yajur-Sama and Atharva acted as the horses; Shukra, Brihaspati, Budha, Mangal, and Shanaischara seated on the Ratha ready to charge; the famous serpents viz. Takshaka, Karkotaka, Dhanajaya and Padmadwaya acted as the strings which were tied to the horses; most poisonous snakes like Surasa, Devashuni, Sarama, Kadru, Vinata, Shuchi, Trusha, and Bubhuksha were used as arrows; Mrutyu, Brahmahatya, Gohatya, Balahatya and Prajaabhaya were loaded on the Chariot so that they get activated as maces; Omkara and Vashatkara were the symbols on the Ratha; Sinivali, Kuhu, Raaka and Anumati - the ‘Adhishtana’/ in charge Deities of Chaturdashi, Amavasya, Suddha Purnima, Pratipadika Purnima respectively were used as auxiliary strings to the horses; the dhanush made of six ‘ritus’/ seasons which is safeguarded by Devi Ambika herself never to be broken; the specific arrow with which to kill the Tripurasura was strengthened by Vishnu, Soma and Agni and its head propelled by Agni and Chandra by its rear and Vishnu Maya smeared all over; and the extreme poison of Nagaraja Vasuki was loaded to ensure stability and speed of the arrow; Vayu was made in charge of the high velocity of the Chariot and finally Brahma was the Charioteer and Sesha Naag was made in charge of the personal security of Brahma as also of the Chariot. Yama Raja with his buffalo, Kubera on his serpent, Indra on Iravata, Ganeswara by his Mushika Vahana, Karikeya on his Peacock, Nandeshwara with his Shula running behind and sides of the Ratha were in full preparedness. Maharshis 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 Nandeswara was attacking Vidyunmali, while he was in position against Maya. Meanwhile, Vidyunmali threw a 'Parigha' on Nandi who was hurt and the enraged three 'Parshadaganas' named Ghantaakarna, Shankukarna and Mahakaal retaliated; they assumed the Forms of Ganeswara and assailed Vidyunmali by making the roars of lions. Even while the Parswaganas were about to leap on Vidyunmali, the hurt Nandikeswara hurled a Rudra Shakti on the demon who fell down like a mountain. There was utter silence among Danavas who were stunned and retreated. But, the highly cunning and crafty Mayasura chased the Ganas of Ganeshwara to divert attention of his own men from the fallen Vidyunmali to the Ganesha ganas. Mayasura created rains of Agni, crocodiles, snakes, huge mountains, lions, tigers, trees, black deers, eight-legged 'Sharabhas'/ a species of oversized deer, torrential rain and powerful sand storms. As Taraka came into the battle field, Devas too appeared in full force, including Yamaraja, Varuna, Bhaskara, Kartikeya heading a Deva Sena of a Crore, with Indra, Shanaishchara, Chandra, and Rudras. The 'Maayavi' Mayaasura created several Wells full of herbal juices for invigoration and Danavas were in high spirits as their body strength increased manifold. But Keshava took the form of 'Vrishabha' and drank up the juice along with Devas and dried up the wells and Devas occupied the Tripuras finally. Mayasura and other Daityas were forced to hide in the Sea. That was the decisive moment when there was an all-out battle on the seashores. Shankara divided the 'Tridevamaya' arrow into three parts and released it at the Pushya Yoga time when Tripuras were destroyed in one go. Devas then went ecstatic and the huge shouts of Victory to Maha Deva resounded across the Sky from where Gandharvas and Kinnaras sang hymns of praises, Apsaras danced and Maharshis recited Vedas and Shiva Stotras. Brahma praised Parama Shiva in a chorus.

ii) Ganesha Purana:

Tripurasura performs severe tapasya to Brahma Deva who directed to invoke Ganesha- The pleased Ganesha and grants ability to control three lokas, Brahma-Vishnu- Shiva Lokas too. Brahma directed Tripurasura to construct a Ganesha Temple by installing a Ganesha Pratima made of Kashmiri stones. The Asura then built Ganeshapura in the state of Assam in Bharata Desha and picked up popularity as Tripura sthaana. The Asura then invoked Ganesha with Veda Mantras, as the Lord was pleased with the unprecedented devotion of Tripurasura and granted the boon of Trailokyaadhipaty as also the control of Brahma Loka- Vaikuntha and even of Kailasa! Having instantly occupied Bhuloka with no resistance, imprisoned all the Tapasvis, spread hatred for Svaahaakara-Svadhakaara- Vashtkaara, Vedaadhyayana and Sadaachara; he appointed Bhimakaaya Daitya as the Governor in Bhuloka. He brought Pataladi Seven Lokas of Atala-Vitala-Sutala-Rasaatala-Talaatala-Mahatala and Patala too, bodily enjoyed Naga kanyas; he appointed Vajradanta daitya as the Governor for local administration. Then he attacked Svarga loka and subdued Indra. Tripurasura then proceeded to Brahma Loka and even before his awareness, Brahma hid himself inside the lotus stalk that emerged from the Vishnu naabhi and having imprisoned Tapasvis. Vaikuntha was the next target where Vishnu Deva who was conveniently absent there. Tripurasura then appointed Chanda and Prachanda- his manasa putras as his chiefs in Brahma and Vishnu Lokas respectively. He proceeded to Kailasa Mountain and by the his own 'baahu bala' or the strength of his own hands shook the mountain and made it mobile! Devi Parvati embraced Lord Shiva out of awe and wonder. Shiva confronted the asura and asked as to what would he like to do. The Asura asked Shiva to donate the Kailasa Mountain so that he would be free for riding the mountain'; Maha Deva smiled and thought that after all the Asura was short lived and agreed and as such moved out of the Mountain along with 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, Tripurasara still felt that the gifts given to the Brahmana notwithstanding, a more precious gift ought to be given to him for the Tripuras made of gold-silver-metal with which to attack even Paramashiva. He declared to the Brahmana: *Shankaram kinkaram manye na cha devataah, aanayitvaa pradasyaami taam Murtim dvijapungava/* Brahmanaagra! I am of the strong faith and belief that Shankara is the singular Parama Deva unparalleled. And I shall soon gift you such a Chintamani Ganesha Murti which Shiva himself had been venerating! As Brahmana Kaladhara, as Ganesha himself in the form of left the fortress of Tripurasura, the Asura sent his ‘chaturangani’ soldiers by walk-horsebacks-elephants and warring -fit chariots to bring the idol of Chintamani Ganesha from Kailasa. There followed a severe battle of the Asura sena with Pramatha ganas of Shiva sena. As the asurasena was unable to resist the defence of Shiva ganas, Tripurasura himself reached and challenged Shiva himself. Even as the soldiers of Tripura were shattered, the asura utilised vaarunastra and Shiva retaliated by using vaayavyaashtra; in further retaliation the asura made the prayoga of agneyaashtra while Shiva utilised parjanyaashtra but as a result of the preceding agneyastras emerged a sky high vikruta svarupa purusha and Shiva sena fled away out of fright for life. Meanwhile Devi Parvati who was closely following the proceedings of the battle got worried and left for the solace of her father Himavanta. Kartikeya who accompanied Shiva to the battle front as well as Shiva himself were worried about the safety of Devi Parvati and thus concluded the battle. Meanwhile instead of chasing Shiva sena got wise and decided to somehow steal the idol of Chintamani Ganesha from the Temple and retreated.

A brooding Parama Shiva looked back at the just concluded high drama and the resultant loss of Chintamani Ganesha idol which was worshipped by the self, Brahmarshi Narada appeared on the scene and Shiva gave a review of the just concluded events. Narada warmed up Maha Deva by revealing the magnificence of the former: Maha Deva! You are Sarvgjna, Sarva Vidya Swaami, Sarveshvara, Sarvakarta, Sarvamukha swarupi, Sarvaharta, Sarva niyanta, Sarva samardha, Shadaishvarya sampanna [viz. Yuddha praveenata, Sarva netra, Trupti, Adyantarahita, Aluptashakti, Swatantrata, and Ananta Shakti are the Shadaishwaryas as given in Shiva and Kurma Puranas]. Yet, You had not performed Ganesha Puja formally and hence this present defeat with Tripurasura! If only you disallow the free movement of Tripurasura 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-Shabdhas, 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-Raajasika-Taamasika gunas and Srishti- Sthiti-Samhaara-Tirodhaanas of Kaala maana! Maha Ganesha was pleased and bestowed the Maha Mantra ‘GA’ to Shiva ; He assured that with this Maha Mantra, Shiva should be able to destroy the Tripurasura!]

Stanza 62 onward continued: *mṛdum lokahite yuktam dāntam karuṇavedinam, nirvīrya iti manyante nūnam mām tridaśeśvarāḥ/ mām prāpya hi guṇo doṣaḥ samvṛtaḥ paśya lakṣmaṇa, adyaiva sarvabhūtānām rakṣasām abhavāya ca, samhṛtyaiva śaśijyotsnām mahān sūrya ivoditaḥ/ naiva yakṣā na gandharvā na piśācā na rākṣasāḥ, kimnarā vā manuṣyā vā sukham prāpsyanti lakṣmaṇa/* Lakshmana! I have so far been following the golden principles of soft, virtuous, self controlled, peaceful traits and Indra and Devatas might have felt and convinced of my ineffective and weak nature not to have been able to

save Devi Sita from her misery, possibly verging even on lifelessness. But most definitely, my another form of courage, intrepidity, invincibility, and an open challenge to vindicate my inner strength needs to be surely declared to the universe about my determination to fulfil my aspirations of purushrthas of dharma-kaama- artha-mokshas definitely asserted. Lakshmana! From now onward, I resolve to let not Yaksha, Gandharva, Pishacha, Rakshasa, Kinnara, Manushyas too preserve and sustain their consciousness against my daring attacks of ‘maya’- make beliefs- pretensions and cut throat treacheries! Sumitra nadana! Be it universally declared and trust me: I shall overshadow the high sky line with my powerful arrows and triloka pranis are tied together tied to stirlessness and surrender! The nava grahas might lose their course, Chandra might be hidden behind clouds, Surya might lose his heat and brightness, and the entire universe filled with darkness and gloom, parvata shikharas tumble down to earth and rivers and water bodies get dry down, and even oceans might turn likedwise. I shall initiate the process of the Great Annihilation! *nākāsam utpatiṣyanti sarvabhūtāni lakṣmaṇa, mama cāpaguṇān muktair bāṇajālair nirantaram/ arditaṁ mama nārācair dhvastabhrāntamṛgadvijam, samākulam amaryādam jagat paśyādya lakṣmaṇa/* Lakshmana! My arrows aimed at the high skies with my total consciousness and total dedication should spare no being on earth! *Tasyaa rupaam hi vaideheem na daasyanti yadi priyam, naashayaami jagat sarvam trailokyam sacharaacharam yaavad darshanamasyaa vai taapayaami cha saayakaih/* In case my beloved Videha R aja kumari in not gicen back to me in tact, I should with the assistance of my supporters I would bring the universe to doom.

Sargas Sixty Three and Sixty Four

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

Tapyamānaṁ tathā rāmaṁ sītāharaṇakarṣitam, lokānām abhave yuktaṁ sāmvertakam ivānalām/ vīkṣamāṇaṁ dhanuḥ sajyaṁ niḥśvasantaṁ muhur muhuḥ, hantukāmaṁ paśuṁ rudraṁ kruddhaṁ dakṣakratau yathā/ adṣṣṭapūrvam saṁkruddhaṁ dṣṣṭvā rāmaṁ sa lakṣmaṇaḥ abravīt, prāñjalir vākyam mukhena pariśuṣyatā/ purā bhūtvā mṛdur dāntaḥ sarvabhūtahite rataḥ, na krodhavaśam āpannaḥ prakṛtiṁ hātum arhasi/ candre lakṣṇīḥ prabhā sūrye gatir vāyau bhuvi kṣamā, etac ca niyataṁ sarvaṁ tvayi cānuttamaṁ yaśaḥ/ na tu jānāmi kasyāyam bhagnaḥ sāmgrāmiko rathaḥ, kena vā kasya vā hetoḥ sāyudhaḥ saparicchadaḥ/ khuranemikṣataś cāyam sikto rudhirabindubhiḥ, deśo nirvṛttasaṁgrāmaḥ sughoraḥ pārthivātmaja/ ekasya tu vimardo 'yam na dvayor vadatām vara, na hi vṛttaṁ hi paśyāmi balasya mahataḥ padam/ naikasya tu kṛte lokān vināśayitum arhasi, yuktadaṇḍā hi mṛdavaḥ praśāntā vasudhādhipāḥ/ sadā tvam sarvabhūtānām śaraṇyaḥ paramā gatiḥ, ko nu dārapraṇāśam te sādhu manyeta rāghava/ saritaḥ sāgarāḥ śailā devagandharvadānavāḥ, nālaṁ te vipriyam kartuṁ dikṣitasyeva sādhaveḥ/ yena rājan hṛtā sītā tam anveṣitum arhasi, maddvitīyo dhanuṣpāṇiḥ sahāyaiḥ paramarṣibhiḥ/ samudraṁ ca vicesyāmaḥ parvatāms ca vanāni ca, guhās ca vividhā ghorā nalinīḥ pārvatīs ca ha/ devagandharvalokāms ca vicesyāmaḥ samāhitāḥ, yāvan nādhigamiṣyāmas tava bhāryāpahāriṇam/ na cet sāmṇā pradāsyanti patnīm te tridaśeśvarāḥ, kosalendra tataḥ paścāt prāptakālam kariṣyasi/ śīlena sāmṇā vinayena sītām; nayena na prāpsyasi cen narendra, tataḥ samutsādaya hemapuṅkhair; mahendravajra pratimaiḥ śaraughaiḥ/

Tam tathā śokasaṁtaptam vilapantam anāthavat, mohena mahatāviṣtam paridyūnam acetanam/tataḥ saumitriḥ āśvāsyā muhūrtād iva lakṣmaṇaḥ, rāmaṁ sambodhayām āsa caraṇau cābhipīdayan/ mahatā tapasā rāma mahatā cāpi karmaṇā, rājñā daśarathenāsīl labdho 'mṛtam ivāmaraiḥ/ tava caiva guṇair baddhas tvadviyogān mahīpatiḥ, rājā devatvam āpanno bhāratasya yathā śrutam/ yadi duḥkham idaṁ prāptaṁ kākutstha na sahiṣyase, prākṛtaś cālpasattvaś ca itaraḥ kaḥ sahiṣyati/ duḥkhitō hi bhavāṁl lokāms tejasā yadi dhakṣyate, ārtāḥ prajā naravyāghra kva nu yāsyanti nirvṛtim/ lokasvabhāva evaiṣa yayātir nahuṣātmajaḥ, gataḥ śakreṇa sālokyam anayas tam samaspraśat/ maharṣayo vasiṣṭhas tu yaḥ pitur naḥ purohitaḥ, ahnā putraśataṁ jajñe tathaivāsyā punar hatam/ yā ceyam jagato mātā devī

lokanamaskṛtā, asyās ca calanam bhūmer dṛśyate satyasamśrava/ yau cemau jagatām netre yatra sarvam pratiṣṭhitam, ādityacandrau grahaṇam abhyupetau mahābalau/ sumahānty api bhūtāni devās ca puruṣarṣabha, na daivasya pramuñcanti sarvabhūtāni dehinaḥ/ śakrādiṣv api deveṣu vartamānau nayānayaū, śrūyete naraśārdūla na tvam vyathitum arhasi/ naṣṭāyām api vaidehyām hṛtāyām api cānagha, śocitum nārhasē vīra yathānyaḥ prākṛtas tathā/ tvadvidhā hi na śocanti satatam satyadarśinaḥ, sumahatsv api kṛcchreṣu rāmānirviṇṇadarśanāḥ/ tattvato hi naraśreṣṭha buddhyā samanucintaya, buddhyā yuktā mahāprājñā vijānanti śubhāśubhe/ adṛṣṭaguṇadoṣāṇām adhṛtānām ca karmaṇām, nāntareṇa kriyām teṣām phalam iṣṭam pravartate/mām eva hi purā vīra tvam eva bahuṣo 'nvaśāḥ/ anuśiṣyād dhi ko nu tvām api sāksād br̥haspatiḥ/ buddhiś ca te mahāprājña devair api duranvayā, śokenābhīprasuptam te jñānam sambodhayāmy aham/ divyam ca mānuṣam caivam ātmanas ca parākramam, ikṣvākuvṛṣabhāveḥsyā yatasva dviṣatām badhe/ kim te sarvavināśena kṛtena puruṣarṣabha, tam eva tu ripum pāpam vijñāyoddhartum arhasi/

As Shri Rama was extremely agitated with the disappearance of his beloved Devi Sita and as was being realised that even Gods were not reacting positively to help him in his vexatious searchings to trace her whereabouts he got exhausted physically and exasperated psychologically, he resolved to devastate the delinquent Rakshasas and as also the non -proactive and non cooperative involvement of celestials like Deva-Gandharvas. He picked up his dhanush aimed at ever irrevocable arrows ready to act like Kalpaantakaala Rudra Deva to burn off the universe. The most frightened Lakshmana like bhakta Prahlada at the appearance of Bhagavan Narasimha made all out endeavors to cool down Shri Rama. He said: Arya! Essentially you are ever peaceful and kind by nature with enormous self control and I have had never seen you in this disposition. This no doubt is an hour of distress but do therefore discard your tranquil demeanor. *candre lakṣṇīḥ prabhā sūrye gatir vāyau bhuvi kṣamā, etac ca niyataṁ sarvaṁ tvayi cānuttamaṁ yaśaḥ/* Chandra is known for his tranquility, Surya for his radiance, Vaayu for his speed and Prithvi for her endurance. In the similar way, Shri Rama for his fame and glory. Would you wish to devastate the trilokas for a single mishap in your life! May I seek an answer to this question of this broken down but battle worthy chariot of global renown! Instead of repairing this chariot would it be worthy of destroying it! For a single mistake in life would it be worthwhile to seek to destroy trilokas! *yuktadaṇḍā hi mṛdavaḥ praśāntā vasudhādhīpāḥ, sadā tvam sarvabhūtānām śaraṇyaḥ paramā gatiḥ, ko nu dārapraṇāśam te sādhu manyeta rāghava/ saritaḥ sāgarāḥ śailā devagandharvadānavāḥ, nālam te vipriyam kartum dīkṣitasyeva sādhabaḥ/* Is it not characteristic of Kings to prescribe punishments as per the crime, but they are essentially of kind and ever cooperative and placid nature but do they treat the entire public to harassment! Ramachandra! Are not the last refuge of all the persons irrespective of their misdemeanors and crimes! Raghunandana! It is true that your sorrow of your dear wife's absence becomes unbearable and none else could ever assess except by yourself. Just as in a sacred yajna, the role of a ritvik is defined to be sincere and truthful, but even by a far stretch of imagination how indeed saritaas, samudras, parvatas, devatas, gandharvas and such become punishment worthy! *yena rājan hṛtā sītā tam anveṣitum arhasi, maddvitīyo dhanuṣpāniḥ sahāyaiḥ paramarṣibhiḥ/* Rajan! Whosoever has kidnapped Devi Sita be concentrated upon with our 'dhanush baanaas' on hand, may be with our wellwishers including Maharshis. Narendra! In case we are peaceful, self controlled and righteous, we ought to trace Devi Sita and then take to battle even as Indra uses his vajraayudha and then our victory is most certain! Shri Rama Chandra's relentless sorrow as of a helpless child had made him weak and timid with wavering mind and tottering body. Lakshmana assuaged his erupting emotions and said: brother! Our revered father King Dasharadha had executed Putra Kamekshi Maha Yajna and secured 'amrita tulya paayasa'. As informed by brother Bharata He reached swarga loka out of the despair of your 'viyoga'. *Kakutsa kula bhushana! yadi duḥkham idam prāptam kākutstha na sahiṣyase, prākṛtas cālpasattvaś ca itaraḥ kaḥ sahiṣyati/ duḥkḥito hi bhavāṁ lokāms tejasā yadi dhakṣyate, ārtāḥ prajā naravyāghra kva nu yāsyanti nirvṛtim/* If you yourself are unable to withstand the probable temporary absence of Devi Sita from you, who on earth could bear it! Nara shreshtha! You should have to be brave; even a burning of your skin might cause distress but would that be everlasting! Purusha Simha! In case that out of your distress, you seek to burn off the worlds, would not the Beings cry desperately and run

helter skelter seeking solace and asylum and then you become overjoyed! *lokasvabhāva evaiṣa yayātir nahuṣātmajāḥ, gataḥ śakreṇa sālōkyam anayas taṁ samaspr̥śat/* It is a very common universal realism that every living being on earth is subjected to ups and downs of existence; did not Nahusha's son Yayati accomplish Indratva and still was subjected to irreversible agony thereafter!

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

Maharṣayo vasiṣṭhas tu yaḥ pitur naḥ purohitaḥ, ahnā putraśataṁ jajñe tathaivāsyā punar hatam/ Rama! Did not our dear late father's Kula Purohita Maharshi Vasishtha had lost his hundred sons in the hands of Brahmarshi Vishvamitra!

[Ref Essence of Valmiki Bala Ramayana Sargas Fifty Nine and Sixty as follows:

Shatananda Maharshi addressing Rama Lakshmanas continued that Vishvamitra took pity on the King Trishanku in the form of chandala and gave an assurance that he should most certainly reach swarga with his mortal body. Then he instructed his disciples to collect and arrange for the required material for yajna kaarya. He further asked them to invite co-brahmanas to join the yajna including Vasishtha kumaras who heckled Trishanku and cursed him to become a chandala. Vishvamitra shishyaas likewise invited all, but Vasishtha Sishyaas were reported to have stated angrily as follows: *kṣatriyo yājako yasya caṇḍālasya viśeṣataḥ, katham sadasi bhoktāro havis tasya surarṣayah/ brāhmaṇā vā mahātmāno bhuktvā caṇḍālabhojanam, katham svargaṁ gamiṣyanti viśvāmitreṇa pālitaḥ/* 'A Chandala desires to perform the yajna and a Kshatriya would be the Aacharya. In such yajna, how could pure brahmanas consume the 'havishaanna'! Be that as it may, how indeed a kshatriya turned chandala be despatched to swarga by another kshatriya turned brahmana, that too with the chandaala's mortal body!' Having heard this insinuating remarks of Vasishtha Kumaras, Vishvamitra fumed like fire and declared: *yad dūṣayanti aduṣṭam mām tapa ugraṁ samāsthitam, bhasmībhūtā durātmāno bhaviṣyanti na samśayah/* 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 yajna being proposed be surely be converted as heaps of human ash sooner or later; further in their following births, they should be born as chandalas and roam around begging with frightening forms. Having stated thus Vishvamitra could state nothing more and kept quiet!

Shatananda Muni continued his narration to Rama Lakshmanas about the subdued anger against Vasishtha Kumaras and addressed on his introductory speech to the Sages who arrived in response to his yaginya karya with the express objective of despatching Ikshvaku Raja Trishanku to swarga with the latter's mortal body. Then the Munis at the conference grouped together that Maharshi Vishvamitra was a known and learned Sage but a highly volatile and angry person and hence what ever he directed by dutifully executed without doubts and hesitations. Thereafter the yagna commenced and Vishvamitra was the 'Atharvyu' the principal initiator-conductor of the yajna. As the 'havishaanna' was offered to respective Devatas, none of the Devas turned up to accept. Then the fuming Vishvamitra yelled in great

anger: *paśya me tapaso vīryam svāṛjitasya nareśvara, eṣa tvām svaśarīreṇa nayāmi svargam ojasā/ dusprāpam svaśarīreṇa divam gaccha narādhipa, svāṛjitaṁ kiṁ cid apy asti mayā hi tapasaḥ phalam, rājams tvam tejasa tasya saśarīro divam vraja/* Nareshvara Trishanku! Now you must vision the mighty outcome of my life long tapasya and now get ready to leave for swarga with your mortal body! Then Shatananda exclaimed to Rama Lakshmanas that King Trishanku had actually reached swarga with his mortal body! *devalokagataṁ dr̥ṣṭvā trīṣaṅkuṁ pākaśāsanah,saha sarvaiḥ suraganair idam vacanam abravīt/ trīṣaṅko gaccha bhūyas tvam nāsi svargakṛtālayaḥ, guruśāpahato mūḍha pata bhūmim avāksirāḥ/ evam ukto mahendreṇa trīṣaṅkur apatat punaḥ,vikrośamānas trāhīti viśvāmitraṁ tapodhanam/ tac chrutvā vacanaṁ tasya krośamānasya kauśikaḥ, rośam āhārayat tīvraṁ tiṣṭha tiṣṭheti cābravīt/* As Trishanku had literally reached swarga, he visioned Mahendra seated along with various Devatas. Indra got shocked and furious shouting that there would never ever be a place in swarga and kicked him down. Trishanku yelled ‘traahi traahi’ in utter desperation while rapidly slipping down the thick clouds. Vishvamitra shouted at Trishanku with hysterics and commanded him to stay pur right there. The Vishvamitra looked up at the Rishimandala on the high skies and materialised Sapta Rishis and brand new nakshatras and declared angrily: *Anyamindram karishyaami loko vaayasyaadandirakam, 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 guruśāpāparikṣataḥ, saśarīro divam yātuṁ nārhaty eva tapodhana/* Maharshi Vishvamitra! King Trishanku was cursed by Guru Putras to assume ‘chandalatva’ and as such not qualified to attain swarga as a mortal. Vishvamitra retalliated to say that his statements and decisions should not be falsified ever! Therefore: Maha Raja Trishanku should hereafter enjoy the pleasures of swarga loka for ever; I have already manifested fresh nakshatra mandali for ever till pralaya; like wise the totality of divine material elsewhere too would exist in tact. May this parallel arrangement be in position without disturbance.!’ The Munis collected at the 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!

Stanzas 10 onward of Sarga Sixty Four continued: *yā ceyam jagato mātā devī lokanamaskṛtā, asyās ca calanam bhūmer dr̥śyate satyasamśrava/ yau cemaṁ jagatāṁ netre yatra sarvaṁ pratiṣṭhitam, ādityacandrau grahaṇam abhyupetau mahābalau/* Lakshmana continued addressing Shri Rama: Kosaleshwara! This sarva vandita Mother Earth too witnesses earth quakes. Even the universally venerated Surya Chandras are subjected to Rahu Ketu Grahanaas. Purusha pravara! Basic Elements or the Prithivi-Aapas-Tejas-Vayu-Akashas are indeed liable at the Time of Maha Pralaya the Great Dissolution! Of what avail is of common humans! Veera Raghu nandana: May God forbid, even is Devi Sita were to be no more, you being self restrained should not cry like a commoner. Narasheshtha: *tattvato hi naraśreṣṭha buddhyā samanucintaya, buddhyā yuktā mahāprājñā vijānanti śubhāśubhe/* Do please recall the characteristics of ‘dharma tatva’ and try to analyse the ingredients of ‘uchita-anuchita’ or appropriate and inappropriate dos and dont’s.

[Vishleshana vide Bhagavad Gita is quoted in this context:

Duhkeshvanudvignamanaah sukheshu vigataspruhah, veetaraaga bhaya krodhah sthitadheer-muniruchyate/ Getting terribly agitated while facing insurmountable impediments and getting extremely overjoyed by very joyous experiences is the negation of an equanimous mind and the ability to neutralise the emotions. One’s capacity to neutralise the inner emotions of pleasures and pains alike is the State of ‘Sthitapaginantva’! Sorrows and joys are the consequences of discontent and of success. The vicious circle of discontentment leads to disappointment which itches on the fear of failure. This creates irritability, fear, anguish, anger, and back to dissatisfaction of life. Sadhakas realise that without Shiva’s approval even an ant or insect would not do harm. And ‘Shivaagjna’ is on account of one’s own doings of the previous births and of the ongoing one, besides the estimated future foretellings too. The Karma Sutra explains: *Avashyamanubhoktavyam sthitam karma shubhamashubham/* or our own ‘karma phala’ or the

sweetness or sourness of the fruit is reciprocated. That firm belief of hope or disappointment as the case that may be, is the 'Atma Swarupa' which certainly not is the body but the Self Consciousness of the concerned body which is clean and transparent and indestructible and eternal. Dhaayato Vishayaan Pumsah sangasteshoopajaayate, sangaatsanjaayate kaamah kaamaat krodhobhi jaayate, sangaatsanjaayate kaamah kaamaat krodhobhijaayate/ Krodhaadbhavati sammohah sammohat smriti vibhramah, smriti bhramshaah buddhi naashah buddhi naashaat pranashyati/ Every human being is subject to desires; if the desires are not fulfilled, there would be disappointment and eventual frustration; the resultant grief develops anguish and instability of mind ; this further shapes up as anger coupled with wrong judgment and discretion which results in further failures! Such is the impact of the proverbial 'arishad vargas' or the six enemies of human beings viz. *Kaama krodha lobha moha mada matsaras* or excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Raaga dvesha niyuktaistu vishaanindriyaischaran, aatmavashyarvidheyaatmaa prasaadamadhigacchati/ Prasaade sarva dukkhaanaam haani rasyopajaayate, prasanna chetasohyaashu buddhih parya patishthate/ If one is able to control desires and dislikes, then there can be regulation of mind and least disturbance of peace. [Kathopnishad vide I.iii.3-4 states: *Aatmaanam rathinam vidhuh, shareeram rathameva tu , buddhim tu saarathim viddhi, manah pragrahamevacha/ Indriyaani hayaanaahu vishaayamsteshu gocharam, ateendriya mano yuktam bhokteetyaahur maneeshinaam/* This Individual Self is denoted as the Master of the Chariot, body is the chariot, charioteer is the 'buddhi' or the Intellect / Mind the bridle. The Pancha Indriyas are the horses viz. the Pancha Karmendriyas ie.the eyes-ears- mouth-nose-reproductive cum excretory organs and Pancha Jnenendriyas of seeing-hearing-eating- breathing and the concerned of the last afore said. Besides, material objects are the roads as countless. Those who understand these details are called the Self and the latter has the body adjuncts and the mind)] Prasaade sarva dukkhaanaam haanirasyopajaayate prasanna chetasohyaashu buddhih paryapatishthate/ Peace of Mind could be routinised even as one goes on a fee spree of fulfilling desires of life yet within one's mental control. But once 'chitta shuddhi' or the purity of conscience is tarnished and ' indriya nigraha' or control of senses is lost then the mental bridle gets tilted off.]

Sarga Sixty Four stanzas 20 and 21 concluded:

divyam ca mānuṣam caivam ātmanāś ca parākramam, ikṣvākuvṛṣabhāveḥṣya yatasva dviṣatām badhe/ kim te sarvavināśena kṛtena puruṣarṣabha, tam eva tu ripum pāpaṁ vijñāyoddhartum arhasi/ Shri Rama! Ikshvaaku kula shiromani! Get ready to display your outstanding and well composed courage like the best of humanity and divinity alike! Purusha pravara! Of which avail is to seek to resort to universal destruction. Lift up your enemies and mince them to pieces!

Sarga Sixty Five

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

Pūrvajo 'py uktamātras tu lakṣmaṇena subhāṣitam, sāragrāhī mahāsāram pratijagrāha rāghavaḥ/ saṁnigrhya mahābāhuḥ pravṛddham kopam ātmanaḥ, avashthabhya dhanuś citram rāmo lakṣmaṇam abravīt/ kim kariṣyāvahe vatsa kva vā gacchāva lakṣmaṇa, kenopāyena paśyeyam sītām iti vicintaya/ tam tathā paritāpārtam lakṣmaṇo rāmam abravīt, idam eva janasthānam tvam anveṣitum arhasi/ rākṣasair bahubhiḥ kīrṇam nānādrumalatāyutam, santīha giridurgāṇi nirdarāḥ kandarāṇi ca/ guhās ca vividhā ghorā nānāmygagaṇākulāḥ, āvāsāḥ kimnarāṇām ca gandharvabhavanāni ca/ tāni yukto mayā sārddham tvam anveṣitum arhasi, tvadvidho buddhisampannā māhātmāno nararṣabha/ āpatsu na prakampante vāyuvegair ivācalāḥ, ity uktas tad vanam sarvam vicacāra salakṣmaṇaḥ/ kruddho rāmaḥ śaram ghoram saṁdhāya dhanuṣi kṣuram, tataḥ parvatakūṭābham mahābhāgam dvijottamam/ dadarśa patitam bhūmau kṣatajārdram jaṭāyuṣam, tam dṛṣtvā giriśṛṅgābham rāmo lakṣmaṇam abravīt, anena sītā vaidehī bhakṣitā nātra saṁsayah/ gḍhrarūpam idam vyaktam rakṣo bhramati kānanam, bhakṣayitvā viśālākṣim āste sītām

yathāsukham, enam vadhiṣye dīptāgrair ghorair bāñair ajihmagaiḥ/ ity uktvābhyapatad gr̥dhrāṃ samdhāya dhanuṣi kṣuram, kruddho rāmaḥ samudrāntām cālayann iva medinīm/ tam dīnadīnayā vācā saphenam rudhiram vaman, abhyabhāṣata pakṣī tu rāmam daśarathātmajam/ yām oṣadhim ivāyuṣmann anveśasi mahāvane, sā devī mama ca prāṇā rāvaṇenobhayaṃ hṛtam/ tvayā virahitā devī lakṣmaṇena ca rāghava, hriyamāṇā mayā dṛṣṭā rāvaṇena balīyasā/ sītām abhyavapan no 'haṃ rāvaṇas ca raṇe mayā, vidhvaṃsitarathacchatraḥ pātito dharaṇitale/ etad asya dhanur bhagnam etad asya śarāvaram, ayam asya raṇe rāma bhagnaḥ sāmgrāmiko rathaḥ/ pariśrāntasya me pakṣau chittvā khaḍgena rāvaṇaḥ, sītām ādāya vaidehīm utpapāta vihāyasam, rakṣasā nihataṃ pūrvma na mām hantuṃ tvam arhasi/ rāmas tasya tu vijñāya sītāsaktām priyām kathām, gr̥dhrarājāṃ pariṣvajya ruroda sahalakṣmaṇaḥ/ ekam ekāyane durge niḥśvasantaṃ kathāṃ cana, samīkṣya duḥkhito rāmaḥ saumitrim idam abravīt/ rājyād bhraṃśo vane vāsaḥ sītā naṣṭā hato dvijaḥ, īdṛśīyaṃ mamālakṣmīr nirdahed api pāvakaṃ/ saṃpūrṇam api ced adya pratareyaṃ mahodadhim, so 'pi nūnam mamālakṣmyā viśuṣyet saritām patiḥ/ nāsty abhāgyataro loke matto 'smin sacarācare, yeneyaṃ mahatī prāptā mayā vyasanavāgurā/ ayam pitṛvayasyo me gr̥dhrarājo jarānviṭaḥ, śete vinihato bhūmau mama bhāgyaviparyayāt/ ity evam uktvā bahuṣo rāghavaḥ sahalakṣmaṇaḥ, jaṭāyuṣaṃ ca pasparśa pitṛsnehaṃ nidarśayan/ nikṛttapakṣaṃ rudhirāvasiktaṃ; tam gr̥dhrarājāṃ parirabhya rāmaḥ, kva maithili prāṇasamā mameti; vimucya vācam nipapāta bhūmau/

As Shri Rama reacted to the highly provocative concluding remarks by brother Lakshmana took up by his powerful forearms his 'dhanush baanas' with anger and anguish alike and proceeded to the out skirt surroundings of his ashram resuming their search of Devi Sita once again towards the mountain top not too far. Encountering broken boulders and frightening caves the 'parvata shikharaas', Rama Lakshmanas made a systematic search for traces of Devi Sita as dead or alive. *dadarśa patitaṃ bhūmau kṣatajārdrāṃ jaṭāyuṣam, tam dṛṣṭvā giriśṛṅgābhaṃ rāmo lakṣmaṇam abravīt, anena sītā vaidehī bhakṣitā nātra saṃśayaḥ/ gr̥dhrarūpam idam vyaktaṃ rakṣo bhramati kānanam, bhakṣayitvā viśālākṣm āste sītām yathāsukham, enam vadhiṣye dīptāgrair ghorair bāñair ajihmagaiḥ/* Then in the nearby distance a huge Pakshi was lying hurt with streams of blood oozing out and fell almost dead. Lakshmana then suspected a huge rakshasa was lying there having eaten off Devi Sita's flesh and blood. Rama with ready ferocity shouted at Lakshmana that he should kill the rakshasa at once and instantly raised his 'dhanur baanaas'. On their stepping forward, they heard the pitiable and extremely low voice of Jatayu: *yām oṣadhim ivāyuṣmann anveśasi mahāvane, sā devī mama ca prāṇā rāvaṇenobhayaṃ hṛtam/ tvayā virahitā devī lakṣmaṇena ca rāghava, hriyamāṇā mayā dṛṣṭā rāvaṇena balīyasā/ sītām abhyavapan no 'haṃ rāvaṇas ca raṇe mayā, vidhvaṃsitarathacchatraḥ pātito dharaṇitale/* 'Aayushmaan! What ever you both are keenly searching the most precious 'oushadhi' or the herbal medicine Devi Sita was being forcibly abducted by Mahaasura Ravana and instantly I recognised her and ran after his 'vimana' and attacked his chariot at once. I succeeded in destroying his chariot, its 'dhwaja' and hurt the charioteer mercilessly too. In fact, the charioteer attacked my wings but I had cut off his head rolling down. Yet Ravana flew in air holding Devi Sita in his tight grip of his arms and sliced of my both wings and ran away on high skies.' On hearing this sordid narration of Jatayu while breathing last, Rama put down his 'dhanur banas' and so did Lakshmana. But Rama fell down on his knees and cried away: *rājyād bhraṃśo vane vāsaḥ sītā naṣṭā hato dvijaḥ, īdṛśīyaṃ mamālakṣmīr nirdahed api pāvakaṃ/ saṃpūrṇam api ced adya pratareyaṃ mahodadhim, so 'pi nūnam mamālakṣmyā viśuṣyet saritām patiḥ/ nāsty abhāgyataro loke matto 'smin sacarācare, yeneyaṃ mahatī prāptā mayā vyasanavāgurā/* Lakshmana! I am shorn of kingdom, thrown off to forests, and Devi Sita has now learnt as has been forcibly abducted and even the kindest Pakshi Raja Jataayu is dead! What kind of the series of my misfortunes are faced by me as burnt off in devouring flames! If I seek to swim in a maha samudra, then that huge ocean too should get dried up as a cemetery! In this 'charaachara jajat', could there be a worse and most unfortunate human like me sinking away deeply and rapidly! *ayam pitṛvayasyo me gr̥dhrarājo jarānviṭaḥ, śete vinihato bhūmau mama bhāgyaviparyayāt/* Even this gigantic Grudhraa Raja the dearest friend of my father is now lying dead due entirely my personal misfortune'. So crying away, Shri Rama knelt down and fell on ground heartbroken.

Sarga Sixty Six

Shri Rama performs the ‘dahana samskaara’ of the Maha Gruddhra Jatayu

*Rāmaḥ prekṣya tu taṁ gṛdhrāṁ bhuvī raudreṇa pātitaṁ, saumitriṁ mitrasaṁpannam idaṁ vacanam
abravīt/ mamāyaṁ nūnam artheṣu yatamāno vihaṁgamaḥ, rākṣasena hataḥ saṁkhye prāṇāṁs tyajati
dustyajān/ ayam asya śarīre ’smin prāṇo lakṣmaṇa vidyate, tathā svaravīhīno ’yaṁ viklavāṁ
samudīkṣate/ jaṭāyo yadi śaknoṣi vākyaṁ vyāharitum punaḥ, sītāṁ ākhyāhi bhadrāṁ te vadham ākhyāhi
cātmanaḥ/ kinnimitto ’harat sītāṁ rāvaṇas tasya kiṁ mayā, aparāddham tu yaṁ dṛṣṭvā rāvaṇena hṛtā
priyā/ katham tac candrasaṁkāśaṁ mukham āsīn manoharam, sītayā kāni cōktāni tasmin kāle
dvijottama/ kathamvīryaḥ kathamrūpaḥ kimkarmā sa ca rākṣasaḥ, kva cāsya bhavanaṁ tāta brūhi me
paripṛcchataḥ/ tam udvīkṣyātha dīnātmā vilapantam anantaram, vācātisannayā rāmaṁ jaṭāyur idam
abravīt/ sā hṛtā rākṣasendreṇa rāvaṇena vihāyasā, māyāṁ āsthāya vipulāṁ vātadurdinasamkulām/
parīśrāntasya me tāta pakṣau chittvā niśācaraḥ, sītāṁ ādāya vaidehīm prayāto dakṣiṇā mukhaḥ/
uparudhyanti me prāṇā dṛṣṭir bhramati rāghava, paśyāmi vṛkṣān sauvarṇān uśīrakṛtamūrdhajān/ yena
yāti muhūrtena sītāṁ ādāya rāvaṇaḥ, vipranaṣṭam dhanam kṣipram tat svāmīpratipadyate/ vindo nāma
muhūrto ’sau sa ca kākutstha nābudhate jhaṣavad baḍīśam gṛhya kṣipram eva vinaśyati/ na ca tvayā
vyathā kāryā janakasya sutām prati, vaidehyā raṁsyase kṣipram hatvā taṁ rākṣasaṁ raṇe/
asannmūḍhasya gṛdhrasya rāmaṁ pratyānubhāṣataḥ, āsyāt susrāva rudhiram mriyamāṇasya sāmīṣam/
putro viśravasaḥ sāksād bhrātā vaiśravaṇasya ca, ity uktvā durlabhān prāṇān mumoca patageśvaraḥ/
brūhi brūhīti rāmasya bruvāṇasya kṛtāñjaleḥ, tyaktvā śarīram gṛdhrasya jagmuḥ prāṇā vihāyasam/ sa
nikṣipya śiro bhūmau prasārya caraṇau tadā, vikṣipya ca śarīram svam papāta dharaṇītale/ taṁ gṛdhrāṁ
prekṣya tāmrākṣam gatāsum acalopamam, rāmaḥ subahubhir duḥkhair dīnaḥ saumitriṁ abravīt/ bahūni
rakṣasāṁ vāse varṣāni vasatā sukham, anena daṇḍakāraṇye vicīrṇam iha pakṣiṇā/ anekavārṣiko yas tu
cirakālam samutthitaḥ, so ’yam adya hataḥ śete kālo hi duratikramaḥ/ paśya lakṣmaṇa gṛdhro ’yam
upakārī hataś ca me, sītāṁ abhyavapan no vai rāvaṇena balīyasā/ gṛdhrarājyaṁ parityajya
piṭṛpaitāmahaṁ mahat, mama hetor ayaṁ prāṇān mumoca patageśvaraḥ/ sarvatra khalu dṛśyante
sādhavo dharmacāriṇaḥ, śūrāḥ śaraṇyāḥ saumitre tiryagyonigateṣv api/ sītāharaṇajam duḥkham na me
saumya tathāgatam, yathā vināśo gṛdhrasya matkṛte ca parāntapa/ rājā daśarathaḥ śrīmān yathā mama
mayā yaśāḥ, pūjanīyas ca mānyas ca tathāyaṁ patageśvaraḥ/saumitre hara kāsthāni nirmathīsyāmi
pāvakaṁ, gṛdhrarājāṁ didhakṣāmi matkṛte nidhanam gatam/ nātham patagalokasya citām āropayāmy
aham, imaṁ dhakṣyāmi saumitre hataṁ raudreṇa rakṣasā/ yā gatir yajñasīlānām āhitāgneś ca yā gatih,
aparāvartinām yā ca yā ca bhūmipradāyinām/ mayā tvam samanujñāto gaccha lokān anuttamān,
gṛdhrarāja mahāsattva saṁskṛtas ca mayā vraja/ evam uktvā citām dīptām āropya patageśvaram, dadāha
rāmo dharmātmā svabandhum iva duḥkhitāḥ/ rāmo ’tha sahasaumitriṁ vanam yātvā sa vīryavān, sthūlān
hatvā mahārohīn anu tastāra taṁ dvijam/ rohimāmsāni coddhṛtya peśīkṛtvā mahāyaśāḥ, śakunāya dadau
rāmo ramye haritaśādvale/ yat tat pretasya martyasya kathayanti dvijātayaḥ, tat svargagamanam tasya
kṣipram rāmo jajāpa ha/ tato godāvarīm gatvā nadīm naravarātmajau/ udakam cakratus tasmai
gṛdhrarājāya tāv ubhau/ sa gṛdhrarājāḥ kṛtavān yaśaskaram; suduṣkaram karma raṇe nipātitaḥ,
maharṣikalpena ca saṁskṛtas tadā; jagāma puṇyām gatim ātmanaḥ śubhām/ ayam piṭṛvayasyo me
gṛdhrarājō jarānvitaḥ, śete vinihato bhūmau mama bhāgyaviparyayāt/*

As maha rakshasa Ravana felled Jataayu to earth, Shri Rama addressed Lakshmana recalled Jataayu’s offer of any help: ‘*tasmāḥ jāto ’ham aruṇāt saṁpātīś ca mamāgrajaḥ, jaṭāyur iti māṁ viddhi śyenīputram arimāda/ so ’ham vāsasahāyas te bhaviṣyāmi yadīcchasi, sītāṁ ca tāta rakṣīsyē tvayi yāte salakṣmaṇe/ jaṭāyuṣam tu pratipūjya rāghavo; mudā pariṣvajya ca samnato ’bhavat; pitur hi śuśrāva sakhitvam ātmavāñ; jaṭāyuṣā saṁkathitam punaḥ punaḥ/ Raghuveera! From that Vinataanandana Aruna, I was born and so did my elder brother Sampaati and in short my name is Jataayu! I am the son of Shyenka. May I be of any help in creating an ashram for you or to protect Devi Sita in the absence of you and Lakshmana!’ So saying Jataayu offered any kind of service to Ramas wholeheartedly’. [Ref the previous Sarga Fourteen] Rama further stated: *mamāyaṁ nūnam artheṣu yatamāno vihaṁgamaḥ, rākṣasena hataḥ**

samkhye prānāms tyajati dustyajān/ Brother Lakshmana! This Maha Garuda Pakshi has certainly risked its life as of his own responsibility on my behalf. Its breathing is halting and is precariously critical. Then Rama addressed Jatayu: If only you could even whisper to me, what is Sita's condition and why did he decide to forcibly kidnap her! What was the cruel form of the Rakshasa and where is his place of residence! Please reply! Then Jatayu replied in almost inaudible and low voice: *sā hṛtā rākṣasendrena rāvaṇena vihāyasā, māyām āsthāya vipulām vātadurdīnasamkulām/ pariśrāntasya me tāta pakṣau chittvā niśācaraḥ, sītām ādāya vaidehīm prayāto dakṣiṇā mukhaḥ/* Raghu nandana: Duratma Rakshasa Raja Ravana assumed the 'maya' - mesmerism-and created a sweep of sand-dune and escaped with Devi Sita even as he was in a state of frenzy. I resisted his effort relentlessly fighting and forcibly taken her away towards the southern direction. Raghu Nandana! My vital energies are closing to tick any further and my eye's vision is blurring. But Rama! *na ca tvayā vyathā kāryā janakasya sutām prati, vaidehyā ramṣyase kṣipram hatvā tam rākṣasam raṇe/ asammūḍhasya gṛdhrasya rāmaṁ pratyānubhāṣataḥ, āsyāt susrāva rudhiram mriyamāṇasya sāmīṣam/ putro viśravasaḥ sākṣād bhrātā vaiśravaṇasya ca, ity uktvā durlabhān prāṇān mumoca patageśvaraḥ/* never worry about the welfare of Janka nandini Devi Sita. You should soon secure her most certainly and spend happy times soon enough in green flowery gardens' Even while dying Jatayu's voice though in hushed tone was clear enough as though her throat was stuck with a piece of meat and he further whispered: ' Ravana is the son of Visravas and the own brother of Kubera the Yaksha Raja!' Then Shri Rama desired to secure further information from Jatayu, but by then his head dropped down to earth and then the gigantic bird beathed its last. Then Rama addressed Lakshmana! This ever grateful Pakjshi Raja appears to have lived in this dandakaranya for several years now despite the pressure of Rakshasaas and had his glorious death. *paśya lakṣmaṇa gṛdhro 'yam upakārī hataś ca me, sītām abhyavapano vai rāvaṇena baliyasā/ gṛdhrarājyaṁ parityajya pitṛpaitāmahaṁ mahat, mama hetor ayaṁ prāṇān mumoca patageśvaraḥ/* Dear brother! Do please note that this Jatayu is so ever grateful worthy friend- philosopher- and guide literally. This Maha Veera had waged such a desperate battle against a Maha Rakshasa Ravana and sacrificed life for my sake. *sarvatra khalu dṛśyante sādhave dharmacāriṇaḥ, sūrāḥ śaraṇyāḥ saumitre tiryagyonigatesv api/ sītāharaṇajam duḥkham na me saumya tathāgatam, yathā vināśo gṛdhrasya matkṛte ca parāntapa/* Please note that brave, courageous, sharanaagata- dharma parayanas are born in all the species in creation even born to pashu pakshis too daring to sacrifice their very existence! Believe me! at this moment of life, I feel as much distressed by Jatayu's tragic end as that of missing Devi Sita. Do trust me that my gratitued for Jatayu is comparable to my love for King Dasharatha. Sumitra nandana! Please fetch me dried tree roots and keeping a fire pot on my head I shall perform dahana samskara to the body of this glorious Gruddhra Raja! Having stated tearfully, Rama addressed the body of Jatayu: *yā gatir yajñāśīlānām āhitāgneś ca yā gatih, aparāvartinām yā ca yā ca bhūmipradāyinām/ mayā tvam samanujñāto gaccha lokān anuttamān, gṛdhrarāja mahāsattva saṁskṛtaś ca mayā vraja/* Maha balashaali Grudhra Raja! As those who are of the status of relentlessly executing yajña karmas, regular Agnihotris, great warriors who never displayed their backs on battle fields and performers of bhu-go-daana kartas do always may await the ready opening gates of veera swargas. Mahatma Jatayu by this daaha samskaara to attain the well deserved sadgati praapti.'

[Vishleshana on Dahana samskara for human beings is vividly explained vide Sarga Seventy Six of Essence of Valmiki Ayodhya Ramayana: 'You the Pretaatma' as enclosed with the 'kavacha' or the shield of Agni Deva who is merely turning only your body parts to ashes but not your true self which indeed is everlasting. Hence Agni is merely clearing the mess of your body! Agni Deva! you may consume the deadbody along with his heart, pancha koshas or Five Sheaths of the body called Annamaya (Physical Energy), Praanamaya (Vital Energy), Manomaya (Mental Faculty), Vigyanamaya (Buddhi or Sharpness of Discrimination) and Ananda maya (Bliss) only but thereafter kindly despatch the 'Jeevatma' - Inner Being- safely to the Loka of His forefathers the Pitru Loka. Agni Deva, when you render the jeevatma fully rid of the memories of the erstwhile life, then That becomes rendered fit with a fresh form subject to the will of Devas. Preta swarupa! Let your vision see Surya Deva, your breath to Vayu Deva! As per your destiny and the fund of your 'sukrita phala', you may reach swarga, or back to

earth or waters. In case you are destined to return as vegetation, then you shall do precisely the same swarupa once again.- Rig Veda 10-16.-3. Referring to the stanza : *Suryam chakshurgacchatu vaatamaatmaa, dyocha gaccha prithiveem cha dharmanaa, apo vaa gaccha yaditram te hitam, oushadheeshu pratrim tishthaa shareerereh/* as explained , Chhandogya Upanishad 5.10.6 explains: *Abhram bhutwaa meghe bhavati meghe bhutwaa pravarshati taiha veehiyavaa oshadhivanaspatyah tila-maasha iti jaayant, ato vai khalu durnispra pataram, yo yohyannam atti yo retaah sinchati, tad bhuya eva bhavati/*(In the further travel of the Soul from white clouds to thick black clouds to rains, the same is born as paddy, barley, herbs, sesmum, black pulses and so on. Now, the release of the concerned paddy or pulse is also destined as per the time of its release from the shell to kernel; similarly the cycle of food intake from an insect to a bird or to a reptile to an animal or human being is destined likewise). The next stanzas 6.1.22 -23: *Ajobhaaga stapasa tam tapasva-- and Ayam vai tvamsmaadabhi/* are as addressed to Jaataveda: ‘Agni Deva! having burnt off the body totally, may the physical aspects of the human being been burnt off totally, may the subtle body as the Jeevatma be carried to the wide world of the Devas of virtue]

There after the dahana samskaara, the Rama brothers had faithfully covered dried leave heaps and having dug up earth deep placed the body remains and provided a neat covering paved the area. There after, they had sincerely performed pinda daana by reciting the appropriate mantras besides executed jalaanjali tarpanas in favour of the peaceful soul. There after Rama Lakshmanas stepped forward for ‘Sitaanveshana’ in all earnestness.

Sarga Sixty Seven

Nasty encounter with Athomukha and blind Rakshasi Kabandha who caught Rama Lakshmanas by its long and surrounding arms within a huge embrace seeking to eat their flesh

Kṛtvaivam udakaṁ tasmai prasthitau rāghavau tadā, avekṣantau vane sītām paścimām jagmatur diśam/ tāṁ diśam dakṣiṇām gatvā śaracāpāsīdhārīṇau, aviprahatam aikṣvākau panthānam pratipedatuḥ/ gulmair vṛkṣaiś ca bahubhir latābhiś ca praveṣitam, āvṛtam sarvato durgam gahanam ghoradarśanam/ vyatikramya tu vegena gṛhītvā dakṣiṇām diśam, subhīmam tan mahāraṇyam vyatīyātau mahābalau/ tataḥ param janasthānāt trikrośam gamya rāghavau, krauñcāranyam viviśatur gahanam tau mahaujasau/ nānāmeghaghanaprakhyam prahṛṣtam iva sarvataḥ, nānāvārnaiḥ śubhaiḥ puṣpair mṛgapakṣigaṇair yutam/ didṛkṣamāṇau vaidehīm tad vanam tau vicikyatuḥ, tatra tatrāvatiṣṭhantau sītāharanakarśitau/ lakṣmaṇas tu mahātejāḥ sattvavāñ śīlavāñ śuciḥ, abravīt prāñjalir vākyaṁ bhrātaram dīptatejasam/ spandate me dṛḍham bāhur udvignam iva me manaḥ, prāyaśaś cāpy anīṣṭāni nimittāny upalakṣaye/ tasmāt sajjībhavārya tvam kurusva vacanam hitam, mamaiva hi nimittāni sadyaḥ śaṁsanti sambhramam/ eṣa vañculako nāma pakṣī paramadāruṇaḥ, āvayor vijayam yuddhe śaṁsann iva vinardati/ tayor anveṣator evam sarvam tad vanam ojasā, sañjajñe vipulaḥ śabdaḥ prabhañjann iva tad vanam/ sañveṣitam ivātyartham gahanam mātariśvanā, vanasya tasya śabdo 'bhūd divam āpūrayann iva/ tam śabdam kāñkṣamānas tu rāmaḥ kakṣe sahānujaḥ, dadarśa sumahākāyam rākṣasam vipulorasam/ āsedatus tatas tatra tāv ubhau pramukhe sthitam, vivṛddham aśirogrīvam kabandham udare mukham/ romabhir nicitais tīkṣṇair mahāgirim ivocchritam, nīlameghanibham raudram meghastanitanīḥsvanam/ mahāpakṣmeṇa piṅgena vipulenāyatena ca, ekenorasi ghoreṇa nayanenāśudarśinā/ mahādamaṣṭropa - pannaṁ tam lelihānam mahāmukham, bhakṣayantam mahāghorān ṛkṣasimhamṛgadvipān/ ghorau bhujau vikurvānam ubhau yojanam āyatau, karābhyām vividhān gṛhya ṛkṣān pakṣigaṇān mṛgāna/ ākarśantam vikarśantam anekān mṛgayūthapān, sthitam āvṛtya panthānam tayor bhrātroh prapannayoḥ/ atha tau samatikramya krośamātre dadarśatuḥ, mahāntam dārunam bhīmam kabandham bhujasamvṛtam/ sa mahābāhur atyartham prasārya vipulau bhujau, jagrāha sahitāv eva rāghavau pīḍayan balāt/ khaḍginau dṛḍhadhanvānau tigmatejau mahābhujau, bhrātarau vivaśam prāptau kṛṣyamāṇau mahābalau/ tāv uvāca mahābāhuḥ kabandho dānavottamaḥ, kau yuvām vṛṣabhaskandhau mahākhaḍgadhanurdharau/ ghoram deśam imam prāptau mama bhakṣāv upasthitau, vadatam kāryam iha vām kimartham cāgatau yuvām/

imam deśam anuprāptau kṣudhārtasyeha tiṣṭhataḥ, sabānacāpakhaḍgau ca tīkṣṇaśṛṅgāv ivarṣabhau, mamāsyam anusamprāptau durlabham jīvitam punaḥ/ tasya tadvacanam śrutvā kabandhasya durātmanaḥ, uvāca lakṣmaṇam rāmo mukhena pariśuśyatā/ kṛcchrāt kṛcchratarāṃ prāpya dāruṇam satyavikrama, vyasanam jīvitāntāya prāptam aprāpya tām priyām/ kālasya sumahad vīryam sarvabhūteṣu lakṣmaṇa, tvām ca mām ca naravyāghra vyasanaiḥ paśya mohitau, nātibhāro 'sti daivasya sarvabhūteṣu lakṣmaṇa/ śūrāś ca balavantaś ca kṛtāstrāś ca raṇājire, kālābhipannāḥ sīdanti yathā vālukasetavaḥ/ iti bruvāṇo dṛḍhasatyavikramo; mahāyaśā dāsarathiḥ pratāpavān, avekṣya saumitrim udagravikramam; sthirām tadā svām matim ātmanākarot/

As Rama Lakshmanas duly performed Maha Gruddhra Jataayu, Rama Lakshmanas proceeded with dhanush-baana-khadgaas towards south western direction based maha- aranyas where no normal beings including even wild and fierce animals could ever dare to enter. Speedily seeking to cross then specific part of the thick inaccessible jungle, named as ‘kounchaaranya’, still brooding the irreparable loss of Devi Sita from the cruel clutches of Ravanaśura, they came across a dark and unentereble deep cave full of pitch darkness and winessed a strange and readily frightening species of creation. *.Bhayadaam alpasatvaanaam bheebhatsaam roudradarshanaam, lambodareem trrkshna damshtreaam karaaleem purushatvacham/Bhakyanteem mrigaan bheemaan vikataam muktamoordhajaam, avaiksataam tu tou tatra bhraatarou Rama Lakshmanou/* That bizzare and wierd specimen of creation with fiery looks and terrifying roars was of huge and protruded belly and thick body hides . It appears to draw frightful wild beasts and push them right inside its stomach. The animal having sensed two humans outside its cave and addressed Rama Lakshmanas and shrieked roaringly and signalled with its glances indicating: ‘ come let us play’! Having come nearer, the human formed beast drew Lakshmana nearer and held his hand with a tight and powerful grip roared : *Aham tvayomukhi naama laabhaste tvayaamasi priyah, naatha parvata durgeshu nadeenaam pulineshu cha,aayuscharamidam veera tvam mayaa saha ramyase/* ‘My name is Athomukhi! You may consider me as your wife and play with me the game of love all over these water falls and forests nearby.’ *Evamastu kupitah khadghamuddhrastyā Lakshmanah, karna naasa stanam tasyaa nichakartaaririsudanah/*As the rakshasi stated thus, Lakshmana was enraged fiercely and having lifted his sword into his potent grip severed the rakshasi’s ears, nose and breasts. Then the rakshasi screamed with pain loudly and ran helter skelter. Then Rama Lakshmanas were defensive too and hid themselves inside the deep forests. But: Lakshmana realised that there was a very tight grip his left wrist and screamed with writhing pain and shouted at Rama loudly. ‘Brother! I am literally frightened and visualise extremely evil bad omens right now as a bird named Vanjul has started squeaking. Then arrived a huge sand storm making thunderouds gales. Rama raised his sword and expanded his broad chest. *tām śabdām kāṅkṣamāṇas tu rāmaḥ kakṣe sahānujaḥ, dadarśa sumahākāyaṃ rākṣasam vipulorasam/ āsedatus tatas tatra tāv ubhau pramukhe sthitam, vivṛddham aśirogrīvaṃ kabandham udare mukham/*As there was a thud like sound and they discovered a gigantic rakshasa standing before them. His body frame was collosal no doubt but has niether a head nor a throat. Kabandha was like a huge pot and his mouth inside his stomach! He was like a huge mountain with body hairs were like tall trees. His body colour was like thick black clouds and his sounds were like roaring cloud bursts.. *mahāpakṣmeṇa piṅgena vipulenāyatena ca, ekenorasi ghoreṇa nayanenāśudarśinā/ mahādamṣṭropa -pannam tam lelihānam mahāmukham, bhakṣayantam mahāghorān ṛkṣasimhamṛgadvipān/ ghorau bhujau vikurvāṇam ubhau yojanam āyatau, karābhyām vīdhān grhya ṛṣkān pakṣigaṇān mṛgāna/*On his huge chest itself was his face and like looming and flashing flames were his eyes with piercing looks. This mountainous rakshasa’s food intake was of cattle, wild boars, huge birds, and a variety of jungle animals drawn near into his stomach directly since his mouth-tongue and face were non existent. But the Rakshasa’s hand reach was enormous nearing very long distances of miles. This Rakshasa was known as Kabandha as his stomach was shaped like an enormous pot. The Rakshasa approached Rama Lakshmanas and blocked their way. *sa mahābāhur atyartham prasārya vipulau bhujau, jagrāha sahitāv eva rāghavau pīḍayan balāt/ khaḍginau dṛḍhadhanvānau tigmatejau mahābhujau, bhrātarau vivaśam prāptau kṛṣyamāṇau mahābalau/* At that time, the Maha Baahu Rakshasa had stopped the movement of Rama Lakshmanas by extending his enormous hand reach and encircled them drawing them towards his gigantic pot like belly

by vigorous force and strength. Both Rama Lakshmanas was nodoubt were equipped with long, strong and mighty swords on their strong arms. Maha bali Lakshmana was however appeared to have somewhy slipped his grip of the sword and shouted Rama for help desparately/ *Uvaachah vishannah san raghavam Raghavaanujah, pasyamaam vivasham veera raakshasaya vashamgamam/Mayaikena tu niryuktah parimucchyasva raghava, maam hi bhutabalim datvaa palaayasva yathaasukham/* Rama's youngr brother Lakshmana got really concerned then that he was slipping his grip away under the control of the rakshasa. Raghunandana! Do please help me from the strong and tight grip of the rakshasa ; lest I might be a casuality and sacrifice to this bhuta rakshasa. Then Shri Rama had Lakshmana cooled down and assured that due to small and momentary slip of Lakshmana's brave and heavy grip could never witness a defeat for a great veera like him! Then Kabandha them both heckled both thunderously: 'you foolish 'manavas'! Who are you both! I am fortunate to spot both of you standing like great heros with 'dhanush baanaas' and playfull swords! Worry not, I would relish you both of you! I am extremely hungry too.' As Kabandha said so, Shri Rama addressed Lakshmana: 'we have passed through the hardest lives so far and faced several upheavals and now the absence of Devi Sita has capped up all these crises of existence; are you noticing that 'kaala chakra' has been constantly hounding us with the upheavals and visissitudes. Now it is becoming more and more impossible to resist the flow of misfortunes.' Having thus yielded to the pull of 'kaala maana', Rama Lashmanas by them selves straightened and pulled up their grit and inner selves once again with extraordinary willpower!

Sarga Sixty Eight

By the enormous force of their sheer grit and decisiveness and of mutual consultations, Rama Lakshmanas severed both the mighty shoulders of Kabandha

Tau tu tatra sthitau dr̥ṣṭvā bhrātarau rāmalakṣmaṇau, bāhupāśaparikṣiptau kabandho vākyam abravīt/ tiṣṭhataḥ kim nu mām dr̥ṣṭvā kṣudhārtam kṣatriyarṣabhau, āhārārtham tu samdiṣṭau daivena gatacetasau/ tac chrutvā lakṣmaṇo vākyam prāptakālam hitam tadā, uvācārtisamāpanno vikrame kṛtaniścayāḥ/ tvām ca mām ca purā tūrṇam ādatte rākṣasādhamah, tasmād asibhyām asyāśu bāhū chindāvahe gurū/ tatas tau deśakālajñau khaḍgābhyām eva rāghavau, acchindatām susamhṛṣṭau bāhū tasyāmsadeśayoḥ/ dakṣiṇo dakṣiṇam bāhum asaktam asinā tataḥ, ciccheda rāmo vegena savyam vīras tu lakṣmaṇaḥ/ sa papāta mahābāhuś chinnabāhur mahāsvanaḥ, kham ca gām ca diśaś caiva nādayaṅ jalado yathā/ sa nikṛttau bhujau dr̥ṣṭvā śoṇitaughapariplutaḥ, dīnaḥ papraccha tau vīrau kau yuvām iti dānavaḥ/ iti tasya bruvāṇasya lakṣmaṇaḥ śubhalakṣaṇaḥ, śaśaṁsa tasya kākutstham kabandhasya mahābalaḥ/ ayam ikṣvākudāyādo rāmo nāma janaiḥ śrutāḥ, asyaivāvarajaṁ viddhi bhrātaram mām ca lakṣmaṇam/ asya devaprabhāvasya vasato vijane vane, rakṣasāpahṛta bhāryā yām icchantāv ihāgatau/ tvam tu ko vā kimartham vā kabandha sadṛśo vane, āsyenorasi dīptena bhagnajaṅgho viceṣṭase/ evam uktaḥ kabandhas tu lakṣmaṇenottaram vacaḥ, uvāca paramaprītas tad indravacanam smaran/ svāgataṁ vām naravyāghrau diṣṭyā paśyāmi cāpy aham, diṣṭyā cemau nikṛttau me yuvābhyām bāhubandhanau/ virūpaṁ yac ca me rūpaṁ prāptam hy avinayād yathā, tan me śṛṇu naravyāghra tattvataḥ śaṁsatas tava/

Having noticed that both Rama Lakshmanas were miserably caught in his long and strong hands, Rakshasa Kabandha tauntingly heckled the brothers: 'Kshatriya shiromani Rajakumaras! As I am hungry you are awaiting my green signal to die now for me! Come near to my mouth as you have been finally despatched by Gods and your intelligence has failed! Most suddenly Rama sprang a surprise to Lakshmana silently and hinted: *Nishchestaanaam vadhyo Rajan kutsito jagateepateh, kratumadhyopa neeti naam pashunaamiva Raghava/* Raghunandana: in the yajnas, the 'nischeshta praanis' or suddenly surprised cattle get their feet sliced off but not killed out right! The obvious hint is: 'brother! do sever the shoulders of the Rakshasa with a severe shot each but spare his life yet! *sa papāta mahābāhuś chinnabāhur mahāsvanaḥ, kham ca gām ca diśaś caiva nādayaṅ jalado yathā/* As both the shoulders of Kabandha Rakshasa were suddenly severed, he shouted at high pitch as though there were sudden cloud bursts reverberating the 'dasha dishaas' or ten directions of the universe. Then as the Rakshasa fell down

to earth, even he was bleeding excessively and suffering excruciating pain, he enquired of Rama Lakshmanas: ‘Maha Veeraas!who are you both! Then Lakshmana introduced Shri Rama as the great son of King Dasharatha and that that he was his faithful younger brother. Mother and the dearest queen Devi Kaikeyi stalled Shri Rama’s rajyabhishaka and as per our father’s directive, he had been undergoing forest life and his wife Devi Sita too accompanied her husband. Unfortunately a Maha Asura had succeeded in abducting Devi Sita a maha pativrata. Now you Rakshasa! Who are you! How is it that your stomach is hanging above your face and thighs! Despite the pain of his severed shoulders, the Rakshasa was reminded of Indra’s curse and replied: Purusha simhaas! My shoulders were my unusual hindrances and fortunately they have just fallen to dust! Nara shreshtha Shri Rama! I should now describe as to how had I my vikrita swarupa or the strange body formation had occurred!

Sarga Sixty Nine

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

Purā rāma mahābāho mahābalaparākrama, rūpam āsīn mamācintyaṃ triṣu lokeṣu viśrutam, yathā somasya śakrasya sūryasya ca yathā vapuḥ/ so 'haṃ rūpam idaṃ kṛtvā lokavitrāsanam mahat, ṛṣīn vanagatān rāma trāsāyāmi tatas tataḥ/ tataḥ sthūlaśirā nāma maharṣiḥ kopito mayā, samcinvan vividham vanyaṃ rūpeṇānena dharṣitaḥ/ tenāham uktaḥ prekṣyaivaṃ ghoraśāpābhīdhāyinā, etad eva ṛṣāmsam te rūpam astu vigarhitam/ sa mayā yācitaḥ krudhhaḥ śāpasyānto bhaved iti, abhiśāpakṛtasyeti tenedaṃ bhāṣitam vacaḥ/ yadā chittvā bhujau rāmas tvāṃ dahed vijane vane, tadā tvaṃ prāpsyase rūpam svam eva vipulaṃ śubham/ śriyā virājitaṃ putram danos tvaṃ viddhi lakṣmaṇa, indrakopād idaṃ rūpam prāptam evaṃ raṇājire/ ahaṃ hi tapasogreṇa pitāmaham atoṣayam, dīrgham āyuh sa me prādāt tato māṃ vibhramo 'sprṣat' dīrgham āyur mayā prāptam kiṃ me śakraḥ kariṣyati, ity evaṃ buddhim āsthāya raṇe śakram adharṣayam/ tasya bāhupramuktena vajreṇa śataparvaṇā, sakthinī ca śiraś caiva śarīre sampraveśitam/ sa mayā yācyamānaḥ sann ānyad yamasādanam, pitāmahavacaḥ satyaṃ tad astv iti mamābravīt/ anāharaḥ katham śakto bhagnasakthiśiromukhaḥ, vajreṇābhīhataḥ kālam sudīrgham api jīvitum/ evam uktas tu me śakro bāhū yojanam āyatau, prādād āsyaṃ ca me kuṅṣau tīkṣṇadamṣṭram akalpayat/ so 'haṃ bhujābhyāṃ dīrghābhyāṃ samākṛṣya vanecarān, simhadvipamṛgavyāghrān bhakṣayāmi samantataḥ/ sa tu māṃ abravīt indro yadā rāmaḥ salakṣmaṇaḥ, chetsyate samare bāhū tadā svargaṃ gamiṣyasi/ sa tvaṃ rāmo 'si bhadrām te nāham anyena rāghava, śakyo hantum yathātattvam evam uktaṃ maharṣiṇā/ ahaṃ hi matisācivyaṃ kariṣyāmi nararṣabha, mītram caivopadekṣyāmi yuvābhyāṃ saṃskṛto 'gninā/ evam uktas tu dharmātmā danunā tena rāghavaḥ, idaṃ jagāda vacanaṃ lakṣmaṇasyopaśṛṇvataḥ/ rāvaṇena hṛtā sītā mama bhāryā yaśasvinī, niṣkrāntasya janasthānāt saha bhrātrā yathāsukham/ nāmamātraṃ tu jānāmi na rūpam tasya rakṣasaḥ, nivāsam vā prabhāvaṃ vā vayaṃ tasya na vidmahe/ śokārtānām anāthānām evaṃ viparidhāvatām, kāruṇyaṃ sadṛśam kartum upakāre ca vartatām/ kāṣṭhāny ānīya śuṣkāṇi kāle bhagnāni kuñjaraiḥ, bhakṣyāmas tvāṃ vayaṃ vīra śvabhre mahati kalpite/ sa tvaṃ sītāṃ samācakṣva yena vā yatra vā hṛtā, kuru kalyāṇam atyarthaṃ yadi jānāsi tattvataḥ/ evam uktas tu rāmeṇa vākyam danur anuttamam, provāca kuśalo vaktum vaktāram api rāghavam/ divyam asti na me jñānam nābhijānāmi maithilīm, yas tām jñāsyati tam vakṣye dagdhaḥ svam rūpam āsthitaḥ/ adagdhasya hi vijñātum śaktir asti na me prabho, rākṣasaṃ tam mahāvīryam sītā yena hṛtā tava/ vijñānam hi mahad bhraṣṭam śāpadoṣeṇa rāghava, svakṛtena mayā prāptam rūpam lokavigarhitam/ kiṃ tu yāvan na yāty astaṃ savitā śrāntavāhanaḥ, tāvan māṃ avate kṣiptvā daha rāma yathāvidhi/ dagdhas tvayāham avate nyāyena raghunandana, vakṣyāmi tam ahaṃ vīra yas tam jñāsyati rākṣasaṃ/ tena sakhyaṃ ca kartavyam nyāyavyṛttena rāghava, kalpayiṣyati te prītaḥ sāhāyyam laghuvikramaḥ/ na hi tasyāsty avijñātam triṣu lokeṣu rāghava, sarvān pariśṛto lokān purā vai kāraṇāntare/

Kabandha narrates his ‘atma katha’ the autobiography to Rama Lakshmanas stating that in the distant past he was a Maha Rakshasa of notoriety terrifying Maharshis. As the Rakshasa assumed a huge and intolerable form, sought to terrify a Rishi named Sthulashira, the Rishi was angry and cursed him to assume that hideous form for ever: *tenāham uktaḥ prekṣyaivam̐ ghoraśāpābhīdhāyinā, etad eva nṛśaṁsam̐ te rūpam̐ astu vigarhitam̐/ sa mayā yācitāḥ kruddhaḥ śāpasyānto bhaved iti, abhisāpakṛtasyeti tenedaṁ bhāṣitam̐ vacaḥ/ yadā chittvā bhujau rāmas tvām̐ dahed vijane vane, tadā tvam̐ prāpsyase rūpam̐ svam̐ eva vipulam̐ subham̐/* ‘Rakshasa! You continue this very nasty swarupa for ever till you die. Then Kabandha was afraid of the consequent form and requested for relief and then the Rishi forevisioned to say that only when Rama Lakshmanas the epic heros should get caught by you and then finally slice off both of your shoulders, then you would attain ‘mukti’. As Kabandha since became the vikrita swarupa as a result of the Maha Munis’s ‘shaapa’, the Rakshasa was mellowed down and undertook severest possible tapasya to Brahma Deva. In turn, Brahma was pleased and granted the Rakshasa’s wish for longevity. *indrakopād idam̐ rūpam̐ prāptam̐ evam̐ raṇājire/ aham̐ hi tapasogreṇa pitāmaham̐ atoṣayam, dīrgham̐ āyuh̐ sa me prādāt tato mām̐ vibhramo ’sprṣat/ dīrgham̐ āyur mayā prāptam̐ kim̐ me śakraḥ kariṣyati, ity evam̐ buddhim̐ āsthāya raṇe śakram̐ adharṣayam̐/* Then Kabandha having secured Brahma Deva’s blessing for longevity, his demonic instinct was puffed up and attacked Lord Devendra himself. *Tasya baahu pramukttena vajrena Shataparnaa, savuthnee cha shiraschaiva shareere sampaveshitam/* Devendra then threw away his peerless ‘vajraayudha’ and as a result, Maha Rakshasa Kabandha’s lower body portion got upside down! *anāhāraḥ katham̐ śakto bhagnasakthiśiromukhaḥ, vajreṇābhīhataḥ kālām̐ sudīrgham̐ api jīvītum/ evam̐ uktaḥ tu me śakro bāhū yojanam̐ āyatau, prādād āsyam̐ ca me kuḥṣau tīkṣṇadam̐ṣṭram̐ akalpayat/* Then I asked Indra: Deva Raja! You had utilised your invincible ‘vajrayudha’ and consequently, my very physical form changed transformed; how could I survive without food while Brahma blessed me with longevity. *so ’ham̐ bhujābhyām̐ dīrghābhyām̐ samākṣya vanecarān, śimhadvipam̐ṛgavyāghrān bhakṣayāmi samantataḥ/* Then Indra Deva helped me to extend my both the arms by a yojana each so that the stretch of the hands could be conveniently extended so that the food could reach right into the mouth! *sa tu mām̐ abravīd indro yadā/ rāmaḥ salakṣmaṇaḥ, chetsyate samare bāhū tadā svargam̐ gamiṣyasi/* Indra further fore visioned that Rama Lakshmana’s would get caught in the grip of the rakshasa but they would sever the Rakshasa’s shoulders and get relieved for mukti. Having thus narrated his ‘atma katha’, Kabandha then requested Rama Lakshmanas’s to help him with ‘daaha samskara’ as he was dying of his torture of broken shoulders. He further assured to help him with significant clues in their further missions of life. Then Shri Rama informed Kabandha: *rāvaṇena hṛtā sītā mama bhāryā yaśasvinī, niṣkrāntasya janasthānāt saha bhrātrā yathāsukham/ nāmamātram̐ tu jānāmi na rūpam̐ tasya rakṣasaḥ, nivāsam̐ vā prabhāvam̐ vā vayam̐ tasya na vidmahe/ śokārtānām̐ anāthānām̐ evam̐ viparidhāvatām, kāruṇyam̐ sadṛśam̐ kartum̐ upakāre ca vartatām/* Kabandha! Ravana had forcibly abducted my wife Devi Sita an ideal pativrata. He deceived Lakshmana by hoax cries imitating my voice. I have never seen nor encountered him. Where does he live is not yet known to me. But Devi Sita must be harassed by that maha rakshasa. If you could provide some clues about him, we should be thankful to you. As you are now dying away out of torture of broken shoulders, be reat assured that we should perform fitting cremation to let your body be laid and Soul be peaceful properly. *sa tvam̐ sītām̐ samācakṣya yena vā yatra vā hṛtā, kuru kalyāṇam̐ atyartham̐ yadi jānāsi tattvataḥ/* ‘But now tell us if you could tell us if you could provide any information about Devi Sita or the villain Ravana’. Then the dying and soon disappearing Soul of Kabandha seemed to have commented: *divyam̐ asti na me jñānam̐ nābhijānāmi maithilīm, yas tām̐ jñāsyati tam̐ vakṣye dagdhaḥ svam̐ rūpam̐ āsthitaḥ/ adagdhasya hi vijñātum̐ śaktir̐ asti na me prabho, rākṣasam̐ tam̐ mahāvīryam̐ sītā yena hṛtā tava/* Shri Rama; at this very moment, my awareness of Devi Sita and of Ravana remains hidden; once, my dead body is rested in flames, then only my ‘anratatma’ could reveal all the details!

Sarga Seventy

As Kabandha Rakshas’s mortal remains secured ‘daah samskara’ by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama’s friendship with the exiled Vaanara King Sugriva

Evam uktau tu tau vīrau kabandhena nareśvarau, giripradaram āsādya pāvakaṁ visasarjatuḥ/ lakṣmaṇas tu maholkābhir jvalitābhiḥ samantataḥ, citām ādīpayām āsa sā prajajvāla sarvataḥ/ tac charīraṁ kabandhasya gḥṛtapiṇḍopamaṁ mahat, medasā pacyamānasya mandaṁ dahati pāvaka/ sa vidhūya citām āśu vidhūmo 'gnir ivotthitaḥ, araje vāsasī vibhran mālām divyām mahābalaḥ/ tataś citāyā vegena bhāsvaro virajāmbaraḥ, utpapātāśu samhṛṣṭaḥ sarvapratyaṅgabhūṣaṇaḥ/ vimāne bhāsvare tiṣṭhan haṁsayukte yaśaskare, prabhayā ca mahātejā diśo daśa virājayan/ so 'ntarikṣagato rāmaṁ kabandho vākyam abravīt, śṛṇu rāghava tattvena yathā sīmām avāpsyasi/ rāma ṣaḍ yuktayo loke yābhiḥ sarvaṁ vimṛśyate, parimṛṣṭo daśāntena daśābhāgena sevyate/ daśābhāgagato hīnas tvaṁ rāma sahalakṣmaṇaḥ, yat kṛte vyasaṇaṁ prāptaṁ tvayā dārapradharṣaṇam/ tad avāśyaṁ tvayā kāryaḥ sa suhṛt suhṛdām vara, akṛtvā na hi te siddhim ahaṁ paśyāmi cintayan/ śrūyatām rāma vakṣyāmi sugrīvo nāma vānaraḥ, bhrātrā nirastaḥ kruddhena vālinā śakrasūnūnā/ ṛṣyamūke girivare pampāparyantaśobhite, nivasaty ātmavān vīraś caturbhiḥ saha vānariḥ/ vayasyaṁ taṁ kuru kṣipram ito gatvādya rāghava, adrohāya samāgamya dīpyamāne vibhāvasau/ na ca te so 'vamantavyaḥ sugrīvo vānarādhipaḥ, kṛtajñāḥ kāmarūpī ca sahāyārthī ca vīryavān/ śaktau hy adya yuvām kartuṁ kāryaṁ tasya cikīrṣitam, kṛtārtho vākṛtārtho vā kṛtyaṁ tava kariṣyati/ sa ṛkṣarajasah putraḥ pampām aṭati śaṅkitaḥ, bhāskarasyaurasaḥ putro vālinā kṛtakilbiṣaḥ/ samnidhāyāyudhaṁ kṣipram ṛṣyamūkālayaṁ kapim, kuru rāghava satyena vayasyaṁ vanacāriṇam/ sa hi sthānāni sarvāni kārtsnyena kapikuñjaraḥ, naramāmsāsīnām loke naipunyaḍ adhigacchati/ na tasyāviditaṁ loke kiṁ cid asti hi rāghava, yāvat sūryaḥ pratapati sahasrāmśur arimḍama/ sa nadīr vipulāñ śailān giridurgāni kandarān, anvīśya vānariḥ sārḍham patnīm te 'dhigamiṣyati/ vānarāmś ca mahākāyān preṣayiṣyati rāghava, diśo vicetuṁ tām sītām tvadviyogena śocatīm/ sa meruśṛṅgāragatām aninditām, praviśya pātālatale 'pi vāśritām, plavaṅgamānām pravaraṣ tava priyām; nihatyā rakṣāmsi punaḥ pradāsyati/

As declared that Kabandha finally collapsed dead, a huge ditch was dug up, placed the gigantic body and burnt off the mortal remains to flames peacefully. *sa vidhūya citām āśu vidhūmo 'gnir ivotthitaḥ, araje vāsasī vibhran mālām divyām mahābalaḥ/ tataś citāyā vegena bhāsvaro virajāmbaraḥ, utpapātāśu samhṛṣṭaḥ sarvapratyaṅgabhūṣaṇaḥ/ vimāne bhāsvare tiṣṭhan haṁsayukte yaśaskare, prabhayā ca mahātejā diśo daśa virājayan/* Then Mahabali Kabandha shook off the ashes of the totally burnt off body and was visioned to have alighted a celestial vimana with clean robes smilingly and addressed Raghu nandana and declared: *rāma ṣaḍ yuktayo loke yābhiḥ sarvaṁ 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 'samaashraya' or the celebrations of victory of togetherness.

[Vishleshana on Neeti Chandrika in Telugu language as transated into English as the Essence of Neeti Chandrika vide the website of kamakoti.org . It affirms : Mitra Laabha, Mitra Bheda, Vighrah and Sandhi which reflects the behavioural patterns of various Beings, be they humans, animals, birds, or insects. Yet, the cart of their lives is drawn by two 'chakras' or wheels of. various shades and intensities of Dharma and Adharma or Virtue and Vice, pulling each other in opposite directions and this precisely is Life all about! The contents in the context of animals are as follows: 'Mitra Laabha' -Achievement of Ideal Friendship': Laghupatanaka the Crow warns pigeons of human trap - Hiranyaka the mouse saves the pigeons- Old blind vulture killed by wily fox out of misleading trust- Fox misleading deer and gets killed as retribution- Mouse Hiranyaka and Crow Laghupatanaka argue and finalise about their friendship- Mandhara the tortise puts the mouse and crow wiser from the lure of lucre- Excessive saving and avaricious planning is self-disastrous- Chitranga the deer runs for refuge from the attack of a hunter- Lack of foresight lands in unanticipated disasters!- Devasharma's foolishness climaxing in lack of foresight and thoughtless killing of domestic mongoose- Despite warnings an obstinate tortoise faces death but

saved by trusted friends- ‘*Mitra Bheda*-Break up of Friendship due to Evil Forces’: Huge sound in a forest paves way of friendship to two wily foxes with Lion King- Monkey’s unwanted meddling resulting in hanging by a wooden girdle to death- Donkey seeking to assume a dog’s responsibility ending up in one’s own disaster - Prince marries a Vidyadharini damsel but his minor indiscretion ruins his happy life- Deceitful sanyasi outwitted by an equally dishonest follower- A vengeful crow succeeds in killing a cobra- Action plan of ‘*Mitra bheda*’: Karataka and Damanaka approach Lion King, carry tales against Sanjivika- Karataka Damanakas having diluted Pingala’s trust hasten Sanjivika’s destruction and death- ‘*Vigraha*’ or conflict of similar forces leading to Balance of Power’ : Swan King Hiranyagarbha of Karpura dwipa and Chitravarna the King of Peacocks of Jambu dwipa- Crane Deerghakarna’s report of his visit to the Peacock Kingdom- Parrot arrives in the Swan Kingdom for mediation and aftermath- Crane Saarasa selected as Commander but Crow Meghavarna of enemy camp was suspicious!- Mediation address of Parrot in the court of the swan king’s court- ‘*Bhedopaaya*’ by way of mutual quarrels of disguised devils as thieves help a good Brahmana- Veeravara employed as King Sudraka’s bodyguard sacrifices the self instead of that of the Prince-Mismatch of views of Swan King and Minister- Battle at fortress gates of Swan Kingdom, deceit by the traitor Crow and excellence of Crane Saarasa- Evil desires lead to destruction but for mental alertness exemplified by a crab to a crane. ‘*Sandhi*’ or the Principles of Truce, Tolerance and Co-existence . Aftermath of the defeat of Swan King due mainly to the traitorship of Meghavarna the crow- A tortoise ignores the advice of swans; the story of three fishes, possibilities turn against hazards- Peacock King appoints traitor Crow as in charge of Karpura Dwipa but Vulture Minister warns against- Sage converts mouse as tiger but reverses; mouse turns as dame but reverses for want of alliance- Kapinjala bird and a hare seek mediation of a wily cat which kills both as expected of a traitor of faith- Evil desires always lead to destruction but for alertness of mind as exemplified by a crab to a crane- Timely alert by Vulture Minister to Peacock King and plea for truce with Swan Kingdom- Foolish crocodile seeking to attain a monkey’s heart to please wife but oversmartered by the monkey- Donkey dies as misled by a fox twice over as narrated by Vulture Minister to victorious Peacock King- Moves and counter moves by both the Swan and Peacock kingdoms and mutual parleys towards truce- Brahmana cheated a goat for a dog; camel fooled to death by offering self as planned by tricksters- Crow cites example of serpent and frog to vindicate Swami Seva- Simhala King Saarasa surrounds Peacock kingdom suddenly and the latter offers truce to Swan King- Minister of Swan Kingdom replies wisely, while King of Swans commends Truce without strings- Truce of Swan and Peacock Kings forged, Saarasa King withdraws forces and Peace prevails.]

Stanzas 9-10 continue: *daśābhāgagato hīnas tvam rāma sahalakṣmaṇaḥ, yat kṛte vyasanam prāptam tvayā dārapradharṣanam/ tad avaśyam tvayā kāryaḥ sa suhṛt suhṛdām vara, akṛtvā na hi te siddhim aham paśyāmi cintayan/ Shri Rama! You along with Lakshmana are following a misleading manner. That was why you had lost your kingship too and your wife Devi Sita was kidnapped too for which you are ceaselessly crying away! At least now follow the principles of ‘Raja Neeti’.* The departed Soul of Kabandha re-stressed to the unique Ramachandra that even after deliberating deep about the efforts being made by him- even with or without the helping hand of the able and ever faithful Lakshmana would tend to come to nought! But he is counselled to take the assistance of another personality. *śrūyatām rāma vakṣyāmi sugrīvo nāma vānaraḥ, bhrātrā nirastaḥ krudhdhena vālinā śakrasūnūnā/ ṛṣyamūke girivare pampāparyantaśobhite, nivasaty ātmavān vīraś caturbhiḥ saha vānaraiḥ/ Shri Rama! Do listen to me carefully; I am introducing another distinguished personality named Sugriva who is right now surrounded by four other Vaanaras on the Rishyashringa Parvata, as situated near Pampaa sarovara.* He is the illustrious fugitive King of Vaanaraas who is at once a tejasvi-keertimaan-satyapratigina-vinaya sheela-dharya vaan-buddhimaan-maha purusha- kaarya daksha-and deeptimaan of supreme courage and bravery. *Bhraata vivaasito veera rajya hetormahaatmanaa, sa te sahaayo mitram Sitaayaah pari - maargane, bhavishyanti hi te Rama maa cha shoke manah krithaah/ Veera Shri Rama! Sugriva’s mighty elder brother called Vaali had decided to retain the total Vaanara Kingdom under his single authority and had thus banished Sugriva from the kingdom; I would like to strongly suggest to make firm friendship with him. Hence do get rid of your constant cryings from hereonwards and be resolute and mentally*

strengthened. *Bhavishyatam hi tacchhaapi na tacchhakyamihanyathaa, kartrumikshvaaku shaardula kaalo hi duritakramah/ Ikshvaaku vamsha veera Shri Rama!* What all so far happened is simply not reversible. The flows of kaala maana and the aberrations of fate are infringeable . Therefore do look forward and seek solutions but never keep concerned and apprehensive in this way but seek possible solutions of the Chatur Vidha Upaayas of or Means to an End viz. Saama-Daana-Bheda-Danda or Counselling- tempting by benefits, divide and rule and final recourse is to punish! *Gacchha sheeghramito veera Sugrivam tam maha balam, vayasyam tam kuru kshipramito gatvaadya Raghava/ Adrohaaya samaagyam deeptamaane vibhaavasou, nacha te sovamattaavyah Sugrivo Vaanaraadhipah/ Kritagjnah kaama rupeecha sahaayaartheem cha veeryavaan, shaktou hyadya yuvaam katrum kaaryam tasya chikeershitam/ Veera Raghu naadha!* Kindly get moving very quickly seek to approach Sugriva and firm of close friendship. Do firm up witness by the presence of ‘agni jvaalaas’ and your wish should be most certainly rewarded.

Be it however known that Vaali is Sugriva’s elder brother and is gifted as Riksha Raja Kshetrajna Putra and Sugriva is a fugitive brother of Maha bali Vaali as one normally would confuse each other. Vaali is the adopted son of Surya Deva himself.

[Brief Vishleshana of Vaali-Sugrivas: Vaali had the distinction of defeating Ravanaasura besides the latter’s son Meghanaada. Devi Tara married Vaali. The background was that the father of Vaali Sugrivas was Vriksha Raja who once bathed in a nearby pond and was surprised himself to have a female form. At the same time, Indra and Surya Deva got infatuated with her and Vaali was born of Indra and Sugriva of Surya. Vaali made rigorous tapasya to Brahma and secured the boon of invincibility. Sugriva being very scared of Vaali made sure in course of his friendship with Rama that Vaali did of piercing through a tree from far distance in one shot but Rama broke seven such trees in a row.]

Last stanzas of the Sarga: *na tasyāviditam loke kim cid asti hi rāghava, yāvat sūryaḥ pratapati sahasrāmśur arimḍama/ sa nadīr vipulāñ śailān girīdurgāñi kandarān, anviṣya vānaraiḥ sārḍham patnīm te ’dhigamiṣyati/ vānarāmś ca mahākāyān preṣayiṣyati rāghava, diśo vicetum tām sītām tvadviyogena śocatīm/ Rama!* In the entire world, there might not be a place where Suryakiranas reach but so should Sugriva and his Maha Vanaraas discover Devi Sita’s whereabouts most certainly.

Sarga Seventy One

Kabandha in his celestial form showed the way to reach Rishyamooka Parvata and Pampa Sarovara, as also of Matanga Muni Ashrama

Nidarśayitvā rāmāya sītāyāḥ pratipādane, vākyam anvartham arthajñāḥ kabandhaḥ punar abravīt/ eṣa rāma śivaḥ panthā yatraite puṣpitā drumāḥ, pratīcīm diśam āśritya prakāśante manoramāḥ/ jambūpriyālapanasāḥ plakṣanyagrodhatindukāḥ, aśvatthāḥ karṇikārās ca cūtās cānye ca pādapāḥ/ tān āruhyāthavā bhūmau pātayitvā ca tān balāt, phalāny amṛtakalpāni bhakṣayantau gamiṣyathaḥ/ caṅkramantau varān deśāñ śailāc chailam vanād vanam, tataḥ puṣkariṇīm vīrau pampām nāma gamiṣyathaḥ/ aśarkarām avibhramśām samatīrtham aśaivalām, rāma samjātavālūkām kamalotpala śobhitām/ tatra haṁsāḥ plavāḥ krauñcāḥ kurarās caiva rāghava, valguṣvarā nikūjanti pampāsaila gocarāḥ/ nodvijante narān dṛṣṭvā vadhasyākovidāḥ śubhāḥ, ghṛtapiṇḍopamān sthūlāms tān dvijān bhakṣayiṣyathaḥ/ rohitān vakratuṇḍāmś ca nalamīnāmś ca rāghava, pampāyām iṣubhir matsyāms tatra rāma varān hatān/ nistvakpakṣān ayastaptān akṛśān ekakaṅṭhakān, tava bhaktyā samāyukto lakṣmaṇaḥ sampradāsyati/ bhṛśam te khādato matsyān pampāyāḥ puṣpasaṁcaye, padmagandhi śivam vāri sukhaśītam anāmāyam/ uddhṛtya sa tadākliṣṭam rūpyasphaṭikasamīnibham, atha puṣkaraparṇena lakṣmaṇaḥ pāyayiṣyati/ sthūlān giriguhāśayān varāhān vanacāriṇaḥ, apām lobhād upāvṛttān vṛṣabhān iva nardataḥ, rūpān vitāmś ca pampāyām drakṣyasi tvam narottama/ sāyāhne vicaran rāma viṭapī mālyadhāriṇaḥ, śītodakam ca pampāyām dṛṣṭvā śokam vihāsyasi/ sumanobhiś citāms tatra tilakān naktamālakān, utpalāni ca phullāni paṅkajāni ca rāghava/ na tāni kaś cin mālyāni tatrāropayitā naraḥ, mataṅgaśiṣyās tatrāsann ṛṣayaḥ susamāhitaḥ/ teṣām bhārābhitaptānām vanyam āharatām guroḥ, ye

prapetur mahīm tūrṇam śarīrāt svedabindavaḥ/ tāni mālyāni jātāni munīnām tapasā tadā, svedabindusamutthāni na vinaśyanti rāghava/ teṣām adyāpi tatraiva dṛśyate paricārīṇī, śramaṇī śabarī nāma kākutstha cirajīvinī/ tvām tu dharme sthitā nityam sarvabhūtanamaskṛtam, dṛṣṭvā devopamam rāma svargalokaṁ gamiṣyati/ tatas tad rāma pampāyās tīram āsṛitya paścīmam, āśramasthānam atulaṁ guhyam kākutstha paśyasi/ na tatrākramituṁ nāgāḥ śaknuvanti tam āśramam, ṛṣes tasya mataṅgasya vidhānāt tac ca kānanam/ tasmīn nandanasaṁkāṣe devāraṇyopame vane, nānāvihagasaṁkīrṇe raṁsyase rāma nirvṛtaḥ/ ṛṣyamūkas tu pampāyāḥ purastāt puṣpitadrumaḥ, suduḥkhārohaṇo nāma śīśunāgābhirakṣitaḥ, udāro brahmaṇā caiva pūrvakāle vinirmitaḥ/ śayānaḥ puruṣo rāma tasya śailasya mūrdhani, yat svapne labhate vittaṁ tat prabuddho 'dhigacchati/ na tv enaṁ viṣamācāraḥ pāpakarmādhirohati, tatraiva praharanty enaṁ suptam ādāya rākṣasāḥ/ tato 'pi śīśunāgānām ākrandaḥ śrūyate mahān, krīḍatām rāma pampāyām mataṅgāraṇyavāsinām/ siktā rudhiradhārābhiḥ saṁhatya paramadvipāḥ, pracaranti pṛthak kīrṇā meghavarṇās tarasvinaḥ/ te tatra pītvā pānīyam vimalam śītam avyayam, nivṛttāḥ saṁvigāhante vanāni vanagocarāḥ/ rāma tasya tu śailasya mahatī śobhate guhā, śīlāpidhānā kākutstha duḥkham cāsyāḥ praveśanam/ tasyā guhāyāḥ prāgdvāre mahān śītodako hradaḥ, bahumūlaphalo ramyo nānānagasamāvṛtaḥ/ tasyām vasati sugrīvaś caturbhiḥ saha vānaraiḥ, kadā cic chikhare tasya parvatasyaṅvatiṣṭhate/ kabandhas tv anuśāsyaiṣām tāv ubhau rāmalakṣmaṇau, sragvī bhāskaravarṇābhaḥ khe vyarocata vīryavān/ tam tu kashtham mahābhāgam kabandham rāmalakṣmaṇau, prasthitau tvām vrajasveti vākyam ūcatur antikāt/ gamyatām kāryasiddhyartham iti tāv abravīc ca saḥ, suprītau tāv anujñāpya kabandhaḥ prasthitas tadā/ sa tat kabandhaḥ pratipadya rūpam; vṛtaḥ śrīyā bhāskaratuladehaḥ, nidarśayan rāmam avekṣya kashthaḥ; sakhyam kuruṣveti tadābhyuvāca

Assuring thus about the search of Devi Sita by approaching Maha Vanara Sugriva and his outstanding Vaanara sena the great Monkey Brigade, the celestial voice of the departed Kabandha directed Rama Lakshmanas to proceed westward and follow the pleasing sight of flowery trees and huge sturdy trees of Jambu or rose apple, Panasa or Jack fruit, Mango, Kadali or Plantain, Tamala, Banyan, Plaksha, Rakta chandana or Rosewood, Neem, Fig, Saal, Banyan, Coconut, Deodhar, Chinar, Sandalwood, Teak, Bael and Ashvattha. While crossing the famed trees, they might enjoy the juicy fruits of the trees as well. Thus enjoying the grand Prakriti soundarya and its bountiful nature, Rama Lakshmanas crossed one forest to another reached Pampa's illustrious banks called Pushkarini. Pampa sarovara is situated to the east of the Matanga hill and to the west of the Rishyamukha hill and serves as a perennial source of water as the rain waters falling on these hills flow down to the sarovara. The water thus collected is free from gravel slippery slime and duck weeds. Thus, the water is crystal clear, sparkling, limpid, cool and delightful scented with lotus fragrance. The environs of the sarovara abound in forests is rich in flora and fauna includes Swans, Ducks, Kraunches, Ospreys and such other water birds. Fishes of rare variety like Vakratunda, Rohita Nalameena are found in plenty in the sarovara. Rama Lakshmanas! When you seek to catch the multi-coloured fishes, especially in the early evenings, the Sarovara gets profoundly fabulous of sweet smells of joy, coolness, healthy, and heart filling. Nara shreshthaas! The musical sounds of monkey group screeches get so pronounced as those of constant drubbings of ear drums. *sāyāhne vicaran rāma viṭapī mālyadhārīṇaḥ, śītodakam ca pampāyām dṛṣṭvā śokam vihāsyasi/ sumanobhiś citāms tatra tilakān naktamālakān, utpalāni ca phullāni paṅkajāni ca rāghava/* Shri Rama! In such glorious evenings when you pass by the banks of Pushkarini and its truly hearty walks, you should forget the remote heart beatings of Devi Sita viyoga even for a while. It is a local belief of pronouncement that the disciples of Matanga Maharshi tend to surrender to silence and peaceful tranquility of the natural surroundings. As the Matanga shishyaas collect flowers and fruits, then they get tired out and the sweating drops of their bodies seem to instantly turn as fresh and sweet smell flowers by the miracle of the Maharshi. Having crossed such spell binding occurrences in the forth arriving Matanga ashram, one could also witness there ahead the Punya Murti Tapasvini Shabari the embodiment of '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 śīśunāgābhirakṣitaḥ, udāro brahmaṇā caiva pūrvakāle vinirmitaḥ/* The eastern side of Pampaa sarovara is

situated the Rishyamooka Parvata foothills which around greenery of huge trees and plants forming a picturesque scene stated to have emerged by Lord Brahma's generosity. *śayānaḥ puruṣo rāma tasya śailasya mūrdhani, yat svapne labhate vittam tat prabuddho 'dhigacchati/ na tv enam viṣamācāraḥ pāpakarmādhrohāti, tatraiva praharanty enam suptam ādāya rākṣasāḥ/* Shri Rama! Those fortunate persons who sleep atop the Rishyamooka Parvata and dream, their dreams of attainment of fortune do come true. But those who hatch plans for sinful acts get caught by blood sucking rakshasaas. *rāma tasya tu śailasya mahatī śobhate guhā, śilāpidhānā kākutsṭha duḥkham cāsyāḥ praveśanam/ tasyā guhāyāḥ prāgdvāre mahān śītodako hradāḥ, bahumūlaphalo ramyo nānānagasamāvṛtaḥ/ tasyām vasati sugrīvaś caturbhiḥ saha vānaraiḥ, kadā cic chikhare tasya parvatasyāvatiṣṭhate/* Shri Rama! On the top of the Rishyamooka Mountain, there exist deep and dark caves shut by boulders difficult to enter and if possible to enter some how more difficult to get out. Such numberless caves are possessive of cold and clean water falls and the adjacent natural gardens of sweet fruit bearing trees. Dharmatma Sugriva and his enormous number of miracle monkey groups rests among such deep cave groups.' This was how the Celestial Figure of Maha Kabandha guided Rama Lakshmanas and assured them: *kāryasiddhyartham iti tāv abravīc ca saḥ, supṛītau tāv anujñāpya kabandhaḥ prasthitas tadā/ sa tat kabandhaḥ pratipadya rūpam; vṛtaḥ śrīyā bhāskarātulyadehaḥ, nidarśayan rāmam avekṣya khaṣṭhaḥ; sakhyam kurusveti tadābhyuvāca/* 'Both of you Rama Lakshmanas! May your evenful efforts and deeds be succeseful and auspicious and took a departure signal of greeting and parting, finall reminding them of their most imminent act of making secure friendship with Sugriva Vanara King in exile.

Sarga Seventy Three

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

Tau kabandhena tam mārgam pampāyā darśitam vane, ātasthatur diśam gṛhya pratīcīm nṛvarātmajau/ tau śaileṣv ācitānekān kṣaudrakalpaphaladrumān, vīkṣantau jagmatur draṣṭum sugrīvam rāmalakṣmaṇau/ kṛtvā ca śailapṛṣṭhe tu tau vāsam raghunandanau, pampāyāḥ paścimam tīram rāghavāv upatasthatuḥ/ tau puṣkarīnyāḥ pampāyās tīram āsādyā paścimam, apaśyatām tatas tatra śabaryā ramyam āśramam/ tau tam āśramam āsādyā drumair bahubhir āvṛtam, suramyam abhivīkṣantau śabarīm abhyupeyatuh/ tau tu dṛṣṭvā tadā siddhā samutthāya kṛtāñjalīḥ, pādaḥ jagrāha rāmasya lakṣmaṇasya ca dhīmataḥ/ tam uvāca tato rāmaḥ śramaṇīm saṁśītavratām, kaccit te nirjīta vighnāḥ kaccit te vardhate tapaḥ/ kaccit te nīyataḥ kopa āhāraś ca tapodhane, kaccit te nīyamāḥ prāptāḥ kaccit te manasaḥ sukham, kaccit te guruśūsrūṣā saphalā cārubhāṣiṇi/ rāmeṇa tāpasī pṛṣṭhā sā siddhā siddhasammatā, śaśamsa śabariḥ vṛddhā rāmāya pratyupasthitā/ citrakūtam tvayi prāpte vimānair atulaprabhaiḥ, itas te divam ārūḍhā yān aham paryacāriṣam/ taiś cāham uktā dharmajñair mahābhāgair maharṣibhiḥ, āgamiṣyati te rāmaḥ supunyam imam āśramam/ sa te pratigrahūtavyaḥ saumitrisahito 'tithiḥ, tam ca dṛṣṭvā varāṁ lokān akṣayāms tvam gamiṣyasi/ mayā tu vividham vanyam saṁcitam puruṣarṣabha, tavārthe puruṣavyāghra pampāyās tīrasambhavam/ evam uktaḥ sa dharmātmā śabaryā śabarīm idam, rāghavaḥ prāha vijñāne tam nityam abahiṣkṛtām/ danoh sakāśāt tattvena prabhāvam te mahātmanaḥ, śrutam pratyakṣam icchāmi saṁdraṣṭum yadi manyase/ etat tu vacanam śrutvā rāmavaktrād viniṣṭam, śabariḥ darśayām āsa tāv ubhau tad vanaḥ mahat/ paśya meghaghanaprakhyam mṛgapakṣisamākulam, mataṅgavanam ity eva viśrutam raghunandana/ iha te bhāvitātmāno guravo me mahādyute, juhavāms cakrire tīrtham mantravan mantrapūjitam/ iyam pratyak sṭhalī vedī yatra te me susatkṛtāḥ, puṣpopa - hāram kurvanti śramād udvepibhiḥ karaiḥ/ teṣām tapaḥ prabhāvena paśyādyāpi raghūttamac dyotayanti diśaḥ sarvāḥ śrīyā vedyo 'tulaprabhāḥ/ aśaknuvadbhis tair gantum upavāsaśramālasaiḥ, cintite 'bhyāgatān paśya sametān sapta sāgarān/ kṛtābhīṣekais tair nyastā valkalāḥ pādapeṣv iha, adyāpi na viśuṣyanti pradeśe raghunandana/ kṛtsnam vanam idam dṛṣṭam śrotavyam ca śrutam tvayā, tad icchāmy abhyanujñātā tyaktum etat kalevaram/ teṣām icchāmy aham gantum samīpam bhāvitātmanām, munīnām āśrammo yeṣām aham ca paricāriṇi/ dharmiṣṭham tu vacaḥ śrutvā rāghavaḥ sahalakṣmaṇaḥ, anujānāmi

gaccheti prahṛṣṭavadano 'bravīt/ anujñātā tu rāmeṇa hutvātmānam hutāsane, jvalatpāvakasamkāsā svargam eva jagāma sā/ yatra te sukṛtātmāno viharanti maharṣayah, tat puṇyam śābarīsthānam jagāmātmāsamādhinā/

As directed by the Divine Swarupa of the departed Kabandha, Rama Lakshmanas proceeded westward on way to Rishyamooka Parvata to meet Sugreeva the exiled King of Vaanaras atop. On their way they witnessed the ashram of Devi Shabari. *tau tu dṛṣṭvā tadā siddhā samutthāya kṛtāñjaliḥ, pādau jagrāha rāmasya lakṣmaṇasya ca dhīmataḥ/* Shabari was a maha yogini and having thrilled of both Rama Lakshmanas nearing her ashram she prostrated to both of them. Having offered Padya-arghya-adi satkaaraas , Rama enquired: *kaccit te nirjitā vighnāḥ kaccit te vardhate tapah/ kaccit te niyataḥ kopa āhāraś ca tapodhane, kaccit te niyamāḥ prāptāḥ kaccit te manasaḥ sukham, kaccit te guruśūśrūṣā saphalā cārubbhāṣiṇi/* ‘Tapasvini Shabari! Have you overcome all obstacles here and well settled for serious tapasya! Have you overcome your hunger and controlled diet. Are you witnessing contentment and fulfillment of life and are getting results of the yoman services to your gurus and marga darshis/’ Shabari replied: *Adya praaptaa tapah siddhistva sandarshanaamayaa, adya me saphalam janma guracascha supujitaah/ Adya me saphalam taptam swargashaiva bhavishyati, tvayi Deva vare Rama pujite purusharshabha/* Raghu nandana! As you have blessed me with your darshana, my tapasya is now fulfilled and so is my devotion to my ‘guru janaas’. Purushapravara Shri Rama. You are my supreme ‘deveshvara’ and my ‘atithya’ or esteemed guestship of honour opens up swarga dwaaraas or celestial gates. *Tavaaham chakshushaa Soumya puutaa soumyena maanada, gamishyaamyakshashalokaam tvavad prasadaadarindaa/* Soumya Shri Rama! Your soft and kind looks at me is enough for purifying me and facilitates my achieving higher lokas. Some of the Maharshis did indicate to me that Rama Lakshmanas should soon arrive and that I should offer you excellent hospitality and as such I had been regularly collecting selected fruits and roots to offer you.’ As she stated likewise, Rama who nodoubt realised that Shabari was of lower caste but still a tatwa jnaani, Rama explained that Kabandha Rakshasa who encountered me initially was killed by me and Lakshmana. He had blessed us after his death provided us a celestial vision and provided us the guidelines of how to search for Devi Sita his dear wife be secured again from the grip of Ravanaasura. Then the celestial vision further directed us to visit Shabari Ashram in the way. *Danoh sakaashaat tatvena prabhaavam te mahatmanaam, kshutam pratyaksham icchhaami sandrushtam yadi manyase/* ‘Tapodhani Shabari! From the Celestial Kabandha himself, We decided to meet you definitely.’ Then Shabari replied: ‘Maha tejasvi Shri Rama! Do see and feel this fantastic and picturesque landscape popularly called ‘Matanga Vana’ where my ‘gurujanaas’ or groups of preceptors reside who are Paramatmachinta paraayanans who had purified themselves as Gayatri Upasakas to the core and are readied for ahutis. Shabari further described the most sacred ‘Vedi’ - raised platform named ‘Pratyakshthali’ where aged Maharshis do still Devataas with their own shaky and shivering hands. Do you notice the tejas or brilliance of this Vedi that spreads all over where the tapasvis who are physically weak yet by mere ‘smarana’ they could recall sapta samudras whose waters only are consumed and survived by them; even now, Rama Lakshmanas! You could taste their waters available on the vedi! To duly perform worship Devatas, the Guru janaas had kept garlands of flowers which keep fresh for days together! *kṛtsnam vanam idam dṛṣṭam śrotavyam ca śrutam tvayā, tad icchāmy abhyanuñātā tyaktum etat kalevaram/ teṣām icchāmy aham gantum samīpam bhāvitātmanām, munīnām āśraṇmo yeṣām aham ca paricārīṇi/ dharmiṣṭham tu vacaḥ śrutvā rāghavaḥ sahalakṣmaṇaḥ, anujānāmi gaccheti prahṛṣṭavadano 'bravīt/* Finally Maha Yogini Shabari declared: Bbhagavan Rama! Having waited for you for very very long, as you have been sensitised by me in detail about myself, my guru janas, this magnificent Matanga Vana and its natural splendour, my illustrious gurus and also about my own pitiable physical weakness, now may I seek your permission to leave and perform my ‘praana tyaga’. *teṣām icchāmy aham gantum samīpam bhāvitātmanām, munīnām āśraṇmo yeṣām aham ca paricārīṇi/ dharmiṣṭham tu vacaḥ śrutvā rāghavaḥ sahalakṣmaṇaḥ, anujānāmi gaccheti prahṛṣṭavadano 'bravīt/* Indeed, have been the ‘charana daasi’ of these illustrious Maharshis, and with them as my evidence and gratitude, may I be allowed to collapse for far enticing paralokas welcomong me.’ As Shabari spoke likewise, Rama Lakshmanas were stilled motionless and whispered: How thrilling this!! *Tanu vaacha tato*

vaachah Shabareem shamshitavrataam,architoham tvayaa bhadreygacchha kaamam yathaa sukham/
'Bhadre! You have given me unusual and memorable hospitality. Now, be blessed to reach higher lokaas for ever at once'!

Vishleshana on Shabari:

Shabari was a tribal girl curious to know what 'dharma' was all about and approached Matanga Maharshi at the foothills of Rishyamukha mountain; the Rishi accepted her as his student and ever since lived in his ashram teaching her in his service. As years passed by she became old walking with a stick and plucking berry fruits from the gardens of the ashram; meanwhile Matanga Muni achieved 'Maha Samaadhi' in 'padmaasana' posture, while assuring her to await the arrival of Shri Rama Lakshmanas. As the latter finally did arrive, she brought basketful of berry fruits and after biting and tasting the fruits only offered them to Rama and Lakshmana declaring to the world that sincere 'bhakti' would be the 'moksha marga'; 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 heturbhuh maate sangostva karmani/** One has only the liberty to 'do' but never demand the return fruits about which one has no control. Yet never abstain from the performance surely expected of the person. 'Karma Phala' is as per the decision of the Almighty. What ever is decided as per destiny shall doubtless be awarded to the person concerned. Never hesitate to accept by way of self desire or by the misleading advice of the public. The very feeling of disappointment creates suspicion and self repudiation. This tends to lead to frustration which is the anti-thesis of contentment and thus further leads to a string of inabilities for further successes! That situation is tantamount to 'jadatva' or total lack of initiative!]

Sarga Seventy Four

Having witnessed the glorious departure of Maha Yogini to Bliss, Rama Lakshmanas proceeded along with Pampasarovara in their 'Sitaanveshana' towards Gandhamanana Mountain and meet Sugriva

Divam tu tasyam yatayam sabaryam svena karmaṇā, lakṣmaṇena saha bhrātrā cintayām āsa rāghavaḥ/
cintayitvā tu dharmātmā prabhāvaṁ taṁ mahātmanām, hitakāriṇam ekāgraṁ lakṣmaṇaṁ rāghavo
'bravīt/ dṛṣṭo 'yam āśramaḥ saumya bahvāścaryaḥ kṛtātmanām, viśvastamygaśārdūlo nānāvihagasevitaḥ/
saptānām ca samudrāṇām eṣu tīrtheṣu lakṣmaṇa, upasṛṣṭaṁ ca vidhivat pītaraś cāpi tarpitāḥ/
pranaṣṭam aśubham yat tat kalyāṇam samupasthitam, tena tv etat prahṛṣṭaṁ me mano lakṣmaṇa
saṁprati/ hṛdaye hi naravyāghra śubham āvirbhaviṣyati, tad āgaccha gamiṣyāvaḥ pampām tām
priyadarśanām/ ṛṣyamūko girir yatra nātidūre prakāśate, yasmin vasati dharmātmā sugrīvo 'mśumataḥ
sutaḥ, nityam vālibhayāt trastaś caturbhīḥ saha vānaraiḥ/ abhitvare ca taṁ draṣṭuṁ sugrīvaṁ
vānararāṣabham, tadadhīnaṁ hi me saumya sītāyāḥ parimārgaṇam/ iti bruvāṇaṁ taṁ rāmaṁ saumitrir
idam abravīt, gacchāvas tvaritaṁ tatra mamāpi tvarate manaḥ/ āśramāt tu tatas tasmān niṣkramya sa
viśām patiḥ, ājagāma tataḥ pampām lakṣmaṇena sahābhībhūḥ, samīkṣamāṇaḥ puṣpādhyam sarvato
vipuladrūmam/ koyaṣṭibhiḥ cārjunakaiḥ śatapatraiś ca kīcakaiḥ, etaiś cānyaiś ca vividhair nāditam tad
vanam mahat/ sa rāmo vidhivān vṛkṣān sarāmsi vividhāni ca, paśyan kāmābhisaṁtupto jagāma paramam
hradam/ sa tām āsādyā vai rāmo dūrād udakavāhinīm, mataṅgasarasam nāma hradam samavagāhata/ sa
tu śokasamāviṣṭo rāmo daśarathātmajaḥ, viveśa nalinīm pampām paṅkajaiś ca samāvṛtām/ tilakāśoka

puṁnāgabakuloddāla kāśinīm, ramyopavanasambādhām padmasampīditodakām/ sphaṭikopamato - yādhyām ślakṣṇavālukasamtatām, matsyakacchapasambādhām tīrasthadrumasobhitām/ sakhībhir iva yuktābhir latābhir anuveṣṭitām, kiṁnaroragagandharvayakṣarākṣasasevitām, nānādrumalatākīrṇām śītavarinidhiṁ śubhām/ padmaiḥ saugandhikais tāmrām śuklām kumudamaṇḍalaiḥ, nīlām kuvalayoddhātair bahuvārṇām kuthām iva/ aravindotpalavatīm padmasaugandhikāyutām, puṣpitām ravaṇopetām barhiṇodghuṣṭanāditām/ sa tām dṛṣṭvā tataḥ pampām rāmaḥ saumitriṇā saha, vilalāpa ca tejasvī kāmād daśarathātmajaḥ/ tilakair bījapūraiś ca vaṭaiḥ śukladrumais tathā, puṣpitaiḥ karavīraiś ca puṁnāgaiś ca supuṣpitaiḥ/ mālatīkundagulmaiś ca bhaṇḍīrair niculais tathā, aśokaiḥ saptaparṇaiś ca ketakair atimuktakaiḥ, anyaiś ca vividhair vṛkṣaiḥ pramadevopaśobhitām/ asyās tīre tu pūrvoktaḥ parvato dhātumaṇḍitaḥ, ṛṣyamūka iti khyātaś citrapuṣpitakānanaḥ/ harir ṛkṣarajo nāmnaḥ putras tasya mahātmanaḥ, adhyāste taṁ mahāvīryaḥ sugrīva iti vīsrutaḥ/ sugrīvam abhigaccha tvam vānarendram nararṣabha, ity uvāca punar vākyam lakṣmaṇam satyavikramam/ sugrīvam abhigaccha tvam vānarendram nararṣabha, ity uvāca punar vākyam lakṣmaṇam satyavikramam/ tato mahad vartma ca dūrasamkramam; krameṇa gatvā pravilokayan vanam, dadarśa pampām śubhadarśa kānanam; anekanānāvidhapakṣisamkulām/

Having experienced the divya loka praapti of Maha Tapaswini Shabari at the Maharshi's pavitraashrama, Rama felt that the kind of divine experience he had was akin to that of the Ashram's Maharshis commanding Sapta Samudra's waters and performing to Deva Tarpanaas. Rama expressed to Lakshmana that it led to purity of mind and it redoubled vigor and decisiveness in the mission of 'Sitaanveshana'! Nara shreshtha! With such resolved mind, let us proceed to reach Rishyamooka Mountain and meet Sugreeva the Suryaamsha putra and his illustrious comrades. *nityam vālibhayāt trastaś caturbhiḥ saha vānaraiḥ, abhitvare ca taṁ draṣṭum sugrīvam vānararṣabham, tadadhīnam hi me saumya sītāyāḥ parimārgaṇam/* 'Merely out of fear of Vaali, Sugriva had thus been keeping himself along with four mighty hero assistance. I am keen and anxious to meet and resolve true bonds of amity and close friendship.' There after, as Rama Lakshmanas moved farther and sighted ranges of trees, birds and flowers with renewed and anticipation of discovering Devi Sita approached Pampaa Sarovara. They bathed in the clear waters of Matanga Sarasa Kunda of the sarovara. Then both of them attained peace and sharp concentration. *sa tām dṛṣṭvā tataḥ pampām rāmaḥ saumitriṇā saha, vilalāpa ca tejasvī kāmād daśarathātmajaḥ/* The outstanding scenic splendour of Pampa and its environs replete with heart rending atmosphere of quiet, provoked the feelings of Devi Sita's absence more intensely than ever inside Rama's inner consciousness. He then declared : *sugrīvam abhigaccha tvam vānarendram nararṣabha, ity uvāca punar vākyam lakṣmaṇam satyavikramam/* At that time, Satya paraakrami Shri Rama asserted: Nara Shreshtha Lakshmana! Let us at once proceed further to Sugreeva as I would not be able bear the pangs of Devi Sita's separation any more.

[*Shri Ramah sharanam samasta jagataam Ramam binaa kaa jagatee, Ramena pratihanyate kalimalam Ramaaya karyam namah/ Ramaat trishyati kaalabheema bhujago Ramasya sarvam veshe, Rama bhaktirakhantitaa bhavatu me Rama tvamevaashrayah/*]