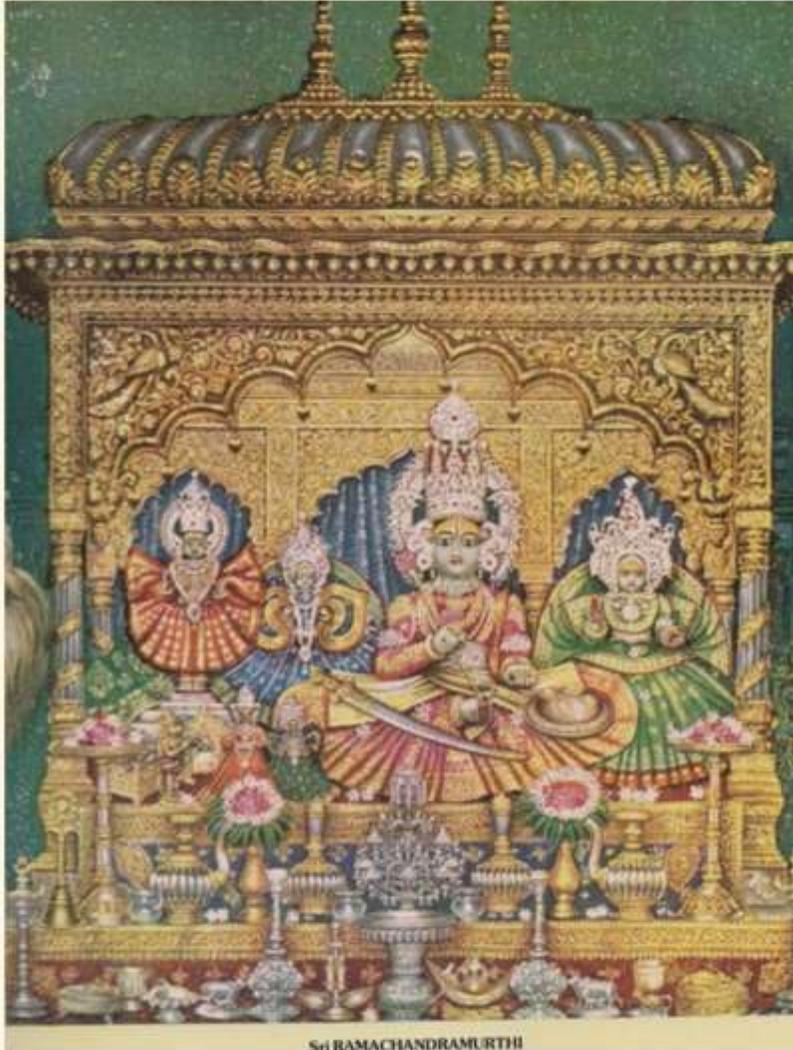


RAMAYANA SERIES



*Valmiki Ramayana
Saaraamsha*

V D N RAO

VALMIKI RAMAYANA SAARAAMSHA - QUINTESENCE OF VALMIKI RAMAYANA

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-Essence of Valmiki Kishkindha Ramayana- Essence of Valmiki Sundara Ramayana- Essence of Valmiki Yuddha Ramayana- Essence of Valmiki Uttara Ramayana- *Quitessece of Valmiki Ramayana

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

PREFACE

Valmiki Ramayana Saaraamsha- the Quintessence of Valmiki Ramayana covers seven volumes of the renowned Maharshi who was a contemporary of Shri Rama of the Tretayuga Incarnation of Maha Vishnu. This Maha Kavya contains six hundred and eleven sargas from seven khandas viz. Baala-Ayodhya-Aranya- Kishkindha- Sundara-Yuddha-and Uttara Ramayana.

The website of Kamakoti .org in the books/ articles section had already released the series of Essence of Valmiki Bala - Ayodhya- Aranya- Kishkindha- Sundara- Yuddha and Uttara Ramayanas from time to time. These seven volumes were of as many as 1550 pages. The volumes too heavy and elaborate with Sanskrit and with considerable Vishleshanaas as per the situations , characters referred to like Kinghps, Maharshis, personalities, Deva-Devis and so on. Sanskrit base of all the Khandas too.

Now with a view to avoid the embellishments such as the Sanskrit element and the references, plain text of all the Seven Khandas is attempted as The Saaraamasa or the Quintessence Form. This is to enable quick reading of interested readers especially those of Englishreadership. *Each paragraph of the text represents a sarga.*

Be it however noted that there is a 'Vishleshana Samhita' of all the Seven Khandas as Annexed with the Essence of the Essence of Uttrara Ramayana.

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

VDN Rao and family

VALMIKI RAMAYANA SAARAAMSHA

QUINTESENCE OF VALMIKI RAMAYANA

Introduction

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

Before turning over as the famed Valmiki Maharshi, his earlier birth was of a hunter who recieved his counsel from a vidwan that one ought be cautious in causing suffering to any Living Being, be it a human,animal or bird and there would be a retaliatory rebound in the same or the following birth. He further suggested that the burden of past sinfulness be lightened by reciting the name of Shri Rama with devotion and faith. The Vidwan's blessings came true and in the subsequent birth the hunter after reforming himself and practised SHRI RAMA NAMA till his last breath. Brahmana Vidyaarthi Pracheta, the son of Agni Sharma of Bhriгу Vamsha of the yore, was counselled by Brahmarshi Narada with 'two golden principles of not preaching what he himself would not practise and take to the name and thought of Rama till his death'. The boy learnt the Mantra 'Mara' or to Kill- kill 'ahamkara', 'shadvarga shatrus' of excessive desires, anger, selfishness and avarice, infatuation, ego and jealousy. Constant repetition of 'Mara' turned as 'Rama' gradually developed 'valmikaas' or anthills till his 'atma saakshaatkaara' or Self Realisation and eventually came to be reputed as Valmiki Maharshi. Once when he was bathing in the clear waters of Ganges he sighted two doves while mating but were shot to death by a hunter and the Maharshi cried : *maa nishaada pratishthaa tvamagamah 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!

BALA KHANDA

Maharshi Valmiki asked Brahmarshi Narada: ' 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!' He of excellent tradition, helpful most to fellow beings, highly learned, capable most and of readily arresting personality of bodily handsome and gracefulness! Who is that outstading personality on Earth who readily commands awe and authority, of tranquil nature, ever radiant, and who is of affectionate amiability and at the same time is most feared by the worst ferocious evil energies to be faced with! Who is that Idyllic and ultimate perfect Model Personality of the Yuga! Brahmarshi Narada replied to Valmiki Maharshi: ahatma! You have described the traits of a terrestrial Human Being with the extra celestial qualifications of a Human on the terrestrial Earth! Any way, the ready reply is as follows: In the Ikshvaaku Vamsha, an outstanding personality named **Shri Rama** the famed most in Trilokas with unbelievable equanimity, a symbol of courage and

bravery, as a Roll Model of a Man in perfection. He was a highly learned, moralistic, expressionalistic, and enemy destroyer of excellence with steel like hands and elevated shoulders, robust legs, broad shoulders and conchshell like neck of enormous strength. His chest and arrow chest were huge too with unprotrusive bone at the neck. He was a typical 'aajaana baahu' or his strong hands stretch down to knees with a readily arresting and handsome face of extreme fairness. His forehead was broad and sparkling with big eyes and in sum his personality was spectacular and unique. Shri Rama is named as Dharmajnaata, Satyapratigina, Hita Saadhana or fully conversant with the Principles of Virtue, avowed to be Truthful and Accomplish by Medium of Negotiation. He is yashasvi- jnaani- Pavitra- jitendriya or well renowned, knowledgeable, symbol of purity and self controlled. He is an administrator like Prajapati Virat Swarupa Himself- Symbol of Prosperity, Dhanurveda Praveena or the Symbol of Archery, Veda Vedanga Tatvavetta- Kshatriya Dharma Praveena- Master of Memory Power; extremely kind hearted, and an expert of conversation with power of convincing objectively. All the Saadhus and Sadhakas make a queue line to him like all the running waters tend to merge into the Oceans as they feel contented with his 'darshan' and if fortunate extremely with his 'sparshan'! Being bestowed with all the positive traits, his mother Devi Koushalya gets immersed in his exemplary traits endearing him always even as he assumes the oceanlike abundance and Himalayas like composure! Shri Rama is stated as Vishnu's prototype in radiance, Chandra like tranquility and coolness, yet of anger of 'Kaalaagni', endurance like of Bhudevi, 'tyaaga and daana' or give aways like Kubera himself and in Truthfulness like Yama Dharma Raja himself!

To such glorious personality like Shri Rama the eldest son of King Dasharatha, the latter made it known to his Subjects that he would be made the 'Yuva Raja' the number two of the Kingdom. (Dasharatha had three wives viz. Koushalya-Sumitra-and Kaikeyi; Rama was born to Kousalya- Lakshmana and Shatrughna were born to Sumitra- and Bharata next own to Rama were born to Kaikeyi. King Dasharatha was fond of Rama nodoubt but he was infatuated with the youngest wife Kaikeyi).As the royal announcement that Rama would be sworn as Yuva Raja, Kaikeyi was rattled and annoyed as the King promised to Kaikeyi in a weak moment to make Bharata the yuva Raja and Rama would be despatched to Forest Life. Thus the Royal Announcement was annuled and as per King Dasharatha's earlier announcement. As per the desire of the King and the co-mother Kaikeyi, Rama left for Vanavaasa. Lakshman who adored Rama too decided to follow Rama. Devi Sita the wife of Rama and the daughter of King Janaka too followed Rama; indeed she was not only of celestial beauty and grace as the cynosure of womanhood but the truthful Pativrata of Rama who too was famed as 'Eka Patni Vrata Vidhaayaka' with 'manasaa-vaachaa-karmanaa trikatrana shuddhi'; She too accompanied Rama as Rohini follows Chandra. Even as King Dasharatha was in a state of coma, Rama having prostrated to the fainted King and the three mothers thus proceeded for the Forest Life. Having bid farewell to the crying public too on the outskirts of Ayodhya the capital, the threesome moved forward while the King's official charioteer reached up to the banks of Sarayu river and the boat man named Guha moved for forward to reach the banks of Ganges at the Shringaverapura. The threesome of Rama-Sita- Lakshmana accompanied by Guha the boatman crossed smaller rivers and the intervening forests after forests reached the Ashram of Bharadwaaja Maharshi while Guha the boatman too left reluctantly. Having rested and as directed by the Maharshi , the threesome ascended the Chitrakuta mountain. Meanwhile, King Dasharatha who relapsed into coma got back his senses but in the absence of the trio especially of Shri Rama got a heart attack and died to reach heaven. Muni Vashishtha the Head Priest and other seniors initiated preparations to declare Bharata as the King. Having assumed the new Kingship rather reluctantly, Bharata proceeded to the forests in search of the Trio. Having reached them, Bharata addressed Shri Rama most respectfully and entreated him stating : *tvameva raajaa Dharmagjna!* But Rama smilingly replied that he was merely fulfilling the 'pitru vakya parapaanana' and affectionately reprimanded and convincinly asked Bharata to return to the kingdom severally. Finally, Bharata had to return but after lifting up Shri Rama Paduka , the wooden foot wear of Rama and keeping the same aloft on his head and returned to Nandigrama instead of Ayodhya to keep up the mere retention of Kingship duties as a stop-gap arrangement awaiting Rama's return as the 'primo geniture' King! There after crowds of public from all over the Kingdom kept on visiting Rama-Sita-

Lakshmanas day in and day out, Shri Rama then decided to move into the inaccessible ‘Dandakaaranya’ being the deep jungle.

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

As trio proceeded further, one day there was a congregation of Munis which called on Shri Rama about the repetitive attacks and tormentations of the Raakshasaas and the latter proclaimed an assurance by way of a ‘pratigjna’ or declaration of a solemn vow. As an immediate sequel to the pratigjna, Rakshasi Shurpanakha the younger sister of the Epic Villian Ravanaasura was converted as a ‘kurupi’ or defaced face by slitting of her nose and ears by Lakshmana since the latter was restrained not to resort to killing a woman even as a raakshasi. This incident provoked the Khara-Dushana-Trishiras and their follower Rakshasaas were destroyed by Rama’s arrows. This was followed by the merciless killings of fourteen thousand ‘raakshasaas’ in the ‘dandakaaranya’ for the greatest relief of the local human beings and animal-bird species. As the defaced Surpanakha approached Ravanaasura in his court for demanding revenge from him being her own brother, several advisors in the court of Ravana asked for restraint but Maricha left for the ‘dandakaaranya’ and assumed the form of a golden deer. The slippery deer evaded both Rama and Lakshman who ran after the animal while Ravanaasura having taken the form of a Muni begged for alms from Devi Sita and persuaded her to cross the ‘Lakshman Rekha’ and literally snatched Devi Sita onto his aero plane and badly hurt the defending ‘Jatayu’ the Vulture Bird- which tried to attack him with a valiant fight but in vain. As Rama and Lakshmana chanced the huge vulture, they realised that Jatayu tried best to thwart Ravana’s effort to abduct Devi Sita. [Rama realised that Jatayu and his younger brother Sampati were involved in a race as to who could fly higher to the skies, Jatayu no doubt flew higher but Sampati but was hurt by Sun flames; Sampati saved Jatayu by spreading his own wings but the latter had his wings totally burnt for ever! Such was the spirit of their sacrifice!] Jatayu consoled the distraught Rama and reassured him that no harm could come to Sita and that very soon she would be restored to them from Ravanaasura. Rama was as much overwhelmed by grief as by a surging sense of affection and gratitude and embraced Jatayu and blessed him to reach swarga after the death. From the dying Jatayu Rama Lakshmanas realised that Ravanaasura flew away with Devi Sita; Rama and Lakshmana were stunned at the rapid sequence of the events, even as Rama broke out his heart out and his sturdy physique had literally crumbled down heartbroken. They performed the funeral rights of the Great Bird and proceeded further in search of the whereabouts of Devi Sita. On the way ahead, they got surrounded by the long and powerful arms of the headless demon Kabandha and severed the clutches of the hands drawing Rama Lakshmanas towards his stomach and killed the demon but blessed him to reach swarga. While dying the demon resumed his Gandharva form named Vishvaivasu but due to his arrogant attitude Indra cursed him to become a headless animal but would be taught a lesson by Rama Lakshmanas eventually. The Gandharva then directed Rama Lakshmanas to move towards Rishyamukha Mountain and meet a monkey chief in exile named Sugriva for an alliance and that he would assist Rama to discover Devi Sita. The Gandharva also suggested that on way to the Rishyamukha mountain, Rama Lakshmanas might also visit Shabari Ashram also. As directed, Rama Lakshmanas visited Shabari and having enjoyed the fruits offered blessed her and by her example of bhakti taught her further for Loka Kalyana. Having proceeded further from Shabari Sahram, Rama Lakshmanas reached Pampaasara river banks and enquired of an illustrious Monkey who introduced himself as Hanuman and showed the way to meet Sugreeva. Thereafter, Rama having met Sugreeva the Monkey King in exile narrated the story of Rama and Sita that the latter was provenly abducted by Ravanaasura and desired that Sugreeva should please help in recovering his wife Sita. Sugreeva took a vow to do so by swearing as ‘agni saakshi’. Then Sugreeva narrated his tale of woe as to how his own elder brother suddenly appeared and dethroned him and forcibly took away his wife too. He narrated that once a Demon challenged the original King Vaali but when subdued by Vaali ran away into a mountain cave and as soon as the latter entered the cave gate was shut; thereafter there were fierce sounds for days together and suddenly there

were victory cries and shouts by the demon loudly even as blood was flowing from outside the gate. Thus Sugreeva concluded that Vaali was killed and returned with a heavy heart. But he took the precaution of shutting the door of the cave with a huge boulder with the help of several co-vaanaras so that the demon would never get out. On return to the kingdom, the co-vaanaras forced Sugreeva to take over the kingship. But in course of months and years, Vaali made all out efforts and returned to the kingdom, physically tortured Sugreeva as the latter fled away to Kishkindha as Vaali was cursed in the past even as he was a king, Maataga Muni cursed him that if he put his foot there then Vaali would fall dead. But Vaali as the revised King forcibly took Sugriva's wife Ruma there since. Having heard the story, Rama promised to retrieve his kingdom and wife too. But Sugreeva had naturally suspected Rama's valour and capability and suggested that a recently dead body skeleton of a mountain like demon named Dundhibhi be thrown far away only to ascertain Shri Rama's intrepidity. Smilingly, Rama moved his left foot little finger on the huge body and throw the skeleton ten yojanas away! Further he found a line of seven giant like 'taala vrikshas' or palmira palm trees on the mountain top near by were crumbled down by a single arrow which returned back too. These kinds of proofs as sampled by Rama buttressed confidence in Rama's prowess and proficiency. There after Sugreeva showed the way upto a mountain cave to Rama Lakshmanas and called aloud the King Vaali and his wife Tara to come out and challenged even as Rama killed Vaali by a single arrow shot. Sugreeva then became the King again and commanded his 'Vaanara sena' the monkey brigade and despatched them to different directions to search for Devi Sita. There after a 'Grudhra'-vulture - named 'Sampaati' (younger brother of Jataayu) who was blind but blessed by Surya Deva with far sight , indicated about the whereabouts of Devi Sita. Then Lord Hanuman crossed the ocean by a far far jump with his bodily might and having located Devi Sita in the 'Ashoka Vaatika' as she was crying away incessantly. Then he convinced Devi Sita by presenting Rama's ring as a proof and conveyed Rama's message to her. Thereafter he ran berserk all over in various directions of the Ashoka Vaatika and created destruction and havoc all around. He killed five Senapatis and seven sons of Ministers guarding the vaatika and voluntarily got caught; he recalled Lord Brahma's boon to him and pretended that he was actually caught and smilingly tolerated the acts of mischief by the Rakshasaas. Then having taken care of the specific place where Devi Sita was seated, he literally performed ' Lanka Dahana' or burning down the entire capital city of Lanka. There after he returned back to Rama about the havoc and sampled scare of the invincibility of Rama and of the strength of 'vaanara sena'! He conveyed to Shri Rama that he had indeed met Devi Sita. Soon thereafter this accomplishment of Anjaneya, Rama Lakshmanas moved forward up to the banks of the Samudra; Rama had initially prayed to the Samudra Deva but in the absence of non reply got prepared by providing a taste of the fierce Rama Bana even as the Deva appeared and made way for a 'Rama Setu' or a bridge across the ocean which was deftly crafted by Nala Deva the celestial engineer. It was by this very bridge that Rama Lakshmanaadi warriors and the vanara sena headed by Sugreeva and the rest reached Lankapuri and decimated Ravana and his followers, while Devi Sita felt shy and even put to shame by what some of the remarks of the audience present were distressing and derogatory even and as a result she performed 'agni pravesha' or entering into the flames. As Agni Deva vindicated her 'eka paativratya' or of single husband's reality, Rama along with Rishis and Devatas extolled and so did the Tri Lokas. Shri Rama was contented and bestowed Kingship of Lanka to Vibheeshana. Meanwhile, Devas from above showered rains of flowers as a gesture of the triumph and vindication of Dharma and Nyaya, even as the dead vanara sena soldiers came back to life again. The entire retinue reached Bharadwaaja ashram and Shgri Rama sent a message to Bharata by Anjaneya. Then along with Sugreeva the trio of Rama-Sita- Lakshmana reached Nandigrama and had Rama had his hair cutting and moved further along with Bharata too to Ayodhya to resume his Kingship once again. Hence forth. In Rama Rajya, the entire public is happy and contented, healthy, virtuous, disease less and with no droughts at all. Public has neither fear, nor ever drowned in deep waters, or subject to illness due to pollution of air, or flames. Further the commonality ever suffered due to hunger nor thieving or robberies. Each and every village or township is with surplus of food and prosperity, just as in the days of Krita Yuga. The most illustrious personality of Treta Yuga having successfully pioneered over hundred Asvamedha Yagjnas having executed ten thousand crores of daanaas especially of milch cows had kept up the flag of dharma atop, reigned for eleven thousand years and then got absorbed in the time cycle.

Those blessed persons who read this Shrimad Vaalmiki Ramayana being the ‘Veda Saaraamsha’ as of Pavitrata, Punya maya and Paapa naashaka Shri Rama Charitra ought to be freed from sins and accumulate ‘punya’. This Ramayana ‘pathana’ bestows longevity, endless generations, and post life ‘Svarga pratishthata’. Brahmanas turn to vidvans, kshatriyas as Kings, Vaishyas with business prosperity, and the serving class with ‘sangha pratishthita’.

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

This was what Brahmarshi Narada conveyed to Valmiki Muni as having expressed by Brahma to Narada. Let this Rama Charitra be publicised so far kept dormant and undescribed and let the world be aware of the completed details as to how dharma prevails as the lasting reality, despite the vicissitudes and tests of Adharma as Truth is vindicated ultimately. Narada with the inspiration of Brahma affirmed to Valmiki Maharshi: Maharshi! what ever you are going to script as the ‘Ramayana’ shall most certainly be true and factual and hence be prepared soon as per ‘anushthup cchhandas’. ‘As long as rivers flow and the might of mountains is sustained, the worlds should be fully saturated with ‘Ramayana Prachaara’. The Ramayana that you would script soon ought to become popular world wide and what ever seriatum and content followd by you would be lasting too! Narada thus informed Valmiki after the disappearance of Lord Brahma. Valmiki Maharshi was nonplussed with the rapid sequence of what all happened on that

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

Having heard intently the narration of what Brahma Maharshi Narada conceiving Brahma Deva's directive to him, Valmiki Maharshi sought 'punardarshana' of Narada but with no success, especially about the directive that the scripting of Sampurna Ramayana should be to fulfill the human aspirations of Dharma-Artha-Kaama-Mokshas. But reappearance of Narada did not fructify. Then Valmiki dutifully squatted in 'padmaasana', performed 'aouposhana' of water as a mark of 'trikarana shuddhi' or three folded purity of manasa-vaachaa-karmana or by way of topping up the thoughts by the heart-word-and deed. Then he pondered over the imaginary picture of Shri Rama-Lakshmana-Devi Sita; the Ayodhya Kingdom reigned by King Dasharatha with his queens; the related incidents of their collective incidents of laughter-mutual conversations-thought patterns, the do's and don'ts of administration, and such detailing as filled on his powerful thought and memory screen. The Maharshi imagined the scene of the visits of Rama-Lakshmana and Devi Sita in sprawling garden tours and the interesting incidents thereof. Then the Maharshi seated firmly and had a rapid visual coverage on his mental retina. Just on the lines of what Sage Narada described, he visualised the Raghuvamsha Rama's 'kaavya nirmana' or the outline of the epic of Ramayana. Rama's birth, his outstanding bravery, his ready amiability to one and all, his unique popularity, his extreme patience and sense of forgiveness, his unparalleled truthfulness are to be emphasised on the memory screen. Maharshi Valmiki then imprinted on the screen as to how Rama and Lakshmana duo had experienced the amusing as also auspicious acts in the pioneering company of Sage Vishvamitra as imprinted on his retina including Shurpanakha's teaching a lesson, Mithila King Janaka's announcement of Devi Sita's swayamvara, Shiva Dhanush bhanga, detailings of weddings of Sita Rama and Urmila Lakshmana; Parashu Rama-Shri Rama samvada; Rama Rajyaabhisheka vighna, the villainous role of Kaikeyi, Rama Lakshmana Sita Vana Vaasa, Dasharatha shoka vilaapa followed by his death, the sorrow of the public, the devotion of Guha the boatman, the charioteer Sumanta's loyalty etc.

The overview of Ramayana by Maharshi in his trance from further stanzas:

Shri Rama, Lakshmana and Devi Sita reaching Ganges- Bharadwaaja Muni darshana and as per his directive reaching Chitra Koota and enjoying the grandeur of its surroundings and building up a hutment for the threesome to live in-arrival of Bharata to meet them and requesting them to return back - performing the remainder obsequies of their departed father- Bharata's return with the 'Rama Paduka' on his head to keep it back on the 'Rajya Simhasana' with veneration- Bharata's stay at Nandigram-Rama's trio move out to dandaka -aranya-Viraadha vadha-Sharabhangi Muni darshana- Suteekshana samaagama-Anasuya and Sita devi together for some time [Devi Anasuya the daughter of Kardama Muni and the wife of Atri Maharshi residing in their hermitage in the periphery of Chitrakuta- being the mother of Dattatreya as Tri Murtis sought to test her chastity but converted them as toddling babes, popular as Maha Pativratas like Ahalya, Draupadi, Sita, Tara, Mandodari, Anasuya and Sumati] Having heard the background of Devi Sita's life, Anasuya gifted a miraculous ointment which could maintain her beauty and paativratya for ever!] - Maharshi Agastya darshana as he gifted Vaishnava dhanush to Rama-confrontation with Surpanakha and Lakshmana's cutting off her ears and nose- Shri Rama's killing of Khara- Dushana- Trishira's killings by Rama- his killing of Maricha disguised as a golden deer desired by

Devi Sita- avenging his sister Shurpanakha's act, Ravanaasura disguised as a Muni forcibly abducts Devi Sita- Shri Rama's heart -pangs of due to Devi viyoga- Jatayu vadha by Ravanaasura- Rama Lakshmana getting snared by Kabandha the headless demon and their killing of the demon-Rama Lakshmana thrilled by the surroundings of Pampa sarovara- Shabari blessed by Shri Rama- the latter's severe pangs of Devi Sita Viyoga- meeting Hanuman at the foothills of 'Gandhamaadana' mount and along with Hanuman escorted to the exiled Vaanara King, Sugreeva- firming up friendship with Sugreeva-Baali Sugreeva battle- Rama's killing Baali- Sugreeva regained the Kingship- Devi Tara the widow of Baali cries away and Rama assuaging her sorrow-'sharatkaala' interrugn months put a stop of Sugreeva's search for Devi Sita's whereabouts- Sugreeva 'pratijna' or swearing for 'Sita anveshana' or her whereabouts and his extensive for her- the blind Kite Sampati, the brother of Jatayu, with inner vision bestowed by Surya Deva, finally makes a break through of pointing out at Lanka the other side of the ocean shores under King Ravana's rule-Hanuman despatched to Lanka with Rama's golden ring to convince Devi Sita in exile- Hanuman seeks cross the ocean- Sumudra Deva warns Hanuman about 'Minaaki' who would rise up to halt but to be warned by Hanuman, Raakshasi 'Simhini' the shadow detector as Hanuman was flying be killed by him and ' Trikuta' mountatain the indicator of Lanka. Hanuman clearly followed the indicators by Samudra and entered the kingdom of Ravana's Lanka at midnight time. Being lonely he pondered over the next step as he peeped in the palace of Ravana who was enjoying liquor and then waited for the day break assuming a mini monkey form in the Ashoka Vatika and having spotted Devi Sita brooding with sucessive cryings when he saw Ravana visiting her too as she was surrounded by female rakshasis headed by Trijata. On the exit of Ravana, Hanuman sneaked in and having assumed his normal form approached Devi Sita with prostrations and gave his introduction as the devout follower as a Rama Bhakta. To convince Devi Sita, he handed over Lord Shri Rama's finger ring of gold- in return she gave her 'choodaamani'. Thereafter Hanuman resorted to violent deastruction of Lanka's capital city helterskelter as the army of Lanka was annihilated and the survivals fled away. He then purposively surrendered by himself so that he would be taken away to the King Ravana who was seated the royal court. In the court, Hanuman thundered and with his tail elongated and got lit up by the Ravana sena burnt off all over the city regions creating a huge scare of the Lanka Capital. There after, Hanuman crossed back the ocean, participated in a revelling party to the waiting co-monkey comrades in the Madhuvan, approached Shri Rama and conceyed about the welfare of Devi Sita and gave back her 'choodamani' the hair ornament as a memoir, made preparations for travel to Lanka, Rama's interaction with Samudra Deva, Nala the architect constructs a setu bridge across the Sea to let the Vanara Sena and the Selves walkk over, overnight surrounding bt Rama Sena around Lanka, Vibbhishana- Shri Rama 'maitri', Vibhishana giving hints of killing Ravana, Rama's killing of the massive Kumbhakarna, killing of Meghanatha the son of Ravana, Ravana Vinaasha, Devi Sita's final relief, Vibhishana pattaabhisheka at Lanka, Rama's pushpaka vimana yatra with Sita-Lakshmana- Hunuman and Vibhushana and the full entourage to Ayodhya, Bharata's warm reception, Shri Rama - Devi Sita pattaabhisheka celebrations, warm send off to vaanara sena, Devi Sita 'tyaaga' to forests on false accusations by a washerman in Ayodhya, her subsequent happenings and the future episodes were picturesquely described by the outstanding Valmiki Maharshi of eternal fame.

As Shri Rama returned to Ayodhya and took over the Kingship, Maharshi Valmiki had deftly reconstructed the proceedings of Ramayana in which he scripted 24000 shlokas over five hundred sargas and seven khandas including Uttara Ramayana. Then Maha Jnani Valmika wondered whether there could be any personage who could recite as a musical sonnet to let the contents by publicised to the public. Even as he was wondering likewise, the two popular Raja Kumaras Lava and Kusha appeared on

his memory screen in the robes of Muni Kumaras and touched his feet respectfully. These two illustrious lads were very intelligent having learnt Veda Vedangas as also the Kshaatra Dharmas from himself! Then he had taught the proceedings of Ramayana upto the date so far. Valmiki Maharshi described to Lava-Kusha Kumaras not only the full details of Ramayana but also the methodology of singing the entire sonnet as per the Nava Rasas as also of sweetness of shortened-medium-elingated 'swaras' of voice sounds; further the singing should be as per anvitas- shadaja-and sapta swaras, my the veena the stringed musical instrument. The singing needs also as per 'taala- and nava rasaas' of shringara-karuna-hasya-rouudra-bhayanaka and so on. Both Lava and Kusha were also saturated with Gandharva Vidya and its 'sthaana shabda' comprising 'mandra-madhyama and taararupa trividha swaraas'. From the hridaya grandhi or of the heart base or kantha grandhi and shira grandhi, the sounds originating from heart-throat-and head, the swaras are originated as mandra-madhyama-taara or bass-medium-pitched up.

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

King Dasharatha and the prosperirty and glory of Ayodhya Kingdom

From the ongoing Vaivaswa Manvantara till King Dasharatha to Shri Rama, the entire Earth had been under the administration of kingships in chain Ikshvaku, Mandhata, Ambarisha, Harischandra and Sagara. It was Sagara who got the Great Ocean dug up by his sixty thousand sons; it was the perseverance of Bhagiratha that Ganga was brought down from the skies keeping the entire Aryavarta fertile till date! It is from this glorious past that this eternal Ramayana Maha Itihasa gor originated. Both Lava and Kushala decided to sing and extol all about! Koshala Desha was an illustrious Kingdom under the sovereignty Dasharatha in the banks of River Sarayu famed for self sufficiency of fertility and prosperity. Its Capital city was Ayodhya well famed in the contemporary world.; the ciy was known to have originated from Manu himself spread over twelve - yojanas - 12 to 15 km of length and 3-4 yojanas of width as surrounded by huge trees and green pastures and very broad and roads extremely well lay down. The high

roads led to countless lanes and by lanes to excellent individual houses of breadth and width, sprinkled with popular market areas offering a surprising variety of goods and services at competitive and uniform pricing at cost and reasonable profits well controlled. The city of Ayodhya was conceived in the pattern of Indra Deva's Amaravati puri, glorious for dharma and nyaaya. Ayodhya was popular as the destination for 'Lalita Kalas' of music-dance-paintings-shilpikala or stone works and architecture besides the yantra-astra-shastra kalaas too related to battle regulations. Nataka- Natana Mandalis or Dramatics-Action-oriented institutions were several of contemporary repute. The city of Ayodhya was surrounded by deep ditches impossible to jump across and is tightly guarded massive iron gates and was crowded with horses, elephants, camels, oxen, cows, and their overloaded carts bristling with activities day in and out. Innumerable tourists of men, women, children from all over Bharat and overseas too add to the charisma of the city. The women of Ayodhya were wealthy ornamented with rich and rare jewellery and pure and well embroidered pure and high quality silk dresses of glamour and arresting attractions recalling the brilliance of Indra Loka. As though Siddhi Saadhakas having accomplished high lokas, the city of Ayodhya was of such reminiscence and glory. King Dasharadha had at the same time got readied such brave and gifted sena of cavalry, elephantry, and other disciplines who defend the defenceless and destroy evil forces so varying gradations be it a cruel animal in the surrounding forests or by an enemy of any origin within or outside. At the same time, Dasharadha had genuine care and respect for Agnihotris, Learned Panditas of veda vedaangas, and was always engaged in daana dharmas, besides uplifting the poor and lower rung men and women with instant help and guidance .

Administrative excellence of Ayodhya Kingdom under the rule of Dasharatha and the all round contentment of the citizens and the 'chaturvarnas'

King Dasharatha, the glorious 'Atiratha' who could face a battle of ten thousand 'Maha Rathas' or great charioteers was an outstanding administrator with incredible far sight. He was a reputed yajna karta, dharma paraayana, jitendriya, and in the contemporary world a 'Rajarshi' akin to popular Maharshis. He was mighty, enemyless, and a known friend among all the contemporary Kings, comparable to Mahendra himself! He was the epitome of 'chaturvidha aakankshas' or the fourfolded human aspirations of dharma- artha- kama- mokshas or virtue-prosperity-desire fulfillment- and finally bliss of Unity with Paramatma. He was administrator *par excellence*. Accordingly, his subjects too had imbibed the features of the King as the followers of virtue and justice, truthfulness, tolerance, spirit of compassion and self contentment. In this exemplary Ayodhya, there was no citizen who did not have valuable possessions, no achievement of aspirations of 'purusharthas', and no opulence of domestic animals and grain-money surpluses. None of the citizens of Ayodhya had unfulfilled desires, meanmindedness, cruel, ignorant, and unaware of Almighty. The men and women, child and elderly and even domestic animals are ever contented. All the citizens were not only with proper dress but also adorned with ear rings, headgears, garlanded with fresh flowers and body perfumes besides being well protected against insects and reptiles. There was no example of persons consuming stale and unsavoury food, none who were not ready to help others, and none again without public presentability. In the City of Ayodhya, varnaashrama dharmas were adhered too strictly as Brahmana-Khatriya- Vaishyas were respecting their respective duties and the lower rung was sincerely service minded. Ayodhya puri Brahmanas were dedicated to yajna-svaadyaayis and indriya nigrahas and none ever were nastikas, asatyavaadis, agjnaanais, and asamarthas of sadhana. All of the 'dvijas' of the twice born varnas of brahmana-kshatriya-vaishyas were conversant with the awareness

and even of expertise of Veda Vedangas, vrata deekshas, daana and atithi seva paraayanas, and of self contentment. Family life and affinity of stree-purusha-santaanas- parivaaras was unquestioned in the Kingdom. In that ideal Society, there was total affinity of Brahmana- Kshatriyas, Vaishyas were always toeing the thoughts and actions mutually, while vaishyas were ready to follow the steps of kshatriyas. In fact, King Dasharatha was a role model of Manu Himself. Just as lions in their own caves, the citizens of Ayodhya are fiery, cunningless and straight forward, and replete with self confidence and initiative and are fully armed with astra-shastraas armoury and mastery of archery. On the battle fronts, the soldiers of Dasharatha were equipped with battle horses from Kamboja and Vaahneeka Deshas and well trained in Vanaayu Desha just as 'ucchaisharvyas' the celestial horses of Indra Loka. The Dashatratha sena was also equipped with elephants originated from the forests of Vindhya- Himalaya mountains with grit and power as comparable to the clan of 'Iravata' of Swarga, and well trained like Anjana and Vaamana Diggajaas. The elephants of Ayodhya were of the nativity of Bhadra from Himalayas, Mandra from Sahyadri and Mriga from Vindhyaas, and of Bhadra-Mandra and Mriga cross-breeds. Maha Raja Dasharadha's administration of Ayodhya was indeed like that of Chandra Deva administered the akshatra Mandali on the high skies and of invincibility of the entire forces of enemies far and near!

The skills and ability of Ayodhya's Mantri Mandali, the attachment and dedication of Purohitas, the invincibility of Ayodhya Sena and the dharma pravatana of the citizens

Ikshvaaku Maharaja Dasharatha had eight outstanding Ministers of high intellect, experience in administration, sharp insight, with such ability as to assess inside out of other's wishes and thoughts. At the same time they were ever of the supreme interest of the King, the Kingdom and the subjects of the Kingdom. Their outlook was traditional as per 'dharma and nyaaya' and at the same time keeping the larger interests of the 'Praja' and in close alignment of the directives of the Kingship. These eight Ministers were named Dhrishthi, Jayanta, Vijaya, Suraashtra, Rashtravardhana, Akopa, Dharmapaala and the expert of Artha Shastra or of excellent financial management. Among the Rishis of the Royal Court are the unparalleled Vashistha and Vaama Deva as the 'Purohitas' or the regular Chief Priests. Besides, Maharshis Suyagna, Jaabaali, Kashyapa, Goutama, and Markandeya the Deerghaayu, and Katyaayana were the visiting Ministers cum Dharma Darshakas or Advisers of Virtue and Nyaaya. Additionally, the various Ritviks who had all organised yajna kaaryas for the Kingdom were also on the board of ministerial advisers as they were all of the traits like vinaya sheela-karya kushala-jetendriya-Shri Sampanna- mahatma- shastravidya nipuna-parakrami-raja karya saavadhaana- rajaagjnaanukula- kshamasheela- sadaananda keertimaantu; they were never the victims of kama krodhaadi gunas. From the// 'Gudhacharis' or Intelligence persons especially from the neighbouring and even from distant kingdoms, the King of Ayodhya was well informed about the activities of the other Kings and their present and planned objectives. On the domestic front too the King was ever alerted and at the right time, the wrong doers were trapped and suitably punished; in that context, even own progeny or close relatives were never spared. In respect of the Treasury Funds the evaders and avoiders of taxes were hunted and the upkeep and activities of soldiers in respect of 'chaturanaga balas' of foot-horse-elephant-chariot soldiers, the day to day maintenance well monitored. But the offenders either in the army or those foreign agents caught were treated as per established norms of justice. At the same time, King Dasharatha was imbued with the spirit of proactive encouragement to the soldiers and from all the classes of the Kingdom. Those citizens outside his kingdom were duly protected too. The King was in the habit of addressing chaturvarnas, and took special care. The entirety of the citizenry of Ayodhya and the Koshala Rajya had the mind-body-and psyche of virtuosity uniformly and there was total negation of awareness, villiany,

illegal sex and corruption. There was total orderliness and peacefulness prevailing either on Ayodhya or the Koshala Rajya as a whole. The Ministers are not only dressed to perfection but also in their behaviour, performance, and deeds. This they become worthy of trust and esteem of the King. The King too having imbibed the manners of the incredible Ministers was enabled to upkeep his huge kingdom with virtue and justice as famed in Trilokas.

King Dashratha 's proposal to perform Ashvamedha Yagjnaa readily supported by Vasishtha and the rest of Guru Janas- Royal Charioteer Sumantra proposed that Princess Shanta be proposed for Vibhanda Maharshi putra Rishyashringa of Anga Desha too be invited too

King Dasharatha as saturated with all the principles of Dharma and earnestly felt as to why he ought not perform the Ashvamedha Yagjna' ; as soon as this thought got flashed, he instructed Sumantu the charioteer to call for all purohitas, Gurus and all the advisers concerned. Then arrived Suyajna, Vaamadeva, Jaabaali, Kaashyapa, Kula Purohita Vasishtha, and all the various 'dhaarmic' advisers; the King having welcomed them all with 'satkaaraas' addressed them about his decision to execute the Yajna and the experts had all one voice responded most positively. They suggested that the Sacrificial Horse be released from the banks of River Sarayu, yajna saamagri be procured and world wide announcements be organised forthwith. Thus the yajna program's minute detailing was worked out thoroughly and execution was fulfilled with fool- proof arrangements. In this connection, the Ministers apportioned duties to respective agencies and thus the entire machinery of the kingdom was alerted to the orientation of the singular task of the Kingdom. The three famed queens of the Kingdom welcomed the decision of the King as though their countenances got brightened as never before just as of fresh and fragrant arrival of the Season of Vasanta and took over responsibilities under their respective commands.

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

Kashyapa Muni. Then there was a persistence of famine in the kingdom of Anga and was advised that a youth named Rishyashringa be brought to the kingdom so that the kingdom would be blessed with ample rains. The King and his men took away Rishyashringa even without the awareness of Vibhandaka by luring him away from the ashram with the help of his courtesans and married off his daughter; as soon as Rishyashringa arrived in Anga desha, Indra blessed the kingdom with ample rains.

Princess Shanta of King Dasharatha stage managed by Sumantra to meet Rishyashringa

As per the behest of King Dasharatha, Sumantra addressed King Dasharatha and the Ministers stating that Sage Romapaada followed the manner in which Rishyashringa was made to consent to visit Anga Desha. The Sage suggested that a few attractive dancing girls be selected for the purpose. This was arranged to perfection. Rishyashringa never hither got exposed to feminity of attractiveness and charm as he was always known for tapasya, swaadhyaa, and celibacy. Once he had suddenly met during his visits to forests, he saw a group of dancing girls. Even as he was surprised to see them, one of the girls folk was singing in a melodious tune. Rishyashringa approached her and asked her who was she, from where had she come, and why had she visited this lonely forest all by herself. As Rishyashringa never saw in the same forest which was of visited by him many a time, and was never knew of feminity of beauty and fascination while singing a tuneful song; he went near to her with a view to making friendship and initiated his conversation by introducing himself as the son of Vibhandaka Muni and was named as Rishyashringa popular all over as well recognised for his tapasya. He further stated that his ashram was quite nearby. He exclaimed that she was quite beautiful and charming and invited her to his ashram where she would be a honoured guest with formal respects. The highly polite and respectful manner with which Rishyashringa invited her, the damsel with her companions agreed to do so. As the girl entered with her friends, Rishyashringa offered water for foot wash, fragrant flowers and a large variety of fruits as a hearty meal and expressed many thanks for the excellent hospitality offered by the Muni Kumara and embraced him for his way of conduct and generosity but having realised the background of the Muni Kumara as his father was the famed Vibhanda Muni bid farewell quickly as she departed along with her companions. The Muni Kamara at the departure of the womenfolk gradually started feeling the pangs of separation . He went back to the same place of the forest and the co friends of the charming Princess warmly offered return hospitality to him and as per his enquiry took Rishyashringa to Anga Desha. As the clouds got dark and rain drops got initiated from the skies, the King of Anga Desha realised that Muni Kumara Rishyashringa was on way to the kingdom. On his arrival, the King prostrated at the feet of Rishyashringa and requested him and his father Vibhanda Muni to kindly marry his daughter and become his son-in-law. As the father too consented, the wedlock was celebrated and Anga Desha never faced the struggle of 'kshaama' or rainlessness for a long spell of years thereafter.

King Dasharatha , his queens and purohitas visit King of Anga Desha and celebrate the auspicious wedding of Princess Shanta and Learned Brahmana Kumara Rishyashringa to return to Ayodhya

Sumantra further addressed King Dasharatha as to what Maharshi Sanatkumara appeared to have asserted: ' In the future there would be a renowned King named Dasharatha of the Ikshvaaku vamsha as a 'dharmika satya pratigjna' or a high virtue and ever truthful one. He would be a great friend of Anga Desha King and his daughter was named princess Shanta and his son the Prince named Romapaada. The famed Dasharatha would approach the Anga desha's King and conveyed that he was not blessed with male progeny yet and would hence like to perform 'ashvamedhaa yagjna'. The King of great celebrity Dasharatha then would then request with folded hands that the popular Rishi Rishyashringa be asked to take up the Ashvamedha Yagjna and fulfill my desire'. Dasharatha Maha Raja! that was how Sanatkumara Maharshi proclaimed, said Sumanta. King Dasharatha was immensely pleased with what

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

Preperations for Ashvamedha Yagjna- Dasharatha and Queens take to 'deeksha'-Vasishtha oversees the arrangements-invitations to co- Rajas- elaborate arrangements for bhojona- vasatis, and entertainemets

Subsequent to the arrival of Rishi Rishyashringa, an auspicious day and time were selected and the former extended his approval to initiate the collection of the material and services concerned by the King and his associates. Then came about the announcement to let the sacrificial horse be readied to be freed to move forward as per its own movement in any direction as it pleased for 'bhu bhramana' and that would be protected by very energetic and brave army round the clock, besides constructing a mammoth 'Yagjna shaala' at the northern direction of the banks of River Sarayu. The King instructed Sumantu to bring vedavidya experts as Ritviks. Suyagjna, Vaamadeva, Jaabaali, Kashyapa, purohita Vasishtha and various other experts and having brought them all, the King honoured them all with vastu-kanaka-vaahanaadi daanaas and all conveniences of food-housing-and facilities for them and families. He addressed them all and requested them to make the yagjna a huge success as he had been feeling the absence of excellent sons for many years now and he was not happy thus far with fame and name for himself alone. He further stressed that the presence of the popular Rishyashringa Maharshi as the Head of the Horse Sacrifice. The King then promised to instantly attend to any problem or hardship or inconveniences faced by them or families either big or minute. He also cautioned that through out this yagjna and preperations thereof, there might be evil energies of natural and supenatural nature and that ample precautions were well in place. Having made the address to the huge conference, the delegates especially of Sages and Veda Vidvans, the King provided a glimpse of the preparations of the Maha Yagjna.

As the rainy season concluded, King Dasharatha approached Maharshi Vasishtha and requested him to initiate him to assume 'yagjna diksha' as also enlighten him as to how to ensure that no hurdles might not be faced by issues created by evil energies including the interference by 'brahma rakshasis' and so on. Since the King expressed his anxiety and concern, Maharshi Vasishtha assured that he would take up all the arrangements of the yagjna; he called for engineering experts of architecture, construction and maintenance; engaged the agencies for physically procuring the material and periodical replenishments; groups of expert vipra panditas work out the designs and the methodology of vedic pramaanas and of , jyotishadi vedangas; thousands of workforce; nata- naatyaa -nartaka groups, and so on. Groups of kitchen appliance suppliers, and huge halls for cooking and catering were constructed quite apart from culinary-cooking experts were appointed too. Construction of hundreds of colonies of charurvarnas as per gradations and expected facilities to live in with confort. Conferene Halls of varying sizes as per seating capacities were got readied. The concerned associations to provide all the relevant facilities assured Vasishtha Maharshi accordingly. Then the Maharshi instructed Sumantra to organise forwarding

invitations for the Maha Yajna to the Kings and their Subjects all across Bharat. Also, he asked Sumantra to personally invite the Kings of Mithila as he would certainly reciprocate the invitation with warmth and affection. Similarly the Kings of Kashi of excellent tradition, Kaikeya desha's aged King Dharmatma, Anga desha King the outstanding arrowsman and King Dasharatha's dear friend, Koshala King Bhanuman, Magadha King the sarva shastra visharada, the Kings of the Eastern Region especially Sindhu-Souveera and of Saurashtra, and of the Dakshina Bharata be extended invitations personally and collect their acceptance acknowledgements. Accordingly, Sumantra proceeded with the invitations from King Dasharatha. Back home, all the tasks and duties of big or minute nature were taken up as per Maharshi's instructions in earnestness. Vashishtha then addressed the panditas and brahmanas stating : 'That when ever charities were to be distributed with sincerity and care as only such kind of 'daanaas' are fructified which the person giving away would not be adversely affected even instantly and certainly subsequently otherwise! Having thus reported to King Dasharatha, Maharshi Vasishtha narrated the details of instructions so that the latter needed not to get concerned about the entirety of the duties. Meanwhile, the 'yajna mandapa' got readied and accordingly on a most auspicious 'muhurta', Vashishtha accompanied by Rishi Rishyashringa and his entourage were ushered in and initiated the preliminaries of the Yajna kaarya.

King Dasharatha's successful and methodical execution of Ashvamedha Yajna

The famed 'Yajnaashva' the Sacrificial Horse after successful run all over the Earth had since returned back as a proof of Dasharatha's invincibility and popularity, even as the Sacrifice was initiated. At the northern side of River Sarayu. On the Yajna Vedika was replete with groups of vedic experts totally engrossed with countless significant tasks of the 'ishti' as per the stepwise 'karyakrama'. The 'Angabhuta Devatas' were respectively invoked as per the pratih savana- madhyaahna savana - and the triteeya savana or the morning- mid day- and after noon rituals as per Shastras. Indra devata was formally invoked to accept the 'havishaana'. 'Somalata rasa' was extracted by keeping a sacred stone on earth with the accompanying mantras as specified. Thereafter the midday ritual was initiated. Then the king Dasharatha took up the third savana for the day as per the clear and loudly pronounced 'manrotcchhaa - rana' of the 'ritviks'. Rishyashringa and other Maharshis during the 'abhyaasa kaala' had loudly and clearly recited the 'devata ahvaana mantras' or the invoking stanzas of Devas in 'svara and varna' or the voice and tone as per the prescription. The sweet and readily appealing 'ahvaana mantras' or welcome stanzas were pronounced in melodious tunes while making the offerings of the havish. There was no tune or pronunciation blemish of the mantras rendered most perfectly as per the ideal most 'uchharana'. The 'aahutis' to Agni were precise, perfect and tuneful. In the entire duration of the yajna, none of the ritvik brahmanas ever looked hungry or thirsty nor inalert or fatigued but ever enthusiastic unconcerned except the task on hand. There were unanimous bhojanas of bhakshya-bhojya-lehya- choshya- paneeyaas [Pancha Bhakshya or fried and other savoury or sweet food items, Bhojya basic eatables like cereals, Lehya or those consumed with the use of tongue, choshya or consumed by using lips and paneeyas or drinkables] daily in separate halls as per varnas of Brahmana-Kshatriya- Vaishya-Service classes and of respective sex. The elderly- youth-child of men and women besides of disabled or ill persons were served and ever contented. The watch words among the invitees as pronounced loud and clear often declared by the volunteers of the kingdom's 'annashalaas' were: Take the Food and Take New Clothes! The freshly cooked food, especially the cereals were of the magnitudes of mountain heaps! All the populace as the guests of the yajna coming from far and near were of uniform voice of total contentment and happiness. There were several voluntary groups of Brahmanas performing recitations of 'vedamantras' attracted by

the mesmerised audiences. In fact there were ‘sadasyas’ of the contingent of panditas engaged in the yajna karmas were such as not all round erudites, veda vyakarana -adi panditas, brahmacharya paalakaas and ‘bahushrutas’ or experts in more than one vedas, besides being ‘tarka-meemaamsa pravenas’. In the formal yajna in progress, there arrived a time for tying six sturdy and standing bulls to be tied to firmly fixed wooden polesticks on earth. The strong poles be preferably made of devadar wood. These should be six some with twenty one clothings dressed up and arranged in six rows firmly. The work force needed to be well trained and the hardening of the erectness of the poles, tying the clothings and their presentable uniformity of cloth, colour and design pattern. The poles should be 504 inches height with eight angled each and the overall presentability be smoothening to the objective looks. The designed and colored clothing on the polls be scented with ‘pushpa chandanas’ in worship and looked up in an areal manner would look awesome to the celestials above. Now, the bricks arranged on the yajnavedi were sprinkled with mantras by brahmana panditas and placed inside the ‘agni kunda’ by the King. The emerging ‘Agni jvaalaas’ gradually pick up speed and wide spread by way of convection, conduction and radiation in eighteen directions. Further, the polls as arranged are stated to bundle up with tree hundred each of pashu-pakshi-sarpas as having been under the control of various Devas and thus get subdued. Meanwhile, Patta Mahishi or the Prime Queen Devi Koushalya already seated with the King would be requested to sprinkle sacred waters on the Horses for the sacrifice as also on the three swords of length and sharpness and touch them. Then she would spend the entire night beside the sacrificial horses at the ‘Ashva shaala’ voluntarily in the name and glory of ‘dharma’. Then subsequently, the priests named hota-adharvyu and Udgaataa joined their hands together on the sacrificial horse. The main priests of Yajna Karyas are the Hota who recites the invocations especially of Rigveda; Athavyu is responsible for the physical and material details of the yajna and an erudite of Yajurveda; Udgaata is the chief chanter of the suktas and specialist Saama Gaana and responsible for pressing the Soma juice. Besides these are Brahmanas as Agneedhi and Prashastar, besides Purohita of course. Thereafter, the private part of the Horse for the Sacrifice is burnt and the specified body parts of the animal are sacrificed in the flames of Agni Deva along with the recitation of the relevant chants in chorus. As per the Kalpa Sutra, the duration of Ashvamedha yajna comprises three phases; on the first day the phase comprises Chatushtoma or Agnishtoma. The second phase on the following day is called Ukthya and third phase in the final day is named Atiraatra. Maha Kratus are considered as Jyotishthoma, Aayush homa, Ari raatraas twice over, Abhijit the fifth, Vishvajit the sixth, Aaptyoryaamas as the Maha Kratu as the substitutes in times thereafter the relevance of Ashvamedha Yajna. After the successful execution of the Ashvamedha Yajna, King Dasharatha donated away the eastern part of Ayodhya to the Hota, the northern portion to Udgaata, the southern part to Brahma and thus his empire. Then, the Rikvikas stated that instead of giving away the territories of the land, the King be pleased to donate them : Narashreshtha! You might as well donate to us Mani- Ratna-Suvasas or Cows and such precious materials and what avail could be the territories of land to us! Then Dashartha entrusted the task of distribution of ten lakh cows, crores of gold mudras and four time more of silver mudras for distribution. The totality of the Brahman hood then blessed the unique King who had successfully performed the Maha Yajna stating: You should be blessed with foursome capable sons of everlasting virtue and glory!

Rishyashringa initiates Dasharatha's Putra Kameshthi Yajna even as Devatas approached Brahma and in turn prayed to Vishnu to incarnate as Shri Rama to end up Ravana's atrocities on them and dharma

Having successfully executed the Ashvamedha, Maharshi Rishyashringa expressed his wish to organise Putra Kamekshi Yajna for the King's favor as per atharva veda mantras. Accordingly ahutis in agni were

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

Maha Vishnu replied: Deva Gana! May you all be blessed with tidings of auspiciousness and relief from fear. The totality of Ravana Kingdom including him, his sons and grand sons, sinful relatives, ministers and associates should be uprooted in one go battle and my incarnation as Rama should reestablish virtue and justice during my tenure as of eleven thousand years on earth! At the sametime, Maha Vishnu appeared before King Dasharatha who was stand - still in a joyous stupor! Deva, Rishi gana, Gandharva-Ekaadasha Rudras and Apsaras were relieved and taken to a non stop greetings of relief and excitement.

Acceding to Deva's supplication, Maha Vishnu incarnated from from Agni Kunda as Prajapati Purusha bestowed 'maha paayasa' half of which Dasharatha gave one half to Kausalya and the rest to Sumitra and Kaikeyi.

Devas headed by Indra Deva approached Lord Vishnu, the latter replied that only in human form that Ravana could be destroyed. / Brahma therefore replied happily that thus there would not be any other encounter except by an illustrious human himself. As Narayana Himself assured that Ravana's death was imminent, Indra in turn addressed Devaadis in some detail that Maha Vishnu had consented to assume human form as Lord Brahma explained earlier that Ravana could be destroyed only by Narayana in human form and as the son of King Dasharatha. In fact Dasharatha was performing Putra Kameshti Yajna being anxious to beget sons at that time. The King was taken aback at the successful concluding phase of the Yajna, there emerged a Maha Purusha from the flames of the Agni Kunda with dazzling and gigantic black form robed in red brightness, with scintillating ornaments, as if Surya Deva had descended on earth and Agni Deva's own form got exhibited ; his voice was thunderous and akin to earthshaking

roars of groups of lions. He was carrying in both of his hands a huge lustrous golden vessel with a silveren lid; He addressed King Dasharatha to say: 'Take me as from the Prajapati as I am His representative.' King Dasharatha at once folded his hands stood still and shocked waiting for what the Huge Personality would instruct him Prajapati's message. The Maha Purusha stated that as the King had been a habitual follower of dharma and venerator of Devas, the latter had sent along with me as the representative of Prajapati a golden pot of 'Paayasa' or the cooked rice soaked in sweet milk for distribution to your queens as per the proportion of his own choice. King Dashrathatha prostrated and profusely thanked the Maha Purusha who disappeared instantly. The highly elated Dasharatha walked in to the palace of the Queens and approached Devi Koushalya the Prime Queen and offered half of the Payasa to her. Of the remaing half, Dasharatha offered half to the second wife Devi Sumitra. Half of the remainder half was offered to the third Queen Kaikeyi. But still there was further remainder which was awarded to Devi Sumitra yet again. The queens were extremely delighted at the final outcome of the Putra Kameshthi Yagjna, the grand appearance of thed Maha Purusha from the 'homaagni jvaalaas', his offer of the 'paayasa patra' to the King and the distribution of the paayasa as per king's own reckoning. The populace of the Kingdom were thrilled with joy too at the swift events in the kingdom starting off from the horse sarcifice to Putra kameshthi to the appearance of Maha Purusha from the flames, the entire episode thereafter, now awaiting the arrival of Raja Kumaras!

As prompted by Brahma, Deva ganas- Siddha -Gandharva-Vidyadharas- various Celestials and Rishis were generated to assist Shri Rama in the human incarnation.

As Vishnu consented to give birth to King Dasharatha, Brahma Deva addressed Devaganas: Deva Gana! Bhagavan Vishnu being satya pratigjna-Maha Veera and stands for our welfare, directed us that you should also create with your respective 'amshas' or characteristics as of body strength, ability to transform their bodies as huge-normal-minute as of anima- garima and so on; mayashaalis or who could utilise their powers of maya or make belief; vayu samana vegashaalis; yet basically truthful to the core, buddhimaan or with great intellect; Vishnu tulya paraakramis or of brave warriors conmparable to Maha Vishnu himself; of celestial bodies; and like Amritaahaaris such as Devas themselves. Most essentially, may the wombs of apsaras, and of female gandharvas, yakshas,kinnaras, and vidyadharas be filled up with innumerable Vanaras to make a formidable 'Vanara Sena'. Brahma also stated that he had already created Jambavan the invincible Bear formed Maha Veera. Then Devaraja Indra created Vanara Raja Vaali, Surya Deva manifested Sugriva; Brihaspati created Tara Devi; Kubera created Ganbdhamadana named vaanara; Vishvakarma the Deva Shilpi created Nala vaanara; Ashvini Kumaras created Mainda and Dvidida; Varuna created Sushena Vanara; Parjanya Deva created the brave Sharabha; *Maarutasyou Shriman Hanuman naama Vaanarah, vajrasamhananopeto vainateya samo jave/* Vayu Deva manifested Hanuman as his 'aourasa putra' from Devi Anjana whose body was of vajra and body speed was of Garuda! In this manner, thousands of the Vanara Sena was manifested by various Deva-Devis with the singular objective of destroying Ravanaasura and his clan. They were all mighty with **Ashta Siddhis** or Supernatural Powers are Anima or the ability of miniaturising oneself; Mahima is turning one self giant like; Laghima is the capacity to get oneself unusually light; Garima is to make the Self too gross and heavy; Prapti is to achieve any kind of mental desire; Prakamya or providing fulfillment of other's wishes; Vashitwa or capacity to control any other Party; Ishitwa or fully dominating over others as wished. Among many other Siddhis include Para Kaaya Pravesha or totally entering other's body and even Soul; Doora Shravana or distant hearing, Doora Darshana or Distant Vision or ability to see things or actions any where from other places; Manojavam or reaching a place as fast as a thought as also thought reading; Kamarupa or assuming the physical form of another Being-be it a moving species or an

immobile like a mountain etc; Swacchanda Maranam or the gift to die at one's own wish; Deva Saha Kreedha Anudarshanam or the gift to view Deva Devis playing among themselves; Yatha Sankalpa Siddhi or accomplishing any thing by a mere thought; and so on. Some of the monkeys of the classification of apes were born of human or kinnaraas. Likewise Devatas-Maharshis- Gandharvaas-Garudas- Yakshaas-Naagaas-Kimpurushas-Siddhas- Vidyadharaas-had all created thousand sons of strength and decisiveness. Quite a few of Vanaras were of the strength and grit of tigers and lions. Some could slice off the mountain cliffs even with their hand nails or bite off trees with their strong teeth. Some could create havoc to rivers and even seas or have the strength to trample their feet and dig up deep trenches on earth. Without exaggeration, some of the Vanaras could fly high and pierce through thick black clouds and even hold them with their hands and feet. Some of these vaanaraas who were born and brought up were present in thick and long jungles or on mountain tops and mostly the followers of either of the Vaanara King brothers of Vaali or Sugreeva. Of the respective Vaanara Kings, Vaali was of the 'amsha' of Indra and Sugreeva was of the origin of Surya Deva. Further, Maha Vanaras named Nala- Neela and Hanuman were like wise the followers of the respective kings essentially. Such Vanara yodhaas equivalent of the fame of high clouds and of mountain tops were collected as already born and brought up awaiting service to Shi Rama!

Pursuant to janma-balya samskaaraas, Rama Bhharata Lakshmana Shatrughnas came of youth having attained vidya-vinaya- dhairya- sahasaas as of worthy of mature kingship.

King Dasharatha having respectfully sent off with gifts and blessings from Rishyashringaadi Maharshis, Co-Kings and Well Wishers, proceeded from the Yagna Shaala to Ayodhya with great contentment and joy and awaited the arrival of the sons. After the completion of the Yagjna, six rithus had passed and after a year on Chaitra Shukla Paksha Navami tithi of Punarvasu Nakshatra in the Karka Lagna, Devi Kousalya was blessed with a celestial boy- Shri Rama- who was greeted by Trilokas; that was the precise and most auspicious time when five grahas viz. Surya-Mangala-Shani-Guru and Shukra were in their own respective nativities of elevations, while chandra accompanied by Brihaspati were in the position of 'lagna'. This boy to be named as Shri Rama was born out of one half of the 'amritaanna paayasa' of what the Celestial Messenger of Prajapati Deva handed over to King Dasharatha and the consequent boy as the insignia of the joy of Ikshvaaku Vamsha just born was of bright looks of rose flower, red lips, broad shoulders and of profound and reverberating voice! Devi Kousalya was so blissful just as at the same manner when Devi Aditi delivered Indra Deva. Then followed the birth of Bharata the 'satya parakrama' who was born of half of the second half of the remainder of the 'paayasa' as on the form of Vishnu himself with 'samudita guna' or of all ideal features. Then followed the birth of twin brothers to be named Lakshmana-Shatrughnas who were generated by the remainder of of the 'amrita paayasa' as they were 'veerou sarvaastra kushalou' or as of outstanding intrepidity and expertise as the master arrows men. Bharata was of cool and steadfast temperament always, as having been born in Pushya Nakshatra in Meena Lagna. Devi Sumitra's twin sons to be named as Lakshmana and Shatrughna were born in Ashlesha Nakshatra- Karka Lagna when Surya was in 'ucchha sthaana' or of elevation. King Dasharatha's four sons of glory were thus of lasting eminence as were born of the stars of Bhadrpada viz. Purvabhaadra and Uttaraabhaadra as being renowned in Jyotisha Shastra.

Soon after the auspicious of the foursome births at Ayodhya, Gandharas sang sonorously and Apsaras danced away with elation, Devatas sounded dudhubhis or drums of joy and the high skies were filled with floral showers. Celebrations broke out across the kingdom as the public got thronged in heavy crowds in the lanes and bylanes as well as high roads in feverish enthusiasm and passionate gusto of

celebrations, as street dances and singings. King Dasharatha had liberally given away dhana-dhanya-pashus along with gold and jewellery to the royals and the public alike. After twelve days thereafter the births of the Raja Kumaras, on the lines of the kshatriya sampradaaya, the names of the boys were declared; Following the day of birth, on the eleventh day the 'naama karan a samskara' was duly executed. Vasishtha Maharshi named the eldest boy as Rama, the son of Devi Koushalya, the next boy as Bharata the son of Devi Kaikeyi, and the twins born to Devi Sumitra as Lakshmana and Shatrughna. Maharshi Vasishtha had performed various 'samskaaraas' at the appropriate timings of days, months and years. As King Dasharatha was heartily delighted that his eldest son Shri Rama had blossomed as Veda Dharma Vidwaan and also a 'Parama Veera Shura' a mighty person of bravery and glory, besides displaying qualities 'pro bono publico' or of enormous public welfare. He was indeed like an untarnished full moon. He could ride on an elephant top with grace and self confidence or ride on a speedy horse with the same ease as an intrepid warrior. He was an ardent son following the basic principle of 'pitru vakya parapolata' or true follower of what the father's word of wish would in spirit and will. On top of all these attributes of glory, Rama was a champion of Dhanur Vidya. Lakshmana- the Lakshmi vardhana or the sign of Lakshmi the Wealth- was of the incarnation of Adi Shesha and mutually dearest to Shri Rama. Purushottama Shri Rama was stated to never had comfortable sleep except Lakshmana was not on guard. Further when excellent food was offered to Shri Rama, the latter never accepted it without sharing the same. As and when Rama went on riding a speedy horse, Lakshman was to run along as speedily keeping his 'dhanush' with arrows drawn for Rama's protection. Like wise King Dasharatha was in great joy possessing Bharata, Lakshmana and Shatrughna apart from the singular source of Rama the blissful. These boys as they grew up turned out increasingly as of 'jnaana sampanna', 'lajjaasheela' or modest, 'yashasvi' or popular and famed, 'sarvagjna' or well informed, and 'Dooradarshis' or far-sighted; the King was as contented as Brahma himself as the creator of such progeny of glory. In due course, the illustrious foursome were of daily veda swaadhyayas, pitru seva, and dhanur vidyaabhyasa. One fine day, the King called up a meeting of purohitas, his queens, and close relatives broached the topic of wedding to the sons. Mean while Maharshi **Vishvamitra** too arrived. The Maharshi sent a message to the King about his arrival as the Koushika Vamsha Gaadhiputra Vishvamitra. The King was rather nonplussed about Vishvamitra's sudden arrival. Yet as accompanied by purohita Vasishtha Maharshi he welcomed so heartily as Indra would to Brahma Deva himself! Maharshi Vishvamitra informed the King that he was planning for a rigorous 'Vrata' with 'agni karyas' and then enquired of the King's welfare, the plumpness of the kingdom's treasury, the control and intactness of the Kingdom's boundaries, the welfare of his family and associates, and contentment of his Subjects. Later on Vishvamitra enquired of the wellbeing of Vashishta Maharshi and co Rishi- Brahmana ganaas too in the Conference as well. Now having the Guest been seated comfortably, the King made his introductory welcome remarks stating that the visit of Vishvamitra was pleasurable and he would be too happy to assist for the successful completion of the Great Yajna proposed. The visiting Maharshi became too happy at the King's generosity as the latter expressed. Like wise King Dasharatha was in great joy possessing Bharata, Lakshmana and Shatrughna apart from the singular source of Rama the blissful. These boys as they grew up turned out increasingly as of 'jnaana sampanna', 'lajjaasheela' or modest, 'yashasvi' or popular and famed, 'sarvagjna' or well informed, and 'Dooradarshis' or far-sighted; the King was as contented as Brahma himself as the creator of such progeny of glory. In due course, the illustrious foursome were of daily veda swaadhyayas, pitru seva, and dhanur vidyaabhyasa.

One fine day, the King called up a meeting of purohitas, his queens, and close relatives broached the topic of wedding to the sons. Mean while Maharshi **Vishvamitra** too arrived. The Maharshi sent a message to

the King about his arrival as the Koushika Vamsha Gaadhiputra Vishvamitra. The King was rather nonplussed about Vishvamitra's sudden arrival. Yet as accompanied by purohita Vasishtha Maharshi he welcomed so heartily as Indra would to Brahma Deva himself! Maharshi Vishvamitra informed the King that he was planning for a rigorous 'Vrata' with 'agni karyas' and then enquired of the King's welfare, the plumpness of the kingdom's treasury, the control and intactness of the Kingdom's boundaries, the welfare of his family and associates, and contentment of his Subjects. Later on Vishvamitra enquired of the wellbeing of Vashishta Maharshi and co Rishi- Brahmana ganaas too in the Conference as well. Now having the Guest been seated comfortably, the King made his introductory welcome remarks stating that the visit of Vishvamitra was pleasurable and he would be too happy to assist for the successful completion of the Great Yajna proposed. The visiting Maharshi became too happy at the King's generosity as the latter expressed.

As Vishvamitra asked for the help of Shri Rama to safeguard the yajna that he desired to perform against Rakshasaas, Dasharatha offered his help, yet insisted on Rama and misunderstanding followed

Maharshi Vishvamitra then addressed King Dasharatha: 'On hearing my earnest request, you must swearingly assure me that it should be indeed fulfilled. Maharshi continued to state: King Dasharatha! The maximum part of the Yajna is over but now am concerned of the attacks of Rakshasaas. As you are aware, I am bound by the principles of shanti- mouna-shama- and dama and hence would not be able to get irritated and angered. The Rakshasaas tend to pour rains of blood and minced meat and all my earlier endeavors would get to nought. Indeed, I feel tempted to get angry and give 'shaap' to the rakshasaas but by doing so then what all had been achieved would be negated. That is why: Kindly allow as per your own promise your magnificent Shri Rama the Kaakutsa vamsha dhaari, satya parakrami, shuraveera and your eldest son. He should indeed be able to uproot the Rakshasa groups with ease and instantly. This would eventually earn name and fame as the proud son of yours in trilokas! The principal rakshasaas named Mareecha and Subahu could never ever dare to face him and that should also send a warning to the rest of rakshasaas too. Maha Raja! never imagine Rama as your affection and attachment worthy feeling of a son only but I should be able to swear that the two Rakshasaas should soon meet their logical conclusions of death and fright! Maharshi Vasishtha and all other Rishis present here are fully aware of Shri Rama's 'satyaparakrama' or of truthful gallantry and heroism. In case, if virtue and truthfulness are to be sustained on Earth, do allow the unique hero to accompany me. Surely, Vashishtha and other Maharshis present here should vindicate my stand asserted Vishvamitra. Katutstha nandana Dasharatha! Do therefore spare Shri Rama for ten days to let him prove his heroism worldwide and without further procrastination, do suppress your affection for now so that any further delay would very adversely thwart my timings of my yajna karya. As Maharshi Vishvamitra pleaded so vociferously, King Dasharatha had lost his balance of body and mind and fell unconscious. On gradual recovery from his unconsciousness, King Dasharatha addressed Maharshi Vishvamitra that the lotus eyed lad of hardly sixteen years of age being asked to battle with treacherous groups of Rakshasaas was unnatural and unheard of. 'I have the sena of akshouhinis and I myself should be able to destroy them all in no time. But even to think of Rama facing the Rakshasaas would be fanciful. Rama is yet to be aware of the nuances of battles against Mayavi Rakshasaas. If insisted, then I too might at the most allow him to accompany me but by any fair way of asking him to face the evil knowingly might not be a constructive proposition. Kushika nandana Vishvamitra Maharshi! I am now of 60000 years of ripe age and do mercifully not insist Shri Rama only. My four sons are the structures of virtue and Rama is the foremost of them all and that is precisely why that he be not made to face the evil Rakshasaas! Where and what are they and where is a

lad of Rama! Allow me myself to safeguard the Yajna!’ As King Dasharatha argued with him thus, albeit politely and seemingly convincingly, Maharshi Vishvamitra replied: Maha Raja! Ravana is a notorious Rakshasa, born in the Maharshi Pulastya. He had taken a boon from Brahma Himself and as such had become a huge menace to Trilokas and thus invincible;[the boon was that only a renowned human of the ‘amsha’ of Vishnu himself]. It is learnt that Ravana was the cousin brother of Kubera himself as the latter was born to Maharshi Vishva himself. That being the background of Ravanaasura, the latter was encouraging the rakshasa duo named Maricha and Subahu to create troubles wantonly in my yajna. Unfortunately the hint that Vishvamitra gave could not be digested by King Dasharatha. But kept on insisting that he would still intend to protect the Maharshi’s Yajna by killing Maricha- Subahu rakshasas all by himself!

Maharshi Vasishtha convinces King Dasharatha of Shri Rama’s capability and Brahmarsi Vishvamitra would certainly teach him the refinements of dhanur vidya further more.

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

Reconciled Dasharatha finally sends off Rama Lakshmanas to accompany Vishvamitra as the Brahmarsi teaches Bala-Ati Bala and spent the night at the Ahsrama Sarayu-Ganga sangama

As Brahmarsi Vasishtha assured King Dasharatha about Shri Rama’s safety in safeguarding the Vishvamitra Yajna, the King was satisfied and allowed Shri Rama to accompany Vishvamitra even as Lakshmana followed Shri Rama. Then the King and queen Koushalya recited ‘mantras’ of auspicious -ness and blessed the departing sons. Dasharatha touched the forehead of Rama with affectionate and off and handed over to the Maharshi. As cool breezes of winds were passing, it looked that Devas were

showering flowers from the skies while tuneful songs and farewell dances were generating send off music by the crowded onlookers on the way. The boys with a container of arrows on their backs and a 'dhanush' on the shoulders proceeded with smiling composure behind the Maharshi as though Ashvini Kumaras were accompanying Brahma Deva. Both Rama and Lakshmana were dressed illustriously and wearing glittering ornaments appropriately, along with a sharp knife hanging around a waist belt. In fact the scene was that of Maha Deva being accompanied by Agni Kumara Skanda and Vishakha. As the threesome proceeded towards the banks of the Sacred River Sarayu, then the Kumaras were asked to have a quick 'aachamana' and 'prokshana' in the river soon to return. Vishvamitra explained that these are two potent mantras named Bala and Atibala, and by their recitations they would be never fatigued but fortified with energy, fitness and alertness, conquering illnesses or diseases of any kind whatsoever and of hunger and thirst too. Now, Raghu nandanas! By practising these two mantras, none indeed could ever face you as being Singular and Invincible. Be it well understood that these two mantras of magnificence are the dear and radiant daughters of Brahma Deva Himself! Brahmarshi stated with emphatic selflessness that he himself accomplished Bala and Ati Bala Mantras by his own long and uninterrupted tapsya of several years and blessed Shri Rama: Thereafter the threesome had comfortable rest for the night.

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

Next early morning Rama Lakshmanas after the prescribed duties followed Vishvamitra on the banks of Ganga and the inmates of Ananga Muni Ashram arranged for a boat and while crossing the river midway, they heard a sound of the confluence of Ganga with another water flow and while Rama asked the Sage about it, the latter explained that there was a huge lake named Brahma Manasa Sarovara as per Brahma Deva's Mind and the origin of River Sarayu was therefrom that flow and asked Rama to salute that confluence. Both Rama Lakshmanas had accordingly greeted the waters at the confluence. On crossing the River, they entered a thick and frightening forest; Vishvamitra explained that it was infested with cruel animals, startling and scary screeches of huge birds. Lions, tigers, boars, wild elephants and so on in the forest and huge trees like Ashvakarna or a kind of Shaala vrkisha, Kakubha or Arjun trees, Bela, Tinduka or tendru, paatalaand so on were present in that fearful forest. Vishvamitra explained about the origin of the 'Aranya': There were two villages named Malada and Kurusha as manifested by Devas themselves; In the days of yore, Indra killed Vritraasura and hid himself in a deep drench of mud as he was aware of the maha pataaka of of Brahma hatya and also distressed with hunger and thirst for several years [Pancha Maha Patakas include: Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and

Guru hatya / Guru Bharya Gamana]. Then Devas and Tapodhana Maharshis pulled out Indra Deva and washed him with the Sacred waters of Ganga the 'Mala and Karusha'. As Indra Deva was thus washed away, these two villages had thereafter were named as Malada and Karusha and Indra blessed the mud to take the shape of two popular villages after the mud and hunger and that they would be totally rid of both. As Maharshi explained about the origin of the ferocious Forest which was in the ancient ages was of Indra's blessed villages of Nalada and Kurusha, there appeared as follows: A rakshasi which Vishvamitra named as Tataka of mountain like form as of several elephants was the wife of Sunda; her son was Mareecha with round shoulders and huge head with open and extended mouth of giant form. They had been frightening and constantly tormenting the villagers of Malada and Karupa. These Rakshasas had been in the regular habit of distressing the passers by for a spell of ten to fifteen miles and the entire forest had the notoriety of Tataka Vana. Vishvamitra then declared: Rama! My instruction to you should be revived back this forest back to normalcy and worthy of beings moving around freely and fearlessly by throwing away this rakshasi Tataka and company, lest your dutiful loyalty and faithfulness would not be fulfilled.

Shri Rama replied to Mahatma Vishvamitra that this Rakshasi being basically a woman as an 'Abala' or without physical strength as per normal usage yet is stated as one with the stature and strength coupled with severe trait of cruelty and courage. Then smilingly, the Maharshi replied that the background of Tataka was that of an yakshini married off by her father viz. Yaksha Suketaki. The latter was bound by dharma but was issueless and hence resorted to severe tapasya. Brahma Deva was pleased and the resultant boon got fructified as of the form of Tataka with a massive physical form and of the might of thousand elephants. In course of time, the girl Tataka became youthful and attractive and the father married her off to Sunda the son of Jambha. Tataka gave birth to Mareecha. Mareecha on becoming youthful played pranks with Agastya Maharshi while in deep tapasya and the Muni cursed that Mareecha would turn out as a Rakshasa. As Sunda protested violently, Agastya Muni killed Sunda too. Picking up the dead body of Sunda, both Tataka and Maricha now turned a Rakshasa roared and broke into the ashram of Agastya. Then Agastya gave a curse to Tataka to turn out at once as a frightful faced 'Nara bhakshini Rakshasi' or a human devourer rakshasi thus the yakshini since turned as a rakshasi. Rama! Now that I have given the background of the Rakshasi, kill her off at once as you are the singular human warrior capable of destroying her. Nara Shreshtha! Do not for a moment get concerned of the established principle of dharma that 'stree hatya' be not resorted to since indeed the general concept of Raja dharma would be hardly applicable in this context. Prajapalaka Naresha ought to uphold the golden duty of being cruel and even sinful as a responsibility in the exceptional instances and hence the instruction in this specific context. Tataka was a maha paapi and had no scruples of dharama and nyaya even bit and therefore richly deserved of straightaway being killed mercilessly. In the remote past, Devi Mandhara the daughter of Virochana desired to destroy the earth in entirety and that was why Lord Indra decided and killed her. Similarly the mother of Shukracharya and Maharshi Bhrigu's wife desired to destroy Indra Deva and Lord Vishnu himself killed them mercilessly. Now, follow my instructions Rama! Obey them and kill Tataka, affirmed Vishvamitra!

Shri Rama kills Tataka

On hearing the spirited appeal to Rama to kill Rakshasi Surpanakha, the former politely greeted the Sage with folded hands and recalled his father's earnest advice to him to follow the Maharshi's advice as a command and as such he ought to follow the advice undoubtedly. So saying Rama lifted his dhanush and with strong fists and straightened it as a thunderous sound reverberated in the entire forest. On hearing the sound, Tataka wondered as to what was that about and stood up at once angrily and ran towards the sound, as to where the deafening sound emerged from. As she was too tall and frightening, her figure

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

Vishvamitra initiates teachings of applied 'astra vidya' to Rama Lakshmanas

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

too. Then the Maharshi imparted to Rama Lakshmanas the glorious ‘Surya prabha Astra’ which when once released as an arrow would destroy the enemies to ashes. Simultaneously, the Maharshi conferred ‘Shishira naamaka Chandraastra’, ‘Tvashta (Vishvakarma) naamaka ‘Daarunaastra’, Bhaga Deva namaka ‘Bhayankaraashtra’ and ‘Sheetoshna’ naamaka Astra of Manu Deva. Thus with facing the able disciples of Rama Lakshmanas, the Maharshi Vishvamitra was pleased to bestow the ‘astra vidya’ of his entire learning. He then addressed Rama most endearingly and affirmed: ‘we the sages are all your guides and followers alike as the earlier teachings of mine were not so much of teachings but for the enhancement of knowledge of the contemporary and following public. Shri Rama along with Lakshmana prostrated with reverence and gratitude and got readied to follow the Maharshi of the next steps forward. .

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

Vishvamitra takes Rama Lakshmanas to the Siddhaashrama of Vamana- explains how Rakshasaas and later on Subahu Rakshasa was killed and Mareecha was far flung by Vayavaastra

Having learnt astra vidyas, Rama Lakshmanas were taken by Vishvamitra the Siddhaashrama of Vamanaavataara. Brahmarshi replied Shri Rama’s query as to whose was the ashram that was sighted. That indeed was the famed ‘Siddha Ashram’ of Vamana the incarnation of Maha Vishnu attained ‘siddhi’ and narrated the legend of Vamana. King Virochana’s son the universally glorious Bali Chakravarti who conquered Tri Lokas including Indra Deva himself along with Devas, Marud ganaas and all the celestials too. Bali decided to perform a Maha Yagjna and commanded Agni and other relevant Devas to appear instantly. Then Indraadi Devas approached Maha Vishnu to apprise of the then happenings especially of the proceedings at the Maha Yagjna of Bali Chakravarti, his daanaas of ‘go-bhumi-suvarna adi sampatthi’ and so on. Then they made a special request to appear in the context of the Bali’s ongoing yagjna to redeem the celestials from their bondage and suppression. They entreated Maha Vishnu to take up human incarnation to bring back the universe to normalcy and reassert ‘Dharma and Nyaaya’ and descend down to earth at Yoga maya ashram as of Vamana swarupa and take the daanaas at the Yagjna. Shri Rama! At that very time in response to Indraadi Deva’s supplication, Maharshi Kashyapa along with his wife Devi Aditi appeared and prayed to Vishnu that the latter was indeed the preserver of the Universe as per the desha- kaala-parishtitis as the omniscient. Vishnu responded to ask for a boon from the Maharshi Couple desired that Maha Vishnu be born as their dear son. Thus Maha Vishnu descended as a Brahmachari Brahmana Kumara. Thus Maha Vishnu was born to Aditi Devi and having assumed the form of the short statured Brahmachari Vamana, stayed at the SIDDHASHRAMA appeared at the Bali Chakravarti’s yagjna, sought a meagre three feet of Bhumi for his tapasya, and occupied three lokas suppressed Bali

Chakravarti to the nether lokas and reinstated Mahendra as the King of Indra Loka! Maharshi Vishvamitra thus narrated the background of the Ashram. Many times Rakshasaas keep tormenting the 'ashrama vaasi tapasvis' and they need to be punished too. Then Rama Lakshmanas followed the Brahmarshi and entered the ashram when the inmates warmly welcomed them with unprecedented joy and excitement. Simultaneously they expressed their anguish that the evil minded groups of Rakshasaas for long times now spilt their efforts to dutifully perform their yagjn karyaas. The very next morning the group of Rishis initiated an yagjna having taken the blessings of Maharshi Vishvamitra.

Brahmarshi Vishvamitra was approached by Rama Lakshmanas to explain them vividly as to how and when the Rakshasaas were in the habit of destroying the yagjni karyaas of the tapasvees in the ashrama. Then the ashramavaasi rishis near Vishvamitra replied that Maharshi Vishvamitra had already assumed 'mouna vrata' for six days, and thus Rama Lakshmanas would need to be extremely vigilant for six nights long and safeguard from the attacks of the 'nishaacharaas'. Accordingly Rama Lakshmanas being alert 'dhanurdharaas' had been vigilant standing just by the side of the Maharshi. As 'agni jvalaas' came up initiated by 'Upaadhyaya' or of the role of Brahma- 'Purohita' of the role of Upadrashtha, the flames went up too high as a forewarning indicators of the entry of the rakshasaas. Then Vishvamitra along with the Ritvijas initiated the 'aahananeeyaagni' [Panchaagnis being described as Garhapatya- Aahavaneeya- Dakshinaagni-Sabyha and Avasatya representing Heaven-Clouds-Earth- Man and Woman vide Kathopa - nishad]. As the resonance of the mantras recited in a pitch increased, there came up the high sounds on the sky with reverberations and dark clouds reflected the massive figures of rakshasaas named Maareecha and Subaahu and initiated pourings of blood from the high skies, even as groups of other rakshasaas started yelling and joined the task of pouring blood. Rama then addressed Lakshmana and stated that the rakshasaas had now arrived and both the Kumaras pitched up their arrows reciting the relevant mantras of 'Maanavaastra'. The arrow from Shri Rama was shot at and pierced Maricha's chest and the latter was farflung by hundred yojanas into the depths of the Sea. Smilingly, Rama told Lakshmana that this Mantra of 'Manavasatra' had only helped to faint and farflung Maricha but now let 'agneyastra' be released so that the other mighty Subaahu be killed for good! So saying as Subahu was killed, the rest of the rakshasas fled away for good never ever to return. This was how Raghunandana Shri Rama got rid of all the rakshasa elements of evil energies wantonly spoiling the dharmic duties of yagjna karyaas by Munis for a very long time. The grateful indwellers of the Ashram praised Rama Lakshmanas under the supreme leadership of Brahmarshi Vishvamitra himself.

Ashrama vaasis convey about King Janaka's yagjna and Shiva dhanush- Vishvamitra seeks to take Rama Lakshmanas by difficult terrain and explains Kusha Desha; King Kushanaabha-Apsara daughters and Vayu Deva -Gaadhi- and Koushika / Vishvamitra himself.

Maharshi Vishvamitra and Rama Lakshmanas were greatly contented and so were the 'ashrama vaashis' and after a night long restful sleep . Thereafter following the morning duties the visiting trio desired to perform farewell; the grateful hosts informed the Maharshi and Rama Lakshmanas that the 'ashrama vaasis' were all invited to a maha yagjna which was to be soon organised by the King of Mithila named Janaka. The King was in possession of a colossal and celestial 'dhanush' 'worthy of seeing especially by Rama Lakshmanas. That dhanush was stated to be unparalleled and was reputed as unbreakable, let alone be lifted up even by Deva-Gandharva-Asura -Rakshasaas despite their physical and mental grit. With a view to assessing the weight and massiveness of the dhanush, hundreds of Raja Raja- Kumaras had arrived in teams but failed miserably to move it let alone lift it, maneuver and pull it down. It was learnt that King Janaka having performed a maha yagjna in the past was blessed by Bhagavan Shankara assuming the form of the Yagjna Purusha emerging from the flames gifted the Dhanush to the King as a mark of a series of such yagjna karyaas. It was stated that the spot of holding and handling the dhanush was marvellous to look at. 'Raghunandana! This celestial dhanush was stated to have been placed after

invoking Devas at the center of a huge hall and was duly worshipped with Vedic Verses daily with gandha-dhupa-pushpa- naivedyas. As the inmates of the ashrama had thus described, Maharshi Vishvamitra accompanied by Rama Lakshmanas moved forward into thick forests and seemed to have indicated to Vana Devatas that they would seek to reach ‘Siddhhashrama’ located towards the northern direction of the sacred Ganga alongside Himalayas. Quite a distance of the difficult terrain followed and a few of the inmates of the Siddhhashrama were sighted travelling by bullock carts. By that time they came up to reach the banks of River Shronabhadra, dusk had fallen; Rama Lakshmanas requested Maharshi Vishvamitra to provide details of the adjacent Kingdom which flourished with ‘sasyashyamala’ or enormous of green vegetation and the latter explained being seated amid the group of Rishis.

Maharshi Vishvamitra and Rama Lakshmanas were greatly contented and so were the ‘ashrama vaashis’ and after a night long restful sleep . Thereafter following the morning duties the visiting trio desired to perform farewell; the grateful hosts informed the Maharshi and Rama Lakshmanas that the ‘ashrama vaasis’ were all invited to a maha yajna which was to be soon organised by the King of Mithila named Janaka. The King was in possession of a colossal and celestial ‘dhanush ‘ worthy of seeing especially by Rama Lakshmanas. That dhanush was stated to be unparalleled and was reputed as unbreakable, let alone be lifted up even by Deva-Gandharva-Asura -Rakshasas despite their physical and mental grit. With a view to assessing the weight and massiveness of the dhanush, hundreds of Raja Raja- Kumaras had arrived in teams but failed miserably to move it let alone lift it, maneuver and pull it down. It was learnt that King Janaka having performed a maha yajna in the past was blessed by Bhagavan Shankara assuming the form of the Yajna Purusha emerging from the flames gifted the Dhanush to the King as a mark of a series of such yajna karyaas. It was stated that the spot of holding and hadling the dhanush was marvellous to look at. ‘Raghunandana! This celestial dhanush was stated to have been placed after invoking Devas at the center of a huge hall and was duly worshipped with Vedic Verses daily with gandha-dhupa-pushpa- naivedyas. As the inmates of the ashrama had thus described, Maharshi Vishvamitra accompanied by Rama Lakshmanas moved forward into thick forests and seemed to have indicated to Vana Devatas that they would seek to reach ‘Siddhhashrama’ located towards the northern direction of the sacred Ganga alongside Himalayas. Quite a distance of the difficult terrain followed and a few of the inmates of the Siddhhashrama were sighted travelling by bullock carts. By that time they came up to reach the banks of River Shronabhadra, dusk had fallen; Rama Lakshmanas requested Maharshi Vishvamitra to provide details of the adjacent Kingdom which flourished with ‘sasyashyamala’ or enormous of green vegetation and the latter explained being seated amid the group of Rishis.

Maharshi Vishvamitra stated that in the remote past there was well famed King named Kusha who was great warrior and dharmatma like Brahma himself. In another reputed clan named Vidarbha, there was a princess who was wedded to King Kusha. Out of their union, four princes were born viz. Kushamba, Kushanaabha- Asurtarajasa and Vasu. The King always instructed the sons to always follow Dharma and Praja seva. Eventually, he came to be popularly titled as ‘Praja Rakshaka Rupa’. The four sons had eventually built four cities of the kingdom viz. Koushaambi later on named as Kosama as of now. Kusha naabha built another township named ‘Mahodaya’. Asurtarajasa built Dharmaranya while Vasu built Girivraja and acquired the title of Vasumati. Now toward the southwest of River Sona came up the popular Sumagaadhi. Thus these townships were placed in between mountains as of a necklace form. Further, Maagadhi on the banks of River Sona became popular as related to Vasu. Kushanaabha begot very pretty knyayas from Apsara Ghritachi. As they were singing and dancing away in the mountain valleys their youthful prettiness attracted the attention of Vayu Deva who desired to marry all of them so that they could live forever happily. The pretty maidens heckled Vayu Deva and revealed themselves as the daughters of of Rajarshi Kushanaabha and Apsara Ghritachi. The Apsara Kanyas threatened Vayu Deva for his audacious impudence in his approach and as such could even give a shaap to Vayu but their upbringing prevented them to do so. On hearing such prococative tone of the kanyas, Vayu deva out of his might and sweep disfigured the kanyas as balls of mere flesh and as ‘kubjas’. The kanyas were

terrorised and ran to the King. The latter on realising the seriousness of the crisis took a long breath and took to silence pondering over the consequent worsening of the situation.

As the Apsarasa kanyas got frightened , agitated and appoached the father king, the latter replied:
Dear daughters! I am highly appreciative of you statement to Vayudeva that your upbringing prevented you from giving a severe ‘shaap’ to Vayudeva - meaning therby that it was the latter who got provoked in transforming them as kubjas. He further stated that he was proud of your forbearance and self restraint owing to your family background and hence you did not resort to cursing the Vayu Deva! Whether to a man or woman , forgiveness is like a precious possession, especially to celestials. My daughters! Forgiveness is a boon, truthfulness, a Sacrifice, a glory, an outstanding virtue and this kind of patience is indeed like the axis to the universe. This was how the famed King Kushanaabha reacted, told Maharshi Vishvamitra to Shri Rama. The dharma swarupa Kushanabha when pondered deep about the weddings of the celestial maidens and tried to ascertain about the kingdoms and eligible bachalor princes all over. The King after extensive search then discovered a bright-well read Muni named ‘Chooli’ who was being served volantarly in his pujas by a Gandharva Kumari named ‘Sonada’ the daughter of Urmila. Then the Muni was pleased and aked her granting a boon to her and the latter desired to beget an outstanding son of jnaana- vigjnaana. As a result, the Muni manifested a Manasa Putra ‘Brahmadatta’ as the son of Sonada. In course of time, Brahmadata as he he grew as a handsome youth of virtue lived at Kaampilya Nagari. The King then approached Brahmadata who consented to wed the apsara kanyas as the latter at the auspicious time of the ‘paanigrahaana’ at the wedding, the apsara kanyas turned as kubjas by the curse of Vayudeva were resooted of their original forms as Apsaras. Maharshi Vishvamitra thus narrated the glories of Brahma putra Kusha and of his illustrious’s sons.

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

Vishvamitra explains of the flows origin of Sacred Ganga- birth of Skanda-King Sagara’s tapasya for sons- and finally the tenacity of Bhagairatha to bring Ganga to earth and rasatala

As Maharshi slept off the remainder of the night and woke up, he woke up Rama Lakshmanas and after their morning duties the latter enquired as to cross the river for forward journey. Vishvamitra replied that he had already made the plan; they proceeded along the banks of Shonabhadra and reached upto the banks of Ganga while enjoying the scenic charm on the way. On their arrival on the banks, they all had refreshing baths in the river and a large collection of Munis gathered around while Deva Pitru tarpans were duly performed. Further agni karyas were performed too and havishaanna bhojanas were concluded too. As groups of Maharshis surrounded Vishvamitra-Rama Lakshmanas, the latter asked about the origin

and further flows of Ganges till its merger into the Ocean. Vishvamitra explained that the mighty Himavat Mountain range King surfiat with 'dhaatus' had two illustrious women of unparalleled beauty and grace one as the wife and another as a daughter named Devi Mena and Devi Parvati respectively. Raghu - nandana! Devi Mena was blessed with a daughter reputed as Ganga even before the birth of Parvati. But Devas requested for Devi Ganga for the reason of 'Loka Kalyaanna' and King Himavanta agreed to their supplication: Rama! The second daughter Devi Parvati took to severe tapasya for long number of years and amassed name and fame from that outstanding spiritual wealth and eventually got wedded to Maha Deva. Such was the glory of the two daughters of Himavanta viz. Ganga and Girija worthy of prostrations of the entire worlds.

As Brahmarsi Vishvamitra explained about the everlasting splendor of both the Devis of Ganga and Parvati, Rama Lakshmanas were excited to know of Devi Ganga first in detail. How was Ganga named 'Triloka Dhaaraas' or of the Three Flows of Bhur-Bhuva-Svargas! Then Maharshi Vishmamitra commenced explaining in detail. In the days of yore, Maha Parama Shiva and Devi Parvati as just married were enjoying the post wedding bliss. This was carried on for several divine years but still Devi Parvati did not conceive yet. Devas were worried that there was yet no conception of Parvati for a very long time. They approached Parama Shiva - Devi Parvatis and after due prostrations requested them to take to 'tapasya'. Maha Deva Devis! For the sake of the welfare of Trilokas, we all entreat you to deposit your combined semen together so that 'loka raksha' be made possible with the joyous birth of a son could indeed be reality and the entire universe be protected. Maha Deva however queried as to who indeed could ever possibly hold the semen so manifested of his union with Devi Parvati! Devas replied that Bhu Devi should be able to with stand the force the spell of the sperm. As Devas's provided the solution, Maha Deva released the semen and Bhu Devi was rattled as the mountains and forests were inundated with the sperm. Instantly Indra directed to devour it with the assistance of Vayu Deva then the mountain like deposit. In turn the mammoth deposits got distributed on the flows of Ganga all over the 'sarkandas' or river bed sprouted plants. Thus the agni born Kartikeya was manifested and Deva-Rishi groups were rejoiced as never before, especially due to Tarakasura was torturing 'trilokas' at that very time. But having realised all these manipulations by Indra and Deva Maharshis, Uma Devi was none too happy and gave a 'shaap' to Devas that there after they would be 'santaana heenaas' without offspring. She also cursed Bhu Devi that the latter would not of one uniform form and that she would be the wife of several husbands. As the Devas and Bhu Devi too were cursed by Gauri likewise, Shiva became unhappy and turned his face westward. There after both Shiva and Gauri disappeared long time to perform tapasya.

As Maha Deva was in the course of deep tapasya, Devatas headed by Indra, besides Agni Deva approached Brahma Deva and requested that Kumara be declared as Senapati. They stated that both Maha Deva and Devi Parvati had in principle consented the proposal. Brahma Deva recalled that Devi Uma Parvati cursed Devas already that they would be childless and that curse would be irrevocable. Moreover, Uma's elder sister Devi Ganga blessed Devi Parvati to beget a son in close association with Agni Deva and that son would destroy Tarakasura and many other Rakshasaas and that son would beome the Deva Senapati. Thus Brahma Deva corroborated both the incidents and declared Kumara Swami should to the Deva Senapati. Thus Maharshi Vishvamitra informed Rama Lakshmanas as how Kumara became Deva Senapati. Then Rama analysed to Vishvamitra that Devi Ganga blessed Parvati Devi that Agni would be closely associated with the birth of Kumara. Maharshi then analysed further to Rama that Agni himself carried Rudra's semen but wanted Devi Ganga's association; Ganga asked Agni to deposit the virility at her flows westward of Himalayas near by Meru mountain; thus from her womb came out the golden coloured boy as Meru mountain too was of golden hue. As Prithvi was of copper colour, the srroungings where the birth occurred assumed copper colour. Raghunandana! That was how, Kumara haning been born with golden hue came to be named 'Suvarna' and the surroundings such as the grass, trees, creepers and even the bark of the trees too were golden. Then Lord Indra commissioned six Krittikaas alongside Marud ganas to feed milk to the new born. The Krittikas put a condition and asked for equal rights of feeding breast milk to the child named as Kartikeya. As Devas had thus reportedly learnt to have delared, Parama Shiva and Devi Parvati both learnt that 'Skanda' as emerged from the skandita of Maha Deva

basically provoked from Devi Parvati, garbha sraava from Ganga, carried by Agni, and born to Kritikas from their wombs and fed milk from their breasts. Rama! that was how, Skanda was acclaimed as Kartikeya. Then the child had assumed six heads and mouths to simultaneously and thus called as Shanmukha. Thus being ably absorbed the breast milk of six mothers simultaneously, Deva Senapati Kumara exhibited unparalleled prowess in uprooting Takakasura and his followers. Such was the episode of Kumara and that of the glorious Devi Ganga who dominated his life of incredibility! Whoever on earth as dedicated to Kartikeya seeks to learn of his illustrious birth would be blessed with longevity, excellent progeny and salvation in Skanda Loka eventually.

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

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

As Devatas and even the species of the nether worlds frantically appealed to Brahma Deva against the atrocities on earth and thereunder as perpetrated by Sagara Putras, Brahma Deva replied: Devaadi ganaas! This entire Bhumi is the possession of Vaasudava Himself. Vishnu Himself always assumes the form of Kapila Maharshi and safeguards earth and soon the Sagara's sons would be burnt down to ashes. Prithvi's breakdown is inevitable in each 'kalpa' of the time cycle and the provocative cause this time is due to the deeds of Sagara's sons. Hence you need not terribly get agitated!' On hearing the assuring statement of Brahma Deva the delegation of Devas and others were contented and that the menace of Sagara Putras would soon be terminated. As Sagara putras were still at the task of digging deep and distressfully, there was a thunderous roaring from the high skies and seemed to have shouted addressing Sagara Chakravarti that they have had dug of too deep down the earth but there was no trace of the missing Yagjnaashva and they would like to receive a message from him for his command. On hearing the message, the single minded and decidedly angry Sagara Chakravarti shouted back: Sons! Proceed further digging deeper and you should return only after recovering the Sacrifice Horse only ! As per the clear and anguished reply from their revered father, Sagara Kumaras entered 'Rasataala'.

As Sagara Kumaras entered 'Rasataala', a mountain like Diggaja was as Virupaksha which supports earth was visioned on the sky. When ever this 'diggaja' seeks to rest then there are earthquakes. [Earth is stated as being protected from eight directions by celestial elephants protecting the Eight Directions viz. North, South, East and West and their spouses North East, South East, North West and South West] Sagara putras made a parikrama or circumambulation of the Diggaja while seeking entry into Rasataala. As they commenced digging up Rasataala from the western side they found the diggaja and then visioned another Diggaja named Shvetabhadra supporting Earth again. As the Sagara Kumaras continued the digging of Rasataala for the missing Sacrificial Horse, Bhagavan Vishnu in the form of Kapila Maharshi reddened his eyes while the mighty Sagara Putras were engrossed in the unilateral task of digging again and again. They finally found the Sagara Chakravarti's Yagnyaashva just near around the Maharshi. As soon as hardworking Sagara Putras cited the 'Yagnaashva' grazing in the vicinity of a Maharshi, they started shouting with anger with pent up emotions of frustrations for several days and nights stating ' you the wicked Maharshi! how dare you had hidden the Sacrificial Horse here as it had been grazing grass coolly here; now we the mighty have arrived; be it well realised that we are the mighty sons of the almighty Chakravarti Sagara himself! The Maharshi on hearing the braggings of Sagara Kumaras made a 'humkaara' in raging fury and the totality of the sixty thousand valiant force were burnt to ashes.

Maharshi Vishvamitra continued the episode of how the Sagara Putras were burnt off as ashes, he asked his grandson Amshumaan as to what might have happened to the Sagara Putras despatched to locate the Sacrificial Horse as it was a long time that they departed. Then Amshuman volunteered to depart and find out about the position of his uncles. Chakravarti alerted the grandson to be very vigilant as he might encounter potent and inimic elements all the way and hence should be well armed with swords and archery. He further alerted that some persons of cunningness and misleadings might also be faced and such persons would need to be killed mercilessly. Thus having accorded an auspicious farewell. As Amshuman on entering Rasataala came across the diggaja Virupaksha as the former prostrated and the diggaja blessingly indicated that he would return soon with the Yagjnaashva. Amshuman no doubt secured the Yagnaashva but was horrified to see the huge heaps of human ashes laid on the long stretches of land. Amshuman realised that the entire Sagara sena was no more and started crying away for long. Then he found the 'Yagnyaashva' moving nearby. Amshuman then desired to greet the ashes and looked for any water reserves nearby and searched a lot. Looking up at the high skies, he being equipped with the ability to vision far and high spotted the Pakshi Raja Garuda who was the uncle of Sagara Putras as Devi Vinata the wife of Kashyapa begot Garuda the Vishnu vahana and Aruna the charioteer of the eka chakra of Surya Deva. Garuda Deva flew down and consoled Amshuman not to cry much as what all had happened was all for Loka Kalyana in the times ahead.. Garuda Deva further stated that Maharshi Kapila being

Vishnu himself had turned Sagara Putras for a purpose and hence it was not proper to perform 'jalaanjali' for the departed ones. He further stated that 'tarpanas' to the departed ones might as well be performed with the sacred waters of Ganga; Garuda asserted to Amshuman: Narashreshtha! Himavan's elder daughter Devi Ganga be brought down to bhuloka from her celestial abode. Garuda further advised to return back to the Kingdom along with the Sacrificial Horse for the time being. On return King Sagara heard as to what all happened from Amshuman especially about the imperative of inviting the celestial lokas down to earth and relieve the Souls of the Sagara Kumaras. King Sagara then dutifully performed the Ashva medha yagjna and after ruling the kingdom for thirty thousand years passed away peacefully.

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

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

Having entrusted the duties of Kingship to his Ministers, Mahrma Bhagiratha retired to deep tapasya at the popular Gokarna Tirtha with the singular detrermination of bringing Devi Ganga to bhuloka from the high skies. The tapasya was stated to have exceeded for thousand years as he kept his shoulders erect and atop with unbent knees while worshipping the Five Fires with unfailing limb control, while eating morsels of food on monthly basis. Brahma Deva was pleased with the rigorous tapasya and asked him for a boon. Bhagiratha replied: Brahma Deva!! As you are pleased, do bless me to enable me to bring Devi Ganga from the high skies to earth so that my ancestors get purified with her flows so that the latter could be purified and attain salvation. He further requested that his posterity of Ikshvaku Vamsha be glorious for ever. Brahma Deva replied : Bhagiratha! As you have the viruous ambition to bless the past and future generations, I am happy to approve both of your justifiable proposals. Devi Ganga being the elder sister of Devi Parvati the splendor of Parama Shiva, my advice to you should be to pray and please Him. Moreover , Bhudevi would not be able to withstand the force and fury of Devi Ganga from the high skies, the solution should be to meditate to Trishuladhaari Maha Deva foremost.

Maharshi Vishvamitra addressed Shri Rama that after Brahma Deva gave the boon to Bhagiratha who was literally standing with heightened foot fingers, the latter got busy as immersed in invoking Maha Deva. Subsequently Pashupati Shiva too appeared and confirmed: 'Narashreshtha! I am pleased with your inhuman determination and selfless dedication to some how usher Devi Ganga down to earth and provide

salvation to your ancestors; indeed I shall be delighted to fulfil your ambition and help to hold the mighty flows of Ganga into my 'jataajuta' the twisted and coarse head hairs from 'akaasha'. Then Shri Rama! As Paramashiva sanctioned Bhagirath's life time ambition, Himalaya Deva's elder daughter and Devi Parvati's elder sister Devi Ganga readily consented but had only one reservation that as she jumps down to Shiva's jataajuta the flows might further flow down to Patala instead of being held on earth itself! Shiva realised Devi Ganga's impertinent remark and decided that he would hide her flows right into his jataajutas. Then Devi Ganga jumped down on Shiva's mastaka and he held the flows which got instantly absorbed in the jataajutas. The flows of Ganga lost their way in the labyrinths of Shiva's jataajuta and the forceful flows could not even reach earth, let alone down to Patala as Ganga wondered. Bhagiratha who had wondered as to where the flows disappeared and once again resorted to deep meditation to Maha Shiva. The latter released one of the forceful flows of Ganga to fall down to Bindu Sarovara as they assumed seven flows of which Hladini-Paavani and Nalini turned east; while Suchakshu-Seeta and Mahanadi Sindhu flowed westward. The seventh flow of Ganga followed the chariot of Bhagiratha, he had thus accomplished the unique task of bringing Ganga from Shiva's head down to the his following! As the flows of Ganga followed thus, the speed and ferocity of the waves attracted fishes, tortoises and various water borne species joined as earth appeared to have become far richer thereafter. This superb attraction happening on earth instantly raised the curiosity of the celestial beings as though thousand more Suryas got presented by themselves. As the flows of Ganga got stabilised with speed and thrust gradually near normalcy reached and got widened from bank to bank pushing houses and crop fields too. Gandharvas and several Devas gradually gathered themselves as the flows of Ganga rolled down from Shiva's head and his unimaginable hairs themselves and eventually crowds of angels took to heartily taking in the pure sweetness of the waters, bathing in them and swimming too thoroughly revelling in the irresistible flows. And so do humans and innumerable other species especially due to their firm and proven belief of the sacred flows and even drops of 'Ganjajala'. In this context, Brahmarshi Vishvamitra addressing Shri Rama affirmed that Deva-Rishi-Daitya-Danava, Rakshasa, Gandharva, Yaksha, Kinnara, Naaga, Sarpa, Apsaras, all the entirety of water species, besides men, women, and animals made fast inroads into the ever purifying flows of Sacred Ganga. As the flows of Ganga are fierce and roaring with nasty sounds, Rajarshi Jahnu was performing a maha yajna, and the furious flows of Ganga entered right into the yajna vedika; the Rajarshi got terribly furious at the alleged arrogance of Ganga and thus drank up the River waters totally in a manner that not even a drop of the River remained on earth. Deva Gandharva Rishis were shocked and stunned at the crisis and prayed collectively to very kindly revive Ganga once again stating that he was a father figure and Devi Ganga his daughter. The Rajarshi was pleased with the prayers and finally released Ganga through his ears and the father daughter relationship got universal recognition ever since.

Marshi Vishvamitra thus informed about Bhagiratha's exemplary grit and devotion in the context of 'Gangaavatarana' on Earth, till the Ocean and down to Rasatala and washed off the ashes of Sagara Putras. Then Brahma Deva appeared and confirmed to Bhagiratha that the Souls of the Sagara Putras got sanctified and reached Swarga Loka and said : Bhupaala! As long as the sacred waters of 'Saagara' provide solace to the Beings in Srishtih, the Sagara Kumaras would find Swarga as their abode. Devi Ganga would eventually be named as your elder daughter and hereonward would be popular in lokas as Bhaagirathi. She would also be known in the Universe as Tripathaga as being the flows of Aakashabhumi- Patalaas. Now you may formally perform 'tarpanas' to the forefathers. What your dear father Dilip who too endeavoured most sincerely had been since accomplished by you and as such had secured the right of place for you post life. Thus auspicious episode of 'Gangavatarana' is highly worthy of hearing or reading and introspect about should be blessed with dhana- aayush-yashas-putra and swarga prapti, as applicable to all the chatur varnas besides longevity and fame..

Deva Daanava Samudra Mathana

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

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

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

Devi Diti was remorseful at the non receipt of the share of amrita to Daitya- Danava- Rakshasaas and the eternity of Devatas under the Kingship of Indra, she approached Kashyapa Maharshi and sought for his advice and a boon to destroy Indra who had since become invincible and with long life. She declared: ' I am prepared to perform tapasya for long time, but may I be blessed to beget a son of invincibility and destroy the upstart Indra. Kashyapa having appreciated the agony and exasperation of Diti Devi, Kashyapa blessed Diti and said: In case Devi Diti could endure thousand year longed hard 'tapasya, then the trailoka natha Indra could be possibly defeated. Diti then entered Kushaplava forest and initiated severe tapasya. Indra aided by Devas had sincerely enabled fetching all types of puja dravyas ranging from wood, fire, fruits, flowers, water vessels and so on and firmly established 'rapport' mutually. He used to press Diti's feet and fingers with the typical affection to due to his own mother's elder sister. As her tapasya thus continued for nearly thousand years, on one day of the remainder ten years felt so happy with Indra's consistent service to her and addressed him and stated that she had been extremely delighted for enjoying Indra's personalised and sincere service to her and very soon within the next few years of ten or so, his younger brother would be born to her. She confessed in semi consciousness: My son Indra! May I now confess that I had been performing this severe tapasya so far only to secure a son of fame who could defeat you for ever; but be assured that your consistent service to me all these years impressed me so much that I would change the newly arriving son's psyche totally and ask him to be your follower instead! Indra then prostrated to Diti in a manner that his long head hairs fell and touched his long hairs at her feet and thus her body turned impure even after her long near thousand years of purified tapasya got contaminated with impurities. Then even as she was in a state of semi-consciousness, Indra miniaturised his body with his 'Anima' Shakti of the Ashta Siddhis, entered her garbha and pierced with his vajrayudha as the child started crying as Indra cajoled the child not to cry As the child came out crying out from Devi Diti's garbha requesting Indra not to hurt him, he confessed that his intentional dropping his long head hairs touched her feet and thus she got imputed and thus he was enabled to enter her garbha and therefore cut the child into seven pieces!. As Diti Devi had thus severed her womb into seven parts, she kept on crying at the tragedy, she appeared to have reconciled and addressed Indra that it was most unfortunate at the sequence of the events and even so do me the favour of allowing them to freely

move about in all directions. Let the first child be popular as Marudas and be popular as 'Vaataskandhas'. Viz. Aavaha-Pravaha-Samvaha-Udvaha-Vivaha-Parivaha-and Paraavaha. May each of thus named Maruds be sub divided to seven each thus making the total of forty nine Marudas; the first lot of the Marud Ganas would move about in Brahma Loka, the second in the Indra Loka, the third in the Vayu loka. The rest of the Marud ganas might be as per the instructions of Indra and they be identified by their slogans of 'Maa Rudah'. Indra heard and noted the words of Devi Diti with veneration and close attention and responded with folded hands and declared that her sons would all of celestial forms and powers of the other Devas as well and would have total freedom to move about all over with no restrictions at all. There after they proceeded to their respective destinations. Thus Sage Vishvamitra addressed Shri Rama stating that they were at that very place where the above instances had occurred in the remote past when in the days of yore, there was an Ikshvaku King of great virtue and fame Hemachandra and in that family series were Suchandra- Dhumraaksha- -Srumjaya-Saha Deva- Kushashva-Somadatta- Kakutstha- Sumati. Vishvamitra then declared that the trio would spend the night in the kingdom of Sumati and proceed to Mithila the kingdom of Janaka Raja! King Sumati having heard in advance of the arrival of the Maharshi and the well famed Raja Kumaras reached the precincts of the Kingdom and formally welcomed them in person and followers.

After exchanging niceties of mutual welfare, King Sumati profusely thanked the guests, especially Rama Lakshmanas whose style of walking and behaviour were reminders of an graceful Elephant King or of a profound King of Lions; their eyes are readily arresting as of freshly well opened up lotus flowers; their mighty shoulders carry 'khadga- tuna dhanush' as though putting the ever youthful Ashvini Kumars to shame while seeking to hide their valour with a thick layer of modesty! One should wonder that two Deva Kumaras had mistakenly descended and put their feet from Indra Loka to Bhuloka. Just as Surya and Chandra provide radiance and cool brightness respectively, this Kingdom had now come to attain glory with their arrival with high and mighty physiques and unanimous conduct and manners. Then as the King was lost in the presence of Rama Lakshmanas likewise, Maharshi Vishvamitra intervened and explained of the series brave acts that they had been exhibiting like the total annihilations of Daitya Rakshasa Danava Elements ever since their departure from Ayodhya. The awe inspiring incidents as described by the Maharshi gave thrills to the King and on partial recovery of his senses realised his duty to make their stay overnight to be comfortable at his maximum command. Next morning they had after their morning duties proceeded to Mithila of Vaishali desha and admired the set up, the orderliness, and ready attractions of the city. Mithila is bounded by the rivers of Mahanadi in the East, Ganga in the South, Gandaki in the west as sprawling foothills of Himalayas in the north extending into the eastern terrain (of the present Nepal) and the capital city of Videha Kings called Janakas. In the city of Mithila, there was an 'ashram' about which Maharshi Vishvamitra explained to Rama Lakshmanas; the ashram was of Maharshi Gautama and his wife Devi Ahalya a famed Parivrata in the days of yore. It was at this Ashram that Gautama cursed Indra as the latter masqueraded as Gautama; the Maya Gautama in the absence of real Gautama stated to Ahalya Devi: 'Normally, males approach their wives to bed till their menses period is over, but today, I would like you to lie with me'. But Ahalya sensed the presence of Indra in the form of Gautama but still yielded and asked Indra to disappear at once. Maharshi Vishvamitra continued to Rama Lakshmanas: Having sensed what had just happened between Maya Gautama and Ahalya, Gautama appeared at the ashram by his mystic powers and intercepted Indra at once at the ashram with 'samidhaas and tirtha' viz. wooden chips and water for igniting fire and sprinkling water readied for announcing a 'shaapa'. Deva Raja Indra got shaken up with fright at the anger of the Maharshi as the latter announced: Durmati! You have had the audacity of assuming my form and lured my wife to bed; therefore you would be as being 'sahasraaksa' with thousand eyes and as many of frightful forms as also being devoid of 'anda kosha' or the sheath of fertility; instantly that body part fell on earth and he appeared frightful with thousand wavering forms. Then Gautama cursed Arundhati: 'Duraacharini! May you become in this very ashram as a boulder / heavy stone with neither senses nor life with air as food and rain as drink, till such time after centuries, that Shri Rama would arrive at this ashram and with his

sacerd 'paada sparshana' or the touch of His feet that you would be liberated to normalcy!' Having cursed both Indra and Devi Ahalya thus, Maharshi Gautama retired to mountain tops for tapasya again.

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

Shri Rama Lakshmanas led by Brahmarshi Vishwamitra enter the Yagjna shaala of King Janaka the Mithila Naresha whose purohita Shatananda congratulated Rama Lakshmanas for destroying rakshasaas-Ahalya shapa vimochna-and makes a coverage on Vishwamitra

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

Then King Janaka enquired: Maha Muni! May I have the privilege of being introduced these Raja Kumaras who are like Devatas with radiance, grace and heroism moving like elephant like walk of height, with smiles of fresh and opened up lotus leaves, carrying dhanush- arrows in containers, sword and knife tied to their slim and sturdy waists akin to Ashvini Kumaras! Whose sons are these of that glorious and proud King as their demeanor is readily distinct and outstanding! As King Janaka kept on showering praises openly and loudly about the Raja Kumaras, Maharshi interrupted replying that these Raja Kumaras named Shri Rama and Lakshmana were the sons of the glorious King Dashratha of Ayodhya! Brahmarshi then said with pride:Both these had just concluded impossible and unbelievable acts of bravery and heroism like restoration of rakshasa free siddhaashrama and its regular yagjna karyas whereafter till our safe and smooth arrival here after Vishala Puri darshana, Devi Ahalya shaapa vimochna and so on. Finally, Vishvamitra stated that they were interested in knowing about the Maha Shiva Dhanush and it was that intense desire that they have thus arrived here! On hearing even a quick one stanza summing up of Rama Lakshmana's unbelievable conquests of Rakshasaas and other miracle acts especially 'Devi Ahalya shaapa vimochna and saakshaatkara', King Janaka's purohita Rishi Shataananda felt over awed. The latter was the elder son of Maharshi Goutama and he thanked Brahmarshi Vishvamitra who himself was of unparalleled glory of a Khastriya origin to the elevated status of a Brahmarshi! Shatananda continued his recall with nostalgic tears rolling down his cheeks as to how famed his mother was a Maha Sadhvi and desired to know the details from Vishvamitra as to how she on recovery of the 'shaaapa' that she would have been thrilled to vision Shri Rama in person and

should have worshipped Him with flowers and ecstatic prayers! Shatananda's inquisitiveness had thus no barriers: did Vishvamitra give details to Shri Rama about the past glories about his mother as a pativrata of great renown, how Indra was fascinated with her, the circumstances as to how she had to yield to Indra, and the curses to Indra and herself, whether Shri Rama personally met his venerable father Gautama, and such torrential interregotations! Brahmarsi Vishvamitra replied to Maharshi Shatananda : I have not done any thing unnatural but had peromed my duties merely! Then Maharshi Shatananda turned to Rama Lakshmanas and warmly welcomed them that their visit was the climax of their fulfillment of heart's outstanding desires and this was all due to the grace of Brahmarsi Vishvamitra. The Maharshi then broke into eulogies of Vishvamitra while addressing Rama Lakshmanas about the Brahmarsi Vishvamitra's glories loudly announcing 'Shri Rama! On this entire earth there could be no other 'Dhanyaadhi dhanya Purusha' like Vishvamitra who was presently the safeguarder to Rama Lakshmana at this moment!

Shatananda Maharshi made a detailed diversion about Brahmarsi Vishvamitra as follows- Rivalry with Vasishtha-Trishanku Swarga - Pushkara Tirtha Nara Pashu Yagjna- Rajarshi becoming Brahmarsi.

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

Vashishtha Maharshi welcomed King Vishvamitra and formaly offered fresh fruits and ground grown tubular vegetables and enquired of the happiness and general welfare of his subjects. Similarly the King enquired of the welfare of the Sage, and the inmates of the ashram.. Then Vasishtha smilingly stated: Maharaja! May I offer appropriate lunch to you and your several follower armymen, as my duty is to provide 'atithya' as behoved of a King and followers. The King responded stating that the honours as from an ashram have been more than fulfilled already; more so it was time for his departure. But as the host insisted the King replied: King Vishvamitra as per the insistence of Vasishtha Muni replied that he ought to obey the instruction of Maharshi Vasishtha. Then Vasishtha asked his 'mind born homa dhenu' named Shabali the celestial cow and requested that she might provide such food as would behove of a famed King and his countless followers. *yasya yasya yathākāmaṃ śaḍraseṣv abhīpūjitam, tat sarvaṃ kāmadhug divye abhivarsakṛte mama/ raseṇānena pānena lehyacoṣyeṇa saṃyutam, annānām nicayaṃ sarvaṃ sṛjasya śabale tvare/* 'Divya Kamadhenu'! entreated Vasishtha, ' please get ready with 'shadrasa bhojana' of ' bhakshya-bhojya- lehya-choshya-paaneeya paramaannas' at the earliest!

As per Maharshi Vasishtha's request, Kamadhenu Shabala arranged the pancha bhaksyas aplenty and afresh. Shataananda Maharshi addressing Rama Lakshmanas thus narrating the background of Brahmarsi Vishvamitra continued: Shri Rama! As Maharshi Vasishtha thus served excellent food to the King along with his entire army and retinue of queens and others too to their complete contentment, King Vishvamitra addressed Maharshi Vasishtha! Maharshi! Do accept the charity from my kingdom about a lakh of prize cows yielding barrels of fresh and sweet milk due to my being the overall king of my subjects. It is out of the same authority of my being the King of this kingdom again, let me exchange Shabala as per the established principle of kingship.[Aachaara khanda of Manu Smriti is quoted in this context: He is the ideal King who is truthfully wedded to the principles of virue and nyaaya, modest and ideal earnings for the Self and dependents besides spare for charity, and controlled and regulated by moderate and just desires]Vasishtha replied : Just as a dharmika parayana could never be severed from his inner consciousness, I too could never be aloof from me since my 'havya-kavya kaaryas' in my daily

routine would certainly get affected severely. My routine of agnihotra-bali-homa- swaaha- vashatkaara and all the practice of related vidyas should get adversely disturbed too in her absence. In short, my very existence is my possession of Shabala. King Vishvamitra then offered fourteen thousand elephants, eight hundred golden chariots each of which adorned with four each of mighty horses of excellent nativity, in addition to which eleven thousand horses of the best possible parts of the contemporary kingdoms too, apart from one crore cows of sweet milk bearing breed. Maharshi Vasishtha declared: King Vishvamitra! I will not part with Shabala as this is my jewel, my prosperity, my life and my totality! .

Muni Shatananda addressing Shri Rama Lakshmanas thus explained Vasishtha's firm resolution never to part with Shabala Kama Dhenu, but the King and his mighty men sought to forcibly hurl it away, even as the Sacred Cow felt that as to which big mistake had been done by her that the Maharshi Vasishtha let his devout follower had let her be taken away forcefully! Having deeply felt agitated thus, Shabala with all her strength suddenly kicked off the grip of the strong soldiers and ran back with airborne speed and cryingly stated: Maharshi! why had you allowed those monstrous soldiers to let me be tied and forcibly taken away! Vasishtha replied: ' how indeed could you ever imagine that I had allowed you to be discarded! Vishvamitra is not only a mighty kshatriya king with vast army, chariots, elephants, horses, and of fame, where as I am a brahmana practising agni karyas and swadhyayaas'. Shabala replied:Maharshi! The might of Kshatriyas from their physical strength is nothing before from the spiritual prowess of Brahmanas and likewise the material energy of Kshatriyas pales into insignificance vis-à-vis the excellence of Maharshis. Maha Tejasvi Maharshi! do bestow a modicum of your spiritual vigor to me so that I could generate the force that would destroy and teach a lesson to the so caaked mighty King Vishvamitra! Then Vasishtha Maharshi asked Shabala to manifest the prowess of such 'sena' to turn to the opponents to pulp. King Vishvamitra was agitated and angered like fire and utilised several 'astras' but the kamadhenu retaliated by creating 'humkaara shabda' even as several more thousands of defenders were generated. Even as his sena was thus fast getting scarcer by the minutes, the King utilised rather light and low voltage 'mantrik astras' which generated thousands of yavana-shaka warriors with golden hued bodies with swords and 'tri shulas'. As the yavana shaka army was thus generated, Maharshi Vasishtha asked the Kama Dhenu to implement its 'Yoga bala' and create yet another band of warriors. Kamadhenu made another 'humkaara' which resulted in the generation of 'kambojas' of Surya Deva's radiance, from the 'stanaas' came out 'barbaraas', from the 'yoni' pradesha Yavanas, from the 'gobara sthaana' the 'shakas', and from the kamadhenu's body hairs the 'mlecchhas' and 'kiraataas'. Maharshi Shatananda continued to Shri Rama that countless pores of the body of Kama Dhenu were sprouted veera-dheera-sena of elephants, horses, and chariots. The youthful sons of King Vishvamitra then arrived but they had to soon retreat and died too. King Vishvamitra saw for himself the devastation and total defeat of the remnant army and the tragic death of two of his three sons and was put to great shame. His haughty temper like the roarings of oceans had dropped to lowest ebbs. It looked that his strong and speedy wings on high skies were cut as of a powerful Kite which dropped to earth as of death itself! His army got decimated and two of his powerful sons died too. Only one son remained and having declared him as the next king to sustain the 'kshatriyatva' proceeded to the sideways of Himalayas, which were dominated by naagaas and kinnaraas for Tapasya to Maha Deva. Pursuant to persistent and severe tapasya, Maha Deva appeared and asked for the essence of 'dhanur vidya' since apparently he carried revengeful thoughts against Vasishtha! Maha Deva! as you have appeared in person being satisfied by my tapasya and asked me for a boon, may I seek to learn the secrets of Dhanur Vidya in totality, which Deva-Danava-Maharshi- Gandharva, Yaksha, Raakshasaas too be aware of; Maha Deva granted the boon and disappeared. Having been blessed by Maha Deva, King Vishvamitra moved forward to Maharshi Vasishtha's ashram, and having experimented various astraas, burnt off the entire forest in which Vasishthaashram too existed. The latter alerted the ashrama vaashis of his own and others too not to get concerned at the challenging escapades of King Vishvamitra. Maharshi Vasishtha shouted at King Vishvamitra: Vishvamitra! You have destroyed the ashrams in which the greenery, trees with fruits, and the entire peaceful surroundings prevailing for ages and appear to have gone mad not realising

the consequences! So saying angrily, Vasishtha picked up a big stick akin to Yama danda facing the King Vishvamitra.

Maharshi Shatananda continued his narration about the rivalry of Visishtha-Vishvamitras to Rama-Lakshmanas. The angry Vasishtha since the devastation of his and other ashramas by the wanton King Vishvamitra shouted asserting: Kshatriyakula kalangka Vishvamitra! Where is your kshaatra bala or the might of Kshatriyas and what is Brahma bala or the superiority of braahmana shakti! As Vishvamitra despatched Agneyastra, Vasishtha faced it with Brahmastra which instantly got dismissed with heavy water falls. Then in retaliation, the King rained a series of astras viz. Maanava-Mohana-Gandharva-Svaapana-Jrumbhana-Maadana- Santaapana-Vilaapana- Shoshana-Vidaarana- Vajraastra-Brahma paasha- Kaala paasha-Vaaruna paasha- Pinaakaastra-ashani- Dandaastra-Paishaachaastra-Krounchaastra-Dharma chakra-Vishnu chakra-Vaayavyastra- Manthanaastra- Hayashira- Dvi Shakti- Kankaala- Bhayankara Trishulaastra-Kaapaalaastra- and Kankanaashtra. As all these astras failed to stoop Vasishtha, Vishvamitra finally resorted to Brahmastra. On visioning the Brahmastra, Deva-Devarshi- Gandharva-Maha Naagas were stunned and trilokas got rattled. Maharshi Shataananad at this juncture addressed Shri Rama: as Brahmastra was released by King Vishvamitra thus, by the virtue of Maharshi's own excellence of Brahma Teja, his hand stick terminated and cooled down the Brahmastra released by King Vishvamitra! As the Brahmastra got cooled down, the face and profile assumed such roudra swarupa that trilokas were flustered and shocked with fear as though three were fiery blasts emerged from the skin pores of his body. As he raised his handstick he looked that he was carrying 'yama danda' or 'brahma danda' with the fierce 'Kaalaagni'. All the groups of Maharshis raised their arms with raised heads in admiration shouting slogans that brahmatva be vindicated vis a vis kshatratva! Then King Vishvamitra finally decided to attain 'braahmanatva' by self control and 'tapasya' and became a Maharshi.

Maharshi Shatananda continued his narration to Shri Rama and Lakshmana describing Brahmarsi Vishvamitra's ultimate decision to attain 'brahmanatva' from his erstwhile traits of 'kshatriyatva'. He had made soul searching for long, left the kingdom for good, moved forward with his wife moved south of Bharata, controlled the shad vargas of desire, anger, narrow mindedness, arrogance, infatuation and selfishness and adopted a truthful family life and was blessed with four sons of 'dharmatva'. His modest life, regular agni karmas, restrained food intake, down to earth living manner and spotless peaceful tapsya regularly attracted Brahma especially the sea change in his attitude and appeared in his vision to state: 'Kushakanandana! Your transformation as of now secures the status of a '**Rajarshi**' already lest the universe might not feel that your transformation had not been well recognised despite consistent tapsya! ' Thus having been blessed by Brahma earnestly, Vishvamitra has implicitly attained the universal acclamation of **Brahmarshi!** This being so, Maharshi Shatananda addressed Rama as follows: 'It was at that time, there was an Ikshvaku Vamsheeya King of a truthful practitioner of Kshatra Dharma of 'Shishta Rakshana and Dushta shikshana' named **Trishanku**. The King once enquired of Maharshi Vasishtha the traditional 'asthana purohita' of Ikshvaku Royalties: Raghava! Raja Trishanku asked Vasishtha whether he could possibly perform such yajna that could facilitate him to secure swarga by his own mortal body! Vasishtha gave a curt reply that it was impossible to do so and walked off southward of Bharata in disgust as the King could have such absurd and fanciful ideas of ambition.! The King got humiliated with the anger of Vasishtha at his seemingly fanciful but genuine desire. Then it occurred to the King that perhaps Vasishtha Kumaras who were engrossed in long tapsya not far off might help fulfill his wish. The King then prostrated before the Kumaras: Guru Putras! May I seek your help as your father Maharshi Vasishtha has not agreed to the performance of one yajna kaarya; may I request you to take up the same as it is my duty now to approach the Guru Putras indeed!

Maharshi Shataananda continued the narration to Rama Lakshmanas about Vasishtha's refusal to perform such yajna to enable King Trishanku to reach swarga in mortal form and the King's approach to Vasishtha kumaras to take up the yajna. Vasishtha Kumaras politely declined stating that once Vasishtha Maharshi refuses then his capability should not be discounted and they too could not take up the yajna.

Then the King became insistent and rather arrogantly replied: Vasishtha Maharshi had not agreed and you as his worthy sons too are nor obliging; 'then I have no other recourse but to look for another purohita then!' As King Trishanku had thus replied to Vasishtha Kumaras, the latter could not control their anger and cursed the King to turn into a 'chandala' the worst of species far be below the human level and left away. Then as a chandala, his skin turned blue, his body and body parts turned blue, and even his clothes turned iron blue too. As the King thus got affected by his arrogance, his ministers, courtiers, and the public were frightened and none dared to go near him. In that miserable state of chandalatva, the King was kept aloof by the society for days and nights in disgusting solitude and finally decided to offer himself to flames and as an ultimate resort approached Maharshi Vishvamitra. The Maharshi saw the King Trishanku on the miserable form of chandala and felt melted in his heart; the King narrated the happenings of Vasishtha and his sons were responsible for that state of his; Trishanku further repentently said albeit assertingly: Muneeshvara! My life long ambition of reaching heaven with my mortal body to swarga has been not only shattered but turned me to this form of a chandala! I had taken the vow of kshatriya dharma by undergoing various critical situations; I had never in my life lied and openly conveyed my life ambition with frankness publicly and shall continue to do so even now in this critical state; I have had successfully performed several yajna karyas and pleased my Gurus and Devas too consistently and all my efforts lifelong had been for the sake of dharma and service to my public. But now I realise that Daivatva is omnipotent and my fate is inevitable; you are now my singular hope in my life as you could only be the instrument for reviving my life ambition. Maha Muni! Having lost all of my strong belief in being frank all along my life, now I have the conviction to reach my ambition with your singular support to reverse my misfortunes to reality! 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: 'A Chandala desires to perform the yajna and a Kshatriya would be the Acharya. In such yajna, how could pure brahmanas consume the 'havishaanna'! Be that as it may, how indeed a kshatriya turned chandala be despatched to swarga by another kshatriya turned brahmana, that too with the chandala's mortal body!' Having heard this insinuating remarks of Vasishtha Kumaras, Vishvamitra fumed like fire and declared: I am right now in severe tapasya and am expected to be peaceful without anger and such mental aberrations; yet I am constrained to say that whosoever evil minded invitees to my yajna talked disparagingly about me and the yajna being proposed be surely be converted as heaps of human ash sooner or later; further in their following births, they should be born as chandalas and roam around begging with frightening forms. Having stated thus Vishvamitra could state nothing more and kept quiet!

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 yajnya 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 yajna 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: 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! As Trishanku had literally reached swarga, he visioned Mahendra seated along with various Devatas. Indra got shocked and furious shouting that there would never ever be a place in swarga and kicked him down. Trishanku yelled 'traahi traahi' in utter desperation while rapidly slipping down the thick clouds. Vishvamitra shouted at

Trishanku with hysterics and commanded him to stay put right there. The Vishvamitra looked up at the Rishimandala on the high skies and materialised Sapta Rishis and brand new nakshatras and declared angrily: I will rather create another Indra or a new swarga loka without Indra! So saying with assertion Vishvamitra manifested fresh devataas! As the Maha Muni so decided: down on earth, samasta deva-asura-rishi groups made an appeal politely: Maharshi Vishvamitra! King Trishanku was cursed by Guru Putras to assume 'chandalatva' and as such not qualified to attain swarga as a mortal. Vishvamitra retalliated to say that his statements and decisions should not be falsified ever! Therefore: Maha Raja Trishanku should hereafter enjoy the pleasures of swarga loka for ever; I have already manifested fresh nakshatra mandali for ever till pralaya; like wise the totality of divine material elsewhere too would exist in tact. May this parallel arrangement be in position without disturbance.!' The Munis collected at the Vishvamitra Yagjna was greatly surprised at the unforgettable happenings and truly admired the outstanding ability in creating a new swarga itself on the mid skies!

Maharshi Shataanada continued addressing Shri Rama that as Vishvamitra created a new swarga, the sages attending the Yagna were alerted by Vishvamitra not to disperse in the southern direction as that might not be auspicious but any other direction might be preferable. In fact, the western direction should be good as there were three Pushkaras of Brahma Deva and those would be truly fruitful and well suited for tapsya. As the sages as per Vishvamitra's advice proceeded westward and found that King Ambarisha of Ikshvaaku Vamsha was organasing a maha yagjnya at Pushkara. At this Yagjna, Indra stole away the 'Yagjna Pashu'. The Purohita raised an alarm to the King that the fact of the Yagjna Pashu was certainly not a good augury for the Yagjna and hence there could be only two alternatives, either to some how recover and restore the yagjna pashu within a reasonable week's time or else to secure a 'Nara Pashu' or a Sacrificial Human Being, for the sin of which there could be a 'praayaschitta' or atonement! Then King Ambarisha declared an offer of thousand cows to secure a 'nara pashu'. By advertising this offer, both the King accompanied by his queen visited in several town ships and villages of his and neighbouring kingdoms too. In the process, they reached the 'ashram' of Muni Rucheeka. The latter having heard the predicament of the Rajarshi King Ambarisha suggested that a nara pashu might be possible to be secured if the offer could be for a lakh of cows in which case the Maharshi could perhaps spare one his three sons; the King and the Queen jumped with joy and readily agreed. Then Muni Rucheeka declared: Raja! We have three sons, but since the eldest being the 'vamshodhaarak' I am certainly not agreeable to be spared. Then the wife of the Muni asserted: Oh King! Just as the father refuses to spare the eldest, I am of the firm resolve never to spare my youngest son in any case! Then the middle son stated: My father could not spare the eldest son and my mother refuses to sell off the youngest; hence you may take me named the unfortunate Shunahshepa away as the 'Nara Pashu'! Ambarisha readily enhanced the emolument several fold and took away greatly relieved!

Maharshi Shatananda continued to Rama Lakshmanas that King Ambarisha arrived at noon time at the Pushkara Tirtha along with the boy Shunahshepa and rested for a while. While the King was resting, Shunahshepa loitered on the banks of Pushkara and while witnessing several Munis engrossed in tapasya, happened to accidentally met his uncle Maharshi Vishvamitra. As the boy was looking extremely worried and lonely, Vishvamitra cajoled the boy who looked unfed, depressed, and lost, Vishvamitra took him on his lap as the boy said: Maharshi! I now have a mother, or father or a relative. You only could save me as King Ambarisha be fulfilled of his desire and I could be too sent to heaven and be blessed with everlong life. As the boy was crying away out of helplessness, Vishvamitra then addressed the Munis around and said: 'it is most unfortunate that the era ended now as fathers longing for such sons who could save them after their own deaths! This helpless boy seeks protection from me!' Then Vishvamitra addressed the young brahmachari boys busy with their duties and said that this boy would seek my protection and therefore come forward to save him by becoming martyrs in becoming Yagjna pashus and offer yourself to flames of fires and make the Yagjna of the King a grand success as several Devas would be satiated with the Sacrifice! As Vishvamitra was addressing the Maharshis, one of them viz. Madhucchanda Maharshi the famed composer of Rigveda hymns and a few other supporters of Nara Pashu Yagjna

tauntingly and sarcastically retorted to Vishvamitra stating: ‘Sir! How come that you could have allowed to be killed your own sons in Shabala Kamadhenu battle with you, but now you wish to save this Shunahshepa now! Just as one might get incensed while dog’s meat is served , the same way one ought to have reacted as your own sons were killed; but then why somebody else’s son was being sacrificed, you are getting worked up!’ Then Vishvamitra got terribly worked up with red eyes and replied: ‘You the Maharshis supporting Vasishtha Putras to have had the audacity to blame me not to have been able to save my sons from being killed; now my shaap to you all of you the supporters of Vishvamitra’s sons as well as to Vasishtha’s sons too to become instantly as dog meat eating ‘mushtikas’ or beggars for thousand years on earth!’ Subsequently, Munikumara Shunahshepa was tied to the pole as the ‘yajna pashu’ with red flowered garlands, as the mantras relevant to Indra and Vishnu; the Munikumara requested the King Ambarisha not to delay further even as the co-ritvijas too sought to proceed faster, and having taken the approval of the audience completed the sacrifice. Lord Indra seemed to have blessed the ‘yajna pashu’ with thousand long subsequent life! Maharshi Vishvamitra continued his severe tapasya at the pushkara tirtha itself.

Muni Shatananda continued stating to Rama Lakshmanas that as Vishvamitra’s thousand years of tapasya concluded, groups of Devas arrived to bless him and stated that from kshatriyatva, Vishvamitra had now been upgraded as Maharshi . Having heard that encouraging outcome, Maharshi Vishvamitra continued for the next status and resolved to yet another thousand years of tapasya. As he had thus initiated the next phase of tapasya, Apsara Menaka arrived at the pushkara tirtha reedying herself to take her sacred bath. Vishvamitra was mentally imbalanced at her alluring body figure and flashy appearance, and invited her to stay in his ashram. As he was unable to lose his self control, both lived together for some months together. But having realised subsequently, he felt anguished that Devas were still unkind to him and they were still testing his self control; he chided Menaka too and having sent her off shifted to the northern heights of Himalayas and took to the severest tapasya , even as Devas were flustered and approached Brahma. In turn, Brahma Deva was pleased to bless him and stated: Welcome Vishvamitra! I am very pleased to grant you the status of the foremost of Maharshis. Vishvamitra then greeting Brahma with prostrations made an appeal that in case the latter was truly happy with my tapasya then he might bless Vishvamitra with the Title of Brahmarshi. Then Brahma replied: ‘Muni shreshtha! You have still not yet ripe as a ‘Jitendriya’ and should have to resort to further tapasya. As per Brahma Deva’s instructions, Maharshi Vishvamitra further continued ruthless and far more rigorous tapasya, and Indra accompanied by Marudganas convened a conference with apsaraas.

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

Even as Vishvamitra resorted to the severest possible tapasya he nodoubt got awefully thinned down in body and energy while countless hurdles were faced but his short temper still persisted. As thus the tapasya reached the thousand year mark, Indra approached him as a brahmana medicant soliciting for readily cooked food meant for Vishvamitra himself. Despite his ‘mouna vrata’ of keeping silence for

years, Vishvamitra gave away the entire food to the brahmana. He continued to even stopping his normal breathing and resultantly from his head emerged smokes of fume. This had created havoc in trilokas and Devata-Rishi-Gandharva-Naaga-Rakshasas got shaken with fright. They made a frantic appeal to Brahma Deva and described that the severity was getting further and further momentum. Ocean waters were raised higher and higher, mountains were getting broken down and earthquakes were hastened repeatedly. Then Maharshi Vishvamitra was of the form of sky high flames and one might imagine that 'pralaya' time had almost arrived nearby. It was at that critical juncture, Brahma Deva arrived before Vishvamitra and said sweetly: Brahman! I have arrived now with Maruganas and am totally contented with your tapasya and bless you to accomplish the glory and name of being a Brahmarshi henceforth. Addressing the Deva ganas headed by Indra, Vishvamitra stated: 'As Brahma Himself blessed me with the unique title and status of Brahmarshi, may Omkara-Vashatkaara (or Seers with intuition- independent judgment-charm-vision-enlightenment-conviction- and equanimity) and Chatur Veda jnaana; besides, dhanur veda-brahma veda- to be within my reach. Most essentially, Vasishtha Maharshi himself should on his own appear and concede my superiority! Then Indraadi Deva blessed the Brahmarshi acknowledged with 'tathaastu' and disappeared. Maharshi Vasishtha then appeared on his own and congratulated the Brahmarshi. This was how Maharshi Shatananda requested the omnipresent Brahmarshi Vishvamitra described in detail of the glory of the Brahmarshi to Rama Lakshmanas, even as the smiling Brahmarshi instantly stood before Shatanada- Rama-Lakshmanas. That was the time when King Janaka prostrated before the Brahmarshi and complemented Maharshi Shatananda for his vivid picturisation of Vishvamitra and the vicissitudes of his life climaxing as the 'Isihatic Brahmarshi'. King Janaka then warmly welcomed Shri Rama Lakshmanas to kingly accompany the Brahmarshi as the rest of the audience at the King's intimate court members who welcomed the trio of Brahmarshi-Rama-Lakshmanas with admiration and approbations. Then the royal guests of honour were respectfully invited into their respective places of overnigt rest.

Origin Shiva Dhanush- Vishwamitra informs Shri Rama of the origin of Shiva Dhanush and how King Janaka was offered to him as also of 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

Next morning King Janaka called on Brahmarshi and Rama Lakshmanas and after due respects asked them as to the purpose of their visit. Vishvamitra conveyed that Rama and Lakshmanas being outstanding heros desired to know about and glance at the famed **Shiva Dhanush**. King Janaka then gave the background of the widely reputed dhanush. In the days of yore, King Nimi was gifted a 'Shiva Dhanush' at the time of the wedding of his son Devaraata, and they could lift up this famed dhanush comfortably. King Janaka continued that this 'dhanush' was believed to have been that of Parama Shiva Himself. At the time of Daksha Yagjna Vidhvamsa, Bhagavan Shankara playfully materialised this Dhanush and angrily addressed various Devas who attended Daksha Yagjna that they had the audacity of participating the proceedings although they were well aware that Parama Shiva himself was not invited to the Yagjna and therefore he would like to break their heads. Devas who were present got frightened and tried to mitigate the anger of Shiva with prayers and as a sign of excusing them gave away this dhanush to them all. Devas in turn gifted this invaluable gift at the wedding of King Nimi's son Devarata and that indeed was the background of this Shiva Dhanush. As King Janaka was performing 'Bhumi Yagjna' by tilling the land with formal mantras in praise and invocation of 'bhu devi', the top of the 'hala' or the tiller digging the bhumi was dragging with screeching sound as though some matter was hit as being hidden underneath the ground.; Thus Devi Sita was called 'ayonija' or unborn to a woman. Then and there, the King readily resolved to marry her off only to such a 'Veerya shukla' or a person of mighty semen who could lift up and get it readied for action. As Devi Sita gradually came of age, several suitors aspired for her hand but were told assertively: Only those valiant and virtuous princes who could truly manouver and straighten the Shiva dhanush would be the eligible youth. Following this announcement, none indeed could do this brave act so far. Several princes of near and far kingdoms in groups became angry and even threatened King Janaka of dire consequences. King Janaka recalled that as my tension increased in view

of my predicament, Devas helped me in manifesting 'chaturanga sena' of strong foot soldiers, hores and horsemen, chariots and chatioteers, elephants and elephant men which kept the enemies far and near. Then King Janaka thus having narrated his experiences, stated that this being the background of the Shiva Dhanush, he should be pleased to show the Shiva Dhanush reiterating: King Janaka then addressed Brahmarshi Vishvamitra: In the event of Shri Rama being able to fulfill my 'pratigjna' to the avowed statement that who ever could possibly negotiate this Shiva Dhanush should be eligible for Devi Sita's hand in auspicious wedding with gratitude and respectfulness!

On hearing the assertive statements of King Janaka, Brahmarshi Vishvamitra coolly replied: ' King Janaka! Could you please show the Shiva Dhanush to Shri Rama! Then the King instructed his minister to have the Shiva Dhanush brought over there; then he described that the dhanush had been kept stored in a heavy steel box of eight strong layers on a mobile platform which could be pushed by five thousand persons of extraordinary body strength. Once vizualised the heaviness and hugeness, the Raja Kumaras could certainly guage and appreciate the splendour and grandeur of the Dhanush. King Janaka having shown the Shiva Dhanush, continued: ' To this wonder striking Dhanush, the generation of Kings of Mithila had been - and so always in generations - performing daily worship. Brahmarshi! Be this known that all the devas, asura- rakshasaas, gandharvas, yaksha kinnnara, maha nagas too had miserably failed to lift it , let alone to negotiate this dhanush. As the dhanush was brought near, Bahmarshi addressed Shri Rama to have a look at it. Rama replied: Now, I keep my hand on the shiva dhanush and shall endeavour to lift it up and straighten it too. Having thus stated: Shri Rama lifted up the Shiva Dhanush as if it were a toy, straightened it with great ease, held the middle part, and as though of a child play broke into two pieces. That breaking resulted in earthshaking like reverberations and the masses of persons, animals and all other living beings, near and far way too collapsed in unconcioussness and solid structures fell down to pieces. For quite some time, the King and followers were dazed into unconscioussness and on gradual recovery exclaimed and addressed Brahmarshi Vishvamitra as follows: Brahmarshi! To day with my own eyes I have witnessed the most unbelievable act of Dasharatha nandana Shri Rama. To lift up, straighten, control and finally break it is simply an act of amazement, disbelief, and magnificence.

As Shri Rama broke off the magnificent Shiva Dhanush, King Janaka announced Devi Sita's wedding as per public declaration-proposed weddings of Bharata-Lakshmana Shatrughnas too with nieces- invites King Dasharatha with wives and his followers- and the festivities followed

Once wedded to Shri Rama, my daughter ought to be proud to his life partner and bring in unimaginable glory to her father and the Janaka vamsha! Devi Sita my heartthrob from now onward is dedicated to Shri Rama as his 'sahadhamacharini'! With your kind approval and complaine, may we have the privilege of despatching my minister and senapati to Ayodhya to intimate about the act of incredibility here and request King Dasharatha , his queens and the entire 'parivaara' to very kindly visit Mithila for the auspicious wedding. Brahmarshi asserted: 'tathaastu' or be it so!

As per the instructions of King Janaka, the group of his men travelled three days and nights and reached Ayodhya and having entered the Rajamahala and had the audience of King Dasharatha and conveyed the auspicious message of King Janaka with the blessings of Brahmarshi Vishvamitra as follows: Dashratha Maha Raja! In the past quite a time ago, as you may kindly recall, I made an announcement in the comity of kingdoms that I would marry off my daughter to a herioc prince who could control the glorious Shiva Dhanush in my possession. Meanwhile I have had the great opportunity of welcoming Brahmarshi Vishvamitra along with your sons of Rama and Lakshmanas into my capital city of Mithila. 'Maha Bala Dasharatha! Shri Rama in the midst of all of us had managed the control and breaking of the age old Shiva Dhanush and as per my repeated announcements would like to propose my daughter Devi Sita to Shri Rama in a wedding ceremony and therefore request you to attend the same along with your queens and the entire retinue. This should not only enable the fulfillment of my ambition but would firmly establish closeset links of our kingdoms mutually. Besides Rama and Devi Sita, may we also propose the

wedding of Lakshmana Kumara with my younger daughter Devi Urmila too'. As the messenger of King Janaka forwarded this most auspicious message, King Dasharadha was greatly pleased and addressed Maharshi Vasishtha besides Vaama Deva and other Ministers: King Janaka of Mithila had himself seen and admired the intrepidity of our Shri Rama and offered Devi Sita as Rama's bride; besides he wished Lakshmana to marry Devi Urmila his younger daughter. Brahmarshi Vishvamitra and Maharshi Shatananda to blessed the proposal. We may therefore expedite our departure to Mithila, by the next morning itself. The royal messenger of King Janaka was duly honoured and asked him to convey the approval and expeditious arrival soon.

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

As the yajna karya was concluded the next morning, King Janaka enquired of purohita Maharshi Shatananda about his younger brother Kushadhvaja the younger brother of King Janaka. (Kushadhvaja's wife was Chandrabhaga and daughters were Mandavi and Shrutakeerti subsequently married to Bharata and Shatrughna) Janaka stated that his brother was a noted warrior and a dharmaatma near the banks of river Ikshumati at Saankaashya Nagara defending the four sides with yantras. Then King Kushadhvaja was called for having been briefed about the happenings at the Mithila kingdom and meet King Janaka at the earliest. On Kushadhvaja's arrival, they desired to call on King Dasharatha at his State Guest House and despatched Janaka's Minister Sudaamana to King Dashratha with the request that King Janaka and his brother Kushadhvaja along with Sage Shatananda would desire to call on King Dasharatha. On their arrival after the exchange of pleasantries, King Dashratha stated: As is well known, Ikshvaku kula devata is Maharshi Vasishtha and we always abide by his instructions; therefore we seek him to explain about Ikshvaku Vamsha parampara. Maharshi Vasishtha having taken the permission of Brahmarshi Vishvamitra explained as follows: Brahma Deva the Swayambhu manifested Marichi, from the latter was born Kashyapa whose son was Vivisvaan as the latter gave birth to Vaivasvata Manu. Manu was the foremost Prajapati and from Manu was born Ikshvaku the first King of Ayodhya. King Ikshvaku's son was Kukshi and the latter's son was Vikukshi. The valiant Vikukshi's son was the herioc Baana and Baana's son Anaranya who too was equally herioc. From Anaranya was born Prithu and in the further lineage of kings was born Trishankha. King Trishanka's son was Dhundhumaara. From Dhundhumara the

lineage of Kings was born Yuvanaashva and Mandhata followed Yuvanaashva. Maandhata was the Bhumandala chakravarti. In the lineage of Mandhata followed Sugandhi, whose sons were Dhruvasandhi and Prasenajit. Dhruvasandhi's son was Bharata and the latter's son was Asita. The latter had constant enmity with Haihaya, Taalajangdha and Shashabindu. Subsequently, Asita retaining a small sena retired to Himalayas with his two wives in 'vaanaprastha ashrama.' It was known that the two wives of Asita since got pregnant at the time his death. One had an abortion and another was given poison. The latter who was named Kaalindi whose life long desire was to secure a lotus like eyes approached Maharshi Chyavana the famed son of Bhrigu. The widow of Asita viz. Kaalindi was then assured by Chyavana Maharshi that she would soon secure a son but with poison in his stomach and not to worry. Kaalindi a pativrata was thus blessed by Chyavana Muni returned and eventually was blessed with a son as the Muni assured: Further on to the King Sagara, the next line of progeny was of Asamanja-Amshumaan-Dilip-and **Bhagiratha**. To Bhagiratha, the lineage continued with Kakustha-Raghu-Pravridha who became a rakshasa unfortunately. Then followed Shangkhana- his son Sudarshana- his son Agnivarna- then Sheeghra- followed by Maru- then Pashu shruka- followed by Ambaresha-Nahusha-Yayati-Naabhaga-Aja-and **Dasharatha**. Vasishtha Maharshi then states: The historical background of Ikshvaaku vamsha from the very beginning had been spotless and celebrated as the lineage of kings had been of virtue, herioc and truthful. It is from this lineage were born Shri Rama and Lakshmanas with whom the auspicious proposal is to wed your kanyas by way of Kanyaa daana!

Maharshi Vasishtha had thus detailed the highlights of Ikshvaaku Vamsha and requested to do so in respect of the Janaka vamsha too briefly as he stated that when the background of both the families would be of interest to know while alliance be mutually forged. King Janaka responded smilingly: In the days of yore there was a renowned King Nimi who had a son named Mithi whose son being Janaka the ever first Janaka as our 'vamsha' known as of Janakas. That original Janaka had a son named 'Udaavasuka'. To the latter was born 'Nandivardhana' who gave birth to valiant warrior named 'Suketu'. To Suketu who was a dharmatma and Rajarshi was born 'Devaratha'. To the latter was born 'Maha Vira' the gallant. To Maha Vira was born a 'satya parakrami' son named 'Sudhruti' from whom was born 'Dhishhaketu'. Dharmatma Dhishhaketu was a Rajarshi too and his son was a popular King named 'Haryasva'. Haryasva's son was 'Maru' while Maru's son was 'Prateendhaka'. 'Keertiratha' was the son of Prateendhaka, and his son was 'Deva meedha' who was a very popular Raja. Then in the further lineage were 'Bibudha', 'Mahidhraka', 'Keertiraata', 'Maharoma', Rajarshi 'Swarnaroma', 'Hrasvaroma'. Dharmagjna Raja Hrasvaroma had two sons, the elder being myself, the younger one being the most popular 'Kusha dhvaja'. In course of time, a neighbourly King named Sudhanva of Sankashya Nagar attacked us demanding Shiva Dhanush as also Devi Sita my daughter. As the battle became fierce, Sudhanva was killed from my hands. Then my brother Kushadhvaja was made the King eversince. Maha Muni Vasishtha! This Kushadhvaja my younger brother is desirous of getting his two daughters too to King Dashratha's two other sons viz. Bharata and Shatrughna too. I am dedicating here by Kumari Sita to Kumara Rama- Kumari Urmila to Kumara Lakshmana; my brother Kushadhvaja would like wise his daughters to Bharata Shatrughnas, Mandaveeka and Shrutakeerti. Thereafter, Maharshi Vasishtha declared that let 'Go daana' be performed by the Rama Lakshmanas as also 'Naandimukha' and three days hence during the Uttara Phalguni Nakshatra the auspicious 'vivaha' be performed.

King Janaka along with Maharshi Vaishtha and Brahmarshi Vishvamitra addressed King Dasharatha stating that both the Ikshvaaku and Videha Kingdoms be blessed as they both are the singular examples of Dharma and Nyaya. To establish firm links of both the Kingdoms, the weddings of Devis Urmila and Sita with Lakshmana and Rama be celebrated now. King Janaka further declared that on behalf of my younger brother King Kushadhvaja seated beside me, may I declare Devis Mandavi and Shrutakeerti to Bharata and Shatrughna respectively be wedded too. Janaka further stated : may all the four Raja Kumaras be wedded on the same day. Happily two days hence, both Purva Phalguni and Uttara Phalguni Nakshatras would be arriving one after another and at those most auspicious timings may the formal weddings be celebrated! As King Janaka concluded, both the Maharshis Vasihtha amd Vishvamitra said:

Just as King Dasharatha of Ayodhya is dear to us, so is King Janaka of Mithila. May both the Kings be pleased with both of us the Maharshis. Then King Dasharatha replied: May you King Janaka reap continuous goodwill and best wishes for auspiciousness all around; then the Maharshis proceeded for the subsequent preparations. Next morning, King Dasharatha performed a lakh go daanas to Brahamanas formally, and invited all the four sons endearingly and blessed them embracingly.

On the wedding morning, Bharat Kumara's maternal uncle the King of Kaikeya desha arrived and King Dashratha was happy; Kaikeya was appropriately introduced to King Janaka. Initiating the wedding ceremony early morning, King Janaka with Maharshis ahead entered the Yajna shaala and waited for the precise time of auspiciousness. As per the scheduled time, Shri Rama led by King Dasharatha arrived in full and visually arresting dresses along with his brothers at the wedding vedika. Vasishtha Maharshi along with a select group of Munis approached Videharaja Janaka and asked him to extend the 'vaivahika bandhana rupa mangalaacharana' or the symbolic sacred thread of wedding for tying and await the mutual bride grooms and brides to position themselves. Vasishtha further instructed both the Kings then: The act of 'kanya daana' be concluded between both the parties of brides and bridegrooms together to perform their respective responsibilities and obligations. The vivahika vedika was got ready befitting the status and magnificence of two great Kings with splashed decoration of fresh and fragrant flowers emanating sweetness all around. At the center of the stage, a raised platform embellished with sparkling kalashas-pancha patras, golden pots of ghee, honey, panchamritas, fresh fruits, vessels and plates of gold studded with precious and prized stones of variety sizes and of thick-thin combinations, akshatas, kushas, scented sticks, plentiful dhupa-deepas and a huge homa kunda with never ending flames. Then Janaka welcomed Devi Sita as she was heavily dressed with silks and ornaments and got seated before full flames of the 'Homa kunda' and beside her was Shri Rama who richly enhanced the blissful joy his mother Devi Koushalya. Then King Janaka addressed Shri Rama stating : May you be with unending flow of auspiciousness and welfare! Here with I am dedicating my dear daughter Sita as your 'saha dharma charini' the Life Partner. She is blessed to be famed as a 'maha pativrata' as your true shadow. Then the entire audience of rishis, co kings, select dignitaries of Mithila and other kingdoms blessed the couple with a big 'tathaastu' or 'so be it'. It appeared that celestials from the skies too joined the chorus. Then King Janaka addressed 'Lakshmana' and stated that he was gifting Devi Urmila at his service for kind acceptance and place your palms with hers for ever. Janaka further addressed 'Bharata' and extended the tender palms of Mandaveeka to kindly extend his strong palms too. Subsequently, the Mithilaadhipati Janaka addressed 'Shatrughna' and handed over Srutakeerti. At that time there were heavy floral showers from high skies extending fragrances all over, celestial sounds of drums, singings, and sonorous musical instruments were heard, as the respective newly weds circumambulated the vedika with the guests of honour.

Afer the festivities concluded, the groom's party moved back on the return journey but a terrible sand storm and Parashu Rama arrived shouting 'Rama Rama' with terrible anger as the Shiva Dhanush was broken handed over Vishnu Dhanush and challenging Rama to break. Rama not only lifted the dhanush as an utterly humiliated Parashu Rama was instructed to return to Mahendra Mountain for ever!

After the memorable wedding festivities concluded on the previous day, the next morning Brahmharshi Vishvamitra informed the Kings Dasharatha and Janaka left for tapasya to the peaks of Himalayas and King Dasharatha too solicited to return back with his entourage. King Janaka gifted lakhs of cows, valuable silks, ornaments, elephants, horses, chariots, and foot soldiers. With a view to serving the newly wed devis presently retained with their husbands for some more weeks, he gifted hundreds of servants and servant maids in addition to which a crore of 'swarna mudras', 'rajata mudras', pearls and other nine gems aplenty as 'kanyaadana' or dowry. Just before the departure of King Dasharatha and his entourage, they all felt uneasy omens of inauspiciousness in the air. Huge and frightful sky birds with sounds of shrill squeaks were hovering on the nearby skylines, shrill sounds resounding from nearby forest animals, and such 'apashakunas' or premonitional warning were pronounced. Even so, gales of dust

storms broke off and darkness surrounded. Then King Dasharatha visioned a frightening arrival: He broke out the news that Parashu Rama the son of Bhrikukula Jamadagni Maharshi and the great destroyer of Kshatriya Vamsha was about to enter Mithila of the Kingdom of Janaka, with frightful countenance and hanging shrub like matted hairs like 'Kaalaagni' or the flames of death. He was carrying his 'parashu' or the mighty axe with which he fulfilled his dreadful revenge of uprooting the kshatriya vamsha. Maharshi Vasishtha queried: ' Does Parashu Rama still recall his 'pratigjna' or universal declaration of dig up and evacuate Kshatriya vamsha once again! As Vasishtha stated thus, both the Kings of Ayodhya and Mithila were non plussed with fright shivering before the flames about to engulf them all. On his arrival, Parashu Rama was atonce served with 'arghya' or cool water to wash his feet and drink by Rishis, he merely uttered: 'Rama Rama! : Dasharadha nandana Shri Rama! Veera! It is heard that your courage and fame are second to none! You seem to have lifted up and broken down the mighty and incredible 'Shiva Dhanush'! Having been informed thus, I have now brought this another 'dhanush'. This is the ever frightful and invincible 'Parashu Rama Dhanush'. I seek you to draw it straight, and arrange the arrow perfectly and exhibit your valor and capability. As Parashurama thus challenged Shri Rama, King Dasharatha intervened at once to say: Maha Bhargava! You are glorious in the entire universe that having born to the highest tradition of Brahmanatva, performed swaadyaaya of vedas, outstanding penances, you have accomplished climactic stature/ Yet by the force of circumstances, punished Kshatriya Kings as a race and wiped out their traces but now have pardoned them eventually. But now having taken now to 'astra sanyasa', why ought you be unkind to only to Rama and in the unfortunate even of his failure, generations of us all would have to end our lives! As King Dasharatha stated in a highly entreating tone, Parasurama ignored the King and continued in highly heckling tone to Shri Rama as though what he had peromed was not a miraculous act of breaking down Shiva Dhanush but a sheer fluke or an accidental stroke of chance! Thus Parushu Rama tauntingly continued as follows: Raghunandana! These our the two supreme and celestial pieces of dhanush; Devatas have been in admiration of their invincibility. Vishvakarma the heavenly engineer himself construced it as of the strongest and impossible unbreakability. One of these was awarded to Maha Deva Shankara in connection with Tripuraasura and that was what 'Shiva Dhanush' which he had been proudly and arrogantly broken by you. And the second dhanush had been in my hands which was dedicated with humility by groups of Devas to Maha Vishnu used in a series of encounters against the most heinous Danava- Daitya-Rakshasaas gloried as 'Vaishnava Dhanush' . Try to learn and recall that once all the Devas headed by Indra once approached Brahma Deva to assess whether Shiva or Vishnu was more powerful and mightier. Then Brahma created a rift between the two and in a mutual warfare Vishnu due to his mere possession of the Vishnu dhanusk made a mere 'humkara' as the Trinetradhaari Shiva was stilled with awe. Then the angry Shiva out of frustration threw his dhanush off and Videha desha Rajarshi Devarata held it and did daily veneration for generations. On the other hand, Bhagavan Vishnu having been pleased with Bhriku vamshi Rucheeka Muni gifted this Vishnu Dhanush; it was from Maharshi Jamadagni my immortal father that this Vishnu Dhanush had come into my possession eversince. Mahatma Jamadagni having discarded astra-shastras took to intense tapasya having built an ashram and was eventually killed by King Kartaveeryarjuna owing to materialistic obsessions. On learning about the murder of my father by the King, I returned from my penances and avenged Kshatriyas as a race by killing them several times. There after having earned the overlortship of the entire 'prithvi', I performed a 'maha yagjna' and donated the prithvi as dakshina to Kashyapa Muni. Having given the prithvi daana thus have retired to Mahendra Mountain for tapasya everthereafter. Having heard of the destruction of Shiva Dhanush from my celestial vision, have hurried back to the brave young hero here aling with Vishna Dhanush too. Rama! I have thus brought the Maha Vishnu Dhanush reviving my 'kshaatra dhrama' and if you were to succeed in straightening this dhanush with arrows, then I might give you the opportunity of a mutual duel thereafter. Although his father King Dasharatha's appeal was cutshort by the long monologue bordering on the self ego of Parashu Rama, Rama had to reply to the latter. He said that he was constrained by the principles of kshatriyas and hence was not elaborating much about his own achievements. Then Rama angrily took away the Vishnu Dhanush and the arrows from Parshu Rama. Bhriku nandana! As by birth you are a Brahmana and as such you are respect worthy; further you have

had affinity with Brahmarshi Vishvamitra too and as such am constrained not to let arrows used on you and cut short your life. 'Bhargava Rama! Even as you have had quickly earned physical and psychological powers due to your tapasya, this Vaishnava Dhanush which you are proud of, now in my hands would never hesitate to demolish you too'. This type of veiled yet composed threat that Rama confronted with against Bhargava Rama had readily attracted the attention and admiration of Deva ganas and Maharshis. Gandharva-apsarasa-siddha-chaarana-yaksha-raakshasa- naagaas too rushed to witness this 'itihasic' scene! As Rama had thus held high on his hands, Bhargava Rama stood stunned and blank and murmured with low and mumbling voice stated: 'Raghu nandana! I had just described to you a while back that I donated Bhumi to Maha Muni Kashyapa and the latter instructed me to leave away bhumi and thus I shifted away to the heights of Mahendra mountain. Now having conceded my failure against the background of my bragging, may I politely return running back to the mountain heights! Maha Veera Shri Rama! The manner in which you had lifted the Vishnu Dhanush would recall how Maha Vishnu Himself lifted and held at the time of Madhu Kaitabha Daityas who sought to roll up earth and through into Patala! Even as Devatas are witnessing above this happening because of my arrogance and late realisation, may I declare that none indeed could face you in battles and glory. Kakutsa kulabhushana! Here I stand with all my defeated egos as put to shame by you yet with the satisfaction that the Trilokanatha Vishnu himself had to humble me. Now, I request you to release a mild arrow which could land me safe atop Mahendra Parvata back to my Tapasya! As Bhargava Rama was put to shame, Shri Rama addressed his father King Dasharatha who had just returned to normalcy after the quick succession of events and said: dear father, Parashurama had left for good and now you may instruct all of us to move forward comfortably with the chaturanga balaas, and the wedding procession with joy and renewed enthusiasm.

As the procession finally reached the city of Ayodhya, it was ready with dhvaja-patakas, sonorous welcome sounds of drums and musical instruments, group dances of talented damsels and youthful males, decorated house holds, sweet smells of fragrant flowers and garlanded streets and men and women dressed up with festive feverishness, and freshly cooked savories and sweets for free distribution at street corners and so on. Groups of vedic panditas were busy with vedic chantings aloud welcoming the arriving 'baraat' or those who were fortunate to see the wedding events. Rushing citizens were anxious to glance the new brides with grace and modesty. Then King Dasharatha along with his sons and new daughters-in-law as accompanied by Devis Koushalya- Sumitra-Kaikeyi descended from their respective chariots made an auspicious entry. They were all initially ushered into their deva mandiras. The new daughters in law touched the feet of elders. Thereafter the respective new couples entered their own chambers and settled gradually. In due course of time the Raja Kumaras, refreshed themselves in the art of archery with excellent camaraderie and solidarity as some of the newly learnt mantras of 'dhanur prayogaas' were exchanged too and imparting excellent care and affection to the proud King Dasharatha. In course of time King Dasharatha accosted Bharata Kumara and addressed him to accompany Kaikeya Raja Kumara who had been there for good time at Ayodhya and Shatrugna too evinced interest to accompany Bharata Kumara too.

There after, Rama Lakshmanas started to look after King Dasharath's small and big duties of officialdom as also his personal care. Having gradually deputising the duties of the King, especially the day to day issues of the public of Ayodhya and thus gained the popularity and faith. Eventually, the duties of looking after the mothers, their own welfare as also of their households were discharged perfectly by Rama and brothers. Similarly the issues related to the Gurus and workers of the 'darbaar' were resolved instantly. The word spread across Ayadhya and other places in the entire kingdom about the efficient and instant handling of the public. Just as Brahma Deva himself would have looked after the welfare of charaa - chaara jajat of his creation, the Rajas of Ayodhya too assume full responsibility of the public.

At the same time Rama and Sita became famed as being of the same heart and for the passage of years. Janakanandini Mithileshwari Kumari Sita gets aware of Shri Rama's inner voice and opinion almost instantly and clearly. Indeed She has the form and fame of Maha Lakshmi Herself. The eldest of King

Dasharatha's daughter in law is Lakshmi while the King Dasharatha was convinced his son Rama was Maha Vishnu Himself!

AYODHYA KHANDA

King Dasharatha proposes Shri Rama's Yuva Raja Pattabisheka-Ministers and Purohita Brahmanas readily endorse- Public joy and precelebrations- Shri Rama seeks blessings from his mother Kuasalya

Consequent on King Dasharatha's return from Mithila after the glorious weddings of Shri Rama with Devi Sita as wells as of Lakshmana-Bharata- Shatrughnas with Devis Urmila-Mandaveeka and Shutakeeri, and settling back at Ayodhya, Rama had increasingly taken over the responsibilities of the kingdom ably assisted by Lakshmana. Bharata Satrugghnas left for their residence of maternal uncle Yudhajita the King of Ashvayutha, as the latter was extremely fond of the Princes. King Dasharatha in course of time felt the absence of Bharata Shatughnas who too had turned out to be valiant warriors of virtue. Indeed he felt like a four armed Vishnu himself with two arms were away. At the same time, he had always felt that Shri Rama was like Maha Vishnu Himself; indeed. Was he not destined to show up on Earth to destroy the worst symbol of Viciousness named Ravanaasura and revive Dharma and Nyaya! Equally blissful was the prime Queen Devi Koushalya just as Devi Aditi was fond of Indra Himself! Truly, Shri Rama was not only exemplary with graceful and radiant body build but an unparalleled intrepidity. He was ever peaceful in his countenance and sweet in his voice; even when he heard harsh voices, he would reply smilingly, softly yet firmly. He would always reciprocate goodness to the helpful but never carry vengeance to the unhelpful, yet never hesitate to punish the evil. As per his Kshaatriya Dharma, he had always been kind, magnanimous, and providing safety to the needy thus being exemplary to his upbringing. While avoiding any thing inauspicious, his counsels and deeds were of what Brihaspati, the Deva Guru would be like. He was not only an erudite scholar and of convincing speech maker having digested the essence of veda-vedanga- yuddha dharmas and what was more a practitioner besides being a preacher appealing to the commoners and the intellectuals alike. In the context of the finesse of 'Astra Vidya' he excelled his father- since Brahmarshi Vishmamitra trained him thoroughly vide Bala Kanda. Shri Rama was an outstanding practitioner of the 'chatushta purusha paramarthas' of Dharma-Artha-Kaama-Mokshas keeping in view the prevailing social conditions. He had been seeking to act upon the counsels of Gurus in which he had retained trust and devotion and ever anchored to the traditional precepts of proven peripheries. Besides having been bestowed with such practical and virtuous decisiveness, Shri Rama was a known linguist, an outstanding expert of fine arts of music-dance-painting -sculpture - handicrafts and also of sports, entertainment, and group activities . Such is the glory of Rama devoid of any shortcoming of his multi sided magnificence but is replete with idealism worthy of commendation in trilokas. Just as Surya Deva is known for his splendour by his endless rays of brightness, Shri Rama is thus famed for his countless qualities of excellence. This type of a 'sadaachaara sampanna' or of qualities of excellence of conduct Shri Rama be decided to be the King of Earth! Indeed the enemies of this Illustrious Kingdom had already been concerned that such a perfectionst would be soon enough turn out as the potential King and this had by now crept into the psyche of the comity of kingdoms. King Dasharatha had thus been planning and cogitating seriously that Shri Rama be blessed to take over as Yuva Raja the 'primo geniture' soon. In fact, his mind had been churning his mind as to how soon that this might fructify as Shri Rama had already become mature for the elevated status just as black clouds had hovered over the sky and that the ripe time had arrived for the monsoon to break any time!King Dasharatha longed to visualize soon a situation when Shri Rama should soon become a chakravarti of the entire earth and in

course of time he might leave for swarga with that glory to be fulfilled. Thus King Dasharatha's decision impelled his ministers and close associates in the Royal Court to be convened to finalise the arrangements. At the same time, in his mind there were lurking fears and expressed them too to the closed session of ministers and others. Eventually, King Dasharatha instructed that all the required arrangements for the big event be made publicly. He convened a conclave of the contemporary Kings and Ministers to make the significant announcement, along with the very important personalities of his and other kingdoms too. However he had somehow not been able to intimate the great news to King Kaikeya - besides Bharata Shatrughnas- and to Mithila Kings as he was very confident that both the Kings would get excited about the most significant development any way!

King Dasharatha initiated the proceedings of the Maha Sabha in his thunderous voice in high and excited voice addressing the invitees stating that in the true traditions of Ikshavaku Vamsha, the administration in his kingdom had been as per the footprints of dharma and nyaaya and for the welfare of all the sections of the Society. Sincere endeavors had been made to safeguard the rightful demands of the public and to make this Kingdom a star in the comity of the kingdoms. For some sixty thousand and odd years, my lifetime had gradually started dwindling my erstwhile body strength and mental alertness and had come to demand retirement. Therefore, with the approval of learned pandits, ministers, and now from you all, I would like to propose my eldest son Shri Rama for the kingship next as his glory had been well recognised as of Indra Himself in valour and mental strength. In terms of ability and proven maturity, Rama be therefore named to take over the status of Yuva Raja by the next day's pushya nakshakra! Hence Rama the elder and true follower Lakshmana would assist in the discharge of the responsibilities of Royalty. Dasharatha further affirmed: I should therefore soon bless Shri Rama by entrusting the auspicious responsibility of kingship and be happy and contented. Even as the announcement was thus made, the audience including the co-kings and the learned responded positively and unanimously and readily congratulated King Dasharatha with clappings and loud cheers. One after another in the audience especially the Kings and also the learned panditas showered encomiums on Shri Rama- his popularity, his energy, his level of balance of thinking, ability to express his conviction and skilful aptitude to enforce the rules. They said: In this entire 'samsara' Rama should be an ideal satya vaadi- satya parayana - satpurusha and 'saakshaat' or ever-ready epitome of exemplariness. He is the singular provider of contentment and calmness to all Beings like Chandra and at the sametime of the quality of forgiving one's shortages of lapses like Mother Earth. He is like Brihaspati in 'buddhi' or mental maturity and knowledge, and in valour and invincibility like Devendra himself. Shri Rama is known as a dharmagjna, satya pratigjna, sheela vaan, deena dukkha saantvana, mridu bhaashi, kritagjna, jetendriya, komala svabhaava, sthira buddhi, kalyana kari, asuyaa rahita, satya vaadi. At the same time, he excels in 'dhanurvedya' far above the levels of devas-asuraas, manushyas. Bharataagraja Shri Rama is also an expert of 'gandharva veda' or of sangeeta shastra whom none on earth could compete with.him.

In the context of Dharma and Artha of the Purushardhas, Shri Rama had excellent schooling by Veda Panditas; while in the context of security of villages and cities, his excellence along with Lakshmana was such that any detail of an issue had ever been ignored! As and when Rama Lakshmanas return from major battles with thumping success to their kingdom, they get anxious to learn of the welfare of the citizens, be they panditas or agnihotris, or house wives, servants and so on. Even in normal conditions, when Rama Lakshmanas meet other's parents they enquire of the offspring, so also the teachers about their students, kashatriyas about their war materials, and the staff about the treatment from their bosses and so on. Whenever any person faced a tragedy or problem, the famed brothers meet them and readily offer any

kind of assistance for ready compliance. The brothers were indeed satyavaadis, maha dhanurdharas, jitendriyas and vriddha jana sevakas. Whenever Shri Rama would initiate conversation with others, he would smile foremost heartily; he would endear, befriend and converse only auspiciousness and never indulge in negativities. Being arrestingly handsome with sparkling eyes, he had been like Vishnu himself. In his conversational style, he was like Brihaspati himself. As he could endear and provide contentment to all the lokaas arising from his invincibility and undefinable bravery of righteousness and administrative excellence, neither traces of his sensuousness nor any of his faulty conduct could ever dare him from his decisive steadfastness. Let alone the earthly matters but of three lokaas too, He is the singularmost personality who could save and safeguard the universe. But his anger against injustice and egoitism could never ever be wasted as a futility. What ever the age old Scriptures prescribed, no penalty would be small that justifies vindication. It is that type of ‘Sarvaguna sampanna’, ‘sarvalokapaalaka samaana’, ‘satya paraakrama’ Shri Rama alone would be the most befitting Prithvi palaka indeed. It is that singular most Rama who is needed by Davaasura, manushya, gandharvaas as the favorite King of earth. Most particularly, Ayodhya’s older and younger generation especially the feminine community are head over heels passionate to welcome HIM alone as their next King. King Dasharatha! It is He who has the graceful blue vision luster, ‘shatrusamhara samartha’, your eldest son of unparalleled glory that one and all would look forward to be anointed as the celebrated Yuva Raja soon.

King Dasharatha was overjoyed with the highly enthusiastic and spontaneous response from the ‘maha sabha’ ranging from co kings to vidvans and commoners. Then Maharshis Vasishtha and Vamadeva expressed that the most suited month for the Yuva Rajaabhisheka of Shri Rama be in Chaitra Month when there would be greenery all around in the Nature. As there was considerable free flow of ideas and plans as to what all be done at the joyous time, King Dasharatha asked Vasishtha Maharshi:Vasishtha then announced to the royal staff that procurement be initiated with gold and precious jewels, all kinds of oushadhis, white flower garlands, honey and ghee, new clothings of enormous variety, chariots, asthras-shastras, recruitment of chaturanaga sena, excellent elephants, vyanjanas made of cow tails, dhvajas, white umberllas, all the relevant paraphernaliya’s for agni karyas, bright ‘kalashas’ of varying sizes, tiger skin ‘aasanaas’ - all to be supplied to the Maha Raja’s agni shaala forthwith. Then ‘antahpura saamagri’ to the entire Ayodhya be supplied including garlands of fresh flowers of fragrance, and door ornamentation of chandana-dhupa-sugandhas. Then varied types of chitraanna, dadhi anna, etc. for lakhs of citizens, apart from morning ‘satkaara’s to vedic brahmanas along with ample quantities of milk, curd, and dakshinas be arranged. There should be ‘swasti vachanas’ be before sunrise and arrangements be made of brahmanas and their welfare be arranged. All over Ayodhya there should be festivities with colourful flags, kites on the sky, group dances, and musical instrumentation, especially in the fore grounds of the Royal Court. The festivities should span all over in the temples, conjunctions of four roads, and street ends. There should be provisions for mini-meals and cool drink facilities at market places and a variety of gifts too signifying Shri Rama’s elevation. May royal soldiers donned with battle dresses and long swords and headgears step in and out of the fore yards of the royal court to liven up the hearts of the citizens with enthusiasm and fanning up their spirits. Maharshis Vasishtha and Vamadevas thus passed on instructions to the respective departmental heads for immediate compliance. Having waited for a few hours for the compliance of the instructions and on receipt of feed back, Vasishtha approached King Dasharatha and reported compliance of big and minute actions and conveyed readiness for the much awaited Shri Rama YuvaRaja Pattaabhisheka. The King then called for Sumantra the Royal Charioteer to report to Shri Rama and bring him to the Raja Bhavan. There the Kings of all directions were assembled where the King was seated like Lord Indra amid Marud ganas. As Rama made an entry in the court yard, King Dasharatha was happy to receive him even as the former touched the feet of the father as the latter embraced Rama; they proceeded as followed by Sumanta. It appeared there was a flash of sustained radiance as a King of Elephant with poise and grace was walking with the countenance of full moon. There was a whiff of air

of congeniality as Rama glanced the dignitaries seated all around. King Dasharatha was so happy with the way Rama was dressed up and looked around that the onlooker co Kings were truly thrilled to vision the ideal father-son duo of heavenly affinity. Then King Dasharatha addressed Shri Rama as though Kashyapa Maharshi addressed Indra as follows: My dear son, Shri Rama, you being my eldest son from the Prime Queen Koushalya, you happen to be of the most eligible with qualities of outstanding excellence endearing the public and of pride of co Kings, it has been universally approved to become the Yuva Raja of the Kingdom of Ayodhya at Pushya Nakshatra . My sincere counsel to you would be to upkeep and enrich the proven and popular age old principles of Ikshvaku Vamsha of lineage of Kings as a 'Jitendriya' being a controller of 'kama krodha lobha moha mada matsaras'. You should take into account of 'Pratyaksha- Paroksha Nyaya' or justice keeping in view the ready and hidden evidences. You must always keep in humor and excellent affinity with Mantris and Senapatis or Ministers and Heads of Army. Hence my dear son, keep up your equanimity and sharpness of decision making as of an ideal king. In reference to fair sex, keep them always in excellent humor with grace and lenience by gifting them away with jewellery and gold ornaments at all possible opportunities of public or in small groups. As King Dashratha had counselled Shri Rama this in a confernece, the co Kings departed happily, stalwarts of public left too in rejoicement and exultation.

King Dasharatha convened a meeting with his ministers and programmed the Yuvaraja Pattaabhishekha on the next day as that would coincide with the 'pushyami nakshatra'. The over enthusiastic King instructed Sumantra despatched for Rama to arrive as the latter wondered why was the father was asking for him once again so soon. Rama was ushered in and prostrated to the father who embraced Rama with great affection; then Dasharatha stated that he had become old and during his life time, he had countless tasks of virtue including maha yagjnas, had conquered several battles , established glory, amassed experience and blessings from Deva- Rishi- Pitru-Brahmana- Prajas alike. He continued further stating that there could be no further ambition for him except to make him the Yuva Raja. My son! Of late, I have been experiencing bad dreams in the nights and even during day times have been witnessing fearful sounds as though there have been frequent falls of meteors. These inauspicious prognostics are indicative that my end of life ought to be round the corner. This indeed is the reason why that I should desire to hasten the process of making you the heir apparent as early as possible. To day, Moon is about to exit Punarvasu nakshatra very soon and enter Pushya nakshatra and hence my great anxiety to take over the position of 'Yuva Rajatva', come what may! To night, control your body senses and along with Devi Sita too practise 'brahmacharya' and 'upavasa' , do sleep on a ground mat. This type of precaution would be called for necessarily to ensure that all should pass through well auspiciously. King Dasharatha further stated that even Bharata and Shatrughna were away to their maternal king, the 'abhisheka karya'ought not to be postponed but be completed as planned. Indeed there was no doubt at all that Bharata would readily be happy and consent to Rama's 'pattabhishekha' as he had been a true and ardent follower of Rama's foot steps being a dharmatma, daya swarupa, and jitendriya being truly self restrained and ever fond of Rama. Ragunandana! No doubt even the mentality of self controlled person be wavery at times but certainly not so in respect of Bharata Kumara! Having heard what all had been stated by his father, Shri Rama took leave of the father with admiration and veneration and returned back to his chamber. But since Devi Sita left for his mother Devi Koushalya, he approached the latter's chamber and found that his mother was in meditation with prayers for the auspicious time of Rama's 'abhisheka' should approach soon and without any remote issue whatsoever. On hearing the happy news of Devi Sumitra and Lakshman were excited with excitement and reached Devi Koushalya even as Devi Sita too reached there. That was precisely the time when Koushalya opened her eyes from her meditation, the entirety of Rama-Sita-Sumitra-and Lakshmana were there altogether. Shri Rama prostrated to his mother and stated: Mother! Father has now instructed me to get ready for the 'yuva rajyabhisheka' tomorrow and further gave certain duties tonight to me and Sita and your blessings are sought to let us get ready. As Rama made the statement, the mother was moved with joyful tears and in a bass tone said : My beloved son! You were born at an extraordinarily auspicious 'nakshatra' and endeared the father and the whole world.

May the hearty and most earnest prayers of mine that had been meditated by me now may come to fruition now, without traces of even minutest troubles so that the high flagship of Ikshvaku Lineage be blessed with Rajya Lakshmi for ever! As Shri Rama was blessed by Devi Kousalya, Shri Rama held both his hands together in endearing effacement and smiled at Lakshmana standing next to both the illustrious mother Devi Sumitra. Rama said: Dear Lakshmana! You too must join me in the administration as you are my 'alter ego' or my secondary conscience and this Rajya Lakshmi or the Empress of the Kingdom belongs to you too. The fruits of Kingship are to be indeed shared by both of us. So pronouncing, Shri Rama left the chamber of Devi Kousalya along with Devi Sita with his mother's permission. As Shri Rama's Yuva Raja Pattabhisheka was scheduled on the following day, King Dasharatha requested Vasishtha Maharshi to let Rama perform 'Kalyana Siddhi Vighna Naashaka Upavasa Vrata'. Then Vasishtha along with veda panditas proceeded to Shri Rama Mandira. Shri Rama with great devotion and courtesy received the Maharshi along with the group of Panditas. Vasishtha addressed Rama to emphasize that King Dasharatha was extremely fond of the famed son and had therefore decided to arrange for Rama and Devi Sita to observe 'upavasa' with seriousness. Raghu nandana! Your father's serious desire is to let the vrata be performed impeccably in a manner that King Nahusha performed his son Yayati's Rajyabhisheka on the following morning. As the formal Puja was thus performed, Vasishtha and Panditas blessed Rama and Sita with most endearing compliments and left.

As Rama and Sita returned to their palace, there were highly excited crowds of men and women with rapturous joy; in fact, all the streets, gardens, temples and market places of the city of Ayodhya were jam packed with overflowing crowds of unimaginable exhilaration and thrill. All the houses were decorated with tall and flying flags and decorations with an all pervading festive atmosphere of jubilation and unending excitement like the roaring sounds of ocean waves. Men, women and children, be they rich or otherwise were awake all through the dusk and night awaiting the hours of dawn. Ayodhya's greatest festival was thus most sought after as the citizens were in a state of frenzy and unprecedented anticipation. Even as the first rays of Surya Deva became visible on the horizon, Maharshi Vasishtha arrived at the Palace of King Dasharatha and both met as though Deva Guru Brihaspati and Lord Mahendra had. As the King stood up from his glittering and jewelled throne, he smilingly uttered to the Maharshi: is everything ready! And the Maharshi responded with suppressed glee: 'Yes!' Then like a Lion the King entering its massive den entered his Interior Hall while the steps were lined up with beautifully dressed up girls of mini-smiles like Apsaras were lined up on the steps of Indra Sabha! Shri Rama had then taken bath and along with 'sahadharma charini' initiated 'Shri Ranganadha Puja'. He kept the 'havishya patra' or the vessel of offering cooked rice on his head and with bent head and offered the same to 'Homaagni' to appease Sheshashaayi Narayana. Ranganadha was worshipped by generations of Kings in Ayodhya. The remainder of the 'havishanna' offered to Agni thus, Rama and Sita ate the 'praasada' and with observing complete silence and self control slept off in the Mandira on a mat with prayers to Maha Vishnu. Past three 'yaamas' of the night, the fourth part of the night got up from the mat and instructed the servants to initiate the decoration of the 'Sabha Mandapa'. On hearing the auspicious music of the soft instruments, Shri Rama then took his bath and performed 'Sandhya Vandana' Gayatri with extreme concentration. Thereafter he donned a shining dress and prayed to 'Madhusudana' while select groups of 'Brahmanottamas' initiated 'swasti vaachanaas'. The 'punyahvachana ghosha' of the raised resonance then got resounded whereafter the sounds of innumerable 'vaadyas' got reverberated the length and breadth of Ayodhya. The distant citizens of Ayodhya had thus come to realise that the celebrations of 'Sita Rama Upavaasa Vrata' had got initiated. Then the sky high lofty tower tops of temples, city squares, lanes and byelanes, tall tree tops, market places, individual shops and establishments, were all profusely decorated with flags in typically competitive spirit of exhibitions. Groups of street dancers, musical instrumentalists ranging from flutes to high sounded drums, exclusive singers of excellence to group singings were attracting the ready attractions of various audiences. All the

individual houses were in competitive spirit in decorating their own houses, doors, windows with flags and multi-colour combinations. Fresh flowers, natural and artificial fragrances and odours readily ushered in celestial atmosphere all over. Detailed discussions among boys and girls, youth and elderly, men and women, the learned and the ignorant, the haves and have-nots, in groups or mutual had the singular topic of the 'Patthabhisheka' only. Most of the citizens of Ayodhya having anticipated the night fall ahead had made elaborate arrangements of lighting the streets, roads, market places, temples, tree tops, and individual houses. There were extensive discussions in the street corners, market places, temples and gatherings about the magnificence and munificence of the King Dasharatha who had decided to name the successor who too was the real chip off the old timber of the outstanding Ikshvaaku Vamsha! The excerpts of the conversations of the public were as follows: Aha! The great and popular most King Dasharatha had finally decided to retire after long innings of his gloried life in favor of an equally notable son of proven worth of bravery, virtue and assured safety and welfare to us all. Surely, Rama ought to shine as a person of integrity and wellbeing to us all most certainly. He had proven himself as a calm, composed, knowledgeable, practical, personality who would surely look after us as with his own brothers!' Thus to have the unique opportunity of witnessing Ramaabhisheka would be comparable to what 'Indraabhisheka' to attend to which might be comparable to Maha Sagara's various species like gigantic whales, crocodiles, huge and small fishes!

Villianous Manthara upsets on Rama's Yuvarajatva by poisoning Kaikeyi's mindset suggesting Rama's Vana Vaasa and Bharata's Rajuybisheka- Kaikeyi remind's of Dasharatha's promise of granting her of two boons at a battle as she saved him and demands Rama's 'vana vaasa' / Bharata's Rajyabhisheka.

Of the three queens of King Dasharatha, Devi Kaikeyi was the youngest. She had an old servant maid named Manthara whose antecedents were mysterious; she was used to always cling to the queen. None indeed ever aware about Manthara's birth, her parentage details, place of origin and her erstwhile whatabouts. The night before the Rama Rajyabhisheka, Devi Kaikeyi was enjoying moon shine on the palace top and noticed that there was lot of commotion on the streets which were all lit up and noisy with crowds of men-women-children. There were high flying flags, agog with sounds of music and dances; shouts and loud cheers all around; temple tops were decorated with colourful flags, veda pathanas too were heard again and again, and there appeared several crowds dancing away too. Then she turned her view to the top of Rama's residing palace and found that it was distinguished with garlands of lights atop with bright flags wavering away. She felt delighted and remarked to Mandhara: Mandhara! Tell me how happy I am that Shri Rama patthabhisheka is due now tomorrow morning. Devi Kousalya must now be busy distributing gifts to select ladies as the wives of ministers, heads of army and leading persons of the society. Tell me how joyous and blissful that my dear husband be feeling right now as the most auspicious task round the corner; indeed he ought to be the most excited and busy personality ever! Kubje! Are you aware that tomorrow early morning Maha Raja Dasharatha should be performing the most auspicious deed as the pushya nakshatra would arrive when Shri Rama the most endearing, flawless, fearless and singular person of virtue and fame should be the Yuva Raja of this glorious empire! Such was the extraordinary excitement expressed by Kaikeyi. As Kaikeyi's exciting expressions were thus heard, Mandhara's inner self was ignited so much as ghee was poured on dry wooden sticks and as though she was thrown down from the high Kailasa mountain top down with a steep fall on the ground. Kaikeyi understood Mandhara's disapproval and negative reaction. Then Mandhara shouted on Kaikeyi with pent up anger! 'You foolish woman, get up from slumber to awakeness! I am shuddered of a heavy burden about to fall on you as a mountain is about to break against you and you do not realise the calamities ahead of you. Your beloved husband comes and makes you feel that he is paving to you a path of roses for you owing to your ignorance and taking advantage of your innocence and stupidity! You hardly realise the mischievous and back side motives and well planned negativities to be faced by you ahead!

Just as running waters tend to thin down the flows in summer, your fortunes too would soon get dried up as the momentary opportunity on hand once lost would disappear for ever.’ Kaikeyi was taken aback with the comments made by Mandhara. She reproached Mandhara for her inauspicious blabberings and shouted on her that she was not in her senses while expressings such ridiculous feelings of jealousy and uncalled for chatter of narrow mindedness. Kaikeyi further said that Mandhara had all along been a skilful thinker and talker but today she had betrayed her mischievous and harmfully hidden inner psyche. But Mandhara continued with her slow poisonous conversation and evil mindedness: Devi! the terminal point of your welfare is about to be reached and misfortune could never be reversed. Tomorrow King Dasharatha is poised to make Rama the Yuva Raja. Having realised this, I am totally depressed and disgusted with this development and am drowned in fathomless and fearful ocean of sorrow and hence have arrived in hurry to prevent this catastrophe and thwart the mischief being played on you. When you are about to face a calamity, I too would have to drown into it and have thus made a timely intervention possible. Devi! You were born and brought up in a royal family and absorbed queenly features but how are you ignoring the true characteristics and upbringing of a queen! Oh ignorant but lovable fool! Your husband looks innocent but is a schemy and calculated father with little consideration for your well being. He takes full advantage of your innocence and immaturity of mind and is openly favouring Koushalya and her everlasting benefit by making Rama as the next king. His vily mentality is such that he had very conveniently despatched Bharata to your brother’s kingdom and is planning for the coronation of Rama peacefully! Oh innocent! As a mother brings up a son with care and spontaneous affection, you too have so far treated Dasharatha likewise; An ideal wife should be like a loyal maid for service; an intelligent adviser; a mother like with affection while feeding food; a romantic- proactive and comforting woman like a damsel in bed; a woman of beauty, charm and richness like Goddess Lakshmi Herself with dedication and humility; and above all be ever forgiving with compassion and ready understanding like Bhudevi Herself! But unfortunately your husband Dasharatha has actually turned out to be an ingratitude enemy of yours! This is like a situation of an innocent and well meaning person takes a vicious serpent on the lap and similarly you have invited your husband into bed but he would naturally bite you poisonously with least consideration! Innocent Kaikeyi you! You do deserve everlasting fortune as a queen now and Queen Mother as long as you long you survive! Kaikeya Raja Kumari! You are staring at me with shock and impulsiveness this harangue of mine but now come back to your senses and straighten your action plan at least now and save yourself and your dear son from perpetual slavery all through your life!’ On hearing the wake up call of Manthara, Devi Kaikeyi left her bed with sudden spurt of energy and decisiveness of thought and action as though the full moon of sparkle smashed the black clouds on the starry night. With elevated self confidence and decisiveness, Devi Kaikeya gifted away to Manthara an invaluable gift of gold and stated: ‘Manthara! You have now given me unusual strength of mind and purpose of resolve as I am ever grateful to you for awakening me from indifference and ignorance! Indeed, I find little distinction between Rama or Bharata! Those who appreciate this fundamental identity should perform Rajyabhisheka to Bharata himself! Kaikeyi then assured a magnificent gift to Manthara soon after ‘Bharataabhisheka’!

Instead of gratefully accepting the golden gift that Devi Kaikeyi given to her, Manthara threw it away with extreme anger and broke into tears and exclaimed: Aho! How naïve and childlike immature are you, Kaikeyi! Instead of open anguish and furious rage, you are placid as if nothing untoward had happened. Don’t you realise that you are in a deep ditch and mess right now and on a high point of a volcanic rupture! I am indeed aghast at your stupidity! The son of a co wife is like ‘saakshaat mrityu’ or the open death itself! Don’t you realise that both Rama and Bharata have the same and equal authority and that precisely why Rama is afraid of Bharata. This is why I am always sunk deep in sorrow and hence the plan of Rama to let Bharata to be out of this scenario now. Like Lakshmana is a follower of Rama, so is Shatrughna a true follower of Bharata. Bhamini! Therefore both Rama and Bharata have equal right over the kingship and that precisely how Rama cunningly planned everything accordingly. My deep fright and confirmed suspicion is that Rama being a clever ‘pandita’ of shastras, political acumen, and timely dutifulness to the King and Ministers had earned reputation and sidelined Bharata and thus worked

himself towards the final objective of ‘Yuvarajatva’ by totally sidelining Bharata! Now once Rama upgrades himself as the prospective King, you will be totally subservient to Kousalya with folded hands for ever! However in the event of Bharata becomes the king, even the young and pretty lasses in the ‘antahpura’ or the innermost chamber of Sita Devi would cry away, let alone Devi Sita! Having heard all whatever Manthara sought to poison her mind, Kaikeyi still argued with Manthara: Kubje! Shri Rama is a dharmajnata, gunavaan, jitendriya, even grateful, and ever truthful as the eldest son of King Dasharatha and is fully justified to become the Yuva Raja. He should indeed provide excellent administration to the kingdom and its subjects surely. After Rama, Bharata should indeed be the the next king anyway. Mandhare! At this auspicious time, why are you getting excited with jealousy! No doubt, Bharata as my dear son would be very precious and wish him very well ahead; but on balance Rama would be dearer to me for his outstanding qualities. In fact, Rama serves me even more than even to his own mother! You should feel that if Rama secures kingship, Bharata too would have secured it as well, since Rama never made any distinction among his brothers. As Kaikeya was exhorting likewise, Manthara took long and vexatious breathing out of sheer helplessness. She stated in extreme desperation as follows: Rani! Foolishly and most ignorantly, you keep on explaining to me by wheels within wheels as ‘charvita charvanam’, but never realise the impending reality. You are not still not realising the catastrophic ocean is facing you despite my repeated warnings. As soon as Rama secures the kingship, his sons would be authorised to claim it, but never ever Rama’s brother! How foolish and ignorant are you that Bharata could ever claim the kingship! Eventually, Bharata would be eliminated from the lineage of Kingship. Bhamini Kaikeyi! This is my final warning not to slip the situation out of hands for ever! As per the established law of kingship, the eldest son should secure the subsequent kingship and only if the elder son proves his inability for any reason of, say, bad character or inability to administer, then only the second in the line would become eligible ! This indeed the reason why , stated Manthara that she had made the timely arrival to warn and bringforth the rules of kingship and the established concept of the lineage of kingship! She made a final warning that in the event of Rama securing the kingship, the latter would eventually banish Bharata on one excuse or another from the kingdom or even to ‘paraloka’! Even at this stage, did not Rama create convenient and innocuous situations to pack off Bharata Shatrughnas to his maternal uncle’s kingdom as an excellent precautionary measure! This kind of mental framework is normally experienced and expected even in one’s childhood; after all would not a ‘lata’ or a plant climber and the tree embracing each other not betray similar features and qualities! If Bharata were to be here, he could have made a justified claim on one half of the Kingdom! Bharata was quietly packed off along with Shatrughna as though it would look like a normal pair like Rama and Lakshmana! Hence the golden advice to you Kaikeyi! is that instead of proceeding further from the Raja Bhavan for the Rajyaabhiseka, let Rama proceed for ‘aranya vaasa’! This is the single and inevitable way to exit from the ongoing mess. Mind you, being the co queen’s son, Rama be always and forever deemed as your hardest and natural enemy ! How indeed could Bharata the most innocent be subservient to Rama all through his life! Therefore, save him from this impending danger and risk of his well being and his very life itself! This situation is similar to a lion occupying a forest and a deer like Bharata being chased until death; so save him. As Rama would keep on occupying oceans and mountains and earn worldwide glory, so then would Bharata become smaller and smaller in his stature to finally become a non entity, even if he could survive, if at all! Beware and watch out finally as an ultimatum, let not Rama become bigger and bigger while Bharata be insignificant and miniscule increasingly by the days; before this golden opportunity is lost for ever and ever, make sure that Rama be packed off for vana vaasa right now.

As thus Manthara gradually ignited her inner feelings, Kaikeyi started breathing heavily and agitated. She said with firmness: Kubje! I will soon despatch Rama to the forests and arrange for Bharata to secure the Kingdom. But, how this ambition to be materialised! Manthara replied in low voice secretly: if only you really do not mind my saying so, listen to me carefully: do recall that in the remote past, when your husband in his youthful days and when you were perhaps just married, you accompanied him by his royal chariot to attack an ‘asura’ named Shambara living in ‘dandakaranya’ far beyond the popular city named

Vijayanta. Shambara was so cruel that villagers, cattle, and domestic beings were being killed mercilessly that he was a perpetual threat to them even in Dasharatha's far precincts of his kingdom. Shambara used a chariot flag with a huge whale insignia and was a notorious 'maayaavi' of endless make beliefs who was the ill fame of even attacking Indra who himself was vexed attacking him several times. In the successive battles with the previous kings nearby, he was in the habit of eating off the hurt and wounded soldiers of those kings lying by the nights. In fact King Dasharatha too made several attempts to attack the Asura but out of frustration used to retreat several times. Dasharatha utilised all his skills of archery with 'mantrik' support but had to return without success. Having been equipped with new military and mantric skills, he returned back with unusual confidence of mantrik power, Dasharatha attacked the Asura when the newly wedded Kaikeyi assumed the role of a secondary chariotee, sitting pretty next to Dasharatha. The Mayavi Shambara proved not much of an opponent to the well toned up mantras of the skills of Dasharatha but made an all out attack which an unwary Dasharatha slipped up momentarily. It was at that split second, Kaikeyi as the copilot saved Dasharatha when he got swooned momentarily and saved the King who once again attacked the Asura with the newly acquired mantric skills and succeeded in finally exterminating him even as the co-rakshasas tried to run back but were all killed away. That was how, King Dasharatha was pleased and in fact saved his life by Kaikeyi. As Dasharatha was at his wit's end and was almost collapsing away, it was at that nick of time, Kaikeyi rescued and having felt extremely delighted and even grateful to her stated : Shubha darshini! I am happy and delighted to bestow two boons from me . Then Kaikeyi replied: Prana Natha! I would avail of these two boons at my convenience and the King approvingly stated : 'tathaasthu'! Manthara thus reminded of this and stated: Devi! don't you recall those two boons! I had always been reminding you but used to smile and ignore me. Now, this is indeed the most opportune time to utilise right now to receive these two boons and certainly reverse the exigency of Rama Pattabhishekha. The two boons be therefore demanded; one to perform Bharata's Rajyabhisheka and another to instruct for Rama's 'aranya vaasa' for fourteen years. Mandhara then advised Kaikeyi to change to an ugly and uncouth dress with anger and short temper and enter the the distinct 'chamber of extreme anger' in her residence with disheveled hair with a grumpy manner, readily noticeable by the servant maids and security personnel. Then she might lie down on a mat on earth. As the word would get spread like lightning, the King would become aware and on his arrival, she should neither open her eyes nor utter one word even. The King could never ever see you upset and angry in that manner as he is most affectionate with you. He could never see you angry, much less tolerate you in this condition. He could never in his life sideline your wish. Therefore may your fortune and hope be sustained and fortified. He might offer you innumerable material enticements in exchange but never yield to them. Remind him of the boons that he gave you at the time of the battle with the asura and the boons bestowed to to you then and the demand of yours now: In the event of Dasharatha of getting haughty and fiery when you ask him of the two boons, then you might remind him coolly about his 'dharma pramaana vachana' or the oath of his conscience and truthfulness. Then you should affirm to him with firmness and decisiveness: When you are asking for the two 'varaas', say it sternly and firmly: ' Send Rama to a far off forest for fourteen jungle life and let Bharata be made the King'. Kaikeyi! once Rama goes off for forest life far away for fourteen years, then Bharata should be well established and the Public too would get used to Bharata and the memory of Rama would be wiped out by that time. Devi! you must most certainly seek the boon of Rama's 'vana vaasa' then your dear son's life ambition of becoming a King would come true! Within that time frame, Rama too would lose his sheen and Bharata would be rid of opposing forces. More over Bharat's sons would come of age and maturity. They too would increasingly have the desire for acquiring military skills and by the passage of time, the roots of hopes for kingship would get stronger by the day

and 'Ramaabhisheka' would become a mirage in public eye. As Manthara concluded her poisonous counsellings, Kaikeyi admired her forecasting skills and said that this Kubja was indeed the very best and most articulated convincer of forecastings of events. She said: Kubje! How skilfully you had interpreted the 'shadyantra' or unravelling of the masterly plan of King Dasharatha! Being slim and petty in stature with bent down back holding a stick, you do possess a typical sinister mind to fathom the evils of powerful men like a fallen flower some how withstanding the sweeps of forceful winds. While continuing to shower praises of Mandhara's slim and crooked body frame with the fathomlessness of her evil brain power, Kaikeyi exclaimed: Asuraraja Shambara was an adept with thousand 'maayaavi' skills, but Mandhara was by birth aware far many more of them as they are replete with her 'mati-smriti-buddhi-and-raaja-neeti'! As Kaikeyi was not fatigued by complementing negative and anticipatory futuristics of Kubja, and declared: Kubje! In the eventuality of Bharata's Rajabhisheka and Rama's 'aranya vaasa', I shall present to you a very heavy golden necklace studded with precious jewellery and invaluable and celestial silk dresses and once you are adorned with them you should be elevated to a high pedestal with bright maidens serving you with delicacies to eat and body parts to be softly massaged. As Kaikeyi was flying high on the skies of imagination, a very practical Manthara reminded Kaikeyi to transform her mood to the immediate task ahead and lie down with uncouth hair and dress soon. Kaikeyi then asserted: In the event of Rama not being despatched to the far off forests, then I shall never sleep in comfort, nor wear normal dresses, nor adorn flowers, chandana, anjana, bhojana, and in such a miserable life even end up. So saying she entered a dark room on a miserable mat on the ground.

King Dasharatha being busy head over heels with multifarious responsibilities had just concluded a meeting of his ministers and close advisers took a long breath and felt that indeed, he had yet not met his queens and alert with latest reports that all the preparations were nicely falling in place. He had first entered the interiors of Devi Kaikeyi foremost. In that palace, one would normally witness even at the entry the groups chirrup of parrots, peacocks and swans, soft and lilting sounds of music instruments, busy groups of servant maids competing each others with their dresses and ornaments, clean and elevated platforms surrounded by a variety of green and clean plants and fruit bearing trees, and full of rich varieties of eats and sweets being carried from one chamber to another and such divinely atmosphere. But Dasharatha found the surroundings inactive, dark, with deadly calmness and surprisingly lonely, quiet like a burial ground. Normally the servant maids should have announced the entry of the King himself and amid lot of fanfare, the Queen should have come out to welcome him and usher him in. He could not see her either in waiting halls, nor living rooms and not even in her bed room. Dasharatha wondered as what would have happened and remarked within himself that this was all very strange and unreal. He raised his voice in a commanding tone and shouted as to where was the 'pratihaari' or the informer woman. The latter ran forward to the King and with a covered face and bent feet mumbled: The queen ran towards the 'Kopa griha' or the corner home of anger and anguish with crestfallen face and unkempt dress and loosely hanging hair! Dasharatha paced fast along towards the dark corner room and witnessed the queen lying lonely crying away with swollen cheeks and sleepy eyes with incessant tears in her eyes often jerking up with heavy breathing on a naked mat with crumpled dress and unkempt hair. The King was old and the wife was in charming youth and always treated as of his own 'praana' the vital energy. The King was indeed flawless and Kaikeyi appeared to be decisive. He saw her as if a celestial woman fell on the bare earth! The King then bent down and touched her with both of his hands and having emboldened himself with the trepidation as to what might she want touched smoothly all over her legs and feet. Devi! is you anger against me! had somebody offended you! What could indeed be the mysterious cause that had pulled

you down to to this ugly state.! You are a symbol of joy and ever happy personality spreading happiness around you. I could only guess that some deep affront ought to have shaken up your sensitive psyche and feelings. Please indicate whether any illness had brought you down to this stage as we have top class physicians who could be commanded at once. Devi! kindly cry not, as I am ready to impose any punishment to the offender. A person of my stature Devi! is your ready servant and even if my own life might be at stake your wish should be fulfilled, but tell me clearly what precisely is tormenting your mind!

As King Dasharatha was literally inebriated with the arrows of Kama Deva and became too impulsive with passion for his dearest life partner, Devi Kaikeyi coolly with equanimity and even coquettishly and flirtatiously replied with reciprocative affection displayed by Dasharatha: Neither any body has harmed me nor any body has insulted me. I have a deep desire which could be fulfilled only by your dear self! If you could fulfil that wish then you make a 'pratigina' or truthful and firm promise. The King was then got diluted from his erstwhile anxiety and anguish and then lifted her lying on earth on a miserable mat and taking her on his thighs and embrace, and said Devi! Kaikeyi! Very truthfully affirming that on the entire earth there is none whatsoever dearest to me as you, excepting for Rama! I swear on Shri Rama that your desire should be fulfilled. You ought indeed be aware that without Shri Rama, I cannot be alive without seeing Shri Rama for even an hour! And on such Shri Rama now, I swear that your wish be fulfilled! Then Kaikeyi turned her mind to selfishness and concentrated her thoughts in favour of Bharath. She said: Raja! May Indra and all the Devas too hear your swearing now. Let Chandra, Surya, Aakash, Planets, Directions, Universe, Earth, Gandharva, Rakshasaas too bear witness to what the King had just sworn about. Then she stated: Maharaja! Do you recall that at the time of your battle with Shambara in dandakaranya when I accompanied you by keeping awake up day and night and at a crucial moment you were saved by me and in turn you bestowed two valuable boons to me which I stated that I would avail of them at a time of my choice. In case you are not prepared to grant those two boons now, then I would have to perform my 'praana tyaga'. This was how the King was being ensnared cleverly from various angles. She thus said that she would now like to avail the two boons and finally expressed: /Deva! Prithvi natha! My first boon would be that what all preparations have been performed for Rama Pattabhisheka be turned to Bharata Pattabhisheka. The second boon should be : Dheera swabhava Shri Rama be donned in deer skin as a tapasvi and be despatched to dandakaaranya for fourteen years and Bharata be blessed as the next king. These are my two boons which may be kindly granted to me by you if you please!.

As Kaikeyi conveyed her frightful statement likewise, Dasharatha was stunned and shocked to the core as momentarily lost his balance of mind. He felt that he was visioning a bad dream or was it an illusion! Her words were piercing into his ears and right into his heart. He felt that a tiger was suddenly caged became helpless. He was merely able to state: 'aho dhikkaar! what a sudden turn of events and swooned with senselessness. After lapse of time he recovered somewhat and shouted loud with rage and feeble vulnerability : ' Oh heartless, malicious and vindictive woman! You were born to destroy and the outstanding tradition of this Kingdom. What wickedness and hatred that you have had for Shri Rama! He has always worshipped you even more than his own mother! It looks that you had entered into this great family only like a coiled and poisoned serpent woman only to uproot and devastate it. The entire universe esteems Rama for his unimaginable qualities. I could disown Koushalya and even Sumitra, but never Rama Lakshmanas. If I do not find Rama even for a minute, I lose my mental balance. Even in the absence of Sun my universe might survive and agricultural fields might still yield crops without water but I could never survive without Rama! May I prostrate to you by falling my head at your feet, but oh! sinful female, do not very kindly be so spiteful and malicious in this manner! I am indeed prepared to let Bharata be adorned with Rajyabhisheka if that satisfies your ego and meanness !Do you ever recall that you were never tired of declaring in the public that your eldest son was Rama but not Bharata!How come your mentality had transformed mean and vicious overnight! Devi! How could you yourself being a kind

woman could suggest and feel for yourself that Rama should be despatched for jungle life for fourteen long years! Is not your heart a stone! Shri Rama is a purusha simha who cleans up the hearts of every being who get readily attracted to him. Owing to his benign temper, he readily attracts the worlds, and his charitable disposition wins over dwijas, his ready service wins over the gurus, and his excellence in archery frightens his opponents. Satya-daana-tapa-tyaga-mitrata-pavitrata-saralata, vidya and guru shushrusha or truthfulness, charity, meditation, affability, purity of mind and action, softness, knowledge and service to Gurus are the hallmarks of his personality! Kaikeyi! Do realise that I am aged awaiting the termination of my life and my condition is terribly miserable. Please be kind to me!’ Having heard all these entreaties by her husband, Kaikeyi replied: Raja! Having given the boons, you appear to be retracing steadfast promises and make belief lame excuses. Your ‘pratigjnas’ or assertive declarations do not become of your stature and family background. Do you not recall that your ancestor Emperor named **Shaibya** intervened in the fight of an innocent pigeon and an eagle by weighing that much of meat of the pigeon and offered it from his own body! Similarly, King **Alarka** donated his own eyes to a blind brahmana boy and deserved higher lokas! Kaikeyi states : If Rama’s abhisheka were performed, I will instantly take to poison. King Dasaharatha stated: Kaikeyi! Do you understand that in case Rama declines your own personal instruction of his having to leave for the forests, then too he would carry out your instruction and such is the magnanimity of Rama! But what indeed would follow be your widowhood and with none else to look for in my absence and of Rama, the treatment to be meted out to you as a tyrant is unimaginable! Kaikeyi! then be happy and greatly contented without me, Koushalya and Sumitra! Raja Kumati! It is my unimaginable misfortune that you had entered into our lives. How indeed could you ever horrible words of Bharata’s rajyabhisheka and Rama’s ‘vana vaasa’! This gives me a repulsion on womanhood as you could be so extremely selfish, but the entirety of womanhood is distinctive but the mother of Bharata is exceptional. Here is an example of a son being drowned in miseries and a father being ready to rid of the son. Likewise the woman whom the husband is ravished about but the woman desires to kill the husband. Whenever Rama with bright clothing and masculine jewellery is visualised by me , I get restored my own days of youth. Let the universe be without Surya, let not Indra the vajradhari not bestow rains on earth, but if Rama were to be safe then my life gets fortified. Arre! Kaikeyi! You are my destroyer and the worst enemy, donning the form of my death; how indeed could I got ensnared to a ‘nagin’, a serpent woman! As you are threatening me with death like this, how come your teeth be intact without breaking into thousand pieces ! I prostrate to you in disgust and desperation, Kaikeyi! be kind !

Maharaja Dasharatha the greatest hero of the times was literally down to earth crawling in the most miserable condition crestfallen at the feet of Kaikeyi! He was in the same condition as his his ancestor Chakravarti Yayati of Ikshvaku lineage who was turned down from Deva Loka after his death since the positive balance of his virtue and viciousness was of enormous negativity due to his uncouth reliance on charming but vicious womanhood. Kaikeyi too in her inner consciousness was concerned that her public support and even his own son Bharata’s reaction were of lurking concerns , sought to prolong the conversation with Dasharata and said: _ Maha Raja! you had been all the time posing to me that you had been a ‘satyavaadi’ and ‘dhriddha pratigjna’ but at the opportune time seeking excuses of escapism! This jibe of Kaikeyi led Dasharatha from the state of entreating and seeking to convince her made him suddenly flare up and shouted on her as follows: Oh, low class woman! You are my enemy! As Rama would leave for forests and I would die, then be happy forever! In the heaven too, Devas would be enquiring me of Rama’s welfare and which reply could I give them! Should I answer that Rama was despatched by you to forests by threatening my life and hence could not hold myself and reached here! Or should I tell Devas that out of my infatuation for Kaikeyi I packed Rama for forest life! If I state like that then the earlier statement would be contradictory. How could indeed ask Rama the shuraveera-vidvan to get lost in the forests! How could Rama the blue lotus eyed hero with broad shouldered invincibility be punished to go suffer the forest life for no fault of his! Even with full awareness that a person who sacrifices anything for the happiness of fellow beings be made unhappy with a wretched life for fourteen long years and rejoice myself! Oh, sinful stone hearted woman named Kaikeyi! do you realise that on entire earth, your name would be blackened with disgrace and shamefulness forever!’ As

Dasharatha was haughtily reprimanding Kaikeyi in disgust and desperation thus, sunset was closing in and stars on the sky commenced twinkling; he looked at the sky and addressed it: 'Raatri Deva with the starry sky! I prostrate to you not to speed up the next morning kindly with my folded hands! If you do not delay and prolong the night, then I should have to witness the deadly and sinful face of Kaikeyi in the day light! Then he addressed Kaikeyi again: 'Kalyanamayi Devi! I am the helpless, death nearing King of this Country named Dasharatha seeking your mercy! I made a public announcement about Rama's pattabhisheka early morning tomorrow; please make me not a butt of joke and of shame! Be kind to me! If you allow Rama to be the king, you should be happy for ever and ever. Maha Devi! Sumukhi! Sulochani! This proposal is doubtless rejoicing merriment to me, to Rama, to the public, to acharyas, and even to Bharata; as such let this be fulfilled!

As King was disheartened and lying on the ground with disillusionment, Kaikeyi resumed her tirading harangue: Maharaja! What all you had granted me as your two boons to me are now being socisited now and this would not behove of you to fall on ground like this as this is neither a gentleman's way of conduct nor a truthful fulfillment of a promise. May I once again recall the golden examples of Shibya and Alarka that I had given you and how they had finally achieved 'sadgati' subsequently. The Great Oceans of force and fury too never cross the boundaries prescribed on earth by vidhata. Truthfulness is of Pranava swarupa embedded into dharma; satya is indestructible and from that truthfulness one secures the Parabrahmatva! Arya! In case you are still unable to fulfil my justified desires as you promised than I would have no other option but to resort to 'atma tyaga'. This was how Kaikeyi tied up underlining Dasharath's appeal to truthfulness like Bali Chakravarti could not wriggle out from his promise of donating a mere three feet area for Vamana's tapasya! Dashratha's face was like that of an ox irked and tightly tied between two strong wooden poles and his usual brightness of face got faded off pale and his heart beat got speeded up badly. With shaken up face as his usual kingly courage dimmed away, he had with tormented tone uttered the vedic verse of homage to Agni with prostration stating : and so on and mumbled holding Kaikeyi's both hands: 'Paapini! I am hereby sacrificing my own son of glory'! Then he continued: the night is over and as soon as Surya Deva rises, I shall no doubt declare likewise, but kindly do me the favor of allowing Rama to 'offer jalanjali' after my death! Recently I made the public announcement with pride about Rama's pattabhisheka but please not insist of a similar annocement openly with my head hanging down with shame. Kaikeyi then said haughtily: Raja! call for Rama now and initiate arrangements for Bharata to become the next King soon. King too desired to see Rama. Meanwhile as the early hours of the morning chimed, Ayodhya got extremely busy with the Rajyabhisheka, as flags were furled afresh, public got assembled gradually on high roads, street corners and market places, shops and temples got busy and a typical atmosphere of joviality and excitement got elated. Vasishtha Maharshi in a great sense of fulfillment accompanied by other Rishis and groups of Vedic Panditas approached Sumanta and instructed him to convey to the King that he had arrived. All types of seeds, sugandhas, honey, ratnas, fresh curds, plentiful milk, kushas, fruits, eight beautiful kanyas, elephants, white horses of excellent nativity, khadga-dhanush-palkis- chhatra- chamara-well fed and huge bulls, simhasanas, vyaghra charmas, suvarna malas, white and coloured robes, herds of white cows, acharyas, brahmana panditas, and the cream citizens of Ayodhya were getting in place rapidly all awaiting the arrival of Pushya Nakshatra soon enough. As per Vasishtha's instruction, Sumantu entered King Dasharatha's palace to hurry up the King as Vasishtha was already awaiting his arrival. King's erstwhile evening instructions not to allow any visitor was ignored and Sumantu started forcing his way to the King's interior chamber and initiated his praises aloud from a distance just as Maathali the celestial charioteer would to Devendra! He eulogised Dasharatha and requested him to get ready soon as the entire Rajya Sabha pioneered by Vasishtha was awaiting his most auspicious arrival. The more that Sumantu was showering praises on Dasharatha, the worse that Dasharatha was sinking in his spirits. As the was not responding at all, Sumantu heard the voice of Devi Kaikeyi in an agry and harsh tone: Sumanta! Fetch Rama here at once! As Sumantu peeped out there was a commotion of jubilation as of the noisy and uncontrollable waves of the ocean were about to cross its limits.

In anticipation of Shri Rama Pattabhisheka, Charioteer Sumantra reaches King's palace-excellent public celebrations-Rama and Lakshmana reach the King-Kaikeyi conveys King's decision of Rama's vana vaasa for fourteen years and of Bharata's pattabhisheka-Rama agrees

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

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

Sumantra reached the inner chamber of the Palace as being under the security of women headed by an old male and asked him to convey that Sumantra had arrived at the door step. On reaching this message Rama realised that the most trusted charioteer of the King Dasharatha had arrived at the door step of the interior chamber of his palace and despatched the personal attendants to usher Sumantra to see him. As Sumantra was let in after through the layers of the security rings, he saw Rama was being seated along with his dharmapatni Devi Sita as both were seated together with hand in hand like Chandra and Chitra Nakshatra both smeared with 'sugandhita chandana lepa'. The well-bred, civil, gracious symbol of politeness Sumantra involuntarily stated ' Shri Rama! How fortunate and blessed be the mother Koushalya to have begotten a son like ! Having thus exclaimed, Sumantra then conveyed the message that King Dasharatha as being seated with Queen Devi Kaikeyi had asked Rama to meet him at once without any delay whatever.. Then Rama told Devi Sita: Devi! It appears that father Dasharatha and mother Kaikeyi together must have surely thought of something very special and auspicious being planned in connection with my impending Rajyabhisheka! It ought to be in respect of a detail that might have slipped away from their thought- horizons and Mother Kaikeyi therefore ought to have desired to know of my considered opinion for my compliance in that special context! Indeed my mother Kaikeyi must have planned something very very special and hence this message being conveyed only through their most trusted and intimate Sumantra the King's conscience keeper. As the 'antaranga parishad' or the most intimate one to one meeting of my parents must be in progress for my ready compliance, they ought to have commanded for me and hence this very special message! Let me therefore hasten to leave and Devi Sita! Meanwhile do enjoy with you group of your special and intimate mates meanwhile! As Rama got up ready to let Sumantra accompany him, Devi Sita accompanied Rama upto the door as a sign of auspiciousness. Then Sita reminded of her erstwhile suggestion by herself to request the King and the Queen to ascertain from the Vidvans that as a sequel to the Rajyabhisheka it should be a good idea to follow up soon with Rajasuya Yajna also. Indeed that was how Indra asked Brahma , did he not! My best wishes to you dearest husband as you are then dressed up in deer skin in vrata diksha holding a deer horn and as I would be at service behind you then at the yajna! How indeed would that I would like to imagine that at such glorious occasion, the Vajra-dhaari Indra from the east, Yama Raja from the south, Varuna Deva from the west and Kubera from the north would protect and bless you! So surmising, Devi Sita came upto the door, as Lakshmana stood waiting for Rama with folded hands. Then Rama met some intimate friends in the middle hall and proceeded to the chariot and got seated comfortably as driven by Sumantra. As the chariot was proceeding as through on the high road as sounding with 'megha garjana' or the roars of clouds. Lakshman too was standing behind Rama as a body guard. The chariot then passed through the enthusiastic crowds while a group of mighty soldiers surrounded the chariot making way ahead and clearing behind. Then as the chariot was passing through sounds of orchestrated instruments of music were tuned and 'Vandimaagadhas' or well dressed men and women singing away in harmony showering flowers and praises. The onlooker women , all dressed up colourfully were expressing how fortunate was Devi Sita to secure the most deserving husband as Rama! Thus the citizens of Ayodhya were able to have a thrilling glimpses of Rama with surging crowds were being controlled with the Defence Forces lined up.

As Rama was thus riding the chariot on the 'Raja Marga' the Royal Highway, he witnessed by himself that the city was decorated to the brim with flags, banners, scented airs of freshness, showers of scented flowers, and surging crowds in lanes and bylanes. The select associates of Rama accompanying him noticed that several onlookers were in trances gazing lost and moved by his darshan with surging tears of joy and fulfillment. Some were stating: Our sincere blessings to Rama as he was deserving the best! Others were stating in high tones: Raghunandana! May you follow the tradition of enormous name and fame with which your great grand fathers, grand fathers and the father ruled and administered with virtue and justice. Some of the onlooking passers by were addressing the audience: Friends and brothers! We should all be far more fortunate to have Rama as the King than how kind and concerned the present and the previous Kings have been! A few of other onlookers expressed: As we are about to vision Rama as the next King soon after emerging from his father's climactic blessings, then we should be rejoicing with

fulfillment now and the ‘paramartha maarga’ thereafter! While listening to the welcome praises and best wishes and compliments being showered on him and the ancestry, Rama had well gauged the samples of the public image, their personal affection and their innermost feelings. Dharmatma Shri Rama thus like a cynosure attracted the admiration of all the classes of the Ayodhya society as they were unquestionable loyalists to him surely. Thus Rama had entered the King Dasharatha’s Grand Palace and walked in straight in the innermost chamber of Dasharatha who was waiting for Rama like the ocean was the Moon indeed!

As Rama entered the interiors of the King’s palace, he found both Dasharatha and Kaikeyi were seated in chairs and were looking drowned in distress and agitation with dried up, swollen faces and pitiable faces. He prostrated before them and touched their feet. Dasaharatha in a feeble tone said: ‘Rama!’ and burst out and kept silent. There were tears in his eyes and could not look into the eyes of Rama. Rama was alarmed with fear as though he touched a serpent and jumped with shock. He realised that his father was crying away for a long time as though a tragedy attacked him from his senses. He was breathing heavily and broke into crying as if the ocean was distressed with high tides and as though Rahu grasped Surya tightly and with a firm grip. Rama wondered as to what could have been the root cause for this and got agitated like the ocean waves which rose higher and higher on a full moon night! What indeed could have happened to day as his father was not even speaking to me eye to eye, whereas he would look at most fondly and break into endearing pep talk that each time he met him. Normally on any occasion on any day whenever he was angry with me, he was always cool down on seeing me and become normal very soon and get back to his characteristic joviality. So thinking, Rama turning pale with sorrow and dullness then having greeted Kaikeyi once again and asked her: Mother! Have I committed any blundering slip up mistake due to which my father is serious with me! Kindly ask him to forgive me and get him back to normalcy. I find that today, father is not even looking at me properly, let alone talk to me endearingly; what indeed could have been the cause of this unusual abnormality for this grievous situation! Is either physical ailment or mental disturbance tormenting him! Even one always seeks normalcy in health it is but natural that human body is at times susceptible some times. Trust that beloved Bharata or Mahabali Shatrughna or any of mothers Koushalya and Sumitra are happy and safe! All the human beings realise that their very origin is initiated from the fathers and they are the ‘pratyaksha devatas’ or the readily visualizable Gods on earth and that is why his anger on me is deplorable. Devi! May I in all seriousness seek your kind reply as to why my father is disgusted with me! I am not prepared to live even for an hour or two as my father is unhappy with me out of his disgust!’ Then Kaikeyi replied to all the searching queries of Rama in sheer shamelessness as follows: Rama! Maha Raja is neither angry nor faced with any physical nor mental difficulty; but he is unable to express himself out of fear from you! You are his darling son and as such he is disabled to open his mouth to utter what you might not like to hear from him and out of sheer fear of you that he is keeping silent! Once in the past, he was so happy with me as I saved him in a battle when I happened to accompany him in his chariot and he gave me two boons and now having realised the serious impact of those boons, he is repentful when I am demanding their fulfillment now. At that time when he assured to gift the boons to me but now is unable to wriggle out of those promises. Could one withstand the rushing force of a flood with the building of a barrier now! Rama! Truth is the root of Virtue; now you are the root cause of that Truthfulness and Virtue-fullness and that is why the King’s two options are to lose you or the virtue! Now, you may decide yourself either to forego the value of virtue or to keep it up aloft! In case if the King desires to declare something- be that auspicious or otherwise- then if you are readily and heartily follow it in letter and spirit, then only I could reveal it, but not otherwise! If only you are able to bear what is the factual then only I could declare it for you vividly and clearly!’ As Kaikeyi blasted as above, Rama was stunned like a stone totally shaken up to the roots and stated: ‘Aho Devi! You ought not to utter such statements from your mouth and tongue! If only the King orders me, I could jump into ferocious flames, happily consume deadly poison, and jump into the depths of an ocean! Maharaja is my guru, father, well wisher! On receiving his instructions, what all could I not be done for him. I am hereby swearing that his instruction be fulfilled against by life! Be it known firmly that Rama is not used to double speak ever!’ Then Kaikeyi replied: the foremost fact was that in the context of ‘Devasura samgrama’ when your was

badly hurt by the arrows of the daitya then I saved him and gave my two precious boons and in turn I am claiming two boons: Raghava! The first boon that I have desired is that Bharata be gifted with Rajabhisheka and the second boon would be that Rama be despatched to Dandakaranya. If you are truly and unhesitatingly seek to prove that you are a 'Satyavaadi' then you have the choice of being of 'Pitru vaakya paripalaka' or otherwise! Further, you too just now firmed up your vow then you ought to take these promises of the King accordingly! Thus you should proceed for Vana vaasa for fourteen years soon and allow Bharata's rajyabhisheka! Raghunandana Rama! May you thus resolve the puzzle of your father the King of Ayodhya by upholding dharma and truthfulness and save your father's longstanding reputation!'. As Kaikeyi had thus announced the ultimatum, Dasharatha with swollen eye lids and dried up face drooped his head in shame and could not attempt his face to be shown to Rama. Yet Rama kept his calm and mental equilibrium, while Dasharatha stood up totteringly crying away incessantly.

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

The sudden and tragic news of Rama's vana vaasa for fourteen years bewilders Kausalya as Rama asserts 'pitru vakya paripalana' as his dharma and motto- agitated Lakshmana discards rajyaabhisheka materials-

Koushya seeks to follow too for vana vaasa-Public still unaware- Devi Sita bewildered and pleads for follow Rama invoking Paativratya Dharma- Lakshmana too insists accompanying Rama- Rama distributes charities to Brahmanas and servants

As the frightful news Rama's instantly proceeding to 'dandakaranya' and of Bharat's pattabhisheka subsequently was spread up like wild fire, there were talks that King Dasharatha had gone insensitive and even insane. From the queen's palaces there were loud and incessant 'aartanaadaas' or howls of cryings especially from the palaces of queens by their maids and male servants who had almost gone berserk like unruly herds of cows. Out of shame, King Dasharatha hid himself and so did the friends and relatives staying in the royal palaces from public interaction. Shri Rama then proceeded to his mother Devi Kaushalya's inner chambers accompanied by Lakshmana. While entering the queen's inner chamber, there were intimate servants and select visitors making 'Jaya jaya ninaadaas' or loud victory sounds and shouts of spontaneous sympathies. Select groups of elderly Vedagjna Pandithas raised their tones of 'vijayee bhava' or may Rama be ever victorius! The 'aantarangika' intimate and chosen women of the Prime Queen Devi Kausalya ran ahead to notify Shri Rama's arrival. The queen was awake through the previous night earnestly performing Vishnu Puja and was just concluding the 'aahutis' or offerings to Agni. Raghunandana Rama then realised that in that 'Deva Karya' she was surrounded by several 'puja dravyas' like curd, akshatas, ghee, modakas, havishya, dhaanya, white flower garlands, samidhas and naivedyas and kalasha patras with sacred waters of rivers. She was wearing a bright and white saree and was looking extremely tired due to 'raatri jagarana and upavaasa' or keeping awake the night long and fasting. It was in that condition as she was offering 'tarpana' to Devas of her faith, Devi Koushalya was nearing Rama like a female horse was nearing its colt. Rama prostrated and touched her feet and she had at once hugged him with mother's love. She said: my darling son! May you be blessed with long life, glory and victory in what ever task you would handle. She said further: Maha Raja had decided to soon fulfill your rajyaabhisheka as the Yuva Raja ! Then she requested him to be seated comfortably first and take his food too. Thereafter having realised that he would have to at once proceed for 'dandakaranya' he initiated saying with folded hands: 'Devi! You are indeed not aware that there is a huge danger awaiting you and on realising this, Sita too would be shaken up as you too. Now, I am destined to proceed to dandakaranya and now you are asking me be seated comfortably as I should be soon seated on a mat of 'kusha grass'! I would have now to discard the kingly pleasures now and be contented with 'kanda mula phala- pattas', or leaves and roots for food for fourteen years in thick forests. King Dasharatha had decided that Bharata be the King and I be despatched as a tapasvi to dandakaranya. As I have to leave for the forests now, would it not be proper to wear kusha grass clothing and be content with the food of roots and leaves.' On hearing the statement of Rama, Devi Koushalya had collapsed with a shock like a massive 'salva vriksha' got smashed with a mighty axe, just as celestial woman was forced to fall down wilfully on earth! All through her life, she never was aware as to what the expression of misery had meant nor had ever experienced it all through her erstwhile life. She then sought Rama's assistance to stand some how as the latter sought to brush out the dust from her body. She then attempted to speak to Rama while Lakshmana was present too: ' My son Raghu nandana! I am now faced with such a tragedy that I would have liked to have been a childless barren woman and that you were not born to me at all so that this pitiable condition would not have been encountered by me. A barren woman would perhaps been worried that a child were not born to her at all. Rama! I longed for and cherished the fulfillment of my ambition that even during my prime queenship, my husband would bestow the gift of my son's Rajyabhishekha and that I would have the privilege of being the 'Raja maata' while I would have reaped the advantages thereby. Now I would have to listen and bear the taunts and sneers of the forthcoming Queen Mother. Then what would happen when you should be away for very long! Women could never tolerate such a situation excepting misery and abusive slurs! Being excessively obsessed with his pretty and youngest wife, my husband has been passive with me for long time now. Now the situation would be far the worse especially her son Bharata would be the king. How indeed could I pass my time without your being away and Devi Kaikeyi would soon become harsh, fault finding and abusive towards me now on! Now your child hood and bachelorship were over and you had entered married life and I have been longing for

peaceful and contented life ahead, but with no support from cognizable sources, how do you presume my daily life would not be a deathlike misery! Do you not realise that with growing age and with no possible support, you mother would be left away to doom and death! My son! Do you not realise that I observed frequent fastings, Deva Pujas, bringing you up the extraordinary care, helping and guiding the helpless men and women, and countless deeds of virtue, but is there a return now when I am in dire need for myself. Rama! Indeed my heart is like a stone bearing what all has befallen to me; in fact, it is like a boulder withstanding the unusual force of heavy rains originated from high mountains! Most essentially learnt lesson of my life is that what all the outcome of lifelong vrata- daana-limb controls are a mere waste. The long and deep meditations that were made for good progeny proved to be like sowing seeds for reaping wasteful dry grass. I should be like a helpless old cow without the support of a male calf, ever waiting for Yama Raja to be kind and lift me up with death soon for relief from my bondage!

As Devi Kousalya was describing of the fate of a helpless woman, Lakshmana sought to cut short her description of another type of a woman with a knife laced with honey edges. He explained that Shri Rama too was most unhappy with the ongoing happenings but the nature in another type of womanhood as of Kaikeyi had become overwhelming for the father. ‘Elder mother! you must please understand that firstly father has become old and lost balance of mind along with his analytical power. Secondly, he is under the control of Kamadeva. I am totally convinced that Rama is above board and does not deserve to be humiliated and banished for fourteen hard years of jungle life by any stretch of imagination but is bound by the dictum of ‘pitru vaakya paripalana thus he having become a victim of circumstances being tied up tightly with principles. Now, as regards King Dasharatha, you ought to be aware that as to which father who has the great reputation of being an outstanding reputation of courage, diplomacy and enormous love for Rama would have ever imagined of banishing his own son especially as the latter is a soft, clean minded, self controlled and even passive for his sworn enemies! All the same, how indeed such reputed King could have taken a childish decision is due to the huge pressure on his mind’. Thus Lakshmana sought to soften the troubled psyche of Devi Kousalya. Then Lakshmana addressed Shri Rama: ‘Raghu veera! When you hold and lift up your dhanush and stand straight up like Yama Raja with extreme concentration to destroy the enemy, who do you think that stands beside you for defence behind and who else do you realise that along with you would by complementing and multiplying your arrows and suffocate the opposing forces. In case either Bharata or his co defending champions fight against you or me, then the again the entire Ayodhya could be dismantled into splintered pieces. If an eventuality might arise that Kaikeyi encourages violence against you, then I am prepared to throw her into prison even against the will of the King Dasharatha! Raghunandana! How dare one could oppose me and that Bharata to be made the King. My senior mother! I swear on my truthfulness, my dhanush, the charities that I have given away and so on, believe me that I admire and love Rama for ever! I could jump into flames for his sake even as we are about to enter into deep, thick and dingy jungles! Then the bravery and fortitude of Rama as supplemented by my own too should protect you from any eventuality of sorrow and helplessness like the brightness of Sun smashes darkness’. As Lakshmana assuaged Kousalya’s pitiable condition and fright, she stated: ‘My son Rama! As I am strengthened by Lakshmana’s assurances, I am being slowly getting somewhat relieved of my distress and dismay. As such, I leave you to abide by your own volition and may decide as per your considered judgment. Yet at the same time, you are no doubt aware that ‘seva’ to mother would be as per dharma. Just as you are proud and respectful of your father, so ought to be of your mother. I might not be able to instruct you to get lost into the forests, but surely request you not go to the forests. In case you decide not to accede to my request, I find to reason to my carry on with my life. If you leave me behind like this, then I should keep on fasting for days or months and fall dead.’ Then Rama replied: ‘Dear adored mother! May I place my head down at your feet. I have no capability and audacity to negate father’s instructions and have no option but to go to dandakaranya as that would tantamount to ‘go hatya’. There was the instance of Vidvan Kandu Muni on receiving the instruction of his father never hesitated to perform ‘go hatya’! Our heritage and ancestry has been such that by the instruction of Sagara Chakravarti, his son and even the latter lineage of King’s of Bhagiratha were never contented to dig up earth and secure Akasha Ganga to Patala to purify the souls of the

ancestors. Also, Bhargava Rama the son of Maharshi followed the instruction and killed his own mother! Shri Rama continued: ‘There were many instances of ‘Pitru Vakya_Paripalana’ down the ages being fully aware of the risks of blatant ‘adharma’ like digging the earth deep, ‘go hatya’ and even ‘maatru hatya’! Therefore, dear mother, I am not diverging from the established principles of dharma which my ancestors, or Rishis or Maha Panditas had traversed along in the past. I am faithfully following the most appropriate path destined and prescribed for me and nothing contrary to it. Whosoever would follow the instructed path chosen for my father should be indestructible howsoever frightful and heinous that might be!’ Having thus reiterating his decision of ‘aranya vaasa’, Rama addressed Lakshmana as follows: ‘Brother Lakshmana! I am fully seized of your attachment for me and are your valour, bravery and indomitable energy. Mother Kousalya is highly agitated and is unable to overcome it. She is still not unable to appreciate the values of dharma, satya, dama, and kshama or virtue-truthfulness- self restraint and forgiveness. You are aware of the value of dharma on earth in which truthfulness is embedded into. Father’s directive to me is a component of dharma. Persons of faith and worthy significance have the duty of complying with and obeying the instructions of father, mother, guru and the learned. Veera Lakshmana! That is why father’s considered instruction could not be transgressed as explained in his presence by no uncertain terms by Devi Kaikeyi. That is why those who abide by the ‘kshaatra dharma’ ought to discard the so called common sense, anchor to dharma and soften the resistance and attitudinal rigidity.’ Having thus firming up his resolute action, he bent down at his mother’s feet once again and said: Devi! I will proceed to the forests and give me your permission with best your wishes for ‘swasti’ and farewell. Just as Rajarshi Yayati in the past had abandoned swarga and returned to earth, I too take a vow that I shall most certainly return to Ayodhya.! Dear mother! do very kindly suppress your anguish and do not cry away; after obeying the instructions of revered father, I will most certainly return back to Ayodhya! My sincere advice to you, to me, to Sita, to Lakshman, and Mother Sumitra too that we ought not to transgress the wishes of dear father and that indeed is the ‘sanaatana dharma’ the age old and time less principle! Mother! do not yet discard all items meant for the Rajyabhisheka but do please suppress your emotions , have the items required for my forest life to be offered to me and kindly allow me to exit for now. As Rama had thus unemotionally and convincingly assuaged the most disturbed psyche of his mother, the latter had some what recovered and said: ‘dear son! In the context of dharma I am also visualising the inevitable and sudden occurrences; but indeed could I survive in your absence. You should not have left me away in this way. How could I survive in your absence! Of which worth are all these fastings, pujas and jagaranas! What have I achieved now excepting of a ‘jeevan mrityu’ or of the form of a dead aliveness!’ Then Devi Kousalya addressed Lakshmana and said: ‘I am no doubt aware of your valour and deep attachment to Rama but you are also a party to this mess and are putting me and Sumitra too subjecting us to untold misery. I am fully seized of the outstanding significance of Dharma *per se* , but are ignoring the other aspects of dharma like bharya dharma- artha dharma- and kaama dharma and these three essential aspects of dharma. ‘Atthi satkara’ along with one’s wife is dharma; like wise, execution in the form of one’s beloved wife is kaama dharma; putra prapti and subsequent attainment post life is dharma. Dharma encompasses discharge of artha-kama-mokshas of the Purusharthas. Dharma against the rudimentary precepts of ‘purusharthas’ is that which is devoid of meaningful life and be worthy of being discarded. I am aware the a father figure is of uniqueness but the directives given by him out of infatuation, or mental disability, or prejudice, or anger are worthy of discarding; the carry outs of such mental aberrations of a father are not pro-dharma but its negations. Kumara Lakshmana! Remember, while following the instruction of a cruel father, then one should seek to the considered advises of the mother or a guru.’ As Kousalya was prompting Lakshmana like wise, Rama tried to some how divert the attention of both of them; indeed, he felt her genuine expressions of agony at the misfortune befallen on her suddenly and over night, especially from the peaks of the erstwhile rejoicement. But since he had made up his mind with his firm decision he felt that he would have liked to some how moved out prostrating and circumambulating thrice before his departure along with Lakshmana. He then addressed Lakshmana as a diversion.

As the Rama Rajyabhisheka was cancelled, Lakshmana was utterly frustrated and disgusted psychologically and was looking like a fumingly mad elephant king with restless and roving eyes. But Shri Rama was cool and composed with self control as though nothing had gone amiss and addressed Lakshmana with no feeling of ill will: 'Lakshmana! Be normal and unflustered; what all the materials many of which were expensive and rare with studiousness and patience have been collected and acquired for the Rajyabhisheka be please disposed off and instead collect the simple paraphernalia for our journey for settlement into the forests. There should not be any remnants and traces of whatever material and arrangements had been collected and made which Kaikeyi would not have liked be please dismantled and disappeared. I would not like any delay in wiping away the traces of neither the material nor the memories even. She should not be disturbed with sad memories of men and women frantically collecting material and pre arrangements. Lakshmana! I might have offended my mothers or father in the past on some occasions unknowingly or unrealisingly for which I am regretful. Especially, father has been tormented by the fright of death! May that fear be kept far aloof! In case my 'rajyabhisheka' was not stalled and that I have not have proceeded to forests fothwith, then that feeling of death might have been doubled up. Lakshmana! It is due to these reasons that I wish to remove traces of my rajyabhisheka and proceed with no further loss of time to the forests. On my exit, may mother Kaikeyi be contented and with the least apprehensions commence Bharata's rajyabhisheka with comfort and peace of mind! As I am shortly dressed up in deer skin and with dishevelled hair with a 'jataajuta' on head, then she should me contented. I do not really disappoint her as she is merely following my fate which Brahma has destined for me. This eventuality must therefore be construed as an act of God only to be reconciled with and obeyed. Other wise how could Kaikeyi have thought of this occurrence! Soumya Lakshmana! Do not you recall the times when I had never realised any feeling of difference of my mother and the other mothers and vice versa too and similarly the sons were affectionate to all the mothers and brothers as a well knit family. But the act of God made the difference of Kaikeyi's mind and used such deplorable language as from a lowly woman while attacking the father. As has now happened is what God has willed. None of the Beings on earth or even those in the upper lokas could neither foresee nor stall what has been willed by the directive of Vidhaata and thus prompted Kaikeyi to provoke and influence father. Indeed, when the time arrives for either joy or sorrow, the fruits of the erstwhile 'karma' of a Being beecome irresistible and no force on earth or the universe in totality. Sukha-dukkhas, bhaya-krodhas, utpatti vinaashas are inexplicable as one experiences and are thus the Acts of the Unknown. Shri Rama thus exhorted Lakshmana: May all the materials and arrangements made for my Rajyabhisheka be expunged and destroyed traceless and never even feel that the root cause of this confusion and chaos is Kaikeyi but an act of the Unknown.

As Rama instructed to remove all the materials and expunge all the traces of the erstwhile proposal of Rama Rajyabhisheka, Lakshmana took to long and heavy breathing with indescribable anguish and fury like a cobra pulled out of its deep outlet and like a lion raged from its cave. He shook his head like a reluctant king of elephants throwing its trunk up , down and sideways and saw Rama's face and said: 'My dear brother! You might be thinking that a section of the public might perhaps be feeling that how could you be a king of virtue in case you defy the instruction of the father. You might also be thinking that in case you might not be following the paternal instruction, others too might follow your example and that in this manner the principle of dharma miht get degraded! You are also talking in terms of 'daivika nirnaya' and taking umbrage under the garb of one's fate on the principle of 'as you sow, so you reap'! Does not this kind of psychology tantamount to escapism and even helplessness. This is another form of 'asamardhata' or lack of courage and assertiveness. Why are we concerned of the likely criticism of sinful sections of the society! Is 'dharma' the reversal of 'nyaya' or of mutual complimentarity! Raghunandana! Why are you of proven background of fame and valour taking umbrage of fate as afterall such beginnings of fate might as well have taken the forms of non starters! Kindly pardon my inability to follow your unjustifiable instructions! Rama Prabhu! You are being carried away by the instruction of the father under the cover and clothing dress of dharma, and I am still not convinced. Surely you are yourself be of two-mindedness and as father himself too should not have been too, but got succumbed equally so as per the

misleading interpretation of dharma of which Kaikeyi herself was neither a believer nor a follower. But she took advantage of father's weak mindedness which with equal weakness that you too are following up like a sheep following another! Indeed it is time to get out of this vicious circle. I am still not convinced that father and mother were standing in the way of your Rajyabhisheka owing to 'Daivika Prerana' or the celestial decision and even if you are so convinced, still that would be challenged by me.

Only those who are timid, nervous and apprehensive take the coverage under lucklessness and misfortune but are unable to vindicate with desisive and resolute action. Rajan! All those who have tricked you away for the fourteen long years of forest life should indeed go and hide themselves likewise. I am prepared to turn Kaikeyi's ambitions to despatch Rama for forest life into ashes. To all those who seek to oppose me, should be subjected to frightful kind of 'pushaartha' and 'daiva bala' in reverse and would not be able to escape my grip! May you assume Kingship now for thousand years and your next generation too should assume further kingship lineage. Maha Vira Rama! I would take a 'pratigjna' or vow that just as the tides of an ocean would never cross the boundaries, your kingdom too would be saved by me for ever. Therefore, kindly do let me be allowed to retain the materials for your 'rajyabhisheka'. My hands are not merely meant as symbolic brightness nor my dhanush and sword but are truly and genuinely meant for destroy the enemy and once as I am convinced that a person is an enemy, I could never leave without destruction. Once I hold my sparkling sword is lifted up by my arms, it might be presumed as of Indra the 'vajra dhaari' himself. As its mighty punch gets hit, elephants and horses are torn to pieces like thunderous clouds on the sky. Rama! Why do you not insrtuct me here and now, to sift the two categories of your true followers and enemies and remove traces of the latter. Having heard the heated up emotions of Lakshmana as above, Shri Rama reiterated his forceful descisiveness and said: Soumya! Do please understand that I am firm in my resolve to truthfully follow the instructions of my parents as this is the singular path to be followed most assertively.

Meanwhile, Devi Kousalya continued her expressions of frustration and anguish with interminal weeping and unclear low voice said: how could I ever survive this shock of life by realising that Rama would have to survive by counting each morsel of uncooked rice, roots and fruits while even servants and maids would be eating well flavored and tasty food each day. Could Maharaja Dasharatha banish for forest life the cynosure of the Kakustha heritage and shake up in the deep sleep of one and all of even the public! Undoubtedly the entire public would be ready to follow Rama to forests voluntarily and with gratitude for ensuring their life safe, happy and with dharma. His popularity comes from the depths of their thoughts and deeds as the ideal most human being. My unbearable anguish is like red hot fire fanned my forceful winds of helplessness. It is due to my desperation that my heavy breathing too is like a furnace of an irrevocable disaster. Beloved son! As normally a cow takes its steps forward and its calf follows the mother's tail; but in this case, as you proceed I shall follow you footsteps. As Kousalya was crying away her heart out, Rama said: dear mother! Kaikeyi has no doubt brought over this disaster by provoking my helpless father any way. Now, in this way if you too desert him, how indeed could he survive! Leaving behind a helpless and aged husband would doubtless be the most cruel and heartless act for a woman of virtue. Even a single flash of such thought should be most abhorable and the meanest since that would pave the way of his ruinous disaster! As long as he the the jewel of the Kakutsa Vamsha Maha Raja Dasharatha survives, it is your golden duty to serve that glorious husband of yours. Instantly, Devi acquiesced with compliance and got heart broken again. Then Rama exhorted his mother: 'Revered father's instrtuction is an equal duty; more so, he is the King, master of his subjects, peerless guide, our Ishvara and the unquestioned over lord. My dearest mother! As far as I am concerned, I should like to visit and tour the proverbial and massive 'dandakaranya' and return with fame and pride, even as your memories and thoughts are deep rooted in my innermost self always.' As Rama thus assuaged the tormented Devi Kousalya's psyche, he stated further: 'My dearmost mother! do you not realise that on her entire life long, a woman of 'Pativratya' esteem the husband as a Devata and Ishvara, just as I ought to consider both of you as my prized and priceless possessions! As long as the great and celebrated King Dasharatha is alive, never think you are an 'anaatha' or helpless. Further, Bharata too is a 'dharmaatma' or the symbol of dharma and nyaya, who is known for helping each and every individual and be assured

of special 'seva' and considered service for you. Be therefore make all your endeavors to keep composed and serve the old father with your personalised service possibly alleviating his mindset too. Indeed you are fully aware mother! From the view point of outstanding stree dharma, maintain the 'vrata-upaasa' routine and attend to the service to husband which surely concretizes the path of heaven and to the contrary pulls down to the 'atho lokas'. Do follow this as a routine and await my return with patience and faith in Almighty. If only the Great King, my dear and most venerable father were to await my return, that should be deemed as my greatest gift of my life! As Rama sought to explain and convince his mother, she made great efforts to stop her incessant cryings and said: My heroic and peerless son of my unique pride! May your 'aranya vaasa' bestow supreme self confidence with epic like success, victory and safe return with such vindication that mankind and mother earth had never witnessed.

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

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

As Rama had conveyed the news of his decision of his imminent departure to dandakaranya, Devi Sita reacted stating that she was rather amused with his decision of leaving her behind and counselling her about the 'do's and don't's' in his absence. She said: 'Arya putra! Each and every father, mother, brother, son, and daughter-in-law would have to reap and experience one's own fate of joy or otherwise. But, it is only the wife that her husband's destiny decides her destiny too. For every married woman it is only the husband that her life gets anchored to either in the ongoing life or there after too, but not her father, mother, son, friends or associates of the family and not even her own body. Devi Sita continued: Raghu nandana! As you would be now passing through dense forests by hopping and jumping sharp thorns and rocks, then I too would be prepared to do so, in fact, by leading you the path. Therefore, never think jealous of my courage, nor of doubt, nor of 'tyaga' or sacrifice, resignation, desperation and of generosity but as my duty. Therefore, Maha Veera! I am too your Veera Patni! How can you abandon me and for which kind of my grievous blunder that you seek to abandon me! Whether the husband enjoys the fruitful pleasures of living in sky high residences, or travelling in pushpaka vimaanas, or the experiences of 'Ashta Siddhis', a Pati vrata ought to equally take part and share. Devi Sita continues: ' My parents had thoroughly trained me about the do's and don'ts and none else to teach me in connection with the present exigency. Even if several cruel animals like tigers and lions I have determined to enter along with you! I would feel comfortable as though I would reside in my parents house. I would in fact spend my times as if I am experiencing the pleasures of three lokas in your company as which pativrata dharma exists but to reside with you! A pativrata who sincerely serves her husband shall qualify with attainment

of her current and ensuing lives and eventually attain the status of a Rudrani or Devi Parvati. She continues further: 'Veera! I should be able to practise celibacy and keep constant company with sweet conversation. Rama! You have the unique capability to save and safeguard any or all the persons while why can you not be able to protect me! It is my firm decision to follow you, come what may! I am fully prepared and none could stop me. I will give you no trouble whatever; but on the other hand will be of sweet company while sharing the remnant food of roots and fruits. How I wish to fulfill my life long wish of freely visiting water streams and enjoy bathing in them in the company of white and lovely swans, while flying birds sing away and move about right above me! Arya Putra! My great desire is to bathe at your feet in a 'sarovara' and swim joyfully. May such tranquil lives be spent for thousands of years of heavenly times! Believe me if that type of celestial living in your company is available what else is the purport of bliss! Swami! My heart is so much surfeited with your personality that without you, I would most certainly die of separation and hence my prostrations to you to let me accompany you most certainly'. As Devi Sita kept on insisting by invoking 'pativrata dharma' - fulfillment of her life's desires and offers of mutual adjustment, and finally the threat of her very life, Rama continued his utmost reluctance and disapproval to let Devi Sita to accompany him to the dandakaranya. Then he described the enormous tortures, sufferings, and critical predicaments even to strong willed men of heroism, let alone women even with rough and sturdy nature in one's daily life for an unimaginable fourteen arduous years!

Even being fully aware of the multi-faceted Dharma, Shri Rama had still not been convinced of Devi Sita following him to the dandakaranya, fully weighing carefully the pros and cons. Devi Sita was agitated with tears overflowing from her eyes. He addressed her saying that he having been born of an excellent family background firmly embedded to the principles of dharma should realise the mind of her husband and follow it in the spirit and context of the situation. She was an 'abala' and could never be able to yield to the pressures of the multiple complexities of men and situations. He reiterated that in her own interest she should please abandon the idea. Facing jungle men and equally terrorising cruel animals would pose minute to minute trepidation even to brave warriors in the battles. The walking paths are awfully muddy, hard and forest elephants in groups are prone to splash mud sideways and all over blinding the men and co animals like bears, monkeys and forest donkeys. The entire jungle, which has no path to tread and to follow on prescribed walkways, is full of creepers, bushy grass, and piercing thorns while wild animals keep squeaking heart rending sounds far and just near one's ears. One has to sustain eating fruits fallen on the ground besides roots, seeds and leaves many of which could be poisonous resulting in instant deaths. Mithilesha Raja Kumari! Keeping upavaasas as per one's capacity, besides wearing 'jataabhara' hair-do, coarse 'valkala vastra' or deer skin dress would be your ornaments. Forest dweller humans of cities as normally required to take bath thrice a day would turn each day a nightmare. One needs to be contented by eating what comes a day as per luck. The forests are prone to frightening sweeps of heavy winds, severe cold and shattering rain pours, besides land slides and earthquakes. Most poisonous cobras with raised hoods, fearful hisses and fast swerling coils are of normal tree hanging eventuality, especially in dead nights of utter darkness, while mountainous reptiles normally crawl and hiss on crooked pathways if visible. Abala Sita! Bats, scorpions, swarms of bees and honey bees are but a component of a jungle. Moreover, one has to cut and pierce into thick and endless thorny bushes for entry to make the crooked lanes and bylanes. A few of forest dwellers who survive somehow are ever faced with death before-beside-behind and ahead of them, ever counting their minutes-hours and days ready for all types of eventualities and exigencies with sturdy bodies eating raw meat of animals, fishes, and of even passers by if need be. Dear Sita! You have to toughen your body and more so on total control of desires, anger, passion, irritability; most essentially the ability of overcoming situations of fright, terror and sudden horror. That precisely why Sita! I have thoroughly visualized any possibility of accompanying with me and you shall never be able to withstand the enormity of the untold travails of doing so. But the ever insistent and never relenting Devi Sita stated as follows.

Prananadha! What all the risks and sufferings that you have vividly described to me could be withstood by me in your company. In your magnificent company of nearness and dearness, what all difficulties are

required to be faced would be melted away. When none could dare to look at you straight in your eyes, then of which significance are animals and reptiles. Shri Rama! Carrying the blessings of my Gurus as I do, I have decided to accompany you as otherwise, I have decided finally to end up my very existence. Being along with you, even Devas and even Lord Indra would not be able to change my decisiveness. Shri Rama! No Pativrata could ever bear and suffer the 'viyoga' or prolonged separation from her husband and would rather end up her life. When I was not married earlier and was extremely mischievous, some of the Brahmanas who were fed up with my naughtiness used to say: 'You will surely live in forests; indeed those casual and flippant remarks have now turned true!' Veera! I am indeed aware that 'vana vaasa' entails all types of problems and endless ordeals and tortures, but that should not be so for those who lack decisiveness of body and mind. In fact, having arrived here after wedding I expressed my fanciful desire for forest life and you had conceded to my desire too, if you please recall. Now, this is the time that I am able to fulfill my desire to accompany you for your service. Shuddhamaana! You are my overlord and here is by opportunity to accompany you to purify all my lifelong blemishes and sins as womanhood after wedding is a boon to serve husband and the singular master and 'pratyaksha devata' or God in ready reality. To follow you even to 'paraloka' bestows auspiciousness and fulfillment. At the time of our wedding, my father took vows by leaving 'pavitra jajaas' or sacred waters on earth that I would belong to you for ever in this life and ever thereafter! Famed Brahmana Vedic Panditas had quoted from Vedas that an auspicious wedding performed with affection and belief assures unity of the husband and wife on earth and in swarga too. Devi Sita continues further: 'I am your 'Dharmapatni', 'Vrata paalaka' and 'Pativrata' and assuredly, I will most certainly follow your footsteps. Kakutsa kula bhushana Rama! I am your staunch devotee, the most ideal 'Pativrata', the forlorn-dejected and desperate Life Partner, the Equal Collaborator of Joys and Difficulties; do very kindly let me accompany you! This indeed is my ultimate determination that in case I would not be allowed to accompany you, I will commit suicide by drinking poison, or jump into flames or drown in deep waters. Thus despite innumerable warnings of impending dangers of forest life, Devi Sita kept on crying incessantly and kept on insisting Rama to allow her to accompany him.

Devi Sita continued her sobbings with her determination and pressing close to Rama's broad chest continued her sobbings: Shri Rama! When my father got you married to me was it only for bodily sensuousness but not for sharing mental and psychological issues too. My Lord, when you seek to leave me behind, would not the public react that your mental agility and physical energy like that of Surya Deva himself was proved to be a falsehood into timidity! Then how depressed and shameful that I should feel deserted and dejected! You are getting afraid of taking me along with you and for which specific, solid and fear of anybody or reason that you wish to abandon me! Just as Maha Pativrata Devi Savitri followed Dyumtsena Kumara Satyavaan's shadow as held by Yama Dharmaraja, I too would most certainly follow you Rama! Devi Sita continued to address Rama: 'Raghunandana! I am certainly not like a fallen woman of shame as I have never ever thought of any other male with even a trace of desire. I have not seen or felt likewise. I was married even as a teen aged Kumari and would wish to live in your exclusive company like a Pativrata for very very long like a 'Sati Saadhvi'. You cannot discard me like a cheap dancing girl who earns livelihood for herself and husband! Shri Rama! You seem to be advising me to stay back and be polite and get controlled by that younger brother of yours viz. Bharata; you might do so yourself but certainly not me, as he was the culprit to thwart your being the legitimate yuva raja! This is another strong reason for accompanying you Rama! Hence my decisiveness to go along with you hand in hand, even if I were to perform tapasya like a yogini, or to enter the darkest forests or to attain swarga but together! As a feel luxurious golden swing mattresses under garden umbrellas or rest on your comfortable lap give me the same feeling as striding hard on the worst possible slush or rocks in your blissful company. As and when the gruelling and backbreaking ordeal of walking on thorny bushes and trees is encountered, your comforting company gets me the feeling of walking on cotton and smooth deerskin! If I am banged and even lifted up by sandstorms then I might feel experienced with sandalwood paste in your company. With your comfort again, as I would have sleep in huts under trees, then would feel that in I am rolling in bird-feather like soft cushions. I assure you that I shall not be a burden for you. But being with

you I feel I am in heaven and without you, it would be a hell. I am not afraid of vana vaasa but without you it surely be so and then would die sooner than later. Without you I cannot spend even two hours, but how do you expect me to live for fourteen years!' By so saying, Devi broke down into loud and severe weeping by tightly embracing Rama. She then got up and moved about in circles crying away like a she - elephant attacked by poisonous arrows and seeking to jump into severe flames. Then Rama too got terribly agitated with the magnitude and severity of her action and with her both hands pressed her on his chest and said firmly: Devi! If you do so strongly feel that you would attain 'swarga sukha', that type of happiness too could be discarded by me, but trust me I am afraid of nothing like swayambhu Brahma himself. I am most certainly capable of defending you, but only advised you not to put yourself to difficulties. In case you are born and destined to suffer and stay with me, but do realise that 'atmajnani purushas' or self awakened men would not hesitate to discard their natural instincts and hence my warnings of impending perils. Several instances could be cited that even Celestials of high standards of virtue had allowed their spouses to follow them as their shadows. Did not Surya Deva allow Suvarchala - Sangjna Devi follow as her shadow! You too may perhaps follow me, even being the great hazards involved! Rama continued to soften Devi Sita from her agitation and extreme anguish: He explained once again that he was having to go to dandakaranya only and exclusively due to the decision of the father and 'the' mother and indeed it was his bounden duty having to do so; only his 'puja and aaradhana' was compelling to do so as service to the father-mother-and guru would be the only means of fulfillment of the paramarthas of dharma-aritha-kaama-mokshas evidently and that sanatana dharma was the inevitable path of mortal life for salvation. Yet when you are giving me the untimate warning : Keeping in view your such decisiveness as being even desperate with the threat of your sacrificing the life, my earlier decision appears to be getting diluted! There fore I am now perforce having to relent myself to reluctantly agree to accompany me.' Then Rama asked Sita to initiate earliest action to get ready, by way of discarding her jewellery as donations to 'brahmana strees' and change the dress suitably for the 'yatra'. Then finally having fought her way to make Rama agree as her desire was fulfilled, Devi Sita gave away 'dhana' of Brahmanas and 'daana' to Brahmanis, with joy and excitement!

As Devi Sita and Shri Rama had been seeking to mutually convince each other, finally the adamant Sita perforce made Rama to agree to let Sita to accompany him to dandakaranya. Even as they were arguing each other, Lakshmana had almost arrived. Then the latter bent down and pressed Rama's tight and addressed Devi Sita that even if thousands of elephants and cruel animals of dandakaranya might chase Sita-Ramas, he would most certainly lead them ahead of the couple ever ready and vigilant up with his 'dhanush'. Along with me, do both of you keep on enjoying the chirrupings of multi coloured birds and the continous buzzing sounds of honey bees. As Rama kept on listening to Lakshmana's assurances, Rama negated the proposal of Lakshmana. The latter stated to Rama: Dear brother! You had already consented to my proposal to accompany you, but why are changing your mind now! Rama explained: Dear Lakshmana! You are my true friend, dharma paraayana or the follower- cum - enforcer of dharma, true follower of moral values, and my very 'praana' or the life force undoubtedly. But in my absence, who would look after your mother Devi Sumitra and my mother Devi Kousalya! Maha Raja Dasharatha who had been fulfilling the wishes of each and every body like the rains of the sky on earth so far, but now unfortunately is caught badly in the mesmerising net of Devi Kaikeyi now. He might also be highly disturbed and perhaps guilty in his mind due to my absence. Bharata would in any case be under the total control of his mother Kaikeyi. This is why I am having to have second thoughts of you accompanying me. I am overwhelmed with your faith and devotion to me, no doubt. But once you too are absent, it would be to to difficult to imagine the condition of your mother and of mine and neither ; they will most certainly be disappointed , discouraged and become psychological wrecks in the course of months and years'. Lakshmana stated : My eldest brother Rama! Why are you presuming that Bharata could turn out as so mean and degraded; would he be so disrespectful and vengeful to the mothers. Rama replied: Most essentially, Bharat would be in the tight grip of Kaikeyi even so as she keeps King Dasharadha as the main force. Lakshmana retorts :Maha Veera Rama! Suppose once having become the King, if Bharata were to take to ill justified paths being self opinionated and arrogant and does not look after the mothers,

then I should undoubtedly destroy sarva lokas without doubt. Further Devi Kousalya is capable of safeguarding herself and my mother Devi Sumitra too. They both have the solid backing of thousands of villages as their residents are indebted to them for the well being and ready support to them. Therefore, Therefore, Shri Rama! Let me kindly accompany you. I shall keep holding the dhanush day in and out keep vigil and as you would move forward should be the forward mover ever ensuring that the principles of virtue would never be tampered with. Each and every day, it should be responsibility to bring fruits, vegetables and roots besides 'havan samagri' for your agni karyas. Even as you and Devi Vaidehi gleefully seek to ascend the mountain tops, I should provide impregnable security cover and perform errands dutifully.' As Lakshmana thus asserted most earnestly and dutifully, Rama was pleased and finally said: ' Sumitranandana! Go now to mother Sumitra and wife besides close admirers and meet them of your decision to accompany Rama Sitas for vana vaasa. Lakshmana! Remember that at the maha yajna performed by King Janaka at Mithila , Varuna Deva himself appeared and gifted to you a fierce looking omni potent dhanush along a 'tuneera' with 'akshya baanaas' and an unbreakable 'kavacha' besides a sun like bright long sword as were kpt at the residence of 'aacharya'. Do please collect all these and after obtaining acharya's blessings bring them too'. Shri Rama further instructed Lakshmana to request 'Suyagjna' the son of Maharshi Vasishtha to meet Rama and return back to him at the earliest.

Shri Rama along with Devi Sita besides Lakshmana had given away considerable charities and proceeded for King Dasharath's 'darshan'; before doing so, they witnessed the puja preparations made earlier by Sita like the variety of fresh and sweet odoured flowers , and climbed up the seven storied palace with a sense of disappointment and witnessed a sea of surging crowd waiting for Rama, while looking at each other with silence. On descending and entering the foreyard of the palace they encountered innumerable cryings and shouts. As Rama-Sita-Lakshmanas commenced walking on the high road, the crowds got surging with heart rending and reverberating sobbings aloud remarking: 'what strange is the sudden twist of destiny that instead of heralding chaturana sena ahead, Rama is leading along with Sita as followed byLakshmanas walking barefooted on the road! Even as the symbol of 'aishwarya' or opulence, Rama is being humiliated by fate just because he desires to vindicate the fulfillment of his father's prestige and promise! Alas, the celestials flying high on the skies are brought down to roads and bylanes: it is a shame that we are noticing the born princess Devi Sita at street corners. As damsel like Sita who is normally worshipped with luxurious lavishness with the service of sandal paste and sich sweet fragrances is going to be exposed to mid day severity of Sun- ever pouring rains- lashing sand storms- and the severity of icy cold and soon enough an angel would dry up with patchy and dried up grimace! Surely, King Darsaratha of glory and magnanimity must have become a victim of a 'pishaacha' with an unstable mind; otherwise, how could he have banished a symbol of high virtue, especially as he was head over heels infatuated with Rama! Moreover, even if a son be a worthless and characterless person, how could a father accord such a punishment to a son, and more surprisingly the son would faithfully accept the cruel father's instruction!

Indeed Narashreshtha Shri Rama is an an outstanding 'purushotthama' or a human being *par excellence* being an emblem of the six precepts of Dharma viz. soft nature- mercifullness-knowledge-character- and self control. It was bad enough to negate Rama Pattabhisheka but far worse to banish him forest life that too for fourteen life! This situation is akin to torture persons who are already out of a dried up water body! This context is reminiscent of the orderly nature of the rerspectabled society that we live in in the manner that a huge tree with blooming flowers and well ripened fruits gets most suddenly downed and sevedred. This exemplary Shri Rama is the cornerstone of 'Jagat vyavstha' or the very order of the Society, and is like to severe the order is like demolishing a tree with branches, leaves, flowers and fruits. May we all not follow Rama to the forests , just as Sita and Lakshmana are doing! Let us leave behind our agricultural fields, gardens, houses and follow Rama the exemplary! I should accompany him to share his troubles and tribulations. Let us atonce, dig up what ever 'nidhis' or treasures and belongings that we possess, dhana-dhanyas as stored by us, discard even our pujas, bali vaishvadevas, mantra pathanas, yajna karyas, mantra pathanas and so on, and follow Rama with joy. May Kaikeyi reign that type of deserted kingdom with freedom and joy! By so doing, the forests would be converted as cities and vice versa. The cruel animals, poisonous serpents and hordes of elephants and several other wild animals and

birds would then move away. Then the deserted houses with broken household vessels and discarded furniture by comfortably occupied with the well wishers of Devi Kaikeyi with glee. As several agitated voices from the public were heard, Rama was reactionless and proceeded to Kaikeyi's palace and at the entrance, he found Sumantra who was standing crying away. But Rama was as undisturbed as always and asked Sumantra to please inform King Dasharatha of his arrival at his door step.

Sita Rama Lakshmanas visit Kaikeyis's palace to meet Dasharatha as Nagara vaasis weep away -Sita Rama Lakshmanas approach Dasharatha with queens before vana vaasa- Rama Lakshmanas dressed up in valkals as Vasishitha 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

As Shri Rama asked Sumantra to intimate of his arrival, the latter had done so and found King Dasharatha was crestfallen on the ground as Surya Deva was subdued by Rahu Graha bit by bit only ruminating about Rama with deep intensity and anguish. The King was addressed by Sumantra: ' Prithvi naadha! Shri Rama had just concluded the distribution of all his wealth by donating it to Brahmanas, servants, and various persons as the poor, vulnerable and the old. Now, before departure for dandakaranya; if you do kindly consent, may I ask him to meet you. You may like to see him without any prejudice or inhibition. Dasharatha replied: Please ask my queens too to get together at once. As the queens were at attendance, then he asked his sons too. Then entered Rama-Lakshmanas besides Devi Sita. As Rama-Sita-Lakshmanas entered with greetingful folded hands with unease and nervousness, Dasharatha who was surrounded by his queens, stood up totteringly and cried loudly his heart out. Even as he was so desperately crying away, Rama ran up to him to console his father the latter fell down on the floor unconscious. Sita and Lakshmana too ran to the spot with their senses benumbed. As this sudden succession of events took place, there were thousands of maids along with the queens cried out loudly shouting ' Hey Rama! Hey Rama'. Rama -Sita-Lakshmanas together lifted the father on their shoulders and took him and placed on the matted cot. While Dashratha gained semi consciousness, Rama uttered with low tone with folded hands: Maha Raja! You are our Deva! I am now leaving for dandakaranya and soliciting your command to do so; do kindly allow us to do so now as Sita and Lakshmana too are accompanying me. I tried my very best to stop for accompanying me but are extremely adamant; just as Sanaka-Sanandana- Sanatana-Sanatkumaras were blessed by his sons by Brahma for their executing rigorous tapsya, do kindly allow us to depart now. King Dasharatha replied: Raghunandana! It was due to the blunderous boon that I gave to Kaikeyi once upon a time that this most unfortunate exigency has occurred; do kindly kill me and become the King of Ayodhya . Rama replied: Maha Raja! you should most certainly reign the kingdom for thousand years, as I have the least desire to become the King and wish to live in the forests. On the completion of the destined fourteen years of forest life, I should most certainly return and fall at your feet. Then the King stated crying loudly: 'Most unfortunately, I am tied of tightly to the shackles of Truthfulness and simultaneously Kaikeyi has been pressing me to hurry up for your leaving soon. Hence, my best wishes and blessings to you till you return safe with auspiciousness . May not any kind of hurdles or difficulties be faced on way and ever thereafter. But I have only one request to you to atleast for a day and night so that I could enjoy your company for a little more time till the morning next! But most unfortunately, my wife Kaikeyi happens to be a covered up ash around fire. Then Dasharatha then stared at Rama Lakshmanas crying in fits and starts as Rama interrupted the weepings and stated: ' Maha Raja! I have by now given away my 'dhana dhanyas' already and even discarded the residents of the Kingdom and now this belongs to Bharata. Rama continued affirming: ' My decision to leave for 'vana vaasa' stands firmly. What ever promise that you gifted to mother Kaikeyi be never negated and vindicated your 'pratigna' most certainly. I will truthfully obey to proceed for fourteen years of rigorous vana vaasa. Give away the kingdom to Bharata; this is the ultimate and resolute decision. Kindly be brave, wipe off your tears and never cry; you are like the deep ocean and should never get perturbed by the flows of lakes and streams! I would not be ever enamored of Kingdoms, pleasures, married life and any such rejoicements including of swarga sukhka and least of all

my very life. My singular objective of is Pitru seva and the vindication of my dearest father's 'pratigjna' only.' As Shri Rama asserted, King Dasharatha embraced Rama tightly and fell down to the ground and Devis Koushalya and Sumitra cried out in high pitch and fell in unconsciousness, even as Devi Kaikeyi stood in a stoic manner. The entire Rana Vaasa got alarmed with unprecedented commotion with the loudest reverberations reaching to the high ceilings of the palace.

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

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

Thus having most unfortunetely comparing Shri Rama's punishment to a fourteen year long living in 'dandakaranya' with Sagara Chakravarti's banishing the evil son Asamanjasa, the blatantly unashamed Kaikeyi confronted King Dasharatha who got shocked and bewildered with this comparison as the on lookers in the Inner Palace were upset and dazed too. Dasharatha's Prime Minister Siddhartha at once reacted agitatedly and explained the damaging comparison of Shri Rama and Asamanjasa! He expained in detail to Kaikeyi: 'Devi! Asamanja was an evil minded Raja Kumara who used to collect playful boys on streets and threw in to the Sayayu River for vicarious glee! The highly agitated heads of the public in the city were repeatedly requesting the Chakravarti to save them from the mischievous deeds and escapades of the Prince and his menacing followers. Then Sagara finally decided to get rid of the evil minded

Asamanjasa and asked his soldiers to provide him adequate food and sustenance of money and pack him and followers banishing further entry into the empire. Then Asamanjasa and a few followers had to save themselves staying in mountain caves and sustain by eating roots, leaves and wild tree fruits. But, which evil path indeed that Rama had taken to and for which unimaginable deeds of mischief that he should deserve to be banned out of the Kingdom! One indeed could ever see critically even a spot of blemish in Rama like what one could see as of Shukla paksha dwiteeya chandra!’ The Prime Minister then challenged Kaikeyi and warned her from ‘Loka Ninda’ or Public Hatred!’ As Siddhardha thus reprimanded Kaikeyi, King Dashartha addressed her: ‘ Paapini the worst ever sinner! Do’nt you have that much of commonsense of comparing Asamanjasa and Shri Rama! You are surely on the way of stupidity and insanity! Now, I cannot tolerate any further and am leaving along with Rama the icon of perfection.

Reacting what the Priminister of the Kingdom had explained to Kaikeyi, King Dasharatha stated that hereby he would be discarding the Kingship as he too should get readied to accompany Rama to the forest life. He remarked: ‘Of which avail to me of the army and its headship as now onward I too should sustain myself with roots and forest fruits. As an elephant king gets tied with iron shackles, I too would now be freed from them to move about freely now onward. Then the Prime Minister too sounded likewise and asked the servant maids of Kaikeyi to bring for him too ‘valkala vastras’. Then, surprisingly Kaikeyi herself brought several the deer skins to Shri Rama most insultingly and said with raised tone: alright! Wear them! Then the obedient Rama had accepted by stretching both of his hands and having changed his princely attire to that of hermit’s dress of deer skins in public gaze! Similarly, Lakshmana too discarded his princely dress and did what Rama did. Then Devi Sita readied herself to accept with shivering hands the ‘cheera vastras’ from Kaikeyi and having broken into unstoppable tears in her lotus eyes and with wet nose, looked at them staringly with sense of shame and timidity. With intermittent pauses, she extended both her hands even as Kaikeyi shoved the skins into Sita’s palms with a forceful push. Sita then discarded her soft and scented silk robes and asked Rama: Nadha! Do you know as to how do the forest women wear the deer skins! As Rama helped her, she made efforts to change over with shame, helplessness and frustration and stood beside her husband obediently. As she was doing so the servant maids cried away loudly wondering at the twists of fate from born princess to a jungle woman! Some of the elder servant maids who knew Rama as a boy, addressed him cryingly : Rama! How come the princess could transform as a forest lass! Maharshi Vasishtha too witnessed the ugliest scene with overflowing tears in his eyes especially as Devi Sita was proving herself as Maha Pativrata and shouted on Kaikeyi: ‘ Durbuddhi Kaikeyi! Are you not the unique blunder of the Universe! Devi Sita should never be destined to experience forest life and instead be seated on a high throne of queenship. The entirety of womanhood is half of her physique and consciousness and as such the very Soul of Rama as the sigular queen of the universe!’ The Maharshi further shouted on Kaikeyi: ‘ Kaikeyi! you demanded Rama’s ‘vana vaasa’ only, but not for Sita. But Sita has to be the queen and that of course possible with Rama as the King!’

Maharshi Vasishtha had then very angrily shouted on King Dasharatha that Devi Sita had come to the state of assuming the ‘Cheera Vastras’ as an ‘anaadha’ or a desolate or rejected woman even being a Queen; He howled and wept stating : Shame on you as a King of Glory! You have sacrificed your entire life as a valiant , brave and proud Maha Raja, upholding the supreme principles of Dharma and Fame. Then the angry Maharshi shouted on Kaikeyi: ‘ Is it appropriate that Devi Sita is forced to dress up as a forest woman’! As Vasishtha scolded the King, tha latter in turn further addressed Kaikeyi: ‘In which unkindly manner that you handed over and forced this Dharma patni Sita to dare and to wear the ‘mriga charmas’!; which kind of vengeance is that which is justified by any stretch of imagination! Kaikeyi! You seemed to have forced to remove her royal dress and commanded her to go to forests only this specific

manner as you had taken a vow to do so! You had threatened that you would not be alive but did that have any impact of Devi Sita's dress code! Which kind of heinous vengeance is this against an innocent Sita simply due to her bring the wife of Rama! Oh miserable fallen woman! In case Rama had done any harm to you or your interest to you, then it might have behaved like as you had, but in which manner are you justified to have done what all you have had!' As the King was blasting away Devi Kaikeyi, Shri Rama intervened: 'Dharmatma! Dear father! My mother Devi Kousalya has too come of age; her mind set is quite virtuous and broad visioned and all through her life and she had never negated your instructions. Even as she is unable to withstand my absence for long, you ought to be sensitive enough to take care of your good health and longevity too. That is precisely why you should maintain calmness without excessive anger and frustration. This is my earnest request, before our departure for 'dandakaranya'.

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

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 Dasaratha or Bharata

Rama Lakshmanas and Devi Sita touched the feet of King Dasharatha and performed 'pradakshina' to King Dasharatha. Rama Sita's once again prostrated to Koushalya and so did Lakshmana to Devi Sumitra. Sumitra said endearingly that while performing dutiful devotion to Sita-Ramas, he should be ever vigilant as his bounden duty to the elder brother would be obligatory; she stressed that Lakshmana ought to consider that Rama should be considered on par with King Dasaratha himself and Devi Sita as his own mother. She then wished auspicious farewell while emphasising the ancient precepts of dharma: Daana- deeksha- and tyaga or liberal charity- determined resolution- and sacrifice are the ancient precepts of dharma. Then Sumantra the ever dutiful charioteer with folded hands, like Matali to Indra, requested Sita-Rama-Lakshmanas to enter the chariot with auspiciousness and remarked that their eventful entry would mark the clicking of the clock of fourteen years as prescribed by Devi Kaikeyi! This remark of Sumantra would indeed smack of a jibe at the villain of Ramayana! Then Devi Sita was seated foremost along with Rama, while Lakshmana was standing behind, while Sumantra initiated the forward movement. The crowds of Ayodhya then started running behind the chariot from a child to the old aged as though they were terribly thirsty running for drops of water on mid days. They started shouting at the charioteer to slow down the run stating that henceforth visualisation of Rama in person might occur for several years now! There were remarks from the crowd: Devi Sita has proved now as a true Pativrata being ever present with Rama like Surya Deva is ever anchored to Meru Mountain. The surging crowds were also making remarks on Lakshmana: They appeared to have stated that when Maha Vishnu descended to earth as Rama, Adishesha accompanied him as Lakshmana, his services to Rama were exemplary; he had no thoughts of his own comfort but other than of Rama's as he would not sleep a wink, as a guard over his brother with ever lasting vigil. The public of Ayodhya was surging on the main high roads and the street corners connecting the Raja Marga for Rama darshana beating their chests and crying aloud ; the women folk were particularly agitated with hoarse and shrill throats as though the maha pralaya submerged the earth. Meanwhile, King Dasharadha too along with the queens and maids moved out of his palace with tottering steps and shaky physique wondering whether he could ever vision Rama once again in his life time. That particular scene was like Chandra Deva having been bitten off by Rahu at the 'grahana kaala'! Then Rama instructed Sumantra to speed up the chariot but the latter was just not able to do so as the rushing flow of men, women and children looked alarming. As the chariot was nearly approaching the terminal of the Raja Marga, the crowds, their gusty flows, and the high pitched sounds were alarming like of earth quakes. Meanwhile King Dasharatha was unable to stand and lost his balance while Rama having realised the extreme seriousness of the situation desperately shouted to let the chariot move faster and faster, even as there were to be the blatant hazards of casualty of a crushes of men-women-and children.

Rama Lakshmanas and Devi Sita touched the feet of King Dasharatha and performed 'pradakshina' to King Dasharatha. Rama Sita's once again prostrated to Koushalya and so did Lakshmana to Devi Sumitra. Sumitra said endearingly that while performing dutiful devotion to Sita-Ramas, he should be ever vigilant as his bounden duty to the elder brother would be obligatory; she stressed that Lakshmana ought to consider that Rama should be considered on par with King Dasaratha himself and Devi Sita as his own mother. She then wished auspicious farewell while emphasising the ancient precepts of dharma: Daana- deeksha- and tyaga or liberal charity- determined resolution- and sacrifice are the ancient precepts of dharma. Then Sumantra the ever dutiful charioteer with folded hands, like Matali to Indra, requested Sita-Rama-Lakshmanas to enter the chariot with auspiciousness and remarked that their eventful entry would mark the clicking of the clock of fourteen years as prescribed by Devi Kaikeyi! This remark of Sumantra would indeed smack of a jibe at the villain of Ramayana! Then Devi Sita was seated foremost along with Rama, while Lakshmana was standing behind, while Sumantra initiated the forward movement. The crowds of Ayodhya then started running behind the chariot from a child to the old aged as though they were terribly thirsty running for drops of water on mid days. They started shouting at the charioteer to slow down the run stating that henceforth visualisation of Rama in person might occur for several years now! There were remarks from the crowd: Devi Sita has proved now as a true Pativrata

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

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

Even as the horse cart carrying Rama Lashmana Sitas disappeared far away from human vision and the dust raised and the sounds of horses got distant, King Dasharatha fell down unconscious once again, when Devi Kousalya was standing right to him and Kaikeyi to his left. As Kousalya lifted up Dasharatha slowly and sought to comfort him with care and concern, he saw the pretentious Kaikeyi as if she too shared the anxiety touched his body, the King who was even at the verge of relapse again pulled up his throat and yelled: 'Paapapurni Kaikeyi! Don't you dare and touch my body as I hate to look at your face! You are neither my wife nor relative! You are merely interested in your welfare and wealth and hence I

am discarding you as my wife. No doubt I had wedded you by 'agnipramana', but am hereby divorcing you in this life and next life too. In case Bharata too gets overjoyed on assuming the kingship without any qualms of his conscience, if he cares to perform my 'shraaddha' after my death and offered 'pinda daana and jala tarpanaas', may those obsequies be invalidated by Pitru Devatas.' Thus King Dasharadha was spewing venomous and malicious fire addressing Kaikeyi, Devi Kausalya was concerned of the King's frenzy and having pacified him somewhat took him away to his mansion. By realising his own mistake of giving away the boons to Kaikeyi from which he could not wriggle out by the tight mess that he had jumped in and the most unfortunate consequences, he had to ruminate for life-taking consequences of disaster and irrecoverable agony. He kept on gazing behind for the chariot like Surya Deva devoured by Rahu. He commenced imagining that the footprints of the horses tied to the chariot were visible but Rama had disappeared! He got immersed in the thoughts of Rama as always enjoyed lying on cushioned beds with aromatic smells all around but now would have to perforce lie sleepless on bare and piercing mountain rocks! Then he would have to breathe heavily and wake up and stand by dusting his body with bare hands like an elephant king would use his trunk and seek to clean. He should clearly be like an 'anaadha' and with no help anywhere in the sight should take to his duties for himself and his wife too. Thus imagining the fateful days ahead of Rama then, involuntarily, Dasharatha flared up suddenly and shouted at Kaikeyi : oh wretched woman! Be a widow soon and reign the Kingdom without worries, as in the absence of Shri Rama my life is not worth prolonging. Having thus declared, he sought to enter his mansion; he noticed the roads were empty, the market places were closed and the city of Ayodhya looked lonely and blank, as though Surya Deva hid himself with dark clouds and as if Garuda lifted the ever bustling Ayodhya up to blank clouds. Then he asked the doormen to carry him away to Kousalya and having reached there stated in a sinking tone: 'take me to Rama'. Then she broke into loud cryings and could not control herself.

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

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

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

Devi Sumitra further addressed Devi Kousalya that Rama the Purusha Simha was thus a hero of might by body, mind and enormous experience in withstanding the enemies of Rakshasas, let alone humans of evil and of fierce animals and reptiles. Further: Devi! Rama in terms of radiance Surya Deva pales into insignificance while he excels Agni Deva in generating heat just as he is Lakshmi among Lakshmis, 'kshama' or forbearances excels kshamaas; not only this, He is 'the' Deva among Devas, and the Bhuta among Pancha bhutas. Be it in forests, cities or whereso ever, could there be a Supreme Being among the Beings in the entirety of Creation! Now, the Maha Purusha Shri Rama is atonce the Supreme Mix of Prithvi-Sita-and Lakshmi and thus be in worshipped all together!' Thus having appeased Devi Kousalya's excessive agitation, Devi Sumitra assured that he should emphatically assert that the 'Kaala maana' or the passage of time would pass sooner or later and Shri Rama accompanied by Devi Sita and brother Lakshmana should return and as such she should await their return with patience and trust. Soon enough your auspicious son should arrive back and by uttering sweet bits of conversation should press your feet with their mighty hands with extreme softness; that situation should soon enough return as you should rain your hot tears of joy and excitement, like the present clouds of dejection should shower mountain tops of the present state of your dejection. Devi Kousalya thus got assuaged her dense feelings of agony and dejection.

As the Maha Satya Vrata Shri Rama left Ayodhya and proceeded for assuming long stay in the forests, a large crowd of followers too joined in even as discarding their belongings behind out of agony and desperation. Then Rama addressed the crowds not to get agitated and disheartened for the time being and should meanwhile extend their hearty wishes to the new King Bharata and to his mother Devi Kaikeyi too. Then he complemented Bharata as an extremely learned and mature 'jnaani' and assuredly would extend his helpfulness, charitable disposition, fraternity and protective nature with sincerity and confidence. Rama further declared that King Dasharatha with outstanding wisdom and lifelong experience had thus preferred Bharata as the new King and as such the public must abide by the directives

of King Dasharatha as he was longing for retired and peaceful life for now. As such, Rama appealed for refraining their mood of agitation to settlement to a new Kingship with innovative and initiative full of modern style of administration. Rama further stated that the followers had indeed displayed their loyalty to him no doubt for which he should express his gratitude but ought not to transgress the limits as after all even oceans were aware of their boundaries and never cross beyond. Having thus prevented the followers, especially the older generation of Brahmanas, Rama stopped the chariot and descended down to walk. The old Brahmanas affirmed: 'Raghu nandana! You are the unique well wisher of Brahmanas and as such the entirety of 'brahmana samaaja' had decided to follow as we take Agni on our shoulders and follow you as we seek to always perform 'vaaja peya yajna' or the horse sacrifices. They continued stating: Shri Rama! Our greatest gift and prosperity is our Veda Jnaana embedded in our hearts and that is why we have left behind our wives and children safe at our homes. Now we have dedicated to the cause of Dharma and hence there could not be any reconsideration to uphold the principles. Rama the epitome of 'Sadaachaara'! We are like the swans with our head hairs totally white and even by falling on earth with our devotion to you, we do humbly entreat you either let us follow you or better still return to Ayodhya! Fortunately for Rama, the Vriddha Brahmanas had to halt since the powerful flows of Tamasa River were encountered. The River was of forceful return flows even as the horses of the chariot of Sumanta were bathed and refreshed for the return journey to take place.

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

Rama Sita Lakshmana's over night stay at Tamasa banks- they leave earliest unnoticed- 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'- Ramas arrive at Shringavera pura on the banks of Ganga- stay overnight and Nishada Raja Guha welcomes them- Lakshmana and Guha exchange expressions of sadness- Guha navigates Sita Rama Lakshmanas across Ganga- Rama bids farewell to the reluctant Sumamtra -Devi Sita prays to Sacred Ganga-night halt at Vatsa Desha

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

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

On return to their houses like fugitives from the warfront, they got surrounded by their wives and sons who too broke out with heart rending shoutings and cryings from their eyes to the ground. The trading community had not opened their shops and establishments for days. Markets were empty and respective citizens made no efforts to cook their food as their kitchens remained shut. The births in some homes were resented and no celebrations were observed. The returning husbands who entered their houses were resented as if they ran back from the warfront; in fact the wives at their homes made taunts as the piercing 'trishula' like hits to elephants. They jibed saying as to their inability even to see the final depature of Rama to the forests and that all the bravado that they left was a mere wasteful effort! There is only one

person of truthfulness like Lakshmana who is accompanying Rama Sitas and it is he and he alone who is worthy of uniqueness and the rest of the humanity was worthy of condemnation. It is only that outstanding and purposeful Being who joins Rama taking bath in a waterbody, or a pond or a river or ocean. It is again that forest that Rama would visit which is blessed, or that mountain that He would mount, or that river in which he would bathe! It is that person of deservedness of praise who rests under the security and auspiciousness of Lord Rama's feet. He is our safety, path of comfort and final destination! The woman folk of Ayodhya then cried hoarse raspingly: may we even get an opportunity of serving Devi Sita while the menfolk secure a chance to serve Rama ever! Then the women of public diverted their attention: As Kaikeyi takes over the kingdom in her control, we swear that we continue to be 'anaadhaas' or helpless and forlorn, since the very concept of dharma gets deranged and distorted! If we have to live through our lives, then of what avail would be of existence, our family and of children! Alas, Kaikeyi is such a detestable woman who could sacrifice a son and her own husband out of her lust for power with least consideration of age old established principles to torned pieces.! Then the womanhood of Ayodhya unanimously declared that they would all wish to swear by their sons that as long as Kaikeyi were to be alive, then would discord the Kingdom, even if we survive some how! It should all be due to Kaikeyi that this kingdom of glory should be doomed with neither yajna karyas nor of safety and progress but slip down as the center of 'upadravaas' or of 'Tapatrayas'. The Public Voice affirms: 'As Rama had since left for 'vana vaasa', King Dashartha would die soon and simultaneously the Kingdom would get shattered. Thus may this be clear that the days of virtue and justice get terminated eventually. In such a dire situation, it would be preferable to gulp down poison, or follow Rama or leave this Kingdom to another and never take the name of Kaikeyi once again! The womanfolk of Ayodhya got agitated further that they were convinced of the villainess Kaikeyi trapping the King by strings of lies and threats in the name of 'dharma and nyaaya' managed to banish Rama and along with him Devi Sita and the ever faithful Lakshmana for as many years as fourteen tortuous years of life in dandakaranya so that they might not survive or get blurred on the mental screen of the public any way! We of the public thus get tied to Bharata; indeed our situation is of a sacrificial animal in the name of yajna thus being faced by a devil or the deep sea!' Thus the 'Nagara Strees' of Ayodhya were crying away highly agitated with 'mrityu bhaya' or of the fright of death soon! Meanwhile, the day was closed as Sunset occurred, the gloom of dark night was ushered in, as the sanatana grihas did not initiate the Agni karyas nor the vedaadhyayan of shrotriyas were heard, while markets were not even opened. The ever buzzing city of Ayodhya descended into darkness and of gloom.

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

River Skandika and there beyond were small hamlets known for huge agricultural fields as in ancient ages King Manu donated to the Ikashvaku King. Then Shri Rama exclaimed to Saradhi Sumanta: Alas! when indeed could I return and joyfully meet my dear parents and experience a picnic to the flowered and green gardens on the banks of River Sarayu ever!

Thus taking leave of crossing the border of Koshala Desha's border, Shri Rama exclaimed to Lakshmana and bid good-bye to Ayodhya; he stated that it was that glorious city which has had the distinction of being administered by Kakuthsa Kings and would return to it one day and repay his indebtedness to it as he should long to meet his dear parents. Then with tears flowing from his eyes, he addressed the residents of 'janapada' and said that it was rather late that they had been waiting for us to reach here and thanked them profusely for their patient waiting. He then got down from the chariot accompanied by Sita Lakshmanas and greeted the 'janapadas' after pradakshinas, just as at the 'pradosha kaala' the devotees perform the self-circumambulations around Surya Deva. There after Rama Sita Lakshmanas witnessed the picturesque view of 'Pavitra Ganga' and the cool breezes flowing across and noticed that groups of Sages were busy with their services. The Holy Ganga could be imagined that Apsaras were bathing in the far depths of the flows while Deva- Danava-Gandharvas- Kinnaras were enhancing the purity of their inner-selves what with the uniqueness of Parama Shiva and his 'jataajutaas' with standing the force of its descent from the high skies thanks to Bhagiratha the grand forefather of Rama's ancestry. The earthshaking thuds and reverberations down the unimaginable mountain tops, the flows of Ganga appear to form a 'Shiva jataajuta'- or 'Veni samudaya', the 'warp and woof' or the weavings of yarn threads across and straight! The 'jataajuta' as was thus formed was like an immortal string of honey bees! As the high sounds of swan groups are reverberating, swarms of chakravaaka birds too were enhancing the exquisiteness of the scenery. The buzz of honey bees on the cool waves of Ganga and was clearly audible to the ears further adding to the striking charm, Rama was tempted and instructed Sumanta that they would all spend the night there on the banks of Ganga itself. He further stated that not far away he was informed that there should be a huge 'Ingudeeka Vriksha' with heavy and high branches with ripe and sweet fruits with magnificent setting of scenery of Ganga and that they would like to carry them upto that point for leaving the chariot. As they got down and were refresh-ing themselves with great contentment, the horses were freed too for the night. In the principality of Shringa-verapura on the banks of Ganga, there was a Chieftain of Fishermen and Boatsmen named 'Guha', whose birth was a 'nishada' a hunter in forests, who was sturdy and hefty in physique but buttery of mind and of wit. Guha was informed by the villagers on his way that great hero of Ayodhya Shri Rama was on his way to the banks of Ganga. He came to realise the outlines of the background of Rama as recognisable not in royal dresses but in deer skins. Guha on reaching the presence of Rama, he had instantly recognised and embraced Rama the 'purushottama'. He broke into crying and begged Rama that he was totally at the command of what all service that could be extended. Guha declared that his entire local authority was at his disposal and offered the bhakshya-bhojya-lehya-choshya-paaneeeyas, comfortable beds and seats to the outstanding guests. Rama was truly overwhelmed with the hospitality arrangements and assured that he was extremely grateful for the services. He however stated: As our requirements are to abide and to follow the dress codes and food regulations that necessitate our ways of living ahead, hence the varieties of eats and drinks are forbidden and hence be returned with gratitude. We are to be dressed by mriga charmas and sustain by consuming kanda-moola-phalas. All the same, we would be happy by taking care of the horses of the chariot and what all you could do for them should be welcomed most. King Dasharatha was particularly concerned of the proper care of these horses of divine like attachment. Then having performed sandhya vandana and frugal eating, Rama and Sita rested on the well arranged 'kusha graasa' beds. But Lakshmana and Guha continued their conversation particularly about the recent developments at Ayodhya.

Nishada Raja Guha then initiated conversation with Lakshmana about the singularly fascinating topic of the outstanding cynosure Shri Rama. Lakshmana declared: 'I am proud to declare unilaterally that in my life time there could be no other personality that fascinates me like Shri Rama on the face of earth and

that it should be by his grace that one even like me could attain the fulfillment of the chaturvidha purushardhas of dharma-arta- kaama-mokshas in one's very life. I would ever keep vigilant to ensure the security of Sita Ramas even as they rest peacefully by keeping my 'dhanur banaas' ready. As I have the natural instinct of knowing each and every movement of the forests, even the 'chaturanga sena' of the enemies could be put to frustration and crumbling disappearance by total extinction. Lakshmana continued: ' Dharmapara Nishada King! Persons upholding the values of virtue are never defeated and are fearless. Rama along with Sita therefore experiences the same ease and comfort as on plush beds of luxury while lying on drygrass natural beds; similarly a 'mahaanubhaava' like Rama gets similar taste of 'kanda moola phalaas' and pancha bhakshyaas alike. Even all such other comforts and luxuries of human life are of no consequence to the outstanding human in the garb of a top celestial like Rama! Indeed, King Dasharatha who had been all through his life practised the tenets of Dharma like upasana of Gayatri,' krucchha chandraayana vrataas', yagjnaanushtaana and so on and that was how, Rama was born as his son! Now, as Rama was uprooted to forest life 'willy nilly' under the shadow of dharma, King Dasharatha's life time has to get terminated sooner or later and Devi Koushalya like Mother Earth herself would get widowhood. The womanhood of the 'Rani vaasa' would soon scream and seek to break their hearts but would eventually reconcile to realities of existence. It might be an exclamatory mark whether the queen mothers of Kousalya and Sumitra might or might not absorb the shock of father's absence. Then Lakshmana poses the questions: Whether King Dasharatha would survive the return of three of us and obtain his personal blessings! Whether Rama as accompanied by us would re-enter Ayodhya happily and successfully!.' Thus Lakshmana kept on discussing the various issues raised by him to Guha the Nishada King through out the night!

Rama addressed Lakshmana that as the dawn had arrived and the birds had begun their chirrupings, it should be time for departure and to gradually start crossing the vast and holy Ganga! Lakshmana alerted Sumantra and Nishada Raja Guha alike. The latter commanded to get a suitable boat ready and got the indication of its readiness too. Meanwhile Rama Lakshmanas too got ready with their respective body sheaths, arrows, swords etc. along with Devi Sita and arrived at the banks of the river. Sumantra was then instructed to return to King Dasharatha and seek his blessings even as the 'sarathi' broke into uninterrupted sobbings. He said: Raghunandana! This manner of your having to leave for 'aranya vaasa' along with your 'paativratya sahadharmacharini' wife and the ever obedient Lakshmana is not only unprecedented but also historic for all times to come. That this maha purusha who has been exemplary with Vedadhyayana-brahmacharyapalana- and phala siddhi standing unique in human form is being subjected to this cruelty is beyond comprehension. Shri Rama! This is truthfully fateful that along with the citizens of the kingdom we are having to bear this misfortune on one side and the further days of cruelty and disaster having to bear future times of hardship at the misfortune at the hands of the villainous Kaikeyi too.' As Sumantra kept on pouring his heart out for long, Rama replied: My dear Sumantra! As per my reckoning there might not be any other loyal human to Ikshvaku vamsha like you. Now on return to Ayodhya, your prime responsibility to convince King Dasharatha to normalcy as soon as possible. On the one hand King Dasharatha has since turned old and weak physically and additionally he is terribly agitated at the tragic and disastrous scenes mentally too. This is precisely why whatever instructions that the King commands especially those which would please Devi Kaikeyi be assiduously followed at once. My personal request to you dear Sumantra by your swearing on me! Never ever utter one word that might not hurt the sentiment of the great King Dasharatha and possibly seek to assuage his agitated feelings to light hearted expressions of relief and hope. Sumantra! May we viz. Rama-Sita-Lakshmanas are neither stating nor feeling bad about; this assurance be kindly conveyed to Maha Raja. On the other hand, we should surely return to Ayodhya and meet me, Sita and Lakshmana. Sumatra! You should also convey the pleasant news of our welfare to our mothers, especially to Devi Kaikeyi too. Further to mother Koushalya, may this be intimated that we especially from Devi Sita and Lakshmanas too are seeking to prostrate before her. Sumantra! Kindly do on our behalf request Maha Raja to forthwith ask Bharata to return soon and take over the responsibilities awaiting him so that the 'yuvarajatva' be bestowed on him at the earliest. On the arrival of Bharata do please convey to him as from me that he should treat all the

mothers as his own. He may also conveyed that he should straight away take obey the instruction of the father to assume the yuvarajatva and that would be indeed the gateway to contentment of 'iha' and 'paralokas' As Shri Rama devoted considerable time to Sumantra conveying the do's and don't's on his return to Ayodhya, Sumantra too made a few submissions to Shri Rama: ' Shri Rama! What ever is going to be submitted to you as your faithful devotee be kindly excused; how could I return to Ayodhya as though nothing amiss had ever happened. As soon as the public should become aware that I would return without Rama-Sita-Lakshmanas, they should at once react agitatedly. They should feel that the chariot would be returning having been defeated and merely the charioteer was returning dejectedly. Even as you are far away, the public should be feeling that you are very near to their hearts and most understandably worried awaiting my return without taking food and even water! Indeed, you had heard the agitated cryings and shoutings at high pitch of the public. Most certainly, on witnessing my return to the city would attract rebounding agitations once again. On meeting Devi Kousalya on my return to Ayodhya, should I inform her that you were safely despatched to his 'sasuraal' or your father in law's residence and that should be why she might not worry at all! How could I hide this ugly untruth that I had to leave behind at the care of the unknown and unimaginable jungle living for very long time. Rama! How on earth you could wish me safe return to Ayodhya being fully aware that the recalcitrant and obstinate horses tied to the chariot would seek to return to Rama by the reverse route. Raghu nandana! That is the precise reason why he should not ask me to return to Ayodhya but instead instruct me to accompany you; other wise I would like to jump in to fire along with the chariot. If only you allow me to stay back, I would ensure that no cruel animal could disturb your peace of mind and chase away by the chariot; That would be on the analogy of even an outstanding 'dharma parayana' could enter into Indra Loka but not a human who could enter Ayodhya without you! *Chaturdaśa hi varṣāṇi sahitasya tvayā vane, kṣanabhūtāni yāsyanti śataśas tu tato 'nyathā/* My ambition is to return to Ayodhya along with you after the fourteen year 'vana vaasa'; indeed, the fourteen year period should be over like within fourteen minutes if I were to be with you!' In this manner, Sumantra had sincerely begged of Rama to allow him during the vana vaasa period. Then Rama replied to say: 'Sumantra! I am totally aware of your intense devotion for me but when you would return to Ayodhya, then only Devi Kaikeyi would be actually convinced that we had been despatched for the 'vana vaasa'. Without convincing in this manner, even Dharmatma King Dasharatha might wonder as to why Sumantra had not returned yet! In fact, without your non- return might raise a doubt in the mind of Devi Kaikeyi whether there might not be any concern for Bharat's free Rajyabhisheka!' Rama thus convincingly replied to Sumantra and finally succeeded to despatch him. Then Rama addressed Nishada Raja Guha that it would not be proper for him and Sita- Lakshmana to attract further attention of the passers by and proceed at once to cross the River. Then Rama-Sita-Lakshmanas hurried up to change the dress of deer skins as of Munis by finally assuming the 'vanaprastha dharma'. Then Rama along with Sita-Lakshmanaas assumed 'Vaanaprastha maarga' and addressed Guha the Nishada King as the latter had meanwhile confirmed that the boat was ready right on the adjacent banks of the holy Ganga and that Rama along with Devi Sita and Lakshmana be ready for decent. Guha said: Purushasimha Rama! Do please hold the hand of Devi Sita and after her being seated then you could be seated comfortably. Rama then did so and asked Lakshmana to follow suit. Then Rama performed formal ' Ganga Vandana' and signalled that the boat be moved out. [An interesting version about the boatsman as nominated by Nishada King Guha states he desired to be he be allowed to wash Rama's feet as his limited income as a boatman he would not afford any more boats nor many wives to support. Rama smiled looking at Sita devi and remained silent. The boatsman continued: Sir! I have heard that the dust from your feet touched a stone and turned into a woman. My boat is made of several pieces of wood and if the dust of your feet fell on my boat, then the boat might not turn into several women. It would not be possible for me to maintain a huge family. That is why I am requesting to wash the feet and make it dust free before you step into the boat. Rama smiled at his pure and innocent faith recalling the incident of Ahalya having been cursed as a stone by Gautama Maharshi . After washing the feet the boatman placed his hands on earth and asked Rama to place the first step on his hand before stepping into the boat. As soon as they alighted from the boat, Devi Sita immediately withdrew a ring from her finger and handed it over to Rama, signaling to him to pass it on to the boatman. The latter refused as people of

the same profession should not charge each other for their services; like a barber or washerman. A barber never takes payment, when he gives a haircut to another barber. Even a washer-man never charges a fellow washer-man. Similarly I ferry Ganges and you ferry 'Bhava Sagara'] As the boat had caught on momentum and speed, then Devi Sita made an appeal to Devi Ganga: Mother Ganga! Rama the son of King Dasharatha of Ikshvaku lineage is passing through your sacred river by obeying the instruction of his father for 'vana vaasa' for fourteen long years along with his younger brother. May we seek your blessings for our safe return. Mother! You have the distinctive glory of your forceful flows in Akasha-Bhu-Patalas as three loka gaamini, from Brahma Loka to finally merge into the Samudra Raja. As and when we conclude our 'yatra', we will once again invoke your blessings, with heads and hands down with our prostrations. We seek your kindness for our safe return and as a gesture of our gratitude, we would like to perform 'daana karyas' at the famed temples at the tirthas on way back in praise of your glory!'. As Devi Sita had been making appeals to and promises for their safe return, the boat travel concluded successfully and she along with Rama Lakshmanas came out of the boat in the safe company of Rama Maha bhakta Guha the King of Nishadaas. Then Shri Rama addressed Lakshmana to be ready with alertness as they would have to enter the density of the forest ahead and that the safety of Sita should be paramount; he said that as Lakshmana would lead the way, he as accompanied by Sita be followed. He said: We are now going to enter such a real forest where no human being could ever dare; this is such a dense forest with steep ups and downs requiring attention step by step. Then as they had carefully crossed that stretch of danger with steep ups and falls with vicious thorns and crawling poisonous reptiles with no sign of a pathway, reached 'Vatsa desha' and of 'Prayaga' its capital. This place was rich in crops and of well fed persons of strong physique and Rama Sita Lakshmanas reached a huge tree under which Rama duly performed his evening austerities even as Devi Sita was playing with deers, wild pigs and the like; Lakshmana got busy with the dinner arrangement of 'kandamoola phalas' for their dinner followed by night's rest.

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 while he hears 'aartanaadaas' of Ayodhya Public and of Dasharatha and queens

As the night had fallen, Rama alerted Lakshmana that this night even being on the outskirts of a city, especially as Sumantra also not being present, we ought to be careful of safeguarding Devi Sita. Hence they should sleep on a line with Rama in between. Then Rama further commenced conversation: Lakshmana! By now our father should be sleeping with heavy heart and Kaikeyi should be feeling happy and contented. But would the arrival of Bharata at Ayodhya not dishearten the father! Unfortunately, the King is helpless without support, is truly lonely, and is under the full control of Devi Kaikeyi. I should therefore feel that more than of 'dharma' and 'artha', the King is more obsessed with 'kaama' only. Lakshmana! I keep pondering about the manner in which I had been sacrificed as had been readily carried out by me, just for obliging a woman, is all due to him! Bharata is doubly fortunate as the son of an assertive mother of this kingdom as well as the proxy queen of Koshala desha too. Father is too old for administration and I have been driven away too, and as such Bharata is most fortunate. Be there a King ever in the books of history that by ignoring the other 'purusharthas', only 'kaama' being the most dominant one in which the old King has become a victim! Lakshmana! I am now getting more and more convinced that Devi Kaikeyi was born and ushered into the queenship of Ayodhya only to drive me away with 'vana vaasa' and usher in Bharata into kingship. Lakshmana! Instead of getting into this vortex of vana vaasa by me, I would sincerely urge that you should return to Ayodhya at the morning tomorrow and look after the mothers even now for their safeguard. My great concern now is that Devi Kaikeyi might harm our mothers or atleast not proactively treat them well. I can and should be able to safeguard Sita surely myself. Lakshmana! I am getting more and more concerned about the certainty of Kaikeyi acting against the interests of our mothers; she might poison the mothers or eliminate them out of hatred and

jealousy. I am unfortunately getting concerned that my mothers might have acted with impatience or even impertinence with other women in their earlier lives by forcing them to get deserted from their sons likewise.! It is shameful that all along our mothers had looked after us this far yet we are unable to repay their trust when they need it most in their older ages. Sumitra nandana! May not hereafter any unlucky mother like of mine give birth to men of hard luck as I provide no solace but heartbreaking sorrow to her! Lakshmana! I do admit that my mother is head over wheels concerned of my welfare by each of my steps, but at the same time would also nag me a lot by even saying: ‘ you fool! May you eat off the foot fingers of your enemies!’ Then I smile about her innocent and deep attachment for me!’ Lakshmana! It is my misfortune that I have given her deep sorrow and never of any solace; fie! On the uselessness of my life for her being my son! Imaginably now she should be lying down after endless and heart shattering cryings of helplessness for my sake! Lakshmana! Some times I feel that I should vindicate my right with assertion by taking over not only Ayodhya but the entire bhū loka even but then cool down my anger by realising that a human being’s physical might obviously water down by the celestial powers of ‘dharma’ and ‘praarabdha’! Lakshmana! I am obviously controlled by the shackles of ‘dharma’ and hence disabled to assume the Rajyaabhisheka!’ Likewise, Shri Rama let all his internal and humanlike emotions erupt over suddenly as in the case of pentup and controlled ‘agni jwalaas’ flaring up. Ther after, Rama sat through long hours of the night due to restlessness and extraordinary self-control. Lakshmana having sensed the seriousness of the situation, remarked that the night by Ayodhya should be moon less on the sky at that time! Then Lakshmana remarked: ‘ This should not behove of a Purusha simha of Rama’s stature, especially by according resounds in the heart of Devi Sita! Further, without them I should be a fish out of water! Furthermore, I would feel shattered if Rama were not there, then I should wish to vision my father-mother-brothers-and all the rest only in Swarga Loka!’ Ther after, Rama Sitas lied down for the night on a grass bed made by Lakshmana.

Having thus spent under the huge tree through the night , Sita Rama Lakshmanas proceeded from the banks of Triveni Sangama into the wild forests. Having gradually passed through the areas which are seldom accessible by witnessing the Nature’s multi faceted manifestations, stopping over at times out of fatigue or for eating the fruits and roots, Rama addressed Lakshmana by sensing smokes of fire on the lower skies as the tree trunks and dried up leaves were burnt whether Bharadwaja Maharshi ashram was nearby. As it indeed was the Ashram and in its vicinity the desciples of the Maharshi who noted the dhanurdhara heros clad in deer skins along with a young woman too. On informing of their arrival, the ‘sishtyas’ informed the Maharshi who by his ‘ashta siddhis’ realised the background of Rama along with ita Lakshmanas. Having been duly welcomed, Maharshi Bharadwaja blessed the ‘atithis’ who had prostrated to the Maharshi before being seated. Shri Rama explained that both of the were the sons of King Dasharatha and Devi Sita was his ‘dharmapatni’ being the daughter of King Janaka. Rama said further that as per his father’s directive, the three some would enter the forests and on way had arrived at the ashram. Maharshi extended all possible ‘atithi satkaraas’ He then stated: ‘Kakustha kula bhushana Shri Rama! I have been awaiting your arrival for long at this ashram and am happy. I was informed that you had been suddenly instructed to proceed for ‘vana vaasa’ without justification. This place is an ideal place as the ‘sangama’ of the most revered Rivers of Ganga and Yamuna. This ashram as an ideal place for your stay here most comfortably. I should heartily recommend for your peaceful stay’. Rama replied: Mahatma! This place is too near from the villages of this kingdom and there would be considerable flow of public to see and talk to us and as such would not be appropriate for our stay here. We request you to suggest another distant place which should not be easily accessible for visitors. Rama! Some distance away [about an estimated 80 miles away] from Prayaga to Chitrakuta should be an ideal place as several Rishis too reside having made their ashramas there. No doubt there would be countless ‘langura-vanaraas’ or big sized apes and monkeys in the vicinity of the ‘muni-ashramaas’ and like the picturesque ‘Gandhamaadana Mountains’. On reaching there and witnessing the ‘shikharas’ and the picturesque valley views one should secure spontaneous inside motivation never to part with and even remote traces of sinfulness get extincted. That is the place for Rishis stay, congregate, and plactise yagjnas, swadhayas, and reverberations of veda pathanas in groups of Vidyarthi Muni Kumaras. Rama! I am most convinced

that ought to be the most ideal place for your stay, lest you might stay back in my ashram itself!’ Thus the Maharshi having described the most ideal place for Rama-Sita-Lakshmanas, the Maharshi extended hospitality of the night and asserted: Rama! I should strongly recommend the well famed Chitrakuta mountain range wild with greenery, kinnara-sarpas, peacock sounds galore, replete with elephant groups and in all the most picturesque ever! Maharshi further asserted: This view of the range of mountains is not only readily enchanting but also replete with purity of place-heart-and soul as you should readily feel the grandeur of Nature as never before by all of you three, with the murmurings of river Mandakni, mountain tops, caves, endless water streams. The variety of visual paradise with the music birds in the background be such as Devi Sita should most certainly enjoy as a life time experience when years get shortened as days and nights! Rama! Therefore, go and enjoy in the sweet company of Sita Devi and the fool-proof protection of Mahaveera Lakshmana!

Having rested night long, Rama Sita Lakshmanas got readied to leave for their journey onward for the Chitrakuta mountain range. Maharshi Bharadwaaja stated swasari vaachakaas r of auspicious statements and addressed Shri Rama: ‘You all should reach the ‘sangama’ or the merger point of the Sacred Rivers of Ganga and Yamuna and proceed westward. As the swift currents of Ganga get reversed and as the flows of Yamuna gain speed you should follow the route from where Yamuna flows from and thus take to the northern direction forests where big sized trees normally fall down hit by the fast flows and that specific banks of the sangama is popularly called as ‘Shyamavata’. In fact a number of Siddha Purushas are normally seated under the shades of trees on the banks. You either rest or proceed further for a distance of a few miles when you should find a place called Neela vana, with tall trees of Sallaki and Badari nomenclature. That precisely the way ahead to Chitrakuta mountains.’ Maharshi Bharadwaaja stated that he had gone by that very route several times and that was soft for the eyes and the vision which despite being dense with tall and huge trees which were free from the forest fires. Then having sought to understand the instructions of the Maharshi, Rama Sita Lakshmanas touched the feet of the Maharshi repeatedly. On the way ahead, Rama exclaimed that the Maharshi had been extremely kind to them and that they had reaped ample ‘punya’ or fruits of some past deeds of virtue. So exchanging their words of good fortune, reached the banks of the ‘sangama’ of the holy rivers. Then the wondered as how to cross over the flows. Lakshman noticed several tree trunks fallen and dried up and scattered on the banks and created a kind of a wooden plank which floats in the water flows with bent and erected safety sides; he had also improvised a bench type of seating facility for Devi Sita . Further Lakshmana discovered some goat skin hangings having been found dried up further improvised as a floor covering and a seat cover for Deevi Sita to sit on. They first pulled up Devi Sita onto the floating wooden plank, while she was extremely self conscious and shyful of the onlookers on the banks but slowly got settled on the raised seat. Then she made prayers to the flows of the Sacred Yamuna River: Devi Kaalindi! I am crossing your river by wooden platforms and we beseech you to safeguard and let us pass without any problem as my revered husband and brother in law are on a mission of prolonged vana vaasa. On our safe return after the vana vaasa to Ayodhya, I take a vow hereby to give away charities of thousand cows and several pujas to you and related devataas.’ Meanwhile, the three some had safe journey across the Sacred Yamuna and were seated under the cool shadow of a ‘maha vriksha’. She then prayed to the Maha Vriksha too while performing ‘parikrama’ around the tree to bless them to successfully complete the entire duration of their forest life and be able to receive the affectionate blessings from the parents-in-law. As Rama got ready to proceed, he asked Lakshmana to keep his arrows and bow ready ahead of them. Having passed considerable distance, they halted again for another night under another maha vriksha on yet another banks of the Sacred River with cool and breezy winds blew along.

Having kept on guard till late hours well past midnight, Lakshmana was tired and as the early hours of the morning arrived, Rama woke up and softly told Lakshmana to wake up, take wash and pray as it was time to commence the journey. On the care free movement of the walk forwards, and with a view to fan out enthusiasm, Rama drew Devi Sita’s attention to look at the palaasha vriksha and the fresh fruits of the ongoing Vasanta season. He said that since public could never reach these places, the trees were drooping

with the heaviness of the fresh fruits. In his characteristic enthusiasm Rama addressed Lakshmana too to listen to the sweet singing of 'koels' and the hearty dances of peacocks with well spread wings of amazingly arresting uniformity of the colour patterns of brightness. All through the way, Rama was truly lost in the wilderness of nature, its colourful flowers, mind blowing singings of cuckoos, the hard collection of sweetness of flowers assiduously collected by the honey bees, and the repetitive sloganeerings of chataka birds. Along with Devi Sita, the Rama Lakshmana brothers had their extremely delightful 'pada yatra' and reached the chitrakoota. Rama was taken aback at scenic excellence of the surroundings and decided to stay back there itself. He asked Lakshmana to settle there itself as the mountains around were alluring with plenty of flowers and fruits and the persons settled there itself appear healthy and strong experiencing peaceful existence. Rama addressed Lakshmana that they should be settling there itself as this was the 'ashrama' of several Munis too. Thus having decided, Rama-Sita-Lakshmanas approached Maharshi Vaalmiki ashram and prostrated at his feet. Then Shri Rama introduced himself, Devi Sita and brother Lakshmana and provided a brief on the past events so far. Then in the course of conversation, Maharshi advised Lakshmana to cut and fetch tree trunks so that he could teach the methodology of constructing 'kuteeraas' or hutments for human living as per 'vaastu shanti and vaastu shastra'. Maharshi Vaalmiki suggested to uproot and pull up a Gajakanda, burn it half way, perform puja to 'adhishtaana vana devataas', then at the 'dhruva sangjna soumya muhurta' initiate the installation of the 'kuteera', perform vaastu devata yajna. Maharshi further advised Rama as follows: Rama! This semi burnt gajakanda tree trunk is such as to set right all the physical parts; now perform the homa kaaryas to Vaastu Devatas, as you Rama! Are an expert in the 'homa karyas'. Then Rama took his bath, followed the shoucha-santoshadi regulations, and after the mantra pathana -japas, then entered the 'Parna Kuteera' along with Devi Sita and brother Lakshmana formally right under the guidance of no less a Mahatma of Maharshi Valmiki's stature! Then he executed Bali Vaishva Deva Karma, Rudra Yaaga and Vaishnava yaaga followed by 'Vaastu Dosha Shanti'. Further, Shri Rama set up even in that miniature 'kuteera' the 'vedi sthalas' for 'Ashta Dikpalakas' viz: Indra, Agni, Yama, Nirruti, Varuna, Vayu, Kubera and Ishana; 'Chaitya' or Ganesha adi Devas in piled up form and 'Aayatana' or the resting places for eg. Vishnu-Shiva-Brahma. Chitrakoota mountain is a memorable place of unusual glory, what with 'punya sthalas' of tirtha sthaanas, ups and downs, river ghats, and Venerable River Mandakini replete with pashu-pashis of unimaginable variety. It is at that hallowed place that Shri Rama-Devi Sita-Lakshmanas spent their joyous life time experiences ever!

As Sumantra who very much desired to stay back and accompany Rama-Sita- Lakshmanas too without returning to Ayodhya was some how reconciled as Rama had convincingly demanded him to return to Ayodhya. From Shringverapura on the second day evening on his return, he witnessed that the entire Ayodhya was lifeless and silent. He ruminated with melancholy and depression that no noise was heard, no activity on roads and markets, and along with men and women even cows, horses, and elephants were devoid of any presence; it appeared that right from the King to all the Beings in Ayodhya were apparently burnt off with silence as of a dead city! As Sumantra's chariot appeared at the outskirts, suddenly the news spread and thousands of the citizens ran towards the chariot shouting ' where is Rama now"! As the chariot slowed down somewhat, Sumantra replied: 'Friends! I had gone upto the banks of Ganga along with Shri Raghunadha and the latter instructed me to return back to Ayodhya'. Then Sumantra broke out with loud cryings with gasping breathlessness shouting with his fists beating his chest: 'Ha Rama, Ha Rama' repeatedly.' Then having some what recovered, he murmured: 'Ha! We are all ruined and killed, we may not visualize him again! Have we to witness and perform all kinds of 'dhaarmic' and social activities without Rama's presence ever! What kind of things and activities that we could perform hereafter without Rama's presence!' Thus Sumantra had haltingly let the horses move slowly having covered his face with dark cloth wrapped, drifted away towards the Raja Bhavan where King Dasharatha was lying like a 'living corpse'! Even as Sumantra descended the chariot, the womenfolk raised huge alarms and 'hahakaras' and chest beatings looking at each other; the noises became more and more thunderous with reverberations and King Dasharatha who had been thus far in semi-consciousness woke up agitatedly and having realised that Sumantra should have returned and thought as to which kind of

explanation to offer to Devi Kousalya! At the same time, Kousalya too having sensed the arrival of Sumantra felt within herself, that Sumantra should be thinking as to how Kousalya was still alive despite Rama having been pushed off to forests on the morning of his rajyabhisheka! It was at that moment of self appraisals of the King and the Prime Queen that Sumantra stepped in. He reported to the King about the details of his travel in great detail. Dasharadha heard what all Sumantra conveyed and at the end of the reportings, looked blank and fell down unconscious on earth even as the surrounding men and women raised huge alarms. . Then with the help of the co queen Devi Sumitra, Kousalya lifted the King to bed. Then as the King got slightly recovered, she addressed the King and said: ‘Maha Raja! Sumantra has returned now and why don’t you please ask him about Rama’s welfare! Are you feeling ashamed of what had happened! Are you not a Satyavaadi! If you cry, then do you not feel that your near and dears too would follow your example of ‘ yathaa Raja, tathaa praja’! Now , Devi Kaikeyi is not present; so you may fearlessly enquire about your son’s happenings.’ Having burst out with anguish, Devi Kousalya too fell unconscious and the entire womanhood screamed in high pitch and so did the totality of Ayodhya!

Sumantra conveys Shri Rama- Lakshmanas’s messages to the parents- Condition of the Ayodhya public and at the state of Rama’s distresses Dashatratha extremely- Anguish of Devi Kouasalya sought to be assuaged by Sumatra- Kousalya’s crying protests against Dasharatha- Regretful Dasharatha with folded hands seeks pardon from Kousalya- Dasaratha’s confession to Kousalya about his youthful blunder of killing a Muni Kumara - Having revealed details of the Muni hatya, the helpless cryings of his blind parents - Vriddha Muni’s curse that Dasaradha would die in son’s absence.

As King Dasharatha got fully recovered from his state of unconsciousness, he called for Sumantra and asked him as to what Rama gave as his parting message. At that time, the Suta Sumantra was full of dust and mud, with swollen eyes having cried all the way back and having prostrated to the King was unable to speak coherently. Then the King showered questions in a torrential manner asked: Suta! How could Dharmatma Shri Rama could live under the shades of trees! He has been a pampered son all his life so far; what would be eating right now! Sumantra! He has never ever been subjected to any type of grief in his life, how is he able to bear this misery now! He is used to soft and princely cushions for sleep, how is he able to lie down on stoney and uneven bare earth! When ever he was to travel, soldiers were walking or riding by horses and elephants behind and ahead; now like an ‘anaadha’ walks on rocks and watery slushes in loneliness but for his wife and brother! As poisonous cobras crawl and dangerous fierce lions and tigers move about freely, how could Rama survive along with Sita and Lakshmana walking barefooted. Sarathi! You are indeed fortunate to witness Rama-Sita-Lakshnanas entering and braving the fearful jungles as Ashvini Kumaras roam about Mandaraachala forests! Sumantra! While parting from Rama and Sita, what was the message that the had given! Do please tell me the details of how Rama was seated, slept off, eaten and so on. If only you could provide me these finer details, I should feel like my ancestor King Yayati had slipped down from heaven into the company of ‘satpurushas’; you would be like wise blessed to provide me the details of the daily-hourly-and even minute details of Rama. Subsequently, Sarathi Sumantra replied giving the parting messages of Rama to the King Dasharatha and his mother Devi Kousalya respectively. The message to the King first: ‘Maha Raja! My earnest prostrations to you; on my behalf I am requesting Sumantra to stoop down and touch your feet. I seek your indulgence to very kindly convey our welfare to my respected mothers and to seek their blessings to us’. Further Maha Raja! Shri Rama addressed his dear mother Devi Kousalya as follows: ‘ Respected Mother! My sincere prostrations to you. I am safe and so are Sita-Lakshmanas who are also seeking to convey their respective ‘paada abhivandanaas’ to you. I am always fully conscious of ‘dharma pari - paalana’. I request you to duly and dutifully perform agnihotra kaarya’ and devata puja every day and

faithfully serve Maharaja as your 'nitya devata' by performing his 'charana seva'. Further by discarding your sense of superiority and seniority, I solicit your indulgence to treat my co-mothers especially Mother Kaikeyi. Do provide due recognition to Yuva Raja Bharata on his arrival back. Please appreciate the Raja Dharma and treat him accordingly. Dear brother! I am sure that you would pay equal consideration for all the mothers. After your Yuva Rajaabhisheka, I am confident that you would uphold the outstanding reputation of Ikshvaku Vamsha as also take all precautions to ensure the good health of our dearest father. The King has become aged and of unsteady health and hence you may have to sincerely follow and abide by his administrative decisions without hurting his psyche. Yuva Raja Bharata! Kindly look after my dear mother well and accord proper treatment'. Having thus reported what all Shri Rama had stated, Sumantra stopped reporting. He said that at that time, Shri Rama who is well known for his self restraint broke down with tears rolling down his cheeks. Sumantra further continued the narration to the King: As Rama was crying away expressing Bharata's possible maltreatment to Devi Kousalya, brother Lakshmana took the offensive and shouted: ' Sumantra! Tell me as to which unpardonable sin that Rama had perpetrated to deserve banishment to dandakaranya for an excruciating fourteen years!! Raja Dashratha had got the instruction of Kaikeyi and at once without thinking even for a while the respected father took a far reaching and irrevocable decision to banish Rama. Lakshmana in his characteristic anger and anguish raised his tone: Whether this act of highhandedness originated from Kaikeyi's avarice or the King's indecisive incompetence, I strongly feel with assertion that the act was a glaring sin! Whether this act of banishing Rama for jungle life was due to the King's incapacity or an act of God, but surely this is abhorable and disgusting. This action is a blatant violation of the established principles and having been perpetrated by a father is no father! As far as I am concerned, I do not have the truthful feeling of the King as a father, but indeed Rama is my brother, father figure, closest friend and my master!' While reporting to King Dasharatha in the presence of Devi Kousalya and Sumitra, Charioteer Sumantra also conveyed the reaction of Devi Sita too; Tapasvini and Maha Pativrata Janaka nandini at the time of his departure, she took long and elongated breathing and stood still; she was obviously moved by the physical and mental tortures of her husband as shared by her too, kept on weeping with her head down and suffering her fate. As Sumantra's chatiot moved on, she kept on staring into wilderness; Sumantra then out of desperation stated: 'May not this misfortune befall even to enemies and Rakshasaas'!

Saaradhi Sumantra continued about his return from Sita-Rama-Lakshmanas as his eyes were overflowing with tears and the heart was aching with heaviness while he was greeting them with folded hands.. His concentration on the return path was weak replete with cryings aloud. He wondered whether without returning to Ayodhya, he could stay back with Guha Raja who guided Ramas in crossing Sacred Ganga by the boat. As perforce started the return journey, I witnessed that freshness of flowers was not noticed while the fruits on the trees were getting dried up. Waterbodies were looking dried up, animal groups were lying scattered without food and even snakes and other poisonous ceatures were lying on way without hissings and rapid runs. As rivers were not sparkling with flying fishes, the water birds were seated on dried up tree branches on the banks. Maha Raja!The green gardens of Ayodhya were looking dried up, as the chirruping birds were in hideouts. On the ever buzzing high roads with traffic snarls were empty and a few groups of men and women noticing Sumantra's chariot empty were heaving long breathings with disappointment yet a few of them being inquisitive got surrounded. Even from distances, the load cryings and breast beatings of scattered groups of the public were audible. Sumantra continued his narration to King Dasharatha: Maha Raja! The citizens of Ayodhya are totally listless and enervated. Even horses and elephants are inactive and lying in groups. They are just like Devi Kousalya looking blank and bleak.' As Suta Sumantra concluded his narration, King Dasharatha raised his voice! Suta Sumantra! I had myself brought about this tragedy at the evil advice of that evil woman Kaikeyi unilaterally, even without consulting the learned and experienced Gurus and well wishers.I am wholly

responsible for this cruel act due to my infatuation for the heartless villainess ! Sumantra! This horrible and thoughtless decision of mine has happened irrevocably for the downfall and obliteration of this glorious empire! Can you now be kind enough to let me reach Rama at once as I donot think that I could survive without seeing him in person. May I entreat you to please do so at once as I might have to soon enough visit Yama loka without seeing him. Then Dasharadha cried out loudly: Ha Rama! Ha Lakshmana! Ha Videhararaja kumari tapasvini Sita! You have no idea as to how, I am dying for you as an ‘anaadha’ the truly helpless!’ As King Dasharatha was totally drowned with uninterrupted flood of grief likewise , he had once again got into unconsciousness as Devi Kousalya got terribly alarmed and started behaving rather wildly!

Devi Kousalya became shaking severely as though with ‘bhuta aavsha’ or as if a devil entered into her psyche, and loudly instructed Sumantra: ‘Where ever Rama-Sita-Lakshmanas are, reach me atonce; if not, I should make my travel to Yama Loka!’ Sumantra got alarmed as Devi Kousalya was shouting, he replied in low voice: Maha Rani! Please do not get rattled up with shoka-moha-and dukkha ; Shri Rama would have comfortably settled down while Lakashmana and Devi Sita should be at his tranquil feet. Devi Sita should be performing puja to Rama by now with devotion and unshaken faith and that should why she must have been fearless. To my reckoning, she must have already got reconciled and even accustomed to the present situation. Do you not recall her frequent visits to nearby forests for fun, often all by herself! She must be by now playful with Rama like a carefree lass in that celestial company of hers! Devi Sita’s heart is replete with Rama and her very life is tied up firmly with him; be it Ayodhya or dense forests, it is just the same for her with Rama. I recall that on way to the forests, she was curious about each kind of tree, or flower of fruit as she is a true nature lover. She used to some times convey to Rama Lakshmanas that she liked to go alone in the garden -like- wildernesses with vegetation, wild fruits and roots nearby! I recall that Devi Sita had never commented about Kaikeyi’s highhandedness. On the other hand she was always expressing Devi Koushalya’s magnificence, her spontaneous reactions even against oddities and her generosity. Even her tiresomeness of long chariot rides with ups and downs on the way, the attacks of speedy currents of winds, the views of loathsome or frightening scenes on way, or the blazing severity of Sun, had not disturbed her as though she was always in the care of cool rays of Chandra! After all, she is under the constant care and vigil of Shri Rama, then why should be concerned of wid elephants, cruel tigers and lions! Therefore Maha Rani! Never ever cry for Rama Lakshmanas and least of all for me but do kindly concentrate on Maha Raja’s health and your well being. Be this known that Shri Rama divya charitra should be ever popular till mankind lasts.!’ So saying Sumantra assuaged the shaken up self confidence of Devi Kousalya.

Having heard Saarathi Sumantra’s detailed account on return from the entry point of the Deep forests and the ever hard life ahead of Sita Rama Lakshmanas, Devi Kousalya addressed King Dasharatha as follows: ‘Maha Raja! As is well realised by Tri Lokas, you are the kindest, broad minded, soft spoken Dharmatma! But, you have not realised that your sons and daughter-in-law brought up with luxurious background would encounter unusual and unheard of difficulties of deep forest living. How had you ever imagined that a just married princess of some sixteen-eighteen years of Devi Sita could bear the extremities of scorching heat and freezing cold under the open skies! Devi Sita being of royal bakground is used to taste and leave away ‘pancha bhaksha paramaannas’ but now would have to bite dried up and semi cooked food out of sheer necessity! She is used to auspiciousness and objects of lavishness listening to soft and soothing musical notes around, but now would have to ear breaking roars of lions right before her!Maha Bali-Maha baahu Shri Rama was used to rest his broad shoulders, strong and tall hands on cushioned and well raised head rest but now sleep of like a wooden log due to extreme tiresomeness on bare earth full of dust. When indeed in my life time that I could vision his readily arresting countenanace like an open lotus of freshness with his soft breathing of scented flowers and ever sparkling eyes and cool looks! My heart is made of steel and even without seeing him may it not break into smithereens and splintered pieces. I must have in my past life been apparently a cruel monster without mercy and that is why my consciousness keeps running to the deep forests! I am not convinced that even after the end of the prescribed ‘vana

vaasa', Bharata would not leave the treasury. Maha Raja! It is said that in the 'shraddha karmas', some house holders of selfishness tend to serve food to the near and dears of the family of the karta and then later on to the prescribed Brahmana atithis! But, the truly virtuous and learned vidvans refrain from consuming even drops of 'amrita' before serving to the 'athithi brahmanas'. At the same time, those brahmanas who finish off their bhojanas first do get up and walk away, the learned vidvans being unable to finish off soon seek to some how gulp out of shyness. The golden rule of 'panti bhojana' is to keep pace with the co-eaters. Further, an ox is not ready to part with the stick firmed up into the earth!

Maha Raja! On this very analogy, how could the elder and most suitable brother is disallowed in favour of the younger, and how could the elder brother accept the 'ucchhista'! Just as havishya, ghrita, purodasha, and kusha grass once utilised in one yagjna are never utilised in another yagjna, how indeed a kingdom ruled by the younger brother be accepted by the elder brother! Like wise again, is it possible to consume 'soma rasa' in one yagjna be consumed once again in another yagjna! Just as a powerful tiger's tail is not possible to hold by some one, then would the tiger not bear that insult! Could a person of Ramas's stature bear that insult either! Even if all the lokaas are united and wage a battle unitedly, Rama is unnerved facing them all; but in this way that the kingdom is taken away in grave injustice, then even he did not transgress the precincts of dharma; after all, could a dharmatma like Rama himself resort to adharma! Moreover, Maha parakrami Maha baahu Rama with his golden arrows could burn off maha samudra, like Samvartaka Agni Deva in the pralaya time could devastate the praana koti! Unfortunately however, Maha Veera Rama was devoured by his own father like a big fish devours its own small fish! Maha Raja! It is said that the support for a woman is her husband, later her son, further the father's brother or other relatives, and there beyond none at all. But unfortunately Maha Raja! Among these supporting sources, you would not be counted since you are under the spell of Kaikeyi; now the second support line too is unavailable as you had already despatched him away to the forests and my other supports of 'bandhu-bandhavas' are too far off and thus am helpless and lonely; yet I can not go to forests, since stree dharma prescribes 'pati seva' and thus I am having to stay back without reaching my son, any way! My dear husband! Having sent off Rama to forests, you have not only ruined me, but also the high reputation of the Kingdom including the innocent ministers and the public too! Thus having attacked the King with sword like sharp words out of desperation, disgust and distress, Devi Kousalya fell down to earth unconsciously!

As Devi Kousalya spoke most harshly and fell unconsciously, King Dasharatha was stunned and shocked. He took long sighs and drew heavy breathings. Kousalya was lying beside him and he was afraid of even touching her to bring her back to senses. He started recalling and recounting the blunders that he committed. As Kousalya too regained senses, both of them kept on crying. He started shivering with shame and fear. Then with trembling tone he begged her with folded hands to become normal; he said that she had always excused the lapses of others and similarly she might pardon his blunders too with kindness as he being her husband. Whether a husband is a characterless, hatred worthy and despicable human being, he is still deemed as a 'pratyaksha devata'. Devi! You too are a 'dharma patni' and well versed with the ways of the world, and of human beings- to err is human and to forgive is divine!' As her husband had literally begged her pardon, Devi Kousalya had apparently reconciled with tears rained down without stop and stated: 'Deva! I am now lying down on earth and fallen at your feet; I beg you to please calm down; if you also ask for my pardin, then I am as good as dead. A husband is always a 'pratyaksha devata' indeed both in this world and elsewhere. He as a 'buddhimaan' of virtue tends to guide and convince his wife; lest the wife be found fault with. Maha Raja! I am aware of 'stree dharmas', especially in the context of being truthful. What all I have burst out was actually in the context of my 'putra shoka'

or the extreme concern of my unique son; indeed I regret having expressed likewise. One's mental agony tends to kill its stability; that distress leads to black out 'shaastra jnaana' or awareness of traditional values; indeed that grief of the worst enemy of the self! The sufferings of physical attacks by enemies are perhaps bearable, but what one's own destiny would have to be endured merely! As Shri Rama has left for 'vana vaasa' since five days by now, I have only able to keep counting; alas these five nights seem to be five long years! The intense thoughts of Rama's absence keep stepped up day by day as the force of the river flows is intensified before merging into the Great Oceans!' As Devi Kousalya had cooled down somewhat against the background of attacking King Dashratha mercilessly. Indeed both Dasharatha and Kousalya were grievously agitated and having been terribly tired slept off cryingly.

Raja Dasharatha who slept off after intense mutual grief along with Devi Kousalya, suddenly woke up midnight with subdued thoughts of Rama who was just like Surya Deva got darkened by Rahu. Then he initiated his thoughts of his erstwhile sins committed by him in the past. As Kousalya too woke up, then he shared his memories and said: 'Kalyani! Human beings are subjected to good and bad deeds in their respective lives. The results of the 'Sukha Dhukhaas' are naturally recorded in what is named as 'prarabdha'. As a deed is initiated and its end results of pluses and minuses are not pondered about is a 'murkha' or an ignorant person. In case a person having noticed in a garden the charming red flowers of Palaasha tree, imagining that its fruits must also be very tasty and thus plants in his garden, then he would be sadly disappointed since the fruits are full of gum the adhesive. Those who do not realise the repercussions of a deed get anxious to perform at once and reap the consequences like cut a mango tree and anticipate 'palaasha' flowers! Once upon a time in my youthfuledays as I was reputed as an excellent 'arrows man', I had committed a sinful blunder! Now, I am reaping the resultant act of viciousness. Devi! My heinous deed of killing a 'muni kumara' by poisoned arrows due to sheer arrogant nonchalance is now rebounding me. I fact I had the self pride of learning 'shabdavedhi baana vidya' or the knowledge of releasing arrows on the basis of knowing distant sounds and that immaturity has now recoiled in Rama's aloofness from me.' King Dasharatha further continued his confessional recall of yet another tragic episode of his past life: 'Devi! When I was not wedded to you and was a Yuva Raja, I picked up my articles of archery and commenced riding my chariot for hunting animals even like lions or tigers. On entering a forest on the banks of River Sarayu, I was moving around a lot in search of animals till almost the dusk time. I felt thirsty and had a further ride till the river bed by which time it was dark; as I came up almost up to the river, there was the sound of a pot being filled in by the river water. But later realised that it perhaps was of an elephant drinking water by lifting its trunk up and down to reach its mouth. I desired to test my penchant for 'shabda vedhi vidya' again. I aimed at the precise place where the sound waves originated from and released a poisonous arrow. Almost simultaneously, there were the sounds of dropping big pots full of water and 'haahaakaras' of a human being: Who has hit me with an arrow, what wrong have I committed! I have already discarded my evil profession of harrasing various beings and have since assumed the life of a sage by merely eking my livelihood with 'kanda moola phalaas' or roots and wild tree fruits by wearing 'mriga charmas' as a 'tapasvi'. Of which avail of killing me like this! You have no use or purpose served by killing me like this; may your murder of an innocent person like me recoil on you! May this murderer be advised that he should reap 'pancha pahapatakas' of Stree hatya, Bhruna / Shishu hatya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana. I am not regretful of being killed but my aged parents become solaceless and sourceless. Indeed more than me, you have literally killed my aged parents!' King Dasharatha continued the description of his state of mind to Devi Kousalya further: 'I was bewildered for a while as the dying person's sinking tone halted. I felt moved with ready sympathy and ran to the spot from where voice ringing in my ears. The tapasvi was irrevocably hurt and lying with the broken pot in his hands as he was pierced through the poisonous arrows. He saw me approaching him and fixed his eyes on me as though they would convert me into ash and shouted : Raja! you have not only killed me but my aged parents too. They are weak, old and blind too. They are waiting for me for long as they are badly thirsty. They are obviously unaware that I am dying myself. Can a dying tree due to heavy storm possibly help another tree! Go atonce to my hut at this

side of the hill nearby and convey them of my dying condition and hopefully they might not curse you to turn into ashes. Now, as I have excruciating pain and please remove the poisonous arrow from my back. Please do not hesitate to do so as poison is sinking into my veins. You may be alarmed that you have perpetrated 'Brahma hatya'. As I am nearing death, may I declare that I am not a Brahmana by birth; I was born to a vaishya husband and a low caste woman. On hearing his confession and as the poison had entered into his vitals, then I removed the poisonous arrow in one stroke and closed his eyes.

King Dasharatha thus described the most unintentional death of the Munikumara and followed the way by which the latter's parents were to live in the banks of the river Sarayu. He found the parents in a pathetic condition of old, weak, blind, and helpless state. As he reached there he started shivering with fear and tried to say in a low and trembling tone; he said : 'Mahatmas! I am not your son here but am a kshatriya named Dasharatha and most unfortunately committed a blunder. I had come down to the banks of Sarayu with the intention of killing wild and cruel animals like tigers and lions and felt that such animals would normally arrive at the banks of the river. At the time of dusk, I could not see properly and felt that a wild elephant arrived at the river banks and was drinking water by the help of its trunk into its mouth. Then I lifted by dhanush and released a poisonous arrow. But most unfortunately, it was not an elephant but a tapasvi who was targeted and fell down with loud cries of pain almost dying. On reaching the spot, he was writhing in excruciating pain and informed that his blind, old, weak, and helpless parents were nearby and were badly thirsty. As I prostrated at his feet and confessed that the accident had taken place out of the terribly mistaken notion of a wild elephant most unknowingly, he revealed details about you, cried out loudly for the parents but asked to take away the poisonous arrow at once due to terrible pain. In this manner, most unrealisingly and most unfortunately your dear son has reached heaven; as I have confessed truthfully, I beg of your pardon and very kindly resist your anger and anguish not to give me a 'shaap''. Dasharatha continued the narration of the accident and stated that in view of my truthful confession, the aged parents did not give me an instant curse to turn me into ashes! They were dazed with blankness, cried out silently, took long and heavy breathings, and fainted. On recovery gradually, the old parent said: Raja! If you have not immediately informed us and confessed about your irremediable sin, then your head would have broken into hundreds and thousands of smithereens. If a kshatriya would have wantonly committed and escaped the most heinous sin of this nature, even Vajradhari Indra ought to have been dethroned and thrown out. If a Brahmavaadi Muni engaged in deep tapasya were to have been killed with 'shastra astras' knowingly and consciously, then his head would have broken into seven parts. But since this tragedy occurred most accidentally and as you have truthfully confessed at once, you are alive and the entire Raghu Vamsha would have been wiped out! Now, Nareshwara, you take both of us to the spot where the dear son is lying dead.' As both the parents were conducted to the spot, they said softly: 'Dear son! Why are you not greeting us nor speaking to us; why are you lying here; are you annoyed with me! Dear son! If you are annoyed with me, why don't you at least speak to your mother! Why do you not embrace her; son! Say some thing. Only last evening, you were performing 'swaadhyaya' of scriptures in your musical voice and she explained their analysis. Now, after your bath, sandhyavandana, agnihotra, how would you appease us with our 'putra shoka' now. Who should now bring kanda-moola-phalas and provide us 'athithi satkaaras'! Dear son! Your 'tapasvini' mother is blind, aged, helpless and is crying with 'putra shoka'; how could I being in similar features and situations look after her! Son! Do not enter Yama Loka now; please let us also accompany you. On personally meeting Yama Dharm Raja, I shall make an appeal to pardon our son, as he could not maintain his parents! Dear son, you are totally sinless but a sinful kshatriya has killed you, and on account of my truthfulness do reach quickly those lokas where astra yodhi shura veeras; but son, never ever show your back but face the enemies with courage and confidence and reach 'veera swarga'. Son! When you reach there you shall encounter veera purushas like Sagara, Shaibya, Dileep, Janamejaya, Nahusha and Dundhumaara. Those who take to Swaadhyaya and Tapasya are presumably accomplish 'Para Brahma Prapti'. Bhumi daata, Agnihotri, Ekapatnivrati, and giver of charity of thousand cows, and Guru sevakas are stated to attain 'maha prasthaana'; be blessed to reach there most certainly.' In this manner the aged father performed 'jalaanjali' or tarpanas to the departed son. Having thus performed the obsequies to the departed Soul, the old man addressed King

Dasharatha and stated that he would like to give him a shaap: Raja! Your death would occur when you would suffer the distress of 'putra viyoga' which I am presently suffering. However, I may not curse you with 'brahma hatya pataka' as you are a kshatriya and you have killed a Vaishya Muni'. Thus concluding the curse to me, Kousalya! the old couple both offered their bodies to dense flames even as I was staring stunned. Devi! This was how that out of youthful carelessness that I killed a Great Muni Kumara and in return secured the curse.'Having concluded the sad killing of Muni Kumara and the details there after about the curse received by the parents of the victim besides the climaxing their self immolations to 'agni jwaalas', King Dasharatha addressed Devi Kousalya: Devi! In this manner due to the youthful ebullience, I had utilised the 'shabda vedhi astra' as the poisonous arrow pushed the Muni to death, and now I am vividly recalling the details of that involuntary tragedy and the consequences; that accident resulted me into this curse of 'putra viyoga' at the time of my death. As the entire taste of excellent food spoils a speck of poison is bound to react, is it not! Now this is the time when the Mahatma's curse is nearing me! Kousalye! Now I am facing mrityu devata! I can clearly vision her approaching me and I can not see any thing else! Touch me to decide whether I am conscious. Those getting ready for yama loka yatra would not recognise even close relatives. Only Shri Rama's personal touch could perhaps revive me. Devi! The manner in which I had behaved and treated Shri Rama was such that I am totally unworthy of me. Who is that monster on earth who could reject a son of high virtue and fame! He had made his quitting quietly despite his awareness of his elevation on that very morning! Kousalye! Now my vision is blurred, memory power is sinking, and lo, behold! Yama dootaaas have stood up to take me and I am only seeing Rama on my memory screen! He is not a human being but blessed be that human who could vision that countenance with lotus eyes, prettiest eye brows, sparkling teeth and alluring nose and Purna Chandra samana face! Kousalye! My consciousness is hazy, heart beat is sinking and the sensations of vision, hearing, smell, taste, and breathing are getting terminated. Ha Mahabaahu Raghu nandana! Ha my overcomer of difficulties, ha Pitru priya, ha my Nadha, ha my dearest son! Having shouted thus Dasharatha finally stated: Saadhvi Kousalya, Tapaswini Sumitra, Cruel Shatru Kaikeyi, and Mahatma Rama! And collapsed finally!

Pursuant to Dasharatha's death, his queens cried out, mourning music followed- Queens, Ministers and staff- and public vision the body as retained in oil vessels-Maharshis assemble with Purohita Vasishtha to decide on the successor Kingship- Vashishtha despaches messengers to Kaikeya kingdom to bring Bharata along with Shatrughna.- Bharata's felt 'dussvapnas' early morning- Ayodhya's messengers arrive at Bharat's maternal uncle's palace, bring gifts and message to return- Bharata Shatrughnas arrive at Ayodhya and found the city as silent and listless!

Following the death of King Dasharatha on the previous night, next morning the 'Vandeejana' or the professional prayer- cum-praisers of the departed assembled in the 'Raja Mahal'. Vyakarana- Mantra- Panditas of the Royal Establishment, as also professional singers assumed their turns in praise of the departed King. Svara yukta shloka reciters too assembled in large numbers out side the Raja Mahal blessing the departed Soul. Stuti ganas with modulated clappings and singing the glories of King Dasharatha!Meanwhile, several royal servants initiated the fetching various material in bulk like chandana-karpura-darpana-aabhusana-vastra- gangaajala- vessels of varying sizes. The 'antahpura strees' or the womanfolk of the interiors of the queens queued up to perform 'parikramas' or circumambulations of the body. Some of the select women had even touched the body and got bewildered that the body was still warm and sprang up in surprises. Devis Kousalya and Sumitra were in half sleep as they were awoken till the small hours of the day break. Some of the antahpura strees had even thought that as the queens Kousalya and Sumitra were sleeping as the King had departed! Suddenly they seemed to have recovered from slumber and screamed and shouted 'hey praana naadha'! Then as Queen Kaikeyi too having arrived, all the queens became benumbed and fell down unconscious crying away.

Devi Kousalya with over wept and swollen face looking at the body of her husband was looking like a dried up ocean, shinelss Surya, and burnt off dry ash . Then as Devi Kaikeyi lifted up the dead head of the King on her lap, Koushlaya stated in a low voice: Kaikeyi, your wish is fulfilled now. Now that the hurdle of the King having been removed, now enjoy the ‘Saamrajya’ all by your self! Rama had gone away and the King has been eliminated; of what avail my life now! Could there be any body in the womanhood in the universe who kills her venaration worthy of husand and live with luxury and joy! Victimised and getting poisoned by Mandhara, you are squarely responsible for the death of the husband and getting rid of Rama-Sita-Lakshmanas in one masterly stroke to ruin the Raghu Vamsha just for vicarious joy! That Kaikeyi is squarely responsible for pushing Rama forcefully out is once known to King Janaka , how much of appreciative he would be! What a shame that my son would not even know that I was cursed with widowhood! Is Devi Sita the born princess of Mithila worthy of this type of unimagivable hardship. Even whenever there harsh sounds of pashu pakshis heard, she used to hide on my lap! If only the aged Janaka Maha Raja who had only the daughters as his offspring were to know that Devi Sita too accompanied Rama for the ever long forced ‘vana vaasa’, he would surely not be alive. I am also ready to follow the parivrataa’s duty of ‘sahagamana’ by jumping into the fire along with the body of my husband!’ As such relentless address made by Kousalya to Kaikeyi and simultaneously embracing the departed body, the Ministers gradually took away the queens and the surrounding ladies from the body to initiate the task of soaking the body in oil in large and flat plated vessels, as per the instructions of Maharshi Vasishtha. This has been done so to preseve the body till ‘dahana samskaara’. As the body was lifted there were uproars and shouts by the queens and all the onlookers. In the absence of the departed King, Ayodhya puri was barren like a starless sky and like a king with his widows!Veda Panditah who had assembled there had unanimously decided not to initiate the daaha-samskaara and as such the body was retained in oilful vessel. Meanwhile the entirety of the citizens of Ayodhya were queued up for the final view of the body of the King.

As all through the night the public Ayodhya thronged for the darshan of the departed King of far reaching reputatioin, the early morning thereafter, the Kingdom’s vidwan Brahmanas collected at the royal court. The Brahmana shreshthas like Markadeya, Moudralya, Vaama Deva, Kashyapa,Gautama and Jaabaali sat before Maharshi Vasishtha and gave their opinions. The substance of what they expressed as follows: ‘The passing away of great King Dasharatha to heavens is indeed unfotunate. More unfortunate would be when Rama accompanied by Devi Sita and Lakshmana Kumara had left on a long Aranya Vaasa. Bharata Shatrughnas had been on a pleasure holiday to Devi Kaikeyi’s father’s kingdom. Now this is a serious situation when there is no King of this glorious Ikshvaaku Vamsha in position and in the absence of a King, the Kingdom would be at heavy stake and there is an immediate urgency to declare a King. In a Kingdom where there is no King, it is asserted that in the villages and townships- let alone in Ayodhya- neither lightnings on the sky nor clouds would yield timely rains and the mother earth could yield good crops. Without a King, neither the children nor the wives would be under the regulation of a husband and the entire family life would be at stake. Then where would be order of the society, the central- township- village level administration, the public gardens, dharma shalaas, temples, chatur varnas, yagjnaadi dharma karyas, group meetings, music-dances; and above all internal secutity and external safety! Just as one’s concentration is anchored on one’s own body parts [like eyes, nose, ears, skin, tongue, and entries and exits] Raja like the mind or brain is the nucleus, and the supreme controller of all the aspects of the Kingdom, both internalk and external. A King is the representation of truthfulness and virtue; he is stated to be the foremost of all classes of the Kingdom. He is th father -mother- and the chief adviser of one and all in the kingdom. A King by the virtue of his own background and sensitivities might be a Yama, Kubera, Indra, or Varuna and many more features and characterestics. Yama Raja punishes, Kubera bestows wealth, Indra is an outstanding administrator, and Varuna enforces good conduct; but a King is all rolled in one! Hence Maharshi! Do nominate an Ideal King at once!

As Maharshis like Markandeya exhorted Maharshi Vasishtha about the urgency of appointing a King in place of the deceased King Dasharatha, the latter replied that Bharata was already nominated as the King of Ayodhya but as of then Bharata along with his younger brother had gone to his maternal uncle's Kingdom on a holiday. Then as the Maharshis suggested, Maharshi Vasishtha had then instructed five horsemen named Siddhardha-Vijaya-Ashoka - and Nandana to race up their horses to Rajagriha Nagara and bring Bharata and Shatrughnas as quickly. The Maharshi briefed that they ought not to mention even one inkling about the developments at Ayodhya about the King's passing away, or Rama-Sita-Lakshmana's going for long time vana vaasa and so on. They should only convey the following: Bharata Shatrughna Kumaras! Purohita Vasishtha Maharshi and all the Ministers have the pleasure of sending their best wishes and enquiries of your welfare. The Purohita has requested both of you to return at once as he informed that there was a very urgent matter concerning you. Even by mistake or slip of tongue you ought not mention that Rama had proceeded for vana vaasa and thus King Dasharatha had passed away. Then to Bharata Shatrughnas were sent gifts and silk clothes. As per instructions the horsemen proceeded forth with and on way rested for a while and further crossed the Apartaal Mountain and towards the south having reached Pralamba giri crossed River Maalini. Then they further crossed Hastinapura's Ganga, reached Panchla Desha, Sharadanda, Kulinga, River Ikshumati as was worshipped by King Dasharatha, Bahmaaka Desha, Sudama Parvata, venerated Vishnu Paada on the mountain top, then moved o towards Pipaasha River. By did desire to halt for the night as they were dead tired at the township of Girivraja but having indeed recalled the instructions of the Maharshi and hence had to hurry up by the exhausted horses to reach the Royal Palace.

Even at the arrival of the Nagar, in the small hours of that morning , Bharata has had a very inauspicious dream and having called a few close friends , expressed his anxiety about it . The dear friends rejected the dream and sought by diverting his anxiety; some took to instrumental music, some soothened by dances and hilarious jokes, but Bharata was the least amused. Then he described about the bad dream; he said that in the dream he saw his father; his face was dirty, his hairs were uncouth, and he appeared to have fallen into a mass of mud from a mountain top. That mud was of excretion of a cow. Then he was applying oil, consuming flows of it and was swimming in it. His face was pale and dry as of a dried up ocean, as Moon fell down on earth. The entire earth was shaking in swings as though there were repetitive quakes. Mountains were breaking down with their sides falling down with thunderous thuds emitting heavy smokes all around. King Dasharatha was seated on a black boulder wearing black clothes as black women were abusing and beating him. Dharmatma Dashratha was wearing a blood red garland with red sanders wood powder besmeared all over his body seated on a donkey which was braying away towards the southern direction. One raakshasi female was forcibly drawing the donkey cart. This type of a horrifying dream in the early hours of the day break is indeed alarming prognosting the death of a person, be it a father, or a brother! This type of horrible and frightening dream is badly impacting me with with terror, as my voice is sinking, my vision is fading, my faculties of smell and hearing are thinning too ! Friends!What all I have never even thought of or imagined, but I have had the most frightening and lurking feeling of Maha Raja Dasharatha appeared in my unforgettable dream of nerve shattering kind!

As Bharata was detailing the early morning dream of distress to his friends and gradually recovered by its impact, the messengers from Ayodhya arrived and having touched the feet of the Raja Kumara stated:

Kumara! Purohita Vashishtha and all the Ministers would like to convey their blessings to you. They would like you to return to Ayodhya urgently on some official business. Then the messengers offered him valuable clothes and gifts, of which twenty crores were meant for the King of Kaikeya and ten crores meant for the Kumara's maternal uncle. Accordingly all the gifts were distributed by Bharata personally. Thereafter Bharata enquired of the welfare of each and everybody at Ayodhya: 'I hope my dear father the King Dashradha is happy and so do my famed elder brother Shri Rama. Trust the ever 'dharma paraayana' mother Devi Koshaulya contented and safe as ever. Also I hope brother Lakshmana and the 'dharmagjna' co-mother Devi Sumitra are happy. Further more, how is my own mother who is ever selfish for her reasons of self pride and superiority Devi Kaikayi!' As Bharata enquired of all the family

members at Ayodhya, the messengers conveyed the welfare of them all and most respectfully reminded him to be ready for the return travel at once. Then Bharata approached the maternal grand father and having respectfully prostrated to him stated that he was urgently required at Ayodhya for some official duty. The King then touched Bharata's head as a gesture of blessing . Similarly Bharata reached the maternal uncle with affection and was sent off with several elephants, tiger skins, valuable gifts of two thousand gold coins and jewellery, hundreds of well trained and faithful dogs, horses and elephants, and groups of body built and ever loyal personal attendant soldiers. Thus having recieved a ceremonial send off, Bharata along with the younger brother Shatrughna sat comfortably in the chariot with hundreds of soldiers, elephants, horses and innumerable and invaluable gifts behind and ahead.

From Raja Griha , Bharata Shatrughnas proceeded towards rivers Sudama and further to Hladini and Shatadru (Satlej) and reached Aparaparvat named village and further to Shila River where 'shilpis' were famed for their 'shilpa vidya' or rock carvings. Then they reached the sangama place of Sarasvati and Ganga, and having crossed River Kulinga and reached the banks of Punya Nadi Yamuna. As the horses and the entourage were tired, Bharata-Shatrughna Kumaras had refreshing baths. Proceeding further, they reached Amshudhana village near Bhagirathi Ganga and on to the renowned Pragvat Nagara. Having crossed Ganga, they reached Kutikoshthi rivulet, Torana graama, Jambuptrastha, and Varuthaka village. They spent the night in a garden with tall trees and scented flowers. The next halt was at Kadamba Gardens. There after, he hurried up to be able to cross the villages of Sarva Tirtha- Hasti prishthak-Rivers Kutika-Kapeevati-village Ekasaala-Vinata graama-and having crossed Gomati river banks and Saala vana near Kalinga nagara. As the horses and the soldiers were all dead tired they spent the next night too at Saala Vana. By the next day break, Bharata witnessed the ancient Ayodhya which was built by Manu. On the eighth day of their departure from Raja Griha, the entourage of Bharata was able to see Ayodhya from a distance. Having seen the famed city of Ayodhya Bharata felt rather surprised and addressed the 'saraathi' who had arrived from Ayodhya, he stated: how come that this ever active and bristling city with rushing up citizens on the principal roads of approach were almost empty; this city is famed for alluring gardens, yajna karyas, veda brahmanas, traders, business men, market places, and the high pitched noises of crowds! Worship of Deva Pratimas appears has stopped; flowers and garlands on sale in the markets are non existent; traders and shops are absent, what indeed is the reason for all this! Very normally as a daily routine, the evenings are crowded in the public gardens but they are all empty and these places are not only empty and the pavements are lying uncleaned and dirty as of several weeks! Sarathe! The City appears to be dead with no crowds, filthy and foul smellings like a forest! Bharata having expressed his utter shock of the state of Ayodhya proceeded to Raja Mahal . On the way a few onlookers were heard saying that the sheen of Ayodhya would never return again, Bharata stooped his head in shame!

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

Presuming that he would visit the King's palace later, Bharata foremost visited his mother's palace and on seeing the appearance of Bharata, Kaikeyi sprang up from her golden chair with excitement. He found his palace was looking unbecoming inside out, he touched his mother's feet. She embraced the sons and as they were seated, she initiated the conversation: my sons, I have missed you for long as you had gone to the maternal uncle's kingdom; how was the journey; hope all is well there; are you tired! Having nodded his head positively, he said that it was a week or so that he left his maternal grand father's place and all were safe and happy there and we were sent off with numberless gifts and memories. But tell me mother, why are you looking pale and lonely! Is the father not here; I have actually felt that father would be here itself, and that is why I preferred coming here itself first! Tell me where and how is dear father! Is he with

mother Kousalya! Then Kaikeyi kept silent for a moment and thought that as Bharata was totally unaware of the factual situation: ‘Son! Your dear father King Dasharadha, a great Mahatma, Tejasvi, Yajna sheela, satpurusha’s ashraya , one night had reached where all the human beings finally should reach!’ On hearing this stunning news suddenly, Bharata shouted loudly, cried broken down instantly and swooned down. On recovering senses gradually, he crawled up to the father’s bed and cried that the bed was like a moon less sky and like dried up ‘maha samudra’! Having burst out like wise, he crawled and rolled in rounds under the raised bed symbolically. Having gradually pacifying Bharata for good time, Kaikeyi addressed Bharata: Raja! please get up as you are fallen on earth in this manner. You are worthy of being honoured in Royal Courts and your responsibility is of a King in the making. Dear son! Your mental sharpness at this juncture as the King of Ayodhya ought to be akin to the supreme brightness of Surya Deva; you should now on be the figure of top authority of daana- dharmas- vedic karyas and all such responsibilities of a King.’ Then Bharata was further stunned and said: I had rightfully imagined that I was being called back from my maternal grandfather to join the celebrations of Shri Rama’s ‘yuva rajatva’! But on the contrary King Dasharatha is no more! What had happened to him! Did he take ill suddenly. Rama has to now take over the entire responsibility of ‘antyeshti!’ Now: Rama is my brother, father, relative and my dearest; please urgently send intimation Rama of my arrival. Those who are aware of the nuances of dharma are indeed aware that the elder brother is as good as one’s father himself and as such I seek his asylum!’ As Bharata was insisting on Rama’s presence there, Kaikeyi cleverly and indirectly worded that the King Dasharatha took his last breathing crying: ‘Alas Rama, alas Sita, alas Lakshmana. While dying, he also expressed that those could witness Rama accompanied by Devi Sita and Lakshmana would be blessed.’ Innocently inquisitive Bharata asked as to where Rama Sita Lakshmanas had gone! Kaikeyi replied craftily that they were dressed in ‘mriga charma’ and departed for ‘dandakaranya’! Bharata kept on wondering as to why they had left likewise! Had Rama’s ‘dharma paraayanata’ which had been the hallmark of the Vamsha got degenerated! He interrogated Kaikeyi: Had Rama looted some body or killed an innocent! Hope Rama was not involved with another woman! Why indeed Rama was punished and banished for ‘vana vaasa’?’ Then having seized of the seriousness of the situation, Kaikeyi revealed: ‘ neither Rama looted and killed a brahmana, nor he had illicit love affair; but: Dear son! Let me now tell you the truthful reality: I have realised that King Dasharatha decided to celebrate the Yuva Raja Abhisheka to Rama and I requested that this opportunity be afforded in your favour and suggested that Rama be banished for ‘vana vaasa’. King Dasharatha recalling the two boons granted to me in the past and being a basic follower of Truthfulness, he conceded to my requests. As Sita and Lakshmana also decided to accompany Rama, they too accompanied Rama. As they proceeded to ‘vana vaasa’, the outstanding follower of ‘dharma and nyaya’, your father died of ‘putra shoka’. This indeed is the truthful reality. Now, My son of virtue, do assume the honour of Kingship as I have nicely crafted every detail; do not cry now and face the situation with firmness and as per dharma. Now, Kingship is right at your feet. So brace up the opportunity on hand with bravery, firmness and commitment! As all the arrangements have been tied up by no less than Maharshi Vasishtha himself, get ready of the Rajyabhisheka!’

Having heard the double edged horrifying developments at Ayodhya of the King’s agitated death and the vana vaasa of Rama-Sita-Lakshmanas, Bharata was shocked and wept non-stop, shouting away: ‘what use now is my Kingship; is it a boon or curse! The double horror is the sudden death of the father and the vana vaasa of the father like elder brother! This is like applying a thick layer of salt on a blistering wound! Now I am sunk! Mother! You have literally killed me as you murdered my father and separated me from my father- like elder brother! Having tortured me this way you have applied two heavy fire bricks on my heart and even now you are blind of the poisonous events and their evil consequences! You are a ‘paapi’ and ‘kalankini’! You have ruined our lives! Tell me why you had tortured and harassed my exemplary father! Explain to me why you had turned off Rama out of his place of living! He is such outstanding example of virtue and modesty without one word in protest! You have also tortured Param Saadhvis Devis Kousalya and Sumitra with double horrors of father’s death and vana vaasa for their sons

of fame and of untold modesty! Do you not recall that these two mothers have been treating me and Sharughna as her own sons training us in virtue and dutifulness. No body on earth could point out even one blemish or indiscretion of Shri Rama; he used teach and train the younger brothers as to how to behave with gurus, co- mothers, co-brothers, and co human beings and even other beings providing as the mottoes of ‘treat others as treat one’s own self’. Do you not recall how tenderly your co mothers have been treating you even when you never reciprocated! How dare you insisted Rama Sita Lakshmanas to be attired in ‘mriga charma’! Papini! Even a you could never discover even a single blemish in Rama! Now I cannot imagine as to what would be the outcome of this Kingdom as you have ruined it from its high pedestal of fame and name! Now without the support and confidence of ‘Purusha Simhas’ like Rama and Lakshmana, how indeed could I ensure the safety of this glorious kindim! Even Maha Rathi Dasharatha had been in the manner with which he had been banking on the outstanding bravery and confidence of Rama Lakshmanas! But now how indeed I could carry out this ‘Rajya bhaara’ or the heavy responsibility of Kingship! Durmati Kaikeyi! Even though you were an offspring of an outstanding heritage, some of my ancestors might have given a curse and that must have caused your ill famed birth. In this vamsha, the eldest son is only eligible to take over Kingship. Sinful woman! The crooked and disgusting plan that you have devised shall most certainly be a hopeless failure and I am not a party to this horrible sin; wretched woman! You have brought me to the brink of this most dangerous turn to my very life!’ So saying Bharata kept on crying aloud, but Kaikeyi roared like a hurt lioness in her cave!

Bharata continued lashing his anger and hatred for his mother Kaikeyi! He said that she should be banished from the Kingdom as she had rolled down from the ‘Dharma shikharas’ or the mountain tops of dharma. Kaikeyi! as you have done the sin of ‘Kula vinashana’ you be deemed to have assumed the ‘bhruna hatya maha paapa’ killing a fertility egg and as such be cursed with ‘naraka yatana’ or the unimaginable experiences of hell.[Pancha Maha Patakas are stated as Stree hatya, Bhruna / Shishu hathya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana.] In other words, she should seek to cry for a still born child like me. Give me one justification as to why you have hastened dear father’s death, Rama Sita Lakshmana vana vaasa and as a corollary of ‘loka ninda’ or universal slander and denigration for me! Owing to the avarice of becoming a King’s Mother you have now turned out as ‘dushta charini’ and ‘pati ghatini’ or cruel demoness and a killer of husband! You will go down in human history as an evil mother of an innocent son! Devis Kousalya and Sumitraas well as the mothers of the Kingdom have all been crushed in their thoughts just because of your arrogance and high - handedness.Indeed you are not to be deemed as the ‘kanya’ of Dharmaraja King Ashvapati but ‘kula dhvamsi raakshasi!’ The double edged sins that you had committed are now resulting in vicious circles of sending off Dharmatma Rama to vanavasa, Pativrata Sita Devi accompanying him, dear Lakshmana following them , this led to father’s death, and now your anxiety and ambition to reign the Kingdom by makinbg me a puppet King and pulling down the high prestige of the Kingdom and the worst of all making the public of the Kingdom harassed and exposing it to internal rebellion and external attacks! Normally, mothers give birth to sons from the purity of their hearts, but not as toys to play with. In the remote past, Surabhi Kama dhenu saw its sons as they had become senseless; like wise, a dharmatma stree too became unconscious like me. The two sons were commanded by the masters of the sons to keep on tilling the land even during the mid day blaze of the Sun. The kind mother Surabhi kept on crying about the fate and misfortune of the oxen. Lord Indra realised that the divine cow Kamadhenu was in distress. As Indra Deva noticed that the Divine Cow Surabhi was crying away on the high skies incessantly, he prayed to her with folded hands ; he asked hear about her great grief. Kama dhenu replied: Deveshwara! I have no complaints from swarga; but my two sons in the form of oxen are being treated mercilessly by the farmers on earth even in heat of the mid Surya. These are my own children and like wise a number less oxen are born on earth! Just as Kamadhenu too keeps crying for her sons, Devis Koushalya and Sumitra too keep crying and how could they survive such hapless situation as their sons are be harassed for no fault of theirs! I have no decided that having renounced this type of very temporary Kingship as decided by Maharshis , I will most certainly go to Shri Rama and prostrated him to kindly

return and accept his lasting Kingship! Having thus shouted at Kaikeyi, Bharata fell down on earth like an elephant and dragged himself like a serpent with heavy breathings.

Having recovered his senses still persisting with distress, Bharata having mercilessly shouted at his mother, he approached the Ministers and addressed them: Hon'ble Ministers! I should most emphatically assert that I am not interested in Kingship and I was never informed of this status before my arrival. I was totally blank about what my father conceded of my kingship, as I was away along with brother Shatrughna well before his sad demise.. I was also blank about when and why Rama Sita Lakshmanas were forced to leave for vana vaasa. As Devis Kousalya and Sumitras came to realise that they were conferring with the Ministers, Devi Sumitra was informed and conveyed to Devi Koushalya that the cruel Kaikeyis son Bharata had arrived. After addressing the Ministers, Bharata Shatrughnas approached Koushalya. Even from a distance, Koushalya felt unease and fell unconscious, Bharata ran and kept her on his lap; on recovery, she kept on crying and said: 'Dear son! You want the Kingdom only, is it not! Do have it by all means! Now, I fail to understand why Rama was banished for vana vaasa only wearing deer skins! May be Devi Kaikeyi is desirous of despatching me too after him. Or does she desire that along with Sumitra, I should surrender to flames so that she should be totally free from concerns!' Then Bharata repeatedly fell at Devi Kauslaya's feet again and again weepingly and held her hands entreatingly: Revered mother! kindly trust me as to what all had happened on our return here. I am truly blameless and you ought to realise how supreme Rama is and how much I admire and love him with pride. May those responsible for subjecting this misery be made it known all over the world that they are sinners of the lowest levels as per established precepts of virtue and justice! May such degraded sinners at whose behest Rama was banished for vana vaasa be reborn as chandalas in the next birth as the lowest servants of the worst of chaturvarnas, like those who face Surya and resort to 'mala muutras' or kick off the sleeping cows. May that heinous person responsible for tormenting Rama-Sita-Lakshmanas be reborn as slaves of those cruel masters who refuse to pay wages and even deprive of their daily bread. That heinous human being responsible for despatching Rama for vana vaasa is despicable, ungrateful, rejected by the virtuous, shameless and worthy of public hatred. That desolate and wretched person would be such as should enjoy 'mrishtaanna' or highly tasty and rich food all alone without sharing with one's own children, servants, and let alone beggars! May such disgraceful and wicked person who has instructed Rama to be forcefully thrown out along with Dharmapatni and brother to wilderness with an early, lonely and distressed death. The monstrous and wicked sin in one's human life is stated as the killing of a glorious king, an outstanding woman of virtue, an aged and helpless woman and an honest servant of trust; may that miserable sin be applicable to that fallen person responsible for Rama's vana vasa. That loathsome villain responsible for Rama's vana vaasa be soon a beggar with torn and detestable clothes to hide the body - shame, loaf around the universe with shoutings of hunger and thirst!' As innumerable such curses were showered on 'THAT WOMAN HIS OWN MOTHER', Devi Koushalya was stilled and stunned and stated: Dear son! Do kindly stop any more curses as each of those have had sinking feelings in me and my disgust for further living is ever palpitating in my sub-consciousness. I am however contented that son Lakshmana was never shaken from the precincts of Dharma. You too Kumara is of Satya Pratigjna and should most certainly be rewarded all along your future life now and 'parama mukti' there after. Having stated likewise, Kousalya drew Bharata on her and embraced him.

Raja Dasharatha's 'antyeshti' / 'dahana samskaara'- Bharatha performs Dashartha's 'shraaddha karma' and 'maha daanaas'- collection of ashes and 'nimajjana'- 'daaha samskaara'-Shatrugna attacks the villainess Kubja, the servant maid of Kaikeyi, to senselessness and spares her death! Ministers propose Bharata's 'rajyabhisheka'- but the latter proposes only temporary authority as Shri Rama ought to be the real King-

As Bharata was in grievous distress, Maharshi Vasishtha approached Bharata to face the situation with fortitude as he should now perform his duty of 'Pitru Antyoshthi Karma' and the 'Dahana Samskara' of the King Dasharatha. Then the Ministers also initiated the task, Bharata approached the body preserved in

oil, prostrated dutifully thrice and initiated the task. As the body was lifted from the oil the face of the body looked very pale; then the body was washed and was placed on a bed decorated with precious stones. Bharata got heart broken and cried stating: Maha Raja! you could not even wait for my arrival as I was away for a while, but having sent off Rama-Sita-Lakshmanas for vana vaasa, you hurried up to attain swarga! As you had left off peacefully, what did you think that in the absence of Rama about the fate of this kingdom! Maha Raja! Without you the kingdom is widowed and your sons are paled off like the moonless night of their lives. As Bharata was crying away thus, Maharshi Vasishtha mildly alerted Bharata that he should recover himself at once and take up the duty faithfully with resilience, courage and with absolute peace of mind dutifully. Even as the Ritviks, Acharyas and Maharshis were hurrying up, the body was shifted to a 'palki' accordingly and taken to the crematorium as accompanied by Ministers, officials, renowned public figures, and servants, was placed on earth facing 'Agni Jwalaas' and the 'havan' was initiated. Some were decorating the body with chandana and sugandhas, guggulaas and while the high volume recitations of the 'vedic mantras' the body was dedicated to the high flames emerging from the wooden sticks of devadaaru-sarala- padmaka tree branches. Then the Ritvikas were rendering Saama Veda Shritis. It was at that time Queens Koushalya, Sumitra and Kaikeyi followed Bharata the main Karta made pradakshinas weepingly and finally fell down to earth with 'saashtaanga pranaamaas'. Ritvijas with Masishtha Muni in the lead too recited the relevant Mantras. Consequent on the 'Daaha Karma', Bharata, the Queens, Ministers, Purohitas, and the entire Public carried the 'savaaris' or the ashes to the banks of the Sacred River Sarayu for 'jalaanjali' tarpanas. After performing 'dashaaha', on the eleventh day Bharata after 'atmashudhi' performed ekaadashaah shraaddha followed by 'prathama maasika sapindeekarana shraaddha'. The Pitru and Deva Brahmanas were amply rewarded after 'bhोजना tripti', several danaas of dhana-ratna-vastra- suvarna-dhenus to the full contentment of the brahmanas. There after on the thirteenth day of the agni samskaara. Bharata broke down and cried aloud stating: 'My dear father! You have entrusted this hard task of king ship to me after sending off my elder of incomparable virtue and capability. Why had you decided and despatched Rama the only source of strength to Devi Kousalya!' On seeing the place of where the father's body ashes was visualised, he recalled his memories and wept again: you had put mother Kuashalya with such heavy load of distress on her and me!' As Bharata kept on crying again and again, Shatrughna followed suit. Then they kept on recalling their memories and suddenly went in rage and said: How indeed this vile and wretched woman Mandhara had entered the scene and ruined the psyche of Kaikeyi which led to all these disasters in a chain and threw us all midstream in the irrevocable ocean of misery! Father! You are unforgettable as you had always ensured our comforts of food-drink-dress-and jewellery; now who would replace you! / Dear father had gone to heaven and Shri Rama had left us too without support; where is our stamina now and help; our recourse is to jump into fire; or else the other alternative is to enter tapovanas like 'taapasis'. And our considered resolve is now to leave the glorious Ayodhya which was the cynosure kingdom ruled by the generation of Ikshvaaku.' As Bharata Shatrughnas were swept away by the forceful tides of the ocean of sorrow, Maharshi Vishvamitra intervened: Bharata! There are three inevitable characteristics of mankind viz. hunger and thirst- sorrow and infatuation and old age and death. Being fully aware of these it is unnatural that bursting out wastefully to a person of self restraint is rather childish of immaturity'. As Maharshi Visishtha mildly reproached Bharata Shatrughnas wiped off their tears and got engaged with other urgent actions to be attended to.

As the duties of the thirteenth day were concluded, Shatrughna approached Bharata cryingly and said: How horrible was this that Rama who was not only in respect of family persons but to entire society was equally considerate and that ideal most person was humiliated and thrown out for long forest life! And this tragedy had happened due to one woman; 'is this not a slander of the Society!' Even then, that person of unique bravery and repute viz. Rama did not say one word in protest: how magnanimous he had been! As King Dasharatha was drowned in the evil influence of a woman, then itself having examined as to what was justice and what was not, that evil woman ought to have been imprisoned at the beginning itself! While this conversation was going on, Devi Kubja entered the eastern gate of the palace and stood having been decorated with bright precious jewellery, expensive silk clothing and with sweet

scented body perfumes like an old female monkey. Even when she was entering, the doorman noticed her entry, he dragged her by her neck and addressed Shatrughna: Rajakumara! It was this dirty woman who was responsible for Shri Rama's departure for 'aranya vaasa' and dear father's sad demise. Now she is being handed over to you and you may treat her suitably!' Then Shatrughna had at once grabbed her both wrists and head hair, shouted loudly as the entire interiors of the palace got resounded: 'This hateworthy wretched devil who made my father's life miserable leading to his sad demise and responsible for the degraded sin of advising Kaikeyi to banish the Godly eldest brother ought to deserve apt punishment!' As Shatrughna screamed with disgust and hatred, the onlookers especially the womanhood of the palace felt that he would surely kill her mercilessly. As Mandhara was dragged by her neck, her jewellery cracked up to bits, Kaikeyi rushed to rescue her and shouted at Shatrughna. But Shatrughna retaliated and she had to withdraw from his anger. Then Shatrughna addressed Bharata with extreme anger: Pardon me! Women are not worthy of being killed by anybody. But for this fear of even Rama not excusing me for 'stree hatya', this nasty woman Mandhara is being spared! If Rama were to be aware of my indiscretion, he would never even speak to me. Then Bharata having seen this ugly scene, asked Shatrughna to leave Manthara to her own fate!

As the duties of the thirteenth day were concluded, Shatrughna approached Bharata cryingly and said: How horrible was this that Rama who was not only in respect of family persons but to entire society was equally considerate and that ideal most person was humiliated and thrown out for long forest life! And this tragedy had happened due to one woman; 'is this not a slander of the Society!' Even then, that person of unique bravery and repute viz. Rama did not say one word in protest: how magnaanimous he had been! As King Dasharatha was drowned in the evil influence of a woman, then itself having examined as to what was justice and what was not, that evil woman ought to have been imprisoned at the beginning itself! While this conversation was going on, Devi Kubja entered the eastern gate of the palace and stood having been decorated with bright precious jewellery, expensive silk clothing and with sweet scented body perfumes like an old female monkey. Even when she was entering, the doorman noticed her entry, he dragged her by her neck and addressed Shatrughna: Rajakumara! It was this dirty woman who was responsible for Shri Rama's departure for 'aranya vaasa' and dear father's sad demise. Now she is being handed over to you and you may treat her suitably!' Then Shatrughna had at once grabbed her both wrists and head hair, shouted loudly as the entire interiors of the palace got resounded: 'This hateworthy wretched devil who made my father's life miserable leading to his sad demise and responsible for the degraded sin of advising Kaikeyi to banish the Godly eldest brother ought to deserve apt punishment!' As Shatrughna screamed with disgust and hatred, the onlookers especially the womanhood of the palace felt that he would surely kill her mercilessly. As Mandhara was dragged by her neck, her jewellery cracked up to bits, Kaikeyi rushed to rescue her and shouted at Shatrughna. But Shatrughna retaliated and she had to withdraw from his anger. Then Shatrughna addressed Bharata with extreme anger: pardon me! Women are not worthy of being killed by anybody. But for this fear of even Rama not excusing me for 'stree hatya', this nasty woman Mandhara is being spared! If Rama were to be aware of my indiscretion, he would never even speak to me. Then Bharata having seen this ugly scene, asked Shatrughna to leave Manthara to her own fate!

Precisely fourteen days subsequently, the Mantris and the senior officials of the Kingdom called on Bharata Kumara and stated that since King Dasharatha had passed away and Shri Rama had already left for vana vaasa, you are the King now and formally should take over as the mourning period had formally concluded as meanwhile all the required arrangements had since been ready for your Rajyabhisheka. Then Bharata made a parikrama of the Abhisheka Kalasha, and addressed the officials as follows: Dear friends, you should not ask me to do so as Rama is the eldest of the family and in our vamsha, it has been our convention that the eldest son is only eligible for Kingship and that ought to be so. In place of Ramachandra I am prepared to undergo the prescribed vana vaasa in place of my elder brother. Therefore get ready with chaturanga sena so that my elder brother would return and assume the kingship. I desire

that all the material ready for the Rajyabhisheka be also taken along so that he could return with Sita Lakshmanas as the perfect King with the purity of Agni and the Yajna Karyas there itself. In this very context, I should like to emphasize and reemphasize that my mother Kaikeyi's life ambition be rejected at any cost! There fore let the labour force be also ensure that the ups and downs of earth be rectified as much as possible so that the entire party could reach the place where Rama had reached with Devi Sita and Lakshmana. As the Mantris and senior officials who requested Bharata earlier were totally taken aback at Bharat's decisiveness to reject their proposal of his kingship; they stated: Mahatma! By your decisiveness like this , may you be blessed again and again and may the lotus eyed Maha Vishnu along with Devi Lakshmi be with you ever, as you desire to decline the kingship as that actually rests with Shri Rama the truly eligible eldest son! Later on the Mantris made a public announcement to one and all of the most exhilarating news of Rama-Sita-Lakshmanas return to Ayodhya as Rama being the fullfledged King, soon! The Public was overcome with unparalleled joy at the divine-like determination of Bharata rejecting the erstwhile misdoing of Kaikeyi!

Bharata initiates the constuction of comfortable 'Raja Marga' from Rivers Sarayu to banks of Ganga- As 'mangala vaadyas' were heard on a morning, Bharata felt uneasy and asked Vasishtha to come to Rajya sabha with Ministers and officials- Bharata disagrees with Vasishtha that kingship was Rama's birth right and only a passing solution now-

As instructed by Bharata, innumerable labour forces were arranged, to even out the pathway across mountains by way of diggings and clearing off forests, crossing water bodies and rives by several boats, diverting flows of rivers as possible, charioteers and machines for digging and road rollings, tree cutters, food, kichen and cooking arrangements, mats and animal skins for seating and resting, bullock-horse elephant-camel carts, wood cutters and furniture makers and so on. In this manner, as the pathyway through jungles, mountains and water bodies was laid out like 'Deva Margas' with stone pebbles wide spread and evened out all along the route. Further the road ways were decorated with victory flags and huge banners with flowers and hangings at key and select points especially the road turnings. As per the instructions of Bharata, horded of halting places with tasteful restful resorts where tasty and sweet fruits plucked from the plentiful trees around be made available for the asking of the passers by. Experts in Vaastu Shastra and of Nakshatra-Muhurta vidwans were engaged too to decide on the halting points of Bharata either for rest, or taking food , or for ablutions or night halts and accordingly the rest joints, kictchens , and food servive facilities to one and all got placed too. All along the banks of Ganga enroute, a well laid 'raja maarga' got into excellent shape thanks to the industry and the short possibe time frame of the royal work force and their supervising engineers and experts of architects.

As the preparations of laying the Raja Marga through the forests along and upto the Sacred Ganges were in full swing as per Bharata's instructions, there at Ayodhya on a prescribed early morning, Bharata was woken up by the 'vandimagadhas' or the troupe of praising awakens. Subsequently, the morning drums and instrumental musician groups alerted Bharata who had been crying away besides thinking all through the night. Then he flared up at the groups of drummers and musicians and shouted: I am not the King! and stopped the sounds forthwith. Then he addressed Shatrughna: 'See! What type of damage that Kaikeyi had done; Maha Raja Dasharatha was despatched to Swarga and immersed us in deep distress! Now thanks to King Dasharatha now Rajya Lakshmi is floating like a boat which way to go by! That maha swami and dharmagjna being the universal protector Raghunadha had already been sent off by my own mother and despatched away dharma with 'tilaanjali' !' As Bharata said so, the Rani vaasa women broke out in sobbings aloud. At that juncture, Maharshi Vasishtha entered tha sabha bhavana of the ex. King Dasharatha. He then instructed Bharata Shatrugnas to please attend. Then the Ministers, Sena patis, Public Leaders gradually occupied their seats.

As Bharata graced the full Rajya Sabha like the post monsoon Sharad Ritu Purnima Chandra along with the sparkling Stars all around like vidwans, minsters, and the public figures of far reaching fame. Then Maharshi Vasistha addressed Bharata! ‘ Esteemed Bharata! Dharmagjna King Dasharatha has since left for heavens and Satyavaadi Shri Rama had left for forest life. Now on behalf all of us at this Grand Meet, may I request you to take over the reins of Kingdom. Once you agree, the huge fraternity of the co- Kings and the reputed businessmen from all over the globe are ready to dedicate their dhana-dhanya-vastu-vaahanas by way of their unanimity and great good will for you as the new King. Bharata then broke into tears in the open conference and in low voice addressed the Maharshi: ‘ Gurudeva! How could I a normal human like me steal away the Kingdom of the outstanding Shri Rama. He has the radiance of King Nahusha or King Dilip of this dazzling ancestry and of the just deceased Maharaja Dasharatha! It is only the mean and undeserving persons who could resort to such sinfulness who would most certainly reach the lowest kind of narakas. If I assume the kingship that rightfully belongs to Rama, would that be not a grave slur to the most reputed Ikshvaaku Vamsha! As I have sincerely abhorred what my mother had planned and sinned grievously, I am hereby prostrating my elder brother Shri Rama living in deep forests from here itself. I ought to therefore follow Shri Rama alone and he is the assuredly unquestionable King of Ayodhya. In fact, he is worthy of administering three lokas!’ As Bharata replied likewise to what Vasishtha Maharshi proposed, the entire conference hall resounded with clappings and appreciative cryings with tears. Then Bharata further asserted: In case I fail to have Rama returned back to Ayodhya, then I too should follow the example of Lakshmana and stay back along with them all! I shall endeavour my utmost to return by using all my capabilities. I have already made elaborate preparations by way of making suitable road laying through the forests and crossing water bodies and rivers to facilitate Rama’s return and am strongly convinced of his approval for return to Ayodhya.’ Having thus concluding the Maha Sabha, he then addressed Sumantra to send his command to move the army. The entire audience in the Maha Sabha roared in raptures with applauses. As a ripple effect of the proceedings, the city of Ayodhya which had thus far crestfallen thus far and the public came alive. From each household, the woman folk egged on their husbands and the able bodied to join the procession along with the thousands of soldiers , apart from the workforce who had already positioned themselves. Then Bharata instructed Sumantra: Sumantra! Have you not already readied the Senapati to line up the army as we are about to launch the glorious fulfillment of our program of return with Shri Rama- Devi Sita-brother Lakshmana. Then the house holds Brahmana-Kshatriya-Vaishya and Lower classes of Ayodhya were pleasantly activated and got readied with unusual excitement and the anticipated fulfillment of their ambitions.

Bharata’s vana yatra and night halt at Shringaverapura - Nishaada Raja hosts Bharata’s overnight stay before crossing Ganga the next day- Bharata and Nishada Raja exchange views of Rama’s magnanimity- Nishada Raja extols about the nobility and devotion to Rama of Lakshmana-On hearing details of Rama Sita Lakshmanas, Bharata swooned down, Shatrugna and the mothers cried away, and persisted on the details of the threesome regarding their food and sleeping patterns- Guha showed the bed of ‘kusha grass’ by which Sita Ramas slept on that night and the ‘valkala vastras’ left behind.

Bharata with unprecedented excitement for ‘Shri Rama darshana’ got readied in the morning on into an ideal chariot like that of Surya Ratha itself! The chariot was followed by a thousand elephants., six thousand chariots in which several ‘dhanurdhara’s too were present. Behind them were a lakh of horse men. Countless ‘dwijas’ of Brahmana-Kshatriya-Vaisya commities joining the procession. They were excited to the core as if they were all in ‘Vrataanushtaana’ or the supreme dedicated mindedness to meet and see for themselves Shri Rama Devi Sita Lakshmanas conversing in animated discussions especially

Rama the Sthitaprajna-Samsara dukkha nivaraka- shyaama varna- aajaana bahu. They were all in trance like excitement embracing of camaraderie and solidarity. They are assuring mutually: Just as Surya Deva at the 'ushahkaala' or early morning smashes darkness, the vision of Shri Rama should terminate the 'shoka-santaapa' or the agitated cryings of 'samsara'. The crowds in the procession were in multifarious body presentation- some wearing glittering clothes of variety with studded artificial semi and precious stones; some peacock wear dresses; some with besmeared sandal pastes, some with ivory made jewellery, some with bedspreads with variety of motifs, some with display of their skilled artistries of carpentry, metal works of copper, silver, gold, bronze and steel; some of the 'veda vettas' reciting stanzas on auspiciousness, safety, and good health and some displaying varieties of group dances, or 'vaadya brindaas' and so on. The entire army of Ayodhya of 'chaturanga sena' was on the move the followed Bharata Shatrughnas with unprecedented exhilaration and animation. The unending procession had thus Shringaverapura on the banks of Ganga. As the huge procession stopped over, the men and women of Ayodhya performed their respective tarpanas to King Dasharatha and rested there after for the night.

Nishada Raja Guha having seen the huge Sena and Public of Ayodhya, addressed his men that the ocean like army of Ayodhya had arrived headed by Bharata as indicated by his chariot's flag; I am not sure of the intentions of Bharata and therefore be ready for any eventuality. We have five hundred boats and having stored a back up of food and drinks. In case Bharata's intention is pro Rama, then we can certainly help them and ferry across to the other side of Ganga, otherwise not! So saying Guha alerted his well built boatsmen. Having decided thus Nishada Raja Guha alerted them and ferried near to Bharata and addressed Bharata: 'Kakusthakula -bhushana! I am the chief of Nishadas named Guha and I have my followers of boatsmen with thousands of strong men. I am the admirer of friend Shri Rama and am possessive of the whatwith all of the information of this adjacent dandakaranya. Decidedly, Rama Lakshmanas are of the features of your as a brother. And I could be of assistance to you and your followers. Nishada Raja then assured Bharata that the 'vana pradeshas' around would be like gardens for you and your followers and he and his men would be at the disposal for any type of service, so saying he asked his men to distribute flowers and fresh fruits. He further assured that he would initiate the service of him and his followers from the next early morning onward.

Bharata replied to Nishada king Guha: ' dear brother! I am beholden to you for your gesture and the distribution of fresh fruits to my army and followers.' Then he requested Guha to reach that specific direction where the ashram of Maharshi Bharadvaja. Guha assured that he would arrange to accompany him quite a few 'mallas' or very strong built men along with him. But , Guha expressed a doubt! Mahabali Rajakumara! I have only a doubt about your intention of your trying to meet Rama, since you are carrying such huge 'sena' along with you! Then Bharata replied in all seriousness: Nishada Raja! May that type of inauspicious occasion should never occur in my lifetime! I feel badly hurt by your expression of doubtfulness and you should never ever suspect my sincerity: Shri Raghu natha is not only my elder brother, but like my father. Kakutsanandana Shri Rama had left for long forest like, but believe me! I am going there near him only to prostrate to him with the express request to return home ! ' Guha too felt relieved of his doubt and said: Bharata! You are truly great as you are of this firm decision and to ignore and discard the status of Kingship! I have yet to imagine a person of this 'dharmaatva' of sacrifice, virtuousness and purity of supreme thought like you! Your decisiveness to request Shri Rama to discard forest life and grace Kingship should spread your glory globally in a unique manner!' Guha was overwhelmed and requested that the Ayodhya Sena be requested for overnight sleep. But, Bharata was unable to rest as he could not wipe off the bad memories of his return from his maternal grandfather's kingdom and the most unfortunate and unforgettable experiences from his father's death, the evil mindedness of his mother, the most harrowing experience of Rama Sita Lakshmana vana vaasa and so on. The internal anguish and untold distress of Bharata was like the ever engulfing flames of forest, from the

dismaying news of the King's demise and Shri Rama viyoga. Bharata then had sweatings flowing all over his body like for inexplicable reasons, mid day blazing Sun melted off Himalaya mountain peaks. Then Bharata was drowned in fear and mourning as though his nervous system had got shaken up and was giving away! It was at that peak of mourning of Bharata, Guha met him in the morning next and gave him peace of mind and preparedness for the onward journey.

Nishada King Guha, then described about the outstanding qualities of Lakshmana to Bharata. As Shri Rama was resting for a night sleep, Lakshmana was in the habit of addressing Shri Rama while desirous of having the night sleep, then Lakshmana would say: Raghunandana! I have prepared a comfortable bed for you and you may please rest well. Guha said that he and Lakshmana were talking and exchanging views almost through the small hours of the morning. Lakshmana assured Guha that there was none like Rama on the face of earth and that he would provide raksha all through the night! Thanks to Rama, I could certainly beget dharma, great fame, and luxuries of life; but there could be no other like ambition of mine right now to keep my arrows in readiness and ensure safety to Sita Ramas through out the night. Lakshmana further used to state Guha that there could never be a secret unknown to him in the forest, and even an attack by 'chaturana sena' even could be faced instantaneously! Thus the Nishada informed about Lakshmana's dedication to Rama, Bharata addressed Guha: 'Nishada Raja! Indeed it is so as Lakshmana would be not able to neglect his duty any way. Moreover, Lakshmana is capable to handle singlehandedly even when sura-asuras combine in a mutual battle with him; that is how, Sita Ramas are sleeping without any problem at all!' Having thus affirmed the complementary heroism of Rama Lakshmanas, Bharata then realised another context of Rani vaasa stree in Ayodhya too should be now peaceful as all along the unfortunate developments of Ayodhya swept them off their feet so far! Guha then continued his narration to Bharata about what Lakshmana felt when the latter told Guha: 'Maha Rani Kousalya, King Dasharatha and my mother Sumitra might or might not survive till now. My mother might survive perhaps due to the hope of Shatrughna who had left along with Bharata, but since Rama had left away, Devi Kousalya's life could be risky! As far as King Dasharatha would be concerned, it appears certain that since Rama had left, he might not survive the shock'. Then Lakshmana could not further control his emotions and broke down: 'Can we three after the termination of the fourteen vana vaasa return back to Ayodhya!' Thus Guha conveyed what all Lakshmana expressed keeping awake through out the night. He then concluded his recall to Bharata that at the next early morning Rama Sita Lakshmanas proceeded further looking somewhat lost in thoughts into the forest even as were dressed with 'mriga charma' dresses.

Having heard the narration of what Nishada King and the latter's reactions expressed by Lakshmana before proceeding to dandakaranya, Bharata was shaken off his senses and had a vague feeling whether Rama would or would not agree to return to Ayodhya now! Bharata then lost his balance of mind and swooned down as though a huge tree was uprooted by an earth quake! Shatrughna was nearby and broke down. The mothers Kausalya-Sumitra and Kaikeyi too surrounded and since they were on fast, they too were looking pale and helpless. As a mother cow caresses her calf in a similar situation, Devi Kousalya drew the sons on her lap and wept stating: Dear son Bharata!! Have you been affected by a body injury or mental shock that you are in this state! Now you are the single hope for this vamsha. I am surviving only due to you as my shelter Rama Lakshmanas had already gone away and King Dasharatha had left me too anyway!'. Then as Devi Kaushalya was feeling distressed, Bharata gradually recovered slowly and addressed Kousalya that he had since recovered. Then he addressed Guha to explain vividly as to where Rama Sitas, where was Lakshmana then, whether or what did they eat and sleep! Guha replied that his followers brought plentiful food which they were satisfied with. But when Guha offered several gifts, he had politely declined stating that Kshatriyas in general and Kings in particular would never accept gifts to others and should only offer. In the following night, Rama and Sita were on fast while Lakshmana accepted water only. Then Lakshmana himself made a comfortable bed for Rama Sitas and kept a vigil through out the night except the small hours of the day break. Lakshmana then lifted his arrows drawn

carry on his back the arrows retainer on his back and by walking up and around the place of Rama Sita's resting bed, kept awake like Lord Indra being protected by various Devas

Nishada Raja explained to Bharata, the latter visioned that very grass made bed on which Rama slept and showed it to his mothers also. Mothers! Look at this dry grass bed made by Lakshmana on which King Dashratha's eldest son Rajakumara on earth! He had always lived in 'maha bhavanas' with 'pushpaka vimana' like exteriors with high walls studded with gold and silver ornamentation of lavishness with readily invigorating 'sugandhas' and mild sounds of parrot chirpings and of inbuilt conditions of climate; such Shri Rama had now slept on grass beds! That Raja Kumara who was used to listening mild music of sonorous instruments, 'Vandee ganas' to praise his bravery and skills of archery, groups of Panditas never tired of showering blessings at every palace joints by which he would pass through had slept on earth! Is this type of state of affairs ever imaginable; is this a fib of imagination or a bad dream! Look at the 'Kaala prabhava' or the impact of time that is affecting Devi Sita; this looks that she had slept as indicative of her golden bracelet imprinted on the dry grass on which she slept off due to continuous strain of hard, weary and long walks in the forests '*in cognito*'! Bharata continued his address to his mothers: 'I feel that wives normally feel that her husbands expect the bed by which they sleep should be hard or soft as per the husband's choice; that must have been the reason why Devi Sita the frail female of royal family background had apparently never felt excepting by her husband's convenience and hence adjusted accordingly'. Having said so, Bharata had suddenly shouted with grief: Haa! I am as good as dead, and my life is useless. I am so cruel and malicious as I am responsible of this mess; my life is a curse, as am squarely responsible of this treachery and betrayal! I am having to see the kind of bed that Rama as a helpless human of extreme vulnerability! He being born of the background of a Chakravarti, who readily bestows relief to one and all, the outstanding blue lotus like body shine and with red lily like readily arresting looks, had discarded Kingship of glory! Behold him lying on this bed of dry grass! Most undoubtedly, Videha nandini Devi Sita has proved herself as an outstanding pativrata of great renown and lasting memory to have never faltered in following Rama's footsteps!' Bharata further continued his musings: 'Maha Raja Dasharatha had become 'swarga vaasi'; Shri Rama had become 'aranya vaasi'. Now, I feel in this situation, I seem to be wandering directionless as sailor lost in the deep ocean of self pity! From now onwards my resolution should be to sleep on bare earth, consume roots and fruits as food, and wear the deer skins as my apparel. The remainder time of forest life, I should also be contented with life. The 'pratigjna' as per King Dasharatha's directive would then not be belied. The required time of 'vana vaasa' would then be exchanged by me and Shatrugna in place of Rama Lakshmanas who should proceed to Ayodhya forthwith. Then in Ayodhya, Shri Rama should take over the reins of 'Rama Rajya'. Bharata now makes the ultimate resolve: 'I will most certainly keep my head at Shri Rama's feet and endeavour my very best to grant me the wish to return to Ayodhya and take over the Kingship which is deserved as per tradition and exchange with my forest life as per the late King's wish!

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

At the Shringaverapura on the banks of the Sacred Ganga, the morning next Bharata woke up and addressed Shatrughna and asked him to ask Nishada King Guha soon to cross the river by his boat. Shatrughna replied that he too was not asleep like Bharata through the night thinking of Rama on the lines of Bharata. Meanwhile, Nishada Raja arrived and with folded hands and enquired whether their stay over night was satisfactory enough. Bharata thanked Guha profusely and requested him to arrange the sacred Ganga as soon as possible. Then Guha alerted his boatmen and got five hundred boats in position to ferry the army men too. Besides a special house boat named 'Swastika' too was arranged with well

decorated carpets and soft cushions to lean back; this was able to navigate Purohitas, Gurus, Brahmana Panditas, Bharata Shatrughnas, Devis Kousalya- Sumitra- Kaikeyis, and select Raja Parivaara, and chosen women too. As the massive number of boats were flooded with soldiers there were inevitable sky high shouts, noises and confusion. Some of the boats were exclusively meant for women only. Likewise, they were earmarked for horses, cattle, donkeys and oxen. The sturdy boatmen raced up and soon enough reached the other banks. The public and the heavy influx of soldiers were asked to rest in the Prayaga vana. Then Bharata Shatrughnas along with select Deva Purohitas and Veda Brahmanas proceeded to the ashram of Maharshi Bharadvaaja.

Bharata having retained back the visitors from Ayodhya some good distance, approached the ashram of Maha Muni Bharadwaaja. He discarded his astra-shastras and royal robes but wearing only the silk clothes and keeping Maharshi Vasishtha the Purohita and senior disciples ahead and proceeded along with the ministers. As he entered the ashram, he had the 'darshan' of Bharadwaaja. As Maharshi Vasishtha was in the lead, Bharadwaaja welcomed him and asked his sishyas to fetch 'arghya' to him and the followers. As Bharata touched the Maha Munis feet, instantly he recognised Bharata as the son of King Dasharatha. Bharadwaaja was well aware of King Dasharatha's death and hence he did not mention of the same. Vasishtha enquired of Muni Bharadwaaja of his welfare, agnihotraadi shubha kaaryas, about his disciples, and so on. Then the Muni asked Bharata: Are you not the King of Ayodhya now! What has brought you here! I am not able to believe this! I am aware that your father instructed Shri Rama the symbol of dharma and glory was banished for Vana Vaasa for fourteen years due to the ill justified advice of one of his wives and accordingly Rama's his wife and brother too accompanied him. Indeed this was most improper and blameworthy!' As Bharadwaaja admonished Bharata, the latter started crying away and replied the Maha Muni in the most pathetic and low tone as follows: Mahatma! It is most unfortunate that You as a Maha Muni too has a feeling against me and my traditional values of 'dharma'. May I assure you as I have no role or even the remote inkling of Rama's vana vaasa and very kindly do not ever reiterate that hard hit on my psyche! What ever had been viciously planned and executed by my evil mother was indeed my fate for which I regret most and am prepared to reverse the misdeed on myself! I have essentially come here only to prostrate and plead Shri Rama to kindly return to Ayodhya and take over the kingship. Bhagavan! I should most humbly request you to let me know as to the whereabouts of Shri Rama!' Subsequently, Maharshi Vasishtha and other Maha Munis too commended the sincerity of Bharata Kumara. Then Bharadwaaja Maha Muni addressed Bharata: ' I am indeed aware that you are the progeny of Raghu Vamsha and the traits of Gurujana seva, self control, dharmika chintana, are transparent in you! Yet, Purusha simha Bharata! I am totally aware of your pure heartedness and your strong desire to request Shri Rama to return, but I had actually wished your desisiveness to get further sharper and more effective and hence my erstwhile reprimand to you. May you be blessed to have your wish fulfilled. I am indeed aware of the where abouts of Rama Sita Lakshmanas; they are comfortably settled at Chitrakoota Mountain.' Having thus informed Bharata, Maha Muni Bharadwaaja instructed Bharata to rest at the ashram along the Maharshi Vasishtha and others besides his ministers over night and move forward the next morning.

As Bharata expressed his doubt whether the Muni Ashram was equipped enough to provide hospitality overnight including food and night long rest, Maha Muni Bharadwaaja smiled and said as to why did he not bring the entire Sena also! Bharata replied that the 'sena' was huge and had been equipped with elephants, horses, oxen, cows and so on too. At the express instruction of the Maha Muni, Bharata had somewhat hesitantly gave a command to let the army too to arrive at the 'ashram'. Then Bharadwaaja entered the 'Agni shaala' or the Fire Abode of the ashram and invoked Vishvakarma and the related devatas. Further, he invoked Indraadi Lokapalakas including Yama-Varuna-Kubera and prayed to them to arrange for the hospitality of Bharata along with his army and public. He then invoked Prithvi, Aakaasha, Rivers flowing westward so as to sweet and cold waters. Maha Muni further invoked Vishvaavasus, Haahaa-Hoohu Deva-Gandharvas, Apsaras like Ghritachi-Vishvaachi- Mishrakeshi-Alambusha

Nagadatta-Hema- Soma-Adrikritasthali-Indra sabha's devanganas- Tumbura-Nritya Geeta ukta vanitas- and so on. Maha Muni further invoked Chaitra Ratha Gardens of north placed Kuruvvarsha with divine robed women supplying clothing, sweet fruits, ornaments, and bhakshya-bhojya- lehya - chokshya-paaneeyaas besides enormous supply of celestial scented flowers. Maha Muni further invoked being seated eastward with extreme concentration invoked one by one of mountains named Malaya-Durdura and so on to forward cool and fragrant winds- the celestial clouds to shower scented flowers and distant lightnings and thunder sounds. Vayu Deva was invoked to provide visions of Apsara nrityaas, and experiences of sweet 'Deva Gandharva Gaana'. As a result, the nearby earth of five yojanas of rectangle got soft, even and squatable with comfort. All around that even land had sprung up tall and solid trees like Bilva-Kapittha-Panasa- Beejapooraa-Aamakaka/ mango-with ripe fruits and colourful scented flowers/ Thus as per the instruction of the Maha Muni, Bharata entered a huge hall with decorated walls with golden pillars, as followed by Purohitas, Veda Brahmanas, Ministers, Senapatis, and others. On being directed to a special throne, Bharata then visualised Shri Rama was worthy of occupying it and greeted it in the name of Rama, perambulated it with veneration as followed by the ministers and then occupied the same. Thereafter, Vasishtha Maharshi and co- purohitas, Ministers, Senapati and others took to their seats as per protocol. Thereafter, celestial dancers and singers including apsaras, Narada Tumburaadi Gandharvas rendered their respective fine arts. The thousands of Ayodhya soldiers who were in raptures shouting with the surfeit of entertainment of wine, dance, music asserted: We would not like to return to Ayodhya nor further to 'dandakaranya' as we are blissful here at this 'bhutalala swarga'. Long live Bharata and long live Shri Rama! They further declared that the heavenly food in variety and taste was so fantastic that despite their bellies were saturated would still like to eat again and again! Servants and servant maids, soldiers and their wives were all glittering with a fantastic range of dresses and jewellery. Man-woman-Child, be it a soldier or family, a pandita or an official or a servant and maid were all dressed in purity, with stomachs saturated, their hairstyles trimmed and clean; the picturesque surroundings were truly celestial. The heavenly hospitality thus extended by Maha Muni Bharadwaja was like an unimaginable experience of a dream *par excellence!* The ashram seemed to be a replica of swarga and one and all from Bharata-to- any being who accompanied him was a celestial dream come true in one's own lifetime!

Next morning when Bharata decided to take leave of Maha Muni Bharadwaja, he expressed his heartfelt gratitude stating: Mahatma! We all including the entire army, the retinue, and even the animals brought by us have been thoroughly contented. Now, we beseech you to very kindly inform as to how to reach Shri Rama ashrama, how much of distance and time involved! Bharadwaja replied that the distance should be approximately two and half yojanas and the place is named Chitrakoota Mountain; (as per today's reckoning the distance from Prayaga to Chitrakoota is approx.80 miles). The north of Chitrakoota flows River Mandakini and the intervening place is full of Beauty of Nature with plentiful flowers, fruits and of outstanding tranquility. The mid part of the river and the mountain is Shri Rama Ashrama situated in which the three famed personalities of Rama-Sita-Lakshmanas stay with peace. Then Bharadwaja Muni asked the Senapati to foremost follow the southern path along River Yamuna and should be able to reach Chitrakoota for Shri Rama darshana! As the entourage moved on slowly, the men and woman folk initiated their movement, Devi Kousalya was tired due to fastings and disturbed sleep pattern and was shivering as assisted by Devi Sumitra and touched the feet of Bharadwaja. Then Devi Kaikeyi too performed a 'pradakshina' and stood besides Bharata. Maha Muni then enquired about the Devis and Bharata replied: 'Bhagavan! That Maha Devi Kousalya who was looking blank, sorrowful and weak due to fastings is still mourning the death of King Dashratha and is the Prime Queen of Ayodhya. Just as Aditi gave birth to 'dwaadasha adityas' like Dhata, Kousalya Devi gave birth to Parakrama Purushasimha Shri Rama. Standing next to Devi Kousalya is Sumitra Devi who too looks pale, sorrowful and jewellery discarded the mother of Lakshmana Shatrughnas. Then is Devi Kaikeyi: And then you Maha Muni! You

see Kaikeyi Devi owing to whom Purusha Simha Shri Rama-Devi Sita-and Lakshmana had to undergo the frightful and fourteen long ‘vana vaasa’ and the killer of Maha Raja Dashratha; she indeed is the symbol of cruelty, devilish, thoughtless, arrogant, selfish and schemy and suffers from inferiority complex of being bodily beautiful. I am indeed ashamed of calling her as my mother !’ Having said that Bharata broke down with unstoppable cryings yet like hissings of a raised cobra. Then, Maha Muni Bharadwaaja stated: Bharata! Please do not see Devi Kaikeyi- your own mother- in this manner. Shri Rama’s ‘vana vaasa’ would pass off peacefully. What is more significant is what Devas- Danavas-and Maharshis who are always anchored to Parameshwara do strongly feel that these vicissitudes are for ‘Loka Kalyana’ in the near future! As the Maha Muni visualized the auguries of the auspicious future, he gave a warm send off to the highly motivated Bharata and his entourage.

As Bharata headed the Maha Sena with pomp and glory, on the arduous route one would vision a wide range of deers, semi- cruel animals, boars, and monkeys. The vast army of Bharata was akin to clouded sky of rainy season spread out a very long distance. The elephants, horses, chariots were lined up long. Considerable distance later, Bharata addressed Maharshi Vasishtha that it would appear as though the tops of Chitrakuta Mountain range were visible along side the River Mandakini. Then Bharata addressed Shatrughna: have you noticed that from the elevated range of mountains, one could see the long lines of horses there beneath and the dust raised by them was truly alarming. Dear brother! These surroundings are truly exhilarating to me as being picturesque just like the way ahead of swarga. On receiving Bharata’s instructions, some of the very courageous and core group of soldiers got spread out themselves in various directions with long swords and ‘trishuulas’ by their mighty hands. After long search by the dedicated men one of them discovered smoke on the sky; they realised that when human beings were not there then there would not be a smoke and when smoke would be visible there ought be fire and as fire were there there could be Rama Sita Lakshmanas. Otherwise a ‘maha tapasvi’ is possibly present. In any case, be attentive and wait but do not rush in as I would go in slowly towards that specific place from where the smoke emerges. The entire army and the entourage stood still praying , holding their breath and hoping against hope that the time has arrived for the darshan of Shri Rama!

Shri Rama has had considerable fascination and charming attraction for settling at Chitrakoota mountain. That indeed had been his life ambition thus fulfilled! He asked Devi Sita, like Indra would to his wife Shachi Devi , to move and wander freely all over the sprawling mountain places and get thrills of joy! He confided in Sita Devi stating : I have been pushed out from the Kingdom and parted my relatives and close friends, but all the same, I am truly rejoicing here at the mountain top and have ceased feeling the abandonment and a sense of dejection. Devi! look at this memorable mountain life as birds of countless colour combinations are flying right before you; look at the sky scraping mountain tops replete with unimaginable ‘dhaatus’ or mineral resources, as though they are kissing the high skies! All such ‘dhaatus’ are sparkling like silver moulds or like metal balls in varied colours of crystal white or yellow. Besides these, Devi! do you not vision the glitter and twinkles of the ‘nakshatra mandalis’ spread all over the length and breadth of the blue skies! Some of the Stars are like diamonds or pearls, or sapphires, or corals, or rubies, or gomedha or vaiduryas! The variety of birds and animals is unimaginable ranging from sparrows or vultures to animals like antelopes to huge sized lions and tigers. So is the splendour of fresh flowers of hues of violet-blue- red- orange-indigo or just plain white or of varied permutations and combinations. Now, the surprising range of trees: Neem, Fig, Saal, Banyan, Coconut, Deodaaar, Chinar, Sandalwood, Mango, Teak, Iron wood , Rosewood, Khejri, Palmeera, Jammi, Agar, Ashoka, Jakranda, Bael and finally the blessed Ashvattha. Devi Sita! Look at this range of mountain tops which seek to usher in strong feelings of love among the amorous couples of youth as also suggestive of kinnara strees holding hand in hand in a striking awe! The gushing streams of water down the mountain minarets to earth are simply amazing! The mountain caves are like human noses inhaling and exhaling the scented

and fresh airs of Nature. Beloved Sita! I am experiencing two essential fallout fruits of this 'Vana Vaasa': one is that I have the fulfillment of my dear father's desire and another is of Bharata's desire too. Dear Sita! My forefathers like Vaivasvata Manu and other famed Rajarshis had dutifully undergone Vana Vaasa and attained bliss post life; may I too follow their golden footsteps! The surrounding mountain range assumes varied colours of blue, pale yellow, white and red looking magnificent especially in the nights. Beloved Sita! This Chitrakoota mountain range with rich fruits, flowers, water flows, vegetable roots, and such multi-splendoured fantasy is like the Aklapuri of Kubera or the Amaravati of Devendra! I hope to spend the entire duration of the fourteen years of my Vana Vaasa within the precincts of 'dharma nishtha' along with Lakshmana!

Having exited from the mountain, Shri Rama then climbed down and desired to show Devi Sita about the Sacred River of Mandakini. Devi Sita! Now look at the beauty and glory of this river with groups swans floating and the greenery and trees on the banks looking like Kubera's scented Sarovara! As herds of deers got down into the banks and enjoy the drinking of the sweet water flows, one should a feeling of sensation and thrill. Further, groups of hermits clad in deer skins and with their shoulder hangings remove their apparel and with koupeena coverings get into the waters for bathing and perform oblations to Surya Deva. Some of the Munis are observing 'kathora vratas' or hard penances of 'nitya-naimittika' nature, lift up their folded hands above their shoulders to Parama Devas. Some other adventure lovers are floating on waters for fun and frolic while professional swimmers race up from one bank across another!

In this holy river, Maha Sidhha Purushas practise their 'mano nigraha' or mind control standing erect and stable for long duration of time in the flows of water. Devi, let us also bathe in these holy waters! Just as you along with your female friends tend to chase the red lotuses on the banks with gay abandon while drowning, swimming, and lying flat on the flows and so on, let us do so similarly! Do imagine that you are swimming and frolicking like the local residents here or in the famed ponds of Ayodhya feeling comfortable and homely. Videha nandini! As long as dharmatma Lakshmana is as per my instructions and as you are always as you are, what other ambition of my life is yet to be fulfilled. Dearest Sita! As I enjoy my life with bathings along with you thrice a day and contentedly eat the pleasurable food of roots and fruits, I would neither like to return to Ayodhya nor desire to become a King! Just as large groups of elephants, or lions or monkeys bathe and drink the waters of Mandakini, or experience the fragrances of fresh flowers on the trees on the banks, is there any other fulfillment of human beings on earth!' Thus enjoying life thoroughly, Shri Rama has had the memorable visit of Mandakini with Sita and Lakshmanas!

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

As Shri Rama in one of his romantic moods offering a sweet fruit to share with Devi Sita as seated on the Chitrakoolta mountain, he saw the dust raised and approaching noises of crowds and the screamings of elephants and horses. He asked Lakshmana to ascertain what was the high pitched sounds about! Are they attacks of wild and cruel animals or what! Lakshmana had at once climbed up a tall tree top and found a huge army with elephants, horses and chariots. Lakshmana immediately asked Rama whether to put off the fire, erect his dhanush and arrows ready and alert Devi Sita who was seated resting. He further opined: Dear brother! I suspect and in fact assert that this should be the army of Bharata and as had by now assumed the kingship could be approaching us to get rid all of us. I can now clearly see from this tree top that a chariot is approaching with a flagpost of kovidaara tree unfurled with a flying flag, even as some horsemen and elephant riders are looking at all the directions presumably to locate us. Maha Veera Rama! It is time that both of us pick up the dhanush and reach the mountain top well guarded by body

shields and 'dhanush baanaas'! Then I should face Bharata and teach him an unforgettable lesson as a fitting retribution of your loss of kingship and our hardships especially of the tender bodied Devi Sita! It is Bharata who is the root cause of this undue hardship and your denial of kingship and as such he is our enemy now facing us and deserves punishment by killing him. That should only be a vindication of virtue and natural justice. In fact, excusing him with life should be considered as 'Adharma' and 'Anyaya'! By killing Bharata, you should be the natural and legal vindication of justice, even as Kaikeyi should cry hoarse that Lakshmana had killed her son. In fact, Kaikeyi and her provocators including their relatives even would deserve being killed and Bhudevi should be lightened by the weight of evil and sinfulness!

As Lakshmana was fuming against Bharata even threatening him to Bharata, Shri Rama sought to pacify and cool Lakshmana. Rama said that the very fact of searching for us arrived here all the way denotes that we would have to need to draw our 'dhanush baanaas' out and get ready for a fight. Lakshmana! If I had arrived here to respect the father's word of honour, does it make sense that we should kill Bharata and seize the Kingship! The whole world would then disrespect us, is it not so! Then of what avail would be my kingship out of shamelessness! In case one earns prosperity by killing relatives or friends, that food is considered by me as poison. Lakshmana! I am hereby swearing that even the Universal Emperorship is disgusting for me which is not in accordance of the noble human's aspirations of Dharma-Artha-Kama-Mokshas. Sumitra Kumara! I would swear by my 'dhanush' that for the sake of Bharata's happiness is far more significant for me than the kingdom. Let me assure you that the whole earth as surrounded by the sapta samudras is not out of my reach, but by viciously accomplished Swarga Puri of Indra too is unacceptable to me. Whatever is opted for or liked by Bharata Shatrughnas is dear to me and the rest be thrown into open fire to turn into ash! Lakshmana! Be it known that Bharata is a 'bhatru bhakta' or intensely attached and devoted to his brothers. He considers me as his very 'praana' and getting the sudden news on his return from his maternal grandfather's place that we had left for the arduous 'vana vaasa' wearing 'jataa valkals', he having followed the 'kula dharma' of temporary kingship, took the earliest opportunity to meet us. Bharata's arrival here and meet us is in perfect order and justified. After all, in which manner he ever had hurt you that your thinking pattern should get so disturbing! Beware, Lakshmana! You should never even utter a hard word or display any kind of resentment and that would be as bad as your hurting me. Do you not realise the magnitude of killing one's own brother or father figure! In case he would offer the Kingdom to me, should I recommend your name! Suppose I suggest so, would you accept the offer! Lakshmana has then realised his folly, rashness out of immaturity and the misbehavior that was caused and stood besides Rama with his head down in shame and said: I am ashamed of myself brother! I could as well imagine as though in a similar situation, even my father too might have visited us likewise! I am sure that Bharata is visiting us and might return after pleading with you to return! Then Rama instructed Lakshmana to get down from the tall tree. Meanwhile, Bharata instructed that there ought not be any problem created by the huge sena as they were approaching and thus halted the vast 'sena' some three yojanas away.

Thus having kept away the sena and the entourage at a distance, Bharata decided to spot the specific place of Shri Rama's place of stay and addressed brother Shatrughna to locate by intensive search in all the directions with the help of a handful of soldiers. Nishad Raja Guha too with his dhanush-baanaas and sword initiated the search. Bharata decided that he himself would initiate the search along with the Ministers, renowned citizens of Ayodhya, Guru Brahmanas and so on. He declared: I cannot get balance of mind till I could locate Shri Rama-Maha Bali Lakshmana-and Maha bhaaga Videha Rajakumari Devi Sita. Decidedly indeed, Sumitra Kumara Lakshmana is a fulfilled human who is always along with the lotus eyed Shri Rama with his placid countenance of cool and comforting looks. I cannot ever be peaceful with equanimity till I place the Kingdom of Ayodhya on his shoulders and duly celebrate his 'rajyaabhisheka'. Indeed again, till the Janaka Kishori- Videha Raja Nandini Maha Bhaga Sita is decorated with her singular queenship I could not be peaceful. Just as Lord Kubera is adorned in 'Nandana Vana', this 'Kakustha Kula Bhushana' Shri Rama is blessing this Chitrakoota Mangala Giri

which is akin to Himalaya Giri or Venkataachala. This inaccessible forest infested by cobras and cruel animals is fortunate as the high mountain of Chitrakoota. Mangalagiri which is akin to Himalaya giri or Venkataachala. Bharata ascended atop a 'shaala vrikaksha' and cited Rama Chandra Ashram as evidenced by the smoke emerging there from and shouted with great excitement: This ought to be of Shri Rama!

With extraordinary excitement and thrill, Bharata shouted at Shatrughna and identified the direction of the Ashram. He then alerted Guru Vasishtha and the mothers and as accompanied by them proceeded to the spot. He then he located a 'parna kuti' made of tree trunk wood pieces covered by dried tree leaves and a hut to enable 'homaagni' and nitya pujas by flowers. The entrance of the ashram land was laid by a pathway leading to-and-fro the main ashram as indicated by trees planted by Lakshmana. To keep the living rooms of ashram cool, heaps of 'the gobar' of cattle and deer were arranged around. Then Bharata stated that what Bharadwaja Maha Muni had described in detail was visible then and the Sacred Ricer Mandakini would not be far from this ashram. Then suddenly Bharata bursted out with anguish: Aho! What a shame that Loka nadha Raghunadha is having to discard the world and is settled here in this lonely and God forsaken forest all due to me, my fate and hard luck. I am shamed by the public and the world and my life is worthless and aimless. I have to instantly fall at the glorious feet of Shri Rama and those of Maha Pativrata Devi Sita and the ever blessed Lakshmana to possibly pardon me and my ill fated life!' Then the over agitated and anguished Bharata led the way to the Yagjna shaala covered with the dried leaves of Shaala-Taala-Ashvakarna tree leaves and spotted the sizeable Yagjna Vedika. In the 'parna shaala' itself, were arranged 'dhunush baanas', long swords covered in golden sheaths, and tiger and deerskins hung on the walls. Then in the 'Kuteera', Bharata saw Shri Rama with 'jataamandala' on his head and dressed in 'krishna mriga charma and valkala' seated on 'kusha grass' by the side of 'homaagni' vedika like Brahma himself. His shoulders were high like those of a lion with broad chest and strong hands and his sparkling eyes were like the fully opened up lotuses. He could not but run up to him with excitement and mixed feelings of intense anguish and remorse. Along with him were seated Devi Sita and Lakshmana too similarly wearing 'mriga charma' attires! He had broken down and fell straight at Rama's feet with suppressed and burst out cryings and hushed tones: 'What a twist of destiny that you worthy of veneration in the Rajya Sabhas by ministers and senior officialdom is now surrounded by jungle animals! That supreme Maha Raja was always robed in thousand varieties of dresses of silk bordered with silver and gold is now undergoing 'dharmaacharana' is wearing two pieces of 'mriga charmas'! That extraordinary Raghu Veera whose heargear studded with priceless 'nava ratnas' and with uncommon flowers of far speading celestial smells is now carrying a 'jataabhaara'! That Dharmatma who had all along been engaged maha yagjna kaaryas assisted by hundreds of 'shastra vetta ritviks' rendering 'Shruti Smritis' is now practising the same kind of 'dharma anusandhana' with physical strain. Alas! How disgraceful am I to have placed that supreme devata in human form in this situation because of my misfortune as I am disgraced with wide spread 'loka ninda' and public shame.' Bharata thus collapsed down with extreme distress and fell at Rama's feet, as he could utter hardly two words: 'Arya! Ha Arya!' Shatrughna too likewise cried relentlessly and fell at Rama's feet. Then Shri Rama hugged both Bharata Shatrughnas as a gesture of kindness even as they were crying away relentlessly. Later on Rama and Lakshmana met Sumantra and Nishada Raja and as they moved forward there were implicit cryings of joy and relief by the forest trees and animals as well.

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

The ever kind Shri Rama held Bharata in his hands, touched his head softly, embraced him and said softly: Where is father! How could you reach here! It is a very long time that I am seeing you as you might have returned from your uncle's kingdom, but you seem to have become thinned and weak. Why have you

reached here! Hope dear father is alive and why are you crying away. Bharata you are still a lad and hope you are taking care of father properly! Hope, Dharmanshthaapara Maha Raja Dasharatha who had successfully performed Rajasuya and Ashwamedha yagnas is in good health. Trust you are constantly engaged in pujas to Ikshvakukula Acharya Maharshi Vasishtha properly! Hope my mother Devi Kousalya is in good health. I hope you are ever respectful to the Purohita of the famed Ayodhya Kingdom! He is ever engaged in agnihotra karyas as per prescribed timings each day. Trust you are ever respectful to Deva-Pitru-bhrutya-gurujana-pita samana vriddha jana-vaidya-brahmanas. Hope you esteem and admire the teacher of Arthashastra- Raja neeti Visharada Acharya Sudhanva who knows the minute details of 'mantra rahita' and 'mantra yukta' dhanur vidya. I believe you must have appointed a Mantri who is a shura veera-shastrajna-jitendriya and of excellent family background who could sense the body movements as per one's inner thoughts Raghunandana! Excellent ministerial support is the key to success of 'Rajyaanga' of Kingship. The back up good Ruler is indeed the neeti shastra nipuna- manri amaitya needed to be kept unknown to the public. Bharata! Hope you are not tired and feeling sleepy; tell me you are normally active with proper sleep in the nights! When ever spies convey the type of news which disturbs the mind, you ought to keep it to digest within as once you convey to one, it gets spread to dozens and eventually to the enemies. Bharata! When a particular task is easy to perform and has far reaching results, then procrastination becomes the thief and delay dilutes the end result. Hence never delay the essential tasks of importance. More over: You should realise that instead of keeping a thousand stupid advisers, you must retain even one experienced vidvan who could uplift collapsing situations in the art of 'Rajyaanga' or diplomacy as also success and prosperity. Yet the same time, the Maha Medhavi Mantri need not and should not be burdened with small, medium and even semi difficult problems as there should be a three tiered levels of advisers and action groups. Bharata here is another important alert in the art of Rajyaanga or diplomacy: This relates to the issue of corruption and that is why the need for appointing officials who are reputed for generations ; Bharata! Hopefully you are appointing such generation wise clean officials only! Another aspect of Ideal Kingship is to follow the art of 'chaturpaayas' or the four tier Saama-daana- bheda-danda means of counselling-gifting-rifing two parties who agree or disagree and proposal of kingship- or finally punishing by the kingship.

Bharata! I hope you have appointed a trustworthy, loyal, well contented, brave and ever courageous, Senapati of traditional background. If not yet, please do so atonce. Further, you might have appointed a Prime Minister who is honest, industrious and public welfare minded who would be ready to kill himself for you! Then have you appointed 'Raja dootaa's of our kingdom in other friendly kingdoms who should be well read vidwans, diplomatic, and of sharp skills of foreign affairs! Bharata! Referring to Secret Agencies, are you aware that there are as many as eighteen positions in the Rajyanga or Kingship viz. Mantri-Purohita- Yuva raja-Senapati-Dwaarapaala-Antahpuraadhyaksha-Karagaaraadhyaksha-Dhanadhyasha- Specialists directly appointed by the King himself- Expert Lawyers who argue for and against on behalf of the Kingship-Prosecutor and a three-tier Intelligence officials. Dear brother! Beware of Naastika Siddhantis in the kingdom and spies for outside kingdoms who seek to create unrest in the Ayodhya Kingdom; they all seek to preach our citizens and distort their thinking of the medium of Tarka or logic towards 'nastikata' or Atheism!. Brother! The Kingdom of Ayodhya has had an incredible glory with prosperity, dharma and nyaaya, chaturvarnas, vidwans and maha panditas of higher learning! Trust you are seeking to sustain and preserve its status in Bharata Desha. This Kingdom has been known for Ashvamedha and such maha yagnas, renowned devalayas, dharma tirtha pradeshas, samaajika utsavas, periodical social meets, ever busy trading and marketing establishments, public parks, fertile and evergreen pastures, excellent agricultural yields, timely rains, and the public of men and women have been disciplined and well contented without social evils of thefts, robberies, etc. The contentment and safety of women folk of the kingdom invariably decides the definite mark of the fulfillment of a kingdom; Bharata! I am confident that you are making special endeavors to this end. Further make sure of excellent pashu sampada- fearlessness - dhana-dhanya-astra shastra-yantra-shilpa-vaidya disciplines. Bharata! Make a special note of the proverbial fourteen pitfalls of Kingship: Nastikata-Asatya bhashana-krodha-pramaada-jnaani purusha nishkramana- aalasya-panchendriya anarogya- raja nirnaya asahita-vipareeta raja nirnaya- apaarambha of nischita kaarya- gupta nirnaya dushprachara- mangalika kaarya

anushthana aalasata- akasmaat shatru yudhha niraacharana. Maharaja Bharata! A successful King should always beware of dasa varga-pancha varga-chatur varja-sapta varga- ashta varga- and three varga vishayas. (Lapses of ten categories are hunting animals and birds-play of ‘chadaranga’- day sleeping-criticism of others- interest and involvement of illegal sex- madya paana- dancing-singing-instrumental music-and wasteful travels. Now, the five types of durgas or avoidable places: Jala durga or desert areas-Parvata durga or unscaled mountains; Vriksha durga or thick jungles with complex and unknown trees; Eerana durga or salted lands or saline places; and dhanva durga or desert lands. Chatur varga: Saama-Daana- Bheda- Danda. Sapta varga: Raja-Mantri-Rashtra-Forts- Khazana or treasury-Sena-and Mitra varga; Pancha varga: Blaming others behind, Saahasa or taking risks, droha or cheating, jealousy, dosha darshana or pointing mistakes, half baked blaming others, raised tones, and danda kathorata or undue punishment. Ashta varga denotes: agricultural development, business promotion, erection of forts, bridge construction, planning to secure forest elephants, occupying mountain caves, gaining monetary interest from occupied kingdoms, and populating unoccupied areas of the kingdom. Three Vidyas refer to mastering three vedas and neeti sastra-- Krishi- and go raksha. Six gunas are Sandhi or mutual with drawyal of war, Vighraha or total abandonment of opening a war, yaana or travel, aasana or being seated with self control, dwaidhi bhava or the feature of duality or vacillation or of wavering indecision and Samaashraya or total surrender. Then the Five Daivi bhavas or fire breaks, floods, spread of diseases, kshaama, and maha maari or out break of incurable vyadhis. The Ten Rajaaritya Neetipurna kaaryas are refusing emoluments to the sevakas of the defeated king, punish who ever has insulted among the public, punish the masters who frightned the servants, open corruption practices of getting official tasks done and the related. Twenty wrongs are engaging the services of children, aged, long time sufferers of diseases, varna saksra humans, timids, the frightned ones, those who are lobhis , their helpers, those who distatisfy ministers, senapatis and dharmatmas, vishaya laalasaas, chanchala manasas and their supporters, those who resort of Deva- Brahmana dushanas, arrogant due to superiority feeling, persons who misbehave those afflicted by hunger, those who disregard soldiers, swadesha tyagis, persons with countless enemies, untruthful and unreliable persons! Then Prakriti Mandala includes Kings and Royalties, Ministers, Respected Public Figures, and those of treasury, provincial officials, Sena and of Forts.)Thus Shri Rama enumerated the various duties of a King refreshing Bharata about some of the basic duties of Kingship and then asserted that the duty of a King should be to share tasty food with his followers and the entire public of the kingdom too!

As Rama along with Lakashmana having properly understood the inner feelings of Bharata, asked Bharata as to why precisely he had arrived at Chitrakoota and Bharata should clearly explain the reason. Bharata with suppressed anguish lamentingly replied: Arya! Our respected father having perpetrated an evil decision was overtaken by ‘Putra shoka’ had left us all and reached the heaven. Ragjunandana! The dear father fell into the trap of his wife-my mother Kaikeyi- and did this heinous task and as having known about this had realised that a grave sin had been committed. On account of this, my mother had become a widow and due to continued distress should be heading to ‘naraka’ hereafter. Mahatma! Now be compassionate to me and very kindly accept this Kingship as the majestic Indra himself. The entire public of the Kingdom accompanied by widowed mothers have arrived here with this singular prayer for your kind acceptance. Being an oustastanding embodiment of Dharma and Nyaya, you are fully aware that the eldest son ought to be the King and as per dharma paripaalana, you should be the King definitely. Your kind acceptance of our unanimous request would avert the catostrophy of Bhu Maata assuming widowhood and the Moon on the sky would glitter as on the Sharat kaala night thenceforth. Shri Rama! Very kindly do accept the Kingship as we all including the Ministers touch down our heads at your feet; I am your brother, follower and a servant. Please be kind to me personally. Purusha Simha! This entire Mantri Mandali was in position at the lifetime of the glorious King Dasharatha as well. Please give consideration to their submission and not reject it.’ Having requested Rama again and again, Bharata placed his head at Rama’s feet and kept on crying away! Then Shri Rama hugged Bharata and said: dear brother! Having been born in a family of unique tradition of virtue, how could I blunder in upkeeping the

Pitru Vaakya and disgrace myself! The Gurus, mothers and wellwishers are all respectable no doubt and they are indeed ever blissful to me, but defying the instruction of father is a serious blot and a grave sin of my life. Bharata! I can never find a speck of your conscience and you too should never blame your mother at all any further. Mothers as well as the father have the same kind of authority as motivated by their own convictions and are thus respectable always. What all the father would command me either to assume kingship or wear mrigacharma and live in forests are equally same to me and are neither questioned about or disagreed with. As the revered father and mother had instructed me to be and live in forests, how indeed infringe upon their instructions/. Therefore, my dear Bharata! Please try to understand the serious consequences on me and my self-consciousness. I have the strong conviction of what my father of the glory comparable to Indra himself had instructed me ought to be most helpful to me and even if Lord Brahma would instruct me to the contrary, I should not obey!

As Shri Rama detailed a King's duties in brief, Bharata replied that he was not eligible to kingship and of which avail the duties of Kingship were elaborated to him by Rama! Bharata then explained to Rama: 'The authority of kingship would squarely be eligible to the eldest son only and hence my earnest supplication should be to take over the authority for the sustained progress of the tradition. Even if stated even otherwise by the public that a King is a human being, my firm conviction would be that a king is a divine being as a Deva. This is so because that to maintain the balance of Dharma and Tradition along with Artha and Kaama is possible only by a divinity but not a human being. When I was in Kaikeya desha, you had already left for the forest life and that glorious King who performed Ashmvamedha and other such Maha Yajnas had left for swarga. Father Dasharatha was unable to resist swarga as he was unable to withstand your absence along with Devi Sita and Lakshmana. Purusha Simha Shri Rama! Now please get ready to perform 'Jalaanjali Daana Tarpana' in the memory of the departed Soul of the dear father. Dear brother! Be it known that father departed away while he was distressed for you, thinking deep about you, seeking even a glimpse of you and taking your name repeatedly and collapsed!

As Bharata described about the departing scene of his father as the latter kept on remembering Rama, his memories, his name and face, Rama too was upset and collapsed like an uprooted tall tree fallen suddenly. There was an uproar by Devi Sita, Lakshmana, Bharata and Shatrughna as though in a chorus line. A person of Rama's standing was truly shaken up and addressed Bharata: 'As father had passed away, what indeed be the meaning of my returning to Ayodhya ever! It not a shame that I could not perform the 'dahana samskara' despite being the eldest son: Ha! Even as the immortal father departed taking my name and memories, I failed to attend the funeral rights and what could be the purpose of my being the eldest son. Bharata and Shatrughna! How fortunate were you to have performed the last rites! Of which purpose that even after the stipulated duration of my 'vana vaasa' that I should visit Ayodhya again!' Then Rama shouted hoarse and addressed Devi Sita that her father in law passed away and also addressed Lakshmana that his father of glory was no more! Then with suppressed emotions, Rama asked his brothers to initiate the 'jalaanjali karya krama'. Devi Sita recalling her memories of the inimitable father in law cried silently and could not even face Ramachandra straight suppressing her passionate emotions. Then Rama asked Lakshmana to fetch appropriate deer skins smeared with 'hing' powder as body covers around the waist and as 'uttareeya' or as back covers and thereafter asked Devi Sita to lead; Rama explained that at the tragic situations, wives should lead the husbands unlike all the other sorrowful contexts. Then all of them proceeded to the banks of the Sacred River Mandakini bare footed. Then Rama addressed the departed Soul of his father: / Then Rama as followed by his brothers had invoked the respective Pitru Devatas and then addressed the Soul of the father facing the southern direction uttering: 'Respected father named Dasharatha of the famed Ikshvaku Vamsha! Today the 'jalaanjali' from my both the palms are being offered to the Soul that reached the Pitru Loka as of 'akshaya rupa' or of endless forms.' There after, the brothers performed 'pinda daana' addressing the departed Soul of Dasharatha reciting:

Departed dear father! Here with the offerings of food in the form of 'pindas' of cooked cereals, as humans and the celestials do too. After the Jalaanjali and Pinda daana, the brothers and Devi Sita were returning from the banks of the Sacred River, they were breaking the silence with their loud cryings were resoundings which attracted groups of lions which roared and the other wild beasts and birds too. The soldiers of the Kingdom reacted stating that Bharata Shatrughnas should have met Rama Sita Lakshmanas and hence the distant sounds. Then the army moved on with elephants, chariots, horses and all the rest of the entourage. As the noises were sky rattling, the Ayodhya crowd surged and moved forward and then: The public reached an Ashram and the most popular, blemishless, Maha Purusha Shri Rama was visioned seated on a 'vedi', a raised platform. As the crowds queued up and wept involuntarily in high pitch, blaming Kaikeyi as the villiainess the root cause. Glimpses of Shri Rama resulted in distressful scenes all around and kept on prostrating to parents and God. At that time, it seemed that the earth sky, mountains, caves and all the directions got distorted and resounded!

Maharshi Vasishtha then keeping the Ahodhya queens ahead moved forward towards Shri Rama. The mothers slowly covered the distance and reached the banks of River Mandakini and witnessed the 'ghaats' where Rama and Lakshmana were habitual taking their baths. Devi Koushalaya was moved in her heart and addressed the co queens: sisters! See the none too easy rough banks of the holy river where Rama who always refreshed himself with palace comforts of bathing and now is at the disposal of these deeply trenched up rough banks of the river. Sumitre! Your son Lakshmana would be carrying heavy loads of the water to the ashram. He is not indended to do so but does it for the sake of his elder brother. Having moved forward Devi Kousalya noticed the 'pindas' that Rama would have just offered to the 'swargeeya pita' and her dear husband. As she got outburst, she addressed the co queens and said: sisters! are you noticing the 'pinda pradana' to the ever memorable Maha Raja that Shri Rama brothers had just performed dutifully! why and how is my heart intact instead of breaking into thousand pieces! She cried quoting the adage that what humans eat fir themselves is what they offer to Gods! Then she moved forward and saw for herself her dear son Shri Rama who was seated as of a devata descended to earth from the heaven. As soon as he saw the mothers Rama got up suddenly and touched their respective feet. Then they had cleaned off the dust on Rama's stomach affectionately since he bent down prostratingly. Lakshmaa too did so as Rama had done. Then seeking to control her tears, the extremely thinned down Devi Sita too did similarly. Kousalya drew Sita nearby and embraced her as though she would have to a daughter. She exclaimed: Videha Raja Janaka Putri! Dasharatha Raja Vadhu! How are you withstanding the tribulations of this forest life! You are looking pale and weak like dusted gold and clouded Chandama! As Devi Kousalya was endearing Sitha thus, Rama and Lakshmana by turns touched the feet of Maharshi Vasishtha just as Indra Deva would touch the feet of Deva Guru Brihaspati. As they all were seated, Bharata Shatrughnas and the Ministers, Senadhipati and senior citizens of Ayodhya were seated too. The then situation was like Bharata being seated just facing Shri Rama just as Indra would before Prajapati Brahma.

Bharata broaches about Rama's return & kingship - Bharata again pesters Rama to assume kingship- Shri Rama instructs Bharata to return to Ayodhya at once- Muni Jaabali supports Bharata and his argument that sounded spread of 'nastikata'- Rama asserts that karma and rebirth are the corner stones of 'Astikata'- Vasishtha traces the geneology of Ikshvaku Vamsha and asks to uphold its fame and assume Kingship as the eldest son of Dasharatha- Shri Rama reiterates that 'Pitru Agina' was paramount yet doubled edged that he should undergo vana vaasa and Bharata should rule for that period ! - As Bharata was not ready yet to return to Ayodhya, Shri Rama grants his 'charana paadukaas' and finally bid farewell to Bharata and the entourage-

The night long session had thus concluded with exchange of mounring memories of the great Dasharadha and the next morning on the banks of the River Mandakini, there was a reassembly of all after the snaana-

homa-japa and other schedule. Then Bharata addressed Shri Rama as follows: ‘Rama! Our revered Father was pleased with boons to my mother and my mother entrusted the kingdom to me. Now, I am placing the kingdom at your disposal and this be very kindly acceded to. The upkeep of this vast kingdom and its glory is far beyond my ability; the force of the torrential rains in the high rainy season is not possible like a weak barrier! Where is the comparison of a donkey and a horse or of an ordinary kite and Garuda Deva! I am simply unable to emulate your administrative skills and capabilities. The glory of a Kingdom over centuries of administrative finesse is akin to an ever growing tall and strong tree with ever yielding instantly scented flowers and of ripening fruits of sweetness; now preserving that famed tree is simply impossible for a person of my calibre and the risk of its gradual sinking into the established memories should never be hastened into mere myths. Kindly try to see the seriousness and urgency of this critical situation yourself. Our great father has had the forevision of begetting an illustrious senior son- (pursuant to the Putra kaamekshi yajna). Now, may such an outstanding King who could maintain a kingdom of multifarious castes, creeds, thoughts and opinions of leaders of the society, as also face with resolve, conviction and courage against internal struggles and external dangers be seen in position. In this convincing manner Bharata begged of Shri Rama to return to Ayodhya for the thrill of the citizens and the dancing joy of the ladies of the ‘antahpura’ like the return of a haughtily superior elephant and a roaring chieftain of Lions. As Bharata had most convincingly requested Rama as those present too shared similar anxieties of Bharata’s inability and Rama’s unique fame, Shri Rama then replied as follows:‘ Dear brother! I am not a free man like God nor act as I please. The wheels of time and fate keep pulling me in different directions. In all the kinds of permutations and combinations, at the finality is ‘vinaasha’ or destruction. All types of natural consequences of Prakriti or Nature and ups and downs of Life get terminated at the end. Samyoga-Viyogas or the Positive and Negative Impulses of Life end up in death. Like the fresh fruits of a garden, the end result is decay and likewise, birth inevitably follows death. A very strong rooted high building of magnificence eventually tends to wither down and so do the humans end up in death. As a night fall never returns again, like the flows of River Yamuna submerging into the ocean never return. Days and Nights in one’s lifetime never return again too like the rays of extreme summer season dry of water reserves. Bharata! You should always think of your own self and let others be governed by their own destiny.. Why are you repeatedly crying away for others, as all of them in their own life’s journey, their age of days, years, decades are suitably registered. Each Sun Rise and Sunset are thus accounted for. In each life separation of parents, children, wives or husbands is inevitable in each and every family and the feeling of separation no doubt occurs but that again becomes a passing phase and the only certainty is death and could that be reversed ever! Bharata! Indeed our father was deeply virtuous and has had countless dharma karyas like yajnas, charities, and so on yet has had to travel to swarga. But would it not be futile to keep on regretting as his life time was over as in our cases too it should be so sooner or later! ‘Therefore brother Bharata, do not cry, keep calm without agitation and loss of mental equilibrium; you are no doubt an effective speaker and convincer. Therefore, do return to Ayodhya and that precisely the instruction of the ever respectable father. As he had directed me, I should continue my forest life as stipulated. It would not behove us to disrespect his instructions as he is not only our friend-philosopher-guide but indeed he was our beloved father. Do honour his feelings and uphold his view point. Then as Shri Rama made his thinking crystal clear and sought Bharata to return back, there was mutual silence.

Bharata having patiently heard all the tenets of dharma- one’s own karma prarabdha- impact of ‘kaala maana’- its transcendent nature- and all the vedantic bhashana. Apparently these precepts are required to be stressed again and again. Raghu Veera, is there one in this world who could excel in this mental restraint. Yet, a I have a small comment to make: Indeed one’s own psyche would be such that even while realising the realities of existence, one does succumb to the on going situations! Just as one’s life is sustained and goes on, bodily ups and downs should not matter really; likewise the victories and defeats . But how could rule out the likings and dislikings of normal humans. If that strong mindedness is possible, one becomes a ‘sthita pragjna’ and not an ordinary human. In other words, it is only ‘viveka buddhi prapti’ that should be the negation of ‘santaapa’. Nareshwara! It is only he who could distinguish ‘atma and

anatma' that one realises 'sankata and vishada' or disastres and sorrows. Raghu nandana! You are an exception with satva gunaas like Devatas, Mahatma, Satya pratigjna, Sarvagjna! It is only such 'mahaanubhaavaas' that are beyond irresistible to lamentations! As I was away at my maternal grandfather's kingdom, my mother acted with evil thoughts and deeds, but as she happens to by my mother, I cannot punish her physically and hence my sincere appeal to you. I am shackled with the principles of dharma and can not resort to violence. Moreover, my own father who surely understands the distinction of virtue and justice had resorted to this kind of a blatantly unjust decision and as such am having to reap the contemptible consequences as I could not openly admit in public. After all, the King Dasharatha was my father, mentor, and the maha yagjna karta and knowing fully well got victimised by a low woman took this far reaching vicious decision. It appears that at the close of one's life, a human being loses balance and tends to take blatantly abhorable verdicts. But for this indiscretion, the glory of Mahatma Dasharatha would be permanent in the annals of human history. Indeed, we have to upkeep that tradition of Ikshvakus and what ever lapses had occurred should not be highlighted. Most dear and revered brother Shri Rama: Do very kindly accept our request to safeguard the interests of my mother, me, the great late father, relatives and friends, the citizens of Ayodhya and the Kingdom. Where is 'vana vaasa' and where is the 'kshaatriya dharma' and 'prajaa paalana'! These mutual contradictions are glaring and blatant. Which kind of Kshaatra dharma is this excepting praja palana by disregarding which you are following a futuristic vision instead of practising it rightaway! More over the underlining significance of 'chaturashramas' is emphasised as 'grihastaashrama' but not so much of brahmacharya-vaanaprastha-and of sanyasa. Why are you seeking to infringe the well established and univerally followed dharma. Moreover, the viewpoints of 'shastra and dharma jnaana' disable me to the status of kingship due to immaturity of thought and deed. I am still a learner and not an administrator and an inexperienced youth who could not even self conduct, let alone 'Rajyaadhikaara! Dharmagjna Raghu nandana! Here is the kingdom of a renowned King, do add futher lustre to it as per your 'svdharma' and as per your right and 'vamsha paaramparya kartavya.'. Maharshi Vasishtha, the Mantri Mandali and the whole Public are anxiously awaiting you positive nod of head. The instant consequences of your 'rajyabhishaka' are the high alert to enemy kingdoms, wiping off the departed father's indiscretion, my mother's folly, my personal relief, mental peace of the mothers, blessings of the Maharshi Vasishtha and the vedic panditas, and above all the public relief and rejoicings. Shri Rama! I am onec again begging you to kindly oblige my heartfelt prayers, like Maheshwara yields to the beggings of all the affected parties finally for 'Loka Kalyaana'. But still if you do not relent, then I should accompany you too'. Rama was truly moved by Bharta's heartfelf resolve, even as the accompanying Ritvijas the army, and all groups of the citizenship were moved and kept on crying in high pitch as a gesture o begging Rama to oblige returning to Ayodhya.

Shri Rama who had thus visualised the state of agitation of Bharata literally begging him to return to Ayodhyas as endorsed by one and all, replied Bharata: Dear brother! You might not be aware that at the time of dear father's wedding with Devi Kaikeyi, then father promised your grandfather that the son of Kaikeyi would be the next king of Ayodhya. After the wedding your mother performed unparalleled service to father. He was mightily pleased and he obliged her to accompany father at the time of Devaasura Battle in which father participated and Devas subdued Asuras and the father was pleased to give a boon to Devi Kaikeyi. The latter out with a mischievous casualness she asked father for two boons and father replied: 'alright two boons'! Now, your mother cashed on those two boons of Bharata's kingship and Rama's vana vassa. Now, Bharata, this was the backdrop as you now know the boons of the father. This was also the consequence your kingship and my 'vana vaasa' which Sita-Lakshmanas joined too. Indeed, there is question of another competitor of any sort; as such it is just and proper that I ought to follow dear respected father's directive and of your kingship. Dharmagjna Bharata! For my sake, please relieve respected father's indebtedness to mother Kaikeyi and save his Soul from 'narakas' and at the same time enhance your mother's fulfillment of her inner pleasure to become the Prime Queen too.

Bharata! It is well known that Raja Gaya perfomed Pitru Yagjna and redeemed the indebtedness of his fore fathers and Putha too redeemed his father and forefathers too. Shri Rama had thus instructed Bharata ultimately: My dear Bharata! You ought to be therefore return to Ayodhya to administer human

beings as the King and I should remain as the King of beasts and forests. Brother Shatrughna would assist you and Lakshmana should assist me too. The four sons of King Dasharatha should be totally dedicated to preserve Dharma; Never ever feel hurt or sorry for this ultimate decision.

As Shri Rama thus persuaded Bharata to return the Kingdom, Viprotama Jaabaali made a comment stating that what all was stated by Shri Rama addressing Bharata was followed by him but unfortunately Rama's statements were perhaps not endorsed by him. In this 'samsaara', who indeed are relatives and who are not as the Human Beings are born or die alone! Is it not foolish to feel that this person is a father or that person is a mother! Are they not travellers from places to places and how do you think and identify others as a father, mother or a relative or to assert that his money, property, or building are distinct. Therefore Shri Rama, that kind of a 'vedanta' or mind set of aloofness and of 'vairagya' is certainly neither acceptable nor practical. Hence my suggestion should be that you better return to Ayodhya and accept kingship. Theoretically stated that Dasharatha should be none for you but in practical terms he was your own father born out of his union with your mother. As a King needs to go to his kingdom and as such you should return to Ayodhya; why are you not do your duty of kingship and seek to suffer hardships for no justifiable reasons. Being a King, you may please Devas by yajna karyas, perform many charities and such noble tasks worthy of kingship. Do your duties in this birth and worry the least of Para Loka!

As Maha Pandita Jaabala raised somewhat none too realistic questions smacking of 'nastikata', Shri Rama stated quietly yet decisively as per the lines of Shritis. He said: 'Vipravara! Whatever you have described as if it should be my duty to return to Ayodhya even much against my father's instructions; indeed they appear palatable but are not so. As a human being discards the 'Veda Maryada' and acts as per one's own wishful thinking and resorts to the infringement of approved principles, then he distances from both 'aachara and vichara' or the tradition and self analysis. That is why 'satpurusas' would not approve of such end results. It is the tradition of a kula or varna that decides as to who is virtuous or not. The pattern of thinking that you have expressed is truly speaking the 'anaarya' or non traditional. That kind of mind set appears to be appealing on the face of it but is impure on closer examination. For instance the eventuality of my return to Ayodhya even disregard of 'Pitru agina' looks attractive but actually that becomes void from the standpoint of tradition and the approved principles of virtue and justice. As per your advice the path to be treaded on apparently appears justifiable but indeed that would not be so as per the traditional values and norms. You stated that once my father had gone away, he would not be any body to me and vice versa. Then why one should perform 'tarpanas and pinda pradaanaas'? You stated that we are all travellers and need to remember them again! Does Dharma approve this 'nastikata'? You affirmed that by the path that you have recommended would free me from my inhibitions, since what ever a King does is that which that his public would follow. Pray! What type of kingdom that is with neither scruples nor principles! Be it known for good: 'Satya paalana' or Obedience to Truthfulness is the prime most dharma. That is the age old tradition; if a kingdom is of 'Satya swarupa' or of the form of Truth and Virtue, that becomes the approved tradition. Rishis and Devatas always seek to uphold truthfulness and those 'satyavaadi' humans do invariably accomplish higher lokas. Persons who resort to untruthfulness are timid and are afraid of everything such as serpents. The heights of truthful nature are thus considered as the roots of human excellence. Truthfulness is Paramatma and dharma is anchored to it. That indeed is the very root of existence and there is no 'paramapada' or Salvation therebeyond. That human who administers the world and represents a clan tends to either sinks into narakas or achieves swarga on the basis of truthfulness or its negation. I have had already taken the oath of following my father's decision in the name of truthfulness, and am not foolish to reverse the instructions of my father under any circumstances, either by temptations or avarice or misguidances. It is learnt that those who crumble under temptations having sworn by truth become ineligible to 'havya kavyas' as accepted from pitru devatas and Devatas post life. As a hold 'Satya Swarupi Dharma' in high esteem as applicable to humanity, I should continue to be dressed in 'jataa valkas' and practise 'taapasa dharma'. What all had been prescribed as 'kshaatra dharma' but gets negated by lowly, cruel, avaricious and sinful villians, would most certainly be rejected by me. What all sins that humans do by their body

are the consequences of their mental aberrations. Then with the help of their tongues and voices convey to others with the help of others perform with their bodies. Thus all human deeds mainly of sinful deeds are executed and committed by three channels viz. kaayika- vaachaka-maanasika or body-voice-and mind based. Earth, fame, glory and prosperity are all ever anxious to get hinged on to truthful human beings and thus there is the necessity of serving only truthfulness. Brahmanottama Jaabaali! Your suggestion, argument, and considered instruction that I should take over the kingship is therefore sir! never worthy of acceptance as it would shatter the precepts of 'satya and nyaaya' or truth and justice. How indeed could then redeem father's decision either by Bharara's supplications or your way of mind set! The sworn decision before the my preceptors is irrevocable and unalterable and that had also comforted Devi Kaikeyi's mindset. I should therefore reiterate my decisiveness to be dressed up, consume 'phala-moola-patra- pushpaas' and have the Pitru Devas and Devata's comforted, as instructed. I have already decided a to what should be done and how to conduct myself; I will carry on by contenting my panchendriyas with kanda-moola- phaalas and carry on by observig my father's directiveness. I will abide by the features of the 'karma bhumi' aided by natural air, fire, water, light, and sky and their alterations as per the Seasonality. Deva Raja Indra should have successfully performed a series of yajnas to attain that status and so should have Maharshis done severe tapasyas and reached higher lokas. The vedic assertion states that 'Satya- Dharma-Paraakrama- Samsasta Praani Daya-and Priya Vaachana, besides Deva-Atithi-Brahmana Puja are the essential features of Noble Humans leading to swarga loka and bliss. Finally, Vipravarya! It is only such Shreshtha Munis who practise dharma, satpurusha sangata, tejo sampanna, daana pradhaana, and asimhaa- charanaas that are worthy of prostrations!' As Shri Rama explained in some detail about the tenets of Aastikata- Dharma- Nishchaya-and Indriya Nigraha, Pandita Jaabali replied : Shri Rama! I am neither a 'Naastika' nor of 'Nastikata' but unfortunately uttered such statements which were from the 'vyavahaarika sambandha aalochanas' which do indeed sound of traces of 'nastikata'. My thinking pattern was only oriented to Bharata's earnestness that you might return to assume kingship due to his inability to maintain the dignity of the kingdom vis-à-vis your own glory and capability. The 'loukika vyavahaara' got blurred unfotunately and dimmed up the radiance of Dharma and Kartavya; I am indeed ashamed of myself as I was momentarily entering into the labyrinths of social customs and mindsets!

Maharshi Vasishtha then endorsed the view point of Jabaali Maharshi in a way as the beings on earth do come and go by way of births and deaths and that would not imply 'naastikata' or the science of Godlessness. Rama! The incoming and outgoing traffic of the universe was what Jabali Maharshi had talked of. Now, let me explain to you about the basics of Srishti. Before Srishti, the Universe was 'jala maya' ; then Swayambhu Para Brahma got manifested. Then Bhagavan Vishnuswarupa Brahma evidenced floating on the sheets of water. Subsequently, Vishnuswarupa Parabrahma appeared as Varaha Swarupa and pulled up Prithvi and initiated srishti of Beings. Aakaasha Swarupa Parabrahma once manifested as the indestructible and permanent, he created Marichi and from the latter was born Kashyapa Muni. From Kashyapa was born Visavaan and from the latter Vivasvanta Manu the foremost Prajapati whose son was Ikshvaaku. King Ikshvaaku's lineage was Kukshi-Vivukshi-Baan- Anaranya a famed King a maha tapasvi, in whose kingship there no anavrishti-akaala-chora bhaya. Anarnya's further lineage were the well known Kings Prithu- Trishanku for whom Brahmarshi Vishvamitra created a mid sky Trishanku Svarga- Dundhumaara-Yuvanaashva-Maandhata-Susumdhi- Dhruvasundhi-Shatrusudana-Asita who surrendered himself to enemy king. Maharshi Vasishtha then described about King Asita and his two wives and both of them became garbhavatis. One of the wives named Kalindi venerated Chyavana Muni of the vamsha of Maharshi Bhrihu and having prostrated to the Muni requested for an excellent son who would be a Chakravarti. Then Chyavana Muni blessed Kalindi to give birth to a glorious son. But the second wife got the news of the Muni's boon to Kalindi and got jealous and surreptitiously poisoned Kalindi but the Muni's blessing was still intact and a boy was born with 'gara' or poison and was thus named Sa-gara who eventually became Sagara Chakravarti. Then in that lineage was born 'Asamanjasa' who turned out to be a villian and was turned out of the Kingdom. In the further lineage of Kings were Ashumaan-Dileep- and the renowned Bhagiratha who brought 'akaasha ganga' by shher

perseverance and tapasya to redeem the Souls of his forefathers. Bhagirath's son was 'Kakuthsa' as Shri Rama is known as of Kakutsa Vamsha. Kakutsa's son was Raghu and hence Rama is famed as Raghava. Raghava son was Kalmaashapaada who unfortunately became a victim of a Muni 'shaapa' and turned as a rakshasa for some years and after the prescribed time lag, he became known as King Saudasa. Kalmashapaada's son was Maha Veera Shankhana who was no doubt a 'veera parakrami' but on one his battles attained 'veera swaraga'. The further lineage included Sudarshana-Agnivarna-Sheeghraghna-Maru-Prashushrava and the famed Ambareesha-Nahusha and Naabhaga. Aja and Suvrara- and Aja's son was Dasharatha. Rama! You are the eldest son and thus in the lineage, Kingship of Ayodhya belongs to you as the eldest son and you ought to assume its kingship as your bounded duty; Indeed as per the lineage detailed as above, it is your bounden responsibility to assume the Kingship without a question. Shri Rama! Kindly do not infringe the hereditary's dharma of Raghuvamsha now and take up the administration of the Kingdom straightaway.

Maharshi Vasishtha while seeking to persuade Rama to return to Ayodhya and assume the Kingship further advises Rama that in the context of men of virtue, three preceptors were stated as significant-Acharya-Pita- and Maata. Fathers are the roots of birth and Acharyas provide 'Jnaana'. Now, the Maharshi was the Guru of both Dasharatha and Rama too and hence the former's directive be taken as supreme. Moreover, the entire public, relatives, guides, co-kings, were unanimous in wishing Rama to Ayodhya and assume kingship. Further, Devi Kousalya as the own mother precedes priority as Scripts prescribe highest primacy as 'Maatru Devo bhava- Pitru Devo bhava- Achaarya Devo bhava'! Raghu nandana Rama! You are the emblem and store-house of Satya-Dharma-Parakrama. Bharata has been earnestly supplicating you to return to Ayodhya and assume Kingship and that would certainly not be an infringement of dharma. Then Shri Rama replied respectfully to Maharshi Vasishtha: In the context of a mother-father-son there always exists a bond of togetherness-affection and closeness. The parents as per their financial and societal limitations afford to their children the best possible physical comforts of food-bed-seating and play by the least possible hurt of the sentiments, good health and mind set. No child in their respective life spans could never ever repay the care and the anxiety of the parents. Now, when my 'janma daata' Maha Raja Dasharatha had given me an instruction and how indeed that could be disobeyed and made futile! As Maharshi and Raja Guru Vasishtha too exhorted Shri Rama and of now avail, Bharata finally addressed Sarathi Sumantra: 'Sumantra! Please spread out 'Kushaagress' as a mat on this 'vedi' of a rock block and till such time these persuasions, arguments, and Rama's counter replies continue about my return to Ayodhya for kingship, I should follow 'aamarana deeksha' with neither water nor food, - just like a pauper brahmana would perform a 'niraahara deeksha' at the threshold of a 'dhanvaan vaishya'- right opposite Rama's kuteera'. Bharata himself spread out a 'kaushaasana' and got seated. Then Rama addressed Bharata in a vexed up tone: 'Which awful deed have I done for you Bharata as you have been harrassing me in this way! Yes; a Brahmana might do likewise but never a kshatriya!' Bharata! Do not please take over this 'kathora vrata'; get up and go back to Ayodhya instantly!' Bharata then addressed the public seeing the happenings and asked them to express their views and their representative replied: 'Sirs, what Sri Bharata has been pleading for most certainly is justified; yet, Shri Rama has been consistently and most sincerely emphazising the truth of 'pitru agjna' and hence his inability to return'. As the public too expressed their balanced view, Rama addressed Bharata to heed the public opinion of dharma and thus withdraw his 'kathora vrata'. Bharata stood up and declared having touched water as mark of the pratigina and asserted: 'May this be clearly understood by the public, the Ministers and all: Neither I had solicited my father or my mother about the kingdom and at the same time I am not agreeable that Rama should leave for vana vaasa. Yet, as Rama insists for 'pitru vaakya paripaalata', I too should follow suit and perform 'vana vaasa'! ' Shri Rama was taken aback at Bharata's decisiveness and addressed Bharata that late father's instruction was double edged that Rama should leave for fourteen years and Bharata should rule during that period. Therefore, I will most certainly return after fourteen years and assume the kingship; as Devi Kaikeyi sought the two boons, please do accept the kingship for fourteen years and ensure that late father's directive be not infringed upon!'

As Shri Rama thus has almost got convinced Bharata that after all, he should return back to Ayodhya after the interregnum of fourteen years of vana vaasa any way, the Rishis tried to clinch Bharata's wavering mind especially as they possess the futuristic vision of Ravana's killing by Shri Rama and therefore made the conclusive persuasion of Bharata. As the group of Maharshis thus supported his assurance of returning back thereafter, Rama complemented the Maharshis. Bharata too was somewhat softened his outlook and stated: 'As you surely are aware the 'kula dharma' emphasizes that the eldest son only is eligible to Kingship and only to please my mother I might perhaps be constrained to agree to a mere and purely temporary dispensation of maintaining the name of the kingdom which might please only my mother; however, surely I would not be able to meet the expectations of the public of the kingdom. Just as a farmer keeps on waiting for the close of your vana vaasa, the kingdom's public, sena, friends, relatives should certainly be awaiting your return. So saying, Bharata collapsed and touched Rama's 'paadukaas' the wooden foot wear. Rama lifted up and said: Bharata! You are by nature very modest but surely you possess the in-built capability of administering the universe. Besides, you have the masterly ability of maneuvering and tactical treatment from the ministers and wellwishers. As you realise, respected father's ought be preserved, even if Moon might lose its shine, Himalayas be bereft of ice, or oceans might transgress their boundaries. What mother Kaikeyi might have acted out of selfish interest in your own favour be not entered in your mind keep normalcy for what had happened. Then Bharata replied with great devotion. *Arya! The pair of your 'paadukas' be kindly rested on me as a symbol of 'loka raksha' and universal peace and security!* Then Shri Rama obliged accordingly. Then Bharata asserted: 'Raghu nandana! I swear by these Rama Padukas that for the next fourteen years wear jataa-cheeras and consume only roots and fruits awaiting your arrival outside Ayodhya and by retaining your padukas on a throne and carry on my Raja Dharmas.' Shri Rama was mightily pleased. He further stated that on his behalf as also from Sita, Bharata should safeguard Devi Kaikeyi and never get annoyed with her. Thereafter, Bharata then performed a parikrama around the 'padukas' and kept on his head as a king on an elephant head. Further, Shri Rama having thanked the public that arrived from the Kingdom, Gurus, Mantris and both Bharata and Shatrughnas. At that time Devis Koushalya and other mothers kept on crying away as Rama- Sita-Lakshmanas returned to their 'Kuteera'.

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 Atri's Ashram and of Pativrata Anasuya- Devis Anasuya and Sita exchange views- Anasuya gives gifts to Sita- Sita describes her 'swayamvara'- and reaches Shri Rama for overnight stay at the Ashram for further journey.

Carrying on his head the 'Shri Rama Paada Paadukaas' and seated on the chariot driven by Sumantra, Bharata along with Shatrughna proceeded back to Ayodhya, even as Maharshis Vasishtha, Vaama Deva, Jaabaali, and Ministers ahead and the entourage followed. The procession having circumambulated the Chirtakura mountain range and crossing the Sacred Mandakini River proceeded eastward. On the way was the Maharshi Bharadwaja ashram and Bharata stopped over, greeted the Maharshi who asked about his Shri Rama darsahana as Bharata replied that he requested Rama to return in several manners. But Vashishta Maharshi intervened and said Rama was firm to follow Pitru vakyas and observe vana vaasa as prescribed. Yet Rama obliged Bharata by bestowing his 'swarna paadukas' as his representative so that Bharata could carry on administrative duties till his return back. Bharadwaja Maharshi then blessed Bharata: Bharata! You are an outstanding human being who is not only intrepid warrior but an exemplary 'sheela vritta vida' or of excellent tradition of 'sadaachaara'. Indeed it is not surprising that waterflows are well aware of their directions and you too are of features of great virtue as well. You are right within the footprints of your great father King Dasharatha who too was a dharma premi and dharmatma!' Then Bharata and all others thanked the Maharshi Bharadwaja and returned Ayodhya. Bharata then realised and addressed Sumantra as to in which pitiable state that Ayodhya was lying!

As Bharata entered Ayodhya, it was early evening when streets were empty, none was on the roads, all the doors were shut, and the night was of 'krishna paksha' with moon in the wane. The city was in

mourning as neither veda ghoshanas by brahmanas, normal business in the markets, nor groups of public in the public gardens. Bharata asked Saarathi Sumantra How is it that there is neither music-nor dance heard or visible and how horrible is the situation now! There are no widespread flavors of scents, nor smells of sweet drinks, sounds of horse carriages, elephant and chariot rides? As Shri Rama left, the city has gone lonely, silent, lifeless and totally inactive. What is worse, the inhabitants are dull, vexed up, ever cursing the fate and with no desire and hope of recovery!

Bharata then having left the mothers at Ayodhya sought the permission of the Gurus to proceed to Nandigraama as he stated that he was unable to stay and administer from Ayodhya with the unending memories of his father and in the absence of Shri Rama the genuine king of Ayodhya. Maharshi Vasishtha appreciated Bharat's decision: Bharata! I am appreciative of your 'Bhraatru bhakti' the elder brother's devotion and that is truly reflective of your genuineness. All along the way your great concern for and demand on Rama to return was genuine but that was not to be and now your decisiveness to move out to Nandigrama to install Rama paadukas on a throne is laudable indeed'. Then Bharata having received the blessings of the mothers asked Sumantra to proceed to Nandigraama with the Gurus ahead of him with the Rama Padukas on his hear along with Shatrughnaa. Even without his command, the sena and the significant citizens accompanied. On reaching Nandigrama, Bharata declared to the public as follows: 'My elder brother has asked me to preserve the Kingdom on his behalf and as such I am placing his golden footwear on the throne as his representative for the time being for the welfare of you all.' Then Bharata addressed the ministers, senapati and the officials as follows: Having administered the kingdom accordingly till Rama's arrival, the same would be returned safely and rededicate the 'paadukaas' back at his feet and be relieved of the responsibility thenceforth. Only when Kaakutstha kubabhushana Shri Rama is once made the King of Ayodhya and the public were to be contented with unbelievable pleasure that I should feel thrilled four times of over that my attaining kingship in purely shortest duration.

Having decided to leave Chitrakoota, Sita Rama Lakshmanas proceeded to Maharshi Atri-Maha Pativrata Anasuya's ashram. Maharshi Atri warmly welcomed them and he specially introduced Sita Devi to the illustrious Anasuya. Then Maharshi described the magnanimity and excellence of his wife and narrated an ancient situation when there was 'anaavrishti' or several years of rainlessness and the world was dry, cropless and total dryness. Then Devi Anasuya observed severe most tapasya on the banks of River Mandakinis feeble flows for innumerable years and the situation changed gradually. Rama! This outstanding Devi is therefore worthy of prostration, especially by Devi Sita. Then the Maharshi suggested a private meeting with each other. Anasuya was then extremely old and skinned up while her body shivered seriously. Devi Anasuya then addressed Devi Sita that she was happy as the latter had always followed the path of dharma. Whether your husband lived in a city or a forest, in times of good or bad, a woman is worthy of following him with esteem. Only such progressive minded women attain higher lokas. Whether a husband be of good conduct or not, be he rich or poor, whether he likes the wife or not, the husband is like a God! There could be no other closer relative than him but is the singular instrument to reach heavens after death. A wife who seeks to rule over and control the husband would hardly realise her own weaknesses and thus is timid and a confirmed sinner. Such sinners invariably get entangled in the prison of their misdoings without salvation. Mithileshvari! Such branded women lose their way out the of the vicious circles and at the end regret but to no avail. Therefore, Devi Sita, follow the sati dharma always, hold Shri Ramain the highest esteem all through your whole life. That is the singular path of fame and success, come what may!

Counselling Devi Sita further about the Pativrata Dharmas, Maha Pativrata Anasuya complemented the former that Sita herself was an outstanding woman; Sita apparently stressed a woman's teacher should be a husband essentially. She further said that even if husband were a pauper, or insignificant in the society, even then she would still be engaged in his service. Sita further asserted that happily her husband Rama being an outstanding being was also extremely kind, self controlled, and deeply attached to her as in his esteem like his own father or mother. Also, Rama treats his other mothers on par with his own too. Once

Devi Kousalya took me to a lonely garden and taught me the basic precepts of a pativrata; and indeed those principles are deeply imprinted in my heart. Sati Savitri who dedicated herself with her husband Satyavan as well as You Devi are truly exemplary! Devi Rohini too would not suffer her husband Chandra Deva's separation even for a minute. Like wise other Pativrataas too dedicate themselves to their husbands and are hence honoured in the swarga loka. Maha Pativrata Anasuya then caressed Sita and stated: Sita! Why do you not ask me for a boon! Devi Sita was taken aback and said that the counselling would be more useful than any boons! Anasuya was further appeasative of the reply and gave her a celestial necklace, valuable clothes, ornaments, and an 'Anga Raaga Anulepana' or a body lotion. Anasuya exclaimed that when she would approach Shri Rama with affection, she would be like Lakshmi to Maha Vishnu! Having thus accepted the gifts, Sita touched the feet of Anasuya and sat endearingly. Anasuya then cajoled and asked Sita carassingly: ' I learn that you married Rama in a 'swayamvara'; why don't you give me some details! Then Sita narrated: ' There was a King named Janaka a symbol of dharma, satya, and yajjna kaaryas. In a bhū yajjna, he tilled land for good progeny. And he hit a box underneath the tilled land and he found a female child full of earth and dust; as he was issueless other wise she adopted me as his daughter. At that very moment there was a voice from the high sky resounding ' Yes, King Janaka;! You indeed are the Janaka of this baby! Then he handed me to his prime queen. As I grew up and came of marriageable age, Janaka started getting concerned that it was time to have the daughter wedded. / Knowing well that I was not born to a human, the King was doubly worried. Then he got an idea to announce a 'swayam vara'. Coincidentally, in one Maha Yajjna, Varuna Deva bestowed a celestial dhanus with arrows of countlessness . Normally, that kind of a celestial 'dhanush baanaas' might not even move about, let alone lift it and much less aim at by even in dreams. Having described thereabout, King Janaka made an announcement among all the Kings of fame the world over. Several Kings of name, fame, and physical -mental grit had come and gone failing away. Thereafter a very long gap of time, Maha Tjasvee Raghukula nandana Satya paraakrami Shri Rama accompanied by his younger brother Lakshmana was brought by Vishvamitra Maharshi to attend Janaka Yajjna to Mithila. King Janaka paid all respects to the Maharshi and introduced Rama Lakshmanaas who desired to look at the Shiva dhanush gifted by Varuna Deva, while Janaka showed the dhanush. Then: Maha bala Shri Rama lifted the dhanush, sounded it and straightened it at ease. As he pulled the dhanush fast and firm, it was broken into two pieces. Then there was such roaring and earth shaking sound as though of the breaking of Indra Dhanush reverberating again and again. Thereafter, King Janaka requested and welcomed King Dasharatha to please consent for the auspicious wedding. On arrival at Videha Kingdom, father in law and mothers in law arrived and my Kanyadaana was performed with pomp and glory. Thereafter my sister Urmila was wedded too with the consent of all concerned too. Devi Anasuya, this was how my swayamvara was concluded auspiciously!'

Dharmajnaani Anasuya having heard about 'Sita Svayamvara' touched Sita's head affectionately replied the crisp and thought provoking narration: Madhura bhashini Sita! The Sun set time is nearing, the groups of busy birds are now returning back to their nests, Munis dressed up in 'valkalas' after bathings are returning to their 'ashramas', Maharshi Atri has just concluded his evening agnihotra karyakrama too even as the smokes like the grey necks of doves are gradually flying up and up; the distant lines of high trees are visible with their branches and leaves hiding away the views of directions; even animals like deers are gradually falling on the grounds of the 'tapovanas'. Sita! The spell of darkness on earth ushers in the twinkling of Stars on the sky while the brightness of Moon provides an ideal cap of the well spread carpet. Dear daughter Mithileshvari Kumari! You may now leave me as it is time for you to serve Ramachandra as you have indeed expressed for me your sweet words and statements. Do please wear these pieces of jewellery and clothes for my satisfaction and enhancement of your body grace further to please Shri Rama.' So saying, Devi Anasuya bid farewell to Sita who like a Deva Kanya stepped forward to Shri Rama. Next morning, both Maharshi Atri and Pativrata shiromani Anasuya granted them leave as Sita Rama Lakshmanas prostrated to the famed Maharshi couple. Then the Maharshi couple addressed

Rama Lakshmanas: ‘Raghu nandanaas! All the ways of these jungles are infested with Raakshasaas and we are always faced with some grave troubles and tribulations or the others. In these dense forests nara bhaksha rakshasas and human blood favorites are always encountered. Raghavendra! Do very kindly try to kill them or kick them out for the sake of peace and our dharmic duties of japa-homa- nirantara karya kramas!’ Having thus requested the kshatriya veera kumaras, the Maharshi couple bid farewell to continue on to the Aranya Khanda of Ramaayana!

ARANYA KHANDA

Shri Rama Devi Lakshmanas felicitated at Muni ashramas-enter into the thick forests encountering a huge Rakshasa Viraata- exchange of heated arguments and Rama Lakshmana’s victorious killing of the Rakshasa

On entering the interior most nucleus of Dandakaranya, Shri Rama-Devi Sita-Lakshmanas had witnessed countless Tapasvi Muni Ashramas with excitement. The most common sight visualised was of Valkala Vastra Dhaaris akin to Surya Mandala on Bhutala, which should be resplendent even to Rakshasas would shudder to enter. The groups of the Ashramas are indeed the refuge points to all the creatures like Vanya mrigas and pakshis which move about freely with fearlessness and risks of life. Their entries and the surroundings are spic and span that ‘apsaras’ often organise nritthya-naatakas or dance-drama 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. 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. ‘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. Shri Rama’s arresting personality, his body build, radiance, soft voice, have all readily attracted the on lookers of the ashram and around. All of them rivetted their looks on Sita- Rama- Lakshmanas. Then the Maha Munis respectfully paid their hospitality at once with ‘*pushpam-toyam- phalam- asanam*’. Then they addressed Rama as follows: 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.

Having experienced the ‘atithya’ of the Maha Munis for the night, Ramaas proceeded further into the ‘dandakaranya’. On the way ahead they found a specific central area where a number of wild animals including tigers and wild boars were assembled and there amidst was seated a huge ‘nara rupa rakshasa’ was seated too of mountatin size. His eyes were deep, face was giant like, body shape frightful, stomach was heavily protruded and in all was a spetacle of alarm and shock.His mouth was fully smeared with blood and pieces of raw meat seated like a yama raja with the body covered with raw tiger skin. His massive trishula made of iron is pierced with the heads of three lions, four tigers, two wolves, and ten deers as he was then busy gulping a huge elephant head making galloping sounds! Glancing Rama Sita Lakshmanas, he roared like of ‘bhairava naada’ as if of an earth quake and ran after them. He approached them and screamed: You both men have worn ‘jataa cheeraas’ and brought a woman alongd with you too with ‘dhanush baanaas’ and a sword too and dared to enter dandakaranya! It appears that your lifetime is

now over! You are dressed up like 'tapasvis' and have brought a woman too! You are surely two cheats, it appears! I am a 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! Sumitra nandana Lakshmana! I cannot imagine witnessing a more shameful act than this as loss of kingship and not even the father's death! So saying, Rama felt insulted as his tears rolled down his cheeks! Then Lakshmana hissed like a serpent with widened hood swaying side ways and to and fro too: Kakuthstha kula bhushana! You are like Indra and the saviour of all the 'praanis' yourself; I am your mere follower and servant and why do you feel get dejected and helpless! I am just going to destroy the rakshasas Viradha and suck off his blood 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!

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 rakshasa further suggested that they the brothers might better leave the woman with him and go away as he would then not harm them. In reply, Rama said: 'You rogue! Your manner of talking is of a stupid as you are certainly destined to die! Wait! Then Rama took up the dhanush, straightened it and kept on releasing the arrows like Garudadeva and Vayudeva! Then the rakshasa crumbled down with his blood spurted out; the terribly hurt rakshasa had to release Devi Sita out of his grip; having taken up a 'shula' attacked Rama Lakshmanas with anger mingled up with anguish. Rama Lakshmanas like Kaala- Antaka- Yamaraja released sudden rains of arrows. In response, the rakshasa 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 rakshasas too even as Viradha was shouting in high pitch shrieks and earth shaking body torments.

As Devi Sita witnessed the scene of Lakshmana dragging the still alive body of the rakshasa, she lifted both her hands with untold relief and crying continued shouting excitedly: Satyavaadi Dasharatha nandanaas Rama Lakshmanas are dragging the still alive body of Viradha rakshasa, aho! Rakshasa! Leave me alone, and keep on eating the vanya mrigas only! Devi Sita's anguish having been thus heard, Rama Lakshmana's hastened the process of killing the rakshasa. Then they pierced the body parts, mutilated the same separately by his hands, legs, feet, stomach and so on. Even so the rakshasa was still alive. Then they dug up a massive and deep ditch and tried hard to push the mutilated body parts. But, still the rakshasa was alive even so. Then the rakshasa made the confession: 'Maha Purushas! It was a shame that I could not realise as to who were you! Now I do place you aptly! I was under the influence of a spell so far! I had to become a monster like this and I was originally the noted Tumbura Gandharva and Kubera the king of gandharvas cursed me to turn to a rakshasa. However he assured my liberation would be in the hands of Dasharatha nandana Shri Rama and that I would attain swarga thereafter! I was ravished with apsaras named Rambha and hence I was delayed attending to the duty assigned to me by Kubera and thus the latter accorded this 'shaapa' to turn to a rakshasa. Raghuveera! I am now blessed to be rid of this 'shaapa' and now I could return back to my loka! 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 trench 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.

Shri Rama-Sita-Lakshmanas visit Sharabhanga Muni's ashrama and after 'atithya' the Muni departs for Brahma Loka- Vaanaprastha Munis approach Rama for safety from Rakshasaas and Rama Lakshmanas assure and pacify them-the trio reach the ashram of Muni Suteekshna and proceed to Gatheringa of innocent commoners and Munis seek protection Rakshasaas- Devi Sita enumerates the tenets of dharma-Rama Lakshmanas assure and make 'pratiginas' of Kshatriya kula duty to safeguard the tenets of Dharma

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 Devas 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: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, keshha or head hairs, twacha or skin, asthi or bones, maamsa or flesh, rakta or blood and so on. As the Maha Muni's body parts were thus sacrificed by the resonance of mantras, Sharabhanga was blessed to eternity and paved the way of several Maha Munis.

As Maha Muni Sharabhanga reached Brahmaloaka, several Rishis approached Shri Ramas such as the following: Vaikhanasa from nakha or nails- Roma or skinpore hairs-Samprakshala or bhojanaantara vastra-Marichika or Surya / Chandra kirana paana karta-Bahu sankhyaka ashma kutta or eater of 'apakvaanna' or semi cooked anna- Patraahaara or Lealf eater-Dantokala or he who performs by the grit of the dantaas- Unmanjaka or he who performs tapasya in neck deep waters-Gaatrashayya or he who sleeps with head on one's shoulders-Ashayya or one who sleeps with no supports at all- Anavakaashika or that person who performs on one's own without 'avakaasha' or a reason-Salalahaara or that person who lives only on water as food-Vaayu bhaksha or sustainer by air as food- Aakashanilaya of the person who lives in open air only-Sthandila shaayi or the person who sleeps on public places-Urthyavaasi or the person who lives on moutains or higher places- Danta or Indriya nigras or Limb Controller-Aadrpada vaasa or the person who always wears wet clothes only-Sajapa or person of constant japa - Taponishtha-Panchagni sevaka or of Five Agni hotris :[The Panchagnis are Garhyapatya Agni for cooking in homes-Aavahaniya to invoke Surya Deva-Dakshinagni or Atmospheric Agni in the form of Lightnings or that which is invoked in Dakshina disha, Saabya and Avaastyas for Vedic Purposes]Thus the significant Rishis

approached Shri Rama and addressed as follows: ‘Raghnandanana! On the entire earth, you are the singular saviour of dharma as Indra and Devas in the higher lokas. 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! Shri Rama! Do you not realise that in this society of this Dandakaranya, most of the inhabitants are Brahmanas and ‘vaanaprastha ashramites’ and are being killed by numberless rakshasas mercilessly. Rama! See for yourself! Feel the seriousness of the situation! How many dead bodies are required to be noticed to appreciate the gravity of the tragedies successively! All the Rishi Maharshis engaged in tapasyas and yajna kaaryaas on the banks of Pampa Sarovara-Tungabhadra-Mandakini and so on are being butchered and gulped down by rakshasas! Shri Rama! Dharma rakshaka! Traahi-thraahi! Sharanu-sharanu! Then Rama replied: 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 of my faith and our mutual welfare! Having assured likewise, Rama Sita Lakshmanas proceeded further to Tapasvi Sutaakshna Muni ashrama.

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 Rama as 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. But 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.

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. Shri Rama! You would vision eye soothing 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.

Having proceeded from the ashram of Suteekshna, Devi Sita tried to annotate about some fine principles of dharma to Shri Rama. She said: 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.

In this universe there are three 'vyasanas' or deep rooted blemishes: Mithyaa bhashana or gossiping is one- parastree gamana is another and cruel behavior the worst! 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, 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. 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! _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!! 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. Devi Sita finally states that if her natural trait of feminity and apparent wavery mindedness, that she has stated on the above lines, but Rama with his high maturity of mind might like to understand the way he might like to!

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! 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. 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! 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!

Rama Sita Lakshmanas visit Panchapsara Tirtha and Maandikarana ashrama and after visiting other Muni Ashramas too, visit the ashram of the brother of Agastya Maharshi who lauds the glory of Agastya-Rama Lakshmanas visit Agastya Maharshi and after welcoming them, Agastya gifts 'diyvaastras'- Maharshi Agastya complements Devi Sita as a 'pativrata' and directs-ama Lakshmanas to construct Panchavati Ashram

As Rama Sita Lakshmanas proceeded as a trio with Rama Lakshmanas were carrying dhanush banaas in readiness, they were enjoying the prakriti soundarya, and witnessed passing rivulets with chakravaaka and saasaraas birds hovering around to catch sparkling fishes of varying sizes and colours. As they were proceeding further they heard distant sounds of song and music while crossing a sarovara. As they got inquisitive, they enquired of a Muni named Dharmabhrit who was accompanying them. Then the Muni started describing the sarovara which was named 'Paanchapsara' which was extremely deep was originally constructed by Markandkarni Maha Muni. The Muni performed severe tapasya for ten thousand years in the waters of the 'saras' living by mere consumption of clean air only. Agni and some other Devas and Apsaras assembled and as concerned about the seriousness of the situation named five apsaras to create mental diversion of the Muni in their favour. Then the five apsaras were wedded to the Muni and ever since the latter was turned as the agent of Devas. Also the Muni had turned youthful. The sounds of music and singing were thus traced from the Panchapsara Sarovara! Ramas were thus surprised at the sarovara and subsequently entered the ashram of Dharmabhrit Muni. Later on the three some shifted from one ashram to another likewise. Thereafter, Rama Sita Lakshmanas were staying by turns at 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. *Thus by transferring themselves from ashram to ashram, Rama Sita Lakshmanas enjoyed spending in comfort for ten years!* Thereafter, they returned back to the ashram of Suteekshna Maha Muni. As the co ashrama vaasis were indeed thrilled at the return of the Ramas right after a decade! One day Rama enquired of Agastya Muni. Suteekshna Muni replied: Agastyaashrama is four yojanas in the southern direction where Agastya's brother stays and another yojana hence is Agastya's ashram. Ramas followed the directions to the ashrama of Agastya's brother as provided by Maha Muni Suteekshna. 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 brahmanas. 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: Your brother Vataapi was already digested by me and he has already reached yamaloka!' When Ilvala sought to attack the Maha Muni burnt the demon by yogaagni and this ended the sordid practice for ever and thus the adage now: 'jeernam jeernam vaataapi jeernanam!' Rama Sita Lakshmanas having prostrated to Agastya Maharshi's brother, were exchanging pleasantries and views. 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.

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 Agastya came out and Ramas instantly touched his feet. The Muni took Rama into his embrace and offered paadya- arghya-aaseenaas and enquired of their welfare. There after bhojanas were got readied for service too ; Agasthya then said: Kakutsthya! The vanaprastha vidhi is to perform 'aahuti' to Agni foremost, then arghya-and atithi puja! Any taapasi who performs contrarily would be like a liar of rendering truthful evidences and in the stage of post death would be liable to consume one's own flesh! Agastya Muni stated: 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 panyas. There after the bhojana, Maha Muni Agastya stated as follows: 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 'tuunera' 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 magnificence of this set of 'dhanush banaas', Maha Muni Agastya blessed Rama.

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! 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. 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! As Agastya Maha Muni thus complimented the guests, Rama replied politely: We are extremely fortunate to have been blessed even by way of receiving compliments for which we are ever grateful. Yet, do kindly suggest a place with plentiful water flows where we might stay with contentment. Then the Maha Muni pondered a while and replied that from here a couple of yojanas, Panchavati should be the most ideal place where you could be contented and you may visit that place and set up an ashram with the help of Lakshmana. Rama! I have had visualized the entire proceedings of the causes for your vana vaasa and the passive involvement of King Dasharatha; I have also understood the context of why you are desirous of settling down at a place - (apparently in view of Rama's pratigina to clean up the muni ashramas of the menace of rakshasaas); this is reason why Panchavati should be preferable. Rama! Panchavati 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.

On the way to Panchavati, Rama-Sita-Lakshmanas meet the Great Grudhra Raja Jatayu who vividly explains the family background of Jatayu- The compact and vastu based 'Panchavati Parnashaala' of Rama-Sita- Lakshmanas reside comfortably- Happy living by Rama Sita Lakshmanas at Panchavati through Hemanta Ritu and Godavari Snaanaas

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 in 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 Devatas. Diti gave birth to Daityas and the controlled aranyas-samudras and the entire Earth! Danu gave birth to Ashvagreva while Kaalka Devi to two sons viz. Naraka and Kaalaka. Devi Tamra gave birth to five kanyas viz. Krounchi-Bhaasi-Shyeni- Dhritaraashtri and Shuki. Of these, Krounchi gave birth to owls-Bhaasi gave birth to Bhaasi birds-Shyeni to bat birds- and Dhritaraashtra to hamsaas and kala hamsaas or swans. 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 Shweta gave birth to Diggaja. Krodhavasha's daughter Surabhi gave birth to daughters Rohini and Gandharvi. Rohini gave birth to Gaavo or cows and Gandharvini to horses. Surasa's children are Nagaas while Kadru's were Pannagaas. Now Manu yet another wife of Kashyapa were chaturvarna maanavaas of Brahmana-Kshatriya-Vaishya and the Lower class. 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. 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.

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. It was constructed as per 'vaastu shastra' and was entered as per 'vaastu shanti'. 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.

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 Ratri 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 herald 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! 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. But in the early mornings, rivers like Godavari, the waters are covered by patches of 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. 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!

Rakshasi Shurpanakha arrives at Panchavati, introduces, proposes to Rama to wed as his wife- Shurpanakha compromises to wed Lakshmana as he was single there but the latter cuts off her ears and nose- Khara incensed the treatment to sister and despatches fourteen rakshasas to kill Rama Lakshmanas- Shri Rama devastates fourteen followers of Khara- Shurpanakha reaches brother Khara, conveys Rama's killing fourteen rakshasas, provokes Khara to seek revenge

As Rama Sita Lakshmanas returned from Godavari snanaas 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. 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'. 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 achara 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 states likewise, Shri Rama broke into big laughter as replied Shurpanakha as follows!

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!’ Lakshmana replied: Red lotus like Sundari! I am only a servant of Shri Rama; why do you stoop down and become a servant’s wife! My elder brother is a large hearted devata of great fortune and he could certainly afford another wife; why you could 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 rakshasi was about to pounce on Devi Sita, Rama made a ‘humkaara’ preventing Sita and addressed Lakshmana: ‘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!

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 pranaas 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, rakshasi 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. My first and last ambition of life is to lap up their 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.

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.

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! 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! 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 rakshasaas, 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!

Khara Dushana Rakshasaas along with fourteen thousand sena attack Panchavati of Ramas- Khara then noticed dusshakunas like donkey brayings and squeaks of vultures from the sky, but having ignored these, Khara reaches Shri Rama ‘ashrama’ - As the dusshakunas loomed large, Rama hopes for the doom of Rakshasaas and victory for himself- as a precaution, he asked Lakshmana to hide Devi Sita in a cave and got readied for the battle- Rakshasaas attack Sri Rama, deva gandharva rishis apprehensive, but the invincible Shri Rama devastates thousands of rakshasaas single handed- Senapati Dushana and thousands of rakshasaas devastated by singular Shri Rama-Trishira, Khara Maha Rakshas’s Senapati exterminated-

Khara as intensely provoked by Shurpanakha addressed her angrily and stated: Dear sister, the insult and injury to you is as to my own and am hence in an unpardonable grief and furious rage for me personally too and ought to be retaliated and avenged at any cost. I cannot consider Rama from the view point of heroism but his time for his misfortune has most certainly arrived as he ought to be exterminated by now. Sister! Stop crying, leave helplessness and be ready for revenge. Along with his brother Lakshmana, Rama should now be despatched to Yamapuri now. Sister rakshasi! To day you should have soon a feastful flows of red hot blood of their bodies. As Khara stated this with conviction and confidence with frenzy, the sister was delighted with excitement and showered praises on him unreservedly! Then Khara

addressed Dushana the senapati: Soumya! Get ready now with my loyal, 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! 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!

As Khara's maha sena proceeded towards Rama Kuteera at Panchavati, there were terrible omens like frighteningly donkey shaped clouds forming on the sky with reverberations, besides pours of blood raining on the rakshasa soldiers. Khara's chariot horses as were speeding up had suddenly squatted while on the speedy run! Up on the sky, all around the Surya mandala, there emerged a black circular patch bordered blood red! On the chariot of Khara, the tall and imposing golden dhvaja was seated by a huge sized owl which was sickening to the onlookers. Frightening squeaks of mamsa bhaksha pakshis seated on Khara's chariot's ceiling atop were loud looking up on the bright Sun on the sky repetitively. Ominous black clouds on the sky were of the shape of elephants pour streams of blood ahead of Khara's chariot. Mother earth even by mid day assumed utter darkness which enveloped earth made the identification of ashra dishas or the eight directions was not possible easily. Quite irrespective of time, sandhya kaala appeared to have occurred and the loud noises of pashu pakshis suddenly became alarming especially the headgear of Khara was tilted and jolted with the nasty noises especially of bats hitting and hovering around. At that time as the maha sena was in full swing, the forest trees were rattled and the fruits and flowers dropped down as though mother earth attracted the flows of the pull downs. There were repetitive and frightening sounds as though meteors and comets of earth's atmosphere were flustered. As such omens were appearing up on the sky and all around in the atmosphere or on earth around, Khara laughed boisterously and addressed Dushana and fellow rakshasaas: 'these omens should be the least disturbing to us and even I could drop Stars from the sky too by the arrows of my might! 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: 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 by Senapati Dushana. The rakshasa veeraas led by the sena thus encountered Raja Kumaras Shri Rama and Lakshmana as the Graha pankti faced Surya Chandras!

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. 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- Vidyadharaadis 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. Then Devataas were excited as Shri Rama was like pinakadhari Maha Deva who was in burning rage to demolish Daksha Yagjna!

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: 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 dhvajjas, 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; Encouraged by the support of Dushana, the neighbouring rakshassas 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. 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, dhvajjas, 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.

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. 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 parashvaghama. 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. 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 Shyenaagaami, Prithugreeva, Yagjna shatru, Vihangama, Durjaya, Karaveeraaksha, Parusha, Kaalakaarmuka, Hemamaali, Mahamaali, Sarpasya and Rudhiraashana; these select maha rakshasa veeraas. 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 rakshasaas are destroyed along with their respective kavachas or shields-aabhshanaas or ornaments-and their respective dhanushas too simultaneously and the so called maha rakshasaas were victims fallen to ground with flows of their body blood. Thus Manava rupadhari Shri Rama being single and singular had devastated as many as fourteen thousand rakshasaas and sealed their fate for ever, even as the new senapati Trishira encountered maha paraakrami Shri Rama.

Out of bravdo 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. 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 frighted and took to their wheels but no sooner this occurred, Khara entered the encounter against Shri Rama!

Fierce battle between Shri Rama and Khara Rakshasa by the usage of their expertise in dhanur vidya-Exchange of heated arguments between Shri Rama and Khara Rakshas whose mace attack defended by Rama - Shri Rama the action hero hits Khara Rakshasa to death and affirms victory celebrated by Celestials and Rishis- Akampana Rakshasa reaches Ravanapura to Lanka and poisons the latter's mind hatch a vicious plot to lure Devi Sita by a deer impersonated by Mareecha- Shurepanakha hurt physically with mutilated ears and nose arrives grievously at Maha Ravana Sabha:-

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. 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. 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. 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!

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. 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. 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! Just as a tree gets flowered and yields fruits as per the season, the persons steeped in sinful acts would most certainly reap the fruits. Like the effect of consuming poisonous food is quick to follow. Rakshasa! As the extreme limits of sinfulness are reached, my father King Dasharatha directed me to stay for vana vaasa and yield retribution against the ripened sinners like you. Now the golden arrow to be released by me should break into the most poisonous snake pit of your existence and shatter your body and fly away to pataala by quaking the earth on tremors for universal peace and riddance of sinfulness. Like the torture that you had subjected to the Munis shall most certainly get retributed as apt punishment in doubled up measure as the root base of the evilful perpetration! Those departed Munis while you tortured then should now while flying to heavens the last laugh as you should now face death by my poisonous arrows landings in narakas as the well deserved retribution of justice. As Rama lectured likewise, Khara Rakshasa was ignited with rage and stated: Dasharatha Kumara! Even by killing away substandard common rakshasaas you are becoming boastful. Those high standard heros do not get puffed up with indulgences and keep boasting but keep silent and poised. Who indeed becomes boastful of 'kuleenata' or of family background when death beckons him. As brass and gold are simultaneously placed on fire to melt then the black emerges at once and hence self emulations would hardly cover up one's bravado and

timidity ! Don't you realise that I am standing just before me with my mace in my grip, like Yama the God of Death as I possess the capability to exterminate you instantly! You claim to have killed fourteen thousand rakshasaas and now is the time to avenge that 'bravery'. So affirming, Khara Rakshasa attacked Rama providing fitting replies to the raging torrents of Rama's continuous rains of arrows of high voltage! He threw the mace at Rama. 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!

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! 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 you residential facility of the remnant rakshasaas, the Muni ganaas should now onward be free to move about fearlessly; on the other hand the rakshasaas who moved about all over the dandakaaranya with full and unfettered freedom should now on move about sheepishly! Oh, cruel nishaachara! Your mind, thoughts and heart had been replete with crooked and mean bubbles of effervescence . Brahmanaas and Munis had so far been performing offerings of 'havishaanna' to Agni stealthily out of fear of attacks by rakshasaas.' As Rama heckled Khara rakshasa most critically thus: ' Aho! Truly Rama, you are arrogant now and are covering fear out of bravado! You have lost the spirit of discretion and are 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: Aah! Rama who is aware of what has to be done, has done to perfection being the most astonishing act like Maha Vishnu himself with confidence and valor undreamt of! Subsequently Agastya and other distinguished Maha Munis got collected and praised Rama: 'Dasharatha nandana! Now henceforth we are free and fearless to carry on our 'nityha anushthaanaas' on peace and concentration. Later on Shri Rama was venerated by Lakshmana while Vaideharajanandini Devi Sita embraced Rama with joyful tears in her eyes. .

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: 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. 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! 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!

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 surruptitiously take away Devi Sita from Rama! Was he an adviser in the garb of a friend truly! Ravana! Ragavendra Rama is like and elephant like warrior very mature and steady and not an upstart and an il concieved advice is like an ignorand who his one’s own head like a hard 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!

Shurepanakha hurt physically with mutilated ears and nose arrives grievously at Maha Ravana Sabha:- Highly alarmed and frustrated Shurpanakha incites and ignites her brother Ravanaasura- Ravana was inquisitive from Shupanakha about details of Rama-Sita-Lakshmanas as the latter asks Sita to be abducted and wedded to Sita , Ravanaasura once again approaches Mareecha once again to seek the latter’s help- Ravanaasura once again seeks the help of Mareecha to kidnap Devi Sita-‘The self shaken up Mareecha appeals to Ravana to very kindly withdraw the plan in view of Rama’s extraordinary mental acumen and physical energy-

As Rama killed fourteen thousand rakshasas besides Dushana-Trishira and Khara, the utterly helpless Sharpanakha finally reached Ravana's palace 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. Bright and even radiant with then 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 sign 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 sever 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! Ravana's palace 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. Well in the past, Ravana 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's palace. It was into the court of Ravana's palace that Shurpanakha walked into her brother's Court where Ministers and all the rest were present, while rattled, flustered and hysterically shouting. 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!

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. 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 loses 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. Rakshasa! Your attitude is like of a boy and immature! In this kind of a mindset, how indeed you could be 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: Your own 'swajana' or the closest family members have been uprooted then too you are ignorant! 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. Rakshasa shreshtha! You are not realising that the doom days are not far and hardships are round the corner, unless you take corrective steps at once. 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! 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! 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!

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: '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! '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: 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! 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! 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! 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! 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.

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 apsarasaas 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. On the other side of the Maha Samudra, the Maha Garuda sighted a lonely ashram. Inside that ashram was a Rakshasa wearing 'mriga charmas' consuming extremely limited intake of 'ahaara'. Ravana finally succeeded landed at the ashram and met Mareecha. The latter had formally invited Ravanaasura as the latter proceeded with his conversation.

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 Shurpanakha. 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. This Rama is cruel, used to arrows only, arrogant, idiotic, narrowminded, dharmatyaagi, 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 vengence against that cruel Rama to bring him to senses! Mahabali Mareecha! I am indeed capable of even facing Devas in any kind of attacks as you are nodoubt aware, but this is a rather sensitive issue and hence my request to you personally! You possess the innate capability of great 'maayaa prayogas'. This is why I have arrived here most specilally. You must assume the form of a golden deer with silveren horns and move about the precincts of Rama's ashram attracting the attention of Devi Sita. This queen form of a deer ought to readily arrest the attention of Sita and she should then ask Rama or Lakshmana to some how catch the deer. When both of them chase the Maya Mriga, then I would enter the ashram and abduct Sita as Rahu would make Chandra disappear! There after, Rama would get submegeed 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. 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!

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 'itihasa' of Rakshasa race's devastation is to be destined! 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: Shri Rama had neither discarded his father, nor due to infringement of the principles of dharm, nor narrowminded, and not by the kshatriya's dutifulness. He is the dear son replete with his mother Kousalya's love and so does his love for fellow beings by his very nature. It was

the queen Kaikeyi who lured her husband and made a victim of Rama in her game. And the duty bound Rama has had the determination of upkeeping his father's resolve. He had on his own decided to preserve the dignity of the parents quite voluntarily and having discarded his desires entered dadakaranya! 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, at once fast and sharp! At the same time, beware of a fullfledged flame and a merciless sword. 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 sahadharmacharini of Rama is a flame of lasting fire. 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.

Maareecha explains his erstwhile experience of Vayavyastra and requests Ravana to pardon him- Maareecha seeks to further convince Ravanaasura as Mareecha entered having assumed the form of a Maya Harina or a feigned deer- Ravanaasura resents Mareecha's argumentative pattern and commands Mareecha to get involved in the mission of 'Sitaapaharana' while detailing the plan of abduction- Maareecha issues ultimate warning to the doom of Ravana and disaster of Lanka Kingdom-

Ravanaasura! Once in my erstwhile life, I got puffed up with self pride, arrogance, adventurism and carefree attitude, moving around the earth and high skies as then I was of the physical strength of thousands of elephants. My body was of the hue of blue clouds, wearing bright and big golden earrings, massive headgear, consuming only the fresh meat of Rishis as the unique terror of Dandakaranya. Maharshi Vishvamitra was mortally afraid of me and approached King Dasharatha and informed that a Maha Rakshasa named Maareecha and do kindly allow the youthful Shri Rama to accompany me to provide safety to my Yajna kaarya. Then King Dasharatha replied that Rama was hardly of the age of fifteen years and if approved, that he himself would come with his vast and never defeated army force backed up. 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. In that manner, Ravana! Rama Lakshmanas accompanied Vishvamitra and entrusted them yajna deeksha even as Rama resounded his dhanush and stood firm awaiting the rakshasaas. Mareecha continued his narration further: As I entered the yajna shaala with careless arrogance even as my golden earlobes were flickering with flashes of brightness, I saw Rama with toy like dhanush baanas and I was amused to witness a couple of lads practising the dhanur vidya! No sooner that I found them, that they lifted their dhanush baanaas and I was some how experienced some kind of jitters! Then I reconciled and emboldened myself that these were mere lads of at the threshold of youthfulness. 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. In 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. 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 Lankaapuri antahpuris are abundant and replete with celestial angels! Why to you like to hasten the 'vidhvamsa' and devastation of the famed Lankaapuri 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! 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'!

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. I was indeed aware of the taste of 'Rama baanaas' and therefore I jumped out with force and fled away but two co rakshasaas in the same form as deers were instantly killed. In this manner, having been spared of the arrows, I had eversince talken to a totally different way of living as of then since. It was from that very moment, I have abandoned my earlier mode of living as of now like a Monk. 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. 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! 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!

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 intepretation 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 understading. 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. 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 woud 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!' Soumya Maareecha! Do therefore get ready to go cracking up and I wish you best of luck and fortune!

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 reponsibility 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 concequence 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! 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! 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!*

Rakshasa Maareecha forced by Ravanaasura to assume the deer form of glitter and attract Sita's attention- Even as Lakshmana doubted about the Maya Mriga, Sita was bent to secure it alive or dead and Rama had to yield to her intense wish proceeded with the chase, while entrusting responsibility to Lakshmana. chase.- Shri Rama kills Mareecha, no doubt, but the latter shouts for help in Rama's tone causing gitters to Sita- As expected, Lakshmana was taken aback by Sita's insinuations against him who was pressurised to reach Shri Rama-

Having cursed Ravanaasura to his heart's contentment, Mareecha then got readied to leave for dandakaranya and felt that once Shri Rama sights him in the maya mriga swarupa then his life's closure should be almost ceratain. None indeed could ever survive the 'yama danda', as soon as he would approach Devi Sditha in the Maya Mriga Swarupa. Bhagavan! What could I do any way as I have a death

trap both sides! As Mareecha was thus reconciled to certain death either way, then Ravana hugged him and affirmed that thus onward Mareecha had come to his real form as a rakshasa but not as an ever doubting and timid human. Then Ravana initiated his travel to dandakaranya by his fierce donkey driven golden chariot studded with the glitter of mani-maanikyas by the speed of winds as per the sky line . Addressing Mareecha, Ravana stressed: 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. 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. 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. 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. 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!

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. 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: 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! 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. It is in this dandakaaranya, if you recall, there was a cruel Rakshasa named Vaataapi. 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 overall purview of the ever vigilant Grudhra raja Jataayu to safeguard us too if any negative development is foreseen as a precaution.

Shri Rama then armed with his powerful dhanush and the arrows on hand moved swiftly like 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. Maha tejasvi Rama then tore off Maareecha'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. 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: 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.

As the 'aarta naada' or the desperate shouts of Shri Rama got resonated across, Devi Sita was shocked and asked Lakshmana to hurry up for rescue and cried out that she was literally lifeless. 'Lakshmana!', she broke out, 'your brother is in desperation, and you ought to run for rescue. Lakshmana was not disturbed yet. She repeated again: Lakshmana! Your brother is in extreme anxiety and he must have been hurt badly; you seem to be callous and are behaving like an enemy but not a sincere brother; I guess that you wish to display your callousness and authority! Is this proper for you to keep unperturbed at this stage! You seem to wish for his downfall and your true form appears to be on open display! This must be the reason that you are standing still here with neither your help nor even a movement.' So saying sternly and agitated, Devi Sita got frantic and agitated. Then Lakshmana replied with coolness: Videha nandini: Do very kindly trust me with confidence that your glorious husband is most certainly invincible even by Nagas, Asuras, Gandharvas, Deva Danava Raakshasaas. Devi! There is none greater than Devatas, Human beings, Gandharvas, Pakshis, Rakshasaas, pischachas, Kinnaras, much less animals and ghora danavas and on any battle field, Rama is on par with Indra Deva; you should never say any word in surpassing Shri Rama. Moreover, I should never leave you alone. No king worth his name could even subdue Rama by his valour on battle field in three lokas; please get never agitated and have confidence and trust on Rama. By now, Rama should be comfortably smashed the fake deer rakshasa by now anyway and return very soon; the wailing cries and reverberating sounds on the skies were most certainly the Rakshasa 'Gandharva Maaya' or of the illusory impact merely. 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. 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: Anaarya, nirdayi, krura karmaa, kulaangaara! Oh wretched, frivolous, merciless, cruel human! I have now recognised your real form. As Rama is in danger, you seem to be rejoicing and showing off your true

colours. Lakshmana! A person of cruelty, and sinfulness is what you really have proved at this most critical crisis. You are villainous and are now scheming to suppress the secret feeling of winning me over some how being lonely, even pretentious under the garb of loyalty to Shri Rama; in fact , I suspect that even you were responsible to have despatched Bharata on the pretension of loyalty! But, Sumitra Kumara! Your Bharata too would ever succeed on his scheme. How could I ever discard a blue lotus eyed Shyama Sundara Shri Rama in preference to a mean , wretched nobody and non descript being ever! 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!’ 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! 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: 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.

Ravanaasura approaches Devi Sita under Sadhu’s garb , familiarises and mesmerises her- 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- Ravanaasura explains his own background and valor and Sita ignores and discounts- Ravanaasura forcibly abducts Sita who cries away helplessly but Maha Jataayu grudhra tries to intervene- Jataayu warns Ravanaasura to withdraw from the evil act- or otherwise be ready for encounter- Fierce battle between Jataayu and Ravanaasura Jatayu killed- Thus Ravanaasura finally concludes ‘Sitaapararana’ as Devi Sita was kept under vigilant custody

As Sita spoke to Lakshmana hurtlingly and was forced to leave on hearing the false desperations imitating Rama, Ravanaasura 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. 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 his 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. Shubhaanane! Are you not Shri-hree-keerti-Shubha swarupa Lakshmi herself or Rati Devi the wife of Manmatha 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. 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! 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! Varaanane! In this frighteningly horrid 'dandakaranya', who are you, what for you are here lonely!' Then Devi Sita replied: Brahmanottama! I shall explain to you, but do please let me offer to you the normal duty by way of 'atithi satkaara' first with flowers and fruits and 'paadya paaneedyas' foremost.

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 Bharata 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 paripaanana, Shri Rama had at once agreed to move to forest with valkala vastra dharana as the dress code. 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 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: 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! 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! 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 Ravanaasura.

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 Kailaasa mountain. Kubera was flying by the air borne vimana but now it is my possession now and use it freely and take to bhuhramana 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 ‘bhuhramana’, 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. rRajakumari Sitey, If only you live with me floating in luxuries, then in no time you should forget Rama the mere human being whose life span is closing up soon any way! King Dasharatha the clever manipulator had placed his second son Bharata on the throne and sent away the eldest son Rama to the forest like, and the non existent, dim-witted, thick headed Rama is practising tapasya under the spell of ‘Pitru vaakya paripaanaana’! Devi! I am the King of Rakshasaas and as ravished by your beauty and grace, have arrived voluntarily 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!’

As Devi Sita screamed in high pitch, Ravanaasura expanded his original form and shouted: ‘ You ave 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: 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! 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. 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 discretion is lost totally and your sinfulness is climatic. You ought to soon visualize the cruel chains of death by the grace of Rama. 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 villainous and most sinful Ravanaasura! Then Devi Sita having stated with desperation was able to spot Grudhra Raja Jatayu seated on the branch of a huge tree and shouted with her maximum screaming for help as follows: Arya Jataayo! Look at this 'atyaachara' as the wickedmost Ravanaasura is dragging me by force. Kindly inform Rama Lakshmanas to note this tragedy!

As Devi Sita was crying and shouted at Jatayu from the donkey chariot of Ravanaasura, the great bird was actually resting in sleep. As Jatayu of a mountain top like height of its body with sharp beak opened his eyes and addressed Ravana with composure : Dashamukha Ravana! I am the grudhra raja Jatayu as dedicated to dharma and 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. A king is expected to be a repositor and enforcer of Dharma, Sadaachara and contrarily of sinful mindedness. How could you be an exception. Tell me if you seek revenge against what Surpanakha did and Khara and his followers had deserved, is this act of timidity justified in Rama's absence; what is expected is to fight with Rama but not to kidnap his wife! Is this not shameful for a King of your stature! Ravana! Do leave Devi Sita from this stage lest Rama gets provoked and uproot your existence and along with it the name and fame of your vamsha too. Ravana! you seem to have been robed in clothes full of poison of snakes and tied up your neck with chains of Mrityu and yet do not realise as to what you are heading to! Any person of senses should lift up only that much of heavy weight to his capacity and likewise consume only that much of food intake as per his maximum, lest he would lose balance or end up in ruinous indigestion.

That specific task which seems reasonable and worthy of virtue and praiseworthy be resorted to but acts of unjust violence be avoided at any cost. Ravana! If still you continue with your arrogance and stupidity, then I should have no option but to face me to attack and then you should the ruinous path of your destruction. Even in in case, you might survive in our mutual attack, let it be realise that most certainly,

Ramachandra who had only recently decimated Khara Dushanas would destroy you, your entire heroes behind you and the 'vamsha naashana' to re establish and vindicate 'dharma and nyaya.' As of now unfortunately, the heroes of invincibility are away as per your evil plan as of now, but dharma shall be vindicated eventually.

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 disabled 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. 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: '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. 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! 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.

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 broke out like of cloud bursts. Deep within her heart, she addressed Shri Rama: ‘Purusha Simha! Bharata must be by now performing tapasya, as he discarded kingship, self pride, comforts of life, and surely he ought to attain swarga sukhas post life. He is ideal a son of King Dasharatha as against the most vicious mother Kaikeyi is. It s her role that has an impact on me. Thinking of your brother Lakshmana, I do yearn for some golden days in future; but Lakshmana! When would those auspicious days might arrive! When indeed would it be possible as Rama Lakshmanas could join me in Godavari snaansa and tarpanas. Would not such snaanaas be like Parameshvara and Devi Parvati in the company of Nandeeshwara!’ So immersed in her musings, Devi Sita pursued her deep thoughts during her journey seated on Ravana’s lap while riding the chariot of donkeys!

Rattled and shocked Devi Sita shouts being highly critical of Ravana and his heinous actions- As Devi Sita sought to drop down her jewellery and dress to notify Rama Lakshmanas, Ravana kept vigil by five monkeys, and at Lanka in antahpura by eight rakshasis - Ravanasura takes Devi Sita to his antahpura and seeks to pressurise her to become his queen- Having suffered Ravana’s entreaties, Sita intensified her thoughts on Shri Rama and praised him while angry Ravana instructed rakshasis to take Sita away to Ashoka Vatika and frieghten her to surrender-

As Ravana was forcibly abducting Devi Sita and flying off to Lanka by his donkey chariot,,she felt disgusted and humiliated. While crying away she reddened her eyes with agony, partly appealing and mostly criticising caustically she addressed the haughty and mighty Asura as follows: ‘ villianonus Rashasa! Are you not ashamed of yourself when you are kidnapping me as I was alone and helpless when my heroic husband was away. Dushtatma! You are a miserable timid being. Undoubtedly you schemed to despatch the Maya Mriga Rakshasa to tempt me and distanced my dear husband away. You killed my rescuer Jatayu the close friend of my father-in- law. *paramam khalu te vīryam dṛśyate rākṣasādharma, viśrāvya nāmadheyam hi yuddhe nāsti jitā tvayā/ īdṛśam garhitam karma katham kṛtvā na lajjase, striyāś ca haraṇam nīca rahite ca parasya ca/* Degraded Rakshasa! You might have succeeded to defeat and kill a Giant Bird, but by announcing your name and notoriety, you are incapable to face my heroic husband Rama and his able brother Lakshmana in a face to face battle! You imagine that you are a warrior but essentially you are a downgraded and meserabled coward. Are you not ashamed of yourself to kidnap a lonely and helpless woman! 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. Ravana! If you donot leave me alone even now, my vengence ought to lead you to devising ways and means of my husband, and brother in law to most certainly hunt you like miserable preys to tigers. Neecha rakshasa!

The manipulation and planning that your evil mind had devised to kidnap me would not only be a miserable failure and a wasted effort! Do note that if do not release me now, I would not live even to witness your certain death! Nishachara! I shall therefore soon wait and witness the joyous scene of your tragic death at the earliest. Ravana! Most certainly you are soon going to witness the sight of Golden Trees and the bloodful flows of Vaitarani as the entry points of asipatra forests replete with gold like trees and flowers! [The details of the twenty one hells are Taamishra, Lohashanku, Maha Niraya, Shalmali, Rourava, Kumbhala, Puti mrittika, Kaala Sutra, Sanghata, Tohiloda, Savisha, Samprapaatana, Maha Naraka, Kaakola, Sanjeevana, Maha Patha, Aveechi, Andhataamisra, Kumbheepaaka, Asipatravana, and Taapana.]. Nirdaya nishaachara! You are executing a maha paataka against the celestial figure of Shri Rama and surely your serving up yourself the thickest slow poison and would not survive for long! Indeed you are fastening and tightening yourself the 'Kaala Pasha' voluntarily with neither brain nor brawn!.' Thus Devi Sita counted as among the Maha Pativratas broke down crying with 'karunaa swara' and with shaken tone.

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 stretched 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!'. 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: 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: It is that vengeance and mighty anger with which I have therefore decided that Rama should be my arch enemy to be killed! Unless and until Rama gets killed, my consciousness could be cooled down. Like a pauper and beggar should ever aspire to be a highly rich and prosperous person, my sole objective and motto of life would be to mercilessly kill Rama who killed giants like Khara Dushanas!' As the Maha Rakshasaas and their leader expressed their resolve, they were excitedly thrilled to realise that Ravana had already launched the initial step of 'Sitaapaharana'!

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

seat on a cushioned comfort on which Devi Sita did rather awkwardly on its edge with nervousness. Having shown the niceties and luxuries of the antahpura, Ravana addressed Devi Sita as follows: ‘ Site! Under my authority, there are crores of 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; 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. Rama is a ‘rajya bhrashta’ banished to eke out life in forests; he is miserable, tapasvi, a walking human, and in all an aimless vagabond. Of what avail is he anyway! You do accept me as I am a fitting and appropriate husband for you. Please leave this ill deserved concern for that dejected and ever depressed human being. Enjoy your youthful life with this strong hero. I could forestall and tie up strongest winds into bundles. I could hold devouring flames in my fist. You could never spot in Tri Lokas a better choice of a husband like me! You could reign over this entire ‘saamrajya’ and I should be at your service always. Your bad days of forest life and the enormity of tribulations should be terminated forthwith, once you give your nod of head. Mithileshwari! As you remain with me as your life’s partner you would enjoy your food, ornaments and luxuries of living. Do you realise that the Sun glow like pushpaka vimana belonged to my brother Kubera the seat of wealth which was forcefully seized by me and that would be at your disposal. Varaaroha sumukhi! Your face is like a placid lotus flower which should never be spoilt with incessant cryings. As Ravana was talking away rubbish, Devi Sita got further agitated and while the intensity of her mental suffering got furthered, she veiled her face and intensified her interior thoughts about the stage of Rama’s mental condition of his separation from her. 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! Ravana thus felt satisfied that Devi Sita had indeed got converted in her mental frame gradually!

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 Pratigjna’ or a solid vow of Truthfulness. Now his able son Shri Rama is a worshipworthy Devata of a grand physical stature and mental resolve. Born in the illustrious family lineage of Ikshvaaku, Rama with his high and powerful shoulders he is a purusha simha or a man-lion and together with his follower brother Lakshmana ought to undoubtedly uproot you, your saamraajya and the generation. If you think that you have successfully kidnapped me, then you too should receive the same fate as your brother Khara. You had mentioned of your strength and backing of the cruelmost Raakshasa Veeras but once they encounter Shri Rama, their poison would be drenched out like Maha Garuda facing hissing cobras. Like the forceful waves of Ganga flush out your body ornaments, Rama ‘dhanush baanaas’ would turn your physical parts to pieces. Ravana! You might brag that neither asuras nor devataas could face your valor, but rest assured that Rama’s arrows would destroy you certainly as your enmity with Rama should seal your fate as the rest of your life should get terminated soon like of 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. Rest assured that Bhagavan Rama once arrives here to relieve Sita from shackles, even if chandra falls down to earth or oceans get dried up, I should be relieved and the kingdom of Lanka should be widowed. Your sinfulness now to separate me from Rama would soon end up in your sleepless nights. Remember that I have lived so far in peace and contentment in dandakaranya safely with the confidence in the courage of my husband and brother in law. They ought to arrive here soon and make a fitting assessment of your valour, mental agility and fate to dig up deep in your skin with sharp arrows. 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 Yajna 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: ' 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: 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'. Devi Sita got unnerved with fright and misery, fell down to earth crawling, crying and remembering Rama Lakshmanas with desperation and depression, even as the ferocious Rakshasis forcibly dragged her to Ashoka vaatika.

Shri Rama having killed Maareecha returns while noticing bad omens gets concerned about Devi Sita- On a run back to the Ashram, Rama Lakshmanas were subject to innumerable kinds of doubts and reaching there were not able to see Devi Sita and got stunned and terrified- Rama Lakshmans recalled the events before the latter left for Rama at the false shouts of the dying Maareesha and Rama was truly upset by Lakshmana's grave indiscretion- Shri Rama's deep distress at Devi Sita's disappearance- desperate search for her even addressing animals and vegetation around the ashram in frustration-

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. 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 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! 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! 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!

Rama asked Lakshmana: Where indeed is Devi Sita who left Ayodhya and accompanied me to dandadakaranya at this time. As I was thrown out of the Kingdom and am aimlessly moving about, she extended my complete solace and had been my source of strength all along but where is now. I would not be able to survive this shock as my 'saha dharma chaarini' who is my celestial angel if not visible now, what should happen to me! Lakshmana! In case my molten gold like Janaka nandini is not visible, who cares for universal emporership and heavenly Indratva! Veera! would videha rajakumari my dearest darling Sita be surviving now. If she were not to survive now, could Rama live any further and if both of us are non existent, then you would have to return to Ayodydha and then mother Kaikeyi might continue to

be happy and contented. As I the only son named Rama were not to survive the shock of Sita's absence, should not my mother be Kaikeyi's slave and suffer thereafter! 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. In any case, your leaving Sita alone had caused the impact and the cruel rakshasaas must have mercilessly killed Sita undoubtedly. Shatru naashana Lakshmana, now I am drowned in a sea at this testing time! Indeed, in this hopeless situation what is it that I could do!' Having thus stated Rama 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!

On way to the panchavati ashram itself, Rama Lakshmanas were reviewing the previous happenings. Rama asked Lakshmana cryingly: Lakshmana! Are you sure that when you left for me, Sita was alone, but why did you leave her alone! Even as you must have been leaving Sita alone, I started experiencing bad omens and started realising the forewarnings. My left eye flaps were trembling and the left shoulder too. As you might have been leaving Sita alone, my heart beat was faltering. Then Lakshmana said: brother! I was not ready to leave on my own, but Devi Sita pressurised me with all types of very harsh and cruel words, and with extreme patience I maintained silence but certain acute and very upsetting words of hers had literally forced me to leave most reluctantly. The false and desperate shoutings of Maareecha 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: 'Devi! In my entire life time and experience, I had never faced any Rakshasa whom Rama could have got jitters about with fear and timidity. Kindly be peaceful and totally reject the falsity and apprehension of Rama encountering a risk of his life. This voice of desperation was most certainly not that of Rama and could a personality of his stature who could save Devatas from most critical and dangerous crises ever get down to the meanest level of repeatedly shouting for help so timidly!' 'Rama! I had even explained Devi Sita further: 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: I appealed to Devi Sita not to get flustered but keep her cool and self controlled without agitation and assured her that in trilokas no personality of his stature and bravery was ever born yet who could encounter Raghu Rama; even Lord Indra and any other devas would accede to that reality. Even so, Sri Rama! Devi Sita took to extreme accusations against me: '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 Sri 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: 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. 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!

As Sri Rama left the ashram in vacuum 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. 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. 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: 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: 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!

Shri Rama and Lakshmanas got intensely frustrated with their extensive search for Devi Sita- Rama's anguish - his sustained efforts with Lakshmana- following Maya Mriga's southern direction- recognising fallen Sita's dried up flowers and ornaments- and signs of a recently fought battle!- Lakshmana seeks to cool down the unbelievable rage and anger and recounts the fundamenatal features of self restraint while getting ready to display his outstanding bravery in human like and Gods like battle!- Rama Lakshmanas witnessed the grievously hurt Maha Grudhra Jataayu who fought for Devi Sita being kidnapped Mahaasura Ravana the Lankeshwara- Shri Rama performs the 'dahana samskaara' of Jatayu -

Intermittently addressing the patyakska Lakshmana and paroksha Sita, Shri Rama the fatigued had addressed: 'Dear Lakshmana! Where indeed is Videha Rajakumiri, to which place and kingdom has she disappeared right now! Had somebody taken her away forcefully! Who has kidnapped her! Or has some rakshasa eaten her away! Site! In case you are playing mischievous play with me, it is high time to appear before me at once. I am flustered and seriously agitated with any of your prank of hide and seek. You the self opinionated and moody Sundari, if you are as accustomed in the past several times playing with deers and such domesticated animals, you may padon me and appear before me at once as my eyes are tearful as never. Lakshmana! 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 'pratigna' and obligation of completing 'vana vaasa' for fourteen years.! Varaaroha 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: 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. 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: 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. 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. 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

Then Shri Rama even as he was deeply anguished by Devi Sita’s absence instructed to make an intensive and thorough search for her on the banks of the Sacred River itself. Then Lakshmana having searched the river banks even by shouting her name in high pitch, returned blank. He was disheartened but he himself visited the place himself. He then addressed Lakshmana: ‘even mother Godavari had not responded and what should I inform King Janaka as to what had happened to his dear daughter! Truly, I am forlorn. Having lost my kingship, I have been already distressed while eking my existence by eating leaves and fruits some how, and now I have lost my dearest wife too. Now, I should perhaps only one alternative to make a thorough of the banks of Mandakini, the ashram surroundings and the Prasravana Mountain and hopefully I might get a clue of her where abouts! 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.! _ 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. As both the brothers were intently examining at that area they saw at a specifice 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 complemned 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 feighned 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. Then hey discovered the huge foot prints of a Rakshasa. Further the chain of Rama Lakshmana’s guess thoughts was as follows: The rakshasaa having realised Ravana’s interest might have run away hither and thither, and Devi Sita’s footprins too were recognisable. Sita and Rakshasaa’s footprints, broken down dhanush and the arrow container remains and the chariot were the definit clues that the cruel Ravana mnust have kidnapped Devi Sita. Then there was a further proof of the kidnap. Lakshmabna 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 raakshsas who could change their forms might have sliced off Devi Sita’s body and distributed and devoured and in the

process might have fought among them selves. And there could be seen a huge and well jewelled dhanush too is visible on the ground but whose such dhanush could that be! This dhanush appears to be of some devatas fallen down. Further, there is also a glittering 'kavacha', a 'dhvaja' of a 'ratha' too! Most interestingly Lakshmana! 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! 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! 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! 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! Lakshmana! My arrows aimed at the high skies with my total consciousness and total dedication should spare no being on earth! In case my beloved Videha R aja kumari in not given back to me in tact, I should with the assistance of my supporters I would bring the universe to doom. 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: Do please recall the characteristics of 'dharma tatwa' and try to analyse the ingredients of 'uchita-anuchita' or appropriate and inappropriate dos and dont's. 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!

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. 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: '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 'dhvaja' 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: 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! 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.

As maha rakshasa Ravana felled Jataayu to earth, Shri Rama addressed Lakshmana recalled Jataayu’s offer of any help: Raghuvēera! 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 Shyēnka_ 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’. Rama further stated: 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: Raghu nandana: Duratma Rakshasa Raja Ravana assumed the ‘maya’-mesmorism-and created a sweep of sand-dune and escaped with Devi Sita even as he was in a state of frenzy. I resisted his effort relentlessly fighting and forcibly taken her away towards the southern direction. Raghu Nandana! My vital energies are closing to tick any further and my eye’s vision is blurring. But Rama! 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. 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. Please note that brave, courageous, sharanaagata- dharma parayanās 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 gratitud 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 Grudhra Raja! Having stated tearfully, Rama addressed the body of Jatayu: Maha balashaali Grudhra Raja! As those who are of the status of relentlessly executing yajna karmas, regular Agnihotris, great warriors who never displayed their backs on battle fields and performers of bhu-go-daana kartas do always may await the ready opening gates of veera swargas. Mahatma Jatayu by this daaha samskaara to attain the well deserved sadgati praapti.’ 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.

Nasty encounter with Athomukha and blind Rakshasi Kabandha who caught Rama Lakshmanas by its long and surrounding arms within a huge embrace seeking to eat their flesh- By the enormous force of their sheer grit and decisiveness and of mutual consultations, Rama Lakshmanas severed both the mighty shoulders of Kabandha- Tormented by Sthula Rishi, Karbandha got 'vikrita rupa' but he performed tapsya to Brahma for deerghaayu, attacked Indra and vajraayudha's hit raised his stomach over body, now relieved by Rama Lakshmanas

As Rama Lakshmanas duly performed Maha Grudhhra 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 Ravanaasura, they came across a dark and unentereble deep cave full of pitch darkness and witnessed a strange and readily frightening species of creation. 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 : '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.' 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 thunderous gales. Rama raised his sword and expanded his broad chest. As there was a thud like sound and they discovered a gigantic rakshasa standing before them. His body frame was colossal no doubt but has niether a head nor a throat. Kabandha was like a huge pot and his mouth inside his stomach! He was like a huge mountain with body hairs were like tall trees. His body colour was like thick black clouds and his sounds were like roaring cloud bursts. 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. At that time, the Maha Baahu Rakshasa had stopped the movement of Rama Lakshmanas by extending his enormous hand reach and encircled them drawing them towards his gigantic pot like belly by vigourous force and strength. Both Rama Lakshmanas was nodoubt were equipped with long, strong and mighty swords on their strong arms. Maha bali Lakshmana was however appeared to have somewhy slipped his grip of the sword and shouted Rama for help desparately. 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 casualty and sacrifice to this bhuta rakshasa. Then Shri Rama had Lakshmana cooled down and assured that due to small and momentary slip of Lakshmana's brave and heavy grip could never witness a defeat for a great veera like him! Then Kabandha them both heckled both thunderously: 'you foolish ' manavas'! Who are you both! I am fortunate to spot both of you standing like great heros with 'dhanush baanaas' and playfull swords! Worry not, I would relish you both of you! I am extremely hungry too.' As Kabandha said so, Shri Rama addressed Lakshmana: 'we have passed through the hardest lives so far and faced several upheavals and now the absence of Devi Sita has capped up all these crises of existence; are you noticing that 'kaala chakra' has been constantly hounding us with the upheavals and visissitudes. Now it is becoming more and more impossible to resist the flow of misfortunes.' Having thus yielded to the pull of 'kaala maana',

Rama Lakshmanas by them selves straightened and pulled up their grit and inner selves once again with extraordinary willpower!

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: Raghu nandana: in the yagnas, 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! 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 dearmost 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!

Kabandha narrates his ‘atma katha’ the autobiography to Rama Lakshmanas stating that in the distant past he was a Maha Rakshasa of notoriety terrifying Maharshis. As the Rakshasa assumed a huge and intolerable form, sought to terrify a Rishi named Sthulashira, the Rishi was angry and cursed him to assume that hideous form for ever: ‘Rakshasa! You continue this very nasty swarupa for ever till you die. Then Kabandha was afraid of the consequent form and requested for relief and then the Rishi forevisioned to say that only when Rama Lakshmanas the epic heros should get caught by you and then finally slice off both of your shoulders, then you would attain ‘mukti’. As Kabandha since became the vikrita swarupa as a result of the Maha Munis’s ‘shaapa’, the Rakshasa was mellowed down and undertook severest possible tapasya to Brahma Deva. In turn, Brahma was pleased and granted the Rakshasa’s wish for longevity. Then Kabandha having secured Brahma Deva’s blessing for longevity, his demonic instinct was puffed up and attacked Lord Devendra himself. Devendra then threw away his peerless ‘vajraayudha’ and as a result, Maha Rakshasa Kabandha’s lower body portion got upside down! Then I asked Indra: Deva Raja! You had utilised your invincible ‘vajrayudha’ and consequently, my very physical form changed transformed; how could I survive without food while Brahma blessed me with longevity. Then Indra Deva helped me to extend my both the arms by a yojana each so that the stretch of the hands could be conveniently extended so that the food could reach right into the mouth! Indra further fore visioned that Rama Lakshmana’s would get caught in the grip of the rakshasa but they would sever the Rakshasa’s shoulders and get relieved for mukti. Having thus narrated his ‘atma katha’, Kabandha then requested Rama Lakshmanas to help him with ‘daaha samskaara’ as he was dying of his torture of broken shoulders. He further assured to help him with significant clues in their further missions of life. Then Shri Rama informed Kabandha: Kabandha! Ravanaasura had forcibly abducted my wife Devi Sita an ideal pativrata. He deceived Lakshmana by hoax cries imitating my voice. I have never seen nor encountered him. Where does he live is not yet known to me. But Devi Sita must be harassed by that maha rakshasa. If you could provide some clues about him, we should be thankful to you. As you are now dying away out of torture of broken shoulders, be reat assured that we should perform fitting cremation to let your body be laid and Soul be peaceful properly. ‘But now tell us if you could tell us if you could provide any information about Devi Sita or the villain Ravanaasura’. Then the dying and soon disappearing Soul of Kabandha seemed to have commented: 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!

As Kabandha Rakshas's mortal remains secured 'daah samskara' by Rama Lakshmanas, his celestial form reveals details of Ravana vs Sita and advises Rama's friendship with the exiled Vaanara King Sugriva -Kabandha in his celestial form showed the way to Rishyamooka Parvata and Pampa Sarovara, as also of Matanga Muni Ashrama- Rama Lakshmanas proceed towards Matanga Vana and meet Tapasvini Shabari awaiting Shri Rama Lakshmanas all along her life with indefinable devotion.- Having witnessed the glorious departure of Maha Yogini to Bliss, Rama Lakshmanas proceeded along with Pampasarovara in their 'Sitaanveshana'towards Gandhamanana Mountain and meet Sugriva.

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. 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: 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-dwididha of bheda bhaava or break up of friendship by similar forces of the enemies and finally 'samashraya' or the celebrations of victory of togetherness. 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 your 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. 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-satyapratigjna-vinaya sheela- dharya vaan-buddhhimaan-maha purusha- kaarya daksha-and deeptimaan of supreme courage and bravery. 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. 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 Upaayyas 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! 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. 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.

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, Deodaa, 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. 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 'dharma anushthaana'. 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: 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. 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. 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: 'Both of you Rama Lakshmanas! May your evenful efforts and deeds be successful and auspicious and took a departure signal of greeting and parting, finally reminding them of their most imminent act of making secure friendship with Sugriva Vanara King in exile.

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. 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: '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: 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. 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. '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! 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'. 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!! 'Bhadre! You have given me unusual and memorable hospitality. Now, be blessed to reach higher lokaas for ever at once'! As she brought basketful of berry fruits and after biting and tasting the fruits only offered them to Rama and Lakshmana declaring to the world that sincere 'bhakti' would be the 'moksha maarga'.

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. '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.' 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 and selfless service to the society- and finally 'bhakti' or intense devotion without expectation as the Moksha Marga. 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. 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: 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 Sita's separation any more.

KISHKINDHA KHANDA

On reaching Pampa Sarovara Rama was excited at its natural grandeur especially Sita's absence, Lakshmana solaces- as they approached Rishyamooka, Vanaras and Sugriva. As Sugriva and follower vaanaraas were still wondering, Hanuman felt convinced and confident and directed Shri Rama Lakshmanas to approach their head Sugriva the fugitive King of Vaanaras. Hanuman reached Rama

Lakshmanas in a Tapasvi form, complemented Rama Lakshmanaas by their appearance as Hanuman was pleased; Lakshmana briefed Hanuman about their purpose of 'Sitaanveshana' and seeking Sugriva's close friendship and active assistance

As Pampa Pushkarini's picturesque scenery which gladdened Devi Sita in her most unfortunate absence, Shri Rama was disheartened with sorrow. Having however suppressed his inner feelings, he addressed Lakshmana admiring the sparkling water flows, their smooth hittings of the waves at the banks, the tall and sturdy tree wealth on the banks like the mountain tops as surrounded and in all the salubrious climate there around. At this moment, despite the happy and invigorating ambience, my inner conscience is deeply hurt by Bharata's cryings and Sita's separation. But the pull of the aromatic vibration is so overwhelming here and now as Pushkarini is submerged with lotuses, flowers of hues and scented airs, and above all the mild sweeps of soft winds; indeed my intense desire of Sita's sharing with me this Chaitra Month's Vasanta Ritu's pleasantness and softness. With varieties of flowers, the trees and plants appear to dance to the musical swings of the windy flows. Sumitra nandana! As the groups of birds hover around the skies with varied musical notes of cacophony typical of the Spring season, the usherings of Vasanta get intensified and trouble my psyche as Kaama Deva Manmatha torments me further more with Sita- Viyoga. Lakshmana! As Sita used to imitate the Koel's musical notes with bubbling joys the pangs of separation get intensified by minutes and my sadness gets kindled more and more. It appears that the fall out effect of this vasanta season appears to burn me to ashes; the ashoka tree flowers of redness appear to me as spots of flames seeking to tear my heart into pieces. Sumitra nandana! In case, Devi Sita with her pretty face and soft hairs with her soft voice and readily attractive and slender figure is not present with me as of then, of what avail is of my existence! Nishpaapa Lakshmana! As the Vasanta Ritu is now in full sweep, and the cuckoo's musical notes are in swing, the presence of Sita should have been celestial but that is not to be. Mild flows of breeze, trees bearing sprouting flowers of freshness and fragrance, the ever teasing screams of cuckoo sounds, the openings of lotuses, and the ever spreading of aromas all around, are the typical of the Season of Vasanta, whose presence bestows intimacy of lovers but curses their separations. My heated up concern now is whether I could ever sight Sita, as I could see and touch the tree and flowers and fruits before me! As Videhanandini Sita is not visionable, my sorrow too gets doubled up and ever more intensified. Lakshmana! Look at those peacocks dancing away on hill tops with gay abandon in groups with their mates together as though they are tormented by desire as though proposed by Manmatha the God of Love. Obviously on these lovely banks of Pampa Sarovara, no rakshasa appears not to have forcefully robbed of a female peacock. Lakshmana! Of which avail for me of this Vasanta Season as these gardens are flooded with flowers of unimaginable colours and fragrances, as my dearest Sita is missing here. Of which use of the groups of musical birds with wings of variety of colour splashes! Wherever Devi Sita should be there at present, there again the same vasanta season ought to be flourishing and what should be in her mind just now! As she too be in utter loneliness what should be on her mental screen just now! Surely enough, she ought to be crying away as she were under the rough custody of rakshasis, quite irrespective of the usherings of the Seasons of Nature! On the contrary, would it be even possible that recalling her golden days and the ongoing happenings around her, with the arrival of the incoming vasanta season and the golden experiences that she had in the previous vasantaas, she might not conclude her very life! My strong feeling and concern should be that Saadhvi Sita might not be able to retain her mental poise for long due to her separation from me! In fact Videha Kumari's heart felt love and attachment is anchored and set most firm and steady for me. Like wise my feelings are equally steadfast, reciprocative and reflective too. Lakshmana! I recall now that during my erstwhile days of dandakaranya living happily and with contentment together with Devi Sita, groups of crows were squatting on the nearby tree branches and crowing away relentlessly foreboding our separation. But now, there are forebodings to the contrary apparently indicating that the days of misfortune are drawing nearby. Lakshmana! In any case, despite these fortuitous forebodings, the fact remains that the 'viraha vedana' or my pangs of separation are getting intensified more and more by days and even hours. Then Shri Rama fondly recalled the intense likings of Devi Sita more specifically the wide range of chirruping birds, the variety of trees, the cool flows of breeze, the transparency of Pampa's

water flows, and the glory of lotuses! Referring to lotuses, Shri Rama was reminded again of Devi Sita as her face was like of 'prafulla kamala dalaas' and the main reason of his very existence and living! Rama heaved a sigh of sorrow and exclaimed: 'aho! How human desire blurs one's inner consciousness and once not fulfilled then it would lead to frustration; my situation too is similar in the absence of Sita! What all materials that Sita was dear and fond of turn out to appeal to me and the others would not be. Lakshmana! Would not the eye flaps and the soft hair linings resemble a lotus flower in full bloom; that is precisely why I am yearning to Devi Sita! As the soft winds flowing from a lotus pond passed from there around are just like Sita's 'nishvaasaas' or exhales of her soft breathing. Having thus become replete with his inner feelings of 'Sita viyoga' Shri Rama was submerged in his feelings of the 'Prakriti Soundarya'. Sumitra nandana! Are you noticing the gorgeous view of the southern side of the mountain peaks. Mixed up with the sweep of winds from the southern side of Pamma sarovara, are the blowings of winds emerging from the 'dhaatus' or the mineral deposits inbuilt into the slabs of the mountainous slopes and the shikharas too. The tree lines of Pampa Sarovara banks awashed constantly and the sweet odours emanating from Malati-Mallika-Padma-Karaveera flowers create a celestial atmosphere. The creepers like ketaki-sinduvaara-vaasanti are full of flowers. Chirabilva-madhukascha-vakula-champakatilaka-naaga kesara flowers add up to the magnificence. The fruits as provided by trees like Angkola-Kuranta-Choornaka-Paaribhadra- Choota-Paatali-kovidaara-arjuna are galore! Further the fruits borne of Ketaka-Uddaalaka- Shireesha-Sheesham-Dhava- Shaalmala-Palaasha-Naktamaala-chandana-syandana-hintaala-tilaka-Naaga kesara add to the 'prakriti soundarya'. Sumitra Kumara! The multi varied and the unparalleled grandeur manifested by the vasanra ritu's plethora of freshness, sweet tastes, odours is mind blowing. As the flora so is the fauna. Raghu shreshtha Lakshmana! If only, Saadhvi Sita were able to see and experience and if ever I could ever live together and experience this glory, I should neither reach Ayodhya nor even attain swarga loka together. If only again, these green pastures and their grandeur facilitate us to live us for long, and together happily, we should never aspire of celestial pleasures and experiences. Thus having become obsessed with the prakriti soundarya and the most restless intensity of Sita viyoga, Shi Rama exclaimed to Lakshana: Imagine if ever the exemplary Dharma swarupa King Janaka were to ask me being seated in his open court with ministers, advisers, and panditas of enormous learning as to how nice his daughter had been, then what should I reply! Lakshmana! As King Dasharatha who asked me only to proceed for 'vana vaasa' might or might not appreciate Devi Sita to follow me, but as she had done so, the understandably it would be my responsibility entirely and if only he were to ask me for Devi Sita's welfare, what should I reply! Likewise, Devi Kousalya might ask for her and the could I sidetrack! Lakshmana! Therefore get back to Ayodhya, meet Bharata and make a public announcement that Devi Sita had been kidnapped and that Rama was feeling helpless.' So saying, as Rama broke down, Lakshmana replied: 'Purushothama Shri Rama! Please do collect your scattered feelings now. It does not ever behove a person of your stature like you! 'Sita viyoga' should not rattle the most exemplary human being ever likewise. Dear Raghu nandana! Even if Ravana were to be pulled up or there underneath, he ought to be dragged up to decimation. First let us know and assess him and then ascertain whether Devi Sita would be returned safe with respect and apologise; other wise, we know how to destroy him mercilessly.

Even from a distance as Rama Lakshmanas were entering the approach points of the Rishyamooka parvata, Sugriva was rather apprehensive and thus could not remain steady in movement and mind. Sugriva was essentially a Dharmatma with deep knowledge of Raja Dharma or Kingship duties. He was however suspicious and hence asked his ministers: Surely appears that Vaali his opponent brother King of Vanaras had despatched these two enemies to us with their queer dress yet with 'dhanur baanaas'. As an ample precaution, Vaali's trusted vanaras surrounded by some distance in batches and were ready with strong branches of the huge trees uprooted by their hands around. Slowly and steadily, Rama Lakshmanas reached atop the Parvata. As main vanaras encircled Sugriva, Rama Lakshmanas saluted Sugriva with folded hands from a distance. On noticing that Rama Lakshmanas too were looking apprehensive, Hanuman representing Sugriva initiated his conversation as being an expert conversationalist, even from distance. 'Gentlemen! May be you seem to be wary of the fear of Vaali and

thus seem to be afraid. This is the well known mount named Malaya and you need not to have any concern about him as he was cursed by Mahatma Matanga Muni and as such he could never enter here. This mount is under the command of this Sugriva our King. You may have been wondering as to why these vanara soldiers had been following you in groups; after all, you are aware that instinctively we the vanaras are mischievous. / Appearing as you do, you seem that you are of buddhi and vigjñana or maturity of thinking and knowledge, and you could understand that we vanaras by nature are likewise. Are you not aware that a king's mind and thoughts are as per the instinctive feelings of the follower beings and then only he could administer ably!' Sugriva having been truly appreciative manner of Hanuman's convincing flow of thoughts and words to Rama Lakshmanas, accosted Hanuman interveningly and said : 'Hanuman! Don't you realise that these two gentlemen appear as tall, sturdy, high shouldered and alert armed with 'dhanush baanaas' and sword like Deva Kumaras! Naturally, one could get suspiciously remarkable and hence we should be discreet enough to ensure whether they were Vaali's spies. Sugriva further addressed Hanuman: One should be able to distinguish the genuine or fake; 'Vishvaasa' or the word called faith and trust ought to lead from instinct although the latter might fail sometimes and hence the need for discretion. Vaali in these deeds is an expert; Kings tend to realise make-belief acts very well and that is how they are able to crack up enemies. That is how persons like Vaali resort to devious means like spying or the art of espionage. Kapi shreshtha Hanuman! That is why you should meet the strangers casually and extract details of them and then conclude the background information about the strangers with deftness. Do seek to learn their intentions and aspirations, by creating feelings of innocence and confidence. Vaanara shiromani Hanuma! Do keep staring at me with inexperience and learn as much about the strangers; what indeed could be the reason of approaching us ; do they sound genuine and are they asking any favor from us!' As Vanara King Sugriva briefed in detail likewise, Pavan Kumara Hanuman reached Rama Lakshmanas once again.

Having been suitably convinced by King Sugriva's statements as to how to assess the true nature of strangers, proceeded down the hill but assumed the form of a bhikshu or a sanyasi and greeted Rama Lakshmanas. He initiated the conversation by stating that the stranger Rama Lakshmanas : 'Veera Purushas! Both of you appear to be 'satya paraakramis' and Rajarshis as of Devatas-like tapasvis observing severe some vrata. Your physical brilliance is indeed readily arresting but why have you come to these forests and now to this picturesque Pampa Sarovara! You seem to be very courageous and enterprising with high shoulders as of royalties. Please introduce your selves properly. Your glances are like of lions as of strength and courage moving slowly yet perfectly like a royal elephant. In fact, your presence in this Rishyamooka parvata areas and into these dense forest surroundings is not possible really unless intentional or accidental. In any case, you both have truly brought brightness to the Rishyamooka. Both of you veera purushas! interestingly enough both of you are adorned with 'jataajuta' on your heads; both of you are alike; Maha Veeras! Have you descended from Deva Loka as you do certainly look distinguished like Surya Deva and Chandra Deva together on to earth on your own free volition having taken human forms. Your broad shoulders are similar to those of lions, being broad, strong and well rounded up. I feel that you have surely appeared here ensure peace and auspiciousness to this mother earth as repleted with samudras, parvataas like Vindhya and Meru and the forests and their inhabitant species like human beings, animals and birds. Sirs! You are carrying sharp and potent arrows and 'tuneera' which look attractive but devastating with your mantra shakti. Your long and short swords are nodoubt sparkling but ought be sharp and forceful. Veeraas! I have been describing details of your physical appearances and characteristics for long with admiration for long, but are you not divulging about who you are and what is the real purpose of your arrival to this difficult teraain of the mountain reaches rather suddenly! This area is under the control of our leader named Sugriva the 'sreashtha vaanara' and a 'dharmatma' and a 'maha veera'. His elder brother named Vaali- a 'maha parakrami' discarded him, threw him from his house and as such he has been literally hiding from Vaali and moving about aimlessly eversince away in this very mountain area as protected by Matanga Muni's curse to Vaali and is thus safe for us. Sugriva , our leader who, despatched me to asceratin your identification. My name is Hanuman and I am also too of Vanara vamsha! Dharmatma Sugriva extends his welcome to you; you may consider

me as his 'mantri'. I am the vanara putra of Vayu Deva. Hanuman continues his address to Shri Rama Lakshmanas: 'Dharmatma Sugriva seeks your friendship; you may consider me as his minister and advisor. Being the son of my father Vayu Deva, I could assume to what ever form that I would wish for. Right now I have arrived here in the form of a mendicant' As Hanuman concluded his prashamasha and with the invitation as from the fugitive King Sugriva, Shri Rama was pleased addressed Lakshmana: 'Sumitra nandana! This minister of maha manasvi Sugriva had been sent to invite us. Named Hunuman, he appears to have assessed us closely and capable of objective assessment and worthy of sweet reciprocation. I am getting convinced that a capable personality who might not have studied and experienced the nuances of RigVeda Shiksha, Yajur Vedaabhyaasa, and Sama Veda Vidvat could be capable of rendering such conversational finesse. Surely he should have mastered Vedangas of Siksha, Vyakarana, Kalpa Grandha, Nirukta, Chhandas, and Jyotisha and also expertise in 'swadhyaya' or self study! Lakshmana! Most certainly what ever he has stated is purely grammatical as he ought to have practised by way of 'swadhyaya', since his conversational style is impeccable while neither an impure word nor an uncouth expression had slipped up ever. While conversing, his face, eyes, hands or any other body parts and gestures are quite tuned up to his clean, clear, well balanced expressions. Hanuman has expressed his opinions candidly with no breaks of expressions, wordings, sentences, and ramblings of thoughts. His voice is hearty, medium, direct and straightforward. How could indeed be not delighted as someone expresses most convincingly with his unique voice as the party being addressed could have no choice but to follow with spontaneity'. So telling brother Lakshmana, Shri Rama replied to Hanuman: 'Vidvan Hanuman! We have by now well appreciated the outstanding qualities of Sugriva. We both have actually arrived here seeking to locate and looking for him. Saadhu shiromana Hanuman! We appreciate your kind offer to take us and firm up friendship with him.' Hanuman was pleased by Shri Rama's eagerness to follow him to approach Sugriva.

On hearing Shri Rama's encouraging words, Hanuman realised that Shri Rama ought to be having some extremely significant expectation from Sugriva and felt happy, considering that Sugriva too would be happy in the context of Vaali's sworn enmity with him. Hanuman pondered that Sugriva's chances of his 'rajya prapti' could be brighter. Then Hanuman commented while proceeding up the mount, 'Pampa sarovara banks are no doubt attractive but the forests are risky with ferocious animals but still you both have dared to visit this place. Then Lakshmana started replying with the tacit approval of Rama: 'Vidvan! There is famed Kingdom of Ayodhya which was popular for the Kingship of Dasharatha of Ikshvaku vamsha as he was a renowned warrior and symbol of ideal administration of the four classes of Brahmana-Kshatriya-Vaishya and the Lower Varnas as per the golden principles of Dharma and Nyaaya. Indeed on the face of earth, King Dasharatha was famed for his unique qualities of universal popularity in the comity of kingdoms on earth. That famed Dasharatha performed inter alia a 'putra kameshti maha yajna' with ample money and 'dakshinas' to please pandita brahmanas and as a result were born four 'raja putras' of whom the eldest son popular as Shri Rama the outstanding. Rama is unique in bestowing refuge to all the Beings and the champion of 'Pitru Vaakya Paripaalana' or the unswerving fulfiller of father's desire however insurmountable and hazardous that might be. There cropped of sudden situation when Rama had to yield to his father's perilous wish that he had to abandon his kingship and opt for the inhuman responsibility of rigorous and prescribed forest life. Thus having lost Kingship and bearing the undreamt hardships, Shri Rama is currently having the untold misery 'bharya viyoga' as she was kidnapped. Maha bhaga Hunuman! This is the precise situation of what this Mahaanubhava Shri Rama is presently facing like the day long luminosity of Surya Deva all along the day time closes up by the fall of the day and darkness prevails. Hanuman! I am the younger brother of Shri Rama named Lakshmana and have been attracted by elder brother's supreme qualities and had become a truthful follower life long. Anjaneya! My elder brother who treats all the Beings on Srishti visions alike, the Maha Purusha Vandaneeya or saluted by Panditas too, had rejected pleasures of life and had resorted to arduous deep forest life. To such a Maha Purusha Shri Rama, a maha rakshasa had forcibly abducted his wife in the absence of either him or me. While we were searching upside down the nooks and corners of the dandakaranya for any trace of Devi Sita, we happened to encounter a daitya named Danu or Kabandha

whom we punished by slashing his shoulders. While dying he regretted his misdemeanor, appreciated the great injustice of 'Sitaapaharana' to Rama and me and after his death his Atma enabled us to vision and guided us to reach this Rishyamooka mount and meet the fugitive King Sugriva. Maha buddhiman Hanuma, this is how we have reached here to Sugriva for his refuge and active help. As briefly sensitised the reason for Rama Lakshmanas arriving at the door step of Sugriva, then Veera Hanuman readily agreed to accompany Rama Lakshmanas to Sugriva up the Rishyamooka mountain. He discarded the Sadhu swarupa and having assumed his original huge Vanara swarupa carried up Rama Lakshmanas by his strong shoulders.

Firm establishment of Agni Saakshi Friendship of Shri Rama and Sugriva and Shri Rama vows to kill Vaali to pave the way to Sugriva for unopposed Kingship of Vaanara Rajya . As Sugriva showed golden ornaments secured by his followers as Devi Sita threw away down from Ravana's donkey's chariot vimana, Rama readily recognised, cried away and got intensed up with anguish. As Shri Rama expressed his anguish and anger too, Sugriva seeks to assuage Rama's inner feelings and assures 'karya siddhi' finally; reciprocatively Rama assures Sugriva to regain his kingdom and wife too! Rama assures help in killing Vaali and enquires of Sugriva about the details of their mutual enmity.

As veera Hanuman carried Rama Lakshmanas on his mighty shoulders and took up Rishyamooka where Sugriva resided and further up to the mountain peak popular as Malaya Parvata where Sugriva was awaiting Rama Lakshmanas. Then Anjaneya introduced Shri Rama Lakshmanas as the Raghu Vamsha heroes. Maha Pragjna Sugriva! Shri Rama accompanied by his younger brother have arrived here and their bravery and battle skills are stated to be extraordinary. They belong to the glorious Ikshvaku Vamsha being the sons of the famed King Dasharatha under whose instructions the Raja Kumaras have taken to forest life now. King Dasharatha had the unique distinction of performing Rajasuya and Ashvamedha Yagjnas having given away dakshinas and charities. Rama had to taken to forest life since the King gave boons to his youngest queen Devi Kaikeyi and in lieu thereof the latter desired Rama's vana vaasa. In obedience Rama had been truly following the instruction by way of 'pitru vakya paripalana dharma'. Along with Rama his wife Devi Sita too accompanied and so did Lakshmana on their own volitions. Mahatma Shri Rama on the path treaded the three seeds of virtue had been observing by the letter and spirit. But most unfortunately, Mahasura Ravana abducted Pativrata Devi Sita forcibly in the absence of Rama Lakshmanas. Now, the latter have arrived here seeking your refuge and help As these two brothers of Rama Lakshmanas seek your close affinity and assistance, please to welcome them and extend close camaraderie as these heroes are highly worthy of veneration. Then Sugriva addressed the respectable brothers with reverence and admiration: Bhagavan! I am a mere Vanara but you are a 'Nara' that too a Mahatma. As you thus condescend to me and patronize, I should consider it as my fortune and that ought to lead to the fulfillment of my fortune. I have unique pleasure and satisfaction to reciprocate the trust that you have rested on me and extend my firm hands on to yours. Shri Rama felt delighted at this highly fruitful union of close affinity. They both embraced each other and shook hands closely and vigorously. Then Hanuman resumed the form of a 'Sadhu Mahatma' as he approached Rama Lakshmanas earlier, collected dried up tree branches and lit up fire : Then having duly worshipped 'agni deva' with concentration and as evidenced by the presence of 'agni- jvaalaas', Shri Rama Sugrivas performed 'pradakshinas' and firming up mutual friendship bonds. Then the embraced each other tightly each other and said: Then Shri Rama asserted to Sugriva : 'You are now henceforth my dear friend, philosopher and guide. And we should share our joys and problems together'. Then Hanuman broke up chandana tree branches and made Rama Sugrivas eat comfortably; the Sugriva recalled reminiscently to Shri Rama: 'Shri Rama! I was banished from my house and have been wandering aimlessly. My wife too had been snatched away from me. My brother Vaali had threatened to kill me: /Maha bhaga! Please protect me from the terror of Vaali and you should devise such a plan to destroy him.' As Sugriva stated with folded hands thus, Rama smiled and replied: Maha Kapi Sugriva! I am sure that help surely gets reciprocated as your dear wife should soon be recovered and surely and soon Vaali would be killed. Sugriva! The might of my arrows

which is surfeit with the radiance of Surya Deva is never emptied. Duraachari Vaali should soon to succumb to my poisonous serpent like arrows as he should have to fall to dust.’ Sugriva replied with disbelief: ‘Purusha Simha! I should unhesitatingly prostrate before you as my wife and kingdom were to be regained.’ As he stated likewise, Sugriva shed hot tears in disbelief yet with elevated hopes and assurances.

Sugriva addressed Shri Rama as follows: ‘Hanuman conveyed what all Lakshmana had narrated as to why you had to take to the forest life, that along with Devi Sita and Lakshmana were with you always, that Rakshasa Ravana forcibly abducted Devi Sita when she was alone, that maha grudhra Jataayu attacked Ravana but the latter had beaten down Jatayu severely despite a valiant effort and that how you are being subjected to the intense grief of ‘Sita Viyoga’ presently. But this is my assurance to you Shri Rama: My forceful pledge to you should be that you be soon relieved of your grief and that Devi Sita ought to be recovered soon and this be surely considered as ‘Veda Vani’. Even if Devi Sita were in Rasaatala or the high skies, your dear wife would be recovered very soon and that I should hand her over to you safely. Raghu nandana! Kindly treat my statements with seriousness and gravity of these fast passing times. Devi Sita is like such poison filled bhojan to anybody else, be they asuras or devatas even! Therefore, Rama! Kindly discard your relentless ‘duhkha’. It is my pratigina that I should facilitate the recovery of Devi Sita safe. Incidentally: one day, I witnessed a horrible scene on the lower skies that maha rakshasa with fierce profile and looks was forcibly taking away a respectable female. Now, I recall that she might have been Mithileshkumaari Sita. Indeed, that should have been Devi Sita; she was crying away and making ‘aartanaadaas’ or shouts of desperation: ‘hey Rama, ha Lakshmana’; she was seated on the rakshas’s lap like a hissing ‘nagini’ under duress and harrasment. I myself was seated along with four ministers at that very moment. On sighting me far down below on the mountain top, Devi Sita appeared to have thrown down her ‘uttareeyam’ or upper body covering cloth and ‘aabharanaas’ or body jewellery. Raghu nandana! We have kept those jewellery items, can you possibly recognise them!’ Having so said Sugriva called up a nearby vanara soldiers who preserved them safe in a nearby cave. Having instantly recognised Devi Sita’s upper garment and the jewellery, Rama gestured a false smile, pressed the items to his chest and cried ‘ha priye’ and broke down and swooned down to earth. On recovery, he breahed heavy and hot like a cobra; enen as his hot tears were rolling down his palpidated chest addressed Lakshmana: ‘Lakshmana! Devi Sita having been forcibly snatched by the Ravana Rakshasa, had utilised her will power and ‘samaya sphurti’ or spontaneous and timely act of throwing down her ‘uttareeyam and aabharanas’! Surely these might have been dropped in grass fields and thus not torn nor broken down’. Lakshmana replied: dear brother! I would not be able to recognise either her ‘bhuja keertis’ or shoulder jewellery or her ear rings but most certainly her ‘nupuras’ of foot jewellery since he would daily greet her feet in the early mornings!’ Then Shri Rama addressed Sugriva! Have you now realised the way in which Ravana had abducted as Devi Sita was in despair and desperation. Please try to recall the direction in which the donkey chariot flew off from here. Maha Vaanara Sugriva! Kindly inform me precisely as to which possible place that the Rakshasa might be staying as I wish to reach and open up the gates of his stay and break open the doors of Mrityu to him and only on his account of his own misdoing his followers and his entire race! Dear friend Sugriva, this is the time when you should truly vindicate mutual friendship and do your best to hint me about Ravana’s whereabouts!

As Shri Rama got agitated emotionally, Sugriva too was reacted and started crying sentimentally and with a low and hoarse tone stated: Prabho! I am not aware of the background of Ravanaasura, his vamsha, resoding area, his physical might and such details, but as far as my pratigina is concerned, I declare with all my firm conviction that Devi Sita ought to be returned safe to you. To ensure the fullfillment of your delight, I will spare no effort from me and my followers and reveal the final ‘purushartha’ to all of us. But meanwhile, do not get agitated now but pull up your natural trait of self restraint. You are surely aware that persons of your own mental caliber seldom succumb to the most trying crises. I am an ordinary Vanara but do not always lose my heart as my wife too has been kept under duress by brother Vaali. Your immediate effort should be to stop crying as you are well aware that ‘Saatvika Purushas’ never

cross the limit of Maryada and Dhairya of resolve and courage. As a human being takes to constant crying, he tends to succumb to fear, which leads further to negation of 'duhkha nivarana upaya' or the ways and means of assuaging sorrow, and in turn 'adhairya' or lack of courage. Those human beings who are shaken up the fear are often sunk in with their boats drawn down the flows of one's own tears! My folded hand request to you Shri Rama! Kindly never resort to crying as that dims down the capacity to think, plan and resolve to execute. Shoka leads to suspicion and the consequent timidity. Hence you ought to discard 'shoka' and weakens resolve. Sugriva continued addressing Shri Rama to fortify himself and not to keep on crying: 'I am providing this advice to you as my dear friend not as a lecture; please do not misunderstand me. Dear Rama, do not cry'. In response, Rama tried to assume normalcy and replied to Sugriva: 'As a good friend, this kind of timely assuaging my unbearable sorrow is indeed expected from you. Now, I am getting back to normalcy. Further, you may tell me if you desire any kind of assistance from me, do indicate to me unhesitatingly to me and I assure you its fulfillment like seeds of good crops should flourish in the rainy season. Vanara sreshtha! In the context of your own difficulty in reference to your elder brother Vaali, you may explain to me in detail and I assure you that the needful should be assuredly due to your hearts's contentment. Neither ever in the past nor now, I have had never ever given false promises in my life and even right now I should make a 'pratigjna' and swear by my truthfulness.' As Shri Rama affirmed likewise, Sugriva was delighted and felt assured that soon his dreams should turn true to reality!

Sugriva was delighted as Rama assured of help and said: 'Bhagavan! Now I am assured that the Celestials have decided to help me and now in your form I am fortunate to forge strong friendship with a Maha Purusha. Shri Rama! A person of your calibre could even restore Deva's Empire even against the Evil Forces, then restoration of my lost kingdom should be too casual for you. Raghunandana! Now, my status among by relatives and friends in our society has become elevated as the glorious Raghuvamsha Rajakumara had forged close friendship with 'Agni Saakshi'. I too should now prove my credentials as a friend worthy of you. I may not be able to suitably express your inimitable traits but my confidence keeps strengthened as the time ticks away minute by minute. 'Anagha Shri Rama! Saadhu Purushas like you do for the sake of ideal friendship could sacrifice their wealth, pleasures, and even their kingdoms even!' As Sugriva stated thus, Laksmana reacted: 'Sugriva my dear friend! what ever you have uttered just now of not coincidental but a matter of Pure Truth.' On the following day, Sugriva noticed a 'Saala Vriksha' and broke it down to spread its leaves and flowers himself and made Rama Lakshmanas seated comfortably and explained as follows: Prabho! My brother turned me out of my own residence and owned my wife too. I am shaken by his fear and ran for life and have been hiding on the Rishyamooka Mountain caves. Even now, my fright of him haunts me and ever since been roaming around with fright of life. Even after he threw me out and owned my wife, I keep bewildered my days and nights shuddered by his very thought and memory. As Sugriva stated thus, Shri Rama Replied: Sakha Sugriva! Be it known clearly the 'upakaara' or help offered is the fruit of friendship and 'apakara' is the trait of hatred and hostility; rest assured that today itself I should like to kill Vaali. Maha bhaaga Sugriva! Trust me that my arrows are extremely ferocious and furious like of Indra's Vajrayudha. With the force of these arrows, the body of Vaali who had been tormenting you and had the audacity of turning your wife as his own by force would most assuredly fallen to earth like a mountain falls in smithereens.' Then Sugriva was moved into a promising but a dream come true and replied: 'Rama! I had already sworn rubbing our palms and hands together by 'Agni Saakshitva'. I have declared unflinching 'mitrarva'. You are my unique friend and thus trust you even by closing by eyes and opening my heart. That is why I have your help. Shri Rama! Long back, balishtha Vaali started conversing with me harshly and soon he usurped my kingdom and further forcibly seized my dear wife whom I used to love adoringly; then he imprisoned by followers; further when he kicked me out of the house and the kingdom. Having traced me on the mountain, [since he might not enter this mountain due to Maharshi's shaapa] he despatched scores of his soldiers to murder me but I killed them all. Raghunadha! When I saw you first, I had suspected that Vaali despatched yet another follower of his and that was why I did not come down the mountain to receive you and hence asked Hanuman to ascertain your credentials. Raghunandana! I have briefly explained my present pitiable

situation. Indeed Vaali is my own elder brother but is me sworn enemy; my mental and physical torture could be ended only by ending of Vaali.' Then Shri Rama replied: Vaanara Raja! I wished to understand details of your enmity and the provocations and then only decide the killing of Vaali; now that you have given me the details, then I should devise the action plan. Before I would straighten by dhanush and set the arrows, the background would need to be known but once that planning stage is through then the arrow gets released then the shatru's head and body get swirling onto the lap of the killer' As Rama declared thus, the four ministers of Sugriva clapped shoutingly in rapturous screams of victory!

Sugriva then provides an account of the root causes of his antagonism with his elder brother. As Sugriva recounted as to how Vaali displayed his vengeance against him, Sugriva describes Vaali's invincibility, his extermination of Daitya Dundhubhi, throwing off his dead body off to Matanaga Muni, curse of barring entry of Rishyamooka- Rama's test of throwing off Dundubhi's skeleton. Shri Rama's feat of destroying Seven Taala Trees in a row- Sugriva's challenge to Vaali but gets beaten as Sugriva runs to Rishyamooka- Sugriva vilaapa- Rama explains the problem of Vaali Sugriva identity. Much unlike Sugriva got thrashed by Vaali last time, the party of Rama-Sugriva party proceeded again, enjoyed Prakriti Soundarya back to Kishkindha and secures blessings from Sapta Janaashrama Muni. Fully backed by Shri Rama's confident assurances of victory, Sugriva challenged Vaali for a repeat encounter of 'dwandva yuddha' amid thunderous shoutings.

Then Sugriva explained that he and his elder brother Vaali were the sons of Riksharaja who was quite popular those days. 'After the demise of the father, the ministers appointed me as the King. In due course, I gained popularity of the traditional kingdom and treated the citizens with affection and devotion. Even before my Kingship there was a cruel and gigantic danava by name 'Mayavi' and his sons were named 'Maya' and 'Dundubhi'. Vaali my elder brother had a problem on account of a female. One mid night time, when the citizens of the kingdom were fast asleep, Mayavi danava shouted for Vaali and challenged him for an encounter. Vaali was asleep but having got awakened by the thunderous shouts of challenge to Vaali, he rushed out despite my prostrations. On seeing the dreadful and huge sized asura, I was frightened and tried to run away but the danava sighted me; in the chase Vaali too joined me. In that chase, midnight moon shine guided us towards a huge cave as we halted down. The Daanava too chased upto and right into the cave. Then Vaali shouted on me as an order to me: Sugriva! Till such time that the enemy gets killed by me do wait for me standing. I prostrated him not to enter the cave alone but let me accompany him. He outright rejected the plea and rushed in reiterating his command. As Vaali thus entered, Sugriva waited for a full one year. As there was no sign of either Vaali or the Danava, I felt that the brother lost his way inside the huge and yawning cave and felt agitated about his whereabouts. Then after a very long lapse of days and nights, I witnessed flows of blood outside the cave and got disconcerted and disturbed. Even then there were gigantic shouts possibly of the colossal danava. No doubt Vaali too was capable of shrieks likewise but might not be of this kind of thunderous echo. Thus as there were no signs of Vaali's victory thus, I firmed up that my dear and highly reputed, intrepid hero brother was gone for ever. Then I closed the entry of the deep cave with a massive rock and performed 'jajaanjali tarpanas' and broke the most unfortunate tragedy faced by the kingdom of Kishkindha. In the absence of Vaali the ministers declared me as the King. But, after a lapse of years, brother Vaali re-surfaced; he imprisoned the ministers. As I prostrated before Vaali, he bursted and screamed at me with vengeance.

Even as he begged of his sincerest apologies of Sugriva, Vaali did not relent but recoiled with venomous reactions. Sugriva begged at Vaali's feet: 'Anaatha nandana! I am so fortunate and proud that you had returned with glory and success. Now, you're my unique support and refuge. Kindly do me the honour of accepting this luminous 'chhatra' as the symbol of your acceptance of your Kingship. Vaanara Raaja! Having been drowned in suspenseful waiting for a year waiting at the door step of the 'Maha Guha' with trepidation and anguish, I witnessed streams of raw blood flowing out from the cave and my heart had literally broken down as I was truly benumbed in my body parts and deep within my mind and

heart. Then I had shut down with a huge mountain rock and having offered my sincere jalaanjali and tarpanas most earnestly and returned back to the kingdom with a broken heart. As I returned alone broken hearted, the citizens and ministers hastened my rajyabhishaka but had not willingly conceded the status. Do please excuse me for my indiscretion as indeed you are the rightful King and as ever I am your 'sevaka'. 'Be it announced to Mantris, pura vaasis and the entirety of the kingdom that Maha Raja Vaali is our glorious King. Soumya! Shatru sudana! Kindly do not get angry with me. Raja! I pray to you with my head down and folded hands. The Minsters and citizens had coerced me to be the king so that our shatru kings should not attack a headless kingdom.' As Sugriva entreated in all possible means, Vaali shouted thunderously with fuming rage at Sugriva: 'I hate you'. There after he hissed like a badly hurt cobra and spread venom all over at Sugriva. Then he hauled up the ministers and shouted at them: You ought to have had some thinking ability to realise that the Mayaavi Danava screamed at me to battle with anger; I had therefore to exit the Raja Bhavan and the evilminded brother of mine followed me surreptitiously. The Danava having noticed both the brothers chasing me reached the cave mouth. Then I asked Sugriva to wait at the mouth of the cave itself, explaining to him that unless I kill the danava which only I could be able to execute and await the killing of the Daanava. It took me to discover the maayaavi daanava a full long year. Then finally I located the maayaavi with his massive body and instantly attacked him to death. From his face and chest, there were flows of red blood into the slopes of the curvy cave gushing out. With extraordinary contentment and self pride I sought to get out of the suffocating depths of the cave but found that the entrance was closed by a mountain boulder. I had desperately shouted for Sugriva and kept on doing so for days and months. Finally I made all out efforts to break down the boulder after several weeks and months. Having been totally exhausted and drained out had since returned back to the kingdom! This wretched and crafty Sugriva having totally discarded 'bhraatru bhaava' had become evil minded with the sole ambition of usurping the kingship presuming that it should be just impossible for me to break the mountain boulder for ever!'. As Vaali made his own conclusions against him, despite my bent down feet and supplications, Sugriva addressed Shri Rama: 'Raghu nandana! Vaali turned me out mercilessly and what was far more wicked, he had forcibly usurped my dear wife Tara Devi. Eversince then I have been a fugitive with the severe fright of Vaali what with loss of kingdom and the dear wife on the Rishyamooka; do kindly appreciate my condition of fear of death any time or at any other place! You are the emblem of kindness.' Shri Rama replied: My dear friend! As long as I do not encounter that wretched Vaanara who had the audacity and shamelessness of snatching away your dear wife, the very concept of 'sadaachaara' would not be retrieved. I promise you by my honour and self respect that you should very soon within a numbered days regain your beloved wife and kingdom. Sugriva got extremely contented and divulged certain significant facts concerning his brother Vaali subsequently.

As Shri Rama assured of terminating Vaali, the ever grateful Sugriva addressed Rama: 'Rama Prabho! As you make a firm declaration, your looks are like the pralayakaala Surya capable of bringing down the universe to ashes. When you declare the certain death of Vaali by you, I am doubly assured of that considered determination of yours. Yet may I sensitise you with certain facts related to him and his extraordinary prowess and courage also. Vaali is in the habit of crossing the western and eastern sea-shores besides the southern to northern ones too by each Sunrise but never gets fatigued. He mounts up the mountain tops and by his own strength of hands and fists tears and pounds the boulders to dust. He pulls up maha vrikshas uprooted with ease and throws them off with speed and force against the enemy groups and smashing them to bloodshed. There was an incident in the past, there was a Mahaasura named Dundhubhi of the form of a 'Mahisha' of the stature of Kailasa Mountain with the strength of thousand elephants. Fortified with boons of Brahma Deva for unusual bravery, he was stated to have approached Samudra Deva and challenged him for an 'one to one' fight. Samudra Deva said that he would not be capable of the duel, but Giri Raja Himalaya should be a possible challenger. Then Dundubhi the maha mayavi assumed the form of a white cloud and encountered Himavan. The latter politely replied that he was

merely a mountain to let tapasvis who meditate or ever engaged in yajna karyas and not worthy of countering the Mahaasura Dundubhi. Then Himavan further conveyed: ‘Maha Danava Raja! You may approach a Maha Vaanara residing at Kishkindha, who is the Devendra Putra being indeed an expert in ‘dvandva yuddha’ or duel fight and winning over him should be the truly exemplary as on the case of ‘Namuchi and Indra’.Dunbhubhi daithya took to the body form of a Mahisha with sharp and raised horns and rushed to Kishkindhapuri like the sweeping lashes of forceful rains tearing in through the the dark clouds and roaring reverberations. Having reached Kishkindha puri, the mahisha daitya uprooted huge tree trunks at the fort and screaming resounding challenges to King Vaali. ‘Dundubha! I know about you very well. Why are a yelling at the ‘nagara dwaara’ creating havoc to the traffic of common citizens. You better save your skin!’ Dundubhi reddened his eyes and replied that it would not become of the Vanara to show off from the ‘raani vaasa’; ‘take your time there through the night allowing your women to take to ‘garbha dhaarana’ and by Sun rise, then I should strip down your ego and kill you the womanising drunkard’. Vaali smiled and said coolly: ‘In case you are ready with fearlessness to face me, you need not think that Vali is drunk and womanising. But if you are really ready right now, do consider my carelessness would provide the needful medicine to you from my drunken arrogance’. Having asserted thus, Vaali had put around his neck the golden necklace which his father Indra gifted to him - (which readily absorbs the strength of the opponent facing Vaali by one-half) . Then followed a fierce one-to-one battle. Then Indra tulya paraakrami Vaali and Dundhubhi were both subjected to fist fights, hits of boulders, huge trees, and so on for good time, and Dundubha’s forceful offensive fight got gradually dwindiled while Indra Kumara Vaali’s stamina got consolidated and enhanced. As both of them performed desperate fight unto death, Vaali lifted up the gigantic body of Dundubhi and hit it forcefully down to earth and crushed the body hard as it got slipped. As the body was hit hard, there were flows of hot blood and finally Dundubhi got dropped dead. As Dundubhis life was over, then Vaali raised the dead body and threw it off forcefully by a distance of a yojana. Since the body was thrown away likewise, the face and body parts spilled all across the distance and fell down right in the ashram of Matanga Muni and suddenly he shouted as disturbed from his deep tapsya: who is this who threw the dead body of this asura and the forceful spills of his blood flowing all over this ashram! Then from his tapobala, Mahatma Matanga realised who was the culprit and gave a ‘shaapa’. ‘Whosoever has thrown this asura’s dead body spilling flows of blood and spread impurity all around here and its adjoining vana pradesha on the Rishyamooka Mount would be facing death. That ‘durbuddhi’who threw away the asura’s dead body by a yojana ought to lose his life. Even Vali’s followers should take my permission and leave these places at once. I am giving a day’s waiting time to shift themselves and their families never to return again. Infringement of my instructions of left over such vanaraas would become stones and boulders of this mountain.’ Having thus described the happenings of the past tense recalls of Vaali, his killing Dundubhi, the Muni shaapa and the consequences, Sugriva further informed Shri Rama: ‘Rama Prabho! There after,Vaali and his followers would dare not enter the rishyamooka mountain, let alone even think of entering the precincts. All the same, Vaali’s paraakrama is still undisputed.Look at these seven strong and huge Saala Vrikshas with sturdy branches; Vaali with his prowess and finesse of throwing arrows had shaken the trees and made the branches freed from their leaves!’ As Sugriva has thus vividly described the unusual valor and skillful release of arrows by Vaali and expressed great admiration for his elder brother, Lalshmana intervned smilingly and asked Sugriva: By which type of task that you might get convinced that Rama could terminate Vaali! Then Sugriva replied: as Vaali had in the past tied the seven Saala Vrikshas were tied one by one, now in case Shri Rama could uproot one by one , then I should be able to be convinced that Rama could kill Vaali. Further more if Rama could make the massive skeleton

of Dundubhi be lifted head to feet with a single arrow and have the skeleton thrown off by two hundred yojanas away then, I should be convinced of Rama's skills. Having heard what Sugriva expressed to Lashmana then Rama kept thinking about the action plan. Sugriva reiterated: Vali is a maha veera and possesses unusual excellence of arrows who was never defeated in life nor failed of my expectations. This had been how I had taken refuge of the Rishyamooka parvata. Vaanara Raja Vaali is invincible. This Hanuman and other ministers of mine too are wary of Vaali's confirmed superiority. As Sugriva was wondering whether Shri Rama could ever to the great feat of throwing the dead body of Dundubhi like Vaali did, Rama too made it stand by his 'anguti' and threw off by skeleton by ten yojanas away by a single arrow! Even so Sugriva was perhaps not really impressed as the skeleton of without flesh and blood and was dried up long long away. Then Sugriva reiterated : Mahanu -bhava! My lurking doubt still remains about excellence of Rama as compared to Maha Veera Vaali. Let us now pass through the test of 'Sapta Saala Vriksha Vicchhedana' also.

Shri Rama had then taken onto his hands to pass through the test of 'Sapta Saala Vicchhedana'. The golden arrow as released by Rama were seen by him by aiming, as bound by the earth and the mountain together, at the seen tall and huge trees in a row and the unique arrow broke them all and sped up ripping through the earth and apparently hit pataala! But in one muhurta again[three nimeshas or blinks make one 'Kshana'; fifteen 'nimeshas' make one 'kashtha'; thirty kashthas make one 'kala'; thirty kalas make one 'Muhurta']As Shri Rama's arrow hit the target and returned within a muhurta into his quiver, Sugriva was astonished and felt totally satisfied about his ability and made 'saasthanaga pranaam'. Purusha Pravara! You appear to decimate even Indraadi Devatas with your arrows; then Vaali vadha is a very negligible task! Kaakustha! He who is capable of tearing through seven gigantic 'saala vrikshas', mountain and earth too with a single arrow, who indeed could ever dare to stand before you! Kaakutsa kula bhushana! My folded hand greetings to you. To day my illustrious friend has taken off my fear of Vaali; kindly let me get rid of my life long fright for Vaali!' Then, Shri Rama asked Sugriva as follows: My dear friend! Let us straightaway proceed from here itself to Kishkindha Rajya of Vaali and challenge by your shouts for mutual battle. Then the entire group reached the precincts of the kingdom and hid themselves behind the bushes. Then Sugriva straightened his robes around his waist and shouted aloud like a thunder of clouds challenging Vaali for a duel. Vaali bursted out with anger and jumped off instantly for the duel. It looked that two 'grahas' or planets like Mangal and Budha were facing each other. Both the brothers were tensed up with rage and fought bitterly with their unreserved energies while Shri Rama hid himself and desired to target them. But they resembled each other so perfectly like Ashvini Kumars, typical prototypes of handsomeness with horse faces and the famed physicians of Devatas, born to Surya Deva and his wife Sanjana. Shri Rama was unable to clearly distinguish Sugriva and Vali as they were literally identical and hence refrained from releasing the 'praanaanta kaari maha bana' or the truly fatal arrow. Meanwhile Vaali pulled down Sugriva's feet to the ground with a severe hand blow and even without looking around for Rama's arrow ran for life towards the Rishyamoka mountain which surely was unapproachable to Vaali and way. Vaali did chase Sugriva but soon retreated as was reminded of the Matanga Muni shaapa. Meanwhile Rama Lakshmanas returned to the badly hurt Sugriva who even while gasping his breath addressed Shri Rama: Raghunandana! You had displayed your bravery and despatched me as my direct target having prevailed on me to challenge Vaali but at the opportune time made me the innocent target and got me beaten almost to death! Why indeed have you done so!' Rama replied: dearest Sugriva! Kindly listen to me without anger and anguish; I could not release the deadly arrow and the reason be patiently listened to. Sugriva! The reason for not releasing the deadly arrow was

mainly due to your identical physical forms in terms of similarity of dress, height and mannerisms; I could not distinguish even minute differences of voice, brightness, looks and grimaces, manner of exchange of words, and so on. I was totally confused to identify as to who was Sugriva and Vaali. Hence I could simply not release this life smashing arrow of instant poison. Veera Vaanara Raja! If only out of sheer ignorance or by accident or hastiness then I would never be known for mature thinking and mental stability. Once having committed to the gift of 'abhaya' or refuge, negation or denial of such 'pratigjna' ought to attract a 'paataka' and more over the effort of my fortune to regain Devi Sita is at your disposal. Therefore, Vaanara Raja Sugriva, please get ready for another successful assault on Vaali. Vaanareshvara! To facilitate your own easy recognition, you must carry an identification in the course of your 'dwandva yuddha' with Vaali.' Having so said, Rama asked Lakshmana to adorn Sugriva's neck with a garland of fresh Gaja Pushpas.' Later on they had all proceeded to Kishkindha's Vaali Kingdom.

Rama Lakshmanas once again proceeded to Kishkindha puri accompanying Sugriva and his followers from Rishyamooka mount. Rama carried his powerful golden dhanush and the arrows in the 'tureena'. While Rama Lakshmanas in the lead along with Sugriva, Hanuman-Nala-Neela and other followers, they all witnessed the fabulous Nature with trees, flowers, birds, water flows, mountains, caves. The sarovaraas with vaidurya like transparency were replete with sparkling white lotuses floating. The variety of birds ranges from Kaarandava-Saarasa-Hamsa-Vanjula- Jalamriga-chakravaakas flying low on the cool water surfaces. Jungle wild elephants freshly bathed on the water lines with white tusks and teeth were looking like ranges of low black hills. Rama enquired of vaanara raja to enthuse his spirits cool as to what was the name of this part of the way to Kishkindha the Sugriva replied that he might not know the precise name but happened to be the ashram of 'Sapta Jana' where seven munis of local popularity. These Munis performed tapasya with head down and feet up straight for decades and reached heaven subsequently, with their bodies too as 'sa-shareeraas'! It is for that very reason the local belief had been that asuras and even devas would avoid this place exclusively to Prakritai Maata or Mother Nature! Raghu nandana! Here one could hear the jingle sounds of dancing dames, and sonorous singings in the nights along with symphony of musical sounds. One could surely smell the 'sugandhas' even now with heart elevating freshness. Indeed this place is known for the Tri vidha agnis of Garhapatya-Aahavaneeya-Dakshinaagni invoking Heaven-Cloud- Earth as the flames fly like doves on the sky. While continuing the narration of the illustrious Sapta Muni Ashram, Sugriva asked Rama Lakshmanas too to secure the blessings of the Munis to assure that there should never be any signs inauspiciousness ahead. Then Rama Lakshmanas greeted the Mahatmas with folded hands for auspicious success in their daring tasks ahead and the Munis smiled and blessed with 'tathaastu'. Then dharmatma Shri Rama, Lakshmana, Sugriva and the followers made firm and confident steps forward to Kishkindha.

The party of Rama-Sugrivas thus having reached Kishkindha as fortified by the blessings of Sapta Munis had hidden behind the bushes and trees, Sugriva looked around and made a mammoth shout like 'megha garjana' challenging Vaali to come out for a 'dwandva yuddha'. At that time, Sugriva's physical radiance was like that of the 'ushah kaala Surya' with fresh radiance. Having shouted by swirling the gauntlet thus, Sugriva explained the intricate nine golden gates of the Kishkindha puri spreading the shackles of Maya the make belief all over among the vanaraas inside. He stated: 'Maha Veera Rama! Once again I am reiterating your oath to destroy Vaali my nightmare at the earliest. Mahanubhava! As you have pulled out a branch full of Gaja pushpas, Veera Lakshmana made a memorable garland around my neck. Even if the nakshatra maala around the neck of Surya Deva, may the splendour of the flower garland around my neck be fesh indeed.' Then Rama said assuringly: Sugriva! Your long standing terror and hostility of

Vaali ought to disappear on the battle field here with just one shot of my arrow. You should only point out at Vaali in the course of your one to one battle, then he should be thrown off dead into the dust and the proof of the miserable death should be indicated by the arrow back to my 'tuneera' .!Despite my having to encounter innumerable challenges life, I had never uttered a lie in my life nor taken a single step of 'adharma'. My 'pratigina' ought to be fulfilled. That is precisely why, Sugriva! Expunge away all the traces of timidity and fear from even your remote inner thoughts. As Shri Rama reiterated repeatedly, the pingala varna Sugriva repeated his simha garjana challenging Vaali again and again. Bewildered by the repeated shouts of challenge, the 'kulaanganaas' of Vaali's 'antahpura' got flustered and ran away hither and thither.

Enraged by the repetitive challenges echoing the 'Rani Vaasa', Vaali got ready for the battle but Tara Devi entreated Vaali for a truce of mutual peace, friendship with Rama and 'yuva rajatva' to Sugriva. Ignoring away Devi Tara's earnest appeals for amity with Sugrivas-Ramas, haughty Vaali resorts to battle with Sugriva, gets grievously hurt by Rama baana and succumbs to earth. Falling before death, Vaali heavily criticizes Rama for his stealthiness, undeserved glory, falsity, and sheer selfishness colliding with Sugriva only to recover Devi Sita, which he too could have with bravery. Shri Rama, having let Vaali steam off his anguish from his deadly fall, replies point by point and fully justifying action in releasing his frightful arrow, yet with sympathy.

As 'maha veera' Vaali heard in highly haughty challenges for dwandva yuddha repeatedly, he fumed with unusual rage, while his golden type physique turned red. His teeth started grinding, looks were blood red and having stood up with frenzy by pounding earth was ready to jump out. At that time, Vaali's wife got frightened, touched his hands and shoulders and tried to somewhat cool down his hot temper. She said softly: ' Maha Veera Purusha: kindly listen to me. Please control your fury which is like the rushing waters of a 'Maha Nadi'. Think of the example of fresh and soothing flower garland of adorning the neck of a dear husband in the night gets discarded by the next morning, please discard your haughty temper. Vaanara Veera! please settle down for your battle tomorrow morning but not right now. It is well known the world over about your unparalleled bravery and grit. Right now it must be avoided when your temper is high even if the opponent challenges to day again for a second time. Only the other day he did so and as you nearly smashed his head as he ran for life to Matanaga Vana timidly. Some how my inner feelings tell me that there could be a trap too. I do strongly suspect that Sugriva must be having a strong support behind and that should be the reason that he has been jumping up and down. Vaanara Sugriva by nature is schemy and crafty and unless he truly trusts a strong source of help he would not raise his head and voice again and again. I have heard from Kumara Angada that one day he heard from 'Gupacharas' or spies as follows: From Ayodhya, two valiant heroes whom named Rama Lakshmanas of Ikashvaaku vamsha have arrived in these parts and they are impossible to defeat. It is further learnt: These heroes have endeared Sugriva and have approached him as they are standing by your brother and they are reputed as 'pralayaagni samaanaas' yet helpful to the needy even at the cost of their own lives. Rama Lakshmanas are stated as the last refuge of persons of desperation and they are known as 'kalpavrikshas' who have lost all hopes of life under great stress and duress. They are the ' arta purusha ashrayas, yashasvis, vigjnaana sampannaas, and pitru agjnaa paripaalakas'. It appears that Rama is surfiert with excellent origin, nature, and the 'uttama dhaatu bhandaar' or repository of the proactive body ingredients. Sura Veera Vaali Maha Raja! My intention is in no way to belittle you or find fault with you. But I wish you best of fortune and could only make a request to you in earnestness. If you think proper, may make an appeal to you: Sugriva is your own younger brother ; please do not fight with him; bless him and bestow to him the status of

Yuva Rajatva. I am saying this as a sincere and serious request to you; kindly seek better relation with Shri Rama and establish friendship with him. Devi Tara's most valuable and helpful requests to Vaali fell on deaf ears and in a rash rush proceeded for 'dvandva yuddha' with Sugriva as of 'vinaasha kaale vipareeta buddhih'!

On listening the prolonged requests of Devi Tara to make peace and yuvarajatva to brother Sugriva, King Vaali replied: Varaanane! To this angry and provocative brother who keeps challenging me for a duel again and again had still not the suitable punishment as he is used to challenge then, run back with mortal fear and floats back again and again has neither any sense of shame nor bravery excepting repeatedly shouting challenges annoyingly. Now, I would like to teach him a bitter lesson once for all. In my case in my entire lifetime I had never been defeated nor even exhibited my back. Sugriva wishes to somehow subdue me and how could I ever not respond to his challenges although these are purposeless. Even having heard about Shri Rama and his calibre, I guess that he is a 'Dharma Jnaata' then how could he be sinful in a 'dharma yuddha'! Now, you better go back along with all these females and do you not follow me asking me to return. You have expressed your views out of your devotion and loyalty to me. Get back, do not be anxious and discouraging. In the battle field, I should stand steadfast and fulfill the desire of getting thrashed once again. In the course of the 'dvandva yuddha', I should fulfill his desire of a repeated thrash by my hurling of trees and 'mushthi ghaataas' or fast fist kicks before he should run back fast, but not kill him. Even so, Tara! Even being fully aware that he would not bear my assaults, Duratma Sugriva seeks to get your sympathy and soft corner from your heart. Now for the last time, my on my honor of my life, I am finally instructing you to return and I should return with success of my victory for me.' As thus Vali instructed Tara Devi, she embraced him in hushed up tone, performed a 'parikrama' cryingly and said good bye. As Tara and her followers returned to 'raani vaasa', Vaali breathed heavily and made an exit from the city. Then he looked all around and saw Sugriva with his loin cloth tightening up waiting for him. Vaali straight away ran ahead to Sugriva. Sugriva too jumped forward running and so did Vaali who noticed a prominent flower garland tied around Sugriva's neck. Vaali shouted at Sugriva and asserted that his powerful fist stretching all the nerves of his hands and shoulders ought to give you such a thud that once fallen on your head creates a reverberating sound of a drum. As announced by Vaali, the thud shook up entire system of the nerves of Sugriva's head as he vomitted gushes of blood. Then Sugriva uprooted a huge Saala vriksha and threw it with speed and unusual vigour as Indra Deva hit his vajraayudha on a gigantic mountain. Then the 'paraakrama and bala' or bravery and strength was frightening to withstand as the encounter of two 'maha garudaas' with their strength of mutual hits. As Sugriva's strength and forbearance started gradually dwindling he looked for Raghava. Then Rama having realised that the precise time had struck, raised his dhanush, fixed it up with his fully poisoned arrow and released it with extraordinary speed and force as though Yama Raja threw off Kaala chakra. No sooner than Rama released the arrow than the maha tejasvi parakrami Vaanara Raja Vaali fell straight to earth. Indra Kumara Vaali from his body had to let streams of his blood on earth just as an 'ashoka maha vriksha' with sweeps of speedy winds fell down and as Indra dhawaja fell right down to earth from the sky. As Mahabali Vaali had thus fallen down to earth severley with broken limbs like a huge tree got broken down, like Mahendra Dhawaja fell down too. Yet his vital energy, body shine and bravery were in tact. The sparkling golden garland studded with invaluable gems which Lord Indra himself gifted to him too was in place. His garland, body and the arrow which hit the 'marma sthala' or 'the vital spot' were the targets and in place. One would be reminded of King Yayati who traversed all over the earth, enjoyed all celestial pleasures of food, gold, ornaments and women as his son exchanged his youth in favour of

Yayati , as Shukracharya gave the boon, finally fell down from Swarga at the pralaya kaala .[Refer Sarga Six of the Essence of Valmiki Ayodhya Ramayana] As Vaali fell down to earth, Rama Lakshmanas approached him nearby. On seeing them, Vaali addressed Rama: ‘Raghu nandana! You are the famed eldest son of King Dasharatha and seeing and meeting you would be a pleasure. I have not come here to face you in a battle but to another person. Then why have you hit me to fall almost dead on earth! What is the great glory by your such deed. The definition of a battle is between two ‘shatrus’ and one gets the victory and another a defeat or death. The world wide fame that Rama is described about is that Ramachandra is of a memorable family, ‘a satvaguna sampanna, tejasvi, karunaa svabhava, praja hita kaari, dayalu, samyochita karya karta,sadaachaara jnaata and of dridha pratigjna’. He is also reputed as of ‘indriya nigraha and is surfiat with dama-shama-kshama-dharma dhrita, and aparaadha dandaka.’ As you are thus expected of such outstanding featues, my wife Tara Devi had rightly disallowed my to baatle with Sugriva as you are with him. Till such time that I had not seen you and met, I have had the dilemma whether I was alright to battle with Sugriva owing to his nearness to Rama. But now the doubt was cleared crystal clear now as I have fallen down in this condition due to your arrow strike, which is just unbelievable! Now I have become fully aware that my common sense has fully failed me. So far I have been convinced that you are a ‘dharma dhwaja’ but never expected that you are essentially an ‘adharma dhwaja’. Your ways and means of thought and action are replete with wickedness and sinfulness. You are in the face cut and dressing manner of a ‘sadhu mahatma’.Neither I had attacked or even created any kind of trouble in your kingdom nor I had ever even met you till now,and picked up enmity against you, then why have you punished me to near death! I am a vaanara who eats fruits and roots moving about of the wilderness of forests. With no fault of mine why have you sought to kill me and seek to rave about! Rama! You are a respectable son of a King. By assuming the dress of tapasvis, you do advertise your self in the name of Dharma and Nyaaya, the virtue and justice! Who then would you think that a kshatriya converasant with the tenets of dharma and dressed accordingly too could dare to be cruel to such a showy man! Maharaja! You were born in the reputed Raghu kula stared to be popular as a dharma swarupa, but most unfortunately you have just now proved your self as a person of meanness and brutality. Why are you Rama showing off as a dharma dhwaja merely to misled the public to run after you! Rajan! The fundamental tenets of Bhupalaas are Sama-Dana-Kshama-Dharma-Satya-Dhriti-Parakrama-and Danda. But, by passing all these nuances of kshatriya dharma, you are jumping off the stages and have transgressed into adharma. Nareshwara Raa! We are forest animals eking our lives by eating fruits and roots. Why are your intervening into the internal squabbles of monkeys! What is our enmity with you all about, without least provocation by us. Neeti-Vinaya-Danda-Anugraha or Morality, Modesty, Toughness and Tolerance are the Raja Dharmas as applicable to suit the exigencies; yet Kings are not free to act as per their whims and fancies. But Shri Rama! You have enslaved yourself to desires [of recovering Devi Sita], anger [aganst me as instigated by Sugriva], and civility [of Societal Restraint]. Instead, without referecne to none of these ground rules, you show off your arrow hitting capacity indiscriminately! You have thus the least consideration of ‘dharma’ and have the fixation of ‘artha saadhana’ for the fullfillment of ‘kaama’ of the ‘chaturvidha purushardhas’least bothering about the final concern of ‘moksha’! Kakutsya!What would be your standing reply to a ‘Satpurusha Sabha’ as asked as to what would be the justification to kill a ‘niraparaadha’ by your ‘baana prayoga! Is it not what Scriptures underline that Raja Hatya-Brahma Hatya-Go Hatya- Chora-Praani Himsa-Naastika-Parivetta or he who weds before elder brother’s wedding are all the mile stones to narakas. Confirmed corruption, avarice, ‘mitra hatya’ and ‘guru patni gaami’ too land up in narakas. It is highly improper that ‘satpurushas’ to assume the skin of ‘vaanaras, let alone even touch-much less eat- our body and parts. Then how indeed could you kill us .

Indeed, my wife warned me and begged of me and prevented me from this encounter but I deceived myself and become a victim of fate. How indeed a king of magnanimity like Dasharadha begot a sly, mean and selfish person who hides himself and practices archery without daringly face the supposed opponent! Ha! A Rama Swarupa elephant who broke off the strings of dharma and maryada has put the principles to shame and crushed me like this. Raja Kumara! If only you could face me on the battle arena and show off your self - assumed bravery and courage standing and challenging me, then I should have you to show the way to Surya Putra Yama's Loka! Just like a sleeping person is subjected by cruel serpent's poisonous bite even without a hiss, you are killing me while hiding me as a coward. Moreover: Rama! If only you approached me well before you did so to Sugriva, I should have brought Mithileshwari Devi Sita from the clutches of Ravana within a single day. I should have encountered the 'duraatma' Ravana and having tied his hands around a rope and brought her at your feet for what ever you should have decided about his surrender. Just as Bhagavan Hayagriva would have punished Madhu- Kaitabha Rakshasas for their stealing 'shvetaashvatari shrutis', I should have handed over Devi Sita to you, even if I were to reach 'paataala'! But indeed, as I should now have to reach 'veera swarga' and Sugriva would no doubt be the king understandably, but the naked truth remains as a blot for ever that I get killed by 'adharma' as the posterity should realise'. Having declared like wise, Maha Veera Vaali could not bear the pain of the thrust of the arrow that drilled his intestines, and hence was not able to shout at Rama any further.

As the fallen hero Vaali severely criticised Shri Rama for having hit his deadly arrow without facing him while Vaali was immersed in hitting blows to Sugriva on their one- to-one duel, Shri Rama replied to Vaali: Vaanara! It is not only you with the awareness of the common knowledge of dharma- artha- and kaama paths of 'dharma shastra' that you have been raving about childishly and blaming me! You are only exhibiting the typical trait of 'chopalata' or physical and mental wavering and unsteadiness typical of immature kids as common to your race. Without knowing the nuances of dharma as learnt from 'acharyas' with oriental vedic knowledge, you seem to have heard and picked up a few expressions of dharma without understanding their correct application and perspective and seeking to criticise me. Are you truly aware of the acclaim of Ikshvaku Vamsha on the entire earth comprising mountains, forests, rivers and various species of human beings, pashu pakshis, and water based beings. Dharmatma King named Bharata of yore who administered the Prithvi was the true Satyavaadi, with the perspective of the tatva jnaana of dharma- artha- kaamas which he imbibed from ancient Rishis and Veda Panditas. It is such a King from whom the lineage of Kings who absorbed the precepts of morality, discipline, truthfulness, and the Kingship duties as per the desha- kaala- tatvaas. That was why the Kings of the yore were moving about freely around the prithvi having adapted themselves of the basics. All the Kings on Prithvi being the followers of the ancient most Bharata do and should most certainly follow lest they certainly attract retribution. Unfortunately, Vaali! You have merely followed more of 'Kaama' than of 'Dharma'. You were never steady on the path becoming of Kings. You have always breached the tenets of Dharma and resorted to acts that pained the concept and that was how you had to incur the wrath of Satpurusha Mahatmas (like Maatanga Muni). Dharmatva prescribes that the elder brother, father, and Guru are of the status of a father himself. Likewise, the younger brother, son, and the loyal disciple is also a acet of dharma. Vaanara! Dharma of the ancestry is too deep and minute and to understand is too difficult , much less to follow. Vanara! The true meaning and application of Dharma of nobility is deep and dense as to realise what is auspicious and what is not. You even being a King are always in the company of vaanaras whose essential trait is 'chitta chaanchalya'. A born blind would not be able to another blind.

How indeed could you understand the fine distinction and the shade of dharma and nyaya! What all you have blabbered a while ago was understandably out of helplessness and desperation and I do understand your state of psyche. Do you really wish to know as to why I have to punish you! Are you not ashamed of seizing your younger brother's wife into bed! Even as this dharmatma Sugriva is still alive, how dare that you perform this insulting 'atyaachara' to Devi Ruma out of your blind fascination for her! Vanaraadhama!_As you had become a 'dharma bhrashta', do you think you are free to act as a 'svecchha vihaari'! Hence I have punished to the destiny of death! I happen to be born of a Kshatriya and that is why I ought to punish to you to death. He who transgresses his boundary and performs lustful acts with a daughter, sister, or brother's wife ought to be punished with death being of royalty. We Kshatriyas of royalty follow the footsteps of Dharmatma Bharata who was our age old Kshatriya Raja. That Vidwan Bharata would most certainly put to death of such 'kaamaandhas' and so did I. Sugriva had become my close friend as of my brother Lakshmana. He requested me to return his wife as well as his kingdom. Then how indeed could I not assist him as I had made a pratigjna to that effect! Those who value the sworn friendship of a close friend do most certainly have the bounden obligation expected of dharma and hence such ruthless 'atyaachara' ought to be punished with death. Bhagavan Manu in Manu Smriti directed as follows: As humans execute brazen acts of sinfulness, then the Kings concerned ought to punish them even with death then the victims having been rid of the sinfulness pave the way to swarga. But if the King concerned ignored the transparent sinfulness, then the King himself would have to suffer that very quantum and quality of the person concerned! Duratma Vaali! You had sinned limitlessly transgressing all norms of decency. In the remote past tense Chakravarti Mandhata, one Shramana too was given a 'maha paapa' and as per Scriptures he gave a retributory punishment but was not sure that the 'danda' might or might not have been adequate and hence made a 'prayaschitta' or advance exoneration of the sin committed by Shramana so that the latter's great sin and the punishment given were equitable or not! Vanara shreshtha! What is the use even if you feel sorry for the vicious actions you have perpetrated in the past several years now. Vanararashiromani! Yet another significant cause for my killing you be now heard further: Kshatriyas who are basically meat eaters keep on going on hunting sprees and are not prohibited to kill mriga-pakshis as such. Vaanara! Dharmagjna Rajarshis too are used to hunting mrigas. That is why I, as a kshatriya, have made you my target of hunting whether the mriga is a vegetarian or not. Kingship bestows the authority of safeguarding dharma, life of their Subjects as per the established regulations for sure. Therefore do not teach me the do's and don'ts of kshatriya dharma.' As Shri Rama thus replied especially pointing out Vaali's incest by forcing to bed of his own sister in law, besides a Kshatriya's birth right to hunt 'vanya mrigas', Vaali had in his inner thoughts felt that his shouting and bursting criticism of Shri Rama on the basis of the principles of sanaatana dharma was wasteful and boomranged back actually. Vaali had to concede: Nara shreshtha! What ever you have replied to my blabberings on the so called principles of dharma are convincing and putting me to shame. What ever a person of your indescribably high stature has stated is the essence of paramaatha tatwa and your inner vision is truly transparent, fealess and decisive. Dharmagjna! I am the worst of the Beings of 'dharma bhrashtavyata' and the lowest of those richly deserving of punishment of death.' Having said thus, Vaali like an elephant sunk deep into the depths of mud, broke down to tears and slowly stated in very low tone: I am not worried so much about myself, Devi Tara, friends and followers but the most innocent and 'sadguna sampanna suputra' Kumara Angada. Even from his childhood, I had never heeded about Angada and truly neglected about him or his whatabouts and now I am like a dried up water pond. Shri Rama! Andgada is a much neglected and ignorant boy with no training expected of a father or a guru due to my arrogant nignligence. I wish that Sugriva would look afer him with care and goodwill as he would to

Lakshmana, besides advise him well as to what to do and what not. Now as for the hapless Tara my dear wife, well wisher, advisor and a close friend, I hope and request to treat her well and make proper arrangement for her wellbeing. Indeed it was Tara that advised me again and again never to fight with Sugriva, and much less with Rama. Further: Rama! Sugriva would now be able to administer the Vanara Kingdom ably and truthfully under your outstanding stewardship. Now my earnest wish too has since been that I should be killed by your hands and that was how never heeded to Tara's entreaties.' Then Shri Rama replied: 'Vaanara shreshtha Vaali! Please do not get concerned about these terminak problems like Angada, Devi Tara, and the rest of administrative issues as we should take ample care and the needful. / Vaali! As the due punishment is accorded, the person punished feels and argees that the punishment was justified, then the issues of the person punished, the one who punishes and the justification of the punishment do all get resolved and the one punished need not be tearfull thereafter. Now, please get rid of your heart the feelings of 'shoka-moha-bhaya' as daivika vidhana needed to be noted with resolve and peacefulness.

Vaali calls Devi Tara and Angada Kumara near to his death bed cryingly and Devi Tara's 'vilaapa'. Hanuman seeks to assuage Devi Tara's extreme distress while the latter declared her intention of 'Sati Saha Gamana'. Vaali terminates his life after conveying his death bed wishes about Sugriva and Angada. With Tara's the unbearable distress, Vaali laid down his life. Realising anguish of Tara Devi, Sugriva reacts severely and requests Shri Rama to allow him to die while Tara too requests so- Rama seeks to assuage them. Rama Lakshmanas pacify Sugriva, Tara, and Angada- Vaali's 'dahana samskara/ jalaanjali' by Angada

As Tara Devi came to know that her dear husband Vaali was hurt by Rama's arrow and fell down to earth as his body parts were severely damaged by the fall of heavy stones, was distressed and ran towards the spot. As she was running in a great rush and anxiety, the public got panic and started running away. Even as Vaali's intimate followers were about to do so, she shouted at them : 'you cowards! When King Vaali was going anywhere, you used to proudly go ahead of him but now at a time of the crisis, you are running away out of fright now, leaving your leader now in distress'. One of the frightened vanara soldiers of Vaali then addressed her: 'Devi! get back soon and save your son Angada. Rama has now assumed the form of Yama Raja and since Sugriva and his followers are on the prowl you must save Angada Kumara first and further the nagara vasis too. Then she replied to the agitated soldiers and the 'Kishkindha purajana' who quickly got collected at the crisis: Vanaras! Even as Maha Raja Vaali is in this grave condition, and as he indeed is my 'pati deva', I should first and foremost run to see him and his condition before the safety of my son, the kingdom and that of the public. I should now run to see him and his condition as my utmost priority.' So saying Devi Tara approached Vaali by pounding her heart and head crying away and running. She wailed in high tone : Ha! Mahabala Vaali made a valiant dwandhva yuddha with Sugriva by uprooting mountains and hurling with cloud burst like garjanas even like Lord Indra Himself, but was hurt and fallen to dust by another Veera Shri Rama. Just as two lions of Vaali Sugrivas fought for the flesh of kingdoms, another third party of a more valiant warrior had solved the dispute by supporting Sugriva. Rama hid himself behind a huge tree near a temple's broad platform like a 'vedi' and surreptitiously released a 'mantrika baana', aiming at my dear husband Vaali as he tripped down hurt to dust. On proceeding further, I had seen Rama with Lakshmanas and Sugriva too. Then having crossed them all, I find my dear husband and cried out loudly: 'ha Arya Putra! as he fell as though he was lying though he was ensnarled into the 'mrityu paasha'. Then she approached her dear husband crying away as their son Angada too while Sugriva too joined.: Kumara! Now you have looked at the

pitiabile state of your dear father; now, what will happen as you are placed in the hands of your insane Sugriva uncle. Then she addressed Sugriva: ‘ Your fond wish is now fulfilled; your elder brother whom you had always considered as your sworn enemy is now as good as dead. Do enjoy kingship and also Ruma.’ As Devi Tara’s extreme distress was cried out in this way, the groups of Vanara wives held Angada’s hands and started weeping. A little later, Devi Tara cried out hysterically and having kept her head down to Vaali’s body and declared that she decides to practise ‘aamarana niraahaara deeksha!’

As a Tara or Star fell down from the Sky to earth, Devi Tara too felt dazed at her dearest husband’s unexpected crash to earth, Hanuman gradually explained about the sudden situation as Vaali too crashed by Shri Rama’s invincible arrow hit. He started saying: Devi! This heart rending situation occurs to every Being on earth as an inevitable consequence of own’s own ‘karma phala’ which determines the joys and sorrows of existence. On reaching a planet other than the earth, peace would prevail whereafter another journey would restart. You are yourself susceptible or vulnerable, then why do you show your sympathy for others. You are heart broken now, but what indeed might occur to others and to you yourself too. You should be happy that you are blessed with Angada as your worthy son. You must therefore look after him well and put him firmly on the path of morality as that is the essence of nobility. Devi! you are well qualified and mature minded and you are surely aware of the nature’s laws that what is born would perish too. And that is why the Scriptures keep exhorting that the balance should never tilt to the negative side if not preferably to the positive side. Births and deaths are indeterminate. But he who is born ought to die. Excessive crying and getting swept off back to the past would be futile although the memories get freshened right now but the process of reconciliation gets speeded up by time cycle. As you are well aware that hundreds, thousands, and lakhs of Vaanaraas were born and perished, and so has the life time of Maha Veera Vaali’s too gets terminated. The Neeti Shastra teaches us that ‘ Sadhana’ or the ability to gain success is governed by the essential tenets of ‘Saama- Daana-and Kshama’ or Earnest exhortation- offering attractions- and still in case of attempts and failures then the golden forbearance. As we still exist in a society of virtue and morality, if a Being ceases to exist from the life of dharma, then we should be contented with reconciliation than anguish and helplessness. Sati Saadhvi Devi! You continue to be venerated as the Supreme Head of the Vaanara Community, who ever be the Figure Head. Bhamini, both Angada and Sugriva are concerned about you and welfare. They should be the Present and Future Kings of Vaanaras. Now: The ‘takshana kartavyas’ or our immediate duties are to perform the antyeshti samskara to the dying Vanara Chakravarti Vaali and Kumara Angada’s ‘ Raja pattaabhisheka’. As Hanuman had concluded like wise, Devi Tara stood up and declared that of the two ‘takshana kartavyas’, my embracing the body of mutual death and Angada’s ajobhisheka, my assured preference is the former. I am neither the Maha Swamini of the Vaanaras nor Angada the next King. Sugriva indeed is the assuredly capable King and Hanuman! you should understand that the discretion about what follows Sugriva as the next king would entirely be of Sugriva himself! As far as I am concerned, for me the immediate duty ought to be to embrace my dear husband to join the death bed of agni along with him.

Vaali’s wounded body came to near collapse with his breathing started getting heavy although he recovered from black out unconsciousness. He glanced Sugriva standing before him. He whispered” ‘ Sugriva! Surely my sinfulness in previous birth led me to my hatred to you and you may please ignore it, if you could. Destiny did not allow our friendship and hence my contempt for you. We were not destined to be together and make merry of our lives as brothers and friends. Now, I am leaving my yama loka and at least now please accept the kingship. I am now leaving behind my life, kingdom, wealth and the left out fame. Veera! what ever I am able to say even at this parting moment, please follow it even difficult. My

son had arrived on earth. Though he is a boy but not boyish and immature. His eyes are full of tears. He is well deserved and looks forward for a future. He is more valuable to me than my life. Please do consider him as your own son and let not the life ahead of him be bereft of contentment and fulfillment. Vaanaraja! I beseech you to be Angada's pita-daata-rakshaka- and abhayaka or father-benevolent-refuge at all times. This bright son of Devi Tara is as valiant and disciplined as you are and should be among on the front line attackers against rakshasas in battles. Tara the Sushena Putri is fully conversant of the nuances and gradations of Dharma. As such, her forebodings always come true. Most essentially Sugriva: what ever is the task entrusted to you by Ramachandra is of utmost priority as any dilly-dallying that duty should be suicidal. Finally, Sugriva! This divinely blessed garland of gold be worn by you ever as that is of 'Lakshmi Nivaasa' and as soon as I am lost its divinity too gets vanished.' As Vaali addressed Sugriva, the latter started crying genuinely. Vaali addressed Angada and explained: ' Try to act as per the situations and exigencies of times; as difficulties are faced, do act with discretion as per the ever rolling joys and difficulties neither with excessive elations nor extreme frustrations. Do develop the attitude of tolerance and follow the instructions of Sugriva. Having uttered these words in whispering tone, Maha Bali Vaali collapsed as the line of teeth drooped down his jaws with roving eye balls and the sacred bird called 'antaratma' flew off for ever leaving his mortal remains to earth. As **Vaali** left, the Vanara kingdom had become 'Shree Heena' or shorn of its glory, since the Vaanara Shreshtha had been ever dynamic and dazzlingly active who only performed memorable acts that had instantly brought in name and fame. As this terrible tragedy had befallen to the Vaanara Kingdom suddenly and unexpectedly, the possible comparison was of a lion of fury and glory disappeared for ever.

As Maha Vaanara Veera Vaali peacefully passed away, Devi Tara had a heart burst and addressed the body: ' Vaanara Raja! Why had you not given heed to my sincere and hand folded request not to rush to the battle! Indeed, this earth was far more attractive than me and have had to embrace her finally! Your daring desperation despite my warning of Shri Rama's active involvement with the proceedings had expectedly and inevitably led to this lack of timely discretion. It is surprising that my appeal of the ever invincible Shri Rama's presence never entered in your inner thoughts. Prana Naatha! The chiefs of the Bears community and of Vaanaras at your constant service are bewildered by the lack of your prudential and timely judgment. Why are you now sleeping for ever to the desperations of Angada who was your own heart and soul! This 'veera shayya' or the famed bed of fallen heroes in the past had been reserved by you always but now has now turned out your own resting place, alas! Decidedly indeed, the Kings of the yore were decisively selective of their Kanyas to Raja Kumaras to ensure that the latter Kumaras should make sure that their life partners would never get widowed. But Veera! you have failed me on that very count miserably. I have always been proud of being the undisputed Queen but now that flagship pride has now fallen into the depths of Shoka Samudra! Decidedly indeed, my heart is made of strong steel and that is how I am still alive despite the most untimely tragedy befallen on my Master's cruel end. A woman in the absence of her husband, even if with a son or with 'dhana dhanya samriddhi' is defined still as a widow! Vaanara shreshtha! Your entire body is full of sand and filth with oozing blood and that is why am not readily able to embrace you with both of my hands and shoulders. Actually the poisonous arrow that ripped your chest obstructs my eagerness to embrace you. In this memorable saga of Maha Bali Vaali's fall as a result of Shri Rama's single arrow of poison, Sugriva is the uncontested winner. As Vaali's body with a numberless punctures as pulled by himself by his powerful hands from his stomach, streams of blood flowed as if copperish streams flowed from mountain top like body of his.' Then Tara Devi addressed son Angada: Dear son! Are you seeing this most unfortunate and frightening scene of your

father King due to his sinful defiance of the norms of virtue and thus he reached yama loka! Bend and touch his feet.’ Then Angada got up and mumbled: sire! I am Angada your son for whom you were worried about!’ Tara looked at the corpse and said: ‘ I am at your service now like a cow with a calf sitting before a ‘vrishabha’ as killed by a lion!’ Vaanara Raja! with your exit now, Rajya Lakshmi too has deserted us much unlike Surya Deva could never stop revolving Meru Parvata! Prana naadha! I tried a lot in detail with prostrations about your rash and hasty decision but failed and the outcome is this tragedy. I am lost now my path ahead along with my son too.

As Tara Devi was truly sunk in distress, Sugriva too was in deep sorrow and approached Shri Rama and stated: Narendra! You had indeed fulfilled your ‘pratigjna’ and acted accordingly; as a consequence, you bestowed ‘ to me.’rajya laabha’. But there is an open and eruptive criticism against me, my character, selfishness and evil nature. As Raja Vaali passes away, his queen is truly agitated, giving vent to accusations and expressions about my villainy and of Angada’s fate in future. Due to these obvious reasons, I have lost interest in my future Kingship. Raghu naadha! My brother tortured me for a long part of my life and that was why I approached you to destroy him which you did. But, as a consequence of this act with the killing of Vaali, there has been an uproar and irreparable agony; as for me too, I do feel distressed as he is my respectable elder brother. Most probably, this pain in the hearts of all concerned would be everlasting. Indeed, as per my ‘vaanara buddhi’ as also my family background I do wish to live on the Rishyamooka mount and surroundings, but certainly not have my elder brother killed out of vengeance and enjoy consequent kingship. As this has indeed happened so most unfortunately due to my own making, I am ashamed of myself now. Kingship or even heavenly pleasures should not be consequential. I recall with grief now that Buddhimaan Mahatma Vaali once reprimanded and even shouted at me: ‘Get lost; I do not kill you, even if I can now!’ But Rama! I am ashamed now of myself that my vengeful nature provoked me to beg you for killing him such a basically affectionate elder brother! Raghu nandana! Could there be another worse example of selfishness to have an elder brother killed due to the meanest plan to have him killed mercilessly for the sake of kingship! Indeed, Vaali never had the meanmindedness of killing me as he did have the consideration of his own status, dignity and morality. But it is my own mean mindedness and deliberate evil mindedness that I approached you to have him killed outright. I recall that Vaali when once in the course of a mutual fight, I was hurt by mutual hurling of tree branches he had shouted at me merely saying : Get lost, never dare to attack me’ and left. He had truly displayed his essential nature, ‘aarya bhaava, and dharma raksha’ but I was motivated with kama-krodha-lobha- matsaraas and the typical ‘chapala vaanara pravritti’ or the monkey mindedness. Mitra Rama! I am totally responsible for the killing of my elder brother, which is not only unworthy but in fact sinful, ill justified and avoidable. This would smack of the example of Vritrasura being destroyed by Indra which attracted the sin of ‘braahmana hatya’. Indeed, Indras’s sin of ‘brahma hatya’ permeated the entire earth, water, trees and woman was freely distributed but who could possibly absorb my sinfulness! Nareshwara Rama! As I have committed an unpardonable sin, the ‘sadaachara sadgunas’ get decimated and more so the innocent Angada got shaken up brutally and far worse hit should be his dear mother Devi Taara. Even if Angada were possibly alive, his mother should be alive too to look after him; otherwise, her desperation appears certain. Thus, I resolve to enter agni for the sake of my brother and his son, while the totality of Vaanara sena should assist you to recover Devi Sita. Having resolved likewise by Sugriva with repentance while his eyes overflowed with bursting tears, Shri Rama glanced Sugriva and Devi Tara alike; the latter was busy embracing the dead body of Vaali again and again. As though in response to Sugriva’s remorseful ‘paschaattaapa’, Devi Tara stood up leaving

her repeated embrace of the dead body, approached Shri Rama and said; ‘ Rahu nandana! You are truly immune from the frontiers of desha-kaala-vastus and it is impossible to assess your true image of the self. You are jitendriya and the human representation of virtue and justice. Even as you are the personification of ‘kshama’ or endurance, I find that your looks are some what reddened with haziness. Being ornamented with your ‘dhanur baanaas’, your ‘paraakrama’ is unparalleled. My sincere prayer to you is that you should please lift up your dhanush and release that very arrow with which you had hit my dear husband on me too so that I would reach him soon. Indeed Vaali’s atma would not be contented without my company. ‘Amala kamaladalalochana Rama!’ Kindly note that in my confident view, Vaali’s Soul would not be contented without my company as I am the rightful ‘ saha dharmachaarini’ and thus he should ignore even ‘apsarasaas’ in the veera swarga without me. You may not have the concern of committing the ‘stree hatya maha pataka’ as I am myself praying to you to release his atma along with that of mine. And that should be free from the sinfulness on this account. As per shastras, ‘Yajna yaagaadi dharm karmas’ are prescribed to the Karta along with his rightful wife as Shritis stress the fact of ‘ardha naareeshvaratyaa’. It may be that killing other ‘strees’ is defined as stree hatya dosha’, but thus Vedopanishads never distinguished Hence you should me immune from this ‘dosha’. On the other hand, the view point of jnaana purushas in the universe, ‘stree daana’ is stated among ‘maha daanaas’! Therefore Veerashiromani Shri Rama! You should thus be appreciated and approved by your killing me to appease the Atma of Vali by killing me.! Rama! I am an ‘anaadha’ being seperated from Vaali’.’ As Tara invokes principles of dharm, Rama explains: Vidhaata prescribes sukha dukkhaas in the universe as this is asserted by common public too. None of the Trilokas could ever infringe this fact of their existence as that Supreme Force is all abiding. Devi! you should regain your erstwhile supremacy as your son should be the yuvaraja now.’ As Rama asserted thus, the agitated Tara Devi cooled down pacified and so did Sugriva too!

Along with Lakshmana, Sri Rama alleviated the feelings of Sugriva-Tara -Angadas and made them realise the futility of dirges any further but take up the kartavya of ‘dahana samskara’ as prescribed. They reminded them to assume the duty as soon as possible. They said that ‘niyati’ or timeliness was indeed the reason for action. The world is regulated by the limits of timeliness and that is overriding the mind and consciousness. Kaalamaan has no relevance to friendship or enmity, jaati-mata bhedas and even the karana swarupa of Almighty is disabled to transgress its limitations. Dhanardha kaama mokshas too are to be abided by it. Vaanara Raja Vaali after his death had since taken the ‘shuddha atma swarupa’ which is the fall out of the Principles of Battle of Saama -Daana- Bheda- Dandaas as provided in the Neeti Shastra. Mahatma Vaali who by his fortune became the hero and of kingship but by the twist of destiny had fallen and attained veera swarga. Now to lament over this happening, any amount of further heard breaking is unworthy of ‘kartavya’ or dutifulness. Having so exhorted, Lakshmana addressed in the presence of Shri Rama: Sugriva! Now you bring Andada and Tara for the dahana samskara and the related preta karyas..Direct your intimate followers to apply chandana to the body; let Angada’s courage be applied, cease to cry and be ready for the ‘kartavya’; he should wear a flower garland, appropriate deeksha ‘vastras’ and fetch ghee, oil, suajandha dravyas and related materials and carry them by himself. Tara! you may please arrange a ‘paalki’ by which you should be accompanied by your ‘sakhis’ and present your self with attractive dress and ‘aabhushanaas’ as at this time you should look your best for the occasion. The paalki be carried by strong male vaanaras upto the ‘smashana’.’ As Lakshmana directed thus, Tara hurried to a cave named ‘Kishkindha’ with her companions to get ready and side by side strong vaanaras fetched a paalki too with well decorated flower. Then Rama signalled that the body be

carried suitably to the smashana along with Angada ahead followed by Sugriva and let the preta karya be initiated. Along with the body and the paalki, the full strength of Vaanara Veeras and their women cried out by pounding their chests shouting 'haa veera, haa veera. By the side of the flows of River Tungabhadra down the mountain was arranged the place for the 'preta samskaara'. Amidst the 'ha ha karas' by Tara, Angada, Sugriva, and the Mantris, and the Vaanara Sena, the dahana samskara was concluded by Angada who along with his uncle Sugriva, while the exhausted Tara Devi fell unconscious and was able to recover only at the time of Jalanjali. Then with Angada ahead, Devi Tara and other relevant Vanaras conducted jala tarpanas too and thus Rama Lakshmanas guided them all step by step.

Hanuman requests Rama Lakshmanas to witness Rajyaabhishekas of Sugriya and Angada, Rama assents and blesses but not by entering Kishkindha. Rama Lakshmana's dialogues at their of Prastravana Giri Cave. Shri Rama describes to Lakshmana about the features of Varsha Ritu. Hanuman prevails on Sugriva to initiate action for Sitaanveshana even before Rama's reminder and instruct Neela Vaanara to assemble the Vanara soldiers to group together. Sharad Ritu Varnana- Shri Rama instructs Lakshmana to reach King Sugriva. Lakshmana proceeds to Sugriva's Rajya Bhavana at Kishkindha with anger yet restrained by Rama's convincing, meets Angada who in turn seeks Sugriva to some how pacify Lakshmana

Pradhana Vaanara Veeras headed by Hanuman approached Shri Rama just as Maharshi ganaas to Brahma Deva, as Hanuman submitted to Rama that by the latter's courtesy, Sugriva had since accomplished the Vanara Samrajya and to personally grace the celebration of the Rajyabhisheka of Sugriva. Then Shri Rama replied: Soumya Hanuman! As per the directive of my father King Dasharatha, I am to observe that for fourteen years I ought to be on 'aranya vaasa' and hence would not be either enter the capital of Kishkindha nor participate in the celebrations. But may Sugriva be blessed to receive the honours in the ample space of the cave as nominated and let the rajyabhisheka be celebrated as per the prescribed procedure. Then Rama further stated that as Kumara Angada was mature enough with 'sadaachaara and paraakramaa' too, he be made the Yuva Raja and his yuvarajyaabhisheka too be celebrated simultaneously'. He then addressed Sugriva: 'My dear friend Sugriva, your knowledge and experience of life is uncommon. Kumara Angada is certainly deserving the status of becoming the Yuva raja, especially as he is the son of your elder brother.' Sri Rama continued to address Sugriva! Now the season of 'Varshas' has arrived and for four more months there cannot be any activity. Shravana Maasa varshas have since begun. Therefore you may stay back in your beautiful Kishkindha pura itself and relax. Along with Lakshmana I shall stay in the mountain caves which are breezy and comfortable.' As Rama Lakshmanas bid good bye to Sugriva and the followers, the Rajyaabhisheka Celebrations got in progress. Even earlier, the arrangements of the celebrations were well initiated: gold laced white silk umbrellas, plethora of fragrant flowers, white silk robes for males and females, sweet odours all over, akshatas, golden jewellery, plentiful honey, ghee, vyaghra charma seatings, high value footwear, were in place and sixteen vaanara sundaris approached Sugriva. As bhakshya-bhojya- lehya- chosha- paaneeyas were offered plentifully to the visitors, Brahmanas initiated the mantra puraka havisyannas were offered to homagni jwalaas ad Sugriva's rajyabhisheka was celebrated, as followed by Angada's yuva rajyabhisheka too. Then Vanara Swami Sugriva accompanied by Angada approached Rama Lakshmanas with the homa-and abhisheka prasadaas and prostrated seeking their blessings and retired back/

As the celebrations of Rajyabhishekas concluded, Rama Lakshmanas reached a mountain cave of the Prastravana mountain cave surrounded by several animals like shardulas, langurs, and so on with strange

sounds. Their essential objective and motivation was to seek and secure Devi Sita but for the onset of the rainy season. Meanwhile, they need to experience the beauty of the surroundings, the cool breeze, the variety of trees round like sinduvaara-shireesha-kadamba-arjuna especially on the approaches to the river Tungabhadra. Rama asks Lakshmana! Look at the natural beauty on the banks of Tungabhadra with a wonderful wealth of chandana-tilaka-saala-tamaala- atimuktika-padmaka-sarala- ashokas. Further, the variety of trees encompasses timida-vakula-ketaka-himtaala-tinisha- neepa- sthalaventa and so on as the river banks present a gorgeous view of a 'shringaara yuvati' adorned with a variety of jewellery. Then there are lotuses, variety of chirruping groups of birds. Lakshmana! Have you not heard the musical notes of mridangas, vaanara geetaas, and other musical notes from kishkindha which is not far from here! Surely, Sugriva and followers are immersed in celebrations of dance and music. Despite the excitement around with glorious views and celebrations, Rama was unable to sleep peacefully. As Rama was shedding tears with the memories of Deevi Sita and lost in memories, Lakshmana said: Reaspected brother! Of which avail your tears these, as Veera Purushas tend to dilute their strong resolves for action. On the face of earth, even Devas consider you as an ideal purusha, dharmatma, and hero. If you get overcome and overwhelmed by this kind of grief like an ordinary human being, what meaning and definition would it be for idealism and strong conviction! Raghu nandana! Do uproot this very root of grief and get ready for action with resolve. Indeed you can uplift prithvi and if need, you could create universal havoc. How easy and a child play for you to lift up and destroy Ravana and his parivar! / This is varshaa kaala and let us await for the 'sharad ritu' and then devastate the vey memory of Ravana for ever! Then Rama replied: Lakshmana! You have truly advised me as an adviser, friend, wellwisher and above all as a truthful 'Maha Veera'. Now see! I would get rid of the habit of crying. I should now seek to await Sharad Kaala and enthuse Sugriva to mobilise his forces and till then be patient and keep company of the mountain top lions to witness how they tend to pounce on animals!

Shri Rama having been fortified by Lakshmana's boost up to his morale and kindled the fire of anger on Ravana and his extraordinary skills of battle and never failing bravery and moral courage, initiated the stop gap time of 'varsha ritu season' and its excellence. He addresses Lakshmana as follows: 'Sumitra nandana! This varsha kaala ushers mountainous black clouds on the aakaasha mandali. This illustrious woman of youth called 'aakaasha' attracts the juices like deep waters of Samudras with the assistance of the powerful Surya Kiranas and through the 'kaartika' and onward nine months provides juices like rains before the birth of a child called 'samvatsara'! At thus time, the megha rupi sky decorates Surya Deva with garlands of giri mallika and arjuna pushpas like lightnings! Soft winds in the form of our breathings are then comparable to a 'megha rupi' or of the form of lustful woman being the sky approaches the Samudra Deva then! Devi Prithvi literally roasted up with the cruel and ruthless Surya Deva all through the Greeshma Ritu would then heave a sigh of relief thanks to her sister Aakasha now as being a pregnant woman releases children in the form of rains. As the rainy season in progress, the 'megha rupi' black clouds resemble 'mriga charma' of a brahmachaari and the varsha dhaaraas or the pourings of torrential rains resemble his 'yagjopaveeta' as they practice 'vedaadhyayana' with the rush of winds filled in by the cave like heart of his during the 'adhyana'. Further, the lightnings on the sky appear like goldlike flies as of they are like the 'aarta naadaas' from the sky mother emanated from the 'megha garjanas'. The lightnings originating from the blue clouds are perhaps like the heaves of Devi Sita's heart at the intolerable and irritating dialogues of Ravana as he approaches him with marriage proposals! As the thick clouds get collected on the sky, all the entities like 'graha-nakshatra-chandramas' would disappear, even as the distinction of east-west-south-north directions disappear too; perhaps this situation

is quite helpful to lovers in their embraces. Lakshmana! The entire sky is replete with clouds all over and due to that reason the sky is not visible, nor any out burst of the sky even. This is like when the ocean with the big sounds of waves get quiet even as the garland of mountains around the ocean seems to be hidden from the view of humas and other Beings! At this time, the rivers flowing down the mountains are running fast with fresh arrival rains. The waters thus rushing down are a mixture of fresh and earlier flows like of distinct colours. The mountain waters are now surfiert with freash 'dhaatus' or mineral, even as peacocks are excited with the heralding of fresh arrival of the monsoon season. Lakshmana! Have you noticed that by mid day, the forests like fresh, especially with the abundance of green grass all around like the 'nutana nrityotsava' or a novel dance gets initiated. Do you notice the long line of goats seek to catch up the 'aakaasha garjanaas' far up by climbing the mountain peaks and are waiting restfully! Even the minute sized 'indragopaas' or the sparkling grass hoppers are dancing away with gay abandon with parrot like colours. As the rivers are flowing in full swings, the clouds are pouring thick yet fresh rains, the 'Mattebha yukta' elephants are roaming free and fast, the forest areas are in glory with greenery, the lovers are fulfilling their lust while the singletons are crazy for companionship, the peacocks are shrieking repeatedly, the Vanaras are elated with excitement! Madavarshi Gaja Rajaas are screaming loud with reverberations by lifting their trunks repeatedly as groups of peacocks flapping their colourful wings wide are dancing in symphony. Sometimes, bhramaraas or groups of honey sucking bees are singing, some where peacocks are dancing and somewhere else huge elephants seem to get intoxicated and move hither and thither and thus the mother Nature assumes varied impulses! *As 'Gajendra' or the Elephant King gets intoxicated by constant pourings of rains, 'Gavendra' or the Vrishaba Raja is full of happiness, 'Mrigendra' or the King of Lions shows off its valour, 'Nagendra' the King of mountains looks revelled, but 'Narendras' or Kings of humans are queit in the rainy season!* The Yuddha Yatras of Kings are halted for good, the 'sena' is resting and that is the pronounced impact of the rainy season. Our situation is just in this very manner. Koshala desha Raja Bharata had stalled his preparatory activities for a battle by four months and collected the weapons and related yuddha saamagri till Ashaadha Purnima. This rainy season indeed has multifaceted features. At this very time Sugriva had defeated his opponent, got comfortably installed as King and now enjoying his life with his wife. But, alas, Lakshmana! I had lost my kingship, and my wife had been kidnapped and as such landed in neck deep waters of undesirable tormentations. My sorrow is getting intolerable day by day and now this unfortunate coincidence of the rainy season. Mean while my worst possible enemy is getting more and more intolerable. It is one thing that this is just not the time for a battle run and by far the worse is that the reach to Lanka is unimaginably difficult by having to cross the ocean. More so, Sugriva has had insurmountable hardships life long and nly the other day is breathing peacefully just now. On the other hand, my expectations are exceedingly limitless as the solution is a challenge even to celestials. Even so, Lakshmana! I am truly shackled with utmost patience only due to the utmost helpful, truthful and trasparent nature of Sugriva and this waiting with my mouth shut and hands tied up'. As Shri Rama thus poured his heart out likewise, Lakshmana expressed his self confidence that Sugriva would and should do the needful and meanwhile the end of varsha kaala and the heralding of Sharad kaala ought to be awaited with utmost patience and self restraint!

Pavankumara Hanuman was an erudite scholar of established principles of Dharma Jnaana as also of convincing capability objectively. Having noticed that the skies were clear and the rainy season had retreated, he realised that he had long enough marital contentment in the company of his wife Ruma, besides Tara too. Like Devendra who often indulged in playfulness with Gandharva kanyas and

Apsarasaas, Sugriva too spent long enough varasha kaala in fulfillment, having entrusted royal duties to his ministers, especially since the kingdom had no issues of external attacks or internal revolutions. Thus Hanuman approached King Sugriva, conversed with him about the niceties of life and initiated: King Sugriva! Now you are happy to secure the Kingship and name being able to preseve and even enhance the traditional prosperity of the kingdom. When the thought as to when ‘pratyupakaara’ or return help has to be fulfilled then one’s reputation, credibility, and good name would be ensured. Raja! if only a king’s treasury, army, goodwill and friendship, besides one’s own good health are in tact, then the fulfillment of kingship gets stabilised. Happily you are a repository of ‘sadaachaara’ and of traditional values; as you had taken the vow of friendship, it is now time to repay it. You are aware that procrastination in repayment would necessarily leads to disasters. Bhagavan Shri Rama is our outstanding friend; it is high time that the most essential task of ‘Devi Sitaanveshana’ be initiated straightaway; Shri Rama is fully aware of the need fot timely action which is to be necessarily initiated by you only. Even well before Shri Rama would need to remind you, the ‘kartavya ‘ be initiated, lest there might not be a feeling of tardiness. Swami Sugrva! You are the over all master of Vaanaraas and Bears; please there fore call for a quick assembly of them all. Undoubtedly indeed, Shri Rama’s intrepidity is well known as he has had the record of controlling asuras, maha naagaass and even Devas. But a task of this nature might be useful of supplementary backup, especially since you had taken a ‘pratigjna’ to assist. Shri Rama had successfully subdued and destroyed your swor enemy Vaali and facilitated your unchallenged kingship, is this not time now to secure Sita Devi from bhutala or swarga! King Sugriva! You have the unchallenged status of comaanding crores of Vanaraas but you have only give your green signal to them. Towards this, You have only to instruct Maha Veera Neela to arrange for the grouping together of the unique ‘Vaanara Sena and their Senapatis.’ Then King Sugriva instructed to the maha seva of vaanaraas: *tripañcarātrād ūrdhvaṃ yaḥ prāpnuyān neha vānaraḥ, tasya prāñāntiko daṇḍo nātra kāryā vicāraṇā./ harīmś ca vṛddhān upayātu sāṅgado; bhavān mamājñām adhikṛtya niś citām/* Those Vanaras who donot assemble under the leadership of Angada would be punished for sure’. So saying King Sugriva returned to his ‘Mahal’.

As Sugriva instructed the Vanara Seva thus, Shri Rama realised that the Varsha season had finally concluded by looking at the clear sky and got troubled by Sita Viyoga. He got concerned whether Sugriva had revived the thoughts of ‘Sitaanveshana’, Ravana Vadha and so on. Seated as he was on mountain top alone, he kept on experiencing his Sita viyoga and recalled his memories of such clear skies along with her. He recalled his experiences of how Sita used to mimic koels, recall the sounds of ‘kalahamsas’ and her imitations, the sounds of rivers and water flows, the scenes of lotus ponds, her musical and resonant voice tones, and the desire provocations of Sharad nights, the moon shine and the touch and feel of soft winds and so on. His memories about Sita, the long seperation of her, their togetherness of admiring views of parvata shrenis, the titillating sensations of her intimate company had literally drowned in his recalls of sweet memories. As Rama was drowned deep in his memories about Sita, Lakshmana saw Rama having lost in his thought syndrome. He said: Arya Rama! Of which avail in day dreaming with memories, instead of fortifying your will power and sharpening the action plans. This type of shameful brooding blunts away the capacity of resolution. Brother! Let us resolve to fortify our concentration but never fritter it away by loose thoughts and irrelevant recall of do-nothing thoughts.’ Rama then addressed: Kumara Lakshmana! What you have suggested is not only relevant for the present, but delightful for the future; yet one’s emotions do keep pulling back which is a human tendency. Most certainly, all our efforts should to be aimed at the singular task ahead us all yet the action plan does fortify by the intensity of

emotions as only that person who happens to be the affected party! ‘ Kumara! The cause and effect reasoning reminds of the chatur vishya purusharthas of desire and effort!’ Having stated this, Rama felt retrospective again about the magnificent times that he ever had in the company of Sita. Then describing the welcome change that Varsha season was over and the hopes and anticipations of Sharad Ritu are getting sprouted again as the initial rays of Surya Deva herald new aspirations, new actions, and new end results. Shri Rama who was literally got frustrated with the damage done to his plans of action all through the varsha Ritu, now welcomes the usherings of Sharad Ritu bestowing the splendid opportunity for effective and practical action plan and breaks into the praising the heralding of the Sharad! Sumitra nandana! The thousand eyed Indra Deva having fully saturated the wishes of Prithvi with plentiful waters and excellent crops is happily contented now. The reverberating ‘megha garjanas’ hovering all over the mountains, trees, cities and villages had since saturated with rains and are now quietened, Now the clouds of thick black colours and since changed their colors blueish with dragging white patches and are quietened. Now the gardens are replete with fresh and scented flowers. The heavy sounds of clouds, elephants and dancing peacocks are far and few between. With the ushering of the Sharad Season, the shine of the sky glitters with cleanliness during day time by Surya and in the nights by Moon and Stars. Now among the features of Sharad Ritu, Devi Lakshmi in the form of prosperity and wealth, and the Ushakaala Surya at the day break impacting the bright openings of lotuses are prominent in Pakriti. The winds have come to imbibe the sweetness of the plethora of fragrant smells and the scenic beauty. Now the chakravaaka birds revelling with kaama kreeda seek to pick up the top ‘paraaga’ layers of lotus flowers and enjoy mating swans as if they imitate what they would wish at lakes like Manasaovara! As earth is gradually getting dried up getting rid of slush and mud, now indeed is the approach of Kings to clash and declare battles. This also provides a view of vrishabhas jumping around and forward groups of cows for mating. So do the herds of male elephants seek to slowly and steadily jump forward to groups of she elephants in forests. Lakshmana: To all types of Kings, Vijaya Yatras are a part of their very existence. But neither Sugriva has presented himself nor there are any such indications. On my part, I am highly agitated for Devi Sita who followed me dutifully and walked into that dandakaranya as if it were a flower garden; four dragging months of Varasha Kala are as tortuous as of hundred years. Lakshmana! I am the most unfortunate of humans deserted from my beloved, had lost kingship, pushed out from my country and even in this tragic state Sugriva is yet to display his kindness. Brother! I am now an ‘anaadha’, Rahya bhrashta, and Ravana had challenged me and am helpless. I was fully convinced that Sugriva would come to my rescue but duratma Sugriva has ditched me thinking that I am capable myself! Sugriva made a misleading and false ‘pratigjna’ as his own requirements and wishes had been fulfilled; he is now displaying his mean mentality, wickedness and sheer negligence of loyalty. Lakshmana! My considered instruction to you is to reach Kishkindha and convey to that King now floating in ‘kaama kreedaas’ as follows: He who declared vociferously and made a pratigjna of friendship by ‘Agni Saakshi’, having betrayed once his desires had been fulfilled, is termed as a ‘neecha purusha’ or fallen human. Contrarily, he who would truthfully abide by the sacred precincts of dharma and nyaaya, notwithstanding insurmountable hurdles is distinguished as an ‘uttana purusha’. Further, he whose selfishness is fulfilled with successful and happy ends keeps hesitates and tends to falter the promises declared is called a ‘Kritaghna’ of ingratitude and thus not worthy of flesh eating dogs too to even bite! Lakshmana Kumara! Sugriva convinced me that soon after the Varsha Kala, he would commence the promised task of ‘Sitanveshana’ but neither there are signs to that effect nor even an indicative word has been conveyed so far. Mahabali Lakshmana! Do move from here atonce and address him on my behalf like wise. You are the representation of my anger and convey the same as from me and assert : ‘Sugriva!

Vaali had been killed and your path had been well laid there ever since. Now, may you not follow the same route and destination! Vaali died alone with one single arrow of mine. But if you waver from your truthful promise, you would too follow the same route along with your 'bandhu baandhavaas'! Lakshmana! You should also convey as from my assertion: 'Vaarara Raja! If only you were to keep up your word of honour even now, other wise you would most certainly meet Vaali in yama loka!

As Shri Rama instructed Lakshmana to go and convey Rama's frustration and anger that Sugriva had not taken any positive move in the context of Sugriva's firm resolution for 'Sitaanveshana', despite the long rainy season was over and the Sharad Ritu had since arrived, Lakshmana replied: 'Arya! Sugriva had truly displayed his meanness and the chanchala buddhi as of a 'vaanara' and after all his firm promises would need to be taken with a pinch of salt. No doubt, Sugriva did take an oath under Agni Saakshi. Sugriva's resolutions are hidden away under his passion for fresh kingship, the excuse of the rainy season and of course his penchant for 'bhoga laalasatva'. Even so his characterlessness is obvious and his irresponsibility is unpardonable, detestable and truly punishable. I am amazed at his nonchalance despite long resolutions and assuring convictions. I am too in heavy rage and the more I think of this utter negligence and casual attitude the stonger I feel that he is disgusting.' So uttering in a high tone and displaying his characteristic temper, Lakshmana sought to leave in disgust and uncontrollable fury with his dhanush baanaas on hand. Then Shri Rama stated: 'Sumitra nandana! In your great fury and agitation, you are not to get readied and resort to 'mitra vadha'! Even justified anger might lead to introspective thoughtfulness. Lakshmana! Be well within the precincts of self control and do not hurt Sugriva physically and maintain the erstwhile friendship with him. You may convey to merely convey: 'you had agreed to initiate action now for 'Sitaanveshana', but why have you done so yet!' Then Lakshmana approached Sugriva's mansion with lifted up dhanush with anger! No doubt, Lakshmana was discreet enough with maturity of Brihaspati, the Deva Guru, despite the fact of his frustration at Sugriva's failure to initiate action to search for Devi Sita. On his way to Sugriva, he felled Saala-Taala-Ashvakarna trees and threw them away out of irritation. He then located Sugriva's Raja Bhavan in the interiors of Kishkindha as the vanara soldiers identified Lakshman who then appeared agitated and was looking like Kaala- Mrityu-Pralayaagni. The vanara guards outside Sugriva's antahpura sent a message to the King who was at that very time was romancing Tara Devi but Sugriva tended to ignore. Some of the maha veera bodyguards stopped Lakshmana. Lakshmana having been reminded of the very purpose for which he had arrived there and keeping in view of Rama's advice to keep restrained, heaved hot breathings like a poisonous cobra's hissings with venom as if ready with raised dhanush. It was at that very time, Angada reached the spot and approached Lakshmana with fear and sadness. Lakshmana then was somewhat cooled down and said: dear son Angada! Now inform Sugriva that Shri Rama's younger brother is waiting standing outside. Then Angada politely asked him to please be seated and then entered Sugriva's antahpura and found Sugriva was resting in sleep. Some how having been awoken and finding Angada too nearby, Sugriva heard Angada's statement: 'Raja Sugriva! As you are aware, Rama Lakshmana brothers are the swarupas of satya and dharma, triloka vijayas and your 'raajya daataas'. Now Lakshmana is standing at your door step with anger. Please urgently attend to him with your queens and followers and seek to assuage his anger and hurt feelings and give him a patient hearing and convince him that you should soon prove your satya pratigjna and initiate action rightaway.

Hanuman sincerely advises Sugriva to withstand Lakshmana's anger besides consolidate action towards 'Sitaanveshana'. Even admiring Kishkindha's beauty, Lakshmana seeks to enter Sugriva's Inner Chamber by resounding his dhanush and the frightened Sugriva advises Tara's help to cool him down convincingly even before his appearance. Sugriva faces the wrath of Lakshmana and Tara continues to soothen Lakshmana by her tactical talks. Thus Tara managed the anger of Lakshmana convincingly and praised of Rama and his stature vis-à-vis that of Sugriva- Sugriva expresses of Rama's magnificence and his mere supplementary assistance. Sugriva instructs consolidating Vanara Sena and proceeds to Kishkindha and

inform compliance to him. Lakshmana returns to Rama as accompanied by Sugriva as he was despatched to ascertain as to why Sugriva did not action for Sitanveshana yet.

As Angada of his Mantri Mandali conveyed that Lakshmana was waiting for him with anger, King Sugriva stood up shaken from his bed and addressed the Mantris. He stated defensively: I have never uttered one unjustified word nor taken such action. Then why indeed Lakshmana had arrived here in anger. I am not able to understand this. It appears that some body against me had spoilt Lakshmana's mind set and is not in my knowledge. I am still not convinced that Lakshmana is such a person to yield to somebody's words and is thus angry with me. I am least afraid of Lakshmana as long as my relationship with Shri Rama is safe and sound. But at the same time I need to face the nuisance value of Lakshmana. That is why I am concerned and even afraid. After all, I am deeply indebted to Shri Rama and have no capacity to defy him who indeed is a Mahatma!' As Sugriva stated frankly admitting his indebtedness to Shri Rama personally, Hanuman said: Kapi Raja Sugriva! Indeed you are neither ignoring nor forgetting the extraordinary help done by a close friend like Shri Rama. We all do recall the greatest help; but why Rama had asked Lakshmana to meet you as Lakshmana is in fury appears clear. Sugriva Raja! You are indeed aware of the significance of time and timeliness! But we have neglected the utmost need for timely action and have not realised that the auspicious sharad ritu has since arrived already. Do you not realise that the sky is clear without clouds and the Stars are transparent! Vaanara Raja! It is high time that Kings resume and take up that vijaya yatra with gusto by now! Hanuman said firmly: 'This is clear that we have erred on the wrong side and hence Lakshman had arrived in great anger and anguish. Mahatma Shri Rama's dear wife was kidnapped and had so far been suffering and hence asked angry Lakshmana to convey his feelings yet controlled. That is why we need to keep quiet without reactions, even if provoked; more so since we have erred and we have failed in discharging our responsibility. Indeed, for the sake of our kingdom and its welfare we need to keep restrained even when Lakshmana might steam off his rage. Otherwise, if Bhagavan Rama gets angered, then he would show a situation of his attack even against Devaasura Gandharvaas and trilokaas! Hence, our responsibility now is to bear Lakshmana's anger with folded hands and knees; more so we ought to be humble in view of gratitude and reiterate Sugriva's pratigjna to straightaway initiate quick action towards the responsibility of 'Sitanveshana' at once!

Welcomed and accompanied by Angada, Lakshmana was welcomed into the King's Bhavan like Kishkindha Cave. As he was entering, huge sized Vanara Soldiers greeted him with reverence. The Mahal was full of sweet odours of chandana-agaradi sugandhas, cool water springs, beautifully carved ivory pillars, well dressed vanara kanyas with flower garlands, well decorated residential chambers of Angada, Hanuman, Mainda, Dvidid, Gavaya, Gaja, Sharabha, Vidyunmaali, Sampaati, Suryaaksha, Veerabahu, Subahu, Nala, Kumuda, Sushena, Taara, Jaambavaan, Deerghamukha, Neela, Supatala, and Sunetra. Then Sugriva Bhavan was like Indra sadana the entry of which was difficult to enter as was guarded tightly. Inside the bhavan, there were cushioned chairs and bed rests, well decorated hand rests made of silver and gold designs. There was soft music of instruments such as veena as being lilted by well dressed and youthful females of charm, proud and conscious of their figures and face cuts. As dancing girls advanced with the tilting nupuras of their soft and swift feet welcoming Lakshmana, he felt rather shy and bent down his broad head and neck. Then he suddenly realised the very purpose of his visit: Then Lakshmana being full of 'rosha and aavshaas' stood up firm and straight and did his 'dhanush tamkaara' or the frightening sound which got reverberated all over the directions. On hearing the reverberation, Sugriva realised that Lakshmana had indeed arrived there. Out of sheer fear in his mind and heart, Sugriva consulted Tara as to why and for which reason, Lakshmana has appeared in fury. Please move forward ahead of me and face him first and seek to soften him. I am sure on seeing you first, please welcome him with smiles and sweet conversation. Then I could face him. As she entered, Lakshmana put his chin down and his anger got rather diluted. Then, she addressed Lakshmana: 'Raja Kumara! Why are you annoyed and angry! Who is not following your instructions! Why indeed is provoking you to have you angered! Then Lakshmana replied: 'This husband of yours being sunk deep in 'vishaya bhogaas' and seems to have the principles of 'dharma and nyaya'; why are you not realising this! Sugriva seeks to

preserve his kingship as we are drowned on the depths of sorrow and tormentations. He is not the least bothered about this. Vaanara Raja Sugriva was given a waiting period of good four months before he could think of us, if at all. He is too busy with his own 'kaama kreedas and maddya paanaas'. Devi! Those Purushaas who aim at the fulfillment of Dharaartha Siddhi would indeed not resort to 'madya paana' ever, since the purushathaas are drowned in it. In case of close friendships, when help is expected of them, the ties of friendship could be snapped away as troubles are to be faced by both the parties to mutual peril. Friends are essentially of two types: one type of friendship is merely to get one's own selfish purposes; another kind is rooted to the principles of Satya and Dharma or Truthfulness and Virtuousness or blamelessness. In such a situation and context, what ought to be the action plan therehence! Then what should be the kartavya or the responsibility, do tell me, as Tara Devi! you indeed are a tatva jnaani!!' Tara then replied: Veera Raja Kumara! This is not the appropriate time for anger and anguish. Sugriva is determined to fulfill the 'karya siddhi'. In case there is a mistake, kindly do pardon us! Nara shreshtha Lakshmana! Even if Sugriva is drowned with wine and women, he had already initiated steps for forward action and is awaiting for final instructions!' Devi Tara further said: 'Maha baaho! As perhaps, you might have perhaps felt that it might not be proper for you to enter the inner most chamber of Sugriva as he was surrounded by women around, but please do step in as Sugriva is actually waiting for you!' As Lakshmana peeped in and entered there, he saw him and stood up waiting and expecting MahaVeera Lakshmana!

As Lakshmana forced his entry into Sugriva's 'antahpura' with anger, the latter got frightened with his body parts benumbed. Indeed his elder brother was agitated due to Sugriva's indifference. Sugriva jumped up suddenly as if a 'dhwaja' got broken and fallen down to earth. And so did his surrounded females including Ruma Devi, who too were frightened. Sugriva bent his head down with folded hands with reverence. Then Lakshmana shouted at Sugriva: 'Vaanara Raja! You are complemented usually as a Dhairyavaan-Kuleena-Dayalu-Jitendriya- and Satyavaadi Raja. But how is it that you are proving to be liar and cruel having made a truthless 'Pratigjna'! Do you know the adage and sinfulness that by swearing before a horse, the person concerned becomes an 'Ashvaanruta' and is doomed by that pratigjna! Like wise when a person duly performs 'Go Daana' and soon enough commits a Go hatya! Similarly a Pratigjna before a 'dharmatma' person and yet kills that very person, he is called 'atmaghaata'! Did you not swear before Shri Rama! Vaanara Raja! He who fulfills his immediate requirement and would not care to perform return help is rightly named as a 'Kritaghna' deserving the punishment of killing him. Kapi Raja! Lord Brahma having observed such a Kritaghna made the following shloka: Even sinners who commit Gohatya, drinking of intoxicants, stealing and vrata bhanga might undergo 'prayaschitta' or atonement, but there could be no remission for 'kritaghna' or ungratefulness! Vaanara! You are an Anaarya-Kritaghna-and Midyaavaadi, since out of your selfishness, you are not doing reciprocation of any kind and have not consolidated steps for Sitanveshana as yet! Your Patigjnas are hollow and have truly proved the adage of a Serpent and a Frog and your true form of deception has been shown to Shri Rama. There fore, Sugriva! Even now, wake up from your 'vishaya vaancchhas' or else take to the path of Vaali!

Tara Devi while seeking to lessen the anger of Lakshmana stated: 'Kumara Lakshmana! It should not become of speaking about Sugriva in this manner. He is the King of Vanaras and more so would not be appropriate from a friend like you. Veera! Kapi Raja is neither ingratitude, dull, cruel and untruthful nor a knave. Undoubtedly Shri Rama had helped him in a battle which was not possible otherwise and Kapi Raja would not be able to ignore that act of Rama's grace. Indeed it was due to Rama's courtesy that Sugriva accorded his Kingship, fame and repossession of Devi Ruma. In the past, Sugriva had all types of misfortunes and extreme sufference but since his attachment to Ruma and her retrieval now had indeed

got made him excited, like Brahmaarshi Vishvamitra's passion to Apsarasa Menaka. Indeed, Vishvamitra as a King from Kshatriya Vamsha having been bent on accomplishing Kama Dhenu from Vasishtha but having failed in his keen endeavour was frustrated and took to long tapasya, but was seduced by Apsarasa Menaka instead.. Sugriva was thus excited in his recovery of Ruma and spent good time with her thanks to the arrival of the rainy season when battles were impossible then and 'Sitaanveshana' had to be stalled. Lakshmana! It is stated that Maha Muni Vishvamitra due to his passion for Menaka considered ten long years as if it were just one day; such was the example of Brahmaarshi Vishvamitra, let alone Sugriva! Kumara Lakshmana! The natural instincts of all the Beings in the Creation are food, sleep and the joy of procreation. Sugriva having been frustrated for the best part of his lifetime had since eaten well, slept well and enjoyed his marital bliss. Had not a Mahatma of the stature of Shri Rama is missing the company of Devi Sita even during this very short time! Thus the kind hearted Shri Rama should bear this delay for a few days or weeks. Purusha Vara Lakshmana! Being a 'Satyaguna sampanna' of your status should ignore this short delay but not get jittery, alarmed and agitated, much less shout loud all about. I seek your pardon for this short time lapse, if any. I am very certain and confident that Sugriva is such as to ignore all his interests in the kingdom, Ruma, or me or Angada- dhana dhaanyaas and popularity just for the of Rama and his wish to recover Devi Sita ; surely you aware of the inseparability of Chandra and Rohini!It is stated that there are thirty six hundred rakshasa veeras exist in Lanka under the rule of Lanka with a population of hundred thousand crores. The Maha Mayavi Rakshasaas could change their figures as they please and are stated as cruel, hard to be killed and brave warriors under the unique Kingship Ravana who kidnapped Devi Sita who is known as the terror of Devas, let alone the brainy humans.Lakshmana! you are aware that possible and close assistance of Vanara strength is essential and was sought for and hence the cooperation of Sugriva. Be that as it may, blaming and shouting at Sugriva notwithstanding the mutual relations for small adjustment of a few days of time loss is truly undiplomatic. Vaali was well aware of Ravana Sena's number, quality and bravery; he used to confide these facts in me. This was how Sugriva is seeking to mobilise the full strength of Vanaras, knowing well that several of them would perish. He is inculcating among them of the unique spirit of loyalty, Swami Bhakti and the blind belief of Shri Rama's unique personality of dharma-thyaga-nyaya and celestial features. A time limit has already been fixed even well earlier by Sugriva and by to day it self maha bali vaanaras are getting rallied up; some hundreds of crores each of reech- langurs or long tailed, black faced, huge sized Asian Monkeys and big sized Vanaras had since rallied up already. Therefore Lakshmana! Leave anger and initiate action!

As thus Tara thus convinced Lakshmana of the gigantic preparatory efforts of the Vaanara Sena, Sugriva who approached him and had re-emphasised his gratitude to Shri Rama and of his grand stature and his all out efforts to assist him in a miniscule manner. He recalled Shri Rama's unimaginable caliber of 'Sapta Taala Vriksha Chedana' by his single arrow and blew off mountains, shook off earth having pierced through it down to paatala as the arrow thus returned within minutes back to his quiver! Indeed of which avail is the help of Vaanaraas even as race that Lord Brahma created! Veera Lakshmana! I can only follow Rama's footsteps well behind him to merely extend moral support to him at the most, as perhaps of a relieving factor of tension typical of human nature of the essential celestial incarnation of what Shri Rama is! Lakshmana! The 'dhanurvisphotana shabda' or the reverberating sound of his straightened bow string would shake off earth with the mountains tilted and oceans shake off earth with mountains tilted and oceans shaken, then by which avail of assistance and crores of my intrepid yet ever submissive army. Nara shreshtha: If I have committed any laxity and relaxation in my efforts, I seek your sympathy and camaraderie out of your indulgence as in own's own efforts of devotion such shortcomings do occur to the subordinates but ignored sympathetically.' As King Sugriva explained thus, Lakshmana replied:

‘Sugriva! I do understand appreciate your heart is clean and feelings are genuine. I am totally convinced of your transparency of clean feelings of heart, and of your firm attitude to enthuse your soldiers to sacrifice but never show their backs with come what may resolve. Perhaps, apart from my elder brother, you excel as a vidvan and of firm resolution. May Devas bless us to provide such life sacrificing friends! Veera Sugriva! Now do please attend to duties and keep Shri Rama well informed of further developments. I might have erred by misunderstanding your personality and please to pardon my ill behaviour and rashness.’

Then Sugriva instructed Hanuman to despatch efficient Vaanaras in thousands and lakhs and repeatedly spread the message of the Vaanara King to all the Vanaraas living at the tops and sides of Five famed Parvatas of Mahendra-Himavan-Vindhya-Kailasa-Mandarachala, besides of Meru, the Surya Bhramana related Udayaachala-Asthaalaya, as also the Padmaachala Vanaashrita bhayankara Vanaras, Anjanaa Parvata vaasis etc. to assemble at Kishkindha within ten days failing which they would be subjected to death penalty. Hanuman was indeed capable of organising the spread of this unique directive as he was renowned for his mercurial and none too possible action for him. As a result, there were three crores of most sturdy giant sized Vanara Pramukhas who were commandeered by the grit of the celestial Vaayu-Suta Anjaneya. They arrived from Kailasa, Himalaya, Vindhyaachala and many other mountain shikharaas. Thus: Vanaraas of countless forests, mountain caves, river banks and all other conceivable origins were whipped by the Vaayu Putra Veera Hanuman. As yet another batch of Hanuman followers were despatched to Himalayas, they seemed to have witnessed that very Maha Vriksha which was reputed as Bhagavan Shankara having performed a glorious Yagjna in the presence of all the Devatas. On those Himalayas, all the homa dravyas were available, besides trees with sweet and tasty fruits and roots which were sighted at once, and the Vanaras while moving to Kishkindha had carried plentiful stock useful for a month plus of consumption.. On the arrival of the crores of Vanaraas of varied descriptions and origins reported to Sugriva and said: Maha Raja! we have all arrived from various Parvatas, Nadis, and Forests awaiting your further instructions. Sugriva had no doubt complemented Hanuman for the arrival of far flung regions especially from Himalayas along with ample food supply for themselves and a multitude of fellow Vanaras from elsewhere too!

Having sent off the new arrivals of Vanaras, Sugriva had also sent off Tara and other strees too, he accosted a few vanara body guards, asked them to fetch a ‘palanquin’ and requested Lakshmana to alight into it and along with himself proceeded to Shri Rama. Having reached Shri Rama, he folded his hands as Rama asked him to be seated. He then addressed Sugriva as follows: Veera! Vaanara shiromani! It would be that ideal King who balances the three precepts of Dharma- Artha- Kaama and fulfills his duty equitably. But according extra weightage only to ‘Kaama’ is like one who sleeps only on one branch of a tree neglecting the other branches is lopsided and then faces the risk of falling down and then opening his eyes after the fall would be futile. On the contrary, an ideal king who destroys an enemy and ensures friendship to a third party while suitably apportioning the two compartments of dharma and kaama would most certainly reap the fruits. King Sugriva! It is high time to initiate, consolidate and hasten the preparatory activity in consultation with the ministers, senapatis and advisers.’ As Shri Rama prefaced his considered advice, King Sugriva replied: ‘Maha baaho Shri Rama! My fortunes, fame, and kingdom which got evaporated, but I am ever grateful as you had revived them all by your ability, cooperation and strong bonds of freindship. Thanks to you and the goodwill of your brother Lakshmana, the Kingdom of Vanaras has been re-established on firm footing now. Those who do not repay the services with gratitude are certainly punishment worthy as an appropriate retribution. Shatrusudana! Here are thousands of the most courageous and gutsy Vaanara yodhaas as the frontline warriors, besides crores of the entire Vaanaras from all over the mountain tops, river banks, thick jungles and water flows. They include reeches, golaanguulas, besides giant sized Vaanaras. Shri Rama! Be this known well: Deva Gandharvas and their sons have since taken the forms of Maha Vaanaras on their own! The Vanara Sankhya is in arbudas or ten crores, ten arbudas, antya or one padma, Madhya or ten padmas and Paraardha or Shankha! Shri Rama!ing battle with the maha rakshasaas Ravana ought to be killed and Mithileshwari

Sita be relieved of Lanka and all countless Vanara warriors should be participating in this Itihasik Rama Ravana Yuddha! Then Shri Rama having personally visualised the massive following of Vanaras headed by Sugriva was truly impressed and pleased.

As Shri Rama had sincerely thanked the efforts in mobilising an ocean like Vanara Sena to fight his battle against Ravana, the grateful Sugriva returns back for further action. Now that the full backing of Vanara Sena along with enthused dedication of 'Swami Karya', Rama instructed Sugriva to take off the efforts of 'Sitanveshana' in the eastern direction. Sugriva as totally absorbed in the singular task of 'Sitanveshana' and having already despatched one force of Vanaras to 'purva disha' now forwards another batch to 'dakshina disha'. Sugriva who despatched another strong contingent of Vanara Warriors to the southern direction, now commissions a batch to the Western Side along with Sushena explaining probable areas for 'Sitanveshana'. Sugriva explains the significance of the northern direction for Sitanveshana under the leadership of Shatabali of several 'vaanara veeraas'. As Sugriva despatches the Vanara Sena to the Southern direction, under the command of Yuva Raja Angada, Shri Rama gives his ring to Hanuman to possibly show to Sita Devi to recognise and trust him

Pleased with Sugriva's sincere efforts and the vast collection of Vanara Sena that he had organised, Rama embraced Sugriva and told him: 'dear friend! While Surya Deva scorches earth and its inhabitants during the day time, Chandra Deva brightens it soothingly in the nights; indeed this is not surprising since this is the normal phenomenon of Nature. That is why your return service to me is natural too. Dear friend! Backed up by your assistance, I should now succeed in the battle and uproot Ravana and his fellow rakshasaas. Rakshasaadhama Ravana ought to be mercilessly killed as he sought to cheat Sita and abducted her just as Anuhlaada - having convinced Shachi Devi's own father Puloma - abducted Shachi Devi the rightful wife of Indra but the latter killed Anuhlaada ruthlessly. Not only that, Indra killed Devi Shachi's father Rakshasa Puloma too. As Shri Rama was thus addressing Sugriva, the huge mass of Vanara Sena of arbudaas got flooded as originated from river beds, mountain tops, jungles, surrounding oceans with sky reverberation sounds and simha naadaas. Some were of Sun like redness and some of Chandra like pale yellowish colour, while those from Himalayas were of ice like whiteness. At that time on the mass of Vanara sena, were the prominent 'Shatabali Naayaka Veera' headed koti sahasra -ten arab-strong Vaanaras. Then figured Devi 'Tara's Maha bali father' was prominent heading 'sahasra koti' Vanara Yoddhhaas. Father of Ruma Devi and the son in law of Sugriva was there too. Then Veera Hanuman's father, 'Kesari' heading several thousand followers was noted also. The King of Golaangula race of Languras, 'Gavaksha' was prominent heading ten 'arab', Vaanara veeraas. Maha Parakrami 'Panasa' heading three crore Maha Vanaras too was too visible like a flash. Yudhapati 'Gavaya' of the splendour of Meru Parvata brought parvataakaara bhayankara Vaanaraas of five crores was significant too. Then 'Mainda and Dvididha' Maha Vanaras who were the twins of the 'amsha' Ashvini Kumaras contributed then each of arbudas of Vanaras. Balavan veera 'Gaja' contributed three crores of Vanaras. Reecha Raja 'Jaambavan' headed ten crores of bears of gigantic size was prominently spotted. 'Ruman' or Ruknanvaan led an arbuda vanara, while 'Gandhamadana' headed a 'padmaful sized' vaanaras. 'Angada Kumara; the yuva raja in his personal capacity contributed two 'padma' like Vanara sena. 'Taarak' nama Maha vanara fetched five crores of vanara yoddhas. 'Indrabhanu' named yuuthapati who was a vidvan too brought in behind him even crores of vaanaras. 'Ramya nayaka' of pratah kaala Surya headed eleven thousand and hundred vanara sena behind him.' Durmukha Maha Vanara' brought two crores of vaanara fighters.' Veera Hanuman' who made all out efforts to mobilise the vanara yoddhas from all over the 'dishas' from mountains, river beds, forests and water flows commanded in his personal capacity presented Shri Rama a mass of vanaraas of ten arab of death desperate warriors and so did 'Nala' too of the same number. 'Deergha Mukha' with thunderous garjana presented himself right before Sugriva as the leader of ten crore select Vanaraas of jumping enthusiasm. Like wise, 'Sharabha',

‘Kumuda’, ‘Ramha’, and ‘Vahni’ who like asuras could change their swarupas as they please filled in earth like space from mountain peaks but their count defied numbering. Thus dharma jnaata Sugriva intimated to Rama Lakshmanas of the details of the ‘Monkey Brigade’ and of some prominent Vanara Leaders along with the details of the numbers of the vanara- languras of varied origin, belonging and places all collected with his gigantic efforts unheard, indescribable and unimaginable in the past or even future.

Sugriva having thus detailed the details of ‘mahaparaa krami vaanara yoddhas’ who actually presented themselves, Rama as Lakshmana too was present instructed Sugriva as follows: Vanara shiromani! The search for Devi Sita and the residence of Ravanaasura be initiated at all the surroundings of Ganga-Sarayu-Kaishiki-Kalinda Yamuna- Sarasvati-Sindhu-Shonabhadra , besides the kingdoms of Brahma maala, Videha, Maalava, Kashi, Kosala, Magadha and their cities and vilages. Besides the dashantara dwipas like yava, suvarna,adi dweepas; as also sapta dwipas of Sapta Dwipas (Jambu, Plaksha, Salmaali, Kusha, Krouncha, Shaka and Pushkala) be searched thoroughly. Then among the Sapta Samudras (Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water) be searched;Vaanara veeraas! As you cross Kshaara sagara, then you would find ‘susvaadu jaja samudra’ where Brahmaarshi Ourvi due whose extreme rage, badavaa mukha agni was created. And, ordinary pranis cried and then a huge mountain came into place with saala-taala tamala virkshas with sweet fruits. It was from that Udayagiri peak named ‘Soumanasa’ that Bhagavan Vishnu in his ‘Vaamaraavataara’ rested his very first stepped foot of the three feet place for his tapasya and his lifted foot on the shikhara of Meru parvata from where he lifted his second step to occupy the leg to the upper lokas and could not place the third foot except on Bali Chakravarti’s head and pusher further down to pataalaadi lokaas! From ‘Udayaachala’s behind, having continued ‘Sitanveshanam, vaanara yoddhaas migh to proceed to the east in their prescribed task of ‘Sitaanveshana’.

Having despatched one part of Vanara sena to the eastern side of Bharata desha then Sugriva instructed another significant segment of vanara veeras to the southern side having duly explained them of the relevant information.These Maha Veeras included Agni putra Neela, Vayu Putra Hanuman, Brahma putra Jambavaan, Suhotra, Sharaari , Sharagulma, Gaja, Gavaaksha, Gavaya, Sushena the father of Tara Devi, Vrishabha, Mainda, Dvidida, Suushena the close associate of Sugriva,Gandhamaadana, the two sons of Hutaashna the Fire consumer viz.Ulkamukha and Ananda all under the directives of Yuva Raja Angada. Sugriva addressed the Maha Veeras! You may like to keep shifting your positions alternatively and visit Vindhya Parvata, the river beds of Narmada dominated by serpents, the fertile yielding agricultural lands of Godavari, Maha Nadi, Krishna, besides the nagaras like Mekhala, Ukala, Dasharna, Abravanti,Avantipura and so on. Then you may also distribute your duties of places like Vidarbha, Rishtika, Mahishaka desha,Vanga or Matyta Desha, Kalinga, Kaushika, and the related mountains-rivers-caves; you may also distribute duties to Godavari related places, Andhra, Kalinga, Punda, Chela, Pandya and Kerala deshaas too. Then the many ‘dhaatu samridha’ Adhomukha or ‘Malaya’ parvata caves be properly searched for Devi Sita’s whereabouts. Then pavitra Kaveri River be too visited as known for Apsaras bathing on their ‘ghaats.’ Do make sure that the party would visit Agastraashrama too situated of Malaya Parvata Shikhara. Having secured the Maharshi’s consentful blessings, the Maha Nadi ‘Taamraparna’ be bathed in and crossed. Vanara Mitras! On crossing the Maha Samudra, there is an Island with an area of an estimated hundred yojanas which is unreachable to human or other species like Vanaras but some how penetrate into that area even singly; that is the place of control by the mighty Ravanaasura as all our suspicions are strong the Devi Sita might be there itself, even when the maha sena ought not to take chances as possibly she might be quite elsewhere. Be it alerted however, that some where in the mid ocean is protected by a Maha Rakshasi named Angaraka who protects outsiders to go anywhere near the Ravana Rajya. It is that very Rakshasi who is notorious to vision the shade of any body seeking to approach Lanka could drag and kill even by the suspect’s body shadow, drags and kills. As the Lanka dwipa too is a suspected place required for ‘Sitaanveshana’, that place should be searched thoroughly even in all the nooks and corners. In fact there is ‘Pushpitaka’ named parvata where Siddha-

Chaaranas and its peak is revered by them; there are two peaks on the mountain top as when is golden and another silveren; the Siddha Charanaas worship Surya at the golden peak in the day times and Chandra at the silveren peak in the nights. Indeed, kritagnans or the ungrateful and nastikas would not be able to visualise the mountain peaks. Vanaras! You must bend down your heads and with firm resolve, you should seek to see where Devi Sita might have been kept in that city if at all. There is another parvata by name 'Vidyuta'. That mountain is blessed with ample supply of sweet and delicious fruits aplenty. Also there is yet another mountain named ' kunjara' where there is the ashram of Maharshi Agastya being a third resident place for him where there is a reputed ratna palace. It on that very mountain there is a Sarpa nivaasa nagari called Bhogavati protecting Maharshis in deep tapasya by 'Sarpas'. In fact Sarpa Raja 'Vaasuki' of Kurmavataara fame helped 'amrita mathana'! Yet another parvata named 'Rishabha' where treasures Nava Ratnas are aplenty such as Gosheershaka- Padmaka-Harishyamas but is essentially surfiat with chanana vrikshas or sandalwood trees! It is that Parvata shikhara which is protected by Gandharvas named 'Rohitas'. These are five gandharvas named Shalush, Graamani-Shiksha-Shuka and Babhru. At the end of Bharata desha, there were Mahatmas with the ready authority to swarga nivasa, but and there - beyond, the belief was that the fearful 'pitru loka' would exist and farther beyond the Yama loka and the narakas. Hence the search by way of 'Sitaanveshana' might be terminated as far as the search was concerned.' Then Sugriva concluded to those Vanara Patriots: I am giving a month's time for 'Sitanveshana' and give me the fantastic information that Devi Sita has been spotted at that place; whosoever could declare that intimation that Devi Sita was found at that spot then that glorious person should be entitled to 'bhoga bhgaagyas' everthereafter!

Having despatched a contingent of Vanara Sena including Nala, Hanuman and Jambavan in the southern direction, he then commissioned another that included Devi Tara's father and Sushena his own son in law, as the latter was of megha varna and maha parakrami. Besides, Marichi Maharshi's sons Archishmaan and Archirmalya of the fame and bravery of Indra himself. He addressed the contingent to Sourashtra, Baahveeka, Chandrachitta and Kukshi deshas. These areas are full of cold and ever flowing rivers and excellent crops, besides insurmountable mountain range. The Pashchima Deshas are along side the Western Ocean with rebellious pull and deep sweep known for Timi named giant sized fish locatable even from short distances. The long western mountain range, although disconnected at places on the coastline is worthy of 'Sitaanveshana'; and so are the crowdsful of cities and townships of Muravipattan or Morvi, Avanti, Jatapura, Adlepaapuri and so on besides the forests therearound. 'Somagiri' was another mountain with sky high shikharaas. Do note Vanaras! Some of the 'shikharas' of Somagiri of some twenty four crores of Gandharvas are stated to reside and better to avoid those areas for 'Sitanveshana'. Another illustrious mountain range named 'Paritraata' and there besides is the 'Vajra naama Parvata' well known with the color of Vaidurya Manis. Then there is 'Chakravan Parvata' famed as the 'Sahasraara chakra giri' replete with deep and dark caves which Vishvakatma constructed. Further on was 'Varaha Parvata' with golden 'shikharas'. Just adjacent was situated the golden city 'Pragjoshika Nagar' where the ill famed Narakasura ruled. In the same line of mountains was 'Medhagiri' where Indra used to rest on earth amid gardens of golden trees with fantastic range of scented flowers and celestial fruits; as these mountains are in any way unreachable, they could be omitted for Sitanveshana. Similarly Meru mountain too unreachable. Vanara shiromanis! Vaanars could possibly reach upto these deshas, forests, mountains, and water flows and having visited thus would be required to return as soon as possible but not beyond a month.' Thus Sushana and other Vanara yoddhaas were adequately briefed by Vanara King Sugriva to report back about the resulent news of Devi Sita's whereabouts.

Having commissioned Vanarashreshthas to the western and southern directions already, Sugriva felt that it should be necessary to the northern side too and asked his son in law Shatabali. He explained as to how he was greatly indebted by him to Shri Rama as the latter did the greatest help to him personally for accomplishing him the kingdom and swore him to possibly help Rama to help recover Devi Sita from the clutches of Rananaasura and as the very initial step to locate her whereabouts. It was in this context, the efforts for 'Sitanveshana' in the northern direction be initiated. Sugriva further explained Shatabali and

followers that in the northern direction were the kingdoms of Mlecchha, Pulinda, Shurasena, Prasthala, Kuru, Madra, Kamboja, Yavana, Shaka Deshas. Beyond those kingdoms would be the vast Himalaya ranges all to be searched by Vanara Pramukhyas. Later on, Padmaka water flows, deodara forests, the Somashrama as venerated by Gandharvas, Kaala named Partvata and the various caves, Devasakha mountain full of birds and considerable 'vriksha sampada' be searched too. That area beyond a vast plain lands would follow for about hundred yojanas where rivers-mountains, big trees and jeeva jantus would not be visible as that would be a barren land. On further pursuing the vast area, would be sighted the shveta varna 'kailasa parvata'! Vishvakarma is stated to have constructed a fabulous swarna bhavana for Lord Kubera's vacation stay. Then one could reach on the kailasa parvata the renowned 'Manasarovara,' in which lotuses are available aplenty and water birds like swans and 'karandas' too and apsaras are stated to bathe in that sarovara. That is stated to the Celestial Lake where Apsaras perform their 'jala kreedas'. Shatabali! Then you should search the caves on the krouncha mountain while its caves are perhaps none too easy to do so. In these caves Maharshi Mahatmas are dedicated to deep tapsya. In these deep caves, there are shikharas, water flows with complete peacefulness and therefore the search for Devi Sita as might have been retained by Ravana'sura would need to be silent and highly discreet. Crossing the shikharas, ghats, and branch parvatas of the krouncha parvata, the Mainaka Parvata is visible where kinnara devatas abound. Crossing that are the ashrams of Siddha-Vaikhanasa-Balakhilya Tapasvis. The vanara sena chief might enquire of the whereabouts of Devi Sita very politely. There should be a Vaikhanasa Sarovara with golden lotuses and swans of 'aruna surya' colour. Crossing the sarovara would be visible the Shailada River beyond which would be the Kuru Desha and hundreds of water flows with ranges of coloured lotuses, and abundance of variegated vrikshas. In these waterflows, it is stated that the celestial women of the origins of Gandharva, Kinnara, Siddha, Naga, Vidyadharas keep enjoying bathings and kaama-kreedas. Beyond those waterflows is Somagiri stated to be difficult to even Devatas of the earlier descriptions to be crossed. Shreshtha Vanaras! Now, in the northern direction, you could and should search for Devi Sita and there beyond, it might neither be plausible nor necessary to search for Devi Sita as Ravana'sura too would not have been possible to do hide her in search celestial places; but might have, if at all, hidden in mountain caves or thick forests or so. As you are all going to carry the responsibility of Shri Rama Karya nirvahana with sincerity and high devotion .

Sugriva no doubt had despatched 'Vanara Shreshthas' for the sacred and singular mission of 'Sitanveshana' in the eastern-southern-western- and north directions but had reposed enormous confidence in Veera Anjaneya and that he should usher in 'Rama Karya Siddhi' successfully. Sugriva had hence called Hanuman and said: 'Kapi shreshtha! I do realise that you are blessed with free movement all over Prithvi-Anrariksha-Aakaasha-Deva Lokas- Jalaas too. You possess the total know how of Asura-Gandharva-Naaga-Manushya-Devatas-Samudras-and Parvatas too. Veeraanjaneya! You are too equipped with your movements, speed, tejas, capability and preparedness as in the case of your father Vayu Deva Himself. Om the face of 'bhumandala', there would be no other Being who could possibly retrieve Devi Sita for Shri Rama. Hanuman! You are a pandita of Neeti Shastra or the Principles of Morality and more significantly the efficient practitioner too as you are the symbol of bala-buddhi-paraakrama-ability of application of desha-kaala- paristhiti of the principles.' As Sugriva thus reposed singular confidence and faith in Anjaneya, Shri Rama too rested belief in Anjaneya. Rama had thus felt assured of Hanuman's ability and instinctively felt that he should be able to sight and contact Devi Sita some how in all probability. Rama in his heart of hearts developed confidence in Hanuman and felt happy at such extraordinary occurrence of a chance. Then Shri Rama the 'shatru vinaasha kaari' handed over to Hanuman of Rama's own golden ring himself so that as and when Hanuman would hopefully meet Devi Sita, she should believe and repose trust and confidence in Anjaneya. While so handing over the ring, Shri Rama stated: ' Kapi shreshtha! Once you hand over this ring of mine, Devi Sita would truly trust that you are me representative only and look at you with attention. Veeraanjaneya! Devi Sita would then truly

understand the messages from Rama Lakshmanas and Sugriva! Vaanara shreshthaa Hanuman! Your industriousness, courage and Sugriva's assurance should never fail me.' As Rama reposed confidence in him, Anganeya kept the golden ring of Rama on his head and gaving greeted Rama's feet with veneration and left. While Hanuman was leaving, Rama said again: : 'Atyanta balashaali Kapi Shreshtha! I have reposed my confidence and full trust in you. Do endeavour your very best to see and secure Sita at the very earliest. Now the best of luck to us all.

While despatching the four directional Vaanara Sena, the text of Sugriva's encouraging remarks were as follows- King Sugriva explains to Shri Rama of his own escapades of 'Bhu Bhramana' and hence his vast knowledge and memories of destinations, parvatas, oceans, rives and the geographical detailings! Vaanara Senaas that Sugriva organised to the north-west-and eastern sectors for 'Sitanveshana' had returned disappointed with negative results; but from the southern sector were awaited still.

While addressing the Vanara veeras, Sugriva had in his mindset the truly hard feelings of Shri Rama out of his desperation despite being a 'sthitha pragjna' or of self restraint and that was how to appealed to them all. Shri Rama along with Lakshmana were desperately waiting for the one month's time limit. The north bound Vaanara Veeras headed by Shatabali had pushed ahead atonce. The south bound search under the supreme command of Pavana Putra Shri Anjaneya, along with Angada hurried up instantly to the Agastya Maharshi sevita dakshina disha, as the Maharshi out of decisiveness rescued Maha Meru Parvata around which Surya Deva ever circumambulated due to the arrogance of Vindhya Mountain seeking to overgrow Maha Meru and thus having commanded Vindhya to bend down forever continued to reside in the Southern direction for good!Vanara shreshtha Sushena moved fast vigorously towards the western side of Bharata which was guarded by Varuna Deva. Having thus despatched the Maha Vaanara Sena in all the directions, Sugriva was happy to have duly performed his duty satisfactorily and awaited the results of 'Sitanveshana'. Maha Bali Vanaras and Yudhapati's as inspired by Sugriva the King of Vararas pushed forward to their destined directions shouting loud and high, running fast, and in full enthusiasm, excitement and ecstasy shouting shy high with the single slogan viz. ' we should most certainly bring back Devi Sita to Deva Shri Rama and devastate Ravana uprooting him and his roots for ever. You all the onlookers of these 'simha garjanaas' of th public: do keep waiting for our successful return. We would pull up maha vrikshas, break mountians to pieces, shake up the earth, dislocate ocean waves, jump up by yojanas of distances with assured promises. The natural order of earth,mountains, deep forests and pataalaas too should surely be dislocated!'

Shri Rama was rather perplexed as to how Sugriva had attained the knowledge and memory of the geographical, historical and pouranik visheshas. Then Sugriva replied: As Vaali chased Dundubhi along with his danava putra Mayavi and finally entered a parvata kandara, Vaali entered the huge cave mouth asking me to wait outside but a long one year was over. Meanwhile the cave was flooded with blood and there were shouts of Mayavi but not of Vaali. He felt fully convinced that Vaali died shouting agonised cryings genuinely, especially since Vaalis's blood was gushing out. Then genuinely enough I desired to return to Kishkindha but while doing so lifted and rolled a huge boulder as block to make sure that he could not get out forever and harass the vanaras, their next king after Vaali. But Vali returned home and hounded me out of the kingdom with the resolve of killing me mercilessly. Although I was ready to honour him with his kingship due to him anyway, he was under the deep misunderstanding that I had purposively closed the cave with a huge boulder and convinced his ministers and the public that Vaali was dead. That was how, he chased me towards death: As Vali kept on chasing me, I had no recourse but to run ahead of him; that was how I covered crossing rivers, cities, mountains, caves and so on and was forced to perform 'bhu pradakshina' as it were covering the east, north, west and deep south till the maha sagaras on the west, east and south while upto himalayyas. Then prithvi seemed to look like a circular 'chakra'.Towards the eastern direction I visioned the spectacular 'vriksha sampada', range of mountains and fantastic and endless caves, 'sarovaras' and ranges of birds, Udayachala, Ksheera sagara where

Aprasas were stated to have bathed, even as Vaali was still on my run. Then as Vaali chased me still, I took to the southern direction, down to the vindhya range when chandanaadi maha vrikshas were seen but as Vaali was still on the chase I took to the west and reached up to the 'Astaachala' where Sun set occurs. Even after reaching Himalayas, Meru and the northern precincts there was no relief from Vaalis's hunting and then parama buddhimaan Hanuman stated: 'Rajan! You need not have tired yourself with this 'bhu bhramana'to save yourself by the chase of Vaali; you could have merely entered Matanga Muni Ashram! All the same Shri Rama's curiosity of how Sugriva had this extraordinary awareness of what all would be available in the four distant directions of Bharata!

The Maha Vaanara Senas commissioned by King Sugriva for the singular purpose of 'Sitaanveshana' visited in high spirits of enthusiasm and excitement and made aal out searches of sarovaras, open lands, nagaras, river beds, and unenterable places, mountains, caves and during the nights were collected together in split up smaller groups exchanging their experiences and results. This kind of intensive search very extensively was concluded. Maha Bali 'Vinata' along with his ministers concluded the visit to the 'eastern' parts well within the time limit of one month with diasappointment. 'Shatabali' too after an arduous tour of full month of the 'northern side' concluded reported back to King Sugriva with none too productive, despite an exacting outing. Some of the Veera Vaanaras from his behalf clashed with groups of 'asuras' and taught fitting lessons to the asuras. 'Sushena' after his search of the 'paschima disha', too reached Sugriva with a nil report. The consolidated reportage of Vinata-Shatabali-and Sushena pinned hopes on Hanuman from the southern side stating: Vanara Raja Sugriva!Vayu Putra Hanuman is parama Shaktimaan who could in all probability ascertain and even confirm the presence of Devi Sita in the southern segment of 'Sitanveshana' in all probability.

Hanuman along with Angada had taken to the southern side of 'Sitanveshana'. That contingent of the 'Vanara Sena' had initially crossed 'Vindya chala', its deep and dingy caves, jungles, parvata shikaras, rivers, durama sthaanas or unenterable places, sarovaras, massive trees, and so on with no trace of Devi Sita. In fact the party of 'maha markata veeraas' could not even secure neither adequate water resources nor even human beings! The trees did not yield proper fruits; the rivers were almost dried up. The vanya mrigas too were few and far between. It appeared that those human beings who were still existing were old and helpless. While such was the pitiable state of the 'vindhyachala pradeshas', Hanuman and a few other Vaanara Veeraas sighted some ruthless and frightening Asuras were sighted by them. Infact after Valis's repeated encounters with the 'mayavi asuras' several of the asuras perished and the rest took asylum in the thousands of the deep mountain caves. 'Angada' was infact excited that an Asura's head was that of Ravanaasura himself and gave severe thrashing, shouting excitedly : ' Arre! To day now you are being killed'! As Vaali Putra shouted like that, the Asura's body looked like that of a fountain of blood and the co-vaanaras shrieked in a manner that the sound of deep mountain cave reverberated. But that indeed was a mistaken identity. Thus the contingent of Vaanara sena got collected outside the mountain caves and under the shade of a huge tree and sat with fallen spirits broodingly. There after, they resumed their activities in right earnest, thereafter.

Angada seeks to revive the fallen hopes of 'Sitanveshana' of the dakshina vaanara sena, but soon after the tired hungry sena sights a celestial tree-sarovara-and bhavana of a Tapasvini whom Hanuman contacts.As Hanuman enquires of the 'vridha tapasvini', she displays her 'bhavan', asks about Vanara Sena and their purpose, invites them for bhojan, reveals her identity, and facilitates them towards the Sea shores. As the prescribed time limit for return to Sugriva was over, Angada and other Vaanara Veeras got ready for 'praana tyaga' but clever Hanuman adopted 'bheda -neeti' or of divided opinion saving them all! Angada- having asserted of Sugriva's dubious nature and selfishness while the task of 'Sitaanveshana' was due to Lakshmana's anger- thus gets readied for 'praayopavesha' along with his fellow vaanaras.

Inspired by Angada, the Vanara sena resolved to forge into forests, mountains, rivers, thick jungles, ditches, caves with renewed vigour even while realising that the time limit of Sitanveshana was nearly over and knowing that King Sugriva was strict about it. 'We should decide hereby that we discard fatigue, sleep, and incapability and charge with the task straightaway. As a deed of resolve is performed the fruit is assured but if one gets frustrated and unresolved then the assurance is bound to be indecisive. Sugriva is strict enough about the time limit of one month but our apprehension gets dissolved because of Swami Karya of Sitanveshana. It is therefore your own choice as what you wish to do- either return as per the King's prescribed time limit or proceed further. Vanara veeras! your further decisiveness is governed by your own decision'. As Yuva Raja Angada stated thus, Vaanara Veras advanced ahead by crossing parvatas, kandaras, shilas, nirjana vanaas, parvatiya jalapaatas. They then entered Lodhra vana and Saroarna vana for the search. Having been too tired thereafter, most of the sena rested for a while, even as Hanuman, Angada and such exemplary veeras continued their searches further.

Hanuman and Angada further inspired his followers to break into the further interiors. The stalwart and muscular heroes of the sena included Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana-Mainda-Dvidida-Hanuman-Jambavan-Yuva Raja Angada- and Vana vaasi Tara proceeded on and on and located a huge cave which was wide open as similar ones were either closed or unenterable. This cave was known as Riksha bila under the control of a Daanava. The Vanara soldiers by then got thirsty badly and hoped that there could perhaps be the availability of natural water. Hanuman then suggested to enter the huge cave some how and find there would perhaps be water resources therein since water birds like hamsa-krouncha-saarasa were fluttering. Some of the Vaanara shreshthas had instantly jumped inside even it was pitch dark. Most surprisingly, they had suddenly visioned the Vrikshas on their own started glittering like Agni samaana gold. All the trees of Saala-Taala-Tamaal-Nagakesara-Ashoka-Dhava-Champa-Naga vriksha-Karnikara and so on were dazzling with flowers. Surprising variety of 'pushpa gucchhas' were radiant like kireetaas or headgears. As the surrounding trees were shimmering, a Sarovara was spotted replete with golden lotuses; there within was situated a vaidurya mani Vedika or a Platform. The Vanara veeras were taken aback with shocking glare as though were in a wonder world. Within that Vichitra Bila, the Vanaras then sighted a stree of marvel dressed in 'valkala' and black mriga charma. As Vannara veeras were totally lost in their imagination and vision, Hanuman approached and asked her: 'Devi! Who are you! In this cave of golden brightness, whose is this Ratna Bhavana and what indeed are you doing here!

As Anjaneya enquired of the 'vriddha tapasvini' wearing 'mriga charma' and the glittering bhavan inside the mountain cave, he explained to her that all the Vanaras who entered the cave as they were tired and were desperate with thirst for water, she addressed the vanaras: in case you are desperate with thirst and hunger, she would expect them to identify themselves first. Then Pavana Kumara Hanuman explained: 'Devi! Shri Rama the glorious son of the well known King Dasharatha of Ayodhya had arrived in 'dandakaranya' along with his dharma patni Devi Sita as also his younger brother Lakshmana. But, as they were in an 'ashram' there, the ill famed Ravanaasura had forcibly kidnapped Devi Sita when she was all alone. Then the King of Vanaras named Sugriva, a very close friend of Shri Rama and stationed in Kishkindha had despatched enormous Vanara Yoddhas in different directions of Bharata and here we are searching for her as to where Ravanaasura had retained her. We in the contingent of Vanaras on the southern direction headed by Angada the Yuva Raja had been in search for her as to where the Asura had deposited her all over the cities, townships, river beds, mountains and caves and here we are too as exhausted, thirsty and hungry for water and food of fruits and roots. During our exhausted search, we have perchance seen this glittering cave palace. Do very kindly tell us as to who you are!' Then the elderly Tapasvini replied: Vanara shreshtha! You should have known about the Maya visharada Mayaasura. The Mayaasura was originally named Vishvakatma who made this Bhavan possible. He performed deep tapasya for several years addressed to Lord Brahma and the latter directed Davana Guru Shukraacharya to teach Mayaasura the whole knowledge of 'Shilpa Kala' the great art of construction. Having lived here for number of years here in this palace of the mountain cave happily, he came into close contact with an

Apsarasa named Hema. Having sensed the amorous contact between her and Mayasura, Lord Indra hit the asura with his vajrayudha made him run for ever and gifted this palace to the Apsarasa Hema. I am the daughter of Meru Saavarni named Svayamprabha looking due care of this palace in the absence of the Aprarasa Hema who has been my dear mate in nritya-geeta kalaas or the arts of dance and music. But you should provide to me more detailed information about your selves later only after my hosting you with excellent food and drinks’.

After hosting sumptuous food and drinks followed by some rest, Vridhha Tapasvini Svayamprabha heard the following from Hanuman: ‘Devi! As I had already explained, King Sugriva had instucted us to search for Devi Sita a ‘maha saadhvi pativrata’ in these parts of southern direction which are famed as serviced by Maharshi Agastya and provided safety by Yama Raja himself. As per the directive of our King, we could take to any form like a human, animal or bird but some how ascertain Ravanasura’s place of residence and whether he had hidden there or elsewhere. In this southern direction, we had been searching for any possible indication and only the southern most tip beyond the Great Sea would still need to be searched. As were exhausted especially due to thirst and hunger, we waited under tree shades, then found the cave, saw birds hovering around, realised that there might be water resources and hence entered the cave in search of water any where.’ Thus having described to the Tapavini, Hanuman further stated: Devi! You indeed are a ‘dharmachaarini’! We have come now for your refuge; the time limit as commanded by our King to return back is since over as we had been stuck inside this unending and complex interiors of the meandering and never ending cave.’ Then the vridhha tapasvini replied: Shreshtha Vaanaras: You must all now close your eyes and whoever would not do so would not be able to get out of this make believe ‘maayaavi’ cave! As all the Vanaras did so, there were shocked to see and hear the high rising and ear breaking sounds of the waves right before them all!’

As the Vanara Sena had suddenly faced the Maha Sagara and the frieghtening sounds of the high rising waves by merely closing their eyes, they were stunned at the make-believe maya of the Mayasura. But were at the same time realised that the one month outside limit for ‘Sitaanveshana’ was crossed most unfortunately and they should be ready for ‘praana tyaga’! Indeed, the Sharad Ritu was over and Shishira Ritu had well set in and even Vasanta Ritu might not be too far! Yuva Raja Angada then addressed the Vanara veeras: You are reposed with the ‘Raja Vishvaasa’ or the abiding of the King’s decisiveness and are replete with ‘swami bhakti’. None indeed could charge you with infringement of ‘Raajaagna’ and hence were selected for this devotional duty. Most unfortunately, the duty entrusted to us within the prescribed time could not be succeeded. As such we are faced with no option left. King Sugriva is decisive in his instructions. By his very nature he is too hard to be softened and perhaps that is why kingship demands obedience. Once we approach him we should be punished by our death any way. More particularly so since the matter involved is serious as that of ‘Sitaanveshana’. That is why we should all be prepared for ‘aamarana deekshopavaasa’ or fasting till death, and totally ignore the individual feelings of attachments of wife- progeny- wellbeing- and all attractions of family life . When we return late that too without any success, King Sugriva should most certainly kill us; instead would it not be commit suicide peacefully ourselves!’ As Angada stated likewise, the co vanaras had generally agreed to what he said but ruled out the option of returning back to the King Sugriva. A strong opinion expressed by Taara and a few others was to get back to the ‘Maayaavi Guha’ enjoying fresh and variety of fruits and roots! Angada then reiterated that in any case they should immediately leave that seashore lest we be targetted for life.

Hanuman then realised in his heart of hearts that there might not be any distractive endeavor in the foremost and compelling quest for ‘Sitanveshana’ as the feeling of frustration, self-defeat and suicidal tendency had come about among the Vaanara Veeras instead of their drive, courage and heroism! Instead of stating firmly likewise, Veera Hanuman resorted to a diversionary diplomacy and planted a kind of ‘bheda bhava’. / Hanuman surely realises that Vaali Kumara Angada is gifted with eight angled sharp buddhi of the desire for hearing , actual patience for hearing, seeking to absorb what all is heard, after

absorbing the ability to retain, pondering over what has been heard, seeking to experiment on what is heard, realising the pluses and minuses of what has been heard and finally the 'tatwa jnaana'. Angada is also aware of the Kingship's fundamental practices of 'Chaturoopaayaas' or the four means of Karya siddhi viz. Saama-Daana-Bheda-Danda vis-à-vis the 'shatrus' or the opponents. Further, Angada is blessed with Chaturdasha Gunas or Fourteen features viz. desha kaala jnaana- dridhata or full preparedness-sahana shakti or extreme patience- jnaana prapti or accomplishment of complete awareness of the pros and cons- chaturata or mental absorption and application- 'utsaaha' or energetic drive- mantra gopyata- carrying takes-bravery- assessment of enemy's strong and weaknesses- kritagnata or the sense of gratitude-sharanaagata vaatsaya or sense of encouragement the seekers of refuge- equanimity and steadfastness. At the same time, Angada surely shares Sugriva's tenacity for Karya Siddhi. It is against the mental make up of Angada, Hanuman addresses Angada: ' Taraanandana Yuva Raja Angada! The world knows of the extraordinary prowess of your father Maha Bali Vaali. But Vanara shiromani! It is well known that Vaanaraas are of 'chanchala svabhava' or of truly wavering mindedness by nature irrespective of sex or age. But, they hold you in high esteem and your nod of head is followed with no questions asked. I would now like to emphasize that nobody like maha vanara veeras like Jambavan, Neela or Suhotra would defy Sugriva. Similarly I am also a true follower of him. Further, King Sugriva being an outstanding king is fully conversant of the Purushardhas of Saama- Daanaadi upayas and the capability of applying them to different situations even of 'danda' or punishment and its gradations ranging from chastisement and of course even death. I am sure that an intellectual king of his stature would not straightaway impose death penalty against a lapse of a month's non return by the Vanara Veeraas within a stipulated one month's period for the hardest task of 'Sitanveshana', especially entrusted to select heroes worthy of trust and sincerity! It is indeed quite possible that persons lacking strength and bravery would not dare face in an encounter with a strong person. But a hero of might against a weakling would never need resort to unwanted and undesirable rapprochement! This being so we were faced such a situation that we had to literally hide ourselves in a motherlike figure's raksha in the mountain cave. May be a person of Lakshmana's caliber might break into that cave with a single arrow. Your own uncle King Sugriva is a dharma raja ever valuing your goodwill, a dridhavrata and satya pratigjna and could never ever harm you and your followers. Angada! Sugriva admires your mother and you have no other son ever present too excepting you. So let us get to further action with no further delays or interruptions further!

As Anjaneya extols King Sugriva, Yuva Raja Angada was emphatic on the negative features of Sugriva and addresses Anjaneya as follows: 'Kapi shreshtha! I am not convinced of the qualities of Sugriva as you have stressed; he is neither stable in his behaviour, nor pure in his mind set, much less of his soft nature and open heartedness. Even as his elder brother Vaali was alive, he had illicit affairs with his sister in law who was stated as of his mother's status. What kind of dharma does he know of! He was so cruel as to close the huge mountain cave when his elder brother Vaali was waging a heroic struggle with the danava and quietly slipped away to secure his Kingship; which kind of dharma that you are ascribing to him! He swore friendship to the unparalleled Maha Yashasvi Bhagavan Shri Rama and after accomplishing his own kingship, had quietly forgotten about the aspect of gratitudinal promise till Lakshmana's violent reminder! Sugriva never had the qualms of Dharma but a shake up for 'Devi Sitaanveshana'. Basically, Sugriva is a confirmed sinner, ungrateful, conveniently forgetful and of wavering and mean mentality. This is unbelievable despite of his respectable family background. Again, whether Vaali's son (Angada himself) were a 'gunavaan' or a 'gunaheen', he ought to have been the King himself; but indeed, how could ever a sworn enemy brother's son be a king! As I was always away from him, it is only now that I am coming aware of Sugriva's true nature. But since I am having to serve under his command, I have become an 'aparaadhi' too. More over, my sense of mental strength is dwindling too. Indeed I am an

‘anaatha’ and what could be the purpose of my life even after I return back to kishkindha any way! After all, Sugriva is intolerant, cruel and self centered! He might snipe at me any time and show to the public that I was schemy or wicked. Instead of living dangerously and ever shackled, I strongly feel that right now I must take to fasting preperatory to ‘praana tyaga’! But I would never wish to return to Kishkindha but end my life. Veera Hanumaan! Kindly let other Vanara brothers leave me in peace. Further, please do convey to the King and my Queen Mother of best my wishes besides Queen Ruma too. My mother Tara be pacified with my sacrifice of life; indeed I am beholden to her for my upbringing and safety. Do kindly save her as she ought never to follow my unfortunate precedence. ’. So saying, Angada firmed up his decision as his fellow vavara comrades started crying away loudly while being seated on the shores of the Maha Sagara, realling a series of tragic thoughts and memories: Thus the Vaanara Veeraas had flashbacks of indelible and frightening memories of Shri Rama’s Vana Vaasa, King Dasharatha’s mrityu, Janasthaana experiences of rakshasaas, Devi Sitaapaharana, Jataayu marana, Vaali Vadha, and ‘Rama krodha charcha’! The earth shaking sky high sounds of the sea waves right before them had further added to the flash back thoughts on the hapless Vanara soldiers to the sensed up atmosphere of the grim situation .

Gridhra Raja Sampaaati arrives and frightens Vanaras initially but on hearing about the noble deed of ‘Sitaanveshana’ makes friends - Sampaaati then hears of Ravana’s killing of Jatayu, his younger brother. Angada places the badly hurt body of Sampaaati from the mountain top and describes the details of Jatayu as killed by Ravanaasura- Rama Sugriva friendship- Vaali’s death- and his ‘aamarana upavaasa’. Sampaaati informs the Vanara Veeras as to how his wings were burnt, confirms Ravana-Sita’s place details-and performs jalaajali to his brother Jatayu since known from Vanaras of his passing away. Sampaaati conveys to the Vanara Sena Yoddhas of what his son Supaarshvya informed of Devi Sita and Ravana at Lanka. Sampaaati’s interacts with his preceptor ‘Nishakara Rishi’ and explains as to how the wings of both his and his brother Jatayu’s wings were burnt in a competition with Surya in the latter’s triloka parikrama! Nishakara Muni readily sympathises and wishes recovery to Sampata but instructs him to contribute in the context of Shri Rama Vijaya Karya all his life. Sampaaati eventually recovers fresh wings and enthuses Vanara Veeras to proceed to the farther South and step forward to Lanka.

As Angada and followers moved up from the seashore up to a nearby mountain top, there flew down Grudhra Raja Sampaaati the brother of Jatayu. Both the famed bothers were known for might and bravery, especially since their valour was utilised for the fulfillment of ‘Puruahardhhas’ of persons of Dharma. Emerging from the huge caves of Maha Giri Vindhya, Garuda Raja Sampaaati sighted a good many Vanaras of Sugriva Sena brooding, and felt excited that after a long time he saw numberless Vanaras for his bhojan! He said within himself that just as human beings feel that the fruits of one’s own ‘karma’ would yield the results, now obviously there is a plethora of food from the supply of monkeys down here! Even as the Vanaras are killed by himself then so many monkeyes would be his food!’ Then Angada addressed Hanuman lightheartedly: Look sir! It appears Lord Yama has been despatched to solve our problem of instant deaths of us the vanaras. We the Vaaarass have obviously not obeyed the Rama Karya and also declined to fulfill the King’s directive as we have had to face the difficulties on the way. Also it appears that keeping in view the disaster faced by Devi Sita, Grudhra Raja Jatayu intervened and sacrificed his life in a duel against Ravanaasura , as we all know. Human beings of virtue likewise do help others in the hour of need. Now instead of suicides, let us sacrifice our lives for a noble cause of Sitanveshana instead. After all, had not Jatayu sacrificed his life defending Devi Sita!’ The statements thus delivered by Angada had not only suddenly transformed the mind sets of Vaanaras with the resolve of ongoing Sitanveshana despite Sugriva’s so called fear and directive of their returning back to kishkindha within a month , but also impacted Sampati that his younger brother Jatayu was no more.

Sampaati got shocked and fell down in a deep ditch on earth writhing in pain more in body than mentally, by the statement of a Vanara. He stated cryingly and got weakened: Who indeed has just said about my dear younger brother Jataayu having been killed as this news shakes me to the core! How had this happened as I am hearing this deadly information as for long I have not heard about him. Jatayu is my younger brother worthy of recalling about him for his valour, virtue and sacrificing nature. Friends, please lift me from this deep ditch as I would like to hear more details of this terrible incident! My dear brother was living in 'Janasthaan'; he was very dear and near to Shri Rama the eldest son of Maha Raja Dasharatha. Vaanara Veeras! I am totally scorched by the extreme heat of the Sunrays and would like to be put down the mountain.'

As Grudhra Raja Sampaati's tone got thinned down and squeaky, the Vanaras got frightened as though he would eat them off. Angada had made formal introduction of himself; he stated that his grandfather was named and his sons were Vaali and Sugriva both of them being Maha Veeras. Even recently, there was a 'Maha rathi' named King Dasharatha of Ikshvaku Vamsha and his eldest son named Shri Rama who having obeyed his father's directive had gone to Dandakaranya along with his wife Devi Sita and brother Lakshmana. At the 'janasthaana' there, Ravana abducted Devi Sita. It was at that time Gridhraraja Jatayu on noticing 'Sitaapaharana' attacked Ravana and smashed his chariot and made fierce battle but Ravana killed the valiant Jatayu. Rama Lakshmanas having noticed Jatayu lying had performed the 'dahana samskara' as the latter attained the 'uttama gati'. Then Shri Rama entered into lasting bonds of friendship and having killed Vaali made Sugriva possible to take over kingship and subsequently despatched contingents of Vaanara Yoddhas to different directions and that Maha Veeras of Vaanaras like Hanuman and Jambavan were despatched deep into the southern side in search of Devi Sita in this manner. As we were searching various places like forests, river beds, mountain caves, we tumbled into a huge and unending cave and lost our way for long long days and over a month and landed at a surprisingly glittering Mayasura Mansion; but meanwhile the time limit that our King Sugriva was well long past. Therefore most of us in the Vanara Sena decided to resist to the self imposed 'nirahaara deeksha' till we would die. That precisely was the time when we encountered you first and realised about your glorious family background, and this is our stage of misery, desperation and before this vacillation.' Thus concluded Angada to Gridhra Raja Sampaati almost dying due to a fatal fall into a deep ditch from a mountain top.

As Angada concluded with helplessness, Sampaati even as he was badly hurt after being retrieved from the mountain ditch with the support of Vanaras addressed them as follows: 'Jatayu was my younger brother as killed by duratma Ravanaasura. As my wings were burnt, unfortunately I am totally disabled to take revenge Ravana and even after learning of this horrible news from you now. In the remote past, we brothers we had the self-pride of winning Indra who got puffed up when he killed Vritrasura and tried to fly high but the mid day Surya but as Jatayu out of over enthusiasm went too near to Surya and got his strong wings burnt and I tried to protect him by covering his burnt wings and my wings too got scorched and fell down on the vindhya mountains ever since'. Then the excited and intelligent Angada asked Sampaati that in case Sampaati was the elder brother of Jataayu, then do kindly and possibly tell us the place of Ravanaasura. Jataayu replied: 'Vaanaras! My wings are burnt and am almost dying while still anxious to help the 'Rama karya'. I do have the knowledge of Varuna loka, the place where Vamanaavataara Vishnu kept his first step up the 'urthva lokas' and where 'Amrita Mathana' took place and despite my dying state, I am dedicated to Rama: One day, I saw Ravanaasura kidnapping a young and pretty woman as she was crying away on the sky: 'Ha Rama, ha Lakshmana' as she was looking shocked and shivering throwing away her silk upper garments and ornaments down as they shone bright against the black coloured Rakshasa. That was indeed Ravanaasura the son of Maharshi Vishravaaka, and the real brother of Kubera himself. From here within a reach of hundred and odd distance of 'koshas', there is an island where Vishvakarma constructed a fantastic city named 'Lankaapuri' with queer and high entrance gates and with golden buildings inside which glittering 'verandaas'! It is in that city of Ravana, Devi Sita was seated wearing pure silk robes, crying away in the midst of rakshasis. The island of Lanka is under

surveillance and safe from all the four sides and is away of some hundred yojanas from the sea. Vanara Veeras you would have to truly show your valour and brains too to be able to cross the sea. Surely you should be able to reach and see for yourself by using your skills of miniaturising or magnifying your body forms. The sure way is to cover the distance from the sea bed to Devi Sita by way of flying as doves or other birds. As I am born like this as a Kite, I am born as a 'maamsaahari' a flesh eater but I certainly take revenge on Ravana as he killed my brother. I could see Ravana and Sita too as we Garudas possess the ability of far sightedness upto hundred yojanas. In your case as Vanaras who should explore other means and means reaching inside the city. But, meanwhile, please help me to carry me upto the Sea so that I could perform jalaanjali to my dear brother Jatayu.' As Sampati provided detailed information of Lankapuri confirming Devi Sita's presence right there; notwithstanding the extensive searches for all the other directions, the Southbound Vanara Yoddhas were thrilled at the most significant news of her being there and as rightly advised them by Sampati to explore ways and means to enter the impregnable Lankapuri. Meanwhile, the Vanara Sena helped to carry Sampati's dying body to the seashore enabling him to let him to perform the jalaanjali.

As the dakshina Vanara Sena was truly relieved of the suspense involved in Sitanveshana all along, the mighty Jambavanta the chief of Bears having lifted Sampati over his shoulders being truly thrilled at the great news of Devi Sita's whereabouts now, asked Sampati: 'Pakshi Raja! Where precisely is Devi Sita! Who had seen her actually. Then Sampati replied parting with further and more concrete proof: 'This insurmountable has a large span of hundreds of yojanas. I fell down from the very high skies from our expedition to reach Indra and we brothers viz. Jatayu and me had our wings burnt and fell down at different destinations and never had further contacts mutually. Now I am old and fallen with burnt off wings. In this situation, my son named Suparshva was feeding me food regularly for years now. Just as the race of Gandharvas have the weakness for sex and Sarpas for anger, we Grudhras have a penchant for food and hunger. One day my son had to search for food till the evening but to no avail. Then he conveyed to me that he had reached the top of Mahendra Parvata with the hope of swoop and fly down any possible prey of animal or bird as food for me and himself. Then I found a frightful dark rakshasa was forcibly carrying a crying young woman whose body shine was golden bright like that of Surya himself. In fact I had half a mind to pick both of them for food as we were truly famished, but even from a distance, that rakshasa signalled me from a distance to please not attack them. Then I flew away from that position and faced the high sky bound Siddha- Charana Maha Purushas who gave me way on the sky as I heard as if addressing me: 'Thank goodness, Devi Sita is alive as she escaped your attention!' Instantly I looked her, as the Siddha Purushas continued to say: 'That dark person is the Rakshasa King Ravana. That woman is Dasharatha Kumara Rama's wife named Janaki; she is throwing down her ornaments away; her head hairs are fluttering as he is crying 'ha Rama, ha Lakshmana'! The Rakshasa is flying away south bound. Father! I was delayed due to this interesting but unfortunate incident'. Sampati continued addressing Jambavan and Vanara Veeras: You are indeed resolute, brave, and dedicated like Devas themselves. That is why your King Sugriva is depending on you for your devotion and determination. Shri Rama Lakshmanas are born heroes who have the capability of safeguarding tri lokaas whom Vidhata Brahma himself had manifested. As your opponent Ravana the representation of 'adharma' and vicious -ness himself, your 'parakrama' is truly complementary to the heroism of Shri Rama, the symbol of 'dharma and nyaaya.'

As Grudhra Raja Sampati had completed his 'jalaanjali' to the dead Soul of his younger brother Jatayu, all the Vanara Yoddhas circled the dying Sampati especially the latter provided the most essential details of Devi Sita and her 'nivasa sthaana' right under the control of Ravanaasura. Then even as Sampati was gasping for his breath, he explained as to how he was aware of Devi Sita in the remote past. He addressed Angada the Yuva Raja of Vanaras: 'As I fell down from the heights of the high skies 'en-route' to Vindhya Parvata's heights, since my huge wings were totally burnt by the fiery rays of Surya, I fell totally unconscious and could not recognise any body or anything. Then gradually I realised of mountains, seas, rivers, sarovaras, forests, and of beings and humans. As also realised that on the mountains there were huge caves and so on. Gradually I realised there were human and other species like

Kites and other birds besides animals too . Among the humans, I became aware of Mahatmas, Maharshis and erudite scholars like ‘Chandra naamadhara Muni’ a top ‘tapasvi’ and ‘jnaani’. A few times even with extreme pain I used to crawl upto that very ashram of the Mahatma. In the precincts of the ashram, I desired to see him back. The Rishi was pleased to see me back too but realised that my wings were burnt. He said: ‘ Sampate! Are you not the elder brother of Jatayu who could assume the form of any Being. He used to touch my feet in a human form! And you to could assume any form. What happened to you now and your most powerful wings!’

Sampati then explained to the Nishaakara Muni : ‘Bhagavan Maharshi! Owing to my present position of extreme pain as my wings got burnt am unable to explain properly but in breif it was like this: ‘ Both me and brother Jatayu became arrogant and highly conceited with your flying speed and might. We took a vow before the Munis atop Mount Kailasha as to who between us could follow Surya Bhagavan earlier in the course of his parikrama of the universe! Having decided that both Sampaati and Jataayu the Maha Gridhraas followed Surya Deva in his Tri Loka Pradakshna. On the earth, they reached various regions of earth including nagaras, mountains, rivers, oceans and so on just following the Surya Deva’s chariot. From the ‘Urthva Lokas’ above bhumi, the brothers were able to hear the sonorous musical sounds and the jingling sounds of Deva Kanyas and their singings too. Both the brothers of Sampaati and Jatayu had clearly visioned the scenes too from a distance. Then both of them raced up with Surya and tracked up along with him nearly closing him from a distance. Due to the view from far above earth, the latter looked as though some rocks were hiding waterflows but those were actually high mountains and oceans or huge rivers like needles through threads. On the surface of the earth, gigantic mountains like Meru, Himalayas, Vindhya and so on were like elephants up from the sky. As the view from far above was rather weird and creepy, the two brothers took to sweating. Also they were tired with fear, and got swooned too. In that condition, we never had the ability to distinguish the southern or northern directions, nor of the east or the west. As we found ourselves directionless, we went too near to the red and blistering globe of Surya Deva as our wings caught fire. Jatayu was falling down quicker as his grip was not enough and thus I tried to protect him by my wings and thus the impact of heat was double in my case. All the same the fall was unimaginally steep as both fell down the the emormous reverberations of the thud sound. By way of the sense of the flow of wind, it appeared that Jatayu fell down at the ‘Janasthaana’ but I fel down on the Vindyachala’s shikhara’, so explained to Nishaakara Muni.

Having heard what all his ‘bhakta’ reported earlier about how his wings were burnt off and that he fell down on the heights of Vindhya Mountain, he readily expressed his earnest sympathy and assured that his wings should grow back. Sampaate! Do not get too alarmed. By the passage of time, your wings should gradually grow; like wise, your vision would be recovered and your lost physical vigour and bravery too. I had read in Puranas that several magnificent and amazing developments are round the corner and would occur soon enough. One needs to achieve that distant vision by tapasya and sincere introspection. The foretellings were that there would by a famed King Dasharatha in the Ikshvaaku Vamsha who would be blessed by a Maha Tejasvi Putra named Shri Rama. The futuristic vision also confirmed that Rama the Satya Parakrama would visit deep forests alonh with his dharnachaarini named Devi Sita along with Rama’s brother Lakshmana. The forevision further states that in the janasthaana King Ravanaasura would abduct Devi Sita who would prove her ‘paativratya’ by discarding bhakshya bhojyaadis and would always be immersed in the devotional thoughts of Shri Rama only always. She would refuse the ‘Rakshasaanna’ but the ‘Indra Pasaada’ only, while keeping the top portion as naivedya to Rama keeping it on earth and would consume only the lower portion for herself. Sampaate! The vanara sena which had already been despatched should certainly succeed in their efforts but direct them suitably and try your best to show them the way. Do most certainly wait here only by giving them proper clues, even as if your wings might grow eventually. There after as Rama Lakshmanas arrive too here, you must extend whatever assistance

might be called for. Indeed, I would desire to have my darshan of those Maha Purushas but I might have to perform my 'praana tyaga' even before their arrival here' Thus the Maha Muni advised his devotee.

As Maharshi Nishaakara instructed Sampati intensively to keep serving ShriRama Karya as a singulat duty of Sampati's life and very existence, the latter slowly walked out from the Maharshi's cave and slowly crawled up to the top of the Vindhya Parvata. With the passage of time, the Maharshii passed away and there eversince, Sampaati had been waiting . He told the Vaanara shreshthas further that he wished to sacrifice his life since his living proved to be a drag eversince, but the Maharshis words were ringing in his years to wait till the arrival of the Vanara sena on 'Shri Rama Karya'. Time and again Sampaati had been chiding his son as and when he used to fetch food for him as why he had not punished 'duraatma' Ravanaasura and save Devi Sita some how. Like wise he was sharing his thoughts to the vaanara shreshthaas who assembled around him. Meanwhile, Sampaati realised that his burnt off wings were slowly regenerating. He was excited to address the Vaanara veeras: 'Kapi varaas! Thanks indeed by the blessings of Maharshi Nishaakara, my wings which were totally burnt off during my escapade with Surya Deva, have come come back sprouting. Now I should now onward be able to experience and enjoy my purusharthaas of 'Dharmaartha Kaamaas'! Vaanara veeras! All of you now should now put in your very best to take up the challenging endeavour to attain Devi Sita mother's darshan as soon as possible. This success is indeed round the corner, just as my wings are sprouting back.' Unable to suppress his greatest desire to fly any longer, Sampaati flew off in excitement as all the vaanara veeras clapped in response with the strong determination to initiate and propel the action on hand.

With great excitement and drive, especially fired up by Sampaati, the vast vaanara sena pushed forward to the Sea bed; then Angada asked the select Yoddhhas to express their individual abilities to cross the Sea. As Angada asked select Vanara yoddhhas of their ability to cross and return, individual responses were heard- then Jambavan recommends Veera Hanuman for this impossible and daring act. Jambavan along with Angada approaches Anjaneya, recalls the background of the latter's birth and past glories, glorifying him up with extraordinary capabilities, while preparing him to cross the Maha Samudra. As Hanuman was enthused and readied to cross the Maha Sagara, he dashed forward to Mahendra Parvata and climbed it with ease.

As inspired by Sampaati, Vaanara Simhas moved forward pushing in excitement to the Sea bed with the singular ambition of Sita Darshana and Ravana Vadha. They then witnessed the mammoth Sea akin to Virat Vishva It self. As the Sea appears to reach right upto the gates of the Pataala Loka inhabited by Danava Rajas, the hair- raising view had literally frightened the varara sena. They sat together and wondered as to what do. As they sat together ruminating, Kapisreshtha Angada exhorted them: Veera Vaanaraas! You ought not to brittle down by worrying with concern and helplessness kills initiative as a child facing a poisonous and hissing snake would surely hit the child. Situations of hardship surely destroy initiative. Having stated thus, Angada reassembled after a night's introspection and queried: Vanara Sajjanas! Who among you who could cross this Maha Sagara and fulfill the 'satyapratigjna' or the swearing of Truthfulness made by King Sugriva! Who could cross this Sea of hundred yojanas and become worthy of Rama Karya! Who is indeed the true hero who could reach the other side of the land witnessing the stree purushaas there and jump back with safe return!

Yuva Raja Angada then asked the Maha Vaanara Veeras by turn and named them as Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana- Mainda- Dvidida - Sushena-and Jambavan. The replies were as follows: Maha Vanara Gaja said that he could jump off by ten yojanas- Gavaaksha could cover twenty yojanas-Sharabha confirmed thirty yojanas-Rishabha assured forty yojanas-Gandhamaadana would cover

fifty yojanas comfortably- Mainda quoted sixty with enthusiasm- Dvipada by seventy yojanas- and Sushena the dare devil upto eighty yojanas. Then Jambavan stated that in his youthful days and years he no doubt could have crossed the distance from here to the other shore, but now his present ability would now be restricted to some ninety yojanas but might not be more. Jambavan further confirmed: In the years of yore when Bhagavan Vishnu assumed the incarnation of Vaamana Deva, as Danava Bali Chakravarti bestowed mere three feet of land to Vaamana, then the latter measured mere two feet as earth and urthva lokas and for the third foot was of the nether lokas with Bali down under too. That was the time, Jambavaan recalled he was able to perform full parikrama to the Virat swarupa!

Then buddhhimaan Angada while addressing Jambavan with great respect for his age, valour and enormous 'panditya' said : ' I should no doubt be able to cover hundred yojanas of the Maha Sagara from here to Lanka dwipa, but do not have the confidence of possible return!' Then Jambavan replied to Angada: 'Yuva Raja! Next only to King Sugriva; it should not be proper for you to be sent for this current mission anyway. None of us could ever ask you to undertake this task as per protocol. You are the commander but not the commanded. Kapi Raja! You are our guru and the guru putra; it should be impertinent for us to whom who instructs but never to be instructed! Then Angada out of desperation replied: In case neither I should take the initiative nor any body else could then surely we would return to our peril. Then the following outcome would be obvious. Then what indeed be the possible way out!' The the most experienced Jambavan threw up a way out to Angada: Veera Angada! In this 'maha karya' of yours, there would not be even a single slip! Now I am going to commend such a true Maha Medhaavi and Vira shiromani who truly and assuredly competent and accom- plished'. Having displayed confidence, Jamabavan asked Angada to accompany to the one and only Anjaneya who was in the form of a small sized Vaanara in a remote corner far from the maddening vanara crowd!

As the full strength of lakhs of Vanaras were assembled on the Sea shore, Jambavan addressed Veera Anjaneya: Veeraanjaneya! Samasta Shastra Vetta! Why are you seated secluded here quietly on a corner in this miniature 'swarupa'! You are of Sugriva's par with, if not excel, by brawn and brain; in fact of Rama Lakshmana's calibre and of eminence. We know of Kashyapa Prajapati and his progeny of Garuda, the son of Vinata who is reputed as the fastest of the Beings on earth, but indeed that is a weak comparison against you - the '*manojavam maaruta tulya vegam, jitendriyam buddhimataam varishtham, vaataatmajam,vaanara yudha mukhyam, Shri Rama dutam sharanam prapadye!* Hanuman! I have seen Maha Garuda several times flying across the Samudras and from his mouth are seen Maha Sarpas. His wings, their sweep, their strength, and parakrama are no less than of yours. *balam buddhis ca tejas ca sattvam ca harisattama, visishtam sarvabhutesu kim atmānam na budhyase/* Vaanara shiromani! Your bala-buddhi-tejas-and dharya is the outstanding of all the Beings in Brahma shrishti. Then Mahaanjaneya! Why indeed are you not yet ready for jumping off this Samudra! Veeranjaneya! Your origin and of birth are indescribable: Pujikasthala was indeed a famed Apsrasa was cursed to be born as 'Kapini' or Vanara Stree famed as Anjana who was wedded to Kesari. As the Kapini had the ability to assume any form as she pleased and during the rainy season was seated on a mountain top dressed in silks, with priceless ornaments and decorated with sweet odoured flowers. Then there was a sweep of wind and Devi Anjana and Vayu Deva touched her tightly. But Devi Anjana was an ideal 'Pativrata' and in that hesitant concern, did not make further advances and was in act terribly afraid. Then Vayu Deva smiled reassuringly and said: ' Who indeed wishes to spoil your paativratya vrata! Sushreni! Don't you be scared as your mind must be rid of misleading thoughts.Yashasvini! I would only like to embrace you mentally by way of 'maanasika sankalpa' but not physically. As a result of such 'maanasika samyoga', you would be blessed with a 'Maha Bala Paraakrama, Buddhi Sampanna Putra praapti' who could cross oceans with speed and great ease!.Subsequently, Anjana Devi gave birth in a mountain cave! Even in childhood, you always felt that urya Deva too was a sweet fruit on the sky. Maha Kape! Therefore you jumped up by three hundred yojanas once and felt that you could not still reach Surya. You kept on trying and finally reached Surya Deva, but Indra Deva was angry and hit you with his Vajraayudha. That was why your left side - hanu- was hurt and hence your name is 'hanuman'! On seeing the entire scene,

Vayu Deva was terribly concerned and thus the Prabhanjana Deva Vaayu stopped his movement in trilokas and then the Ashta Dikpalakas tried their best but finally Brahma Deva had to pacify Vayu Deva blessing Anjaneya would be immune from 'astra shastras'! Anjaneya! Even 'vajra prahara' by Indra Deva would be futile on your body and Mrityu is in your control'. Finally, Maha Jaambavaan asserted: Parakrami Mahaanjaneya! Now is the time that you have to proclaim to the trilokas to heighten your stature as the Vanara Sena is longing to witness what you really indeed are. Kindly get up and cross this Maha Sagara in one jump as that indeed is a sure step for Loka Kalyana. All the Vaanara Veeras are right now are on the verge of collapse. As Maha Vishnu as Vamana Deva measured the Universe with three steps, please put forth three steps ahead to sure success!

As Hanuman was ready to cross the Maha Samudra with gusto, the Vanara Sena which had hitherto were drowned in incapacity, helplessness and preparedness for self sacrifices, roared in ecstasy. Enthused by their frenzy, he gradually increased his height and the proportionate volume of his body, just as Vamana Deva did. Veera Hanuman stood amidst the Vaanaras and addressed them especially the elderly Vanara Vriddhas thus: 'I am of the strength and speed of Vaayu Deva, my originator and am possessive of endless energy. Vayu Deva is a great friend of Agni Deva! I am blessed with the might of destroying mountains to pieces. Being the step son of Vayu Deva, my single jump could cross Maha Samudras. I could perform thousand parikramas of the thousand yojana spread of Maha Meru Parvata. With unimaginable might of my shoulders and hands, I could splash and pound the high waves of Maha Samudras, and create devastation and mahem of high mountains. Lord Varuna's nivasa of Sapta Sagaras could be violently shaken to distress. Vaanara vriddhas! Like Maha Veera Garuda the elder son of Vinata Devi is in the habit of 'akaasha parikrama' and my ability is such that I could comfortably perform such parikramas by thousand times. I could follow Surya Deva in his regular daily pradakshinas from Udayaagiri to the Astamaagiri! Surely I have the capacity and aptitude to cross ahead of Nava Grahas, dry up oceans, destroy mountains, and keep jumping across the universe! Vaanaras! As I apply my mind and cogitate, so do the circumstances and conditions too shape up likewise. My decisiveness right now is to see Videha Kumari's immediate darshan; now, you folks! Enjoy now and rejoice with very quick and most positive results and sweet fruits. I am only comparable to Vayu Deva and Garuda Deva; my strong belief and firm conviction at present is that I could comfortably undertake a rapid run of ten thousand yojanas of distance by air! Believe me my friends, right now, my morale and enthusiasm is such that I could seize and secure 'amrit' from the hands of Vajradhaari Indra or even Svayambhu Brahma Deva himself! Of which avail is, after all, pulling and uprooting the Kingdom Ravana's Lanka!' As Veera Hanuman assured thumping success from his tour of Lanka and back, the huge mass of Vaanaras paid sky high tributes, clappings, and victory shoutings of feverish rejoicings. Then commenced 'Swasti Vachanaas' and high tributes to the hero stating: 'Maha Vanara Anjaneya! May you carry with you in your epic like tour by crossing the Maha Sagara with memorable success and safe return the heart felt blessings of Maharshis, Gurus, Elders and friends. We would all await your successful travel and very fruitful return; do trust us that your success would provide us all a fresh lease of our lives.' Hanuman replied: As I would now jump and cross the Samudra, be assured that in the universe none could ever imitate. My initial jump would be to the top of Mahendra Parvata which is replete with trees bearing juicy and sweet fruits.' Thus, the Maha Kapeshvara reached, selected a few luscious fruits, enjoyed them relaxingly and remembered of Lanka forthwith for the subsequent jump forward.

SUNDARA KHANDA

Veera Hanuman leaps off the Ocean towards Ravana's Lanka, gets welcomed on way by Mainaka, encounters Surasa and subdues, kills Simhika, and enjoys the aerial view of Lanka-Description of Lankapuri's beauty, thoughts about the size in which he should enter the interiors of the city and on the description Chandrodya-Hanuman sought to enter, Rakshasi Nishachari is encountered, he subdues her

seriously; she recalls Brahma's warning that once a Vanara gives a hit to her, then Lanka gets its doom and lets him in! Then Hanuman enters Ravana's 'antahpura' comprising many palaces but gets disappointed Hanuman then enters the 'antahpura' or the interior palaces of Ravana's systematically but gets disappointed with no sign and indication of Devi Sita-

Veera Hanuman had decided to perform such impossible feat that no earthly beings could ever perform as he commenced expanding his head and shoulders. His intention was to move about freely all over the earth and cross the Maha Sagara even with the facility of divinities like Surya-Indra-Pavan-Brahma. He took to such gigantic physique that with that body he would trample mountains with his hold and feet into pieces. As the Mountain Mahendra was subdued, the creatures in the mountain caves were rattled and created screeching sounds. As the Mountain was suppressed, the big size serpents made loud hissing sounds seeking to crush the mountain boulders. The thrust and speed of the jumpings of Hanuman shook up the tall and strong trees in such a manner that heaps of flowers fell right onto the surfaces of the gushing and roaring sea waves spreading heavenly smell all around. The plentiful spread of inherent natural herbal medicines on the mountain ranges seemed to have failed the free flows of heaps of poisons as emitted from the huge serpents. Then, tapasvi Vidyadaraas and Siddha Chanuraas felt that some Maha Shaktis were annoyed and parvataas were being broken down and as such left their abodes along with their woman folks and shifted skyward. Then they soon realised that Veera Hanuman was seeking to cross the Sea. Meanwhile, Hanuman roared with the strength of thousands of lions as if Vayu deva was creating reverberations along with Varuna Deva across the sky. As Hanuman was vitually floating on winds his tail like the dharma dhwaja of Lord Indra Deva was similar. Buddhhimaan Pavana putra Hanuman's white beard and the tail curled up and twisted in circles as though the globe of the Surya Mandala was flashed up gloriously and thus the Celestials could recognise him readily especially by the flashes of his long and elongated tail. Just as meteor or rapidly shooting Star creating streaks of incandescence, Hanuman is ever recognised by its tail! Further his Surya like colossal form is recognised by the tail just like an elephant is recognised by the strong iron rod fixed deep on the earth. /Just as meteor, known as a shooting star or falling star- a comet or asteroid through Earth's atmosphere, -after being heated to incandescence by collisions with air in the upper atmosphere in its wake- Hanuman's tail too is visible on the sky line. Like the ever mobile Surya Deva, Hanuman too is clearly distinguishable on account of his ever long and mighty tail, even as a King of elephants could be seen clearly by the iron rod with which its mobility is halted. Interestingly as and when Hanuman's colossal body moved farther and farther up on the high Sea, the waves rise higher only to see, stare and admire his massively unbelievable physical frame. The Maha Vegashaali Maha Kapi Hanuman like of the height of mountains then raced up across by making forcible ways by smashing such waves and making further way by the might of his huge and brawny chest. As the Kapi Shreshtha with mountain like form was dashing with the speed of 'Vaayu', the high tide waves seemed to have been distressed with panic and what with the vayu garjana and the dreadful atmosphere all around. The fishes of small and huge dimensions were jumping up quite high and deep down quite visible to the onlookers on the shores., especially the fishermen running far away from the shores. The shadow of Hanuman at that time was of the dimension of ten yojanas of width and thirty yojanas of height looking fantastic from the onlookers on the shores. The shadow of His profile if one could follow was similar to the linings of white clouds up above on the sky. As the Maha Vanara likes was dashing to the southern direction, Deva-Gandharva-Chaaranas from the high skies were performing rains of flowers; this was especially so as Veera Hanuman was dashing on Shri 'Rama Karya' and Vayu Deva was accordingly cooperating to shower and reach the Great Messenger! Rishi Munis on earth too were showering 'veda pravachana ashirvaadas' too simultaneously. The Deva Karya in the context of Anjaneya was intending to perform was in the interest of the famed Ikshvaku Vamsha. In case the Vanara Raja Hanuman were not to have dutifully done then that would have become a target of blamefulness. The glory of Ikshvaku Kula was pioneered by Sagara Chakravarti Himself. In case, Veera Hanuman had not performed the present noble and virtuous deed despite his outstanding ability to help then the posterity would most certainly dishonour Anjaneya! Then Sagara Deva on his part

decided to help Anjaneya by giving the latter some rest and diversion and approached the golden coloured 'Giri Shreshtha Maina Parvata'. Samudra Deva then addressed Mainaka Parvata to cooperate with Anjaneya to relax for a while and said : 'Shaila Pravara! Please recall that Lord Indra asked you to close the path for Patala as that that way happened to be a direct route to that from where Asuras as their desperation to enter Bhuloka to create a scare here especially to Tapasvis. Thus you are standing here only for that purpose. Shailottama! We are blessed with the inherent ability to grow up or down or to expand or contract. Maha Shaila! Please note that Maha Parakrami Veeraanjaneya is about to cross you on the way to Lanka on Shri Rama Karya siddhi and as you might be aware that Ikshvaku Vamsha Kings are paramount dharmatmas. Veera Hanuman is right travelling across the Sea and one cannot afford to annoy satpurushas like Hanuman especially crossing the Sea but in fact to one's best to please them. That is why , you may please increase your height to facilitate Hanuman to jump down with ease so that he could feel relaxed for a while. Mainaka Parvata Raja! Indeed you are pleased with golden 'shikhara'. May Hanuman be your honourable guest and let him be falicitated accordingly. Maha Mainaka! You are respected by Devatas and Gandharvas always . After resting for a while, respectable Hanuman would proceed further. As Samudra Deva requested Mainaka Parvata, the latter having raised the height, addressed Hanuman: Vanara shiromane! You have decided on an unprecedented adventure! Now, do please take a brief break before you may proceed further. Samudra Deva has asked me to perform 'satkaara'. The ancestors of Raghu Vamsha enabled Samudra Vriddhi and now Samudra decided to do good to you as this is as per Sanatana Dharma. Saagara Deva is therefore asking me to do 'Sanmaana' to you stating that you have firmed up your decision to cross the Samudra by hundred yojanas and as such you might wish to have some rest and relaxation on your way. Atop this mountain is a wealth of trees with sweet fruits and a number of herbs and roots for your enjoyment. Dharma jigjnaasa purushas asserted that even a normal 'atithi' be treated as 'atithi deva' and you are an unprecedented 'athithi' in your very special context; you are Vayu Putra, Dharma jnaata and worshipping you is as good as worship Vayu Deva Himself! In the remote past of Satya Yuga, all the mountains used to have wings and like Garuda Deva had the abilty to fly as the wished. But Indra was unhapy and clipped off the wings of the mountains with his 'vajraayudha 'and were stayed placed as they were. At that very time Indra raised his vajraayudha on me too, but your father Vaayu Deva had carried me off and I fell in the 'kshaara sumudra' and saved me as a great exception. And hence I am ever grateful to him eversince! Thus after a long gap of time, I have the honour of repaying the debt and please accept this offer. Kindly oblige me. Then Kapi shrestha Hanuman replied that he was very pleased as his offer to rest was quite welcome and could not be negated in any case, but in the presence of a huge multitude of Veera Vaanaraas, he made a 'pratigjna' and as such he would not be spare much time. Having thus stated by Maina Parvata, he touched Maina with affection, received his atithya with veneration, and flew in continuation of Shri Rama Karya of Sitanveshana. Then Deva-Gandharva- Siddhha-Maharshis then assembled and approached 'Naaga Maata' to test Veera Hanuman's endurance and create some disturbance of his psychology and will power and prove to the world that it was not his bravado but unswerving determination to accomplish. They asked the Naga Maata to assume the form of a raakshasi: In a truly heinous form of hers with grotesque cruelty, yellow eyes and agry looks, the test would be to create horror and dissuade or at any rate delay Hanuman for long enough time. She addressed Hanuman disgustingly: 'Vanara! You have now entered my face and could never get out of it.' Having said thus sha expanded her face further and stood right before him. Then Hanuman replied: You may keep expanding your face as much as you would feel far heavier with my weight and volume, and kept quiet; Surasa magnified her face by ten yojanas while Hanuman doubled the size to twenty yojanas, infact he got irritated and furthee expanded to thirty yojanas. As she made it forty, he did fifty. Suras was still on the counter move and expanded upto sixty yojanas. The competition continued till Surasa made a full hundred yojanas. As Surasa thus expanded her face up to hundred yojanas, Vayu putra Hanuman very cleverly started shrinking his massive body to the size of just a finger ring. Then he asserted to the rakshasi swarupa Surasa Naga Devata and thundered: 'Daksha Kumari! My greetings to you! I have now comfortably entered into your mammoth face and your boon of truthfulness to me stands consolidated and accomplished now. Now I should be able to reach Devi Sita very easily and quickly'. So saying, Veera Hanuman had freed himself from the hundred yojana

size of the face of Maha Nagini Surasa just as Chandra Deva gets relieved from the tight clasp of Rahu Graha! Then Maha Nagini complemented Hunuman and wished him best wishes to soon meet Videhanandini Devi Sita soon. Then Hanuman started racing forward as though he was tearing through the red, yellow and white clouds while receiving the compliments of all the Beings on earth for having successfully encountered the third difficult issue to on the way thus far. He was rushing forward by changing his sizes from miniature to mammoth, he faced the Maha Kaya Rakshasi named Simhika. She was happy to see a Vanara and was delighted that he could be a nice prey to enjoy his delicious meat. Thus thrilled at the golden chance, the rakasasi quickly grabbed that that unfortunately for her that was a mere shadow of Hanuman. She regretted her misgiving to catch the shadow but not the real vanara and ruminated: ‘aho! I have only caught hold of the shadow of the Vanara as the sweep of winds misled me that the shadow was not the real one. Then Hanuman saw up and down and realised that on the banks of the Maha Sagara and its high tides had shown a clear shadow of a huge figure. He recalled that once before Sugriva did mention that a ghastly encounter with a Maha Rakshasi would be possible on reaching the shores of Lanka. Then had mentally confirmed that the Rakshasi was apparently the Simhika Rakshasi. The latter made a huge roaring sound enlarging her from as if from Patala to Aakaasha and ran after Hanuman. The intelligent Anjaneya aimed at her ‘marma sthaana’ and gave a strong but deadly punch. Then as the proceedings of Hanuman’s landing on the Seashore were being closely monitored, ‘Siddha Charuna Mahatmas’ had instantly visioned the scene Hanuman’s punch effect in the deathwise fall of the huge figure of Simhika. There were hailings from them saying: ‘Kapi Vara! I have just performed a frightful deed indeed by virtue of presence and timely application of your mental caliber. Now hopefully your way ahead is of victory. The celestial voices further hailed: ‘Vaanaresndra! A Being of dhriti-drishti-mati-deeksha or courage- visualisation -application of mind, and dedication would never face failures in life. Thus having successfully killed Simhika, Hanuman got up to the sky again as having covered the distance of the hundred yojanas of the Sea successfully and reached the Malaya named mountain and saw the gardens there. Then having discarded his varying physical forms of giant to very minute sizes assumed the normal and natural size. Subsequently he stared at the magnificence of Lanka from above.

Maha Veera Hanuman having ascended the mountain top witnessed the scenic grandeur of Lanka puri. Even after crossing the Maha Sagara sprawling a distance of hundred yojanas facing encounters on way, especially Mainaaka, Naagini Surasa and the latest Simhika Rakshasi, Veera Hanuman showed no signs of tiredness or heaving long breaths. On the other hand he seemed to have thought that crossing a mere hundred yojanas should be child’s play. The Kapi shreshtha then saw the ‘vriksha sampada’ alike on the mountain top and more tellingly inside the Kingdom of Ravana. The broad range of the trees were of Sarala-Karnika-Khajura-Priyala-Muchulinda-Kutaja-Ketaka-Sugandha Priyangku, Ashoka, Kovida, Karaveera and so on dancing away by the speed of the winds as all with a range of fresh fruits of taste and flowers of fragrance. The ‘jalaashayas’ are repleted with hamsa-karandika and such other birds surrounded by seasonal fruits and roots. Gradually, Hanuman moved forward into the Lankapuri of Ravana inside with giant size Rakshasas wearing ‘ayudhas’. The buildings are tall, well decorated, and full of citizens as the roads, streets and markets are wonderfully organised. Kapivara Hanuman flew around the city by an areial view of grandeur and majesty admiring the skills of Vishvakarma as if the city was like an woman of rare beauty and figure. The surrounding walls, the central vedis and janasthali surrounded by the Sea with its jala raashis in the background look as if the beautiful the female was draped in a fluttering saree! Lankapuri was full of frightening rakshasas as though patala loka’s bhogavati puri of Maha Nagas whose construction was peerless as it was visible to Hanuman. Further the city was like the Bilwa Swarga of Maha Nagas. Indeed, that was the erstwhile place of residence of Kubera the brother of Ravana. As Hanuman witnessed the invincibility of the mighty Ravana’s sovereignty of Lanka Puri as protected by all the sides by the Maha Samudra and his cruel rakshasa maha sena, he wondered as to what could the Vanara Sena, albeit huge in number but not by the might and cruelty of the Rakshasas! This place indeed is therefore not a child’s play and what could Rama do even! Of which avail would be the precepts of battle like Saama- Daana- Bhedaadi means in the case of Rakshasas! Anjaneya further

introspected that perhaps only four Vaanara like Vaali Putra Angada, Neela, and Sugriva besides the self be of some resistance ! Having thus ruminating, Hanuman then decided to ascertain about the most essential need for which he had arrived viz. ‘Devi Sitanveshana’, her safety and possibly his seeing and contacting her. Then he had seriously and intelligently cogitated: By which possible means that duratma Ravana’s attention be least drawn and be able to secure Devi Sita’s ‘darshan’, discreetly and secretly! Many a time, when caution is disregarded, the very purpose gets defeated and thus failure would have to be confronted. One should take all possible precautions well before plunge into action successfully; just as Sun Rise follows the darkness of nights. As a King having consulted with his ministers and ensures ‘kartavyaakartavyas’ or dos and don’t’s, and despatches a messenger, then the latter ought to be worthy of the responsibility and trust with intelligence and diligence. The labors put in for crossing the high Sea and encountering the tribulations on the way should never be spoilt by flippancies and carelessness. There should not be any eventuality by which the close and minutely monitored attention of the guards of rakshasis around be slipped. Suppose I assume the form of a Raakshasi, then the maha maayaavi Rakshasis kept as guards would be instantly become aware of that possibility. My intention should therefore be to some how hide myself, dodge here and there, ensure that the Swami Karya be some how saved , wait till the day time be over and enter the interiors of Lanka with extreme caution in a miniature form. Even as the entry of Ravana Puri is somewhat impossible, then in the course of the dead night enter and search for Devi Janaki. At that time past the ‘pradosha kaala’, Chandra Deva arrives with his ‘Taaraa ganas’ with whose security and courtesy when swans cease to swim in the lotus ponds, Hanuman enters into the Ravana Puri.

As Hanuman in a miniature form sought to stealthily enter Lankapuri which is like the Bhoga Puri like Bilva swarga surrounded by countless poisonous snakes, had the close view of the city with awe inspiring looks. But then he appeared in his normal stature . Then a Vikaraali Rakshasi shouted at Veera Hanuman: Vanara! Who are you and why are you here! As long as you are alive now, tell me as for which purpose you are here; tell to truth! Are you not aware that entry to Lankapuri is strictly forbidden except with my permission! Hanuman had sternly shouted: ‘Very arrogant you are; are you not! I may perhaps inform you why I am here; but who are you to interrogate me this way! Your looks are red with anger; but why! Can you not be polite!’ Then Lankini replied: I am the trusted servant woman of King Ravana being the in charge of this gate for entry into Lanka. I feel like beating you so that you may rest in peace for good.’ Then the ever intelligent Hanuman explained to Lankini that he wished to see and enjoy the grand spectacle of Lanka, its of green gardens, excellent buildings and so on, what else! After thus enjoying I would return away’. As Hanuman explained rather unconvincingly with affected innocence, Lankini shouted boisterously and gave a resounding slap to him. Then Anjaneya extended his left hand, closed his fist and gave her a swooning hit. In fact having realised that Lankini was after all a stree, the hit was not that severe to death. The Nishaachari fell flat on the ground and then her face was distorted. Then Hanuman took pity on her yet sought to put an end to her irritating attitude. Then she had slowly recovered, stood up and slowly responded: Maha bali Vanara! Believe me I am the gatekeeper of the entry into Lankapuri. But I wish to confess something significant: Vaanareshvara! I would now like to truthfully confess as Svayambhu Brahma Himself blessed and stated as follows: ‘ Whenever a Vanara would approach me and hit me with a strong slap down to earth and subdue me, then do realise that hard days would commence to Lankapuri! Maha Veera! By my interaction and altercation with you do herald the doom of Lanka and Maha Ravanaasura! Soumya! With your ‘darshan’ , Lord Brahma’s statement gets vindicated right now! Now only due to the cause of Devi Sita, the days of the arrogant and sinful Ravana’s destruction along with his followers is round the corner. Kapi shrashtha! My best wishes now and do please enter Lankapuri now for good. Thus the ‘Satva Guna Pradhaana’ Pavana Putra Hanuman entered Lankapuri in the night.As the sky was enriched with white clouds, the houses of Rakshasaas of Lankapuri were silent; the houses were displaying Swasti symbols as also of the shapes, representing ‘Vardhamaana Sangjna’ or the representation of progress. The houses are with four entrances in four directions known as ‘Sarvato bhadra’ of Safe from all sides and are stated to bring in prosperity from all the directions! From the interiors of the homes were heard instrumental music sounds, sweet songs, and

even 'swaadhyaya' mantras of asuras. Some groups of Rakshasas were assembled on high road interjections, mainly extolling the glories the King Ravana, his family members and his close followers. One might also notice quite a few 'Gupatacharaas' of Ravana or the King's Intelligence persons, some look having taken 'deeksha, some with beards and twisted hairs, some dressed in hides of cow or deer skins, some with hidden 'aayudhas' or weaponry, and some with open arms. Some of the Rakshasaas are single eyed in their foreheads, and some with varied skin colours; some with their stomachs up to their chins and likewise of varied bodypart combinations. Some are too tall and some too short. Similarly their voices are of unusual sounds. Some 'nishaacharaas' are unusually fat, of short or too high and similarly their body complexions are queer and disgusting. Most of them were armed differently as per their body statures. Hanuman estimated that over a lack of foot soldiers were guarding the center of Lanka with varied weaponry. Having thus noted the ever preparedness of the army of Ravana and the range of weaponry that the soldiers were well equipped with proceeded to Ravana's 'antahpura' for 'Sitaanveshana'.

Hanuman seeking to enter Ravana's 'antahpura' palaces at first witnessed the 'goshaala'. Then the coolness of Moon on the sky along the twinkling stars was prominent. The Rani vaasa streees were either engaged in 'pranaya kalahas' or busy with singing or instrumental music. Then 'Vanara prasiddha' Hanuman witnessed that the male Vanaras were absorbed in 'madya paana' or drinking sessions. Some were witnessed to be busy with romance as the males and females were conversing 'sweet nothings'. Groups of youthful rakshasa females dressed up in their best were agitatedly exchanging views and news of their neighbours. Quite a few housewives were collected on the roof top 'verandaas' and were busy with conversations with their family members. Some married women of middle ages who were virtuous and 'pativratas' were quietly spending conversations of their youthful experiences as also perhaps of the future of sons and daughters. Thus the happenings in the various house holds in the Ravana 'antahpura' palaces were seen keenly with sustained interest as the house holds were busy with varied views and experiences. But: Kushaangi Devi Sita was not seen in the entire 'antahpura' of Ravana; indeed she was the product of sanatana dharma, Raja kula janita, parama aishvarya daayini, and parama pativrata! Hanuman was thus badly disappointed, as his extensive search proved futile. Thus kept ruminating as to where she could have been discovered, as there were definite indications that she was certainly in Lanka!

Hanuman then extended the scope of search for Devi Sita in Ravana's own palace, besides at the houses of his follower Rakshasaas-Description of Ravana Bhavana viz. Pushpaka Vimana- Hanuman witnesses the inside out of the Pushpaka Vimana - indeed it was surfiert with Sundara Kanyas- In the process of 'Devi Sitaanveshana' in the Pushpaka Vimana in Ravana's residence, Hanuman witnessed countless 'strees' of youthful charm being playful inside; why had Ravana forcefully abducted Sita, despite his reputation of never forcing a woman but willingly married! In the process of searching for Devi Sita, Hanuman was confused by seeing Devi Mandodari to Devi Sita! Hanuman on seeing Mandori, took time self assure about Devi Sita, continued the search even while self introspecting of his own honesty in the atmosphere of food-dance and lust; yet dismissed such thoughts- Hanuman in his remote thoughts wondered and was even concerned of Devi - Sita's very existence but quickly recovered from such apprehensions resumed 'Sitanveshana' yet again with confidence and belief!

Bestowed with the ability of miniaturising and magnifying his physical form, Veera Hanuman had freely moved about in the homes of Lankapuri. Then he landed on the palace of King Ravana. Ravana's residence was a unique example of glitter and glare made of gold and silver, the nine gems of Diamonds, pearls, sapphires, corals, rubies, gomedha and vaidurya, besides huge ivory studded seats, tables and frames. Besides, an excellent pashu sampatti, staggering variety of birds, and flowers and fruits. The 'Asura Yuvatis' are ever contented with the pleasures of life with ornaments, body scents, affluence, are

keep mutual comparisons and competitions making much noises in gatherings in gardens and private and public places of glitter and pomp against the overall background of the ever gushing noises of the Sea waves. 'Bheri, Shankha and Mridanga Naada' cadences add to the overall enthusiasm, especially on festivals when homa-puja-congregations are galore. The buzz of chariots, elephants, horses and streams of Ministers, Sena patis, Commanders, purohitas, select visitors by special invitations to the Ravana's palace is a normal routine. On gazing at the places, scenes and happenings at the Palace, the vega shaali and paraakrami Hanuman jumped down to Palace Corridors or the outer spread passages. He then entered the Kumbhakarna and Vibhishana Mahals, besides the rows of Mahodara, Virupaksha, Vidyujihva and Vidyunmaali residences. Jumping from the residences to residents, Vegashali Maha Kapi Hanuman graced the living places of Vajradamshttra, Shuka, Buddhimaan Sarana's residences. Then the Vaanara Yudhapati Kapishreshtha Mahanjaneya jumped over to the residences of Indrajit- on to Jambumaali and Sumaali. Hopping forward, the Maha Kapi peeped in to the homes of Dhumraksha-Sampaati-Vidyudrupa- Bheema-Ghana-Vighana-Shukanaadha-Chakra-Shatha-Kapata- Hrasvakarna-Damshttra-Lomasha-Yuddhonnatta-Mattha-Dhvajagreeva-Vidhyujihva-Dvijahva-Hastimukha-Karaala-Pishaacha-Shonitaaksha and so on. That was how Veeranjaneya hopped and skipped the prosperous residences of the prominent Rakshasa Veeras. Skipping and hopping Vaanara Shiromani Anjaneya then approached the very Living Interior of Ravana's actual chamber and witnessed the gate protecting groups of Maayaavi Rakshasas with grotesque eyes and stealthily looks armed with 'shula-mudgara-shaktitomaar- and such other astra-shastras.' Besides, the Maha Rakshasas are swift and ever-ready for instant action with well trained horsemen and horses. There along side, superior and well draped 'gaja raajaas' making periodical 'megha garjanas' mounted by ever alert and well equipped elephant riders seated under huge and colourful umbrellas are quick witted and able. Veera Hanuman stared and was thoroughly impressed at the gatekeepers of Ravana and their instant action of defence and offence. Then having peeped inside in the minutest form, Pavanaputra Anjaneya witnessed seating and relaxing cushioned furniture, creeper homes, photo galleries, kreedha bhavanas, and luxury extravagances. He was amazed to vision 'Ravana Mahal' of the height of Mandaraachala, equipped with corners where colourful peacocks dance away by spreading their wings of flashing colors, speards of high dhajas of glittering precious stone studs, and such feasts of colours of ' Indra Dhanush of Vibgyor- [violet-indigo-blue-green-yellow-orange-and red] was akin to 'Bhutanaadha Bhavan' or of the kind of Maheshwara or Kubera. Hanuman had thus entered the interior most of Ravana's, partly out of curiosity but most essentially for 'Devi Sitanveshana'!

Balavaan Veera Hanuman then entered the Pushpaka Vimana of Ravana with glittering windows of gold, outside of which were the singing birds there around. Hanuman thus had the distinction of visioning Pushpaka Vimana as built with unparalleled mix of diamonds and priceless other nine gems of the Lord's own creation as inspired by Maya Danava himself being the outstanding on the totality of Earth! He perched up as it was like on the high clouds with midboggling looks as if it were a 'bhutala swarga' with unusual grandeur. This celestial 'vimana' was like what was adored by a series of lightning garlands with the glitter of diamonds. Just as the clouds enriched by the 'Parvata shikhara dhaatu sampada', besides the causation of planets and of the Moon, the Pushpaka Vimana of Lanka was like what resembles on the high skies being unique in bhutala srishti as up on the celestial zones. Inside the Pushpaka vimana, there were 'sveta bhavanas' or high pure white palaces with built in 'sarovaras' and the ever floating lotus ponds. That precisely what Hanuman saw for himself and alighted into being the world renowned Pushpaka Vimana, which by virtue of the immortal 'mani ratnas' as studded into has the facility of getting air borne, and is very well respected by celestial beings too, despite the reality of stationed right on earth in Ravana's Lanka of glory. This Pushpaka Vimana meant for 'vihanga yatra' or airborne travels appears as piloted by Kama Deva Manmatha himself, with wings made of the glitter of gold and diamonds and other gems. The built in sarovaras of the Pushpaka Vimana are such that the freely moving elephant kings are ever ready and commissioned with the sacred duty of performing abhisheka to Maha Lakshmi herself assuming the ready form of Gaja Lakshmi as Her hands are adorned by fresh and fragrant lotuses! Having thus seen the name and fame of Ravana and his glories even

including his possession of the Pushpaka Vimana had switched back to the very purpose for which he had arrived at Lanka and got agitated again. Veera Hanuman who indeed was the true symbol of 'Paramaatha Chintana' and of pure heartedness retrospected once again as to where indeed be Devi Sita right now! Veera Hanuman thus realizing the glamor and glory of the Pushpaka Vimana had revisited it once again with a view to appreciate its detailed workmanship of Mayaasura. Was it Ravanaasura who had in the past performed deep tapasya with singlemindedness and then only could secure the authority to possess it, wondered Hanuman. Indeed the reality of the construction was no doubt a gifted perseverance of the producer but equally so was the unique fact of obtaining its ownership. Thus the tributes are readily applicable to its creator and equally so to the owner. This Pushpaka follows the thoughts of the user as per its inner thoughts of the owner be it in terms of its speed and direction. This ownership could be possible only the maha tapasvis, and punyaakaari mahatmaas. In the past before Ravana succeeded to secure its ownership, that was always in the domain and control of 'Mahadananda Praapti Tapasvis' .

Having affirmed that only Maha Tapasvis could have accomplished the ownership of the Pushpaka Vimana, Hanuman realised that its length was as much as hundred yojanas, while its breadth would be one half of it. While thus keenly observing the details of the 'maha bhavana' of the Pushpaka, Hanuman was searching even a suspicion, let alone a hint, of Devi Sita's whereabouts. As thus he was searching, he realised that Ravana's own interior most 'nija sthaana' or his very place of living. That actual place of his residing was full of his own raja kanyas or royal damsels just as in the case of the interiors of Kubera, Chandra or Indra residing there with comfort and confidence. Pavan Kumara then realised that Vishvakarma had originally manifested this Pushpaka Vimana for Brahma. This was obtained by Kubera by means of rigorous and long tapasya but Ravanaasura defeated Kubera and thus was seized from his cousin brother. In the course of his further movements of the Pushpaka, Hanuman was seated for a while: There was a wide spread of of bakshya-bhojya-paaneeyas. Later, a damsel appeared to have signalled a direction where Ravana was to be seated. That was pointed out as a 'haveli' / mansion or a meeting hall, which was immensely liked by Ravana. That was the earlier mansion of Ravana where all the wishes of the select invitings were fulfilled by Ravana just as Maharshi Vasishta fulfilled the Kama dhenu famed as Shabala. Hanuman then saw the 'Shaala' or the entrance hall of Ravana's residence which was literally the 'Lakshmi Nivaasa' where the 'Panchandriyas' are bound to be thoroughly contented. He wondered and argued within himself whether it was Indrapuri Swarga or Brahma Loka itself beyond one's comprehension! Then Hanuman saw thousands of Sundari strees adorned with colourful dresses, valuable ornaments and flower garlands; it was at that midnight time they were looking tired after playing games and surfiet with 'madhupaana' were half asleep. The jingling sounds of their glittering body ornaments were supplemented by the screeches of swans in the water ponds and the buzzing noises of groups of honey bees there around. Ravana's 'haveli' strees as felt by Hanuman were of the grandeur of Sharat kaala sky's 'nakshatra mandalis' and the charming females were like the Chandra in the middle. Subsequent to the session of madhupaana, the groups of sundaris had initiated 'nritya-gaana-kreeda' with their fragrant and long head hairs were let loose or flying away all around their well shaped bodies swirling around in dances step by step, even as the fragrant garlands as adorned by the soft necks again with the tinkling clinks of their body. Some of the 'yuvatis' in the course of their ecstasy, happen to display the softness of their body parts while also expose the firmness of their peeping out breasts with their swinging neck ornaments. The very many wives of Ravana of charm and beauty were partly covering and slowly waving their silken robes like the banners of charismatic magic! Invariably the wives of Ravana were habitual of kissing and embracing the pillows on their soft beds as they were under the influence of 'madira' while some others would keep them of their breasts or underneath. Thus the semi conscious damsels under the influence of liquor get obsessed with the great asura would imagine and seek his strong body keep their pillows or embrace each other or tighten the others in their clasps or pull the other's breasts underneath imagining the holds of Ravana's body limbs. All the wives of Ravana were attracted due to his figure and fame as from among the 'kanyas' of the family background of Rajarshis, Brahmashis, Daityas, Gandharvas or Rakshasi and thus voluntarily married him. Ravana had never seized kanyas as a result of his victories in battles either of his fascination, lust or for fun! Among the wives of

Ravana never forced any female to bed without her express consent as all his wives were such had fallen in love with him. Thus Hanuman came to the decisive conclusion that a Devi of the standing and status of Sita the loyal wife of Shri Rama, could never ever become Ravana's wife. None of Ravana's wives was such as not originated from enviable family background, or unintelligent, or neglected, or a weakling by physique, unattractive, or of loose character or conduct. Having introspected so, Hanuman wondered as to why Lankeshwara had perpetrated the hateworthy, deliberate, and even desperate act of forcefully abducting the 'Pativrata shiromani' Sita Devi!!

Hanuman then spotted a golden platform carved out of 'vaidurya manis' and decorated with fragrant flower garlands. He saw rakshas raja Ravana sleeping having plentiful wine and women. His body radiance was like that of blue clouds, karna kundalas were glittering diamonds, eyes were red and shoulders were high and broad. On seeing him, Hanuman felt that 'Mandaraachala' was sleeping with the perfumed aroma of forests, trees, and creepers. At that time as Ravana was breathing heavily looked like a phoo-phoo sounding 'maha sarpa', as Vaanara shiromani Hanuman was rather bewildered and stepping up from a staircase kept on staring at him. He witnessed from a distance the huge body with two strong shoulders like the 'Indra dhwaja' kept aloft by two powerful hands decorated with 'bhujja keertis' or the sparkle of gold ornamented high shoulders. As 'uttama kula stree shiromanis' originating from the background of yaksha-naaga-gandharva-deva daanavas, were mildly pressing his shoulders and applying 'sugandha chandana', Ravana's sleep was soothened further and faster. Kapivara Hanuman kept on staring Ravana's high and mighty shoulders for long as though an 'ajagara' or python was resting in the deep caves of Mandaraachala Parvata! As the Rakshasa Raja Ravana's broad and well stretched face was breathing, his nostrils were fast emanating the mix of 'sugandhas' of 'naaga kesaari pushpas', 'anna rasa' of sumptuous food of bhakshya-bhojya- lehya-choshya- madiraa paaneeyas, as spread all around. The scintillating 'manikarna kundalas' decorated on the his ears enhance the brightness of his broad face, while his broad chest was besmeared by chandana, further boosted the glitter of his long and dangling necklaces. His darling wives were then witnessed by Hanuman as they were lost in deep sleep at the feet of Ravanaasura. Vaanara yudhapati Anjaneya then kept on gaping intently at each of the faces of his wives again and again; they were all with 'ksheena katipradeshas' or of slender waists, exhausted with 'rati kreedaas', lying in deep slumber. Vidhata Brahma appeared to have created their body parts with care and caution as evidenced in the course of their dances with 'nava rassas' of 'shringara' or romance, 'bheebhatsa' or disgust, 'roudra' or reactionary with anger, 'bhayanaka' of hissing of cobras, 'veera rasa' or of awe and anger, 'haasya' or of humor, 'karuna' or kindness and devotion and 'shanti' or union with the lover! As the dancers and instrumentalists of the 'sundaris' were in the embraces of Ravana, the similarity was of Chandra and Nakshatras. Hanuman then had very carefully seen the faces of all the sundaries, one by one, most of whom were ornamented in a manner of enhancing the splendor of the Mahal; then he spotted one unique and well distinguished lady with extremely fair colour as of freshly cast golden ore; indeed she was the 'Patta Mahishi' or the Prime Queen Devi Mandodari ! She was the most beloved of Ravana and the 'Antahpura Swamini'. Rupa-Youvana- Sampada-Vastra Vibhushita Devi Mandodari was mistaken by Hanuman was in bliss for all his adventures had ultimately reaped in great success! He kissed his long tail with untold joy and started jumping and leaping, dancing and playing!

Having discarded his natural suspicion that the Devi identified was Mandodari but not of Devi Sita continued with his further search. He flashed back about his thoughts and felt firmly: After all Devi Sita was forcibly taken away from Shri Rama and in that state of extreme disgust, she would neither take food, let alone ornament herself, seek to get better dressed and least of all take to 'madiraapaana'! She would never ever be seated near any body else in her life, even if it were other Devatas or Ishvara Himself! Indeed that ought to be another 'sthree' who was mistaken seated comfortably in the 'madhu shaala'. In that place, dances, music, 'madya paana', 'shringara' were all in excellent progress and Lankeshwara was asleep following 'rati kreedaas' like a single 'vrishabha' amidst numberless cows. Hanuman had just witnessed the type of feast of food of fresh meat of animals like pigs, deers, goats and sheep as also of

birds of peacocks, chicken, doves, besides of fishes, apart from 'madya paana' of choicest wines, before-along-and followed by sumptuous dinner, dance and music sessions, leading to romance, lust and sleep. In this manner, Kapi shreshtha Hanuman searched the nooks and corners of the antahpura of Lankaadhipati but was still there was no trace of Devi Sita anywhere. As Hanuman kept on the search, he was a little concerned in his inner thoughts about the possible impact of witnessing those flashes of the atmosphere of food feasts- music-dance-drunkenness-bodily desires of love-lust-streets- sleep and so on.

Indeed, even the very thoughts of women and of staring them when they were asleep would dilute the concepts of virtue! Hanuman further felt so far he was immune of the thoughts of bodily desires while he recalled as to how Ravana was unable to resist the thoughts of Devi Sita! Then Hanuman realised that his mission of 'Sitanveshana' ought not to be tempered with and weakened! Then his inner thoughts were stirred up again: It indeed the mind which is the root cause of raga-dveshas originated by panchidriyas of seeing, hearing, smelling, feeling and touching. But Hanuman expressed with determination and declared: 'After all, Devi Sita would necessarily have to be searched only in the groups of other women only as she is that race only but not among the groups of female deers! That is why I have assumed clean thoughts and made sincere efforts inside the Ravanaasura's antahpura, certainly not to stare the females, nor at the food festival, music and dance sessions, their amorous affairs and such on! Thus being assured of his own thoughts of the inner self, Anjaneya resumed his sincere efforts of 'Devi Sitanveshana'.

Having exited Ravana's Raja bhavana, Hanuman visited gradually the 'Lataamandapa' the 'chitrashala' and the 'Vishrama griha' too in the mid night hours. Then he felt: Raguhunandana's priyatama Sita, is not to be seen anywhere and it appears that Mithileshvari might not be alive. Indeed, she followed the principles of the Arya Maarga, dedicated to 'sadaachara pravartana', and it is likely the cruel Rakshasa Raja Ravana might have ended her existence. Or else, the servants of Ravanaasura are 'virupa vikrita vivarchaas' with frightening eyes and looks and out of sheer fright of them, Janaka Nandini might have collapsed to her end. Neither the 'purushadha phala' of succeeding the vision of Devi Sita was successful, nor the time limit of return to kishkindha as decided by King Sugriva would be available now as he should punish me mercilessly. I have had most meticulously searched all possible places and my labours have turned wasteful; I had explored and rummaged around the antahpura, keenly examined all the streets. When I might return back to Angada, Jambavanta and the other stalwarts back to the other shore, what could I reply to them excepting accepting my misadventure! Anjaneya thus having been defeated of the purpose realised: Any Being once lost the objective should not lose the spirit of enthusiasm but endeavor again and again [like the proverbial spider weaving threads from its mouth]; thus relented effort of 'Sitanveshana' ought to resume. Passion and dedication should lead to success. Therefore, let me pull up my patience and continue my effort, asserted Anjaneya. Hanuman then ran off to the underground residences, then the huge houses of celebrities, mandapas at high road crossings were seen by quick jumpings. He peeped in the doors kept ajar, the windows and the surroundings of the residences, lanes and by lanes, vedis, kurupa rakshasa rakshasees asleep, the residences of Vidyadhara-Nagakanyas and all possible palaces, public places and so on. Yet the nightlong searches were still elusive thus far. Hanuman was then drowned deep with disappointment with somewhat subdued spirits for a while.

Despite his sincere efforts of finding Devi Sita, the indications were slimmed and might even return disappointed. Yet, Sampati assured and visited 'Ashoka Vaatika' - While admiring Ashoka Vaatika's prakriti soundarya, Hanuman mused as to how Devi Sita would be happy as she was stated to be an admirer of Prakriti Soundarya- Hanuman yet in his miniature form finally visioned Devi Sita near a 'Chaitya Praasaada Mandira' and identified her and felt ecstatic- Hanuman having finally ensured that Devi Sita was visioned, felt that as to why she, an outstanding Pativrata, why and how Ravana has been disgusting, yet sad.-Hanuman was nodoubt happy to see Devi Sita most closely with sympathy, yet contrarily was repulsed with hatred at the sight of the Rakshasa streets encircling her- Ravanaasura along

with his beloved females enters Ashoka Vatika and the spot where Devi Sita was being guarded as seen by Anjaneya in his miniature form-

With hopes against hopes, Hanuman continued his search but to avail. Then he recalled that Grudhra Raja Sampaati affirmed that Devi Sita would most certainly should be in Lanka only, probably in Raja Mahal itself! Hanuman wondered whether Devi Sita was coerced the impossible task of serving Ravana? Was it probable that she might have jumped off from vimana of Ravana after her struggle in his strong hands and jumped down off! During that travel, she could have been bewildered to see the Maha Samudra on the way to Lanka and out of fright might have dropped off! There could be such other possibilities such as cited as above. In any case, Hanuman wondered: If I were to return to Kishkindha, which type of the Chaturvidha Purushardhas viz. Dharma-Artha-Kaama-Mokshas could be waiting for me! My deeds of Samudra Langhana-Lanka Pradesha-vizualising the Rakshasas would indeed be mere waste! On reaching Kishkindha empty handed, what would be the reaction of not only of Sugriva and the followers, besides that of Rama Lakshmanas! In case, I dare to utter this hard truth that Devi Sita was not traceable, then would Shri Rama not hesitate to resort to his 'praana tyaaga! If that were to be so, then the vicious circle of 'atmarpanas' of Lakshmana-Bharata Shatughnas, Devis Kousalya-Sumitra- Kaikeyi- and the daughters in law too! Further atmarpanas would happen to Sugriva, Devi Tara-Angada too could happen. The ripple impact would fall like a thunderbolt on the race of Vanaras who got collected from earth, commanded by Sugriva in 'arbuda sanhkya' for 'Sitanveshana' in the directions of east-north-west- and finally to south under Angada's commnd as pioneered by Anjaneya. Those Vaanaras with their wives and progeny would resort to drinking poison or by jumping from parvata shikharas, or into flames, or my breathing failures. Indeed the extinction of Ikshvaku vamsha and of the race of Vamanas would follow too. Hanuman out of sheer frustration imagined the far reaching shocking crash consequences of the resultless 'Sitanveshana' and decided never to return to Kishkindha empty handed. He further cogitated that in case of non return without seeing and meeting Devi Sita, then he might either take to 'Vaanaprastha' in surrounding forests eking his life by living fruits and roots and following 'niyamas of shoucha- dharmika- japas' incoginto under trees. He felt further that on the face of extreme mental aggravation, he might resort to 'aamarana upavasa' or jump into 'agni pravesha'. Thus Anjaneya was unable to contol his inner feelings and the utter failure of Sitanveshana. He then could not suppress his anger and had seriously felt as to why not kill Ravana, even stealthily and take revenge and hand over the severed heads of Ravana into the hands of Shri Rama! Then after musing various permutations and combinations of thought ripples of the tides of the deep ocean, Hanuman made a firm declaration of faithful resoveve as follows: Till such day and time I ought not to accomplish Darshan of Devi Sita, I should keep on seaching for her. Then he decided as follows: It appears that this side of Lanka, which has sofar not been seen by me there is the Ashoka Vaatika, which incidentally known for plentiful fruits and roots and I have so far not visited in this part of Lanka in the course of my mission of 'Sitanveshana'. Just as Maha Tapasvis would subue even Maha Rakshasaas, may be I might get success for the thrill of Rama and relief of Devi Sita. Then Hanuman prayed to Devaadis as follows: Namaste to Lakshmana sahita Shri Rama, Janakanandini Sita Devi, to Rudra-Indra- Yama- Vayu and samasta devas- to Chandra-Agni-Marutganas; like wise to Sugriva too. May the Ashta Dashas do please watch me with their sanction and blessings as Pavana Kumara Anjana Putra as he enters Ashoka Vatika for the accomplishment of Swami Karya of Devi Sita darshana! Anjaneya futher stated: ' Keeping in view of the singular objective of Shri Rama Karya Siddhi, I am purposively assuming the minute body form; may Rishis and Devas bestow 'siddhi'. May Swayambhu Brahma, anya deva ganas, taponishtha maharshis, Agni deva-Vayu deva- Vajradhari Indra- Paashadhari Varuna- Soma-Adityas- Ashvini Kumaras-samasta Marudganas- Pancha Bhutas and all those seen and unseen Deva-Devis accomplish 'kaarya siddhi' of Sita-Mukhaaravinda -Darshana. How indeed this outstanding Pativrata Tapasvini had got caught into the control of this 'kshudra-neeche- nara rupak-atyanta daaruna- Ravana!

As Hanuman slowly approached the Ashoka Vatika with 'Sitaasmarana' profused in his mind, he was thrilled to witness the unimaginable grandeur and the splash of the Prakriti Soundarya as the early break of

Vasanta Ritu as dominated by Vasu Devatas heralding colors, flowers and freshness with fruits and singings of birds like koels and the buzzing music of honey bees. The garden was replete with the tall trees of Saala-Ashoka-Uddhaalaka-Naagakesara-adi maha vrikshas. As Hanuman initiated the search of Devi Sita, the swings of the tree branches were like what the birds comfortably resting in their nests were disturbed. As the Kapivara Anjaneya was jumping back and forth from branch to branch the Rakshasa-Rakshasis were wondering whether Vasanta Ritu Raja having assumed Vaanara Swarupa was moving about in the Vaatika freely. The speed of movement from branch to branch of the trees as like the rains of green leaves, fragrant flowers and sweet fruits down to earth. As though the sweeps of air in the Varsha Ritu tend to break the thick black clouds into pieces Anjana Putra then started breaking the sub-branches of the trees as the groups of Rakshasa-Rakshasis commenced staring up and watching the movements of the Vanara Shekhara. Then the attention of Hanuman got diverted to the flows of sarovaras and the groups of birds flying up or the swimming swans hovering around the lotuses and buzz of bees. Further around he saw from a good distance a massive 'Ashoka Vriksha with a 'SuvarnamayaVedika' there under. The background of the Vedika was a huge 'maidan'like open space with lines of encircling mountains. Hanuman then mused as to wonderful that he might be able to vision Devi Sita as she might be moving there restlessly. Duraatma Ravana had indeed made this Vatika skillfully no doubt, as the glamour of the trees of chandana-champa-vakulas truly enhance the prettiness. Hopefully, Devi Sita the most beloved of Shri Rama is safe and moves around here. How I wish that she could be seen on the banks of this 'sarovara'. She should have turned weak and dejected, yet might be some what pacified with the beauty of these surroundings. Sundara netravadana Devi Sita must be by now extremely dejected and crying away with none to solace. Yet there could be possible chances of seeing her as she might like to endear Vanavaasi species like me! Thus Hanuman decided to climb and hang around on the Ashoka Tree.

From up around the height of the Ashoka tree in the Ashoka Vana, Hanuman was rejoicing the grand view of Ashoka Vana which was similar to the Devodyana Nandana Vana of Swagaloka, or the Chaitra Vana of Kubera both being extremely tranquil, celestial and 'dedepta maana' of glitter. As this was spread all over with heavenly fragrance with the varied 'pushpa sampada', especially in the Vasanta Ritu, that 'udyaana vana' was similar like that of the top of 'Gandhamaadana'. Vaanara Pramukha Anjaneya viewed a well rounded elevated Mandira popular as 'Chaitra Mandira' of pure marble construction like Kailasa Madira surrounded by ugly and grotesque Rakshasis; Those frightening and disgusting Rakshasis encircled a stree who appeared to have been fasting for days and hence was weak and pitiable. She was of the body frame that was weak, thinned down, exhausted and fatigued like that of Chandrama of the very first night of Shukla Paksha. Hanuman suspected that woman of virtue under harassment by the cruel Rakshasis. On the basis of various descriptions, indications and signs, Hanuman was able to identify 'her'; indeed her features, characteristics were recalled. She was robed in yellow silk, which was unclean and dusty; she was 'alankaara viheena' yet beautiful and of arresting features of charm. Hanuman felt that she pale and unspirited like the Pushkarini Sarovara without lotuses. That tapasvini was in enormous sadness and misery as if the Devi Rohini were at the time of Chandra grahana. Accentuated by her fastings she was weeping away in her condition of physical weakness. Instead of being surrounded by her affectionable persons, she got subjected to the company of Raakshasis all around as is an attractive deer was encircled by wild and ever barking dogs. Indeed her long and dark 'veni' down her waist was like a black 'naagini' just as blue rows of tall trees on earth shine against the background of blue clouds of the high sky! She was born of comfort and luxurious family but right now was tormented to misery and fear. Yet she was brave, ready to face impediments of hard living, but now pathetic, clad in dirty robes, weak in body and mind, being under constantly and readily subjected to threats and due to various reasons. Hanuman had almost decided apparently on the basis of the similarity of circumstances, interpretation and decisiveness as per 'Saankhya Shasrta'. Hanuman felt that Devi Sita seemed to keep her form and face in precisely the same similar when the Rakshasa Ravana had forcibly abducted her. She should have been in her earlier form when her countenance must have been bright like Purnachandra and her chest too encircled firm in all the directions. Her excellent body figure then, but alas now lying seated, neglected and dirty now. As she was shedding agitated tears now, she was like smokes spreading all over from 'agni

jwalaas'. Devi Sita appeared to have thinned down her memory power, accomplishments, patience, aspiration, contentment, clean and clear mindedness, and a sense of frustration. She was dispirited due to her disability to serve Shri Rama and feeling helpless looking lost in her inner self. Now, having examined all the details of the circumstantial evidences, Hanuman confirmed that this broad eyed rupa sundari and maha saadhvi should certainly be Devi Sita herself. Further, his attention was drawn to her body ornaments. He had at once realised that Shri Rama used to describe Devi Sita's ornaments in great detail. Hanuman recalled that the ornaments stated to have been dropped by her along with her yellow upper garment like an over-cover and the golden ornaments on her body as collected by the Vaanaras up on the mountain top. Then he examined that she was neither ornamented similarly nor had such an upper vastra. Hanuman had finally concluded that what was hesitatingly felt would now get confirmed that in this world the lady of Shri Rama, especially since she was bestowed with four essential reasons of her kindness, forgiveness, extreme dejection and love for all the Beings on Earth! Thus having found Devi Sita, Hanuman was extremely happy for the close of the chapters of the mission of 'Sitaanveshana' to a glorious finality!

Having finally succeeded in discovering Devi Sita, Hanuman began to feel to witness the extremely pitiable conditions that the Maha Saadhvi had to find her. He was hurt and pained that she was being treated to her: 'Aho! She was taught and trained by stalwart 'guru jana' and was a symbol of Vidya and Vinaya or knowledge and politeness, but the time cycle had been too harsh on her. Like the arrival of Varsha Ritu, the sacred Ganga was rattled, she has had to pass through the merciless times even notwithstanding the heroism of Shri Rama and the unflinching loyalty of Lakshmana. Her characteristics of sheelata-svabhava-and avastha were similar to those of Ramachandra himself as her family background was equally alike. Then Hanuman had a retrospective thinking of Rama had the extraordinary ability of exterminating Vaali himself who had the 'amsha' of Lord Indra, besides pulling down Kabandha to near-death. Hanuman had a retrospective as follows: Rama had all by himself- even as Lakshmana left from scene of the battle killed fourteen thousand Rakshasaas, besides Dushana- Trishira-Kharas. Then Rama befriended Sugriva- killed Vaali- enabled to cross Maha Samudra. Then he was instrumental to cross the Maha Samudra- reached Lankapuri- searched for Devi Sita all over- and finally succeeded in identifying her. Devi Sita is an ideal pativrata, the eldest daughter-in-law. Most unfortunately, she was kidnapped by Ravanaasura. Shri Rama who is a symbol of Dharma and Atma jnaana. But Devi Sita out of sheer dedication to her husband, had sacrificed the pleasures of life and accompanied him on her own choice entered the frightful forest life. She was contented with phala-moola -ahaara and discarded pleasures of royal life, having a smile with patience and contentment. She assumed all those qualities only for Rama. Neither she was frightened of Raakshas, nor clamoured for food, much less for dhana-dhanya-vastu-vaahanaas. Hanuman further kept on deliberating further: 'Indeed, it is common knowledge that women as a race are extremely enamored of precious ornaments, excellent food and luxuries of living, but Devi Sita is a unique exception. Her living is purposeless without her dearest Shri Rama. By realising this only she is still braving and withstanding her ongoing tribulations and miseries. Aho! She is of the perseverance and firm determination to exist only and merely for her dearest husband as seated right before and surrounded by the frightening looks of the Rakshasis'. Hanuman then declared: It is common knowledge that a unique woman of Devi Sita's magnificence is well proven, but her misery right now unparalleled too. Having affirmed thus Anajanya was seated on the Maha Vriksha uttering: 'Haa Devi Sita!' again and again.

Engulfed by the extreme distress and sorrow for Devi Sita, Vayuputra Hanuman from a far nearer distance seated on a tree branch for a closer view, witnessed the most pitiable condition of Devi Sita whose visage was like of Purnachandra, as she was suppressed her sobbings like the forceful waves of the Sea. He then had a closer view of the grotesque Rakshasis too. Among the vikrita swarupas of the Rakshasis were such they had either one eye or one ear; one has a very long and straightened ear like a bed cover, while one did the breathing was done by her nose on her head. Some of the bodies of the Rakshasis were giant sized while exceptionally normal rather very rarely. Some of their necks are

elongated and some bloated across. Some of their hairs were blown away in portions while some have their hairs were only on their faces only but not on their heads. Some had their ears on the 'lalaata' or the forehead while others on their stomach. Their breasts were invariably sagging as they run or take their steps fast hitting their faces. Some of them had their faces huge while those of others were of dwarf size even as bodies were tall and giantlike. The body formations of the surrounding Rakshasis were of hrasva-deergha-kubja-vikata-vaamanakara-vikaraalas-. Invariably, the Rakshasis were of distorted faces and of yellow eyes with squinted and red angered and piercing looks. Very many rakshasis had bodies of bizarre and weird, dark -bluish-yellow- and angerd red, everedy to quarrel and fight among themselves with cloud bursting cacophony, while they were all armoured with huge shulaas-long and piercing swords, kavachaas. Futher the face formations of the rakshasis were of varied animals of pigs, deers, lions, goats, elephants; some were slow like camels and fast like horses of speed and jumps. Some of the Rakshasis were either single handed or single legged; some with the ears donkeys or of horses; some of cows, or flappy like of elephants or loins. Some were armed with spears in hand, or shulas or mudgaras, ready to fight or kill among themselves, ever drunk with madira or other hard drinks. The rakshasis as thus surrounded around Devi Sita were all smeared with the blood and meat of animals as Hanuman was totally revulsed with. He then kept on thinking about and intently gazing at Devi Sita was seated benumbed with her naturally bright visage yet with unkempt hairs covering it, like a Star of luminosity had fallen from the vicinity of Chandra mandala down to earth. The exemplary Pativrata was thus waiting and waiting on for the arrival of her heroic Shrirama with hopes against hopes. It appeared that a she elephant lost her moorings of 'swajanaas' of the kith and kin and was having to face a cruel lion; indeed Devi Sita was then under the cruel duress of Ravnaasura. It was that precise stage and condition of 'Sitaadarshana', Veera Hanuman was gratified- in fact thrilled, undoubtedly. All the same: Hanuman was excited to vision her and dropped 'ananda baashpaas' or tears of joy and fulfillment, while mentally conveying his heart felt greetings to Shri Rama Lakshmanas ; eventually hid himself for a while with hopes and aspirations ahead.

Hanuman then had his full night's sleep even while pondering over as to how Devi Sita was ensnared by Ravana notwithstanding the heroism of Shri Rama. As the early hours of the following day, he heard the 'mangala vadyaas' to wake up the King Ravana. The latter then rose from his bed with the amorous thoughts of Devi Sita and having got ready with his attractive body ornaments entered the Ashoka Vaatika which was fresh with cool winds swaying the trees and plants and the fragrance of the just sprouted flowers all around. He was accompanied by some hundred beautiful and well ornamented 'kanyaas' futher enhancing the grandeur and stateliness of the atmosphere as if Lord Indra was accompanied by deva-gandharva kanyas entering the 'paarijaata vana'. Like the clouds are accompanied by lightnings, some of the damsels were behind the King of Asuras, some ahead of him, while others were encircling him. It looked that Ravana was full of desire for Devi Sita who was like a natural beauty 'par excellence' like a pearl peeping out an oyster. Then Vayunandana Hanuman then heard the jingling sounds of very attractive damsels with their sprightly faces and slim figures with ornaments and fragrant smells. There again he saw and keenly observed the unbelievable personality of the hefty and strong physique of Ravana the star attraction of 'bala-pourusha' mahaasura at the entrance of Ashoka Vaatika. Ravana was replete with 'kaama- darpa-mada' or passion-power and pride with enlarged- red-and sharp eyes with fixed looks. He was dressed with extremley decorated chest and clothes with dangling white diamonds and sparkling milky pearls studded with gold like Kama Deva Mammadha without his pushpa baanaas and dhanush. The encircling sundaris of youthful ebullience too were noticed by Hanuman as if glittering Stars were around the Moon. That was how the Vishravaaka Muni Putra Ravana was glanced by Hanuman.

Even with a single nasty and desolate glance of the detestable Ravanaasura, Devi Sita was drowned in gloom-fear-and apprehension as noticed by Hanuman-Ravana then addresses Devi Sita opening his heart fancying her, praises her origin , charm and conduct, and seeks to convince her to discard fear complex, to be sympathetic to him, and wait for her consent- Sita emboldens herself and replies highlighting Ravana's wretched manner of abducting her and of his features of cruelty, selfishness, and ego; mocks

his ability and readiness to face hero Rama- As Sita heckled Ravana's claim of heroism and his stealthy timidity, asserted her 'pativratya', and challenged him to face Rama- as Ravana threatenend her granting three months to change or get killed-

Hanuman noticed that the blemishless Rajakumari Devi Sita glanced Ravana'sura with fear and a sense of apprehension like a plantain tree would wave, shake up and swing by the onslaught of the fearful and harsh winds. Janaka Raja Putri in her helpless state was sobbing away as her tears flowed down her shoulders down to her tight breasts and laps as she was seated in a head drooping posture. As already surrounded by Rakshasis of horror, she was like an ever wavering, semi-sinking torn off boat on the wide and high tided middle of the Maha Sagara, or like a 'Kamalini' floating being pulled down into deep and muddy slush. Devi Sita was then noticed by the deep thinking of Shri Rama as if she were firmly seated on her mind driven chariot drawn by the hopes- like horses towards the Inner Soul (Antaratma) of Shri Rama Chandra! Her body was as though drying up gradually by the months-weeks-and days, while being seated with endless cryings with 'Shri Rama Viyoga'- as though like Devi Sita Viyoga of Shri Rama in reciprocity! Hanuman then mused that Devi Sita was like a Naagini flashing her 'naaga manis' was waving her hoods desperately due to the disappearance of her Naaga Raja; or better still like Rohini Devi getting agitated at the time of Chandra Grahana by the viscous clasp of Ketu Graha. She looked to have forlorn her fame, lost her shradhha or her inherent features of intelligence, hope and aspiration, and appears to have dimmed her future, lost track of Deva puja, while she seemed like chandra during eclipse, a lotus in a dried up pond, a yajna vedi getting impure by the touch of hooligans, darkness hiding brightness, a she elephant with a damaged trunk, a water bird disabled to fly up, and a Pushkarini with poisoned water flows. Devi Sita due to continuous fastings, unending distresss, prolonged mental agitations, and shocks of fear, lack of sleep, had turned her out like dried up rivers. In such pathetic conditions of Devi Sita, as Ravana looked back and wondered as to why and how she being a classic beauty of scintillating eyes and mecurial glances once upon a time was totally lost, albeit out of Shri Rama Viyoga, was looking desperate, and felt like his own 'atmaarpana' suicide!

Ravana'sura then addressed Devi Sita who was terribly afraid of him even to glance at him. He said 'Devi! Even at my arrival, you are seeking to hide my body parts like your stomach and breasts as though you are so frightened of me. But Vishala Lochani! I am infatuated with you and certainly long for you. To me knowledge, you are the unparalleled beauty on earth. Do please give me your nod of approval to my earnest prayer and offer. At this secure place, you may be free and fearless as this place is totally inaccessible and no other Rakshasas who could freely change their forms with their typical features and habits and you have strict security and safety. The exceptional male of the Asuras as could enter here is only me and none else. Kindly note that Rakshasas like me are invariably known for 'balaatkaraas' of human females undoubtely. But that certainly is not my principle. Mithileshwari! Be assured that as long as you persist in the manner without your voluntary consent, I will not even touch you amorously, even if I resist the temptations of even Kamadava even if he were to subdue to death! Devi! You should never be afraid of me with such apprehensions and fears. Please restore your faith in me on that count. You must threfore bestow your confidence with hesitation and give me 'Prema Daana' or the Charity of your consent. Believe me, Devi! it does not behove of a woman of your origin and stature to wear uncouth hairs, seat and sleep on bare earth, keeping ever sorrowful, wearing dirty clothes and denying the pleasures of existence. Janaka Raja putri! With your mere consent, you must get garlanded with fresh and fragrant flowers, wear invaluable ornaments, enjoy food delicacies, luxuries of seating and sleeping facilities, and geeta-nartana-vaadya- parama bhogas! Devi Sita! Well before your emerging youthfulness might get terminated, do seek to reverse and backtrack the forceful flows of rivers of joy- (and possibly reach the ocean of bliss!). Shubha darshane! It looks that Vidhaata the Creator appeared to have created your outstanding body form and features and got fatigued as there could never be a parallel! Videha nandini! Might ever be a male withstand the profile and youth of your singularity be able to resist the courage, even it were Brahma Himself! Mithila Kumari! Please be my wife, and leabe the mirage of

‘Paativratya’! I possess innumerable queens, but do accept my offer to be the Prime Queen! I promise that having searched all over the universe, I should secure the best of ‘nava ratnas’, along with this Kingdom too! Kindly accept me! Right away along my passion, your body be adorned with the glitter of Lokas! Sumukhi! To I am truly able to realize your penchant for ‘shringara’ as I seek your charity of that gift. Bhadre Yashasvini! Look at my prosperity and lavishness; what use is of Rama who is robed in ‘cheera vaasas’ or deer skins. Please forget about Rama and the fanciful mentality of his heroism and my defeat; after all, he is destined to ‘aranya vaasa’ ever, by sleeping on ground and grass roaming aimlessly on the pretext of Vrata Paalana! In fact, I doubt whether he is still alive! Videha nandini! Why are you hiding behind black clouds even as you are yourself like a Purna chandra! It should be a sheer waste of opportunities right before you as meeting Rama is a wishful mirage! Subhaga! I am of the opulence of even Kubera and that would be on your grip worthy of your swimming in those flows of nectar. What indeed is Rama worthy of!; neither tapasya, nor energy, nor bravery, nor opulence and not even brightness as ever comparable to me! Enjoy life and ensure its worthwhileness. The choice is yours whether you wish to get lost and roam about in jungles with dangers and miseries all through life or opt for lifelong happiness and fulfillment with blissful and radiant tomorrow.

As Ravana expressed his bravado replete with selfishness, cunningness and arrogance, Devi Sita the ‘tapasvini, pativrata and sadaa pati chintaa parayana’ replied in a low voice. She said that instead of persistently praising her, her body beauty and grace, he be better advised to be contented and concentrated on his own multitude of wives. She further said that a sinful and evil minded person would not aspire for a series of further successes. He would not deserve them as he had cursed a pativrata, and worse still to force her to take to dubious and detestable alternatives. What is more, I was born into an outstanding family background and wedded into a glorious family. Ravana! I am a well married woman belonging to a different and distinguished family and most assertively not deserving of you as I should swear touching my back and feet. Nishaachara! Do seek to follow the very elementary principles of ‘dharma and nyaya’. As you seek to protect your own wives, learn to expect others too objectively. Seek to display the idealism of affection and affinity towards your present wives before craving for other -wise ideally wedded wives due essentially to your ‘chapala buddhi’ as that kind of psyche ought to rebound on you ruin. Can’t you realise that ‘Satpurusas’ do exist in the world following principles while you appear to be totally unaware as brainless dumbwit devoid of ‘sadaachara’! Otherwise, ‘Buddhiman Purushas’ who would guide you to the righteous path tend to ignore as Rakshasaas like you are prone to! Once a King whose mind is corrupted carries on with ‘adharmas and anyayyas’, then that kingdom is surely destined to doom, sooner or later. As this ‘ratna raasi Lanka puri’ in your hands prone to corruptibility gets saturated by sins, ought to very soon, collapse with utmost certainty. Ravana! Do realise that when one’s vision is short sighted attains the consequential destiny and death. As a sinful king with the least forevision reaches his climatic inevitability of doom, then the world should celebrate and hail the victory of justice. Now, be it well realised Ravana! that just like the radiance of Surya Deva, I am too inseparable from Shri Rama of Surya Vamsha. Neither opulence nor life of luxury could ever distract me. As having shared his bed and pillow on my shoulders with those of his, how dare that any other ‘praani’ even of celestial origin could do so. I am thus honoured to be my singular wife of Raghunaatha as the treasure of Snataka Brahmana Panditas of Atma Jnaana only. But on only one count, I am grateful to you, Ravana! You are soon going to relieve me of the pangs of separation of Shri Rama, like a she elephant lost in wilderness should be excited of the earliest opportunity to meet the Gaja Raja Raghunaadha! If only even now before you face the unfortunate collapse of Ravan Dhwaja, my sincere advise you even at this last stage, try to make friendship and avoid the inevitability of battle! It is widely known that Shri Rama is a ‘sharanaagata vatsala’ or a symbol of refuge. Contrarily, Rama’s ‘dhanush thankaara’ should very soon be heard in your Lankaapuri, like the reverberating sounds as of Indra’s Vajraayudha!

Further the mighty shoulders of Rama supported by those of Lakshmana should soon shower on the countless Rakshasaas to decimation like the Vitata nandana Guruda on poisonous Sarpas on earth. Rakshasa! As the Rakshasa sena gets destroyed, you should soon be exposed and terminated with the total

collapse of Lankapuri shorn of its very existence! Neecha Nishaachara! You had entered our Ashram in the opprtune absence Rama Lakshmanas as they chased to death by the Maya Mrigarupi Rakshasa making false shouts. Neecha Rakshasa!Both Rama Lahshmanas are very soon arriving at Lankapuri and kill you without mercy and provide me relief to me very soon like the blasting Surya Deva should soon cool down the few water drops of my eyes. Be well advised by me to flee under the protection of your cousin Kubera or hide yourself or disappear into the Varuna Deva Sabha for your protection as a refuge, barring which your death by Kaala Deva from the hands of Shri Rama is just round the corner!’

Having heard the piercing words attacking his cruel, selfish, villaionness characateristics of Ravana by Devi Sita, Ravanasura replied to her: Normally, men of name and fame when approached by females, they normally tend to respond to their manner of approaching with sweet and amorous reactions, but your ugly and detestable way of responding to my positively sweet conversation is truly disgusting. I am seeking to control my ruthless rage like a ‘saarathi’ of horses seeking to reverse from wrong destinations being forified with kindness and pardon. Normally again, the pattern of love and affection among various beings is crooked, but genuine expressions of romantic offers are truly bound being reversed unmindful of frightenening consequences. Sumukhi Sita! Despite your assumed and fabricated sense of Vairagya and frustration, you had used such ugly expressions, but I am restraining my self to kill you even as you cerainly deserve it.Mithilesh Kumari! A King of my stature of world wide repute could most certainly declare ‘marana dandana’ by public hanging to you. Maha Ravana further threatened Devi Sita: ‘Sundari! I am now declaring to you a reasonable time of two months to you to reconcile and surrender and creep into my bed. Otherwise, do mark my words, I would have despatched your dead body to the royal kitchen to have mince it to pieces for cooking!’ As Ravana threatened with tragic consequences of her cruel death, Devi Sita, instead of being shattered with fright and body shivers, got fortified by supreme self confidence and courage of an outstanding power of her ‘Pativratiya’ backed up by her faith and self confidence in Shri Rama replied to Ravana: What a pity that none in this Kingdom of Lanka, there is no brave male person who could ever stop the ‘atyaachaaras’ Dushta Ravana! I am like Shachi Devi , a pativratha of Universal Stature and repute. Indeed there could never be any other living Being who seeks to snare me into bed. Rakshasaadhama! As you make offers of love for me with sinful thoughts to the most ideal a hero of Shri Rama’s stature, how could you evade death for long. What an apt adage of ‘hastimasikantara’ as one compares Rama as a youthful ebullience of huge forest elephant and a slimy rabbit. Arre Ravana! Are you not ashamed of misbehaving with me now till the hero arrives on the scene! Why and how are you still surviving and be alive of my looks of fury instead of instantaneously dropping dead.Dashamukha Ravana! You have sought to pull my self radiance to ashes. It is only due to the Pratigjna of Shri Rama and the the concealed power of my tapsya that are enabling you to still be alive and kicking. I am the ‘saha dharm charini pativrata’ of Rama;_you had the audacity of slymigly kidnapping me and still claim yourself as a ‘shura veera! After hearing the harsh realties as detailed by Devi Sita , Ravana was disarmed while fuming. He saw Devi Sita up and down with anger and even disbelief. His eyes were reddened as of poisonous cobras and displayed heavy breathings. He hissed: You woman still hankering after men of wretched and poverty stricken humans of forest life; Just as the emerging brightness of early morning Surya shatters through the night long darkness, I would soon enough most certainly finish you. Then, he glanced at the gang of Rakshasis surrounding Sita; among then were Ekaakshi-Ekakarna-Karnapraavarana-Gokarna-Hastikarna-Lambakarni-Ararnika-Hastipadi-Ashvapadi- Gopadi-Paadachurlika of feet haired-Ekapaadi-Pruthupaadi-Apaadika-Atimaatra Shirogreeva-Deergha jihvaa nakha- Atimaatra kuchodari-Atimaatrasyena netra-Anaasika-Sookara mukhi and so on. He then hinted them to utilise saama-daana-bheda-danda ‘chaturu -paayaas’. As Ravana was thus prepared to leave, the surrounding ‘sundara kanyas’ of deva- yaksha- gandharva-naaga kanyas embraced Ravana and said: Maha Raja Rakshasa Saavabhuma! Surely Maha Srashta Brahma had not written on the forehead of this miserable ‘manushya stree’ But now please may we be allowed to enjoy rati-kreedas at once! In ready response to the entreating females surrounded him, Mahaasura Ravana proceeded to his Raja Mahal with ‘simha garjanas’.

Select Rakshasis of learning like Ekajata-Harijata-Vikata and Durmukhi extoll the qualities of bravery of Ravana while seeking to convincingly pressurise Devi Sita to accept the offer of Prime Queenship- While a few of enlightened Rakshasis sought to convince Devi Sita to wed Ravana, the rest of the cruel lot threatened her to death and fancy to taste her flesh, cook it with spices, and eat with wine and dance! Totally rattled by the perilous intimidation of the Rakshasis to nearly kill her and celebrate, Devi Sita nearly resorted to 'praana tyaga' especially cursing her fate still disabling her from Shri Rama darshana- Even as the cruelmost Rakshasis surrounded Devi Sita to attack, the eldest of them named Trijata screamed from her ominous dream and described tragic forebodes of 'Lanka Vinaashana' too soon- Despite Trijata's 'dussvapna' foreboding shouts of disasters about Ravana and Lanka Rajya, Devi Sita continued to cry shell shocked; however gradually recovered due to her own forevisions of auspiciousness-

As King Ravana instructed them to change Devi Sita's mind set in favor of King Ravana as he was departing Ashoka Vana, then the Rakshasis surrounded her gradually and decided to convince her, offer temptations, preach against Shri Rama, or finally by threats of physical violence to harm her. They addressed her: 'Sita! Do you not realise the big luck, honour and great fortune to become a life partner of Poulastya Dashagriva King Ravana, the shining star among Asura Rakshasis. Then 'Ekajata Rakshasi' explained to Sita: do you know that Bramama Deva created six Prajapatis of whom Pulastya Prajapati was the fourth of the six. Pulastya's Maanasa was the 'Maharshi Vishrava' who too was of the fame of Pulastya. Do understand the glorious lineage and heritage of Maha Baahu Dashamukha. To become the Prime Queen of the Lanka Saamrajya ought to be a dream come true! Then another knowledgeable Rakshasi 'Harijata' explained: 'Devi Sita! Perhaps you are ignorant of the invincibility of Maha Ravana, as you feel Ravana is an upstart and his heroism is a suspect. Now, let me clarify: Maha Ravana had defeated and put to shame in a series of battles with thirty hundreds of devatas including Dwadasha Adityas, Ekaadasha Rudras, Ashta Vasus, and Two Ashvini Kumaras, besides Indra Himself. Now, do you realise as to which kind of honour that you should accomplish as your life time award! Harijata Rakshasi further annotated that Devi Sita! Maha Pativrata Mandodari is ready to discard the top position and most prestigious status of Patta Mahishi in your favour, once you accept the same!

'Vikata naama Rakshasi' asserted that Maha Ravana subdued Naaga- Gabdharva- Danavas several times in their group battles. Further 'Durmukhi Rakshasi' emphasised that out of Ravana's fear Surya Deva reduced his radiance and Vayu Deva his sweep and speed. In sum the well wisher Rakshasis stated: Bhamini Sita! How is it that you are denying the fabulous opportunity. We the senior and learned Rakshasis are therefore extending our hearty congratulations to you in advance as you need to be convinced of King Lankeshwara's deservedness and the unique honour bestowed on you !

Having extensively extolled the unique magnificence and bravery of Mahasura Ravana who had controlled the celestial Dwashaadityas, Ekaadasha Rudras, Ashta Vasus, and Ashvini Kumaras, let alone daanava- maanavas, the rakshasis, especially the flesh eaters, drunkards, threatened Devi Sita and shouted at her as to why and how she ought not to marry the history making overlord of the world. Then the Rakshasis got gradually ignited, frustrated and exasperated and jibed at her: 'After all you are a maanava's wife and is infatuated by a human Rama, who was ousted out from his kingdom, left to his fate in the wilderness exposed to cruel wild animals, ever tormented and harassed.' Then Devi Sita replied rather boldly: 'you have collected together and seeking to pressurise me on and on. Your sinful words of absurdities and misleading dubious means could have the least impact on me even for a second. Could a human housewife be ever marry a Rakshasa! You might torture me, threaten me to death and even devour me in pieces, but could never ever yield! Yes, my dear husband was thrown out from his kingdom, but he is my master, preceptor, and my blemishless attachment to him is everlasting as I survive. Take the examples of Devi Suvarchala to Surya, Shachi Devi in the service of Indra, Arundhati Devi to Maharshi Vasistha, Devi Rohini to Chandra Deva, Sukanya to Chyavana Muni, Savitri to Satyavaan, Devi Shrimati to Kapila Maharshi, Madayanti to Soudaasa, Devi Keshini to Sagara, Damayanti to Nala the Nishedha Naresha and so on. Now, let me have the self contentment to earnestly get attached to Shri Rama the Ikshvaaku

Shiromani! As Devi Sita's assertiveness was reiterated again and again, then being anxiously following the proceedings of the action scenario, Pavana Kumara Veera- Anjaneya was noticing the efforts and threats of the Rakshasis surrounding her. Then the entire group of Rakshasis closely encircled, got into misbehavior towards Sita angrily and shouting and yelling. They roared in high pitch: Neecha maanavi! Tell us whether you should at once admit whether or not marry the King or not! Then Vishalalochana Vaideyi being drowned deep into the 'duhkha samudra saagara' got shrunk to a close corner of the tree trunk as the ugly and monstrous rakshasis still edging nearer and closer. Then one of the worst of the Vikaraala Rakshasi named 'Vinata' with her huge and distorted figure of protruded and shapeless stomach shouted: Dirty woman, enough of this nonsense of your wretched husband, devotion and such filthy talk. Do not over do this as you would soon real the consequences. As a last chance, either you agree to Ravana or not. We could give you the option of yes or no! Then another Rakshasi named Vikata pushed others as she was with ground drooping breasts and readily disgusting hoarse tone: 'Hopeless Site! you have lost your head and senses. So far you do not seem to realise that you are under custody and not in Ravana's Antahpura. You have not yet faced the worse side of Ravana. Even Indra would not be able to save you from this situation. There is no point in crying on and on. Forget your principles and self restraints. Life is short and youthfulness is shorter dissolving much faster. Enjoy the ' here and now' as tomorrow remains tragic as in the long run one is dead! Then another Rakshasi named 'Prathasa' said in bursting anger looking at the co rakshasis : let us throttle this hopeless woman quietly and inform the King that this human female in our custody then the latter might as well instruct us saying: 'why do you not enjoy pieces of her body! Another Rakshasi named 'Ajamukhi' further commented: ' I am not happy and excited n this wastage of time as the idea of killing the human female; come let us initiate the action of mincing her body and share them at once, and simultaneously get the cooking utensils and the accompanying powders, spices, chillis, salt, and so on! Yet another Rakshasi named 'Shurmanakha' commented on what Ajamukhi said; I might only add that in this memorable party, we must add to the list by way of 'suraapaana' and nritya naatya while rejoicing 'nara maamsa' that too a delicacy of a female!' As the brutal and monstrous Rakshasis commenced their plans, the celestial like Devi Sita broke down into non stop cryings with fright and body shiverings of facing a deathlike precipice.

As Devi Sita was scared and panicked that the cruel Rakshasis were preparing her murder by throttling and informing Ravana that she committed suicide, she entreated them as were closely encircling her in shaken up low and whispering tone. ' Kindly understand that a human female could never marry a Rakshasa. Even if you eat me alive, then again I could even dream like that.' As she pleaded likewise, she was looking like a lamb seeking to hide its face as was attacked by a pack of wolves. She was shivering with the fear of death being round the corner. Like disastrous winds hit a platan tree, she fell down in semi-consciousness. What with fear as though that death was closeby, she was breathing fast at times and too slow as of seemingly still at others. It was at that time that she seemed to whisper: 'Ha Rama, ha Lakshmana! Ha my mother-in-law Devi Kousalya!' That was how, Devi Sita was crying away non stop. She futhered whispered: ' Lokokti (adage) states: neither a male nor a female would face death unless so destined and scripted on one's face by 'Vidhaata'. But contrary to his writing so, the Rakshasis appear to do so in my case as I might have to die in their hands. It appears that in my earlier life I had not stored up adequate 'punya' and hence am on the verge of death on the unfortunate analogy of a big Sea Vessel stuffed up with disproportionate weight would sink at mid sea by stormy winds. What a misfortune as am not blessed to vision my Pati Deva for long long times. Now instead I am ensnared into these unending misfortunes cruelly denied of his sweet company. But day by day my patience is evaporating like camphor. While missing that Atma Jani Rama's darshan is getting faded by the months, weeks and days, even by resiting the need for consuming poison. 'Manava jeevana and Paratantra'- or human life and dependence on others are like two concepts negating each other; alas I am not free to take my own life at my volition itself!

As her ever flowing tears continued incessantly, shaken by horror, fear and as if she was dodging death right ahead, parama saadhni Janaka nandini nearly lost her consciousness in semi madness. Then she was

whispering: Hai! Maayavi Maareecha separated me and my Swami, as I was then nervous; I hate myself to give an opportunity to let Ravana lift me up in his mighty grip and now being harassed by Rakshasis who are threatening to kill me and enjoy my flesh. Fie and curse the moment when I was found on earth to pass through the series of hazards. Now is the climax. In fact, it appears that all my married life was saturated with endless tribulations and now, even the threats of death. I was born to suffer and survived through various phases each of which was fraught with dangers of life at each step of married life. Believe me, I would hate to touch Ravana even with the left toe of the little finger of my left leg. Rakshasa Rakshasis! Of what avail of my keep crying all the time; better kill me, slaughter me to pieces, throw me into fire and make ash out of it. Still, I could never get close to Ravana. Raghunadha is world renowned, jnanni, kritagjna-sadaachari-parama dayaalu undoubtedly. How should he share my misfortunes. He had the ability to smash down fourteen thousand rakshasas; could he not come to me for my rescue! But now this trivial Ravana had imprisoned me and surely he deserves destruction. In the dandaskaranya, he killed Viraatha, but why does he not still arrive here. May be Lanka is inaccessible being far as of this side of the Maha Samudra but the heroes of Rama Lakshmanas could surely reach here and destroy Ravana and his saamraajya. What might indeed be the reason that they still not have arrived here to free me facing threats of death! Possibly, Rama had not realised where might I have disappeared. But Ravana as was forcibly abducting me, he encountered Gridhra Raja Jatayu who was forced to defeat and fell down to earth and could have hinted to Rama of my place in Lanka. If only Jatayu had done so, Rama would uprooted the entire Rakshasas on the earth! Eventually then these treacherous Rakshasi widows would have been crying and shouting slogans against Ravana! But unfortunately the situation had reversed and these Rakshasis are after my death and my flesh! In any case however Shri Rama Lakshmanas must surely be searching for me but right now, my time is ticking away meanwhile. As they reach Lanka, this should turn into a burial ground and only owls would freely flutter here freely. Then only my life ambition would be fulfilled. May that most auspicious time arrive soon. You cruel rakshasis should soon be decimated then. It appears that the premonitions of 'Lankaanaashana' are strong and then the spell of the opulence and glitter would vanish into thin air. As the dreaded sinful Ravana once drowned in the high tides of the Maha Samudra, then Lankapuri gets widowed soon. Undoubtedly then each and every household in Lanka there should be heartrending 'aarta nadaas' reach reverberating on the sky. This paapaachari Ravana's auspicious killing is certain no doubt but still he is blissfully unaware of his disastrous catastrophe too soon. Right now but, the explosive ahead is least realised by the flesh consuming Rakshasis who are opaque to even know the roots of virtue and justice. They are only waiting for my dead body flesh. Then what else could I the lonely and helpless single human amid the cruel rakshasis do without the appearance of Rama. Is it possible any further that I could drag on my living now devoid of Shri Rama darshana with his radiant looks and with the fortune of his 'charana sparsha' before proceeding to Yama loka! Hope on finding my dead body, he himself get prepared to 'Atma tyaaga' and visit Deva Lokas to witness the joy of deva-gandharva-siddha-maharshis anxious for his 'darshana'! Surely indeed, he should not resort to such steps! As I may have to soon leave Mother Prithvi, may I sincerely pray to Mahatmas on earth or upper lokas, as they are totally immune from the likes and dislikes, successes and failures, positivities or negativities of one's living. But what a misfortune of my life to be presumably exiting it without the darshan of 'atma jnaani' Shri Rama as death appears to be glaring at me as I am in the close clutches of the most dreaded personification of wicked immorality of Ravana!

As the attacking rakshasis kept on Devi Sita haranging in her almost inaudible and low voiced fanciful musings, mentioning of her own fate and of Lanka's doom, they shouted at her: Paapa chintaka Site! Now, right away, we are going to throttle you and rejoice your dead body flesh. As the attacking 'nishacharis' thunderous shouting sounds were heard, the old and very aged rakshasi named 'Trijata' was suddenly woken up from her horrible dream and screamed and yelled demanding the attention of the attacking rakshasis. She stated: 'Go away and get lost; brainless nishacharies! don't you dare to harass Devi Sita any further! I had been just woken up all of sudden from the ugliest possible dream right now! This is all about our peril and of auspiciousness for Sita.' Trijata was literally shivering when she shouted

thus: In this nasty and wretched dream I found a celestial mountain cave on the fast revolving sky made of huge elephant tusks pulled by some hundred white horses with white garlands while Shri Rama accompanied by Lakshmana were seated firmly. In that horrible dream, Sita was clad in milk white robes. As I visioned Raghu Rama again very keenly and he along with Lakshmana behind, Devi Sita riding the elephant joined them and she was seated besides Rama smilingly. Then as all the three being settled on the Iravata like Gaja Raja, proceeded to Lanka Dvipa and saw the Kingdom critically as the elephant stood still on the sky. Then in that disastrous dream, I saw somebody like our great King Ravana just before me. He appeared to have bathed in oil and was robed in oil drenched blood red attire. He appeared to have been drunk with intoxicants and was garlanded in karaveera flowers. As was dressed thus, King Ravana appeared to have just got down from pushpaka viman to earth. It then looked as if he was dragging a female. At that time, King Ravana was wearing dark clothing and was riding a donkey chariot. That woman was looking shocked and rattled. Her face was frightened with madness. They both were airborne flying southbound. Then I saw the King descending and touching the earth by the air borne chariot of donkeys. The woman thus having been seated on his lap rolled down to earth as having been dragged. Then the female was shivering with fright and was screaming like a mad woman in distress, half clad, and was shouting curses at him. Then King Ravana dragged the woman into a hell like dirty and dingy cave with disgusting smell. There was a water body there around with slush and flies of large size. As her 'dussvapana' of continued, Trijata continued: As Ravana proceeded further south ward, he witnessed yet another water body which did not, no doubt, have slush and mud as the waters were clean, but there was a black woman wearing red clothing crying away as Ravana was forcibly dragging her further south. Then one might notice Mahabali Kumbhakarna snoring in sound slumber. Mahasura Ravana's son Indrajit was bathing in streams of oil. It appeared that Kumbhakarna was in the sleeping posture on a cot hung down on the hump of a camel while Indrajit was bathing on the back of a huge frog. The aged Trijata then passed above the house of Vibhishana wearing white clothes, white garland of flowers perfumed with white chandana. Vibhishana's residence was resounding with drums, music and dance. Then Vibhishana was visioned as seated on a white elephant. Then Rakshasi Trijata's dussvapna continued showing multitudes of Royal horses and elephants were seen sinking as forcibly pulled down by high and gushing tides of the great ocean. Trijata further dreamt that one mighty Vaanara as the messenger of Shri Rama would very soon be burnt off to devastation of the fabulously built up and well decorated Lankapuri of the world renown. Then Lankapuri like a wax made city of fame would turn to a huge 'smashaana', the burial ground. Then Vrisshha Rakshasi Trijata shouting loud at the brain weak yet brawn mighty Maha Ranshis about to devour Devi Sita alive addressed them as follows: Stupid Rakshasis! Do you still wish to eat Devi Sita allow even after my explaining the details of my worst ever dreams as she indeed is an illustrious Pativrata of Shri Rama the signage of virtue, courage and proven invincibility. He would never pardon you, despite being a symbol of forgiveness of tolerable level, but not to throttle Sita's head and seek to eat her flesh! You must in fact fall at her feet straightaway and beg for your mercy! Maha Rakshasis! I do realise that you may all try to reply something or another, but of use and of substance could that be! You have perpetrated the most heinous and unimaginable act of depravity. Having encircled around her prepared to devour her alive, no amount of begging her now would whitewash that away by falling at feet and such dramatics. The transformation would need to be a truly changed mindset. May be then your mercy appeals might be effective marginably though. But once convinced she might have the evocation of forgiveness! Rakshasis! Do realise the analogy of the birds seated on the same tree branch have different mind sets, a very few being dharmic and many others of demonic! Very few with sonorous sounds of auspiciousness welcoming the arrival of their lovers but by and large with screeches of lust and hunger.

Hanuman witnesses series of Ravana's sweet offers to wed Sita, her no-nonsense reaction, his three month notice, violent threats of Rakshasis, Trijata's forebodings, now desires to appear before her, but how! Veera Hanuman sings Shri Rama Katha exclusively for Devi Sita but she wonders its genuinness! Then Hanuman appears before Devi Sita in his own form and conveys about Shri Rama's welfare, his arrival

here, and assures Rama's arrival soon-Devi Sita still unconvinced fully about Hanuman's genuineness, he describes Rama's physical features and mental acumen and bravery, pleading his own authenticity- Devi Sita finally concedes Hanuman's genuineness- then he describes 'guna ganaas', how Rama missed her, Sugriva's help repaying Rama's help by killing Vaali- Sampati's guidance to reach her-Hanuman bestows Shri Rama's finger ring to Devi Sita as a memory refresher- the highly excited Devi Sita falls back to her memory screen, as Hanuman assures Rama's arrival too soon!

Acutely suffering the heart-rending distress of 'Pati Viyoga', Ravana's unthinkable advances to her, and the physical assaults by the Rakshasis surrounding, Devi Sita truly realised she was indeed like a she-elephant being attacked from all sides by a cruel lion. She felt that a lamb caught amid a pack of wolves. There is an adage as asserted by Mahatmas of virtue that as once a youthful person encounters deathful crises, those are but passing phases being unbearable experiences. A well married female of excellent family upbringing and surfeit of dedication to husband should not imagine nightmares even if exposed to crises. Indeed my heart is bereft of happiness; nevertheless, one's inner strength fortified by 'atma nigrha' or immense resoluteness and single minded courage is truly comparable to a mountain minaret even hit by diamond like rocks. I am unfortunately caught in the grip of Ravana hence atma tyaga might not be a crime. Since a low class human is highly unworthy of teaching Veda vedangas, likewise I could never make him understand the values of 'paativratya'. Alas! May be this Ravana might not mince my body into pieces as Indra entered Devi Diti's garbha and minced parts of it! Devi Sita continued her distress: Am I not looking old and ugly! It is nearly two months since Ravana dragged me here. I am precisely in the hopeless situation of being imprisoned and kept awaiting death as on the night before Ha Rama, ha Lakshmana! Ha Devis Koushalya- Sumitra; this sinking boat of my 'praarabhha' is floating in the 'duhkha maha saagara' facing my termination!! Devi Sita then commenced the arrival of 'Shubha Soochana' or auguries of auspiciousness especially in the context of stepping forward to Shri Rama seva! Devi Sita's left eyes of sparkle and dark eye brows commenced quivering like small fishes around petals of a lotus. Her left shoulders which were in the past well smeared by fragrant sandalwood past as for long enticed by Rama while he was resting in comfort too got vibrated. Her left thigh of enviable roundness as of elephant trunk too was trembling repeatedly. As Devi Sita with her sparkling set of teeth and radiant face standing under the Ashoka tree, her silky dress draped on her fragile body was no doubt crumpled and even somewhat dirty as wavy by the sweep of winds but started quivering too. As Devi Sita experienced these and such other 'shubha soochanas' were experienced she felt elated with self contentment with the moon like rejoicing of Rahu graha releasing the latter's tight grip.

Maha bala Veera Hanuman had witnessed the scenario of Devi Sita's distress and helplessness, the threats of Rakshasis surrounding her to eat her alive, Rakshasi Trijata's warnings and evil forebodings to 'Lanka Saamrajya' and the killing of the King and followers and the like. His thoughts flashed off in different directions. Innumerable Vaanara Veeras were despatched by King Sugriva to all the directions to search for Devi Sita's whereabouts. Happily I had succeeded. Blessed with my utmost dedication to Swami Karya, and having assumed miniature form, I have been keenly observing the enemy's strength, the varied shades of their 'dharmaadharma pravartana', and the significance of Ravana's mental aberrations and so on. Devi Sita a peerless Pativrata has no other thoughts excepting of Shri Rama. She is literally flustered for his 'darshana'. Her face is like Purnachandra and had never missed his nearness; she never ever got unnerved as of now. I feel like to console her at once and give extremely positive arrival of the epic hero. In the eventuality of my returning back without assuring her of Shri Rama's arrival soon and thus controlling her agony, it should indeed be a huge lapse on my part. In case I do so, the cruel Rakshasis on one pretext or another might even resort to devouring her alive. Worse still would be that she herself resort her atma samarpana out of extreme frustration. Hence it ought to be opportune for me to convey positive indications to her. But under these circumstances however, it is certainly not advisable

for me to address Devi Sita in front of the cruel Rakshasis surrounding her. Under these circumstances, it is rather irksome for me to freely converse and convince her to be brave and feel confident. If I am not able to utilise this opportunity to night itself what all has been accomplished by me so far would be a sheer waste. On my return to Shri Rama, he should definitely enquire about Devi Sita's whereabouts and more significantly about her whatabouts and then I should not be able to reply. Then Bhagava Shri Rama could be incensed and burn me alive. May be some how my should be able to assuage her emotions. As it is body is quite miniaturd and more so I am a Vanara. If I were to convey my thoughts to her in Samskrita Vaani, then she might think that Ravana was talking to her assuming his form as a 'dwija'. Then I might have to such language as spoken in the type of language in Ayodhya and thereabouts. Then again she might suspect Ravana in my form. Then again the Rakshasis suspect Ravana's presence there and harass me further more. Suppose that in my own form then I might get caught and the entire Ravana Sena could be alerted to pounce on me and thus the Swami Karya could remain unfulfilled. No doubt I do posses the capability of devastating thousands of Rakshasa yodhas, but then getting involved with such adventurous steps, I might not be decisive of the endeavor with uncertainties nor be then capable of my crossing the ocean for certain. All the same, not being able to converse with her and pacify her with the awareness of the Rakshasis appears to be a huge question mark! This is the most unfortunate predicament as a dull and foolhardy messenger of Shri Rama's standing is finding lost in a critical situation disabled to adjust as per the 'desha kaala paristhitis', like a critical night enveloped with thick darkness awaits the Ushakaala Surya! No foolish messener of a standing of Shri Rama, without the awareness of 'kartavyakartavya' or dutifulness or otherwise is worthy of being trustworthy who would feel that he is a quite intelligent, might invariably spoil the mission entrusted. Therefore, I feel that the task entrusted to me should not be performed, the very purpose of my crossing the Maha Sagara be not spoilt, yet Devi Sita be conveyed my message, never be careless out of fear or confusion. I should therefore decide to start singing the 'guna ganas' of Ikshvaaku Vamsha, Shri Rama's outstanding qualities without provoking those Rakshasis, yet making sure that Devi Sita would certainly lend her ears too. I should seek to sweet singing like a lullaby to others, yet might convince Devi Sita too as of statemens of genuineness.' This was how after prolonged introspection, Veera Hanuman decided to hide himself in a miniature swarupa well settled and seated on a broad and sturdy branch of the Ashoka Vriksha, while witnessing the disturbed yet sweet face of Devi Sita whose was lost in agitation and deep introspection of Maha Veera Shri Rama and of the sweet memories of of his unending care and deep affection showered on her as a peerless pativrata.

Having thought over of the pros and cons of approaching Devi Sita for long time, Veera Hanuman in his miniature form sitting on a branch of the Ashoka tree started singing in his low and sweet tone as follows: Onec there was a famed King Dasharatha of ourstanding virtue and world wide fame in the Ikshvaku dynasty. He was a Rajarshi commended by Maharshis and the Praja alike. Being bestowed with the qualities of in ideal king, a dharma swarupa, and of the bravery, he was blessed with his eldest son popular as Shri Ramawho was a symbol of kindness, bravery, dhunur vidya, and pitruvaalka parapaalata. That parakrami Shri Rama, the know dharma rakshaka declared to the worlds his satya pratigjna to undergo vanavasa, and his wife a parama pativrata and his most loyal younger brother Lakshmana too accompanied him. During their stay he and the brother several rakshasa. In the course of their staty at the 'jana sthaana', Mahasura Ravavana had forcibly abducted Devi Sita whiie while she was left all alone by arranging rakshasa Mareecha to assume a maya mriga form forcing Rama to chase and Lalshmana followed suit. Seaching for Devi Sita Rama Lakshmanas approached kiushkindha, met and made friends with the fugitive King of Vanaras, named Sugriva, killed the then vanara king Vaali. Subsequently, the new Vanara King arranged for Devi very many Vanara soldiers for Devi Sitanveshana and one of the

able one of them jumped in , crossed the ocean and reached where Devi Sita is being surrounded by cruelmost rakshasis. As the maha jnaani Hanuman had deftly conveyed the required message to Devi Sita, the latter was thrilled with indescribable relief and relief and looked up the tree and saw a vanara, apparently in a mini form. Meanwhile, buddhimaan Hanuman sat there looking up and down. As Devi Sita found a hazy form of a Vanara of 'pingala shareera' adorned in white clothing looking like a lightning, she stood up instantly. She was puzzled to clearly see a vanara with unbelievable eyes but not daring to see him straight. Being frightened partly with disbelief and partly with the hope and being unbearable suspense and suspicion, fell down in swoon. On gradual recovery, she cried: 'hey Rama , he Lakshmana' and broke down in intolerable weeping. Thereafter, she felt again whether she saw either a dream or a hallucination. It is well known that seeing a monkey in dreams is inauspicious. Yet, due to extreme restlessness, one is unable to sleep properly keeping on crying Rama, ah Rama, I am getting drowned in distress; am not able to concentrate, much less to take to 'tarka- vitarka' or the pros and cons of this situation, being totally have lost mental awareness as nothing becomes clear excepting this Vaanara swarupa.; or else, I can only remember Vajradhari Indra, Srishtikarta Brahma, Adishthaana rupa Agni Deva!!

.Veera Hanuman having got down from the top branch of the Ashoka Vriksha extending his folded hands to Devi Sita with extreme politeness stated in his soft tone: Open lotus like faced Devi! Who are you! Are you a devata, or gandharva, yaksha, naaga, kinnara. Are you Devi Arundhati angry with her husband Maharshi Vasishtha! Who indeed is your husband, father, relatives! Why are you crying away! Hope not Shri Rama's dharma patni Devi Sita, forcibly abducted by Ravanaasura. Then Devi Sita was extremely pleased and stood up despite being weak by holding the Ashoka tree trunk. She stated: Kapi shreshtha! I am indeed the daughter in law of the famed King Dashratha, the dharma patni of the glorious Maha Veera and dharmagjna Shri Rama. Then she narrated her life's erstwhile experiences, as to how she enjoyed her marital bliss with her dear husband for twelve years, how King Dasharatha in consultation with the Raja guru Maharshi Vasishtha decided Shri Ram's yuva raajya pattaabhisheka, how on the night before, Devi Kaikeyi the third and youngest wife of King Dasharatha reminded of the King's erstwhile promise to her to make her own son Bharata the yuva Raja, and how she demanded Shri Rama to proceed to forest life. King Dasharatha was a satyavaadi, and had no other way but to yield and thus became unconscious having reluctantly consented. Satyaparakrami Shri Rama was a mere giver but never a taker. Even at the sacrifice of his life, he would never lie, nor slip out his decisiveness of pitru vaakya pari paalana. Then he discarded his valuable clothing and wore mriga charma's attire. Then, I too accompanied as there could be no other heaven for me excepting Rama's company. Lakshmana followed Shri Rama and wore mriga charma too. As we were in 'dandakaranya, a situation was created as maarecha, an associate rakshasa appeared as a maya mriga and Ravanaasura abducted me forcefully. As maha rakshasis encircled me for two months now under daily threats of reating me alive, I lost interest in my life and am about terminating my life. Devi! I am not what you had been thinking and wondering of me. Believe me I am genuine and truly the Shri Rama's truthful devotee.

On hearing what all has been stated by Devi Sita, Hanuman sought to give solace and stated 'Devi! I am the messenger of Shri Rama; he is safe and sought to know about your welfare. Devi! Shri Rama is not only an expert of Brahmastra but of veda vetta. My self along with Lakshmana, we seek to prostrate to you in reverence. Hanuman stated thus, she was mighty thrilled with happiness. If only a human being were alive, that conversing with Hanuman freely and frankly. Yet, there as a streak of remote fear whether Ravana had not entered as Hanuman! She then addressed Ravana: If you have appeared here as a Hanuman, tell me whether you are really not Ravana whom I met at the 'janasthanan'! If not, then I feel contented. But, do make a detailed description of Shri Rama. Aho! If only this were not to be a dream, how wonderful this situation could be! Am I really seeing Shri Rama's messenger! If only Rama along with Lakshmana were seen even in dream, how thrilling that could be! I am concerned again and again

that appearance of a vanara is inauspicious, but am a proving to the contrary! Is this my wishful thinking or am I seized of a hallucination. Otherwise, could this be simply a mental aberration owing to long standing sufferance. Thus, Devi Sita's mental horizon was completely confused and was not still clear but refrained from asking Hanuman once again. Then Veera Hanuman explained what Shri Rama was all about. Bhagavan Shri Rama is resplendent like Surya Deva, cool and tranquil like Chandra Deva, and of prosperity of Kubera's fame. Rama is comparable to 'Maha Yashasvi Vishnu Samaa' and 'sathavaadi and madhura vaani samana' like Brishpati Deva. As per Rama's physical form, Shri Rama was comparable to 'Kama deva'; yet once kindled with anger, he would be a Maha Rathi with no comparison in the worlds. Then Anjaneya reiterated that indeed he was the truthful and real messenger of Sri Rama, indeed. He is really suffering Devi Sita's viyoga and is truly and most concerned of your whereabouts and what abouts. Maha Parakrami Shri Rama should therefore soon arrive here and armed with fiery arrows and in a combat with Ravana should destroy him and his clan. Sumitra Kumara too forwards his prostrations to you. Devi! Shri Raghunadha has now a great friend and associate named King of Vanaras named Sugriva and he too sends his greetings to you enquiring of your welfare; along with Rama Lakshmanas, Sorive too is anxious of your welfare. I happen to be the Minister to Sugriva; soon enough you should soon enough see crores of Vaararas fighting for Shri Rama to uproot Rakshasas and Ravanarura along with his entire clan. I had arrived here having crossed the Maha Sumudra and seen the entire proceedings of Ravana and his ill begotten wealth and fame.

Totally convinced by now of Anjaneya's genuineness by the way he explained lucidly as to what all seemed to have happened pursuant her abduction by the crura Ravana, Devi Sita addressed Hanuman as follows: Kapi Veera! Where did you meet Shri Rama! What is the mutual treatment of Shri Rama to you. How well do you know Veera Lakshmana? How come you vanaras and Rama Lakshmanas met together! Vanara! What are the physical features of Rama Lakshmanas! Explain to me more accurately without getting emotional. Provide me details of their shoulders, physical cut and overall impression. Then Hanuman started describing Videha Raja Kumari with lotus eyes. Even being fully aware of the physical features of Shri Rama Lakshmanas very well, you are asking me once again. Instead of being still suspicious of me or of whatever reason, I feel delighted repeating again. Vishalalochani! What all I described is being repeated again. Shri Ramachandra's are broad and soothing like of freshly blossomed eyes, displaying his mental reflection with the glitter and coolness of full moon. Janaka Nandini! Shri Rama is of the resplendence of Pratyaksha Bhaskara, he is of the inherent grit and tolerance of Bhudevi, in terms of intelligence he is like Deva Guru Brihaspati, and of far reaching fame and reputation if Devendra himself. He is the saviour *par excellence* of all the Beings especially his own 'praja' and followers. Yet the non-sparer of the enemies, while the pardoner of the mistakes of the followers. He is the well known champion of chatur varnas of Brahmana-Kshattiya- Vaishya-Lower classes of the society, being famed as the last refuge of 'dharma and nyaya', besides being the signage of a 'maryada purusha'. Shri Rama is admired, adored and worshipped by one all of his 'praja' in the society; his form is unique with radiance; a strict observer of 'brahmacharya' being the prerequisite of his forest life as prescribed; the everready benefactor of sadhu purushas, and the guide of 'satkarmaachara'. He is surfeited with the knowledge and practice of 'Raja neeti' or the art of diplomacy. He is an 'upasaka, jnaanavaan, vinamra, yet the shatru santaapaka'. Rama was fully trained with the 'Yajur Veda Jnaana' on par with 'yajurveda maha panditas'. He also is well read of Rik-Saama vedas besides 'Shad Vedangas'. Shri Rama's voice is clear and profound while his skin colour is of sparkling medium. His body parts are wonderfully chistelled and sturdy as his chest is broad, shoulders hefty, and 'naabhi sthaana' well proportioned to the stomach above. His knees too are in ideal alignment with legs. His eyelashes are alluring, finger tips and nails of both hands and feet are the most attractive. His tone, gait, and body middle are in perfect unison. All his fourteen body parts are like his eyes, nose, ears, mouth, thighs, hands, legs, knees, feet, lips, chin, broad face, skin, forehead, and so on. In fact, Shri Rama's Pancha Jnanendriyas viz. Ghrana-Rasa-

Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and Pancha Karmendriyas viz. nose-tongue-eyes- ears- skin respectively are in perfect and most ideal positioning. Such ideal most human named popular as Shri Rama, the ‘satya dharma anushtha, shri sampanna, praja seva tatpara,desha kaala vyavahara nipuna, sarva jana stotra para’ was followed by his younger brother Veera Lakshmana who was like Shri Rama himself with equal charm, body structure and behaviour, except that Lalshmana’s skin was of the glitter of gold. Both the cousins landed at the foot hills of Rishyamooka parvata searching for the exiled King Sugriva. Then I had taken them to Sugriva, but the latter was non-plussed at their sudden and strange appearance of Rama Lalshmanas with their respective bows and arrows wearing deer skins and climbed up to the mountaun top with sespense and fear! Then I made Sugriva realise that the strangers were brothers who had arrived seeking friendship with him, while I took the brothers on my shoulders and reached them to Sugriva. Hanuman continued the narration to Devi Sita further: ‘ Devi! I had explained the details of what all had happened to both the parties in detail. They understood the contexts and assured of mutual help. Shri Raghunatha understood that Sugriva’s elder brother Vaali a maha parakrami kicked Sugriva from the kingdom and even forcibly retained Sugriva’s wife. On the other hand, when Lakshmana explained : ‘Shri Rama’s wife Devi Sita a ‘maha pativrata’ was forcibly kidnapped by Ravanaasura when the ‘maha veeraas’ of Rama Lakshmana were absent by creating a circumstance of make believe ‘maya’. When Lakshmana heard thus, Sugriva turned pale as if Surya was devoued by Rahu! Then he called the co- vanaras to bring the ornaments and clothes dropped presumably by a distressed and crying loudly woman and displayed the same to Shri Rama Lakshmanas. Sugriva further explained to Rama Lakshmanas: as the ornaments and upper garment coverings fell down on the mountain top, there were noises of loud and desparate cryings of a woman and the sounds of the droppings of ornaments and flying clothes down. Then Shri Rama readily recognised them, hugged them on to his chest, and broke down in to instant cryings. At that specific time, Dasharatha nandana Shri Rama was swooned down as if he was exposed to ‘agni jvaalaas’ suddenly. After slight recovery, he showed them to Lakshmana: Then Shri Rama burst out addressing Devi Sita: ‘Arya! I am unable to resist the view of the missing ornaments and clothes, and feel exposed to distressful reality as though was thrown into Jwaalaa mukhi parvatagni of missing you. Devi Sita! Shri Rama was unable to three major issues viz. sleeplessness- exsessive cryings- and your consatnt memories like three ‘agnis’ of Aahavaneeya- Gaarhyapatya- and Dakshnaagni. As not being able to see you, he is totally broken down like mountains are broken down by severe earth quakes! Raja Kumari! In your absence, Rama is least interested in visiting excellent and picturesque greenries, the coolness of rivers and transparent water flows. Purusha Simha Rama is desperate to see you -and most certainly being aware of your whereabouts and whatabouts should be instantly present here , destroy Raana and his followers and meet you too soon. Both Rama and Sugriva are bound by mutual pratiginas with Agni Deva as the Saakshi. Rama on his part had already fulfilled his golden promise and here am I having been despatched for Devi Sita- anveshana. King Sugriva had despatched crores of Vaanara Yodhhas like me or far more abled to north- west- east and now to the south. Happily I feel honoured to have discovered you here. Maha Bali Vaali’s son named Kapi sreshtha Angada, the Yuva Raja of the ‘maha vaanara sena’ including some born with ‘Devaamsha’, is heading our dakshina vaanara sena was disappointed, even having faced several challenges and desired to resort to ‘atmaarpana’ *em mass* as the prescribed by King Sugriva for our return. We had crossed impossible teraain, insurmounta -ble mountains, and hence the ‘aamarana upavaasaas’. Then the elder brother of Jatayu named Sampati- prevented us from the desperate of atmaarpana; you are aware Devi! Jatayu fought to near death the most disgusting Ravana while abducting you and were seen by Rama Lakshmanas subsequently and performed his ‘antima samskaaraas’. Believe me Devi! as we headed by Angada prevented all of us the southern side bound vaanara sena boosted our morale: All the ‘vanara yodhhaas’ reached the Sea shore but got nervous how to cross the other side of the Sea with a span of hundred yojanas by way of a very very l-ong jump. As I was finally chosen and crossing hurdles on the way and at the other side of Lankapuri ‘simha dwaara’, I was able to succeed in visioning you finally as being tormented by Ravana and the surrounding Rakshasis. Sati shiromani! This is briefly my background and hopefully conveyed to you in essence. I am the trustworthy and dutiful servant and messenger of Shri Rama; I happen to be the Prime Minister of King Sugriva and might consider me as the

son of Vayu Deva and Devi Anjana. Devi! Your dear husband Kakutstha kula bhushana Shri Rama Chandra is safe yet ever missing you, and so does Lakashmana your dear brother-in-law.’ As Hanuman assuaged her mental feelings, Devi Sita was wet with tears of relief and signs of welcome auguries, then the latter continued further: ‘ Mithileshwari kumari! As you have enquired, hope I have replied to you in some detail. Now, please be brave , and ask me if you have any further clarifications. If allowed, may I leave now. Finally while seeing off Devi, Veera Hanuman asserted: ‘ I am the Vaanara putra of the famed Kesari who as prompted by Maharshi to kill Shambasaadanasura and married to Devi Ajana who in turn was wedded to Vayu Deva too as her fleeting husband!’

Veera Hanuman then handed over Shri Rama’s hand finger ‘anguthi’ as a parting refreshener of sweet memories stating that Shri Rama had himself given to be handed over to Devi Sita and assured her of most auspicious moments soon. Devi Sita was truly thrilled as if Shri Rama himself had met her. Her face was brightened up with blushings as her looks were suddenly transformed to happiness and relief as if Full Moon was released by the clutches of Rahu Graha. She exclaimed to Hanuman: Vanara shiromani! I am totally convinced that you are not an ordinary Vaanara but a Maha Paraakrami, Shakti shaali, and most essentially a ‘Buddhimaan’ of excellence to have dared to enter this fortress of Lankapuri all by your grit and bravery, without even a semblance of fear and hesitation. I am convinced now that an unparalleled ‘atma jnaani’ of Shri Rama’s caliber and reputation had selected you as his messenger as he should have been totally convinced of your capabilities. Having now learnt from you about the anxious moments being spent by Rama Lakshmanas who indeed are safe otherwise, I am relieved and once you convey to them personally, they too ought be pacified equally so on your return to them. Would not Shri Rama now display his caliber to burn down with anger and revenge the entire earth, let alone cross the Maha Sagara now and appear here instantaneously! Indeed, Rama Lakshmanas would not let even celestial powers let off now that my whereabouts are conveyed to them, since so far they had to necessarily keep their hands folded. Tell me Vanara Veera! Are Rama Lakshmanas getting extremely agitated or able to suppress their inner agitations! Is Rama’s psyche is orderly enough to exercise his sensitivities! Does he get disheartened and broken down as I am! Does he remember the battle ‘dharma’ of Saama-Daana- Bheda- Dandas! Shri Rama has the ability and shrewdness of considering ‘sharanaagatas’ from the enemy camp! Does he remember still the art of collecting friendships on the basis of quid pro quo! Devi Sita continues to ask Hanuman a series of questions: Most unfortunately, Veera Hanuman! I have been way for long and far away. Hence my queries: Trust Shri Raghunatha had not been left lonely without friendships; would he really relieve me of my misery! Am I not deserving enough to joys of living! But ever destined to thick layers of cryings and weepings all my life one after another! How is it Shgri Rama too able to suffer this kind of wasteful living! Is his health too dwindling one shock after another, physically, mentally, and psychologically! Are the messages of good health of Devis Koushalya-Sumitra and of Bharata from time to time! Is Sammananeeya Raghunadha is crying away too much for me! Trust he had not diverted from my memory as intensely as before! Would I be ever relieved of my state of affairs! Hope Bharata Kumara had by now mobilised akshouhinis of well disciplined Sena with trained military skills, ‘chatur balaasa’ of foot soldiers, cavalry, elephantry, and camels, under the close association with the very able ministers and advisers! To which extent King Sugriva could muster the Vanara Sena despite their numbers to utilise their teeth and nails and destroy the ‘maayaavi raakshasaas’, raw flesh eaters, in cruelty and desperation! To which extent, could Lakshmana even being a renowned arrowman and a ‘sarva astra-shastra jnaata’, could halt the numberless rakshasaas! May I ever survive to vision the spell and spree of tearing Ravana and his clan by Raghava into pieces! As a lotus gets dried off under severe mid day Surya’s heat, would I not wither away by that time to see Shri Rama destroying the entirety of Rakshasaas on earth. Could Shri Raghunadha having discarded Kingship on the basis of ‘pitruvaakya paripaalata’ entered dandakaaranya with utter despair of his dear beloved wife, still maintain the same composure and mental energy now! Veera Hanuman the able Shri Rama bhakta! Please mark my words, I have never before my association with dear Rama, I ever received such friendship, affinity and pure love either from my parents, close associates and even enviers. Till my last breathing in my life, I keep craving for Rama and Rama alone, but not even of celestials or their abodes’. As Hanuman heard

the enquiries, searching questions and expressions of her aspirations of Devi Sita, he was too patient never to interrupt her and let her steam off her long pent up emotions and feelings. Devi! As I have been in Lanka and therefore for Devi Sitaanveshana, I am not able to provide an update on the present well being of Shri Rama, but be assured that as Indra lifted up and made Shashi Devi relieved of danavas, you should very soon be relieved of your agony. As soon as I return to Shri Rama, he would at once seek to arrive here with the entire sena of Vanaraas and giant bears. They should too soon shake up the Maha Samudra, build up a 'setu bandhana' or a bridge across the Saagara with the almost instant arrows of Veera Rama. Thus, even of Mrityu Devata, of Deva-samuha or gigantic rakshasaas are encountered they should all be perished! Arya Sita! Even I am unable to see for myself the physical and mental torture and am simply bewildered; can't you imagine how Shri Rama could ever tolerate my description to him; he ought to jump up and get ready instantly like a fierce king of Lions on a miserable king of elephants and resort to a killing spree of Ravana and the clan, so that the menace of rakshasaas gets rid of in the lokas. Devi! We simple yet brave Vanaras are contented with our residing on mountains like Mandhara and are satisfied by surviving with the food of fresh fruits, nuts and roots, while rejoicing and regaling at the Purnachandra like visage of Shri Ramachandra, his lotus like eyes and kind glances, red lips like of 'bimbaphala' and his sparkling ear rings. Be assured Devi Sita! Shri Rama should very soon arrive like Indra himself seated on the celestial Elephant Iravata as generated by the Ksheera Samudra Mathana, on the top of the Pasravana Mountain! Devi Sita! I am aware that none of the Raghuvamsheeyaas are meat eaters or 'madyapaanaas'. Then what indeed is Shri Rama used to: he keeps on fasting for four durations of a day and on the fifth, eats a frugal food of jungle fruits, roots and nuts. He does not even clear off on his body of flies, scorpions, or even poisonous snakes crawling freely as he truly observes the principle of being against 'jeeva himsa'! Parama Parivrata Shiromani Jaanaki Devi! I am totally aware of your agony of separation from Rama, as your truly and literally single minded of Rama and only Rama alone! Devi Sita! As Shri Rama is always concerned of your welfare only; while he hardly sleeps, but when sleep overcomes him, he keeps on muttering the name of 'Sita! Sita' in whisperings! As and when, he sees ripe fruits, fresh and fragrant flowers, or even crosses charming women, then he draws long breathings murmuring 'ha priye, ha priye'. Devi! Raja Rama is ever deeply pensive, and is craving for you literally and truly! As Hanuman kept on describing thus, Devi Sita was immersed in the sweet memories and the present states of minds mutually like the usherings of 'sharad ritu' when the twilights occur as dark clouds are surrounded by the emerging Moon as desperation and relief were to occur coincidentally!

As Devi Sita seeks Hanuman to hasten Shri Rama's arrival at Lanka, Hanuman suggests carrying her and reach Rama swiftly, but she declines giving reasons, especially stressing Rama's invincibility- Before handing over her 'choodaamani' to Hanuman, Devi Sita recalled how Rama expressed his concern by using 'brahmaastra' on a crow- Indra's son- pestered her; the crow went from pillar to post and fell at Rama's feet; though Rama pardoned, still had to block any crows's vision of left eye ever since! Having taken the possession of precious Sita 'Choodaamani' as a proof of meeting her, Hanuman felt elated to display his grit, devotion and resolution to all concerned, especially for the delight of Rama! Devi Sita reiterated what Anjaneya should convey to Rama about her life's threats while handing over hair clip to Shri Rama; Hanuman reiterates his reaching Rama's soonest.-

Having heard Hanuman's assurances of the arrivals of Rama Lakshmanas at the earliest, Devi Sita was somewhat pacified and addressed Hanuman as follows: Vanara shreshtha! Your assertions that Rama was not thoughtful of anything else than of me are like drops of 'amrita', yet in the present poisonous state of mine. This reminds me of a situation when a human being at the precipice of a deep drench is pulled off from strong chains of iron to a safety haven. Vanara shiromani! The impact of destiny is beyond human control. Take the instance of Lakshmana, myself and of Shri Rama; what type of situations that we have been exposed to! As one is thrown off from a safe boat into the deep depths of an ocean, is it possible to continue swimming be the bare hands for long! When indeed could I ever vision in my life time the stages of Raakshasa Vadha, Ravana samhaara, Lankapuri vidhvamsa, and finally my union with Shri Rama are

mere illusions or realities! Go away at the earliest, Hanuman. I hope that I should be able to keep my life ticking till my ambitions and dreams are not falsified. This is the tenth month and Ravanaasura granted me an extension of my life for two months more! Maha Ravana further threatened Devi Sita: ‘Sundari! I am now declaring to you a reasonable time of two months to you to reconcile and surrender and creep into my bed. Otherwise, do mark my words, I would have despatched your dead body to the royal kitchen to have mince it to pieces for cooking!’ Ravanaasura’s younger brother Vibhishana entreated him to please return me back, but he went off to deaf ears. Vibhishana’s eldest daughter named Kala Devi and accompanied by her mother came to me and conveyed that the ever arrogant Ravana never heeded Vibhishana’s request too. Another Rakshasa named Avindhya who was a buddhhiman, vidvaann and Ravana sammaana too never heeded the advice. Kapishreshtha! My single hope and aspiration still lingers in my remote psyche that Rama would arrive, but how soon! Shri Rama is instinctively enthusiastic, ever pursant of purushaardhas of dharma-arthakaamaas, brave, kind, forgiving, ever grateful, and knowledgeable. I recall that having asked Lakshmana to ensure my safety, fought single handed over fourteen thousand maha rakshasaas: tell me is there any other example of heroism. Shri Ramachandra is truly and emphatically a ‘purusha shreshtha’, and facilitates and vindicates himself by withstanding the hardest possible challenges of life. Kapivara! He is similar to Bhagavan Surya as his arrows could reach any where like Surya Kiranas, which the deep waters of Raakshasaas could get dried up sooner or later!’ As Devi Sita was introspecting and giving expressions to her innermost thoughts, while seeking to suppress her tears, Veera Hanuman said: Devi! brace up your self for now as it would not be two far away that Shri Rama along with with multitudes of Vaanara- Bear Veeras many of whom are celestials born exclusively for the purpose of dharma rakshana and possible assistance to Shri Rama. In case, you wish to get rid of all this torments of raakshasas, please trust me as I could comfortably be carried on my back! I would then cross the Maha Sagara; or else, I do possess the physical energy to destroy the entire ‘Lanka Saamrajya’ in one go. Then, Mithileshwari, I should be able to reach Shri Rama seated atop on ‘prashnavanagiri’; this would then be like Agni Deva would carry the havish to Indra Deva well in tact. Devi, do kindly be seated on my back and pious mission should be like Devi Rohini reaching Chandra. If I carry you on my back the entire Lankaavaassa rakshasaas would only stare, be not possible to chase me and might perhaps be able to survive.’ As Hanuman was pondering thus, Devi Sita responded thus: Vaanarayudhapati Hanuman! How could you carry me all the way; is this not a typical chapala buddhi of a typical Vaanara! Anjaneya replied: Devi, you are not aware of my capabilities; I can change my form as per your choice. My body could be transformed like meru parvata; I have the ability to carry Lankapuri with Ravana there inside’. Then Devi Sita stated: yes, Vanara Pramukha! I do understand by now as to what and who you truly are! Can I not appreciate that you are truly born with Almighty’s own blessings. But, Kapi Shreshtha! my leaving away on your back is most improper and unthinkable for multiple reasons; your speed is unthinkable and I might swoon out of fear of life and fall down right into the depths of the Maha Sagara and become a tasty food to the huge fishes or crocodiles. As a vanara taking a woman on the back and flying away would be the hot topic for Lankaapuri residents. Ravana would atonce command maayaavi rakshasaas who too could fly as well. Then a battle between them and you would break up and in the process there are several chances of my falling down into the ocean any way from your back. God forbid, if you are hurt even by some remote chance, my survival could be a myth, anyway. Even presuming that you could devastate the totality of rakshasaas, what indeed would happen to Rama’s fame and glory of invincibility! The world would opine Rama’s inability to free and rescue Devi Sita, his own better half! Aarambhastu madathoryam tatastva nirarthakah, tvaayaahi saha Raamasya mahaanaagamane gunah/ Mayti jeevita- maayattam Raaghavasyamitoujasah, bhraatrunaam cha mahabaho tava rajakulasya cha/ What all your persistend efforts that you have made so far could be fruitless and might back fire for no reason. However in case Shri Rama himself as accompanied by mighty Lakshmana and all the strength of Maha Vanaras were to enter the scene, that should indeed be a true battle of Dharma and Adharma! I do repose my full faith and self assurance that the ‘amita parakrami’ Raghunadha along with Lakshmana followed by King Sugriva and the enormous Vanara sena should very soon arrive. Yet, there is another significant reason is that from the viewpoint of Pativtathya pavitrata, I would not dare touch another purusha excepting Shri Rama. [If Ravana did so, he should have done so at

his own peril!] Hence, it is most appropriate that Shri Rama himself should destroy the mahasura Ravana. I have heard that as Shri Rama decides to confront even Deva-Gandharva-Naga-Raakshasas were united against him, he would still be invincible. On the battle front, he and Lakshmana are like a combine of Vayu Deva and Agni Deva! Hence, Vanarashiromani! Trust me that on the battle front who indeed could face Rama Lakshmanas as truly they are like the two mammoth diggajas, ney, pralaya kaala Suryas. Therefore, Vanara shreshtha Maha Veerya Anjaneya! Do very kindly move with all your tempo and rapidity as aided by Vayu Deva and reach King Sugriva and Rama Lakshmanas at once.

As Devi Sita convinced citing her reasonings against Hanuman's proposal to lift her on his back and fly down to reach where Rama Lakshmanas stayed on the prastavana mountain top, Hanuman conceded and decided to return as earliest as possible. Hanuman agreed that neither Devi Sita was able to cling to Hanuman's back all the while crossing the long distance and duration with her frail figure and speed, rough and windy weather, nor her pativratya in touching and embracing another male would allow, and most essentially Rama's own fame and the need for his personal presence. Hanuman then stated that he would truthfully convey to Rama of the various reasons that she was not willing to accompany me convincingly. Then Devi Sita in a hush hush tone narrated: ' Vanara shreshtha! Please do remind Shri Rama an interesting incident when we were together at the top of Chitrakuta parvata where the holy Mandakini was flowing thereunder; after our 'jala vihara' of swimming together, we entered a flower and fruit garden and were resting. Rama was relaxing with his closed eyes on my folded legs, as I was seated comfortably. Then a crow with a piece of meat started hitting me and I tried my best to shove it off but the bird was hitting my face repeatedly. I got angered and wished to hit it but I never wished to disturb Rama's rest. Then the naughty bird tried to pull out my 'mangala sutra' around my neck. Then the bird kept on hitting my nose, cheeks, lips and ears. Then it sat on my thighs. With these successive attacks of the bird, I started crying and the tears fell down on Rama's face. He shouted: what is the matter and got up! Instantly the bird attacked on my breasts. Then there were scratches and drops of blood. Rama shouted: The ever composed Shri Rama then went in white rage swaying to and fro like a maha sarpa shouted: 'who has done this!' It looked as though somebody was wantonly doing this by playing with this obnoxious creature!' Then the angry Rama found a nasty crow; a celestial whisper was heard. This crow is the mischievous son of Lord Indra! The bird's flying speed is of Vayu Deva himself. It has escaped from swarga to earth. Then the totally worked up Shri Rama had mentally resolved to punish the crow irrevocably. He removed a 'darbha' from the dried mat as was being rested on and whispered the 'brahmastra mantra' while the straw assumed emitting gigantic flames and chased the crow. As Rama released the 'brahmastra', the nasty crow ran in a race with alarming speed and fright, but the straw like arrow chased and chased from one loka to another. Ultimately it fell down half dead at the feet of Rama. Raghunadha the well popular 'sharanaagata vatsala' did take pity. But: Brahmastra could never be a failure and has to obey the command of the User, who in this case Rama himself. As the crow's was tired so much as is nearing death, Rama no doubt wished to pardon it but brahmastra ought to take its toll; therefore he allowed a crow to see only with its left eye ever since! Thus Devi Sita recalled the inimitable love for her and continued her narration to Hanuman; she asked Veera Hanuman and asked him to convey to Shri Rama as follows: ' Praana naadha! Prithvi pate! Even for such negligible misdemeanour of a crow on me you utilised brahmastra, how is it that you have not appeared me for months now! Is Sita considered by you an 'anaatha'? I learnt from you only that to be kind to others is a parama dharma. I am fully aware of your bravery and grit and is truly limitless. Raghunandana! Even being a symbol of profoundness and uprightness, yet why are you reluctant to utilise your shakti against Ravana and his followers! Why does not Lakshmana at least Lakshmana follow his elder brother's instruction even being an enemy hunter! Both the brothers are no doubt heroes of fame and chivalry; why are both of them neglecting me for months like this, and are totally neglecting me in this way!.' Then Hanuman replied: ' Devi! I would swear in the name of Truthfulness that Shri Rama is missing you every minute and have ceased to take any inclination to carry out even his daily routines and is ever lost in your own memories; and so does veera Lakshmana too, but are still unaware of where are you and of which kind of difficulties that you must be undergoing. Once they come to know this, they would uproot the name and very

existence of asuras where ever they be. I am assuring you repeatedly that no sooner they get even an inkling of your being here, than they are replete with seething anger and revenge on Ravana and his clan. Now, do kindly give me your message as I am about to beg of your leave.’ Then Devi Sita addressed Hanuman as follows: ‘ Kapi shreshtha! As Devi Kousalya gave birth to Sampuran Jagat Swami Shri Rama, do kindly let my earnest prostrations to him and convey to him of my survival and place of my sufferance. Beyond this what else could I explain for you to convey to dearest Shri Rama, and his dauntless and ever faithful and devoted Swami Lakshmana too. As per my heartfelt appeal to both of them, kindly conceive my desperation well before that I do still survive and not yet perish. What else could I convey to them! Vanarayudhapati Anjana putra! What else further could I convey! You having seen for yourself a full account of my current state of affairs, your own descriptive capability needs to be realised with clarity and realism. Now this is wholly dependent on you to hasten Rama Lakshmanas to convince.

Mahaanjaneya! Very kindly emphasise this to Bhagavan Shri Rama that Ravana had imposed my life time for the said duration of prescribed months, and there after it should be like pouring fragrances on by dead body’s ashes. Veera! The most sinful Ravana has cruelly imprisoned me and the cruel rakshasis desirous of a ripe feminine human flesh are ready to pounce on me and throttle my neck any moment’. / Thus having given her final message to Anjaneya before his leaving her, Parama saadhvi Devi Sita opened up the knots of her dirty upperworn garment and pulled out a magnificent ‘choodamani’ or sparkling golden hair clip and handed it over to Veera Hanuman as a memory reviver. Then having taken the same, Anjaneya tried to wear it on his finger, but the miniature form of his body did not readily fit in as he had to adjust his body form accordingly. There after he performed a venerable ‘pradakshina’ of Devi Sita and stood before her with reverence and esteem. As Janaka putri who had been carefully and cautiously preserving all the time during her imprisonment handed over the precious gift to Veera Hanuman, he was truly thrilled as if his sweet dream of ‘Sitaanveshana’ had thus been fulfilled as dream come true!

Having taken possession of Devi Sita’s ‘choodaamani’ Hanuman reassured himself that Shri Rama should most certainly trust that I had ‘Sita darshana and sambhaashana.’ Then Devi Sita asked Hanuman as to what he would be his ‘takshana kartavya’ or the next step of his. She re-emphasised: Vanara shiromani! Do swear, reiterate my desperate relief and make the best possible of our exchange of views; then Anjaneya with all the courtesy at his command for the Devi nodded his head thoughtfully. She further said in low tone in broken words with suppressed anguish: Hanuman! Please do convey that I am still existing and expect do so further with rays of hopes. Also convey this to Sugriva and various other vaanara veeraas. Shri Rama should get to action at once as I am sinking further deeper and deeper. Please request Rama Lakshmanas to initiate action plans and save me before my time. May you be blessed to sustain and hasten the process of ‘dharmaacharana’ that you have taken up with grit and perseverance to its logical success. Hopefully, by your convincing capacity and persuasion, Ravana might become dutiful.’ As Devi Sita was making requests to Hanuman, he replied: Devi! Rama who should very soon arrive here accompanied by the multitudes of Vanaras and bhaalus with the singular decisiveness of success. Never in my life, had ever seen how Rama rains uninterrupted releases of arrows. In his battles, even Surya- Indra- or Yama Raja would be truly dazed unparalleled. Janaka nandini! As one witnesses his composure and authoritative finality assures me again and again that triumph is well within your reach’ As Hanuman has repeatedly assured Devi Sita, she got overwhelmed and still desired to say something once again. She said endearingly: Pavan Kumara, in case, you are tired right now, do defer your return from Lanka tomorrow and keep yourself secretly and safely with ample rest. I am a mandabhagini any way, and for my sake. If you were to take a hasty step by any mischance, then I might have to experience redoubled anguish which would keep tormenting me further. For instance, I keep wondering as to how such massive Vananara-bhalluka sena could cross this huge ocean! To my limited knowledge, in the entire universe there are only distinguished personalities viz. you, Garuda deva and Vayu deva. Veera! The very task of crossing this Maha Samudra appears impossible for the millions of Rama Sena defying my comprehension. Veera Hanuman, despite such apprehensions of mine in my extremely limited imagination, your repeated assurances do soothen my inner confidence and trust in you that hopes of

victory loom large on my otherwise dark and long nights of my mental horizon. What a sweet dream, Veeranjanya! That Shri Raghu Rama would walk in with his army of Vanaras, destroy Ravana and the rakshasaas, declare victory of ever memorable history to generations ahead and of my walking back to my union with the real and undisputed hero of the epic! Do very kindly keep suggesting the ways and means of assuring victory!’ Thus Devi Sita narrated the suggestive ‘yupayukta-arthayukta-snehayukta-and yukti yukta- upaayaas’ or the most appropriate-well meaningful-friendly-suggestive means of accomplishment, Hanuman further annotated: ‘Devi! the role of Kapi Shreshtha King Sugriva is considerable and significant. He, the ‘satyavadi’ bound by his ‘pratigjna’ of your recovery and liberation of Janaka Nandini, had determined by his head and shoulders. Trust me Devi! Kiung Sugriva is accompanied by’ sahasra koti vaanara veeras’ is soon going to attack Lanka. His sena is replete with parakrami-dhairyaashali-maha bali-and manasika sankalpa samana veeras’ who are ever-ready for ‘atmaarpana’! The ‘vaanara veeraas’ normally imagined as fickle minded, are straight directioned, unwavery, unrelenting, with the grit, energy and speed far beyond human comprehension. Some of the illustrious Vanara Pramukhas could cross good and long distances of the the hundred yojanas of the Maha Samudra by simply flying in parts. In the Sugriva Sena, there are veeraas of my comparability too. As I have arrived here, Devi why are you apprehensive of similar vaanara veeraas! Do you realise that only vanaras of normal capability are despatched as messengers as this is a normal practice of royalties! Hence, Devi Sita! Kindly be rid of doubts as to how such vast vaanara sena could even cross this huge ocean to reach you and wear out with such issues; Vaanara veeras should be able to arrive right on the shores of Lanka soon. Like the Ushahkaala Surya Chandras, Shri Rama and Lakshmanas accompanied by the vaanara sena should be soon arriving seated on my shoulders just for your sake! Both of them ought to destroy Lanka, Lankadhipati and the followers and take you back right at your kingdom. Be assured,Varaaroha! and do not get alarmed for now as Rama should vision you like the radiant agni jvaalas to comfort you for ever. Having destroyed the progeny, relatives, and followers, Ravana would soon remain by his name only ceased of existence for ever. Devi! the cause of your seperation is the obvious off shoot of your cryings; kindly be courageous for now; like Shachi Devi was agonised by the absence of a temporary seperation of Indra Deva [when the latter hid himself in a lotus stem accused of brahma hatya paataka as finally Brahma decided in Indras’s favor]. Indeed, who else is the Yuga Purusha like Shri Rama! Who else is comparable to Lakshmana for his devotion and commitment for Shri Rama. Why ought you to get rattled for now when both the brothers are with you together like Agni Deva and Vayu Deva! Devi Sita! You would have stay for more than but a few days in this fearful atmosphere; even as my reaching your present to Shri Rama, he should soon appear before you; and hence bear with patience a few more days and nights for now.’

On hearing the assurances of the arrival soon of Rama-Lakshmana-Sugrivas along with the maha vaanara sena, Devi Sita replied to Hanuman as follows: ‘Vaanara veera! You have truly delighted me as I feel thrilled with joy just like the dried up food grain fields are sprouting greenery once again with the delightful showers of rains. Be kind to me as my ever continued cryings lead me to ill health and loss of appetite with the dreamlike hope of loving the touch of Shri Rama’s body. Vanara shreshtha! I am reminded of Rama’s affected anger with which he was aiming his arrow on a frightened deer. Rama! My beloved! You have the bravery and ability of Mahendra or Varuna! But why are you avoiding me and imprisoning me known as Sita in the midst of rakshasaas and punishing me for long times! Praneshwara! Whenever my extreme distress and grief overcome me, then I tend to pull out my chudamani gifted by you as hidden from my dirty clothes and seek solace for a while. It is that very hair clip of mani ratna as studded with the very rare sea pearl gifted by you is being returned to you as my precious reminder of our love, as I am sobbing!.Devi Sita continued sobbing while handing over her most precious ‘choodaamani’to Hanuman said: Prana naatha! I am unable to suffer and tolerate any further the heartrending ‘rakshasi himsa’ surrounded by me. Shatrusudana! I feel that I could somehow eke out my

breathing for a very maximum of perhaps a month or so, but might not be further more. This Rakshasa Raja Ravana is extremely cruel and merciless; his desperation for me is alarming; should there be any atyaachara for me then I might not last for a minute more!' Then as she broke down crying, Hanuman replied most convincingly: Devi! I am swearing in the name of Truthfulness that no sooner I convey your statements than that the Purusha Simhas of Rama Lakshmanas, should get desperate seeking your 'darshan' and pull down Lankapuri to ashes. Having destroyed Ravana along with his relatives and followers, they would most definitely take you to 'ayodhya' back with pomp and fame.' Having finally assured Devi Janaki, Veera Hanuman jumped off while she wiped off her tears uttered mangala vaakyas for Rama Lakshmana Sugriva, Vanara Pramukhas and the entire Maha Vanara Sena. She had finally addressed Hanuman: Having fully realised Devi Sita's inner feelings of fear of life, pangs of separation, utter relief from his words of repeated assurances, Hanuman got pensive and moved on northward for his spree of Lanka's destruction to send shock samples of what all even one Vanara Veera was able to perform!

Having taken leave of Devi Sita, Hanuman cogitated that now that the most essential duty of Devi Darshana and mutual conversation, the next most significant task still remained viz. an assessment of the might of the offender Rakshasas. They possess high level prosperity indulging in all sorts of criminalities and are truly ruthless. They need to be tested from the view point of 'Chaturapaaya saadhana' of Saama-Daana-Bheda-Dandas. In such a context, would it be proper for me to resort to my providing them of their glimpses of my capacities of chivalry and ask for needless troubles especially for Devi Sita! On the other hand, one needs to realise that for 'karyha siddhi' or the ultimate goal, the taste of even one Vanara Veera's ability to stir up chunks of Rakshasas would be an eye opener to Ravana and his clan. He who could possess the ability to make a breakthrough should be able to see the positive results of any action to be followed too as a trendsetter to his associates too. If I were to succeed in the sample task, then my colleagues would follow suit. The experimental tasks one succeeded, the art of such performances would be natural corollaries. No doubt any failure of the initial task might boomerang to a disaster, hence only initial thrust becomes very crucial as the art of evasion would be an additional asset. Only such a capable person with an expertise of all the shades of tactics of offence and defence too. Therefore an initial assessment of my this 'yatra' - quite apart from my success of Devi Sitaanveshana which is paramount - would surely be appreciated by King Sugriva, under whose instructions, this might prove to be a bonus achievement. In fact, he should help this experimental exercise of mine being a success, I might as well take up the next duty of assessing the enemy strength which is the next useful - quite essential prerequisite of the impending battle! Then Hanuman mused further: Nirdaya Ravanaasura has the appreciable taste of creating this type of highly attractive and even picturesque 'Pranadaavana' or the Ashoka Vatika; how is it that after searching the nook and corner of Lanka's 'Raani Nivasa' akin to Pushpaka Vimana seized forcibly from his brother Kubera, that I discovered the Pranadaavana by my sheer luck! Now, should I not start with this chaming 'upavana vidhvamsa' so that the Rakshasa Raja would receive warning signals merely, lest Ravana might not even get ready for a battle, so that he would instantly get agitated and send elephants, horses, huge chariots with rakasas equipped with trishulas, and astra shastras and purpose might not be out of hands and non productive. That might only appear like the mischief of a vanara deserving to be punished. Thereafter I might as well depart from Lanka with contentment. Thus having introspected by carefully thought over, Hanuman commenced the process of destroying the Vana by hitting with the speed of winds uprooted the huge trees; then the tranquility of the garden was suddenly destroyed by the screaming birds and the 'antah pura's upavana' went into wreckage. The lataa mandapa and chitra shaala went into rubble and the 'antahpura streets' - quite a few of them being gandharva-yaksha-and of course rakshasis ran away helter skelter. As the message was instantly flashed by his messengers, Ravana went into red rage when he was actually resting.

Veera Hanuman devastates Ashoka Vaatika- on witnessing this , the frightened Rakshasis surrounding Devi Sita ran away to Ravanaasura stating some Celestial Being had reached at the Ashoka Vaatika to destroy it- Ravanaasura on learning of a stranger devastating Pramadaavana,despatches a strong regiment of his army of well trained eight thousand rakshasa force named Kinkaras-Mahabali Vayu Putra then devastates 'Chityapraasaada'- the Rakshasa Kuladevatashthana and the rakshasas around it-Veeranjaneya smashes the expertise of 'baana-prayoga'of the Maha Rakshasa Jambumali, as Ravanaasura decided to utilise the extraordinary skills of archrey of the Prahasta Putra to pull down the enemy- As Hanuman successevely killed Kinkaras and Jambumaali and demolished Pramadaavana and Chaitya Praasada along with inmates,enraged Ravana instructed the mighty sons of his Minsters to face Hanuman-

Having taken leave of Devi Sita, Hanuman cogitated that now that the most essential duty of Devi Darshana and mutual conversation, the next most significant task still remained viz. an assessment of the might of the offender Rakshasaas. They possess high level prosperity indulging in all sorts of criminalities and are truly ruthless. They need to be tested from the view point of 'Chaturupaaya saadhana' of Saama-Daana-Bheda-Dandas. In such a context, would it be proper for me to resort to my providing them of their glimpses of my capacities of chivalry and ask for needless troubles especially for Devi Sita! On the other hand, one needs to realise that for 'karyha siddhi' or the ultimate goal, the taste of even one Vanara Veera's ability to stir up chunks of Rakshasaas would be an eye opener to Ravana and his clan. He who could possess the ability to make a break through should be able to see the positive results of any action to be followed too as a trendsetter to his associates too.If I were to succeed in the sample task, then my colleagues would follow suit. The experimental tasks one succeeded, the art of such performances the would be natural corollaries. No doubt any failure of the initial task might boomerang to a disaster, hence only initial thrust becomes very crucial as the art of evasion would be an additional asset. Only such a capable person with an epertise of all the shades of tactics of offence and defence too. Therefore an initial assesment of my this 'yatra' - quite apart from my suuccess of Devi Sitaanveshana which is paramount- would surely by appreciated by King Sugriva, under whose instructions , this might prove to be a bonus acheivement. In fact, he should help this experimental exercise of mine being a success, I might as well take up the next duty of assessing the enemy strength which is the next useful-nay quite essential prerequisite of the impending battle! Then Hanuman mused further: Nirdaya Ravanaasura has the appreciable taste of creating this type of highly attractive and even picturesque 'Pramadaavana' or the Ashoka Vatika; how is it that after searching the nook and corner of Lanka's 'Raani Nivasa' akin to Pushpaka Vimana seized forcibly from his brother Kubera, that I discovered the Pranadaavana by my sheer luck! Now, shoud I not start with this chaming 'upavana vidhvamsa' so that the Raashasa Raja would receive warning signals merely, lest Ravana might not even get ready for a battle, so that he would instantly get agitated and send elephants, horses, huge chariots with rakasasas equipped with trishulas, and astra shastras and purpose might not be out of hands and non productive. That might only appear like the mischeif of a vanara deserving to be punished. Thereafter I might as well depart from Lanka with contentment. Thus having introspected by carefully thought over, Hanuman commenced the process of destroying the Vana by hitting with the speed of winds uprooted the huge trees; then the tranquility of the garden was suddenly destroyed by the screaming birds and the 'antah pura's upavana'went into wreckage. The lataa mandapa and chitra shaala went into rubbles and the 'antahpura strees'- quite a few of them being gandharva-yaksha-and of course rakshasis ran away helter skelter. As the message was instantly flashed by his messengers, Ravana went into red rage when he was actually resting.

As the sudden flare up of the birds and their deafening noises besides the thuds of big tree collapses, Lanka Pura residents were shocked and trembled with fear. They believed that Lankapuri was faced with frightening 'apashakunas' or dangerous evil omens. The 'vikaraala mukha rakshasis' surrounding Devi Sita were jolted up from their deep slumber.Then they sighted a normal figure of a vaanara; then Hanuman increased his height and proportionate physique. Then they started interrogating Devi Sita as to

who was that giant sized Vanara. She was in shivers and replied by nodding her head across and replied that perhaps that figure was that of a maayaavi rakshasa! Then the surrounding Rakshasis ran away out of fright. They raced up to the antah pura of Ravana and informed him agitatedly that a frightening and grotesque figure of a Vaanara had entered the 'Pramadaavana' and he is still there! We had interrogated Sita under our direct control and she replied in the negative as she presumed that the stranger must have been a 'maayaavi rakshasa'! May be that huge figure was sent by Indra or even possibly Kubera! That mammoth figured Vanara had pulled down the entire Pramadaavana and spared nothing excepting where Sita was stationed as guarded by us. Maha Ravana! You may like to impose a 'maha danda' to that Vanara. Rakshasa Raja! As you had very kindly kept trust in us, we have been dutifully following your kind instructions and guarding Sita day and night. On being thus informed by the group of trusted rakshasis fully, Ramanaasura went in uncontrollable rage as his eyes were reddened even as his hot tears were rolled down seething anger. He called for the group of eighty thousand of well trained Maha Rakshasas of 'Kinkara Group'; they were of frightening, tall, sturdy body forms with bulging bellies, protruded 'simha damshttras' fully prepared with shulas-mudgaras- maces and shields. They were excited with enthusiasm to catch a monkey. Pavana putra Hanuman in his giant body form extended tail which made its resounding sounds which the entire Lanka pura vaasis shouted: Victory to Mahabali Shri Rama and Lakshmana. Victory to my King Sugriva of billions of Maha Vanaras. I am the servant-messenger of Maha Veera Shri Rama who is about to arrive here instantly. I am the Vayu Putra Veera Hanuman who could comfortably encounter thousands of Ravanaas. I am capable of devastating Lanka and have arrived here to greet with humility and respect Devi Sita and would return to Shri Rama. As Hanuman thundered likewise, the totality of Rakshasaas were so frightened as many had even lost their consciousness as his body profile seething with anger like the clouds at the sunset time turned red. Then the eighty thousand rakshasaas of the Kinkara regiment surrounded Veera Hanuman with their armoury, and the very many astra shastras. Then having taken the name of Shri Rama, his master, the latter manifested a fearful 'loha parigha' (iron club) in his mighty arms and methodically, yet, mercilessly butchered the gang of the Kinkaras to pieces. Having done so, Pavana Putra was still standing erect as though was awaiting for another batch of rakshasaas. As a few of the rakshasaas ran away and reached Ravana, the latter got amazed and even nervous. On recovery of his senses back, Ravana then named 'Prahasta Putra Jambumaali' who had the name and fame as an invincible Rakshasa that be the choicest parakrami to teach a fitting lesson by uprooting Hanuman.

Veera Hanuman felt glad that he had ravaged the so called rakshasa regiment of Kinkaras, but the adjacent Chaitya Praasaada the 'Kuladevataa sthaana' allured him too and instantly jumped across in one leap. This was of the mountain like dome into which several rakshasaas were already assembled. As the entire Lanka rajya population could hear, there were reverberations as Hanuman lifted up his mighty parigha which was created by him to massacre the gang of Kinkaras and demolished the dome, the strong walls and the entire flooring made of quality marble so systematically and assiduously carved by thousands of mighty rakshasas. The thousands strong birds living in their nests for years and decades were either flew away creating resounding noises or got fainted or dropped dead down into the crevices of the shattered flooring to creating havoc. Then Anjaneya in that very colossal 'swarupa' made a 'megha garjana' of thunderous voice: Victory to the ever famed Shri Rama, the world's outstanding warrior Lakshmana, and King of the Vanara race worldwide, Sugriva! Neither Rakshasa King Ravana nor his Rakshasa clan could ever dream of encountering Shri Rama the hero of this yuga! My name is Anjaneya, the unchallengeable associate and true devotee of the bravest and invincible warrior of unbelievable skills of archery on the earth. Being the illustrative and proud son of Vayu Deva, I must be remembered for my bravery and battling. Even thousand Ravanaasurus should pale into insignificance before me my agility, speed and energy. At the same time, I am subservient to the Super Hero and 'mahaastra vetta' and Maha Bali Veera Lakshmana. As start devastating huge trees in thousands and annihilating countless mighty and maayaavi rakshasaas without mercy, thousands of Ravanaas who had timidly and surreptitiously kidnapped Devi Sita a 'maha pativrata' in the absence of Rama Lakshmanas. Now I challenge the meanest Ravanaas galore to face me in an encounter to stop Devi Sita to be recovered accompanying me back to Shri Rama'. As

Hanuman thundered , the thoshand strong rakshasa veeras surrounded the mammoth swarupa of Anjaneya and once again as in the case of the Kinkara Rakshasaas, lifted his powerful parigha and slaughtered the Rakshasa security force of the chaityapraasaada whch had neither a dome nor carved floor. There after, the highly angered Hanuman assumed a frighening and further heightened form of furious and high velocity winds and pulled down pillars and the roof coverings instantly and roared like an angered lion: ‘ Hey Rakshasaas! I am a mere sample of a Vanara Yodhha; beware my King Sugriva who has thousands of Vanara Yoddhhas - apart from the full race of Vanaras in crores- is about to despatch very soon. Some of such Vaanara warriors do possess the physical strength of ten to hudred elephants put together; while quite a few of them of thousand elephants even without exaggeration. Believe me thousands of average marked Vaanaras possess such sharp and mighty teeth and nails are going to arrive on crores under the overall control of Sugriva our King. Now, on that arrival of Rama Lakshmana Sugrivas just round the corner, there would be neither Lanka puri, nor you, and your King Ravanaasura, as the latter picked up enmity with the Ikshvaaku Vamsha Maha Veera Shri Rama.

As Hanuman had brought down from the dome to debris of the Kula Devata’s place Chaityaprasaada, King Ravana had instantly decided to despatch Prahasta putra Jambumaali an extraordinary warrior specially trained in proficiency and expertise in archery. As instructed by the King, Jambumali emerged from the Raja Mahal with his dhanush in his arms attired in a red dress, wearing a glittering necklace around his neck, sparkling kundalas on his ears , while he was seething anger. Indeed he was unassailable on any battle front, even against celestials. His dhanush was like Indra dhanush releasing arrows of ‘vibgyor’ colours of violet-indigo-blue-green-yellow-orange-and blood red! As he releases the arrows, earth shaking tremors are resounded in ‘ashta dishas’. He too is seated on a donkey drawn chariot looking in search of Anjaneya. Having spotted the enormous form of Veera Hanuman even from long distance from his donkey chariot on the sky, Jambumaali blasted ten each of ‘ardha-chandraakaara baanas’ on Hanuman’s face, and ‘karnika’ baanas on his head. Then as the spree af arrows thus released by the well renowned rakshasa Jambumaali, Hanuman was taken aback by surprise as his hands were hurt grievously hurt and his red face was like a red lotus freshly opened up by the ushakaala Surya especially in the Sarad Ritu or the Autumn Season. Indeed, Hanuman turned terribly angry. He heightened up his gigantic form further and having noticed around him a huge chunk of a mountain as fallen down as a boulder, pulled it and lifted on to his shoulders and hurled at the rakshasa with his mighty speed and force. Jamubumaali in his turn having noticed the boulder thrown by Hanuman, shot then mighty ‘manatrika’ arrows of ten in a forceful rainy form. Having noticed that the boulder got spilt up into parts, Anjana Putra kept on hurling at maha vrikshas in quick succession as a sequence run of a chain. As Jambumali noticed that Hanuman was thus hurling huge trees in sucesion, then with equal agility, he rained his arrows too with matching agility. As the Rakshasa did so, four of his arrows smashed down the ‘saala vrikshaas’, five hit the massive hands of Hanuman, one hit his chest and ten on his nipples. Maha Vanara Veeraanjaneya was infuriated as never before, he picked up his parigha once again and hurled it with unimaginable ‘vayu vega’ at Jambumali’s chest, and again on his broad head and knees. Thus neither Jambumaali’s dhanush, nor the donkey chariot, nor the donkeys were visible. Then the maha rakshasa fell down to earth with a huge sound of thud. As he got the message of death of Jambulali the outstanding rakshasa with proven fame of a great archery, besides the kinkara rakshas of eighty thousand, Ravanaasura went into mad rant and rave with vengeful ‘prateekara’ and ordered his ‘mantri putras’ to demolish Anjaneya.

As instructed by the Rakshasa Raja Ravana, the seven youthful and renowned warrior sons of Ravana’s Ministers, the latter emerged out of the Raja Mahal. All of them had the backing of their own regiments and their own chariots with their own ‘dhvaja pataakaas’ symbolizing their individual regiments. All of them encircled Anjana Putra suddenly raining away their individual arrows, even as the resounding chariots added to the lion like roarings at once. While deftly evading the rains of arrows of the over enthusiastic Mantri Kumaras, Hanuman was merely allowing their wasted arrows just a huge mountain has very little impact of normal rains. Just as the Maha Shaktishaali Vayudeva plays with the clouds glittering with Indra Dhanush like lightnings do transmit ‘megha garjanaas’, Anjaneya was rather playful

with the Mantri Kumaras. Thus the Maha Vanara Veera Hanuman made a series of startling jumps on to the chariots at each of the Mantri Kumaras and slapped to the death of one of them, kicked another by his strong legs on the head of another with force to death, fisted on another's chest to death, tearing yet another with his sharp finger nails of his mighty hands and feet and so on, by assuming a mountainous swarupa. The rakshasa sena of the Mantri Kumaras got demoralised with the frightening deaths of their leaders and ran away helter skelter. Then the elephants and horses disappeared and the sound of crumbing crashes of the ratha dhvajjas added to the chaos. All over the battle field there was flows of blood and it appeared that a sizeable part of Lankapuri was getting demolished, even as Maha Vanara Veera Hanuman was awaiting such other further onslaughts.

With successive deaths of his select Rakshasa Veeras, Ravana had wondered that even one Vanara of Hanuman demoralised him as a wake up call and despatched his five Senapatis who too were killed! Anxiously awaiting Hanuman's destruction by the Five Senapatis and army forces, Ravana got negative messages. As he was dismayed, his son Akshaya Kumara, well versed in war tactics, then too his turn- Shattered with putra shoka and humiliation, Ravana finally asked Indrajit to use his brahmastra to end up the menace of Hanuman and save the Rakshasa Samrajya and his personal prestige and fame at stake! Veera Hanuman was no doubt impressed by Ravana's accomplishments and his own personalised feelings-

On being intimated that the Mahaasura Mantri Putras along with their respective regimental senas too were annihilated as a child's play by a single Vaanara, Ravana was shocked and got jolted that even a massive vanara sena under the leadership of Sugriva if awaited along with Rama Lakshmanas the known archery experts might indeed uproot the Lanka Samrajya. He then decided to instruct the five Senapatis along with their respective senas too to bring Anjaneya to the very face of Mrityu for the time being, without getting concerned of the future eventualities. Accordingly, the five Senapatis viz. Virupaksha, Yupaaksha, Durdhara, Prathasa, and Bhaasakarna, who were not only Maha Rakshasa Veeras but also 'Neeti Nipunas' of the chaturvidha Upaayas of battle viz. mitra laabha-mitra bheda, sandhi and danda. They addressed their respective senas to utilise their horses, chariots, elephants and having subdued the Vanara to catch and subdue him and teach him a lesson. You must follow my instructions perfectly as there would follow the imposition of a punishment as per 'desha kaala paristhitis.' As one could seriously introspect, this Hanuman really does not truly be a mere Vanara with his familiar traits; indeed, he ought to be a 'maha praani and maha bala sampanna' or a distinctive being with extraordinary powers of body and mind. At the same time, he need not be spared either. Considering the circumstantial evidences, he looks like to have been born as a result of deep tapasya of his originators. Probably Indra had in the past had performed his deep tapasya and got a praani manifested who could overpower yaksha-gandharva-deva-asura-maharshis even. In any case, this 'vaanara' is distinctively distinguished. Therefore, the uniform decision of the five senapatis of Ravana Rakshasa Sena must catch him alive. King Ravana's fore front sena! Your strict instruction to you all is to subdue this phenomenal enemy in the facade of a Vaanara Hanuman should be to catch him, overpower him and return with roaring success. Considering that Hanuman is a Vanara only and ignore him and make fun of him either as our combined assessment is an unusual 'dheera-paraakrami'. We have witnessed maha veeras like Vaali, Sugriva, Jambavan, Senapati Neela and such parakramis. They resemble normal monkeys yet are possessed such qualities of fitness, dashing bravery, intrepidity, mental energy, and overflowing enthusiasm. You rakshasa soldiers! You should therefore realise that in the guise of Vanaras, 'maha shakti shaalis' are hidden behind and having thus realised do make all out endeavours to surround and catch him red handed and bring him. We are fully aware that on the battle front, even devatas headed by Indra, or asuras, other celestial beings, much less of manushyas, you had always brought our King Ravana to glory. Yet as per the fundamental principles of 'Neeti', you must be defensive too as the outcome of a battle is like a 'knife on a sensitive balance' invariably. Therefore according to the instruction of King Ravana, you maha rakshasa veeras of 'shakti and yukti' must make all out and desperate efforts to surround and subdue the Maha Veera who

too even being single might not hoodwink you to slipby'. Such was the elaborate and detailed briefing to the enormity of Ravana Sena by the respective Senapatis. As Maha Kapi Anjaneya saw the Rakshasa Veeras initiated approaching him, he stood up erect and ready as the enemies looked full of shakti-bala-vega-buddhi-utsaaha-and of huge physical forms. Instantly they initiated raining arrows aimed at him. On nearing him, they aimed at his head as his iron parigha was already in position there in defence. They appeared to have already protected themselves with sheaths of their lions. Then they initiated action by raining non stop releases of their arrows and despite his parigha being protective of his head, five arrows managed to hit his head. Thus the five 'baanaas' hit his head, he jumped up high skyward and made a roaring like a 'megha garjana' which got resounded from the ten directions. Then the maha rakshasa seated on the chariot released hundred and odd arrows while dashing off towards Hanuman. Yet like the end of the varsha ritu, the rough and rigid clouds resist and dodge the rains, Hanuman self protected himself deftly. As the Durdhara Rakshasa increased the pace of his arrows against Hanuman, then he roared again and again and assumed a colossal form and jumped off considerable distance. Veera Hanuman then attacked the rakshasa, the latter jumped off from the chariot and yet resuming the arrow releases still hopeful of the gatherings of lightnings might still hit a huge mountain while maha veera Hanuman hit Durdhara's head to pieces. Then two of the more intrepid rakshasaas named Dhurdharsha and Virupaksha jumped up high enough at the huge form of the Vanarashiromani's chest and sought to hit it by their 'mudgaras'. But having cleverly dodged the hit once again, Hanuman like Garuda Deva swooped down to earth again. He then pulled up and uprooted a 'maha saala vriksha' and smashed the heads of Dhurdharsha and Virupaaksha. As the 'vegashali maha vaanara veera' Hanuman killed Durdhara- Dhurdarsha-and Virupalsha in a series, another Rakshasa named Prathasa who too had the ability of speed approached Hanuman with an affected smile. From another side approached Bhaasakarna with rage and with a sharp 'shula'. As both the rakshasaas were left and right of Veera Hanuman and sought to hurt Veera Hanuman simultaneously; then the Maha Vaanara was hurt by Bhaskarna's pattisha and Pradhasa with a paattisha and Bhasakarna with the shula almost simultaneously. As both the Rakshasaas hurt the Vanara Veera, his hairy body received cuts at places bleeding; then the maha vaanara veera Hanuman suffered blisters with oozing blood and was incensed up with his face was like the early morning Surya Deva gets extreme redness. Then soon enough, he pulled and lifted a mountain top full of huge trees, forest animals and crawling cobras and hurled on the heads of Pradhasa and Bhaskarna to death. Thus the Maha Vanara killed all the Senapatis of Ravana Sena and cleared the remaining rakshasa soldiers too who had either ran away or were cleared to death. Just as Deva Raja Indra would kill the Asuras by their mutual killings, Hanuman too forced mutual killings of horses against horses, elephants against elephants and asura yoddhas against each other too. Thus the battle field was inaccessible as blood was flowing, corpses and carcasses were surfiet. In this manner, the Five Senapatis and their army force were despatched to annihilation by singular Hanuman while the Lankapuri citizens were shivering with fear whether their turn might be round the corner too!

As even the five Senapatis and sena were shattered by Hanuman, Ravana looked at his son Akshaya Kumara who was ably trained in the art of big battles even against celestial beings. Inspired at the looks of his father encouragingly, the Kumara was readily enthusiastic as though shreshtha brahmana panditas rise to make their offerings of 'havishaanna' to Agni Deva. He then proceeded to that very place where the Vanara Yoddha was located. The Kumara had the erstwhile popularity of having performed long tapasya and accomplished a 'maha dhwaja' of gold studded with glittering nava ratnas hoisted on his famed chariot which was reputed as unbreakable and driven by illustrious horses flying high on the sky and earth alike. Having arrived at the very spot where Hanuman stood up smilingly, Akshaya Kumara gave such a conceited look at him as though pralaya kaala Surya looks down on the earth ready for extinction at the 'yugantara kaala'. Veera Hanuman ever ready for the battle returned an extremely incensed look at the rakshasa veera kumara. By hitting the air above with his three rows of arrows suggestively inviting Anjaneya for the battle, Akshaya Kumara provoked the invincible vanara veera. While the Kumara wearing a glittering golden necklace, karna kundalas, and so on proceeded to Veera Hanuman; indeed when ever asuras or devatas encountered the Kumara, they were invariably

apprehensive of their own safety and survival. His manner of raising his bow and releasing his arrows with incredible precision were popular. Now in the present encounter of Kapishreshtha Hanuman and Akshaya Kumara, it appears bhutala vaasis appear to be alarmed, Surya's tejas dimmed and Vayu Deva's speed slowed down. Then Veera Kumara who was an outstanding expert in the style of release shot three initial arrows on Hanuman's head. Instantly there were flows of blood trickling down his shoulders. Then Hanuman felt somewhat dazed and initiated enlarging and heightening his body. He was infuriated further and further and his 'bala paraakraas' too got strengthened and his very harsh looks at Akshaya Kumara were such that the latter would be turning to ashes. Then the Kumara showered his arrows on Hanuman like thick clouds on the sky releases torrential rains on the mountain like body of Hanuman. On the battle front, Akshaya Kumara's prowess and dexterity appeared unparalleled. So were his tejas, bala, parakrama and the manner of lifting his arrow were truly appreciated by Hanuman too. But then the latter made a 'simha garjana' which provoked Akshaya all the more. His eyes were like spills over of blood. Due to his non-realisation on what Anjaneya was truly like, he sought to advance himself further on towards the Maha Vaanara. As provoked by Anjaneya's simha garjana, the arrogant and over confident Akshaya Kumara, totally unaware of Veera Hanuman's unchallengeable prowess, he utilised all his strength and started raining arrows on the mighty opponent. Hanuman got infuriated and having roared again, started jumping up all across the high skies. But, Akshaya Kumara too continued releasing his arrows with equal agility followed the ever jumping Anjaneya as if sky high clouds of density chased the mountainous profile of Hanuman. Then Hanuman's flashes of his thoughts: 'doubtless, Akshaya Kumara is an extremely capable arrowsman and it should be ruthless for him to be decimated without mercy; yet, he ought not be allowed to survive any further as the very purpose of the arduous task on hand. *na khalv ayam nābhibhaved upekṣitah*; Therefore, if out of my mercifulness, the Ravana Kumara now on the very enthusiastic mental frame work should not be allowed to cross his excusable limits as he is now at the peak of his pride and foolhardiness. Thus having deeply introspected, Veera Anjaneya had increased the velocity of his 'vaayu vega' and decided to resort to 'shatru samhara'. Then, Veera Anjaneya already in the skies hit the eight horses of Ravana Kumara's chariot by which the incessant 'baana prayogas' and thus despatched the horses to yama loka. Then the great Prime Minister of Vaanara King Sugriva demolished the Akshaya Kumara's chariot as also the maha dhvaja which was one of Akshaya's proud accomplishment pursuant to his deep tapasya. Then the Maha Rathi Akshaya Kumara jumped of his chariot with his dhanush and sword and jumped high on the sky, just as maha yogis would have discarded their bodies to the lokas above. Then Vayu Putra Anjaneya accelerated his 'vaayu vega' and swooped like Garuda Deva and faced Akshaya Kumara and held the Kumara's feet firmly. Then like his father Vaayu Deva having got the grip of Akshaya Kumara's body stood up, lifted Akshaya Kumara's youthful body and like Garuda Deva would toss poisonous cobras with their tails, hurled the body severely down to the battle ground. As the body was thrown down, Akshaya Kumara the Ravana Putra, got split up and his shoulders, hands, chest etc. were broken, his sharp eyes sprouted out, and the nasa- needi bandhanas were shattered. Thus Pavan Kumara had successfully demolished Akshaya Kumara the younger son of Ravanaasura. As Ravana realised the death of his son by Hanuman, Ravana got jitters in his heart. But Maharshis who were used to travel in the 'nakshatra mandali', even as Indra and Devatas were proud of Vayu Putra Hanuman, witnessed the 'going ons' and blessed the latter with flashes of their darshan of the hero who was full of their grace in extreme humility. Then Veera Hanuman reappeared at the thresholds of Ashoka Vatika for further encounters by Ravana and his followers.

Partly grieved by the killing of his heroic, ever enthusiastic son Akshaya Kumara, as also a big and irretrievable blow to his own personal glory, King Ravana looked at his elder son and stated: 'My dear Indrajit! You have the fame of securing countless 'astras' at your command pursuant to your tapasya to Brahma Deva. You are well versed 'astra veta, shastra dhaari', and more essentially the tormentor of Indra and 'sarva devataa gana', and literally the unique 'Indra Jit'! In fact, Devatas-Marud ganas and all the celestials are truly afraid of your capabilities and personal victories. Viewed from the view point of the present 'desha-kaala vigjnana- paristhitis' you are indeed the best possible choice to boldly encounter the Vayu Putra. On the battle fields, you are indeed are invincible as per the established tenets of

‘Shatraankula buddhi purvaka rajakeeyas’ of kings of yore, with undisputable and firmly established keerti. If we review the recent events, the Kinkara Rakshasaas were devastated- Maha Jambuali was killed- the young and dashing sons of of the Ministers of this Ravana Lanka Samrajya were killed-five senapatis along with their eveready maha rakshasa sena were decimated. Their elephants, horses and chariots were lost. Your dearest younger brother Akshaya Kumarsa too was trapped to death. Now, happily my own in- born qualities of invincibility of trilokas, fame, and mental faculties as were present in me earlier have been now present in you now too in abundance. Keeping in the perspective of all these developments now, do make a proper assessment of this Vanara Hanuman, do make an honest effort to subdue him and possibly kill him, even. Shastra dhaari Veera Indrajit! Do silence the thorn of the Lanka Samrajya on your own personal strength without referece of others [as of mine, Kumbhalarna and so on]. You need not take the maha rakshasa sena too, since that might divert and even dilute your personal attention, as the sena might have a tendency of getting demoralised too soon following the collapse of some, followed by the running away of others. Like wise, you need not assume rage and desperation either; much less take all your armoury like the Vajraayudha (since acquired from earlier from Indra), as the Vayu Putra’s physical and mental faculties are beyond assessment and he is a standing proof against such devices. That Vanara is of ‘Agni tulya sadhaka’ and thus his abilities are incomprehensible. Try to digest all these precautions and concentrate on the enemy very carefully. Trust the glory of your own dhanush and the hidden shaktis of the ‘mahastras’. Do proceed with extreme caution and extraordinary mental poise and display such ‘paraakrama’ as should never be frittered away! Uttama buddhhi yukta maha veera! I am fully aware that I am exposing you to such impossible and dire and desperate situation and this is perhaps improper; but this specific action of mine is indeed as per ksatriya dharma and of ‘Raja Neeti’. Shatru damana! A veera purusha should necessarily have to be equipped with the expertise of battle tactics for assured success.’ Thus his father King Ravanaasura gave a serious and highly precautionary brief, Megha Naada Indrajit perfomed ‘pradakshinas’ around his dearest father, philosopher, friend and guide proceeded to encounter Veera Hanuman, even as the rakshasa veeras cheered ‘jaya jaya naadaas’ with best wishes of safe and successful return from the battle field. Then Indrajit proceeded by a chariot drawn by four Lions with such speed akin to Garuda. He proceeded to where Veera Hanuman was comfortably seated awaiting the next batch of Asuras as per the directive of their King. As the anticipatory sounds of a chariot’s arrival were heart, Hanuman was contented and alerted, yet with enthusiasm. Indrajit was indeed a well reputed in ‘yuddha kala’ or the art of battles. He proceeded with his ‘dhanurbaanas’ as his very few followers standing behind, while it appeared that all the directions were sullied with suspense, as the ‘arta naadaas’ of pashu pakshis were resounding the sky. Precisely at that time, Maha Naagas from the nether lokaas and yaksha-maharshi- siddha ganaas were agog with suspense in the nakshatra mandali high on the sky. As the Indraakaara Dhawaja was shining bright atop on the chariot approached Veera Hanuman, he heigtened his body frame, while simultaneously Rakshasa Kumara Megha made his ‘dhanus-thamkaara’. The appropriate simile of that situation would be of Deva Raja Indra versus Bali Charavarti as the portended ‘bandhana’! In their close encounter, Indrajit shot his arrows on the Maha Kaaya of Hanuman which indeed were wasteful. At that juncture, the earth quaking sounds emitted by the chariot wheels as also the screechings of the successive releases of arrows of Meghanaada were like the receberations of sounds from mridangas and bheris! Panana Kumara being an expert in dodging the released arrows by his rapid jumpings. Never Rakshasa Indrajit was ceasing to resort to the raining of arrows targetting Hanuman, nor the skippings by Hanuman avoiding the hits of the arrows was stopped for long. Meghanaada’s strange and often crooked baana prayogaas were thus being tiresomely wasted. Despite his extreme concentration, Meghanaada was continously releasing innumerable ‘astras’ repetitively but to little impact. Indeed, Veera Vaayu Putra Hanuman was immune from any of ‘mantrika prayogaas’ including Indra’s Vajastra, Vayavastra, Mohanaastra and so on.

As Meghanaada repeatedly failed varied astra prayogas targetting the Maha Vaanara Veeraanjaneya, he kept on thinking deep whether any kind of ‘maantrika astras’ might be utilised targetting the enemy. Then on realising that somehow, Veera Hanuman being apparently immune from all the ‘astras’, he might

perhaps be surrendered by being tied tight by utilising the unique Brahmastra only. Then an outstanding expert of Astra Vidya, Indrajit targeted at Maha Vayu Putra with his arrow released while invoking the Brahmastra. Astra Tatva expert Indrajit, having realised that Anjaneya was conversant, he tied him down with Brahmastra, as Maha Bali Anjaneya fell down and collapsed. However, Brahma realising that he was invoked blessed Anjaneya to get recovered almost instantly as the Vayu Putra regained consciousness. Having dutifully greeted in his mind for His 'anugraha' and recalled Brahma's 'varadana' in his previous birth. Yet having recalled Brahma's varadana, Anjaneya was unable to move freely as Indrajit had meanwhile tied with strong series of ropes; no doubt he could easily sever the ropes by his physical strength instantly but said to himself that anyway Brahma Deva's anugraha ought not to be impugned. Moreover, I am least concerned of the tight rope 'bandhana' as I do enjoy the kindness of Brahma-Indra- Vaayu Devatas protect me always. Moreover, I should soon have an opportunity to see Ravanaasura in his Rakshasa Sabha and thus see for myself thereby assessing the strengths and weaknesses of the members of the Ravana Sabha. Having thus so decided, Hanuman pretended unconsciousness and fear and started howling and screaming of a common trait of a monkey. Indrajit then realised that Veera Hanuman was only tied with vrikshas which he could have removed with his might anyway and was only pretending and as such should be suspicion worthy. Any way he would have to be taken to the King Ravana and his sabha to show off that the enemy was subdued finally. Then as Veera Hanuman was produced before the King Ravanaasura and the King interrogated Veera Hanuman: 'Who are you, whose son are you, why have you come here, what purpose for which you had slipped into this Kingdom, and who is your support here!' As Ravana was interrogating Hanuman, most of the Rakshasas shouted: 'beat this despicable vanara, kill him, burn him alive or better still devour him straightaway.' Then Veera Anjaneya found his way towards the King, as the latter's personal attendants noticed that Hanuman was looking at the grandeur of the Sabha Hall was attractively decorated splendidly with precious stones and the well lit up the high dome and so on. As Dashamukha Ravana was glaring at Hanuman with reddened eyes and flamed looks with suppressed fury, he instructed the senior Ministers to interrogate the Vanara: In his reply, Veera Anjaneya with composure replied: As the respective Ministers asked Hanuman about the purpose of his visit and related questions; Veera Anjaneya merely replied: he was the follower of Vanara King Sugriva and his Messenger merely, and that was how and why that he arrived here at Lanka.

As Ravana Putra Indrajit having tied up Hanuman with his Brahmastra Prayoga, and having produced right before the Rakshasa King Maha Ravana in the Maha Sabha interrogating the imprisoned culprit, he displayed his valor and showed his red eyes. Meanwhile, Hanuman kept on staring and admiring at the beauty and splendor of the Ravana Sabha and its embellishments of gold, invaluable jewellery, and its magnificence and glory. Maha Tejasvi Rakshasa Raja as adorned with glittering kireeta, attired with priceless silk robes, his face with charming application of red chandana, and surrounded by damsels of prettiness of body and etiquette. King Ravana's highly attractive eyes were red and his looks were piercing, at once fearful, scaring, yet searching; his beard was too big hiding his lips providing a strange impression on the onlookers. Veera Hanuman saw how Ravana Dasha Mukhas were glittering, readily arresting the onlookers, frightening yet attractive like the Mandarachala Shikharas with surfiated poisonous serpents hanging all around. Ravana's body was black like koels and his massive and broad chest was bright with the shine of the 'nava ratna maalaas'. His face was like the clouds surrounded by bright with streaks of red glow like the 'Ushakaala Surya'. Ravana was possessive of his strong and fearful twenty hands was like of a chain of five hooded maha sarpas with natural and ever obtainable 'manis' there above. His 'simhaasana' or the throne seated by him of gold with studded sphaatika manis was amazingly singular, as damsels each of whom was with admirable dresses and enviable 'aabharanas' were surrounded, being anxious serve him at mere nods of his waving heads and flips of his glances. Even as he was being seated, his able and popular Ministers named Dhurdhara, Prahasta, Maha Paarshva and

Nikumbha were too seated. These were outstanding experts of Mantra Tatvas. Thus Veera Hanuman could simply not resist the awe of Ravana's presence and was truly engrossed at the supreme center of the Sabha, and of course the name and fame of his saamrajya, mentally recalling the symbolic 'simile' of Meru Parvata Shikhara with water falls all around gushing down ever. Then within himself, Veera Hanuman mused: Aho! How impressive and breathtaking is this Rakshasa Raja! What kind of 'dhairya saahasa' does he possess. What type of 'rajodita lakshanas' or of characteristics truly worthy of an Ideal King of Kings. If only his is not a symbol of Adharma and of evil nature, he could have been like Indra the samrakshaka of Devas and of Swarga Loka. It only due to his cruel misdoings, Deva Danavas are scared of him as he could create havoc to Lokas ushering chaos in the 'srishti!'

Pretending as bounded by Indrajit's Brahmastra, though Brahma granted his boon, Human faced Ravana whose Minister asked him why he visited Lanka; he confirmed, he was Shri Rama's messenger- Addressing Ravana, Veera Hanuman detailed Shri Rama's 'Prabhava' and warned that if Devi Sita were in any way hurt, that would be the instant final doom of Ravana and Lanka; Ravana went mad with fury- Infuriated by Hanuman's insinuations of Ravana's record of failures and praising Rama's successes, Ravana orders the vanara be killed- Vibhishana pleads against killing a messenger, as Ravana heeds- As Vibhishana appealed, Ravana consents to burn Hanuman's tail to display the blazings to Lanka's public. As Rakshasis conveyed, Sita prays to Agni to lessen the heat. Hanuman starts the revenge-

Maha baahu King of Rakshasaas, then saw Hanuman with his angry and piercing and searching looks. In his own mind, he was looking some what puzzled with surprise and concern. He ruminated within himself: What! Had saakshaat Nandeeswara had arrived as this Vaanara, whom I had heckled him years ago when I was trying to lift Kailasa Parvata; or is he Banasura to teach me a lesson. Ravana with his angry looks then asked one of his able Ministers Prahasta: 'Amaatya! Ask this 'duraatma' (Hanuman) as to where had he arrived from, and for which purpose! What did he think was the reason as to why he shattered Pramadaa Vana! He had the audacity of entering my Lankaapuri; why did he fight with my rakshasa veeras. What was the meaning of slipping into my kingdom! Ask this durbuddhi Vanara! ' Then Matri Prahasta asked Hanuman: Vaanara! Don't you get nervous now, as you are caught and tied down by the Mahastra; keep peaceful and be brave now; we assure you that it would be good for you; there is no need for you to get nervous. As you have now already entered this Maha Lanka similar to Indrapuri already, reply to us properly; we shall soon relieve you! Are you a spy of Kubera, or Yama or Varuna, confess now and you would be freed soon. Or in case Vishnu himself sent you, say that. You are obviously pretending to be a Vanara, but do certainly are not one as you vanara's characteristics are well recognisable. If you do not cooperate now, then there may not be any chance of our releasing you at all. For get all these queries of mine, just confess now as to why have you entered here at all.' Thus amaatya Prahasta was naivety or artless simplicity which certainly not of the quality of an experienced investigating official of the ranking of a minister, addressed the questions posed at the extremely learned Veeraanjaneya, Hanuma replied: Yes, by birth I am a Vanara; I have assumed this tough task and responsibility; yes, I had wantonly destroyed Pramadaa vana and killed a series of rakshasa veeras as they provoked me wage battles. Deva daanavaadis could not be tied down like this. I am blessed by Brahma Deva Himself with His 'varadaana' as I am truly speaking that I am immune from the 'brahmastra'. Yet as I wished to speak to King Ravana, I pretended and allowed the gang of Rakshasaas to be tied me down. As Bhagavan Shri Rama has some assigned a responsible duty for me, hence I have arrived here. I am his messenger of Shri Rama, and as such King Ravana Prabhu may kindly hear my 'hitakari vachanas' or helpful words now.

Addressing Ravana politely with considerable restraint, Veera Hanuman stated: Rakshasa Raja! I have arrived here having brought Vanara King's message to you. Vaanara Raja Sugriva being like your brother had asked me to convey his greetings to you and of your welfare. Now, I am conveying to Sugriva's

message to you as follows as ‘Dharma-Artha Laabha daakika vachanas’. ‘ Recently Dasharatha Nandana Shri Rama had arrived here; you might be surely aware of King Dasharatha who was his ‘praja hityaishi’ and was of ‘apaara sena’ of ‘chaturanga balaas’ of foot sodiers, cavalry, elephantry, chariots comparable of Indra’s comparability. Shri Rama following his father’s instruction followed the ‘dharma maarga’ had since left Ayodhya their capital city and have been into ‘dandakaaranya’ as accompanied by his dharma patni Devi Sita and his brother Lakshmana. Devi Sita is the dear daughter of Videsha King Janaka. At the janasthaana, Shri Rama’s wife disappeared. Raja Kumara Shri Rama along with his brother Lakshmana, in their search for the suddenly missing Devi Sita , had recently arrived at the Rishyamuka Parvata. Vaanara King Sugriva declared and swore that he would help Shri Rama to restore his missing wife Devi Sita. Subsequently, Raja Kumara Shri Rama killed Maha Veera Vaali, the elder brother of Sugriva, and helped Sugriva to be the present King of Vaanaraas and Bears. King Ravana! You are well aware of the extraordinary might of Maha Vaali. But Shri Rama demolished Maha Vaali and made Sugriva the King of Vanaras. Now, Satya Pratignavaan King Sugriva was agitated and made all out efforts to locate where Divi Sita could have been; he despatched Vaanara Yoddhas to search for her in all the directions. At that time thousands, lakhs and crores of Vanara Veeras were sent in the unique responsibility of Devi Sitaanveshana. Among the Vaanara Veeras, all them were of the unimaginable of speed, sincerity and seriousness and their leaders were of the vayu vega of Garuda Deva. Now, my name is Hanuman, the ‘ourasa putra’ of Vayu Deva. As I was named as the Messenger of King Sugriva, as entrusted to me as my noble responsibility, I jumped off to the other shores of this Maha Samudra which has a gigantic span of hundred yojanaas reached the Lanka Samrajya by ‘vaayu vega’. Having searched all over of this Lanka, I entered your antahpura foremost with hope against hope and finally located at the spot where I had the fortune of visioning Devi Sita : Maha mate’! You are indeed fully aware of dharma tatva- of what is dharma and what is not. Those tenets are such that either these might uplift a Being in srishti, or down grade and eventually ruin them. You have had the unique glory of having performed tapasya and devotion to the Almighty. But could you please enlighten me how a highly learned person of your stature forcibly drag another person’s life partner! You are fully aware of the consequences since such thoughtless actiond are bound to recoil and destroy and uprooted. That is why, a maha purusha of your ranking never get involved; and even having done so would soon seek to recorrect soon. Else, is there such a parakrami in Shrishti who could ever face and retort the anguished anger of Shri Rama and the releases of Lakshmana’s arrows! Raksasa Raja! be it clear that there is no ‘praani’ in trilokas who could commit an offence against Rama and still survive! That is why, do very kindly make a proper introspection, and even at this stage, please, let the past mis-doings be ignored and make a fresh initiative be upheld; let Devi Janaki be released and forward her to Shri Rama forthwith. Indeed repentance even at this final stage is what is aptly recommended. I have already seen and met Devi Sita and was delighted to have discovered an unamaginable fortune of my life. And now am ready for the accomplishment of ‘Rama Karya’. I have fully visioned the present status of her condition. As none indeed could ever coerce her to swallow fully cooked poisoned food along with the ‘pancha paramaannas’, She is yet surviving as a five hooded cobra even as deva- manushya-asuras would not be able to make her yield. What all the great success that you had achieved as a result of your tapasya and its sweet fruits of prosperity, fame, and worldwide admiration, longevity of life should not end up futile and retributory! Remember Raksha Raja! It was owing to the sweet fruits that you had been enjoying, that you have so far been unconquerable and indomitable even by devas, let alone asuras, manushyas and any other species. Indeed that had been due to the ‘tapasyaa janita maha phalas’. Rakshgasa Raja! Neither Sugriva nor Shri Rama are neither Devatas, nor Yakshas nor Rakshas. Sugriva is a mere Vanara and Rama is a normal human being. Yet, how indeed you being a gross perpetrator of violation of fundamental roots of virtue, could be saved from their hands! A purusha once tied to such extreme violation, that dharma generated by your deep and unparalleled tapasya is bound to negate and even recoil. [Just as ‘Dharmo Rakshati Rakshitah’ equally true would be ‘ Dharmena paapamanudati’ unless appropriate praayaschittaas are exercised] Ravana ! your erstwhile dharmaacharana having granted you the fruits of sweetness is now on the reverse path and the sour bitterness of those very fruits should soon be arriving with your total destruction and doom. Please refresh your dormant memory power when Shri Rama devastated thousands of Rakshasas pursuant to your sister

Shurpanakha's complaint to you as Lakshmana severed her ears and nose only but not kill her being a woman only; do recall that your Senapati Dushana was smashed to death again being single handed; please recall that the truly invincible hero Rama uprooted Khara and finally being frustrated you approached Mayavi Mareecha, who even reluctantly being afraid of your threat to kill him anyway preferred to die in Dharmatma Rama's hands! Dushta Ravana! Be this understood very clearly that I myself could single handedly devastate the entire Lanka Rajya with elephants-horses-chariots and the totality of Rakshasaas here [as you have tasted a few samples right now]. But that is not by brief and command of not of by my King for whom my loyalty is supreme. Shri Rama made a 'pratigina' before the Vaanaras and Bears that he himself should so. Bhagavan Shri Rama would never tolerate even if Indra had perpetrated such indiscretion; what are you or such commoners like you anyway! As you better realise now, that as you hear or think of the very name of Devi Sita under your imprisonment, then you should beware that should be the 'kaala raatri' for you, your 'samraajya'. Then by assuming the body of Devi Sita, the Kaala Devi would instantly fix your head(s) right into the noose; hence now better realise how best you could extricate from such eventuality.

As Veera Hanuman had badly heckled him for his record of humiliating deaths of his stalwart Rakshasaas by Rama, his own victories recently and severely warned him, King Ravana stood up in burning rage and commanded to kill Hanuman instantly. Then Ravana's brother intervened saying that a messenger of Sugriva and of Rama would be quite inappropriate. Vibhishana reminded : Maha Raja! Kindly hold your anger. Pardon the messenger as he might have been blabbering all types of nonsense, yet should not be killed, though might be punished. Rajas should never kill messengers. You are indeed a dharma jnaatam raja dharma viseshajna. A person of your caliber should not be a 'roshaavesha vasheebhuta'. As being a durjaya Rakshasa Raja, you surely impose reprimand and retribution. This could be punishments to a 'doota' such as 'anga bhanga' or mutilation of the messenger's body parts, or allow worms to hurt the messenger's body, shave off the head or punish his body with a lasting body blemish. But I have never known of a killing the messenger. Maha Raja! Your basic mind set is related with the purushardhas of 'dharma and artha'. You may therefore balance the 'neechatya and ounnatya' or the low and mean characteristics as also the heights of the messenger; but a king of your repute an enormous accomplishments should indeed keep cool. Your psyche should reflect your origin and family background. Veera! None could be like you in digesting the 'Dharma Vyavastha, Lokaachara paalana, and Shastriya Sidhantas' and in that context none of Devaasuraas might be superseded to you. Hence, I am fully convinced that this Vanara's being killed is not justified; but most certainly the personalities who sent the messenger be deserving of death, if you could. In fact, the messenger Vaanara shreshtha was only duplicating the traits and inner reactions of the senders viz. Sugriva and Rama and as such there is absolutely no justification of Hanuman's outright murder. Thus Ravana heard his younger brother Vibhishana had thus expressed his laudable explanation against Hanuman's challenging assertions, King Ravana had rethought of his earlier decision of killing Hanuman who was but a messenger of Sugriva and Rama. (Ravanasura's origin, family background and accomplishments in brief: Ranasura was born to Vishrava Maharshi and Daitya Kaikeshi. Pulastaya, one of the ten Prajapatis or mind-born sons of Brahma, was maternal grandfather. Kaikeshi, born of Sumali and Tataka had two brothers Maricha and Subahu. On the paternal side, Malyavanasura. Ravana's Prime Queen was the daughter of Mayasura and Apsara Hema and acclaimed as Maha Pativrata. Among his many other wives, the most mentionable after Mandodari were Maya, the daughter of the celestial architect, and the third one Dhanyamalini. Ravana's elder half-brother was Kubera. Vibhishana, Kumbhakarna, Khara the King of Janasthana, Dushana the Senapati of Janasthana, Ahiravan, the King of Paatala were Ravana's younger brothers. Kumbhini was Ravana's elder sister and wife of Madhu Rakshasa, and Shurpakhana the younger sister. Ravana's were Meghanaada or Indrajit, Atikaya, Akshayakumara, Devantaka, Narantaka, Trishira, Prahasta. Ranasura was a great scholar of Vedic knowledge under the tutelage of Shukracharya. His perseverance in tapasya to Brahma, he offered his own head and as each time he did so, his heads sprouted again and again and Brahma appeared at his tenth head's offering and blessed him with the option to be a Dashakantha; Brahma granted him of invincibility against Aditi- Diti Putras, Sarpa, Pakshi-Pashus but ignored 'tucchha

manavas.’ Accordingly, Ravana killed or subdued numberless raakshasa-daitya-daanava-pakshi-mriga-jalacharaas and asserted his unique fame. He was an expert in music, dance and all the fine arts. He was an outstanding Shiva Bhakta, having composed Shiva Tandava Gita; as Maha Nandi prevented Shiva Darshana, he quaked Kaiilasha Parvata and accomplished Shiva darshana. As Parama Shiva granted the boon of Atma Linga to be carried to Lanka Samrajya, Shiva obliged but Ganesha intercepted on way in the guise of a baalaka and got it installed at Gokarna Kshetra)

Conceding to the advice of his younger brother Vibhishana, Ravana addressed the brother: Vibhishana! I do realise that a messenger from another King need not be killed but surely he should be punished mortally otherwise. Vaanara’s love their tails most and feel that itself is a sign of their distinctiveness as their proud identity. Hence let this be burnt at once. Then back home, his relatives, friends, and followers would all realise of his humiliation. Let his tail be burnt to amuse and enjoy the Lank Public too as he would be taken by its streets and other public places. As soon as he heard this instruction, Veera Hanuman kept on extending his tail as the soldiers initiated by covering it all the old and unused clothes from the public houses. Then Anjaneya kept on elevating his body size and the tail kept on expanding accordingly. There after, the tail was dripped in oil from barrel to barrel. The Rakshasa Rakshasis, especially the vriddha, baala baalikaas were excited and kept on rejoicing, clapping, dancing around and got rapturous. The soldiers as per the instructions of the higher authorities waited for the day break for the public view and their hilarious view street wise. Then the cruel Rakshasaas who had so far been hiding themselves thus far, gave their appearances now sheepishly initially and boldly later but overcoming their fear now breaking into loud laughters and over joy. They started slogans: You ‘Ravana drohi’! you ‘vanaraadhama’! what wonderful relief, what a well deserved punishment for you! What a retribution of justice! Actually the King should have ordered public hanging for this spy and so on’. Thus the public went berserk, even as Hanuman was delighted at the public reactions as he was conducted. There were resoundings of ‘bheri-shankha ninaadaas’ all over the city. Hanuman too was enjoying the delightful walk all over the high roads, crossings, the beautiful architectural tastes and finesse of wonderfully laid buildings. Then he had carefully noted the praakaaraas, domes, under ground buildings, the high rise public halls attractively furnished and decorated, the lighting effects, and so on. Hanuman’s long, strong tail was burning like wise, the fierce looking Rakshasis surrounding Devi Sita made hilarious fun of Devi Sita: ‘ Site! That red faced monkey who was blabbering with you is now being exhibited with his long tail covered with clothes dripped in oil is burnt with fire and is being exhibited all across the roads, streets, lanes and bylanes as the entire citizens of Lankapuri are berserk with cheers, drum beating resounds, and uncontrollable frenzy. As the Rakshasis were making fun and frolic likewise, Videhanadini Devi Sita then started her prayers to Agni Deva not to hurt Veera Hunuman by providing relief to him. Agni Deva! As you may very kindly appreciate the dire need for the success of Rama Kaarya, as also my own tapsya as a pativrata, please lessen your flame power and cool down your ferocity. Deva! Please help me if only you are merciful to Rama the dharma paraayana and for the sake of saving my ‘mangalya sowbhagya’. As Hanuman seeks to reach Rama at the earliest and save me from my misery and death facing crisis, do kindly accept my sincere prayers to you. Mahanubhava, as you note that Veera Hanuman is Vayu Deva’s dear son, and as you are Vayu Deva’s close and dear friend since both of you are always hand in hand, do kindly reduce your flames to help Vayu Deva, Veera Hanuman, Shri Rama and me to fortify the purity of my paativratya! Then Hanuman too introspected: Most certainly this is possible due to the kindness of Devi Sita, Shri Ram’s maha tejas, and the close affinity of my father Vayu Deva and of Agni Deva, now the sky high fury of the jwalaas are truly not hurting me now! But my decisiveness now is indeed to repay my revenge’. Decided thus, Veera Hanuman shattered the massive ropes as were laboriously tied by the rakshasaas, and jumped up high with speed and pull to the mountain top. Thus having thrown down the rope shackles, Maha Vaanara visualised the overview of Lankapuri and its boundaries and dropped huge boulders on the boundary walls to start with. Then along with the long tail with blazing flames glanced down the excellently arranged and magnificent Lankapuri, Hanuman was then like Bhaskara himself.

Hanuman's vengeful 'Lanka Dahana and Vidhvamasha' as the Rakshasaas were shocked wonderstruck whether he was of Rudra Swarupa or Rama Bhakta! Veera Anjaneya's successful 'Lanka Dahana' but concerned of Devi Sita's safety- her 'punardarshana'-Hanuman reassuring Devi Sita of soonest arrival of Rama Laksmanas, jumped off from Arishta Parvata to cross the Maha Sagara as vanara pramukhas were waiting anxiously- As Vayu Putra dashed through thick sky high clouds to return to the ever awaiting Vanara yodhdhas, the latter were ever concerned, but his return overjoyed them especially Angada and Jambavan-

Having accomplished all the objectives of crossing the ocean, entry into Lankapuri, visiting Ravana's palace, discovering the very place where Devi Sita was kept, Ravana Darshana and his stern warning to Devi Sita, familiarising and convincing her that he was sent by Rama-Sugrivas, parting her, his successful spree of destruction of gardens, teams of rakshasas, pretentious surrender to Brahmastra, face to face challenge to Ravana as the latter's so called punishment of his tail to be burnt, Agni Deva's help, his relief followed by noting the details of Lanka's contours of curves and lanes, snapping off the bandhana and destroying the outer walls by boulders thrown down a mountain, now Veera Hanuman was ready to use his mighty already flamed up tail to burn the major parts of Lanka puri and enjoy the 'arta naadaas' of the proud citizens as their abodes crumble down by the flames of his massive tail. Veera Vayu Putra decided that the tail displaying huge 'agnijvaalaas' be extended and expanded suitably as that should be proper and justified retribution by 'dharma and nyaaya' and satisfy the appetite of Agni Deva. So pondering, he lengthened his tail further and further as the flames would attack the well decorated the external and remotely interior corners of the fabulous houses get burnt off *en mass* to ashes. Jumping from place to place and shattering house after house, Hanuman assumed the 'Kaalaagni Swarupa'. Then very systematically he destroyed the abodes of Maha Rakshasaas as he had already noted well by his memory's screen already such as Vajradamshtra, Shuka, buddhi -maan Saarana, Indrajit Meghanada, Jambumali, Sumaali, Rashmiketu, Surya shatru, Hrasvakarni, Damshttra, Rakshas veera, Romesha, Ranonttamamatha, Dhvajagriva, Bhayanaka Vidyujjihva, Hastimukha, Karaala, Vishaala, Shonitaaksha, Kumbhakarna, Makaraaksha, Naraantaka, Kumbha, Nikumbha, Yajna Shatru, Brahma shatru, and such very many Maha Rakshas Veeraas. Maha Teja Kaphishreshtha Hanuman had then only spared the abode of Vibhishana's precious bungalow. With that exception, Hanuman burnt down all the houses of all the rakshas veeraas. With vaayu vega, the flames got erased by Vayu putra made 'garjanas' similar to pralayakaala meghas. As the rows of 'bhuvanas' were crumbled to ash, the residents ran hither and thither to save a few select precious possessions and the 'arta naadaas' of cries and shoutings of deseparation were resounding to the skies. Hanuman was little contented with the yellings of rakshasa veeraas who stood against him and were dead like Devi Vasundhara remained dissatisfied, and hence the mass killings and near total destruction of the abodes in rows and the generation of the cryings of harassment and agony. Vegashaali Vaaraanjaneya burnt off Lankapuri, just as Maha Rudra had burnt off Tripuraas of the yore! The citizens of Lankapuri were truly rattled with fear at the massive flames all over including the houses, trees, gardens, public places, and so on, some of the Rakshasaas had exchanged their views: 'What! In this form of a Vanara, has Vajra dhari Indra descended to Lanka puri; is he otherwise Varuna, or Vayu, Rudra, Agni, Surya, or possibly Kubera. In any case is should be Kaala! Other wise Bhagavan Vishnu my his powers of Maya, had manifested himself! Then they stated screaming: hey father, he my child, he Bhagavan! What a frightening shape that this famed Lanka puri has taken now to ashes! Thus subjected by Hanuman's rage, the best part of Lankapuri was burnt off to ashes and the damage and destruction appeared phenomenal by a single Vanara and its burning tail which caused ripples of joy and laughter initially had eventually led to a never heard of, nor of comprehensible catastrophic tragedy. Mahananasvi Hanuman was probably manifested by Brahma Deva's anger as a jwaalaamukhi swarupa. Then Pavana kumara Vaanara veera who killed a series of raksha veeras, destroyed Pramadaavana, burnt off the best parts of Lankapuri and then took to the 'naama smarana' of Shri Rama! Subsequently, he leaped off to the seashore, washed of his tail thus far in flames, recalled the extreme kindness of Agni Deva, and blessings of Vaayu Deva and finally resorted to Shri Rama smarana.

As Hanuman no doubt overjoyed at the devastation of their very living homes by the flames from his tail of a singular Vaanara, the alarmed Lanka citizens were shaken to the core with disbelief. But Hanuman introspected: Hai! I had not realised as to what had I done to Lanka out of anger and vengeance affecting the common public. Indeed, those ‘maha manasvis’ seek to resist anger with controlled mind, like the common public resort to sprinkle water on fire. Does not anger lead to sinfulness as that might even end up even with Guru Hatya! As anger dominates and crosses limits, words and blamings are normal instincts. As one’s heart generates anger, ‘sanana shakti’ gets dissolved like a serpent having discarded its old skin hisses more. Thus Hanuman looked back as having hurt normal public, as the evil Rakshasaas should certainly deserve retribution. Then he realised that in this melee, what is the situation of Devi Sita’s safety! Aho! My mind was blank and my thoughts were totally misleading as never pondered about Devi Sita’s personal safety and kept on burning Lanka right and left! Did I then perform a task ending up ‘Swamini hatha! Shame in me. If Lanka were destroyed and the most untoward and shameful eventuality were to have resulted, the ‘chain-repercussions’ would be too tragic. It appears that there are little sparings of Lankapuri from the burning of my tail and the ashes generated. If only anything untoward had been caused, could I face Sugriva, let alone Rama Lakshmanas, Bharata Shatrughnas, the mothers, Ayodhya vaasis and Janaka Rajya vaasis! May I then jump alive into fierce flames myself!’ Thus having pondered about the misleading thoughts in the misplaced corners of his inner conscience, Hanuman then asserted and assured himself: Indeed, this ‘maha daahaka avinaashi agni deva’ does retain its own magnificence and fame as that might undoubtedly burn off always, yet my own tail retained its cooling effect; then how could Devi Mother be not spared! Considering her own ‘dharmaacharana and tapasya, satya bhashana, ananya paivratiya’, how Agni Deva would not spare her!’ Thus having pondered intensely, Hanuman reached the place of her retention as Devi Sita herself remarked: Aho! What all miraculous and unbelievable acts have been accomplished! Maha Veeranjaneya had successfully burnt off Lanka as raksha-stree-baala-vriddhas were left homeless with sky rocketing cries while the nagara was pulled down to ashes! As Hanuman touched Devi Sita’s feet, these nectar like words from her face came out, he was truly in rapturous heart beatings. Thus having personally had his personal experiences of welcome omens, ever since he was crossing the maha sagara, Giri shreshtha Mainaka kripa, Simhilka Vadha, Lanka Pravasha, Devi Sita Darshana, convincing her of his genuiness, killings of ‘aneka raksha veeras’, ‘brahmastra janita peedaa nivritthi’, ‘agni deva kripa kataaksha’ and now ‘Devi Sita purdarshana’ Thus he was overwhelmed by the success series, most obviously due essentially owing to Rama bhakti alone! Rama bhakti alone!

Veera Anjaneya having thus seen Devi Sita seated under the Ashoka Vriksha and greeted her as the Devi addressed him stating that since he himself had witnessed her, conveyed her present status and the subsequent sequences, he might convey to Shri Rama Lakshmana Sugrivas appropriately. She further stated : ‘ Vaanara Pravara, in your having seen me daringly had no doubt provided me solace for now, especially having noted and appreciated your deeds of bravery and unparalleled Rama Bhakti. As you are leaving me away, I should survive on hope awaiting my survival further. Veera! I have been experiencing shocks after shocks all along my life and have gradually lost my physical and mental forbearance and your visit to me now would lead to further trepidation of my heart balancing hope and relief on the wavering swing . To start with, my concern was whether Rama Lashnmanas could imagine as to where could I be, then they were destined to meet the fugitive king of vaanaras Sugriva and you, then even meeting you, whether Rama Lakshmanas could cross this Maha Sagara! Only three of the Beings in Brahma Shrishti, only three could cross this ocean that is yourself, Garuda and Vayu Deva. Only you are blessed with this unusual capability but not Rama Lakshmanas any way.’ Then Hanuman replied: Devi! There are other Vaanara Bhalluka Veeras determined to save you any way. Moreover thousand crores of Vaanaraas under the command of King Sugriva too are ready to assist. Along with them, Rama Lakshmanas should soon arrive here and uproot the enemy and as such you may please be a bit patient for some time yet.’ Having thus reassured and pacified Devi Sita, veera Hanuman decided to return to the other shores of the Maha Samudra. He was anxious to reach Shri Rama darshana and jumped towards the

Arishta Giri and mounted it having seen the parvata shrenis, huge trees bearing sweet fruits irresistible to eat and satisfy his appetite, series of water falls in which to refresh, delighted with the sonorous and sweet sounds of birds, admiring the mahatmas engrossed with their tapasya, viewing the abodes on the mountain caves of Maharshi-Yaksha-Gandharva-Kinnara- Maha Nagas- the resting lions, tigers, bears and so on. Having thus reached the Shaila Raja Shikhaara, Anjaneya expanded his physique with the desire of travelling from south to north. As Hanuman's huge feet of his gigantic body was pressed down with a push, there appeared a thunderous sound as the maha vrikshas were uprooted rolling down to earth, the pranis in the caves were shocked, the fierce lions and tigers were alarmed as if there was a vajraayudha hit the 'Parvata Shikhara'. As balavaan Hanuman jumped off with 'vayu vega' pressing the mountain down to earth it was like the gigantic trees slipped down the 'rasaatala' of the lokas under the earth. Thus the 'arishta parvata' of thirty yojanas height and ten yojanas of width looked to the level of earth pressed by the feet of the 'Maha Vanara's mountainous profile. It was at Vayu Vega, that the Vayu Putra crossed and reached the other shore skybound, as a child's play.

Veera Hanuman with his gigantic body flying high on the sky as witnessing the grandeur of Surya-Chandra-Nakshatra Mandalis while tearing through the megha samuhas assuming white-red-blue-green-indigo - yellow hues like Maha Garuda with Vayu Vega. As he was still recalling the 'atranadaas' of the very many rakshasa veeras being killed and the Lankapuri citizens as their houses were shattered, he realised that the 'megha garjanas' as pierced by the weight of mountainous body of his was several times far more thus amused by the simili! As he was thus penetrating through the clouds emanating shrieking sounds, Parvata Raja Sunabha or Mainaka was noticed as he gave an affectionate glance and rushed like an arrow released with mighty hands passed the midway. Soon thereafter, he sighted Mahendra giri and made a screech of joy which was truly thunderous and reverberating. On hearing the joyous 'simhanaada' typical of Veera Hanuman, down below, the huge gathering of the Vanara Maha Sena had readily recognised the ever waiting return of Hanuman and shrieked high. Vaanara Bhalluka Maha Sheshta Jambavan was truly happy and blissful with the successful return of Veera Hanuman. He called the Vanara Sena to encircle him and stated: 'Maha Vanaras! There is no doubt that the Vayu Putra is returning with ourstanding success, otherwise, he would not have announced thunderously of his return with such joy! As Jambavan reacted and interpreted, there again were excited slogans of Hero Welcome! Anxious to see Hanuman's glorious return several Vanaras readily jumped up from one tree top to another all around with thrilling excitement and expectation. Some other Vanara Veeras who could not suppress their emotions climbed up the mountain peaks for their anticipatory glimpses of the victorious landing. The rest of the vaanaras on visioning Hanuman got encircled as a large group anticipating the hero to land on the shores of the Maha Sagara. Keertiman, Veera Hanuman then spotted Yuva Raja Angada seated with fulfillment and suppressed thrill of Hanuman's celebrated return!

On his victorious return from Ravana's Lankapuri, Hanuman briefly detailed the happenings, especially Devi Sita darshana, killing spree of Rakshasas, challenge to Ravana, burning his tail and Lanka dhvamsa- Veeranjaneya makes a fervent appeal Vaanaraveeras like Jambavaan-Angada-Neela- or Ashvini Kumara Putras Mainda- Dvididaas to relieve Devi Sita from Ravana's clutches for her inhuman harassment- As Hanuman returned successfully, Angada suggested another collective attack, destroy Ravana and others, bring Devi Sita back, but Jambavan advised to return and report back only! On return to Kishkindha vaanara veeras plundered Madhavana of fresh sweet fruits and destroyed it. The incharge Vanara Dadhimukha - Sugriva's uncle - was beaten in return-

As Jambavan asked truly excited as Mahabala Veera Hanuman returned safe and sound and asked him the key questions as to how he was able to find Devi Sita, how was she there, how the cruel Ravanaasura was behaving with her, please to convey to us in detail. He further queried: how were you able to locate Devi Sita and who had advised you like wise. After knowing all these details, then only we could chalk our further action plan. Further, as we would proceed and return back to Kishkindha, then please also give us

the guidelines as to how we should highlight the facts as per your advice. As the mind sharp Jambavan asked all the most relevant questions, Veera Hanuman was truly impressed in high admiration of Jambavan's intellectual acumen, expertise and experience of the Maha Bhalluka Raja. He then nodded his head and with composure and with least proud of his accomplishment, Veera Hanuman initiated his detailed presentation of facts as per the searching questionnaire of Jambavan as follows, well remembering Devi Sita: As you may please recall that in your collective presence, I mounted the Mahendra Parvata shikhara and leaped down into the Maha Saagara facing southern direction. As I was air born I saw a golden shikhara as if it were holding my travel and I felt as though that did not seem to be good omen. My immediate reaction was to destroy the shikhara and proceed further. I raised my tail and gave a strong blow and soon enough the shikhara crashed into pieces. Then I heard a resounding voice: As I was addressed as Putra, I realised as I have heard soft voice of the Parvata; the voice further said: Do consider me as your uncle as I am a great friend of Vayu Deva. My name is Mainaka and I stay put in this Maha Sagara. In the hoary past, all the major mountains used to fly as they wished, but as the public appealed to Indra Deva that there had been frequent quakes on earth and the pattern of the movement of some of the huge mountains was disastrous. Then in response, Indra severed off the wings of thousand mountains on earth. My son Hanuman, then Indra instructed me stay in this Maha Sagara. But my close friend Vayu Deva helped me to retain my wings though I never use any way. Dear son, Vayuputra! As you are dedicated to Shri Rama Karya, you do deserve all my sincere blessings and best wishes. Then the maha parvata Mainaka discarded manava swarupa subsequently. Veera Hanuman resumed his yatra once again. My next encounter was Naaga Mata Surasa Devi and pleasingly: Vaanara Shreshtha! Devas instructed me that you are my bhashya and accordingly I am therefore devouring you. as should be treated! As Devi Surasa stated thus, Hanuman politely replied with folded hands: Devi! I am the messenger of Dasharatha Nandana Shri Rama accompanied by his wife Devi Sita and his brother Lakshmana to Dandakaranya; there Durama Ravanasura forcibly kidnapped Devi Sita. Now I am being sent as Shri Rama's messenger to Lanka seeking to find her there anywhere. You too reside in the Dasharatha Rajya and thus help me discover the Mithilasha Rajya Raja Kumari Devi Sita. Having had her darshan, I would certainly return to you and get devoured by you for good. Then Naaga Maata Surasa who had the ability of changing her swarupa as she pleased, asserted: 'I had in the past attained the boon that any being in the creation once confronted by me ought to be devoured by me and none indeed could be an exception to this boon. Having asserted thus, she assumed a doubled up form to be able to swallow Hanuman's form which was as it was already of ten yojanas! Then in a moment, Hanuman had drastically his own body size as of a normal finger size as he could be devoured easily and at once got eased out comfortably. Then Surasa Devi the Naaga Mata reappeared in her celestial form and said: Kapi shreshtha! Now you can comfortably travel ahead for your 'kaarya siddhi' and my blessings to you to meet Videhanandini Devi Sita and assist Mahatma Shri Raghunatha. 'Sukhibhava'! Maha bahu Vaanara shiromani, I am truly impressed with your valour coupled with 'samaya sphurti' of ever alert timeliness. Then as Veera Hanuman flew ahead like Garuda Deva as none indeed notice him on the high skies. Then he had reviewed that so far no ordeals were faced by him so far fortunately due to Shri Rama Kripa. Even as he was self satisfied, he sighted down below in the deep waves of the Maha Saagara a frightening Maha Rakshasi. That 'bheeshana nishaacharani' was yelling boisteriously as an inauspicious tone like a megha garjana: ' Vishalakaaya Vaanara! Where do you intend to land, so saying she had instantly assumed a gigantic body form. I am truly hungry and should be delighted to devour you. For long time now, being tormented with nice food, I feel thrilled with such a chance. As the Maha Rakshasi advanced Anjana Putra thus with her wide open mouth, she was indeed unware of his timely opportunism and having assumed the miniature physical form and flew up the skies and fisted so mightily that her two shoulders were slaughtered as they were crashed down swimming in the ever rising tides of the Maha Saagara. Then as the Siddha Mahatma's celestial voice was heard: 'aho! This Simhika naamaka Maharakshasi was felled down dead disappearing in the Maha Samudra by Hanuman's courtesy! Thus having waited for a while till 'Suryaastama pradosha kaala', assuring himself that his entry to 'Lanka Maha Dwaara' would be unnoticed, Anjaneya made if successful entry. Hanuman continued his narration further: ' Having thus entered the Lankapuri, I commenced my 'Devi Sitaanveshna' all over the city and reached Ravana Mahal,

imagining that by now, she should be drowned in deep distress. Then I entered the 'grihodyaana' which was goden -doored with a few successive entries therein. The central plarform of the Ashoka Vaatika, I witnessed a huge Ashoka Vriksha mounting which I noted a 'Kadali Vana' with ripe and tempting plaitain fruits galore. It was under the Ashoka Vriksha I sighed a Sarvaanga Sundari - most probably Devi Sita herself! She was seated with her head down crying away. She was appearing like an ever sixteen years of age with the beauty of a damsel with extrardinary charm of grace with sparkling eyes comparable to fresh lotuses being dressed with ruffled and unclean 'eka vastra' surrounded by grotesque- 'rakta maamsa bhakshi Rakshasis, who were ever threatening her to beat. As Ravana accompanied with his various wives, some of being of celestial background of gandharva- kinnara-nagalokas approached Devi Sita once I was a witness to that scene. As he reached her, Sarvaanga Sundari Devi Sita sat tight and bent down ensuring that none of her physical parts would be visible. As the Dashagriva addressed her she was looking frightened with her looks betrayed her feelings of dislike, fear, and extreme distress. He stated with feigned courtesy, affected kindness and affection He said: Self conscious and arrogant woman! Even being aware of my status and stature, you lack the courtesy of standing up and greeting me even; I might give you a leniency for two months more before your body would be sent to the royal kitchen for slicing to be cooked! As Ravana treated her, the agitated yet immensely infuriated harsh pitch, replied: Neecha Nishaachara! Do realise that I am the devout ardhangi of the Amita Tejasvi Bhagavan Shri Rama and the proud daughter of Ikshvaaku Vamsha's Maha Raja Dashradha. Are not well maannred enough to converse with a pativrata of my supreme status! Dushta paapi! What is your bravery in surreptitiously kidnapping me in the absence of my proud and invincible husband. You could never reach the stature, fame and courage in your lifetime.' As Janaka nandini stated such hard hitting assertions, Dasha mukha Ravana was truly infuriated as his looks were rains of flames and was readied to murder her mercilessly. As Ravana's Prime Queen who too was present along with her co - queens was not able to digest Dvi Sitas's showers of insinuations, insults and challenges, jumped forward to Devi Sita to assault Sita but Ravana held Mandodari back. As all this was occurring, the co queens were stunned at Sita's audacity and shouted as well as what Mandodari too even as the Rakshasis around joined the protests very loudly. At the same time the Rakshasis addressed Ravana: Maha Raja! you are of the stature superior to Indra! Sita is not a 'prapancha sundari' any way; to night you may like to come to my bed; also there are deva-gandharva-yakshakanyas ready to jump in your bed. There after Ravana haning been humiliated by the desperate Sita walked back to his bhavan along with his queens. As the surrounding Rakshasis had thereafter threatened of physical violence and kept on shouting at Sita for long time into the night. Later, she fell asleep tired, exhausted, and frustrated. Now, Hanuman noticed that a vriddha rakshsi named Trijata got suddenly woken up from an extemely ominous dream of the impending warnings to 'Lanka saamrajya' as Sita's husband Rama would arrive soon and shatter to pieces. She warned against mortally hurting Sita. Having recalled the aftermath of the day behind of Ravana's warnings-her stern reply-the reactions of his queens and co rakshasis- and Trijata's swapna and her cautionary admonitions to co rakshasis, Hanuman was doubtless realised Devi Sita's mental status, he realised that it was high time to somehow he must break this vicious circle and initiate his presence to be conveyed to her. Then in the form of singing the praise and pride of Ikshvaaku Vamsaha and the fame of Rajarshis who followed; having heard the singing, Devi Sita's eye drops trickled down and soon there after as he appeared, she asked him: Kapi shreshtha! Who are you; who had sent you, what is your relationship wit Shri Rama. In reply Hanuman explained in detail that he was the messenger of Shri Rama's close associate named Sugriva and the related details, stessing that he was a sincere Rama bhakta. He also said that Shri Rama instructed me to hand over his finger ring as my identity. Devi! I request you to instruct me now as to what sevice could of expected from me. If agreeable could I reach you to Rama Lakshmanas by my personal might to be able to to reach here all the way from Kishkindha by crossing the Maha Sagara, notwithstanding several hurdles ! As Veera -Hanuman assured her, Devi Sita replied: Undoubtedly my life ambition would be to reach my dearmost Shri Rama, besides Lakshmana Sugrivas. But that dream should be subject to Ravana Samhara and the termination of Lanka Samarajya with Rakshasa vanaashana! Then Devi Sita asked me to personally hand over her invaluable 'choodaamani' as her memory of her steadfast love-trust-and her pativrata mahima of bringing him to personally declare his magnificene. Then as a

trustworthy Rama bhakta, I had performed her 'padaabhivandana and parikrama'. Then as I had firmly resolved to follow Devi Sita's instructions, she re-emphasied again to me: 'Hanuman, you must convince Rama and the rest there in such a manner that they should appear here at once to save me. Other wise my fear is that I might die as 'anaatha' as my life limit had been declared emphatically!' On her parting statement kept ringing me repeatedly, then I had thought over the rest of my dutiful task reminder before departure and thus got worked up with anger coupled with anguish of the Maha Pativrata. Then my physique was instantly assumed a mountainous stature and commenced the devastation of Ravana's proud 'udyanavana' to start with. The frightened Rakshasaas reached Ravana who had instructed my death and despatched Kinkara Rakshasaas with thousands of strong sena who were sent by me to 'Yama puri'. Then I destroyed Chatya prassada along with several rakshasaas inside. In the series of Maha Rakshasaas smashed to death were Jambumali- sons of his Ministers- Ravana's own son Akshaya Kumara and his huge sena were all killed with my unique parigha and a mountainous body form. Shocked and truly crestfallen with my might and truly single Vayu Putra, finally instructed Indrajit as the best part his stronghold Asura Shakti dominating tri lokas was burnt off like camphor balls by just one and only one Vanara claiming Shri Rama bhakti as his Kavacha to utilise his brahmastra as the last resort.

Then as -Maha Vayu putra confronted Indrajit as the latter having made initial attacks decided that it should be just not possible to control, let alone subdue this Vayu Putra, except by his 'brahmastra prayoga', the soonest. Then having seemingly controlled by me, since Bhagavan Brahma himself granted me of immunity from brahmastra also, I pretended to let Indrajit and his rakshasas bind me with ropes and made me stand before Ravana as he through his ministers sought to investigate me and interrogated as to how and why I entered the Maha Lanka saamrajya and why he destroyed a series of Rakshasa Maha Yodhaas. Then I had politely, yet firmly replied: Respected Rakshasa Raja! I had reached here for the 'darshana' of Maha Pativrata Devi Sita the dearest of Shri Rama the famed hero on earth. I am the messenger of King Sugriva. My name is Hanuman the Vayu Deva Putra on Rama Karya of Devi Sitanveshana, which had since been accomplished. Maha Raja! Ravana had forcibly kidnapped in the absence of the Maha Veeras Rama Lakshmanas who in the past devastated Khara Dushaadi Rakshasa of your family. Rama killed your erstwhile enemy King Vaali who gave you nightmares. Now the present Vanara King Sugriva took a vow to let Rama destroy you, your followers and the Lanka Rajya in revenge. The message which Rama Lakshmana Sugrivas had sent through me a mere messenger is to assert that even at this disastrous end of your pomp and show, you might release Devi Sita at once as your final warning! Maha Raja! who indeed would not understand the vanara strength and resilience! They are pliable and at the same time rigid too. I happen to that Vanara who is truly anchored to deva karyas as of now.' As thus concluded Hanuman's warnings with his dauntless firmness, Ravana looked at him as though he would put me ashes with his enflamed looks. Knowing fully aware, he ordered him to kill at once. Then buddhiman 'Ravana sahodara' Vibhishana intervened and prayfully requested not to kill the Vanara as a messenger of an alien king to be killed was against 'raaja neeti.' As Ravana had no doubt was pliable in response to Vibhishana's considered caution compromised to burn his tail. Thus as per the amended instruction of the King, Maha Rakshasaas removed my 'bandhanas' of thick ropes and covered up with plentiful clothing dipped in oil and burnt the tail which kept on lengthening as simultaneously clothed- dipped in oil and taken around the streets, roads, highways and all over Lankapuri. Hanuman having carefully noted the route of Lanka of the procession and with the blessings of Agni deva, a friend of Vayu deva- not to hurt the body of Hanuman refollowed the nooks and corners of the Lanka Rajya and burnt it all systematically. Then as the entire Lankapuri crashed down in flames. But there was a celestial voice assuring her safety; The Voice said: As per very many shubha shakunas, Devi Janaki is safe, since Hanuman's tail was not burnt thanks to Agni Deva'. Having concluded his narration addressed to Jambavan and his Vanara Pramukhas, stated that what all the happenings at Lanka were thus reported in brief truthfully may thus be noted and the program ahead of us all be framed accordingly.

As Veera Hanuman presented his detailed picture of his Lanka trip and various revelations of Devi Sita's unusual Pativrata Mahima with which he was thrilled about. Maha Vanaraas! As any illustrious female on earth whose unflinching tapasya as of Devi Sita would be able to carry the world along with her, lest

the trilokas face ready destruction with agni jvaalaas.No doubt Ravanaasura too was equipped with tapo phala and is fully aware that his very touch of the body of a pativrata of Devi Sita's stature would be a passage to his destruction. Even holding 'agni jvaalaas' by one's hands might not be so disastrous as the pain and sufferance of Devi Sita's 'tapo mahima' once gets to the brim would most certainly terminate Ravana's disaster. Having stated thus, Anjaneya reiterated that the task as assigned to him by the maha veeraas like Jambavan and you all has been completed and now you have all to chalk out a program to enable Shri Rama to reach Devi Sita out of her grief. Am I not fully familiar with the might of personalities of the stature of Jambavan who could shift Mandaraachala or Vaali Putra Angada who could break Mandharaacha into pieces and destroy rakshasas of Lanka! There are such other Vanara veeras like Mainda or Dviveda- the Ashvini Kumaraputras- whom even Deva-Gandharava-Asura-Yaksha- Naaga-Pakshis could dare to encounter! Such Vaanara Veeras are plentiful among us! Moreover, we have the Vaanara King Sugriva and the outstanding heroes Shri Rama Lakshmanas. As of now, however, Devi Sita is seated under the Ashoka Vriksha in the central platform of Ashokavaatika of duratma Ravana as being surrounded by the ghastly flesh eating groups of Rakshasis. She is indeed soaked in distress and helplessness crying away for months now. Sundara Videhanandini Jaanaki is an unparalleled Pativrata, as being still ignorant of the extremity Ravana's arrogance, brutality and vindictiveness. Besides saturated with frustration, she is becoming weak physically day by day, evercounting the days now ar present. Kalyani Sita is totally dedicated to Shri Rama by heart and soul like Shachi Devi to Indra Devadhipati. She wears an 'eka vastra' of a single 'sari' for months now having been crumpled and badly dusted. She is surrounded by rakshasis who harass her all the time by heckling and with demoralising jokes and ever tormenting her.As she is seeking to sleep on bare ground, her skin shine is truly non existent like of dried up lotus in the 'hemanta ritu' and dushta Ravana could not careless as he is everready to physically assault her. As I spoke to her, then she explained to me the kind of treatment being given to her. Thus the 'dourbhagyashaalini' Devi Sita ever cryingly requested me to seeking relief at the earliest and hence we need to seek her relief at the earliest.'

Spontaneously reacting to Hanuman's appeal to co Vaanara Pramukhas to save Devi Sita from her harrassment instantly, Vaali Kumara Angada pointed out about Ashvini Kumara Putras Mainda and Dviveda. Angada recalled that in the past, Mainda and Dviveda were very arrogant as Brahma Deva having kept the honour and fame of Ashvini Kumaras excused Mainda and Dviveda despite their egoistical bigheadedness and even allowed the reach of 'amrita' and thus their invincibility. Thus these maha veeras could devastate Ravana and his 'raakshasa sena'. Come to think of it, am too should be able to destroy Ravana and his entire followers, and like wise many others could certainly perform likewise backed up by all of you. Had not Vayuputra had just now demonstrated his ability all by himself! Should not all of us together attack with our combined might straight away and destroy Lanka on one go! As Vaanara Yuvaraja Angada affirmed likewise, Jambavan intervened being pleased with Angada Kumara's self assurances. He stated: 'Maha Kape! You are a known buddhiman of maturity and courage undoubtedly; yet your instant reaction on learning of the present 'duravastha' of Devi Sita, is perhaps not in order; [especially keeping in view of her hesitation of consenting Hanuman's offer to reach her to the presence of Rama-Lakshmana-Sugrivas instantly all by himself]. This is keeping in view that Vaanara Raja Sugriva as also of Shri Rama instructed us to expore for Devi Sitanveshana merely, but not to bring her to kishkindha for 'Rama darshana'. Even if we would have succeeded in doing so and presented Devi Sita before them, what about the magnificence of Ayodhya and would Shri Rama have appreciated such action? Shri Rama took a vow that he himself would go to Lanka and after his emphatic success he would return and should we destroy that decisive pratigjna! If he were not to have so decided, should all our efforts would be wasteful! That is why Yuva Raja Angada! Let us all reach Kishkindha and prove our success of Devi Sitanveshana-her darshana and all the rest. Raja Kumara! You may decide your self but this is my considered counsel!

Truly obsessed with the successful return of Veera Hanuman from Lanka- Devi Sita darshana- aneka Rakshasa Vadha-and destroying Lanka to flames and such heroics, decided to return to Kishkindha to

meet Sugriva-Rama Lakshmans. As a mark of celebration, the Vaanaa Veeras entered 'Madhu Vana' and enjoy the fresh fruits with excessive excitement ravaged the massive garden creating ruckus and havoc. This popular Madhu Vana was basically owned by Vanara King Sugriva himself and Maha Vanara Dadhimukha, the maternal uncle of Sugriva, was managing the fruit garden on behalf of Sugriva. On sighting the fresh fruit garden, the Vanara Sena solicited Yuva Raja Angada's permission to enter and enjoy the readily inviting Madhu vana as the latter gave his consent as if he was the garden manager himself. Then followed the plundering of the fruit garden by destroying the tree branches, tasting the fruits, biting-spitting the fruit skins- throwing the unripened and rotten ones and such mischievous, disorderly damage of trees, typical of monkey acts. Some of the Vaanaras were singing obscene songs, some were dancing, some falling down to earth, some shouting vulgarities, jumping with excitement, embracing each other, running fast all around, some chasing each other with tree branches, uprooting trees, yelling, and thus creating havoc all around. Thus the vanara sena went berserk. As Dadhimukha the in charge Vanara, tried to stop the nonsense and received groupwise thrashings and physical assaults in return. In sheer self defence, Dadhimukha tried to pierce the uncontrollable offenders by his sharp nails and teeth, but was subdued by the crowd of vanara soldiers and smashed the Madhu Vana to shambles.

As a mark of celebration of Veer Hanuman's successful Devi Sita darshana and conversation, aneka lanka dahana, and return, Vaanara Veeras on their return journey to Kishkindha found Madhu vana full of fresh and sweet fruits as encouraged by Hanuman and Vaanara Yuva Raja Angada. The Vaanara sena had started breaking the trees to collect ripe fruits and eventually broke into the fruit garden for 'madhupaana' and devastated it as owned by King Sugriva himself and managed by Dadhimukha the maternal uncle of Sugriva. As the vaanaras went berserk in the celebrations, Dadhimukha shouted at the defiant vanaras. Dadhimukha's stern, insinuating shouts at the Vanara soldiers, they got extremely worked up and replied by throwing broken trees, heavy stones and boulders at Dadhimukha and his follower vanaras. In reply there was exchange of mutual fight reached Hanuman and the other Vanara Veeras to attack. As the angry Dadhimukha rushed to Hanuman and other vanara stalwarts, the furious Angada held the hands of Dadhimukha, beat him black and blue, through him down and started fisting and damaging his shoulders, thighs, face and wrists. Having lost his consciousness and gradually recovered, Dadhimukha said in low whispers addressing his followers: Come come with me. Let us straightaway to Sugriva and report to him as should be seated along with Rama Lakshmanas now. King Sugriva is extremely fond of Madhu Vana and would not allow even Devas, let alone his kith and kin even and hit Angada on his head and break his bones. He should also punish to death the so called vanara veeras as they are drunk with some success. Thus having suggested like wise, Dadhimukha and his followers leaped up to the sky and in minutes and descended down, as Shri Rama-Lakshmana Sugrivas noted their descent nearing him. As they descended down they all kneeled down at once.

King Sugriva consoled Dadhimukha and his men extending his 'abhaya hasta' and desired to know the details of what had happened. Then the reply was Maha Vanara Raja! Your Yuvaraja Angada allowed his huge 'veera sena' to enter the Madhuvana to enjoy fresh fruits. Then Hanuman and others commenced breaking trees branches and eating the fruits and their juices. Gradually, they broke the tree branches for the fruit selection and the momentum got accelerated too soon and trees were smashed, branches were destroyed, ending up in disaster to the garden. I tried to scold them and eventually the balance was badly tilted as the joyful vanara veeras went berserk. At that juncture, Veera Lakshmana interrupted and queried: what were the 'raksha bhat' force was doing then! Then Sugriva replied: surely Dadhimukha's soldiers should have been performing their duty but Angada himself encouraged as the vanara sena under his command and that must have led the sena to go out of control. Lakshmana Prabho! As Yuva Raja Angada being extremely elated in his mission of success of the dakshina sena of Devi Sitaanveshana instructed his sena to celebrate with 'madhupaana' apparently and in the process created havoc there even by beating the 'In charge' and his men. Otherwise it would not be possible for a gang of vanara hooligans to enter Madhuvana and destroy it in the manner that Dadhimukha had explained. The uncle had explained his having been physically beaten as also his men indirectly hinting that that Angada

himself was responsible at his memorable success having been celebrated. As Sugriva interpreted with happy revival of hope and even excitement, Lakshmana and Shri Rama too were truly delighted, displaying a great sigh of relief and with excitement; in fact, Shri Rama's countenance was brightened as Lakshmana was overjoyed. Vanara King addressed the crestfallen Dadhi Mukha! Dear Uncle! I am thrilled that my dakshina vaanara sena did a splendid task and enjoyed the sweetness of 'Madhu Paana' having plundered the Madhu Vana after their memorable success even as I feel unhappy at their having beaten you and your soldiers badly for which I share my extreme sympathy as Angada too must be regretful. Now, you may kindly forget and forgive. Kindly return back soon to Madh Vana and ask the prominent leaders of the Dakshina Sena like Veera Hanuman and the Yuvaraja to reach us at once.' Then Shri Rama Lakshmanas were truly in rapturous excitement, relief and suppressed emotions and softly extended their hands to King Sugriva as a gesture of appreciation, gratitude and extraordinary friendship !

Dadhimukha and staff ran away to Sugriva for protection; he wondered if south bound Vanara Sena with Angada and Hanuman was returning with success'! On Sugriva's instruction, dakshina sena reached reporting success-and of Devi Sita's safety- Viranjaneya details the actual status of Devi Sita's physical and psychological condition to Shri Rama in the presence of Lakshmana Sugrivas- Reacting to Hanumam's handing over Devi Sita's 'choodaamani' Shri Rama got worked up with his sweet memories, showing anxiety to hear what was her message to him- Hanuman detailed her actual status and parting appeal still concerned of urgent action to save her very life!

As a mark of celebration of Veer Hanuman's successful Devi Sita darshana and conversation, aneka Rakshasa Vadha , Lanka dahana, and return, Vaanara Veeras on their return journey to Kishkindha found Madhu vana full of fresh and sweet fruits as encouraged by Hanuman and Vaanara Yuva Raja Angada. The Vaanara sena had started breaking the trees to collect ripe fruits and eventually broke into the fruit garden for 'madhupaana'and devastated it as owned by King Sugriva himself and managed by Dadhimukha the maternal uncle of Sugriva. As the vaanaras went berserk in the celebrations, Dadhimukha shouted at the defiant vanaras. Dadhimukha's stern, insinuating shouts at the Vanara soldiers, they got extremely worked up and replied by throwing broken trees, heavy stones and boulders at Dadhimukha and his follower vanaras. In reply there was exchanges of mutual fight reached Hanuman and the other Vanara Veeras to attack. As the angry Dadhimukha rushed to Hanuman and other vaanara stalwarts, the furious Angada held the hands of Dadhimukha, beat him black and blue , through him down and started fisting and damaging his shoulders, thighs, face and wrists. Having lost his consciousness and gradually recovered , Dadhimukha said in low whispers addressing his followers: ' Come come with me. Let us straightaway to to Sugriva and report to him as should be seated along with Rama Lakshmanas now.King Sugriva is extremely fond of Madhu Vana and would not allow even Devas, let alone his kith and kin even and hit Angada on his head and break his bones. He should also punish to death the so called vanara veeras as they are drunk with some success. Thus having suggested like wise, Dadhimukha and his followers leaped up to the sky and a matter of minutes and descended down, as Shri Rama-Lakshmana and Sugrivas noted their descent nearing him. As they descended down they all knelt down at once.

King Sugriva consoled Dadhimukha and his men extending his 'abhaya hasta'and desired to know the details of what had happened. Then the reply was Maha Vanara Raja! Your Yuvaraja Angada allowed his huge 'veera sena' to enter the Madhuvana to enjoy fresh fruits. Then Hanuman and others commenced breaking trees branches and eating the fruits and their juices. Gradually, they broke the tree branches for the fruit selection and the momentum got accelerated too soon and trees were smashed, branches were destroyed, ending up in disaster to the garden. I tried to scold them and eventually the balance was badly tilted as the joyful vaanara veeras went berserk. At that juncture, Veera Lakshmana interrupted and queried: what were the 'raksha bhat' force was doing then! Then Sugriva replied: surely Dadhimukha's

soldiers should have been performing their duty but Angada himself encouraged as the vanara sena under his command and that must have led the sena to go out of control. Lakshmana Prabho! As Yuva Raja Angada being extremely elated in his mission of success of the dakshina sena of Devi Sitaanveshana instructed his sena to celebrate with ‘madhupaana’ apparently and in the process created havoc there even by beating the ‘In charge’ and his men . Otherwise it would not be possible for a gang of vaanara hooligans to enter Madhuvana and destroy it in the manner that Dadhimukha had explained. Hence my maternal uncle had explained his having been physically beaten as also his men indirectly hinting that Angada himself was responsible at his memorable success having been celebrated. As Sugriva interpreted with happy revival of hope and even excitement, Lakshmana and Shri Rama too were truly delighted, displaying a great sigh of relief and with excitement; in fact, Shri Rama’s countenance was brightened as Lakshmana was overjoyed. Vanara King addressed the crestfallen Dadhi Mukha! Dear Uncle! I am thrilled that my dakshina vaanara sena did a splendid task and enjoyed the sweetness of ‘Madhu Paana’ having plundered the Madhu Vana after their memorable success even as I feel unhappy at their having beaten you and your soldiers badly for which I share my extreme sympathy as Angada too must be regretful. Now, you may kindly forget and forgive. Kindly return back soon to Madh Vana and ask the prominent leaders of the Dakshina Sena like Veera Hanuman and the Yuvaraja to reach us at once.’ Then Shri Rama Lakshmanas were truly in rapturous excitement, relief and suppressed emotions and softly extended their hands to King Sugriva as a gesture of appreciation, gratitude and extraordinary friendship !

As Vaanara Raja Sugriva instructed Dadhimukha to return back to Madhuvana at once and ask Angada, Anjaneyaadi ‘maha vaanara yoddhas’ to immediately reach Kishkindha, the latter performed paadaabhi vandana to Rama Lakshmana Sugrivas and thus was airborne to land at the Madhuvana and gave the message. Angada thus having overcome his erstwhile anger and gaining normalcy sought pardon from Dadhimukha. The latter too responded politely: ‘I got furious as per the reports my messengers spread all over the Madhuvana little realising that the sena was obviously exhausted after long journey; indeed you as the Yuva Raja, in the past, Sugriva too was taking similar care of the followers. Now, King Sugriva instructed me that all of you in the dakshina sena be sent expeditiously to him in kishkindha as he was delighted to hear the news of your success of your return from the seashores’. Angada replied: Vaanarottama! It appears that Bhagavan Shri Rama appears to have realised of our return. Now in any case our spree of madhu paana is over by now, and we are in any case, ready to leave. Then Angada pushed Veera Anjaneya ahead and as the south bound detachment of the Maha Vaanaraas were sky borne atonce shouting ‘victory , maha victory’as the ‘Jai Jai ninaadaas’ were resounding at their landing. As the sena was landing, Vaanara Raja Sugriva addressed Shri Rama: Maha Prabho! Please control your emotions mentally. May ‘shubha kalyaana’ shower all around! May auspiciousness prevail at once. Now, the days of brooding are hereby terminated for ever. Undoubtedly ‘Devi Sitanveshana’ is concluded. Even as the notice period is long past over,these ‘veeraas’ under the management of Angada were decisive of ‘ Do or Die’. Shri Rama! The composed behaviour pattern of Angada had already assured of the success, he would never ever would have returned otherwise. I am delighted to hear that what my ancestors bequeathed to us in the form of Madhuvana delighted our sena now.Uttama Vrata Paalana Shri Rama! Having given birth to a ‘Yuga Purusha’, how fortunate and proud should be Devi Kaushaya! Now be brave, courageous and ready for action.Raghunandana!None could have possibly performed this act of Devi Sitaanveshana excepting the unique Vaanara Shioromani Ajanaa Putra as he was born blessed this ‘karya siddhi’. He is replete with pluck, initiative, industriousness, faith and above all, ‘shastrajnaana’! It is simply unimaginable even think that this particular ‘dakshina vaanara sena’ figuring sralwarts and celebrities like Jambavaan, Yuva Raja Angada, and above all the Vayuputra could not succeed! As this most enthusiastic and excited screams and victory shoutings on the sky amply declare that thanks to Hanuma’s unparalleled success is very clearly being demonstrated.’ As Sugriva was enlivening the joyous inner feelings of Shri Rama, Angadaadi Vanara veeras pushed Hanuman in the lead and landed on the kishkindha giri. Mahabaahu prostrated before Shri Rama and stated: Maha Prabho, Devi Sita of safe, hale and hearty physically while she is on ‘ pativrata’s kathora niyamaas’ being weak. As Hanuman

assured that he had indeed succeeded Devi Sita safe, Rama Lakshmanas were indeed thrilled. As already was assuring of Hanuman's glory till now to Rama Lakshmanas, Sugriva hugged Hanuman with unbridled pride.

As Veera Hanuman paid his respects to Rama-Lakshmana-Sugrivas and had withdrawn, Angada-Jambavan and all the Vaanara Veeras of the Dakshina- Sena assembled and conveyed the details as Hanuman himself conveyed to them in detail. They explained in the open Vaanara Sabha as presided by Rama Lakshmana Sugrivas: They conveyed as follows in the question-answer conference: 'Devi Sita was detained in the Ravana's 'antahpura', yet in a remote garden as strictly surrounded by brutal, cruel and raw flesh eating-blood sucking maha rakshais ever threatening her ready to torment her physically thus her very living was being threatened. It was stated that she was the very heart throb and pulsation of Shri Rama. The ruthless Ravanasura had prescribed a two month time limit of her life; so far however she is safe yet under extreme duress.' As the Vaanara Veeras had described her present suatus of the conditions, Rama was no doubt heaved a sigh of hope, but was not truly reflective of the fuller details. Then he desired to know further details about her darling wife. Then he asked other searching details: 'Vaanaraas! Where exactly is Sita; is she missing me; give me further details'. Then Pavana putra Anjana Putra who indeed was an eye witness rose up, greeted Rama Lakshmana Sugrivas and having specially addressed Shri Rama detailed as follows: Prabho! Having dedicated my very heart and soul to the ambition and decisiveness of 'Devi Sita darshana', I was able to jump and cross the the hundred yojana distance of the Maha Sagara and reached its southern tip. The duratma Ravana's Lanka is situated. Shri Rama! Having entered Lanka, I saw Devi Sita in the Pramadaavana in Ravana's 'antahpura' and there inside is pramadaavana's outskirts under the Ashoka Vriksha, I had the fortune of sighting Devi Sita who was surrounded by the Rakshasis as already described, as the vikaraali rakshasis were ever shouting loud ready to beat and threatening her life. Veeravara! Devi Sita was to have had a comfortable living in your exciting company but now is subjected to most unfotunate desperation for minute to minute scare of living, ever concerned drag of existence and distressed to the bottom line of helplessness. She is dressed in just one body covering with drooped head ever awaiting relief literally sunk in deep sorrow. She lies down on bare earth, withstanding the cold nights and the heat of day time, and like a sagging baggy, one would reall a dried up lotus with least help from Ravana who has numbered her days already. I saw her in such a condition that she was resolving to conclude her existence. Kakutstha Kula bhushana! Her inner thoughts are always anchored on you as a sinking boat. Nara shreshtha! I made such desperate efforts to locate you and having done so she might suspect of my reality as Ravana could have taken a Vaanara Swarupa. Then, I would have to make her ponder over and trust my genuineness. Then a started cooing songs of the glory of Ikshvaaku vamsha, the lineage of Maha Dasharatha- and so on merely to convince her of my genuineness. Then having started gaining confidence in bits of conversation, I had given out the detailed information gradually about Rama Sugriva Maitri, the efforts of Devi Sitaanveshana and my locating you here and so on. She was happy to learn the details. Maha Bhaaga! Purushottama! In this manner having seen and conversed with her I had truthfully believed and realised, I have realised that why and how her unshakable, steadfast devotion and dedication to you as the roots, branches and fruits of incomparable Paativratya Maha Vriksha! Raghunanada! Devi Sita confided in me and narrated the incident as you were comfortably relaxing and resting on your lap at Chitrakoota, as to how she had never even moved to disturb you despite a crow made blood flowing pricks and cuts all over her face, hands, legs and even breasts, when Rama realise the blood streams, woke up stunned with rage made brahmaastra prayoga on the crow, which actually was Indra putra. The impact of the astra made the crow running all over to trilokas and finally fell at you feet for refuge. As a result, the impact of the brahmastra made blindness of the race of crows in their left eyes! Having narrated the incident thus, Devi Sita gave me to hand over to her invaluble 'choodaamani' of pearl-studded hair clip as he had gifted to her to recall the sweet memories of her life! She then entreated Hanuman to kindly convey her parting appeal to her dearest husband: 'Vayu nandana! You have indeed seen by my present condition yourself; kindly ask Shri Rama to reach here soonest and bring my hair clip too! Prabho! As Devi thus handed the Choodamani, she suggested that this unique pearl studded golden Ratna safe to be handed over by you to

your beloved, do kindly convey to Shri Rama that during all her days of helplessness, she was looking at it during her days of desperation and distress. Hanuman, please convey to Rama that she could bear this condition for a month more only. Any further, she would have to surrender to Almighty! Thus concluded Veera Hanuman finally stating: Raghunandana! This was the substance of my Devi Sita's darshana; now you may kindly initiate the manner and methodology of crossing Samudra now. I hope I have thus truthfully conveyed Devi Sita's message to Shri Rama and to Sugriva Lakshmanaas too!

As Veera Hanuman handed over Devi Sita's 'choodaamani' to Shri Rama, Raghunandana drew it to his chest and broke down crying and so did Lakshmana too. As a cow endears its calf with love, its udders drop down flows of its milk, and the brothers too cried off quietly. Shri Rama recalled that at the time of Devi Sita's wedding the most invaluable choodaamani was gifted to the bride. This priceless pearl was from deep waters and his father in law gifted it to her as Indra gifted it to Janaka Maha Raja at a Maha Yajna was performed. Indeed this instantly takes me back to my days of youthful life recalling my ever cherishable memories of my father and father in law and of my wedding with Sowbhagyavati Videha Rjakumari. Soumya Pavana Kumara, I full elated as if a person swooned down with unconsciousness is sought to be normalised by sprinkling water on his face and body as a first aid and your bringing me back this memory reminder of my comfort in her company!' As Shri Rama thanked Hanuman, Rama addressed Lakshmana: 'Sumitra nandana! Even Devi Sita is not present here physically, this pure pearl jewel choodamani ever shining and worn on her head further steps up my anguish, is it not so!' Then Rama addresses Hanuman: 'Veera Pavana Kumara! I am truly appreciative of the care and devotion with which you have brought this priceless memory reviver! Believe me, I am unable to live even for a second more! You have seen Devi Sita yourself; kindly to take me too to see her at once as I am unable to wait any further. Hai! My Sati Saadhvi Sumadhyamaa Sita is basically timid and innocent, how much that she could be suffering with the cruel Rakhasa-rakshasis! Certainly, she must be like of moon shine overshadowed by black clouds. Hanuman, please tell me precisely what she wanted me to be conveyed! I should be able hold my life after hearing what she asked you to convey to me. Surely then on hearing what she wanted you to tell me as that should hold myself for revival!

Then Hanuman initiated his address to Shri Rama quoting what all she said: 'Purushottama! I explained to Hanuman all the happenings ever since our arrival at Chitrakoota. 'During our memorable stay there, you were comfortably resting on my lap as I too was sleeping. Then a crow started hurting my face and so on as though a five hooded serpent would. Then Rama realised that there was blood trickling from my body and got enraged. It was then learnt that the crow was actually Indra's son. As Kaakasura continued to harass me you had decided to punish the bird fittingly. You may recall that you pulled out a straw from the mattress on which we were resting and had done the 'jalaaabhimanttra' of brahmastra and hit the crow. Then the fiery 'kusha' chased and even all the Devas avoided saving the crow. The brahmastra chased it all over the trilokas but none could dare to save it. Finally the crow fell at your feet. Having been a famed 'sharanaagata paramatma', you pardoned no doubt but- Raghunandana! Since the impact of brahmastra would be such as definitely to impact and as such pierced the right eye. Then Devi Sita addressing Shri Rama stated: 'Raghunandana! Being such an 'astravetta-shaktishaali-sheelavaan' why are you not displaying for 'rakhasa samhaara'! Shri Rama! Even daanava-gandharva-asura-devataas too could not encounter you! Being equipped likewise, if you do have any consideration and concern for me, come over fast and destroy and uproot Ravana and followers! 'Hanuma! Atleast Rama could instruct Lakshmana and save me! Both the illustrious brothers are invincible and even devatas would not be able to counter them'. As Devi Vaidehi stated in extreme anguish and desperation, Hanuman assured her stating that he would emphasise and swear as a 'satya pramaana' that Shri Rama Lakshmanas would arrive here soonest; then both the brothers were in tears. Then Hanuman said: Devi! I am fortunate to get your darsha some how both the unparalleled heroes should reach and provide you instant relief to you. Sati saadhvi! Do kindly give me such a proof to Rama Lakshmanas to get convinced of your 'divya darshana' and in ready response she imparted to me this 'mani' as a proof as folded in her waist in her 'eka vastra' as her dishevelled hair was not worthy of wearing it on her head hairs. As she handed to me

thus, I placed it on my head respectfully and assured her that it would be my privilege to carry it to hand it over to Shri Rama as Lakshmana too would be present. In fact, I made an offer to get her on to my back and cited the example of my carrying Rama Lakshmana on my shoulders to reach Sugriva up the mountain. She responded saying that is is not a principle of dharma although the sinful Ravana did so and kept on his laps as he kidnapped me when I was helpless. Further how about the glory of Rama as he himself should personally vindicate and protect me from this muddle as of now! Thus explained Hanuman the actual situation of the highly worked up Devi Sita in brief yet speaking volumes of her ongoing harassment and anxiety. Further, Devi Sita asked Hanuman to convince Rama Lakshmana to instantly jump into action and reach at Lanka along with Vanara King Sugriva, his Ministers and his maha sena. Nareswara! Your beloved Sita Devi is aggrieved and really shaken up mentally as also extremely weak physically no doubt, but believe me she is safe and 'sakushal'!

As Veera Hanuman having stated the message that Devi Sita desired him to detail, Devi Sita then further asked me thus: Pavana Kumara! Do kindly reiterate and re-emphasize drilling in to my dear husband's ears repeatedly, so that he should be hardpressed to save me from the grip of Ravana! Veera, you must rest for a while in a secret and safe corner of Lanka as you do look worn out and fatigued, and resume your return early tomorrow. Vaanara Veera, my hopes of relief of this 'mandabhaagini' Sita. Now as you are leaving me, my concern for your safe return would be my yet another great concern and anxiety! If I were never have thus reached me, and revived me in this way, would surely add to my further worry as I am not equipped now with basic energy for any further acceptance as the limits of tolerance were long crossed over! Veera! Once my mental torture gets well learnt only that Rama Lakshmana Sugriva could get hastened to plan the methodology of crossing the Maha Sumudra and arrive here with the Vanara sena as you have intimated of their abilities! Veera! Do seriously apply your sharp mind to find a possible solution to this most difficult task of crossing the ocean and seek the 'karya siddhi upaaya' and reply. Kapishreshtha! No doubt you may not be able to this kind of group task alone as what all you could do all by yourself which is praise worthy indeed. If only Shri Rama is enabled to arrive here with the full backing of the Vaanara sena and uproot Ravana and the rakshasas down right to release me then only his individual abilities could be displayed far easier. Any way do apply and wake up your enormous thinking capabilities for the success'. As Devi Sita thus mused of the possible pattern of enabling Shri Rama with 'samuha shakti' or collective energy to supplement Shri Rama Lakshmana of their own bravery and well proven glory and peerless bravery, Veera Hanuman on thinking of her critical analysis, Hanuman reacted explaining her as follows: Devi! My King Sugriva is equipped with innumerable 'Vaanara Bhalluka Maha Sena' with unusual planning, executing capability and determination to have you released, quite apart from the well reputed heroism of Shri Rama Lakshmana as a solid supplementary. The enormous paraakrami-shakti shaali, maha bali Vaanara yoddhas' are ready to dash and dare, under Sugriva's discipline. The vaanaras are so disciplined that straight minded never to look up or down, or hither-whither, and are totally dedicated to 'Swami Karya'. They have already proven their grit and in their regulated obedience and control in Devi Sitanveshana within a fixed time frame of one month to return and report back. Among the stalwart Maha Vaanara Yuva Raja Angada then asked the Maha Vaanara Veeras by turn and named them as Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana-Mainda- Dvividya - Sushena-and Jambavan. The replies were as follows: Maha Vanara Gaja said that he could jump off by ten yojanas- Gavaaksha could cover twenty yojanas-Sharabha confirmed thirty yojanas-Rishabha assured forty yojanas-Gandhamaadana would cover fifty yojanas comfortably- Mainda quoted sixty with enthusiasm- Dvipada by seventy yojanas- and Sushena the dare devil upto eighty yojanas. Then Jambavan stated that in his youthful days and years he no doubt could have crossed the distance from here to the other shore, but now his present ability would now be restricted to some ninety yojanas but might

not be more.hallukas_there are very many Vaanara yoddhas who could fly high on the sky for several yojanas; even in the ‘dhakshina vaanaras sena itself, under the Vanara Yuva Raja Angada. Yuva Raja Angada tasked the Maha Vaanara Veeras by turn and named them as Gaja-Gavaaksha-Gavaya-Sharabha-Gandhamaadana- Mainda- Dvidida - Sushena-and Jambavan. The replies were as follows: Maha Vanara Gaja said that he could jump off by ten yojanas- Gavaksha could cover twenty yojanas-Sharabha confirmed thirty yojanas-Rishabha assured forty yojanas-Gandhamaadana would cover fifty yojanas comfortably- Mainda quoted sixty with enthusiasm- Dvipada by seventy yojanas- and Sushena the dare devil upto eighty yojanas. Then Jambavan stated that in his youthful days and years he no doubt could have crossed the distance from hear to the other shore, but now his present ability would now be restricted to some ninety yojanas but might not be more. Thus, there are countless such Maha Vanara Yoddhaas far superiot to me under Sugriva. Devi Sita! There are superior Vaanara Veeras far better than me and surely Sugriva has better Vaanaras than me, undoubtedly. As even I had succeeded in this duty, you may be aware that only the lower ranking Vanaras are normally commising as messengers. Therefore, there ought to be even any remote doubt, for Mahatmas Shri Rama Lakshmana and King Sugrivas to reach Lanka to uproot Ravanaadi Rakshasas, have you released of your sufferings, but of the most auspicious Shri Rama Samyoga at the soonest possible time. Maha Bhaaga! Purusha Simhas Shri Rama Lakshmanas like the Udayaachala Surya Chandras, seated on my shoulders should very soon arrive your presence. The Maha Purusha Simhas along with their invincible ‘dhanur baanaas’ should soon be here right at the Lanka pura Dwaara shortly and almost presently. Devi Janaka Raja Putri! Paraakrama Vaanara Simhas with iron like ‘nakha damshttras’ of elephant like sizes would very soon follow Rama Lakshmanas, making ‘simhanaadaas’.As Mithileshwara Kumari is as of now shaken up with deepest depths grief and shattered physical weakness, Narothama Shri Rama! I had sought to console and reassure her repeatedly with the soonest usherings of auspiciousness!

YUDDHA KHANDA

As Shri Rama heard Hanuman’s Report of Devi Sita’s darshana, her desperation , killings of rakshasa veeras and Lanka dahana, he hugged at the success and got concerned of reaching Lanka for action-As Shri Rama was since concerned as to how to cross the Samudra to reach Lanka and meet Devi Sita by devastating Ravana, Sugriva assuages Rama’s concern and assures ‘setu bandhana’ -Veera Hanuman provides the full account of Lanka’s impregnability, statistics of gates, inbuilt locational advantages and so on,yet emphasizing the attacking abilites of vanara sena too-Rama Lakshmana Sugrivas followed by Maha Vanara Sena advances to the shores of Maha Samudra with confidence to initiate the massive task of ‘Setu Bandhana’- As Neela, Mainda, Dvidida Veeras made arrangements of night long rest and safety to vaanara sena, Shri Rama confided his feelings especially in view of Ravana’s ultimatum of time limit to Devi Sita-King Ravanapura convened an emergency conference with his Ministers as the Vanara Sena had reached the Sea shores with Rama in the lead-

As Shri Rama heard about Vira Hanuma’s memorable success as he was truly impressed and affirmed that none indeed of none could have ever possibly achieved this kind of aceivement on earth, excepting Garuda and Vayu Deva. Even Deva-danava-yaksha-gandharva-naaga-rakshasaas could ever dare conquer Lankapuri but Veera Ajaneya who had literally shattered and put it to flames. None indeed Hanuman could ever enter and exit after success after challenging Maha Rakshasaas in this fashion. He had truly vindicated himself not only as hero but follower and dedicated to a master and King of Vaanaraas Sugriva should be proud, grateful and fortunate to have a Hanuman for such an unbelievable act. He has accomplished a duty for his master in this manner and with thunderous success being of the prime rank.

Further, a follower who is no doubt faithful and trustworthy is stated as a sincere achiever of medium range while those sevakas who no doubt are disciplined and sincere are the third rank ordinary followers. Further having been dedicated to Swami Karya, he had not only ensured the esteem of me and his King but never belittled his own too always. Now, only he had truly discovered Devi Sita, met her, convinced her, and kept up the prestige of me and Lakshmana. Now I am not in a position to a gift worthy of awarding yet he had truly to him yet truly worthy of offering him yet bestowed to me a life extender and anguish pacifier. I can only offer him an invaluable and heart to heart embrace. Then Shti Rama addressed the Vanara Sena and prominent personalities of distinction: dear comrades! Doubtless, Hero Hanuman had accomplished 'karya siddhi' just for my sake, but my enthusiasm is getting blunted right now as to how --best to cross the Maha Samudra and reach the other side of the shores and Devi Sita's very life breathing! What indeed could really be the practical way forward and reach the other side! Thus Shri Rama became terribly penitent for reaching the other side of the hundred yojana distance of the Maha Sagara!

As Shri Rama was concerned about the ways and means of crossing the Maha Sumudra, Sugriva addressed Shri Rama thus: 'Veeravara! Why are you getting worked up like normal humans being an extraordinary personality of name and fame. Kindly do not get concerned for normal hurdles. Persons of ingratitude are certainly not with you and as such it is for them to worry about and seek solutions. Now the the gigantic task of 'Sitanveshana' had been accomplished and we are now only to find solution for reaching Lanka to release Devi Sita. Raghu kulabhushana! You are a 'buddhiman- shastra jnaana vichaara kushala', and being such an outstanding personality of your achievements should not be a prey to 'prakrita buddhi' as of a common human being. Rest assured that my soldiers what with their sharp and long nail and teeth of grit, would doubtless cross the 'maha sagara' and attack the rakshasas. Those Males who lack interest, keenness, and initiative invariably end up in failures and would have to face further obstacles. Contrarily, our Vaanara sena has the inborn passion and fervor. They are ever prepared to jump into flames and most assuredly cross the ocean, demolish Ravana and Lanka with all its mighty and 'mayaavi rakshasis' and return with laurels along with Devi Sita. This should truly please you. Let us therefore plan to build a bridge right across the 'varuna sthaana' samudra and cross over with you in the lead like Indra followed by Devas to demolish Ravana like asuras and declare freedom from asuras once for all. Let us therefore construct a bridge right across the maha samudra to reach near Lankapuri and assure success as the Vanara sena is gifted to change their swarupas as they please and attack any number of asuras by displaying their valour and speed. Shri Rama Maha Raja! Therefore, kindly let not get your true bravery be hidden, keeping concerned about the how and the manner in which this act of setu bandhana could be achieved. As you are indeed aware that humans need never to lose self confidence and that lays the route to success. Mahatma! You are replete with 'shastra marma jnaana'; do kindly repose confidence in me and my ministers and be assured of reaching grand success. Raghunandana! Once you stand firm at the battle front I could never imagine that in tri lokas there could be parallel! As the Vaanara Veeras once having a responsibility, be assured that they surely are trustworthy and pretty soon your desire of Devi Sita's darshana is just round the corner. Prithvi Nadha! Now, as the action for advancing is getting materialised it would be wasteful to worry about but now is the time to get fuming with anger against the enemies. As you are well aware, kshatriyas as a race once confronted against enemies break in to frenzy and they always succeed. Now, kindly be associated with us and help us as to how to cross the ocean as you indeed have a sharp intellect. The very initial crossing the maha samudra is precursor of sure success ahead. Of what avail my repetition of known facts, as I am convinced of roaring success as 'shubha suchanas' on my own of inner psyche are trustworthy!'

As 'buddhimaan' Sugriva thus addressed Shri Rama never to get concerned with the task of setu bandhana but trust his own unchallenged valor and encourage him with his own 'marga darshaka pratibha' as his outstanding vanara sena are ever ready to bear the brunt with uncommon gusto and zest, Shri Rama addressed Veeranjaneya thus: Vaanara Veera! you had already visited Lanka and are fully aware of the details; tell me what was the distance from one dwara durga to another. Then Anjaneya

detailed as follows: ‘Bhagavan Shri Rama! I shall give you the details as to how Lankapuri’s safety was ensured, how the rakshasa sena’s safety was ensured, what kind of rakshasa sena was the impact of the love and admiration for Ravana’s dedication and devotion from them, what kind of prosperity that the public of Lankapuri enjoyed, how dreadful was the Maha Samudra and its shores, how many foot soldiers were posted there on the shores, how many vahanas were engaged of those foot soldiers on the shores, etc. Then Hanuman started the detailing: Rama prabho! Lankapuri is fully contented with pleasures of life, several elephants, chariots, and each and every citizen lives with longevity as they do not understand what are physical illnesses and threats to life. The city has huge, strong, four entry gates, with sturdy windows yet impossible to break mountain boulders or mantrik arrows even by invoking Indradi Devas and even Brahma. The purpose of outside vision from the wonderfully trained foot soldiers, calary, elephantry, charioteers and so on, while the ably flying soldiers send signals of even far distant approaches of the enemies and are thus truly impregnable. The ‘dwaraas’ as constructed by rakshasa veeras and rakshasa architects apart, there are thousands of ‘shataghniyaas’ or of ‘loha gadaas’ or iron maces of four feet breadth ever ready to fire enemy attacks fully loaded to resist and bring it down to ashes in a ‘truti’ of time almost instantly. Each of the ‘dwaaraas’ or the exit-entry high gates, there are ‘kandakaas’ or of bottomless deep waters with ‘maha matsyas’ like whales, sharks and huge crocodiles floating and instantly disappearing. At the same time there are four entry-exit gates equipped with massive wooden bridges of automatic provision to be hoisted and folded down to enter and exit. As and when ‘shatrusena’ seeks to attack and enter, countless precautions are thus ready to defend and reattack by throwing back in to the deep waters. Raghunadha! Ravana himself keeps his poise while defending or attacking as he keeps reviewing the readiness of his sena always. Thus as of now, Lanka is just not possible to attack even by Devas; having been protected naturally too by mountains and the maha dakshina samudra Ravana had made it impregnable further. Behind Lankapuri’s eastern gate there is ten thousand rakshasa ‘nivaasa’, each of them are ready to defend and attack. On the southern gate there is a ‘chaturanga sena’ of a lakh strength. On the western front the strength is ten times more. Now the northern dwaara is truly impenetrable as being safeguarded by an arbuda or ten crore rakshasa yodhaas either mounted by excellently trained horses or chariots. Moreover the central Lankapuri is the stronghold of Maha Rakshasa Sena with countless Rakshasa Sena of over a crore in reserve. But, I was still able to overcome the obstacles while appropriately adjusting my physical form from diminutive to gigantic stature, smashed the ‘praanganaas’ and burnt off some one quarter of Lankapuri. We among the ‘maha vaanara sena’ too do possess the skill and wherewithal to smash down likewise some how. Shatru bhayankara Shri Rama! The vanara sena under the command of King Sugriva is blessed with maha veeraas like Angada, Dvidida, Mainda, Jambavan, Panasa, Nala, and Senapati Neela would suffice to bring you laurels as mere illustrations, apart from the ‘apaara vanara sena. Raghu Nandana! Angadaadi maha vaanaras could fly and on reaching Lankapuri could smash down the protective hills, forests, Lanka dwaras, living residences and the so called Rakshasa veeraas and their kith and kin, and finally rescue Devi Sita safe. In view of all these facts and figures may I assure you that soon enough, let an auspicious time be declared to initiate the duty of ‘Setu bandhana’ and soon thereafter cross the bridge and attack.

As Veera Anjanaputra narrated the detailed description of the pramukha dwaaraas, how best they are safeguarded by the maha rakshasas and the kind direct and constant supervision of Ravana himself and the ever preparedness of Lanka, Shri Rama realised the mental acumen and sharp memory to readily digest the details and exclaimed: Hanuman! The way in which the details were rolled off was amazing and now you have prepared me arousing my emotions to destroy Lankapuri, Ravana and associates. Sugriva! You may even right away decide and declare the auspicious departure at this very midday time as Surya Deva is at his peak; Ravana had kidnapped Devi Sita and indeed where and whither he could evade my uprooting him any farther! Now the Utaaraphalguna Nakshatra is prevalent and tomorrow Chandra and Hasta Nakshatra would be in union; abhijit muhurta at noon is assured for our digvijaya yatra should be announced now. I am confident that our travel now as per the ‘shubha suuchanas’ and positive foreboding is excellent for ‘Sitaavimochana’ and ‘Ravana vadha’. Besides, my right eye vision

is repetitively trembling and shaking and this is yet another indication of my strong conviction and confidence. On hearing Shri Rama's declaration, Sugriva having respectfully looked at Rama and Lakshmanas and instructed his Senapati Neela who to lead the Maha Vaanara Sena forthwith with speed to the Madhu Vana replete with fragrant flowers and sweet fruits to enjoy but taking care of the trees in an orderly manner; he further instructed to ensure that no enemy elements of Ravana's army spying the proceedings as they might not be following and the vanara sena to be safeguarded from the enemy attacks from the rear side too. Another precautionary note that King Sugriva alerted to Neela Senapati was to ensure that only youthful vanaras with proven bravery ready even to sacrifice their lives but certainly not baala- vriddha-durbala-vanaras be eliminated as Vanara Rakshasa samgraha was ferocious and no vanara soldier should run back as any such retreats be killed by the co vanara veeras. Sugriva further instructed Neela to lead the ocean like Maha bali Kapisena, while Mahabali 'Gavaya' with his mountainous physique and 'Gavaaksha' with his bull like physique and ferocity too should be in the lead too. May Vaanara shiromani ' Gandhamaadana' be on the left side, he himself in the center seated on Hanuman's shoulder and Lakshmana on the shoulders of Vaanara Yuvaraja; Riksha Raja 'Jambavan', and Vanara pramukhas 'Sushena' and 'Vegadarsha' on the rear side'. Thereafter Rama Lakshmana Sugrivas having finalised the order of placement emerged out of the Royal Cave of Sugriva. Then Sugriva led Rama Lakshmanas to the southern side of the kishkindha Mountain with Shri Rama in the lead as per the placement of the maha vaanara sena as instructed by the Supreme commander Shri Rama. Then, thousands, lakhs and crores of Maha Vaanara Sena moved ahead with Shri Rama himself in the lead. The over excited Sena had on the way made a halt with the kind approval of the Leaders concerned at the Madhuvana jostling, jumping, embracing each other with exuberant spirits had a hearty break meal and drink of festival excitement of sweet fruits and juices. As this was all being experienced before Shri Rama Himself, they made 'simha garjanas' with resounding animated exhilaration: *Ravano no nihantavyah sarvecha rajaneechaarah!* Or 'Ravana ought to be killed, all Nishacharas be destroyed'! Ahead of the Vanara mighty Procession, Rishabha- Neela- Kumuda were setting the pathway for the crores of Vanara Veeras to pass by. In the central lead were Sugriva, Rama-Lakshmanas as encircled by huge and mighty body guards. Shatabali naamaka Maha Vaanara Yoddha with ten crore vanaras was protecting the leaders. There behind were the leaders Kesari and Panasa were moving forward in the southern portion, as Gaja and Arka in the left side western portion. Sushena and Jambavan in the southern side were surrounded by crores of Vanara Veeras too. Further Darimukha-Prasagjna, Jambha and Rabhasa were moving all around alerting the Maha Vanara Sena Samudra. On the way, the Maha Sena passed through several sarovaras full of lotuses in full bloom but under instructions from Rama refrained to enter therein, even as the thunderous reverberations of sloganeering was unstoppable. Then as Angada on whose shoulders Lakshmana was seated noted several 'shubha sanketass' addressed Shri Rama in rather low voice: ' Raghunandana! I notice several auspicious 'shakunas' or foreboding signs on earth and sky as the fulfillment of your 'karyasiddhi'. Most certainly 'Ravana samhara, Devi Sita prapti and Samrudhha Ayodhya Punaraagamana' are round the corner. Kindly note how cool, mild, happy winds are in the air. All the directions are proactive. Surya Deva appears mild. Bhrgunandana Shukra too is looking bright behind you. Saptarshi Samudaya and Dhruvataru too are prominently visible as though these are all making a parikrama around you! In respect of Ikshvaaku vamsha, Vishakamaama ugala nakshatra is very auspicious and 'upadrava shunya' as that is not subject to Mangala niyamaka dhumaketu is rid of it as that specific 'samyoga' or union leading to tragic consequences. On the other hand, that specific combination of 'nairruta disha- moola nakshatra' is most assertively bound to 'kaala paasha' leading to devasatation. i/ Ramaprabho! Now the vaanara sena is well bound as a 'Vyuha' or specified pattern as being excellently formatted like Devas at the time of Tarakasura Samhara by Shanmukha. As Sugriva was detailing the various 'shubha shakunas' addressing Shri Rama, Lakshmana was hearing intently being excited, while the Maha Vanara Sena was proceeding ahead, with Maha Jambavan and huge Rikshas and Vanaras were guarding the rear side. Their entire body especially their foot fingers and hands were heavily dusted. This was especially so as they were jumping high, often flying and landing as though there was a sand storm blinding normal vision. As the Vanara Sena was crossing water bodies and rivers there was chaos of the waves while the cheers and slogans were further adding pandemonium. The entire Vanara Sena jumping,

leaping, running, chasing each other with speed, it seemed Vayu Deva too was cooperating by adjusting the speed and pace accordingly as the singular objective being 'Raghunadha Karyasiddhi'. As the vaanara sena approaches forests and wild trees, roots and sweet fruits face are inevitable targets, simha nadaas, chaos and havoc are normal features. As they approach hills and mountains, their natural tendency would be to jump up to the tops and either slide down or leap down. Shri Ramachandra too was immersed in thoughts, experiencing 'prakriti soundarya' especially as of Sahya and Malaya parvata shrenis and the unbelievable magnificence as the Lanka Yatra was truly fabulous. Thus the Maha Vaanara Seva was advancing with hilarious shrieks and resounding thumping steps with speed and excitement. Kamalanayana Shri Rama then approached Mahendra Parvata and gracing the scenic beauty ascended the mountain. Then atop the shikhara visioned the Maha Samudra full of 'kurmas and matsyas'. Thus having crossed Sahya and Malaya parvataas, reached Mahendra Parvata and the Maha Saagara with ear drum shattering and high tide roarings. Accompanied by Lakshmana and Sugriva, soon enough Shri Rama descended down to the seashores and entered a forest adjacent thereby. Shri Rama then addressed Sugriva: King of Vanaras! Look, we have reached the 'Samudra Tata' alright. But in my mind the possibility of crossing the Maha Sagara is confronted now. How is this possible to assuage Samudra Deva! Without the help and cooperation of Samudra Swami, it should be impossible to cross the distance of hundred yojanas to reach Lankapuri. Thus we have all to introspect together especially by collective thinking. As Rama who is already shattered by his Sita Viyoga in his mind asked Sugriva to settle down and even offer constructive suggestions. He emphasised that none of the Vanara Senapatis would now abstain from this important discussion and also enforce discipline right now among the respective squadrons. This is necessary as the nearby maayaavi rakshasas present here possibly might tamper with the mindset of vaararas even. As Rama opined thus Sugriva's instructions were clear too. Lakshmana too intervened in the task of controlling the Maha Vaanara sena. Three categories of reech or bears- langur with long tails and Vanaras were seated. Meanwhile the roarings of the furious tides of the Maha Samudra got intensified as 'pradosha kaala chadrodaya' arrived. Samudra is then indeed the 'nivasa sthaana' of Deva shatru daitya-raakshasas and the Maha Sagara was akin to pataala loka; the entire scenario then was so queer and awe inspiring that the Vanara sena was rightly wonder struck, even as the roaring reverberations of the high tides were getting more and more awe generating further and further.

Vaanara Veera Nila responsible for safe stay of the Maha Vaanara sena made satisfactory arrangements of the night halt at the sea bed, while Mainda and Dvidida kept vigilance. Then Shri Rama confided in Lakshmana stating that even as his grief and distress as had been suppressed so far during the travel this far was tending to reappear again and again, day by day. He was unable to resist his tearful flows muttering as follows: 'My agony might not be that Devi Sita's continued absence from me but the criticality of the time limitation that the heartless Ravana had fixed. As she was suddenly kidnapped, the desperate shouts and cries as 'ha Praana nadha' once recalled my stomach gets filled up with poisonous flames spreading fastest all over my body limbs. Believe me Lalkshmana! This 'premaagni' keeps on burning my core, day and night, and as the world is sleeping; this slow poison might not break me down to a disastrous termination. All the same, the 'viraahagni' is solaced that Devi Sita is still resting on bare earth yet alive and that very ray of trust and belief keeps extending the possibility of my renewed existence. When indeed that time might arrive when the enemy is eliminated and when my Rajya Lakshmi Kamalanayana Sumadhyamaa Sita darshana bhagya prapti! When again a 'rogi' could lap up the 'rasaayana' and lift up cup of sweet medicine to lips to her lips for a sweet kiss! When and how soon could pierce my sword right into the hearts of Rakshasa Raja Ravana and his followers and assuage my darling Sita. When and how soon could take me to my heart for a tight embrace as she would shed tears of joy be wiped out with my fingers. When and how soon could Mithileashwari discard her crumpled and dusted 'eka vastra' to pure silk clothes bordered with gold and 'nava ratnas'. As Shri Rama was confiding his heart felt feelings of anguish to Lakshmana, it was time that the sayam kala sandhyopashana time getting due. Lakshmana sought to alleviate feelings and both of them got busy with their respective Gayatri worship.

As Indratulya parakrami Hanuman alone created mayhem and devastation of Lankapuri putting him to shame, now learning that a maasive Vanara Sena had since reached the shores of Maha Sagara already, Ravana was apparently in a pensive frame of mind convened an emergency conference with his Ministers. He addressed the conference as follows: Nishaacharaas! That Hanuman, a single Vanara entered the impenetrable Lankapuri, searched for Sita and spoke to her; not only that crumbled Chaityapraasaada down to earth, killed significant Rakshasa yodhhas and put Lankapuri to flames. May you all be blessed! Now, what should I do! I should be now suitably advised. Is there a solution now! Maha Rakshasa Veeraas! Learned Vigjnaana vettaas are stated to have assured victories on battle fronts as per by the advices of able mantris and that is why I should be advised as to what should be done in respect of Shri Rama and hence my seeking your able suggestions. As you may be aware that in the present society, there are three types of advisors of the best, the medium and the worst categories. Now, the 'Uttama Shreni' Advisers seek to understand the possibilities or otherwise, capabilities or weaknesses, interests or rejections, and above all objective analyses from the outside expert advisors. Those who seek to analyse the pros and cons of a given situation and its context and finlise their own decision are of the medium category. A person even without understanding a given situation with least analysis takes a unilateral and conclusive decision is of course of the lowest classification. ow happily in my 'mantri mandali', you are all 'Parama buddhhiman' and as such I seek your expert advice and I should esteem it and follow the same dutifully. We are now confronted with thousands of Vanaras led by Rama and are threatening of 'Lanka vinashana'. Now this is by now clear that Rama is desperate to cross the Maha Sagara from their mainland comfortably along with his sena. They might as well dry up the ocean or seek another alternative. In such a critical situation, kindly provide me a helpful advice.' Thus concluded Ravana's address.

As Ravana'sura expressed his concern, his Ministers replied that a King of his stature and triloka fame need not get worried especially when vaanaras and humans attack and Indrajit alone could smother them- Ravana'sura was assured by Mahaasura Veeras like Prahasta, Durmukha, Vajradamshttra, Nikumbha and Vajradamshttra to demolish the Vanara, Manushyas if attacked-As Rakasha Veeras assured Ravana of assurances with bravado unminded of enemy strength, Vibhishana requests him to respectfully return Devi Sita safe to Rama and save Lanka's glory and of generations-As Vibhishana approached Ravana again in the latter's Rajamahala, he narrated 'ashubhas' in Lankapuri after Sita's entry, but Ravana was firm not to release her as Rama and Indra even would fail to do so! -

As Ravana'sura invited suggestions from his ministers, the reply to the King was that indeed Rakshasas were aware of Neeti Jnaana as much as the opponents. Hence the submission would be as follows: King of Asuras!! We are prepared to attack the enemy force with Parighas-Shakti- Shula-Pattisha as the Vaaras and Bears are quipped too then why worry! Maha Raja! you had even gone to Bhogavati Pura and devastated Maha Nagas; you had successfully defeated Yakshas and subdued Kubera and seized pushpaka vimana from Kailaasha Shikhara. Rakshasha shiromani! Danava Raja Maya was terrorised by you as he wished your lasting friendship and submitted his daughter Mandodari, your Patta Mahishi the Prime Queen, a Maha Pativrata! Mahabaaho! We recall that Maha Daanava Madhu surrendered to you in his battle against you and submitted accepting your sister Kumbhini as his wife. Shatru damana Rakshasa Raja! Daanavas were for immemoreal times the established champions of bravery in battles, but you had the power of subduing them for ever and in turn wrested from them numberless powers of 'Mayas'! Varuna Deva Putras too once attacked you with their chaturanga senas were smashed by you personally. Maha Raja! Yama swarupi Maha Saagara and Mrityu Rupi Rakshasa Sena are at your command. Further, in the remote past Kshatriya Kings of 'Mahendra samaana' heros were full on earth but now samara durjaya veeras are virtually non existent now and would it be a matter of anxiety for you! You may as

well relax and a hero of Indrajit's standing would teach a fitting lesson to the attacking Rama and his monkey brigade. Our Megha Naada had successfully performed Maheshwara Yajna which is unparalleled. He had the reputation of imprisoned Indra and Our army is of the swarupa of ekaadasha Rudra gana and dwadasha Aditya ganas- Marud gana and Vasu gana. Ravana Maharaja! If mere ordinary Vannaras and human beings seek to attack such invincible Lanka Puri, it is not at all a matter of concern to you!

Pursuant to the assurances of the Mantri Mandali, the Asura 'Senapati Prahasta' stated: 'Maha Raja! as we the Maha warriors of Asuras smashed crushingly the Deva-Danva-Gandharva-Pishacha- Pakshi-Sarpaas and of which great concern is for Nara-Vaanaras. Earlier we were rather casual in the earlier attacks of a vanara called Hanuman. But now we got a lesson and are ready to crush the vaanaras in thousands and lakhs . Under your instructions now, we could bring down mountains to pebbles, forests on the sea bed to be uprooted and vanaras to be burnt alive. Raksharaja! May you not be ever blamed for the so called Sitaapharana and your regretting it!'. Then Maha Rakshasa 'Durmukha' addressed the King in fumed up raised voice: 'Maha Raja! Right now: You had never committed a crime demanding an apology for getting Sita down here to Lankapuri. Several lustful Gandharva-Yaksha-Danava kanyas do fall in mad love with and get blissfully enjoy their lives here as your queens. If only you nod hear head, I could myself chase the vaanaras and manushyas and chase them death and flee into the Maha Sagara or akaasha or rasaatala. Then came out a thundorous shout from 'Vajradanti' lifted by both hands upto his shoulders his maha parigha smeared with raw blood and pieces of fresh flesh: When Rama- Sugriva-Lakshmanas are there to be attacked in one stroke of my mighty sword, what could miserable Hanuman do, as asserted 'Nikumbha', the son of Kumbhakarna. Nikumbha further asserted: I myself could forward to 'shmashaana' the so called Heros of Rama Lakshmana, Sugriva- Hanuman and the rest of vanaras. Then among other Rakshasa heros Vishalakaya 'Vajrahanu' biting his sharp teeth declared: You Maha Rakshasa Yodhdhas! Kindly relax and carry on with your own domestic chores; I should by myself all alone devastate the entire 'Vanara Sena'! In fact you may as well playfully rejoice endless 'madira paana' to your respectine capacities! I would kill all of the enemies including Sugriva-Lakshmana-Angada-Hanuman and other vanara bhallukas too.

Pursuant to the braggings of Nikumbhaadi Rakshasa Veeraas, Nikumbha, Rabhasa, Suryashatru, Suptaghna, Yagjnakopa, Mahapaarshva, Mahodara, Agniketu, Rashmikutu, Ravana kumara Indrajit, Prahasta, Virupaksha, Vajradamshtra, Dhumraksha, Atikaaya, Durmukhaadi Rakshasa Maha Veeraas stood up in rage and lifted in their mighty hands and hefty shoulders various 'aayudhaas' like parigha, pattisha, shula, praasa, shkti, pharasa, dhanush baanaas, khadgas, and jumped declaring: We should at once destroy Rama-Lakshmana- Sugriva, and most cerainly Hanuman who had destroyed Lankapuri in flames. Then, dharmagjna Vibhishana intervned and addressed Ravana: Maha Raja! Neeti Shastra Vigjanis proclaimed that one ought to follow the chaturvidha upaayyas of saama-daana-bheda- and finally danda. As the enemy is unprepared and sudden attacks of the defending veeras would invariably bound to end up in ' aadhi-daivika- adhyatmika taapatrayas' and duly justified attacks only are justiable.

Shri Rama might nodoubt be ever ready as aftet all he had arrived with his decisivenees to counter such sudden attacks, but are we not capable of well pronounced attacks as that should truly be observed as the 'yuddha dharma'. Nishachara Veeraas! Do you not realise the meaning of the vaanara sena arriving here after crossing the 'maha saagra' by air dashes and high wave jumpings: *samudram langhayitva tu ghoram nadanadipatim, krtam hanumatā karma duṣkaram tarkayeta kaḥ/ balāny aparimeyāni vīryāṇi ca niśācarāḥ, pareṣām sahasāvajñā na kartavyā katham cana/ kim ca rākṣasarājasya rāmeṇāpakṛtam purā, ājahāra janasthānād yasya bhāryām yaśasvinah/* Can you imagine that a single Hanuman crossed this Maha Samudra by flying on the skies. Let us not underestimate the might, pluck and dashing desperation of the huge vaanara sene for a justified objective. First of all, tell me as to why Shri Rama is harassed and restless as his own wife was forcibly kidnapped away! That was why he himself wishes to take revenge. Would or not be justified that his wife be rescued! If Rama killed Khara, was not to so since Khara attacked Rama in self defence. Now again Rama is perforce attacking as per action-reaction sequence!

Hence the cause of 'Sita harana' is removed then the need for the effect would automatically gets erased! What is the use of prolonging the issue as the root is bound to spring up a plant and allow the emergence of a Maha Vriksha and as such the root cause be removed by duly and honourably releasing Sita. Why prolong the issue dragglingly to endless troubles. Rama is well known for his broad mindedness and undoubted dharmatma, even being a paraakrami. Why not then release Mithilesha Kumari and return her to nip the bud! Vibhishana further cautions his elder brother Ravana that even well before Rama's 'baana varsha' could destroy the peaceful Lankapuri with its present name and fame with its prosperity replete with chariots, cavalry, elephantry, and so on, he might simply return Maithli to her husband. Lankeshwara! You are my dear elder brother and this is my humble submission to you in the name of fraternal affection that do very kindly let Sita be returned back to her prana vallabha. Well before Rajakumara Rama with his splendour of Shartkaalaa Surya's radiance release his first arrow, please let Dasharatha nandini be free. My dear most and highly esteemed elder brother, my repeated and reiterated submission with all my humility be lessen your anger and lessen my heart felt anxiety and anguish. Krodha led by ill justified kaama leads to dharma nashana and self destruction. Your nod of head with generosity would save generatoinns of bandhu bandhavas. With your kind glances the glory of Lankapuri would be 'aachandraatmakam'! Having thus Vibhishana said with folded hands, King Ravana dismissed the Sabha and left for his 'rajamahala', with visible anger! .

Next morning, the Dharmardhajaata Vibhishana visited Ravana's palatial Palace which was ever busy with the constant flows of ministers, rakshas veeras and royal soldiers. He refreshed himself with the grandeur of the Palace, the ever fascinating traffic of damsel groups reaching the Rani Vaasaas and so on. On his entry, Rakshasa soldiers of high rankings welcomed him and ushered him to the interiors of where the King Ravana was seated who was then surrounded by veda panditas reciting stanzas of praises appropriate to Maha Rajas such as 'Vijayi bhava, digvijayi bhava'. There after, when King Ravana was left free and alone, excepting his close and select Ministers, Vibhshana started his convesation; he initiated stating that of late there had been a number of 'apashakunas' or negative forebodings, especially eversince Devi Sita arrived here. Several reports were being received from the Lanka Public that among the household kitchens, cooking flames were gradually losing their normal cooking quality and ability as the flames were either disappearing suddenly or losing their property of heat timings. Very often the resultant smoke spreads fast as the kitchen ceilings get blackened too soon within hours and minutes. Among the kitchens, yagjna shaalas, vedaadhyana sthaanas cobras appear entering and disappearing too often. Cows milk gets evaporating too soon. Gaja rajas no longer display their normal 'mada' or arrogance and assume timidity too often. Donkeys, camels, and such other domestic animals once seated tend to struggle to stand. Groups of crows keep flying crowing all over hovering the households enen at the midnight hours disturbing the deep sleep of the residents. Worse still, tens and hundreds of owls attack the roofs and windows suddenly. These are but a few 'apashakunas' being presently faced by the Lankapuri public, eversince the arrival of Devi Sita here. Dear brother Ravana! Vatiuous Mantris, Senapatis and even 'goodhachaaris' very near to you personally are hesitating to provide the feedback information to you and as I am compelled to inform you personally as my truthful well wisher of your 'keerti pratishaas'. Now you may like to consider as you feel appropriate.' As Vibhishana heard the above 'chetaavani' or a fraternal warning signal, Ravana stood up in the midst of the ministers addressd Vibhishana as follows: Vibhishana! I am least afraid of any kind. Rest assured that Rama would never ever be able to secure Sita at any cost as this is my final resoluton. I am of the firm and most ultimate decisivenes. Even securing the active involvement and support of Devendra, Rama would be pulled down to dust most assertively and therefore, you may now leave me and disappear!

Ravana convenes a Public Sabha after tightening secutity, declares intense feelings for Sita, Kumbhakarna since woken up regrets Ravana's love affair yet challenges Rama's attacks all by himself - As Rakshasa Mahapaarshva encourages Ravana to force Sita to bed, having kidnapped her anyway, Ravana recalls Brahma 's curse to him never to force an unwilling woman to bed, especially after kidnapping-Vibhishana appeals Ravana to release Devi Sita , praising Rama and his valour - Prahasta

heckles Vibhishana- as the latter retorts that neither Ravana with 'vyasnaas' nor his followers could match Rama -Indrajit makes fun of Vibhishana- the latter retorts of immaturity of a youth, despite consistent appeals to release Sita, Ravana refuses finally out of desperation Vibhishana leaves Lanka off for good!

At the grand conference of the Rakshasa Pramukhas of Lankapuri, King Ravana enters with pomp and show. As he entered there were 'shankha ninaadaas' while senaadhpati led the procession while ministers were behind as per royal protocol with white 'chhatra chaamras', 'vandimadanan stuti paathas', and then he was seated on 'rathna khachita suvarna simhasana'. Well before the arrival of the King, Vibhishana was seated after King Ravana's having been seated. Then the Lankapuri prasiddha pramukha invitees were awaiting of the commanding voice of the King. Having over viewed all the Pradhana pramukhas of Lankapuri invitees, King Ravana instructed Senapati Prahasta : 'Senapati! Do instruct your maha rakshasa sena so that the astra-shastravidya experts, soldiers of cavalry, elephantry and foot soldiers, be ever ready.' Prahasta who had even earlier tightened the precautinary measures, replied: Maha Raja! Well in anticipation of your kind instruction, I have discharged my duties both within , around and the peripheries of Lankapuri which is truly impregnable. Now I would assuredly keep reviewing the enforcement on day to day basis.' Then the King addressed the Maha Sabha: 'Sabhasado! You are all fully aware of the Dharma-Artha-Kama vishayaaka vigjnaana and the situations arising from Priya-Apriya, Sukha - Duhkha, Laabha- Haani, Hita-ahitas, and of vicharana samardhata. What all you have had performed to upkeep my prestige have borne excellent fruits. Just as Indra Deva enjoys the taste of sweetness of fruits as rooted from plants and trees by the restless combined efforts of Chandra, Graha, Nakshatra, Marud Ganas, I too as your King keep rejoicing the Rajya Lakshmi sukhas; hence, this is my gratitude to you all for ever. Now: What all I have been able to do was always performed with your approval either earlier or as it followed. There was no exception except perhaps Kumbhakarna who has always been sleeping almost continuously. Just now he is perhaps peeping out of the slumber. I had kidnapped Devi Sita the wife of Shri Rama and the dear daughter of King Janaka from dandakaranya, the residence of Rakshasas. I got attracted to her as in my opinion there is none in trilokas in comparisin to her, what with her flimsy middle of body, heavy vakshojas, the face which puts Sharatkaala Chandra to shame, and an eloquent face and glances as if Mayasura himself created a prototype. But most unfortunately she had been consistently refusing me to get into my bed so far. Vishalanetra maananiya Sita had expressed by her sweet tongue entreated me to wait for a year awaiting her husband's arrival to pick her back and therefore I had to oblige. (Indeed this was a white and misleading untruth as Aranya Khanda Valmiki Ranayana vide Sarga Fifty Six stanzas 24-25 are quoted for ready reference: As Devi Sita responded haughtily and screamingly, Ravana had rather softly reacted: ' Oh, haasya bhamini! Mithileshwari! Your humorous action does impress your way of dodging me. But mind you, I am granting you adequate notice period of twelve months and in case to do still me weakened your psyche, then I should take you to the royal kitchen and mince your body to pieces!' Then Ravana shouted yelling to the surroundig rakshasis: You ferocius 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 ferocius Rakshasis forcibly dragged her to Ashoka vaatika). Ravanasura further continued his address to the Maha Sabha of Lankapuri: ' Comrades! Right now I am like a weary horse on a long high roads tired of awaiting Sita's affirmation to fall in my bed and am truly suffering the 'kaama jvara' for long time now. As you all know very well that none of enemies be they of celestial or bhuloka or adho lokas could ever dare to attack Lankapuri. Meanwhile one Vanara arrived and created some ruckus here with threats unfortunately as we all had witnessed. Rest assured that no human being like Rama the husband of my dear Sita could ever enter and attack our glorius Rakshasa Samrajya, even if his vanara sena had somehow crossed the Maha Samudra. All the same, I should hear reactions and comments if any! Then Kumbhakarna the Maha Kaaya since fresh from his long spells of

deep slumber reacted in reverberating voice: Brother Ravana: May I at the outset of your love for Sita and your kidnapping her; after all, our combined comment should be that if River Yamuna were to have landed from Yamunetri mountain top to earth then the ferocious speed could not be contained into a kundaka as the overflows would have to submerged into a Maha Sagara. In other words: if your onesided love affair had actually happened, then be prepared for the consequences also! You could have informed this Maha Sabha even far earlier well before extending a hand already burnt! Neeti Shastra underlines the need for prioritizing significant tasks of what to be handled foremost. The need for assessing the strength of enemies before flinging into attacks is the common sense as finding shortcomings and lapses in retrospection would be of wasteful endeavors; this is like the haste of Krouncha birds flying off in haste to the top of the Krouncha Mountain being unaware of the fact that the mountain itself would be broken down any time and then seek to hold the mountain boulders falling down to earth any way.[Before annihilating Tarakasura Skanda Kumara experimented his 'shakti aayudha' on the Krouncha Parvata; and hence the symbolic simile]. Maha Raja! Even without fore-visioning the consequences, you had taken up a 'dushkarma' of 'Sitaapaharana' like a hungry being consuming 'vishanna' as Rama should never leave you till your death. He has spared you so far but assuredly should hit you to death! In any case, in the eventuality of attack by your enemies, please rest assured that out of my fraternal affection and admiration of the series of your erstwhile victories, I swear I should smother the shatru sena of Vanaras by lifting and gulping into my mouth as dead or alive. Nishachara Ravana! If your enemy be Indra-Surya-Agni-Vaayu- Kubera- or Varuna , they and their followers would all be but mere fallen heroes! As I take up my 'parigha' in the grip of my arms and roar 'simha garjanas', even Devendra would retreat and run away fast from me. Furthermore, Dasharadha nandana, Shri Rama were to attack me, I should be able to kill him too and pave the way to your victory; believe me! Lakshmana sahita Rama should be despatched to Yamapuri as having fallen dead to dust well beside devouring the Vanara Yodhaas dead or alive! My dearest brother Ravana! Relax and rejoice your victory round the corner with wine as most certainly Sita would surrender to your sweet embrace and to your bed.

As Kumbhakarna had not reprimanded his elder brother for Ravana's kidnapping Devi Sita as the first mistake, yet as a closed chapter of having done so, the younger brother who admired Ravana's past achievements assured that he would provide support in destroying Vanara sena, and Rama Lakshmanas too and force Sita the very root of the trouble finally to fulfill his earnest desire. Then Rakshasa Veera Maha parshva made an appeal to King Ravana: An old adage explains that a Maha Purusha who entered Dandakaranya and having found an 'amrita kalasha' would not enjoy the divine juice be named as fool! Shatrumadhana Maha Raja! You are not only a parama bhakta of Ishvara but are Ishvara yourself; keep up your chin and keep your hands on the heads of enemies and drag Sita to your bed and enjoy her. Otherwise, when all these talks of yuddha would be wound up! For how long you would have you wait! You are just not concerned with past-present and future as these are all in your tight grip! Is there a personality who could defy your instructions in trilokas! We are truly blessed with gigantic Kumbhakarna and Indrajit who conquered the swarga swami Devendra himself under your mere glances and head nods! Therefore discard the so-called precepts of Saama-Daana-Bheda 'upaayas' which are applicable to normal or even sub-normal beings but certainly not meant for a 'saarvabhouma' of your stature who could comfortably skip and assume the 'danda' at once. If a 'shatru' is to be encountered then all these numberless veeraas are ever ready to smother him.' Thus Mahapaarshva sought to brainwash Ravana as above, King Ravana slowly whispered: Mahapaarshva! Long ago, a secretive incident occurred; once I was on my way to Brahma's residence and found an apsara passing by. She was scared of me and tried to hide herself. I could not resist her figure and beauty. I dragged her, pulled off her vastras and suddenly dragged her and enjoyed her. I felt that my misfortune was that Brahma noted the most unfortunate incident. I was then targeted to Lord Brahma's anger as he was terribly annoyed with me. He instructed me stating: 'From now onward, you should never draw a newly found woman to bed forcibly and if you do so, your heads would roll down to pieces. That is why I am mortally scared of doing the act with Sita forcibly. This background of my misfortune is not known to anybody else, and certainly not Sita or Rama. Otherwise I am of the parallel of Samudra , a poisonous arrow released , a sure destroyer of Rama banaas, on the

battle front the thousand eyed Indra or Varuna could ever survive and take to 'palaayana' displaying their backs!

Kumbhakarna stated that Ravana had no doubt committed an act of Adharma and was seeking public sympathy, yet despite the indiscretion and rashness having already been perpetrated could not be rolled back off the cause and effect syndrome which was inevitable. Yet present situation would have to be faced with a daring reversal. Considering his high admiration for King Ravana, his glory and his own intimate feelings of affection for his dear elder brother, Kumbhakarna asserted that what with his own individual and inborn physical stature and magnitude of bravery and decisiveness, he would devastate the Vanara Sena including Hanuman and Sugriva and smash down the so called skills of archery and heroism of Rama Lakshmanas to pieces to death. It was against this background, Vibhishana then addressed Ravana as follows. 'Maha Raja! why are you still carrying a poisonous Sitanaamaka vishaala maha sarpa as your glorious kireeta still! Looking attractively deceptive this five hooded 'maha naagini' Sita, should be thrown off from your famed visage. Even well before Maha Vaanaras of mountainous stature with their sharp teeth and nails attack Lanka, please hand over Sita Devi to Shri Rama. Well before the vajra tulya arrows released by Rama Lakshmanas pierce through the backbone of Raksha shiromanis, kindly return to Rama. Maha Raja! these so called Rakshaa veers like Indrajit, Kumbhakarna, Maha Paarshva, Mahodara, Nikumbha, Kumbha, or Atikaaya should most decisively get pierced through by Rama baanaas. Even Surya or Vaayu, or Indra or Yama might be helpless and bend down in self protection once Rama baanaas chase through the opponents to the high skies or pataala.' That was how Vibhishana threatened Ravana. Then Prahasta remarked: We are never concerned of Deva Danavas and get worried about, least of all 'manushyas'. Incidentally, Vibhishana! What is the meaning of the word named 'Fear' or 'Concern'? We had fought and humiliated Yaksha-Gandharva-Maha Naaga-Pakshi Rajas; what is Rama a mere 'manushya' and which kind of terror that we need to shiver from, anyway!' Vibhishana did not relish the way that Prahasta taunted him and addressed him: 'Prahasta! Maha Raja Ravana, or Mahodara, or you or Kumbhakarna are understandably not digestable just as paapaatmaas could avoid the experiences post death. Prahasta! Shri Rama is an able 'artha visharada' and is well equipped the 'karya saadhana'. Just as a huge ship only could cross the maha sagara, how could he ever imagine that his Rakshasa enemies be punished to destruction! Besides being a person with initiative and successful planning, Rama is also a dharmaatma being a product of Ikshvaaku Vamsha; he is an exemplary 'karya saadhana samartha' having a record of Viratha vadha-Kabanbha hatya- Vaali's extermination, and the recent record of Khara Dushana termination; what are you in comparison to resort to 'apahasya'? Prahasta! You are truly not aware of the word named 'fear and fright' as you asked me with humor and hilarity. Yes, once Rama's 'baana ghaata' pierces through your intestines, you might not guess the meaning of the word of fear! But right now you are indulging in 'apahasya'? Mind you Prahasta! Neither Ravana, Mahabali Trishira, Kumbhakarnakumara Nikumbha, Indravijaya Meghanaada could possibly face Dasharadha Nandana Shri Rama. Similarly, Devantaka, Narantaka, Atikaaya, Mahakaaya, Atiratha, Akanpana too could face Shri Rama with gusto. Incidentally, Maha Raja Ravana is 'Sapta Vyasana vasheebhuta' and as such is disabled to think in correct perspective; besides his natural tendency is of egotism and self pride and lack of consideration objectively. Vibhishana concluded his respectful appeal to the King and the 'Sabhaasdaas' finally emphatically that in the interest of the King and his kingdom as also the citizens besides the basic view point of 'dharma and nyaaya', Devi Sita be please handed over to Shri Rama and forestall the 'Lankapuri Vinaashana'

Indrajit then addressed Vibhishana in a taunting tone: Dear uncle! I am a little surprised that you are talking rather loosely despite our family background! Then addressing the Rakshasa Raja, Indrajit said: Dear father! Uncle is now conversing rather funnily despite our heritage with the inborn natural characteristics of bala-veerya-parakrama-dhairya-shourya-tejas. After all, what is the worth of these two Raja Kumaras as mere human beings! Even a common Rakshasa could rattle them unnerved' Then reverting his looks at Vibhishana again, Indrajit said: Of my timid uncle! Beware! Do you not recall that I forced Indra to come down to earth from swarga, as I need to refresh your memory; then the shivering

Indra reached Pitaamaha Brahma for refuge and safety when the three crores of Heavenly Celebrities took to their heels. Don't you recall that I had pulled out with my might I pulled off the tusks of Iravata with my mighty hands and threw them away from swarga to bhumi as the deva samuha hid themselves with fear and dismay! I forced Daitya samuha to surrender besides the Deva samuha too and of what worth could be two human beings named Rama and Lakshmana!' As Meghanaada was bragging away on and on, Vibhishana cut short of it and said: Son Indrajit: you are still a lad and your understanding power is still immature and worthy of ignoring as indeed ignorance is blissful. Most unfortunately your absorptive capability appears minimal. That is why your bravado has neither a head or a tail and both appear to you as interchangeable. The mighty arrows to be released by Shri Rama would indeed be like 'brahma dandas' and are of such luminosity as of kaala danda and Yama danda! Who indeed could dilute it or reverse it let alone demolish it. That is why Raja, we discard the splendour of dhana-dhaanya-ratna-aabhushanaas-divya vastras and wish to dedicate ourselves to Shri Rama henceforth!

Then Ravana then suppressed his inner ego and anger gave parting shots to Vibhishana keeping the awareness of his followers in view as follows: ' Brother! They say that an enemy like a poisonous snake on head is bearable then you may stay back here but a so called 'mitra' has to bear the 'shatru seva' then you may leave for mutual good. I am conscious of the jealous instincts of a brother to brother as when there is a risk element in the offing, then one's own brother tends to part ways rejoicing in the other's peril. As an elder brother on the principle of 'primo geniture' becomes a King and conducts himself on the path of great success the younger fraternity might bear it but once tough situations are in the offing, then relationships get diluted and departed from. The foundations of 'Sajaateyata' or of close family togetherness tend to get shaken and get terminated as hardships tend to smother to all the opportunitists. The old adage states that in a Padmavana a herd of elephants display their togetherness, but even the remote appearance of a hunter on the scene, the bonds of fraternity get severed also create scare precautioning the fellow elephants. Believe me, I am least disturbed even 'agni jwalaas' surround me, but the back stabbings by one's own fraternity are to be safeguarded against. But a feeling of getting caught into risky situations due the spitting beans by one of one's kith and kin worries me most. (For instance, the flinging of arrows by Rama on Ravana would be futile and the key to his life is well known to Vibhishana well! Hence the adage that the household secrets are known well by one's own maternal uncle, better than by Ishvara even!) Ravana further continued his tirade against Vibhishana: 'Kula kalanka nishaachara Vibhishana! If ever you be the informer of my personal secrets, then that would be the betrayal leading to my life's termination!' As his own elder brother Ravana spoke rough and rude and offended him to the core, then Vibhishana was partly shaken down and mostly out of frustration and shame flew away up the sky along his close comrades. While on the sky he shouted : Rakshasa Raja! even now, you should realise that your 'vakra budhhi' is getting larger proportions. Dashaanana! My earnest most advice and honest appeal to hand over Devi Sita to return to the invincible Shri Rama even now. But you are refusing it as your distaste bound by 'maha kaala paasha' would uproot not only you but your dedicated rakshasa veeras, Lanka Puri, your own outstanding life accomplishments, your Shiva Bhakti and the entire Rakshas Kula naashana, merely due to your obsession for the parama pativrataa shiromani Devi Sita, who has been consistently asserting that she would rather enter into flames rather than your meanest and dirty offer of Prime Queenship!

As Vibhishana seeking asylum from Shri Rama, raises doubts of Vanara Veeras like Surgiva, Angada and so on, Hanuman felt yet that it was genuine for apparent reasons and asks for Rama's instructions- Shri Rama being a 'sharanaagama rakshaka' replies to Sugriva ,but Veera Anjana Putra, and asks the Vanara King to allow his darshan -Following in-house deliberation by select Vanara Veeras about Vibhishana's protection, Shri Rama, a 'sharanaagata rakshaka', finally consents and even assures Kingship after Ravana's imminent death- Ravana's spy Shardula informed of the arrival of MahaVanara Sena at the Samudra teera, Ravana asked Shuka as parrot to Sugriva and try 'bhedopaaya' who wished to

kill him but for Rama! - Rama invoked Samudra Deva for three days long, lost patience and threatened by shooting arrows. -

As having appealed desperately to Dashaanana Ravana, his elder brother to kindly release Devi Sita and hand over to her dearest Shri Rama who had already arrived on the other side of the shores of the Maha Sagara and was planning to cross the Sagara to attack Lankapuri, Vibhishana's sincere fraternal advice fell on the arrogant Ravana's deaf ears. Ravana had rejected the appeal and the 'dharma baddha' Vibhishana had no alternative but to depart from Lankapuri to submit himself at Rama's feet. Vibhishana's body was gigantic as of meru parvata shikhara as a human being would normally see him with awe. Accompanying him were four Rakshasa Veeras. He was carrying his 'astra shastras' and was dressed in his 'loha kavacha' with sparkling 'aabhushanas'. As Vibhishana was approaching Shri Rama Lakshmana Sugriva, Hanuman at his first sight saw him and felt and even expressed in a low tone: Look, this Rakshasa is perhaps approaching us to attack us.' Reacting to Hanuman's comment, Sugriva had at once pulled out a Maha Saala Vriksha and a mountain boulder near by and was getting ready to attack the new arrival. Then Vibhishana addressed Sugriva and the co vanaras: Friends! You are surely aware of Ravanaasura the cruel Rakshasa Raja and I am his younger brother Vibhishana seeking Shri Rama's asylum and protection. The malicious and despicable Ravana kidnapped Devi Sita from the Janasthana and as the helpless Devi Sita was flying towards Lankapuri by riding his donkey driven chariot, Mahatma Jatayu made all out efforts to save Devi Sita and got hurt and fell down on the Kishkindha Mountain top. Now the Maha Pativrata Devi Sita is right under the custody of Ravana with desperation ever crying away for Shri Rama. I had alerted Ravana that his vicious and despicable act was highly immoral by all standards of dharma and that even at this late stage, Ravana should return to Shri Rama and apologise and that Paramarma would surely pardon Ravana as he had the record of kindness to a true repentant. I made this appeal to the king repeatedly both face to face and in Public Maha Sabha as well. As and when I had humbly submitted by supplications, he responded dismissing them always just like a 'maranaasana purusha' on his death bed refuses the life saving medicine! Not only this but he had reacted with harshness and that was how and why I have arrived here with my wife and sons seeking asylum of Mahatma Shri Rama. Reacting to Vibhishana's arrival, Sugriva addressed Vanaras as follows: 'Vaanaara Veeras! Vibhishana the younger brother of the tyrannical dictator Ravanaasura had arrived for Shri Rama's protection'. Having sent the message to convince Vibhishana, Sugriva himself rushed to Rama Lakshmana and shrieked as follows: 'Ramaprabho! Kindly note a Rakshasa named Vibhishana has arrived here to join your Vanara Sena suddenly so that as time would permit threaten you and attack you as an owl reaches the group of crows. I assure you that he would state that he would be some use to inform you from time to time the details of how the Rakshasa Veeras would attack you, what should be the pattern of demolishing them, the ways and means of the Ravana's guptacharas as also of our guptacharas, as per 'neeti shastra', that you are an outstanding samara veera and so on. Rama prabho! the pattern of Rakshasas is distinctive. They are expert 'mayaavis' transforming themselves like Vaanaras, bears or of any species like Mareecha who turned out as Maya Mriga facilitating 'Devi Sitaaharana' by Ravana. There are several chances of Rakshasas as Vanaras and realise the know how of your followers. Prabho! You are aware that by their very nature, Rakshasas are mayavees. Surely Ravana himself planned this scheme of sending Vibhishana to you. Nishpaapa Shri Rama! As directed by Ravana, Vibhishana is now seeking your protection for sure! He deserves to be killed along with his ministers. As thus Vaanara Raja expressed his mercurial imagination and kept silent, Shri Rama looked at Veera Anjaneya and the adjoining select Vanara Yoddhas. Then the collective reaction was: Raghunandana! There is nothing in trilokas that you are not aware and still with a view to encouraging us to submit our views. You are a known satyavrata, dharmatma, parakrami, smarana shaktiman with sharp mental intake; all the same, since you desired to test our thinking capacities. Then Shri Rama specifically asked Vanara Yuva Raja Angada. The latter stated that since Vibhishana had suddenly arrived with his followers, this is suspicion worthy. Any impromptu decision is not possible; therefore let our own gupachara be asked about the circumstances that might have compelled for Vibhishana's sudden appearance here. Then maha buddhishaali with considerable experience in battles forwarded his comment: Rakshasa Raja Ravana is

a well known sinner of great cunning and his own brother had approached suddenly and hence our eye brow risingness and certainly investigation worthy. Then the 'neeti-aniti jnaata' Mainda stated that we all should examine him with our sweet conversation foremost before taking a decision. Then Veera Hanuman prostrated to Shri Rama and stated: Prabho! You yourself are a superior most buddiman; even Deva Guru Briahspati is not able to cross the unlimited limits of your sharp capability of desciveness. Whether Vibhishana is worthy of seeing your refuge or not is not a dbatable issue. There was a comment that Sugriva's 'manti mandali' might investigate and report. Only investigations of persons far off are done, and that plea is ruled./Another plea heard was that under this emergency period which is being faced, the sudden appearance of Vibhishana would be questionable; my comment would be that he would not do so by calculating the 'desha kaala paristhitis' any way. Now within the perepheries of my own understanding, considerations of the timely -ness of Vibhishanas appearance here are invalidated and I feel unconvinced; further I am sure that his arrival before a 'maanavottama purusha' and seek his refuge is justified. Maha Raja, another objection raised was that one should not entertain seeking refuge from Rama by an 'aparichita purusha'. May I recall that during my visit to Lankapuri and was bound by Brahmastra, then Vibhishana convinced the villianous Ravana that a messenger should not killed but punished with 'anga viheenata' and thus my tail be put to flames. Further Vibhishana being a great admirer of Rama's 'dharma tatva' he never hesitated approachig him to take refuge from him. Have you not noticed the 'swara bheda' in his submision seeking Rama's protection! Was that sounded artificial or geniune! Normally, if there were to be 'durbhaava' either his visage or presentation that get known to intellectuals like all. But Vibhishana was pleasant and cool. Persons of sinful thoughts and manners would not dare to seek darshan of Shri Rama who is an 'antaryaami'. Thus his sudden arrival here, Vibhishana's seeking Shri Rama's protection appears genuine and legitimate doubtlessly. A Rakhsha of 'maayaavi swarupa' is normally betrayed by his actions and 'haavabhaavaas' but the physical features need not be interpreted as lack of genuineness. Kaaryavetta Raghunandana! Vibhishanas appearance here need not be suspicion-worthy and hence my own feeling. He must have been impacted by 'desha kaala paristhities' and authenticity. Shri Rama! Having been fully convinced of acts of glory like Vaali Vadha, Sugriva's Rajya Pattabhishka, Ravana's 'duraachaaras, Sugriva's seeking your protection is reasonable and well justified. You may even accept to Sugriva's Rajyabhsheka subsequent your 'Ravana Vadha' and in response to 'sanaatana dharma vetthas' even among Asuras! Surely Vibhishana had arrived at your feet as you being a well known 'sharanaagata'! Buddhimaan shreshtha Raghunaadha! Therefore the depenadabiliy of Vibhishana's arrival here appears to be truthful as per my conscience. Yet you may like to react as per your directive.

On hearing the assurances of Hanuman, Shri Rama was pleased and addressed Sugriva and the rest of select Vanara Veeras as follows: No doubt the new attival Vibhishana is a maha raksasa of the very clant of Ravanasura, yet as he had arrived at my refuge : As once, Vishishana had approached me in good faith and conviction, as a 'sharanaagata', I should oblige'. Sugriva reacted: " Rama Swami! This may not be a question of 'dushta or adushta', but indeed of rakshasa origin. The very fact that he could have left his own brother after enjoying all his life with him would sound proper!' Rama addressing Lakshmana smilingly replied: Sumitra nandana! What Sugriva asserts looks that he had digested 'shastra jnaana and gurujana seva'! And the addressed Sugriva: Vbhishana seems to have arrived as my rufuge and as a co raksha king against his enemy rakshasa even the two are they being own brothers.and hence his protection for me. Once, Vibhishana was fully convinced that his elder brother was a proven 'adharmi', then he found reasonable to anchor himself to me. Let me assure you that even among rakshasas too there would be 'neeti shastravettas'! Hence, notwithstanding all other considerations of birth, upbringing, co existence, one might depart especially after a climactic and continous excessess of adharma and in any case the fundmental kshaatra dharma requires fulfillment of protecton to an enemy. Sugriva! In the Shrishti of Paramatma, all the brothers are not like Bharata for me as having outright rejected a glory of Ayodhya Samrajya nor a unique friendship with you!' Then instantly Sugriva touched Shri Rama's feet and said: Surely, that Maha Paapi Ravana appears to have sent Vibhishana to you Rama! He deserves 'mrityu danda'. Then Shri Rama replied still smilingy: Vanara Raja! whether Vibhishana is good or bad, but to

my remotest inner feeling Vibhishana appears to be trustworthy. Sugriva! If only left to my conscience allows me, surely I might destroy all pishacha - daanava-yaksha-rakshasas by my little finger.

One might recall that in the days of yore one pigeon readily agreed to be killed by an attacking hunter and the latter enjoyed its meat. Then the wife of the pigeon when attacked by the same hunter, she too allowed to get killed likewise willingly! Maharshi Kandu the son of Maharshi narrated the 'dharmavisha'. Never try to kill a 'sharanaagata' since a person of self respect even from shatru paksha be provided shelter would be the eternal truth. Just as a refugee flees down either due to fear, or even with an ulterior motive like selfish motive or self respect, then do accept him even on face value to the extent possible. Therefore it is amply proven that not doing so is sinful. Hence Kapishreshtha Sugriva, even if despised by Ravana, Vibhishana is most certainly not worthy of being killed and I am accepting Vibhishana accordingly! Then Sugriva said 'Mahatma! I had also felt deep in my inner self like wise particularly since Veera Hanuman too felt like wise,; I have been so far seeking the views of other vanara veeras too merely. Well aware of your dharmika jnaana and self reliance that I am truly proud and ever secure in your hands. Surely, may the arrival of Vibhishana at this critical juncture be an auspicious omen!

As Shri Rama got his 'abhaya mudra' conveyed to Vibhishana and followers, the latter instantly come down from the skies with great relief and at once fell at Shri Rama's feet out of gratitude. He submitted stating: 'Bhagavan! I am Vibhishana, the younger brother of King of Rakshasas Ravana, who had put me to shame and grief. Hence, I severed all connections with relatives, associates and life long friends besides my material benefits.' Then Shri Rama smiled pleased and replied affectionately and enquired: Vibhishana! Give me a precise idea of the 'Rakshasabala' of Ravana and in reply Vibhishana detailed as follows: 'Raja Kumara! Blessed by Brahma Deva with the boon of invincibility against all His creation like gandharvas, nagas, pakshis and all the rest but however purposively omitted human beings due to his arrogance. Ravana's immediate younger brother is Kumbhakarna, maha tejasvi and parakrami and on the battle field he is as equivalent to Indra Deva himself. Shri Rama, you might have heard of his senapati named Prahasta, who subdued Manibhadra the senapati of Kubera in their mutual battle atop Kailasha Parvata. Ravana's elder son Indrajit with his wheatish coloured body shield and is famed as having countered Indra Deva once but is able to attack his enemies hiding behind clouds and megha garjanas and thus popular as Meghanaada. He pleased Agni Deva with innumerable agni karyas under Daiyta Guru Shukraachaarya and attained enormous shaktis to plan and execute 'vyuha vidya' and by hiding behind the clouds attack with 'shatru prahaaras' down on earth. Three Maha Rakshasas notorious as 'Lokapaala samaana shaktimaans named Mahodara- Mahapaarshvya and Akampana are the co-senapathis. Lanka Rajya is notorious for Maha Maayaavi- maamsha bhaksha- Rakshasa Veeras of 'dasha koti sahasras' and backed by them constantly defeating to disgrace the 'ashta dikpalakas' under the command of Ravana.' As Vibhishana thus provided the broad details of Ravana and his sena, Shri Rama reacted: 'Vibhishana! I am aware of Ravana's background, but let me assure you that even if Ravana and his rakshasa veeras were to run away to Pataala lokas, or seek Brahma's raksha, I should chase them to 'vinasha' and finally swear as follows: I vow by the honour of my brothers, that in the Maha Sangrama I will devastate Ravana with all his Rakshasa Veeras, bandhu bandhava parivaaraas, and then only enter Ayodhya.' Then Vibhishana so delighted and assured: 'Prabho! I feel truly elated with exciting enthusiasm and assure you, that I too should most certainly join your 'sena' for this epic like 'dharma yuddha' against 'adharma' even at the cost of my very existence.' Having heard what Vibhishana swore, Rama was pleased and embraced Vibhishana and then instructed Lakshmana: 'Sumitra nandana!

Please fetch the sacred waters from this Maha Sagara, so that we should all celebrate Rajyabhisheka to Dharmajna Vibhishana. On hearing Rama's announcement, the surrounding Maha Veera Vanara Sena jumped up and down with dances and drumbeatings followed by Vibhishana's Rajyabhisheka by Rama-Lakshmana-Sugrivaas and Hanuman -Angada-Jambavan prabhritis to the joyous samudra garjanas in the background. As the mood was cooled down somewhat, Veera Hanuman asked Vibhishana: 'Rakshasa Raja! Please enlighten us as to how now to cross this Maha Sagara by all the Maha Vanara Sena led by Shri Rama Lakshmana Sugrivas and us all. Then Dharmatma Vibhishana submitted: 'Raghu Vamsha Mahaparakrama Shri Rama may please like to invoke Samudra Deva. Shri Rama is of the very clan of

Maha Sargara Raja and of the Surya Vamsha, and as such Samudra Deva should oblige Rama's invocations and appeals to him and become some what reduce his fury and cool down.' Then Sugriva too reacted that Vishishana's advice was truly laudable and suggested that let the arrangements of agni deva pratishtha in the seashores be made; there after, Shri Rama having settled on a 'darbhasana' initiated the invocations to Samudra Deva.

As Duratma Ravana despatched a guptachari named Shardula Rakshasa witnessed the proceedings of a huge vanarasa sena having arrived at the shores of the Maha Sagara and their enthusiastic screamings and reached back Ravana's Sabha and as in their midst were seated Maha Tejasvis Rama- Lakshmanas. Shardula said further: Maha Raja!As per your personal instruction, I have brought this update as soon as I arrive here and thus you may like to return Sita Devi or otherwise as per your kind instruction.' On hearing this provocative information, Ravana was infuriated and stood up like a thousand tiger leap from his throne, as the chief Economist Shuka Maha Rakshasa was summoned by Ravana and briefed him to reach the seashores urgently and approach Sugriva the King of Vanaras and tackle him to utilise the 'bhedopaaya'and having assumed a parrot form and whisper to him: 'King of Vanaras!.You do belong to a superior and distinguished heritage of Vanaras who had defeated King Vaali himself to death and accomplished the throne. Then therefore as a king to king advice Ravana the King of Asuras would be to quietly return to Kishkindha and leave Rama Lakshmanas to their fate. We would then settle our mutual terms eventually to your entire satisfaction'. On hearing the message, Sugriva had atonce caught the parrot's neck and tried to smother the bird's neck and threw it on the sandy ground; as the parrot screeched for help Rama raised his tone and said: Sugriva! Please do not kill a mere messenger!' At once, Sugriva then responded: ' Paramatma Shri Rama! This parrot is not a bird but a Maha Rakshasa turned into Parrot form and thus should to killed. Shri Rama regaining his characteriscic composure stated: Sugriva! Whether being a rakshasa or in a parrot form, he is after all a messenger only! so leave him free.

Observing three day long fasting seated with darbhasana in the seashore amid Sugriva Vibhshana and the maha vanara veeras behind the ever dutiful Lakshmanas as per the 'niyamaavali' viz. Yama, Niyama, Aasana, Pranahaara, Pratyahaari, Dharana, Dhyana and Samaadhi. Then Shri Rama got up vexed up with red eyes and addressed Lakshmana with anger: It is clear by now that Samudra is ignoring me with 'ahamkaara' despite my veneration of three day long fastings, sleeplessness and ashtanga yoga followed by agni based invocations. 'Gunavaan purushas' with self sacrifices and 'niyama maarga' are getting totally ignored out of negligence and callousness. Those who resort to praises and extollings enen being dushta-ghrushta- durgunas appear to be the winners and the truly honest dharama sheelas are the losers apparently and imagine that this is the way of frank and sincere life!Lakshmana ! Neither 'Saamaneeti or Shanti neeti' leads to success in life or keerti, nor dharmayuddhas lead to victories in battles,but only kathora danda prahaaras are the requirements of the day; therefore Sumitra nandana! Now with my arrows, the big fishes, crocodiles and giant sized whales form the popular maharaalaya Samudra should be devastated with the never imaginainable shake up. So saying, the terribly upset Shri Rama raised his dhanush by his hands with decisiveness and released his fierce arrows as if Mahendra threw his vajrayudha. Then the rains of 'Rama Banaas' having forcefully entered the Maha Sagara Jalas, the instant reaction of multi hooded Maha Nagas jumped up the beyond limits sky high. So did the massive crocodiles and whales were shaken by the bana varshaas. Then as the Maha Samudra's ever rising waves further and further, Maha Rakshasas underneath well settled for ages were rattled and rose sky high adding to further chaos and bedlam. Lakshmana restrained Rama who was getting further worked up and said: dearmost brother, please control and the breaking acme might lead to a universal catostrophy'. Not any futher, and please restraint!!'

Maha Sagara himself personified restraining Rama's fury-advised Vanara's 'maha shilpi', the method of constructing 'Setu Bandhana' to facilitate Ramas and the huge Vaanara Sena to cross the Maha Sagara-As

Rama with Vanara Sena finally crossed the Sagara, the flustered Ravana despatched Shukha-Saaranas as Vanaras, Vibhishana gets them caught, but the kind Rama releases yet with an alert message-Ravana asserted not release Devi Sita any way, yet asked Sarana about about Vanara yoddhaas and the latter mentioned Angada, Nala, Shweta, Kumuda, Chanda, Rambha, Sharabha, Panasa, Krodhana, Gavaya-Saarana further added to the list of Vanara Pramukhas like Jambavan- Jambavan, Samnadana, Kratana, Pramaathi, Gavaksha, Kesari, Shatabali and so on now right at the door steps of Lankapuri- As Saarana reported of his findings to Ravana, Shuka detailed about about Sugriva's Ministers, Mainda-Dvididas, Hanuman, Rama Lakshmanas, Sugriva Vibhishanas, and further details of the number of Vanara Sena-

As Maha Sagara Murti assumed a human form and stood up high on the waves he was like the Meru Parvata at the time of rising 'Udayaachala Bhanu Deva' in person. He made his 'pratyaksha darshana' as if ornamented with Maha Sarpas with their hoods glittering with unique ' vaidurya manis' famed as 'jambunada suvarna mani kaanti'! Samudra Deva was at that time presented himself with natural silk robes of blood red colour with matching blood red ornaments, even as Maha Nagaas and Rakshasaas deep underneath the Maha Sagara were attacked by shock waves; then the Maha Sagara Murti advanced himself facing Shri Rama and addressed him as follows: Soumya Raghu nandana! As you are well aware the Pancha Maha Bhutas in Srishti viz. Prithivi- Aapas- Tejas- Vaayu-Akashaas viz. Earth-Water-Fire-Air and Sky have to necessarily bound by their own nature and set course, and never beyond. I am too like Varuna Deva bound by similar set course; none is aware of my depths nor surmount ability. Raja Kumara! The grand manner in which one could swim across the hundred yojana length of this Maha Sagara is beyond the limits by one's wishfulness, greed, anger, arrogance, threats or prayers. All the same, I could suggest the way out by which you, the vast Vanara Sena and associates by which neither I would be harassed nor you. I should be placid and least disturbed yet easy enough to you all'. As Samudra Deva thus suggested the principle to be followed thus, he further informed Shri Rama: Soumya! In your Vaanara Sena, you have a bright Nala kumara the son of Vishvakarma the supreme Shilpavetta of Devas. I am aware that you always have a soft corner for him. Like his father, he is an undisputed expert in the profession. You may therefore entrust the task of 'setu bandhana'. Then Nala Vanara agreed to the duty as well as his father taught him. As instructed directly by Shri Rama himself, having realised Nala's assuming the responsibility, Vanara Sena's excitement was truly evident even as they ran into the adjoining forests. Being of huge like body frames, the Maha Vanaras searched 'parvata shikharas' for the tall and strong trees and having pulled them down dragged them as heaps on the 'samudra tata'. The mahavrikshas included Saala-Ashvakarna-Dhava-Kutaja- Arjuna-Taala-Tilaka-Tinisha-Bel-Chhitavana-Kanera-Ashokas. As the vrikshas were pulled out, some vanaras were entrusted with the duty of cutting off the roots. The tree trunks once spread as heaps the sounds of flinging them was getting more and more intense. Once selected for floating, 'yantra sahaayata' or the help of appropriate machinery and machine tools was invented too. Simultaneously mountain stones and boulders too were rolled down. As the Vanara groups were entrusted the duty of dropping the boulders, there were huge alarming noises. On the other side some vanaras with their deft handiwork got busy in shapefully arranging and tying together the borders of the floating bridge. Vaanara veera Nala thus started off the wonderstriking task of bridge construction successfully. Thus Nala Vaanara constructed the unbelievable 'setu bandhana maha karya' under his auspices. At that time, Deva-Gandharva-Siddha-Maharshis collected as groups awe stricken with admiration and approbation. Nala's readied setu bandhana was of the length of hundred yojanas, width of ten yojanas. In this manner, sahasra koti vaanara sena had truly succeeded in the none too precedented and none too futuristic 'epic karya'! The bridge is at once broad, huge, attractive, fantastic, even and amazingly well knit and engineered, awe striking and outstanding. As the 'setubandhana karya' was concluded, Vibhishana along with his ministers picked up their maces, bows and arrows with 'divyastras' on hands wearing 'loha kavachas' and select vaanara veeras moved forward to the other end of the bridge to face any possible attacks by the Mayavi Rakshasas. Now, Dhanurdhara Shri Rama Lakshmanas as accompanied by the King of Vaanaras and the Maha Vaanara Pramukhas Sena moved forward in the Southern Side. The Vanara sena as moving ahead with discipline yet with hysterical

‘Ninaadaas of Jai Jai Shri Rama’ appeared to have added to the ‘Maha Samudra Ghosha’! Slowly and well controlled Maha Vanara Sena this moved ahead with controlled regulation./On visioning this miraculous act of ‘setu bandhana’ as conceived and executed by Shri Rama the ‘ Yuga Purusha’, Siddhha- Charana- Maharshis had duly performed their respective manasika abhishekaas’ with sacred waters blessing the success of ‘Rama Karya’ of dharma yuddha’. They introspected within their respective hearts, stating : ‘Nara Deva! May you be exalted to unique and everlasting grandeur through Yugas as the one and only ‘Prithvi Paripaalaka’!

Literally flustered by Rama’s arrival along with the huge Vanara Sena at his door step, looked at his Ministers Shuka Saaranas that to the cross Maha Sagara should be indeed impossible and the miracle act of seta bandhaana should be dream work. Now that such a non reality had happened, it should now be essential to obtain some facts like what would be approximation of the size and strength of the Vanara Sena. Then he addressed the mantris: ‘ Both of you should now enter in a manner not to be recognised and get an idea of the number, magnitude and strength, who are all the prominent ones among them, like Sugriva, how had they succeeded the task of ‘setu bandhana’, what precisely is the objective of Rama Lakshmanas and how do they decide to execute it, what type of astra shastra jnana do they are equipped with, who is the senapati of Sugriva, and such details and report back soon enough.’ As Ravana instructe thus Shuka Saaranas having assumed vanara swarupas entered the huge Vanara Sena. Then they had systematically sought to ascertain the count but failed as the vanara sena was beyond comprehension as some were on mountain tops, some in the fruit gardens, some racing up on the beaches, some being paraded by their respective squadrons and thus got scattered.As the Rakhsasa Mantris were lost in their very first issue of Ravana’s questionnaire viz the count of Vanara Sena, Vibhishana noticed the suspicious movement of the two ministers of Ravana, caught them redhanded, subdued them and addressed Shri Rama: ‘Shatru Nagara Vijaya Praati Utsuka’ Shri Rama! These are Ravana’s ministers named Shuka Saaranas’ masquerading as Vanaras, who were despatched at Ravana’s behest.’ Then Shri Rama replied smilingly and addressed the Ravana Mantris: In case you have witnessed the scene of the Maha Vanara Sena yourselves and the volume and weight of the sena, you may now return safely and intimate Ravana and his curiosity. In case if you still wish to collect further details, then you may like to more intensely too as per you own capacity. You need not feel nervous that you might get caught and get punished unnecessarily and that you might be killed. We are not be apprehensive on that count, since only ‘shastra jnaana shunya’ persons might do so.’ ‘Vibhishana! these two Rakshasas may now be let free’. Rama further advised the spies and said: ‘Shuka Saaranas! As you reach back to Lanka, give my warning message to Ravana as follows: ‘Ravana! As you are backed up with your Rakshasa Sena, you had forcefully kidnapped my dear wife. Now I am at your door step. Do try to display your personal might, and that of your kith and kin, your followers and your ‘chaturanga balaas.’May you now taste the poisonous arrows of my self and see for your self how poisonous these are going to be by the Sun Rise next. Ravana! Do realise that like Vajraayudha Indra, I should release all my pent up anger on your followers and to you get unleashed!’ Then on reaching King Ravana, the released Shuka Saaranas addressed the King! ‘ Rakshaseswara! We were caught by Vibhishana who in turn produced us before Rama amidst Lakshmana Sugrivas and the stalwarts of Vanara Sena. But Dharmatma Shri Rama allowed us to return back to Lanka. Dasharathanandana Shri Rama, Shriman Lakshmana, Vibhishana and Mahendragiri samana tejasvi Sugriva are like Loka palaka samana Dhiryashali, Maha Parakrami and more so ‘astrashastra jnaataas’. It appears that their success on the battle front appearsto be assured! The Vanara Sena’s full preparedness, enthusiasm appears at its peak. It appears that left to themselves they should be able to break down Lankapuri lock, stock and barrel. Further, Shri Rama appeared as if he himself could smash down the Lankapuri all by himself even as the three some of the maha parakramis might as well relax. Maha Raja! Shri Rama,Lakshman and Sugriva and the well prepared Vanara Sena appears to be invincible even to the entirety of Deva and Asuras. Considering the pluck and readiness of the vanara sena, your all out effort might not end up as a futile exercise, and my humble request to you is to release Sita away.

As Saarana and Shukhas reported the proceedings of their visit on the shores of the Maha Sagara, Ravanaasura was incensed with the reportage and affirmed: 'Ravana then addressed the spies back to him with a parting advice that all their offensive efforts might be counter productive and hence the release of Sita might be considered, Ravana stood his ground with firmness and declared that even if Deva-Gandhrava- Danavaas too were to attack me and you seem to be frightening me of 'nara vaanaraas'; who could in trilokas could challenge me.' Having declared thus, Ravana having cooled down somewhat then asked Mantri Sarana: ' Who are the Vaanara Pramukhas any way! Who are the so called 'Vanara Mukhyas' jubilant to attack! Whose advices that normally King of Vanaras Sugriva would normally heed to. Sarana, tell me in detail who are the front line Vanaras.' Then Saarana replied; Maha Raja! Besides, Sugriva, I esteem Maha Vanara Vaali Putra Yuva Raja Angada is comparable only with Vaali's grandeur and intrepidity. Angada is Sugriva's beloved and he always reciprocates his inner feelings of Sugriva's sympathy like Indra and Varuna. As you are aware that Hanuman a peerless Rama bhakta, as also the Prime Minister of Sugriva, too has admiration for Angada Kumara with his youthful ebullience and driving energy. Behind Yuva Raja Angada is Nala the maha setu nirmana karta. Angada who keeps on ever jumping and screaming 'simhanaadaas' even being seated, as is not only over enthusiastic but contrios some ten arab and ten lakhas of his own contingent of Maha Vanaras! The silver coloured, ever restless Vanata named Sweta the bhayankara parakrami, buddhi -maan, Shura Veera, Traiikhya Vikhyaata, who keeps on often coming and going King Sugriva, ever carrying the messages and instructions of Sugriva, and keeps vigil, and provides enthusiasm, gusto and zeal to the unit heads. Then there is Kumudanayak Yudhapati the garden chief of fruit- roots on 'Gomati Nadi Teera chaturvidha /parvata shreni' and with huge following of milloins of Vaanara Veeras under his single control. Then there is Vanaraagresara Chanda who with his giagantic physique with everflying hairs of red-yelloyish-white colours keeps the Vaanara Sena of lakhs under his personal care and control with their duty of alerting and ready to move forward always coordinating other vanara squadrons and battalions too. Ravana Raja! Then there is another Yudha Pati named Rambha Nayaka who possesses the Simha Parakrami who spreads his ears waverly, who is like Mrityunjaya Himself with megha garjanas ever jumping forward and is capable of tearing the enemy groups berserk like a wild flames along with equally ferocious groups spreading agni jwaalas around them against the enemy rakshasaas looking helpless except to surrender or die. Yudhapati Sharabha the picturesque Salvaka Parvata nivasi vaanara veeraas who are desperate in killing the enemy Rakshasaas as the latter used to often disturb them from their tranquility and were never spared from running back with their speed and tactics to disappear but were never spared to return. Their 'sangina' or identification is ' Vihara' and their following is a lakh and forty thousand. Then Maharaja! Then there is Panasa Nayaka Yodhapati with a following of fifty lakhs of following like 'Bhairavas'. Then there is Krodhana named Maha Vanara ever jumping forward as though the Durdara Parvata swarupa is jumping forward and further on the shores, is the prasiddhaa yudhapati with sixty lakhs of maha sainika vaanaras. Tejasvi Vanara Gavaya is yet another self confident, even arrogant 'Goura varna' dhairyaa shali Maha Vanarara Yodddha commanded by seventy lakh like minded Maha Vaanara warriors being extremely anxious to look forward to bathe into the sands of Lankapuri and drown the Rakshasas in their own demoniac home land for a change instead of their constant attacks on Vanara nivaasaas frequently and unexpectedly. These are merely a very few select Vaanara Yodddhaas, Maha Raja, who are bein named as per my count and knowledge in the very quick reckoning, but these heros are whom we had witnessed, but surely the number of such Maha Vanara Yodddhas as had dispersed in fruit gardens or on the 'parvata shreni' relaxing getting readied for the announcement of the battle. Indeed these are but only illustrative of Vanara Yodddhas and is certainly not possible to count from other Yuthapati Groups.

Saarana further described as Ravana seemed interested further details. He said: Rakshasa Raja! as you are interested details of the Vanara Yodddhas I am giving other significant details. Besides the Vanara Yodddhas, the Maha Reeksha Maha Kaayas like Reeksha Raja Dhumra who is of mountainous physique, at once frightful and the resident 'parvata shikharas. Then his younger brother the legendary Jambavan whose 'svabhaava' is no doubt cool and dignified yet is a Maha Parakrami. He is ever a follower of the

directives and 'seva' of 'Guru Jana' yet on battle fronts his truly invincible. In the battle waged by Indra and Devas against Asuras, his valour and courage was amazing as his very grip with piercing nails was able to smash down numberless Asuras. His fellow followers with their black bushes like giant size bodies had always created havoc in the course of the battle. Once provoked the Riksha Maha Sena under Jambavan's leadership was worse than that of Pishachas and Rakshasaas. They are of the thick black cloud physical statures and have least bother for 'mrityu' at any time. Maha Veera Jambavan the King of Bears such as Black bears-grizzly bears-panda bears-sloth bears-Sun bears-polar bears, which are symbolic of strength, stability and supportive ever has as yudhapati called Dambha who despatches his army and is a 'maha upaasaka' of Indra Deva: Maha Raja Lankeshwara! So much about Jambavan and his sena. Now you also please note another Vanara Veera Samnaadana popularly known as the Vaanara Pitaamaha who had ever been called by Indra Deva to assist him in Deva- Danava-Asura Yuddhas for assistance to Devas. Then Saarana described about Krathana the Vaanara Yuthapati who often was approached for assistance; this Vararottama was born of Agni Deva's samyoga with a Gandharva Kanya and thus called as Agni Putra. Raksharaja! Maha Vaanara Krathana is ever worshipped by Kinnaras, Maha Parvara Rajas and a friend of Kubera your cousin brother, as Kubera on his own garden reserves a place under a jambu tree. Maha Krathana never boasts of his bravery in battles yet he is stated to lead arabs of vanara veeras around him and is awaiting the great opportunity of demolish Lankapuri. Then there is a Pramaathi namaka Maha Vanara Yodhapati who is worthy of special mention. He has a following of ten crores of Maha Vanaras . Recalling the remote past rivalry of Maha Kesari the father of Veera Hanuman between Maha Vanaras and Gajendraas, Pramathi with his followers of ten crores and stationed himself atop Mandarachala and Usheerabeeja Parvata where even Indra Deva's Airavata Elephant would not dare enter, let alone common elephants into the surrounding fruit and flower gardens nearby. Then the Vanara Sena headed by Gavaksha are of the classification of 'Golaangula' or popularly named 'langoors' with black faces and long tails who were famed as having assisted in the construction of 'setu bandhana'. They too are over enthusiastic to devastate Lanka puri. Then the name of Kesari is known worldwide as the father of Maha Veera Hanuman whose escapades are fresh in the memory of Lankapuri citizens. Kesari along with his maha vaanara sena is ever joyful in the fruit gardens of Meru Parvata which are ever green in the six seasons all through the years. Then there is Shatabali Senapati a 'Suryopasaka' who too is anxiously waiting for Shri Rama karuna and fulfill 'Lanka Vinashana' forthwith. Maha Raja! Gaja-Gavaksha-Gavaya-Nala-Neela Senapatis with ten crores each of their Vaanara Maha Senas are right now surrounded the Lankapuri about to attack; further the Maha Samudra Samana Vindyachala Vaanara Sena is truly countless. In short, the totality of the attacking Sena is replete with 'parvata samaana shaktivaan' is right at your door step.

Shuka took the cue of Sharana and initiated the reflexes of Vanara Ministers, Mainda-Dvididas, Hanuman-Rama Lakshmanas and of Sugrivas. He initiated: Rakshas Raja! the count of the Maha Vaanara Sena is approximated at 21 koti sahasras, sahasra 'shanku' and hundred 'brindas'; these are all kishkindha vaasis. Their origin invariably includes the Deva-Gandharvas and possess the power of various forms as they would please. Rajan! Among these Maha Vanaras Yodhdhas whom I could spot straightly are Mainda and Dvidida as of 'Devata Samana' whom Brahma Himself blessed for 'amrita paana' and are very eager to uproot Lankapuri. Then Maha Bali Veera Hanuman standing like an enraged elephant who crossed the Maha Sagara by one leap and succeeded in Sita darshaana creating havoc in Lankapuri by the flames of his tail. Once in the past when the Anjanaputra Anjaneya as a 'baalak' felt hungry and mistook Surya Deva as a ripe fruit on the sky and jumped up higher and higher on the udaya giri, but having unable to jump up to Surya rolled down the mountain and hurt his 'hanu' that is chin or jaw and hence called 'Hanuman' the popular name of Anjaneya the Anjana putra. King Ravana! I had learnt from trustworthy sources, I had gathered the background of Hanuman; his 'bala-rupa-prabhavaas' appear to be unique. He alone desired to bring down Lanka Saamrajya; how indeed could we forget the recent escapade of his as his tail in flames had successfully burnt off the best part of Lankapuri! Backing Hanuman is the lotus eyed 'shura veera' of 'Ikshvakaku Vamsha shiromani' atirathi the 'loka prakhyata'. He and Dharma appear indivisible as he never crosses the frontiers of virtue and justice. He is equipped

with brahmastra and veda jnaana too. His anger is like mrityu and parakrama is like of Indra. With his arrows as released with his might could hit and pierce through the high skies. Ravana Raja! as you had forcibly kidnamed his dear wife, now is at Lanka Dwaara. Now: Lankeshwara! To Rama's right side, is Lakshmana; his body shine is of molten gold colour, with broad and robust chest with somewhat looks of redness with his long head hairs are twisted round as a nest, on his head. Like a shadow of Rama, he is never separated from him. He too is an expert advisor to Rama, and is repleted with 'shastra jnana' and 'raja neeti' as per the interpretation as per 'desha-kaala-paristhitis'. This 'amarsha sheela-durjaya-parakrami' ever ready to destroy the enemy and guarding Rama ever standing to his right and is the alternate energy of Rama. To his left is Vibhishana with his rakshasa ministers behind. Shri Rama had already coronated him as the Lankesha having duly celebrated his 'rajyaabhisheka'! He is right now in disgust, hatred for Ravana, and desperate for the upcoming battle. Then one could locate Sugriva the maha tejasvi the King of Maha Vaanara Sena heading the Sena with his mighty mace on his broad shoulders. Bhagavan Shri Rama having successfully killed Maha Bali Vaali had since handed over Devi Taara and Vanara Rajya to him. Maha Raja, this Maha Sena ready to attack you and the Lanka Samrajya is ever ready with unprecedented speed, daring, desperation as if it is threatening the very existence and the traditional grandeur and magnificence, quite apart from your own individual accomplishments!

As Shuka Saaranas reported yet with implicit praises of enemies, Ravana burst out, stripped them of ministership, asked his spies to see the enemy's status but Vibhishana noticed Shardula as Rama pardoned-Then Shardula the spy ran back, Ravana desired as to the origin of Pramukha Pramukha Vanaras like Jambavan, Sushena, Kesari, Sushena, Dadhimukhi, Sumukha, Sveta, Mainda brothers, Nala, Vegashali and so on-Having shattered by Rama's impending attack by his spies, Ravana sought to a cover up his vicarious pleasure and planned a trick by presenting a Maya Rama Mastaka to Sita to force her to submission-As Ravana showed the maya Rama mastaka to Devi Sita mischievously, she was shattered and requested Ravana to kill her and place her body besides Rama's too-

Shuka took the cue of Sharana and initiated the reflexes of Vanara Ministers, Mainda-Dvididas, Hanuman-Rama Lakshmanas and of Sugrivas. He initiated: Rakshas Raja! the count of the Maha Vaanara Sena is approximated at 21 koti sahasras, sahasra 'shanku' and hundred 'brindas'; these are all kishkindha vaasis. Their origin invariably includes the Deva-Gandharvas and possess the power of various forms as they would please. Rajan! Among these Maha Vanaras Yoddhas whom I could spot straightly are Mainda and Dvidida as of 'Devata Samana' whom Brahma Himself blessed for 'amrita paana' and are very eager to uproot Lankapuri. Then Maha Bali Veera Hanuman standing like an enraged elephant who crossed the Maha Sagara by one leap and succeeded in Sita darshaana creating havoc in Lankapuri by the flames of his tail. Once in the past when the Anjanaputra Anjaneya as a 'baalak' felt hungry and mistook Surya Deva as a ripe fruit on the sky and jumped up higher and higher on the udaya giri, but having unable to jump up to Surya rolled down the mountain and hurt his 'hanu' that is chin or jaw and hence called 'Hanuman' the popular name of Anjaneya the Anjana putra. King Ravana! I had learnt from trustworthy sources, I had gathered the background of Hanuman; his 'bala-rupa-prabhavaas' appear to be unique. He alone desired to bring down Lanka Saamrajya; how indeed could we forget the recent escapade of his as his tail in flames had successfully burnt off the best part of Lankapuri! Backing Hanuman is the lotus eyed 'shura veera' of 'Ikshvakaku Vamsha shiromani' atirathi the 'loka prakhyata'. He and Dharma appear indivisible as he never crosses the frontiers of virtue and justice. He is equipped with brahmastra and veda jnaana too. His anger is like mrityu and parakrama is like of Indra. With his arrows as released with his might could hit and pierce through the high skies. Ravana Raja! as you had forcibly kidnamed his dear wife, now is at Lanka Dwaara. Now: Lankeshwara! To Rama's right side, is Lakshmana; his body shine is of molten gold colour, with broad and robust chest with somewhat looks of redness with his long head hairs are twisted round as a nest, on his head. Like a shadow of Rama, he is never separated from him. He too is an expert advisor to Rama, and is repleted with 'shastra jnana' and 'raja neeti' as per the interpretation as per 'desha-kaala-paristhitis'. This 'amarsha sheela-durjaya-parakrami' ever ready to destroy the enemy and guarding Rama ever standing to his right and is the alternate energy of Rama. To his left is Vibhishana with his rakshasa ministers behind. Shri Rama had already coronated him as the Lankesha having duly celebrated his 'rajyaabhisheka'! He is right now in disgust, hatred for Ravana, and desperate for the upcoming battle. Then one could locate Sugriva the maha tejasvi the King of Maha Vaanara Sena heading the Sena with his mighty mace on his broad shoulders. Bhagavan Shri Rama having successfully killed Maha Bali Vaali had since handed over Devi Taara and Vanara Rajya to him. Maha Raja, this Maha Sena ready to attack you and the Lanka Samrajya is ever ready with unprecedented speed, daring, desperation as if it is threatening the very existence and the traditional grandeur and magnificence, quite apart from your own individual accomplishments!

raja neeti' as per the interpretation as per 'desha-kaala-paristhitis'. This 'amarsha sheela-durjaya-parakrami' ever ready to destroy the enemy and guarding Rama ever standing to his right and is the alternate energy of Rama. To his left is Vibhishana with his rakshasa ministers behind. Shri Rama had already coronated him as the Lankesha having duly celebrated his 'rajyaabhishaka'! He is right now in disgust, hatred for Ravana, and desperate for the upcoming battle. Then one could locate Sugriva the maha tejasvi the King of Maha Vaanara Sena heading the Sena with his mighty mace on his broad shoulders. Bhagavan Shri Rama having successfully killed Maha Bali Vaali had since handed over Devi Taara and Vanara Rajya to him. Maha Raja, this Maha Sena ready to attack you and the Lanka Samrajya is ever ready with unprecedented speed, daring, desperation as if it is threatening the very existence and the traditional grandeur and magnificence, quite apart from your own individual accomplishments!

As his Ministers Shuka Saaranas had thus described the readiness of Shri Rama, Lakshmana on his right, Vibhishana to left, Sugriva backed by Maha Vaanara Sena, Angada the son of Indraputra Vaali, bala vikrama shali Hanuman, durjaya Jambavan, and Maha Vaanaras Sushena, Kumuda, Neela, Vaanara shreshthas Nala, Gaja, Gavaksha, Sharabha, Mainda-Dwivadaas Then King Ravana stood up with anger yet with anxiety. Shuka Saaranas stood up erect while trembling with fear of death. Ravana then addressed them as follows in suppressed anger in a rather hoarse and husky tone: Nishachara Mantris! A King could display his 'anugraha and aagraha' or kindness and cruelty alike. You the Ministers should not transgress your limitations and reveal your meanness. As your very existence is subjected to the very mindset of the king and present the factuality of a situation be presented suitably tailored. Further the interpretation of the facts is certainly tuned up to whom you are presenting to./Tell me Shuka Saaranas, as the shatru sena is confronting already, then to resort to praising them individually named and reporting to your own king is justified! It is clear that you had never digested what all your aacharyas, gurus and elders had taught and trained and that was like flavored scents poured into heaps of burnt off ash! Indeed 'raja naati and rana neeti' got clogged down as mere futilities. Or you might have suddenly got erased off from your memory screen. With such impolite and disinforming Mantri Mandali, it appears that I have so far managing the Raja kartavyas all by myself despite being surrounded by incompetent and good for nothing 'Mantri Mandali'! Then Ravana asserted: ' I am the sole and undisputable King of the Lanka Rajya and the very twist or turn of my tongue becomes the law of the land. But still realising the same very well, how dare you praise the 'shatru sena' right before me! Are you venturing to do so, without fearing my 'praana danadana'!It is possible that in a forest, 'maha vrishas' are not easily scared of engulfing flames, but a supreme authority's 'avahelana' is never tolerated, specially eulogising the enemy! I am shattered to such an extent that I could kill you at once. Yet, am sparing you with life yet with an instruction to banish from this 'sabha' never showing faces to me again.' Having shouted and howled at Shuka Saaranas, Ravana paused for a while and then instructed Mahodara who was nearby to let in professionally trained 'guptacharas' and instructed them to keep reporting to him directly about the following: You must intimate the movement of the Vavnara Sena as per Rama's instructions, about his close associates, including his latest friends, how are they sleeping, or awaken and what precisely are they doing etc. and return forthwith. As I become aware of these details then an intelligent king could even suppress them with surprising attacks.' Then the 'guptacharas' witnessed 'Lakshmana sahita Rama' as Vibhishana spotted them at once. Then one of the spies named Shardula was caught red handed and the Vanara soldiers started pounding him along with the other spies too, but due to the kindness of Shri Rama were spared and with great fear and scare of death fled to run back to Lanka to Ravana.

As Shardula along with his spies of Ravana as caught by Vibhishana and got the 'deha shuddhi' by the Vanaras, yet released due to Rama's compassion, met Ravana again. Ravana then asked Shardula as why was he not as aggressive and plucky as usual, then Shardula replied that the vanara veeraas were ever vigilant and Rama protects them all. Even an entry to 'Rama sannidhi' was impossible. Even so we did somehow reach atop Suvela Parvata as there was suspicion all around but were finally identified by Vibhishana again and got the pounding of Vanaras, but the ever benign Rama let us free as we returned to you, nevertheless. Lakshmana was keeping guard at the entrance. The parting warning was that either Sita

be released or face the attack. Ravana repeated his assertion once again: even if devata-gandharva-daanava and trilokas get shattered by me, still Sita would not be freed. Then he asked Shardula again: 'you had somehow penetrated into the Vanara warriors anyway: tell me, who are the mighty ones who seem to be rather risky among them'. The was : Maha Raja! Jambavan appeared to be risky and in a battle against him to be tough indeed. He is the Riksha Raja being the son of Gadgada, and the latter too would be difficult to win over. Gadgada has another son named Dhumna. Then there is Indra saamana yoddha Kesari the Indra Guru Brihaapati samaana and of course Hanuman the son of Kesari who could himself destroy and uproot the rakshasaas as race! Then Maha Raja! dharmtma and parakrami Sushena is the son of Dharma. Further Dadhimukha Vanara the son of Chandra Deva. Then Sumukha, Durmukha and Vega darshi are the sons of Mrityu Devata. Surely indeed, Brahma appears to have blessed Mrityu with these mighty sons! Then the mention worthy senapati Neela Vanara the son of Agni Deva like the famed Hanuman is Vayu Putra. Balavan Angada is the nephew of Indra, besides Mainda and Dwivida the sons of Ahshvini Kumaras. Then Gaja-Gavaksha-Gavaya-Sharabha and Gandhamaadana are the sons of Yama Dharna Raja being the Kaala and Antaka samana parakramis! This is how the vanaras of 'devaamsha sambhutas' are as many as ten crores, all being the dutiful performers of Shri Rama Karya! Maha Raja! the valour of Shri Rama is inestimable as he has the past record of devastating Khara-Dushana-Trishiras already. He had destroyed Viraadha and vikaraala Kabandha in the past and is indeed is invincible. Further at the janasthaana in the dandakaaranya, Rama had the fame of countless Rakshas Veeras. Dharmatma Lakshmana is surely of the paraakrama of Gaja Raja and his 'baana prayoga praveenata' has a record of 'never miss the targets'. There besides, Shveta and Jyotirmukha Vaanara Veeras are the ourasa putras of Surya Deva, while Hemakuta Vaanara Veera is stated as Varuna Putra. Besides, Veeravara Nala is stated as the son of Vishvakarma the celestial architect cum construction engineer while Vegashali named maha vaanara is stated to be the son of Vasu Devatas. Thus Shri Rama Lakshmanas are now in the company of Vibhishana Sugrivas are ever ready to jump in to the offensive. And Maha Raja! the rest is in your hands and command!

Having convened an emergency meeting of his 'maha mantri mandali', Ravana instructed maha maayavi Vidyujihva to create a replica of Shri Rama's head as having fallen on a mutual encounter with Ravana rolled down on the battle ground and bring to to him atonce. As Vidyujihva created the 'Maya Shri Rama Shiras' likewise with Rama's head with flows of blood still trickling, Ravana along with the minister headed to Ashoka Vaatika and saw Devu Sita who was already drowned in tears awaiting her dearest Shri Rama, and quite oblivious of the developments at the gates of Lankapuri. Surrounded by cruel most and grotesque Maha Rakshasis, Ravana reached Devi Sita and addressed her: Bhadre! I have been constanly approaching you again and again with my sincere requests to conceed and become my Prime Queenship but ignored asserting that your husband was a hero to have killed Khara and his associates. But alas! the hero is now lying with his severed head as smashed down by me. I have smashed your overbearing arrogance and self decietfulness. Yet, I have no doubt could consider your Prime Queenship. Now ignore your Shri Rama chintana for ever and for good. Your so called 'punya' as a pativrata has thus faded suddenly and at least now you must enjoy the hues of the rising Sun in your youth days ahead. In case you are interested as to how the erstwhile story of Vritraasura vadha had taken place, you may like to hear from me the circumstances leading to Rama's sad termination of life.

It is learnt that a Maha Vaavara Sena headed by Sugriva had recently arrived at the shores of the Saagara headed by Rama on the northern side of Lankapuri. At the midnight time, it appeared that the Vanara Sena was bodily tired and fell asleep. Then my 'guptacharis' visited the place. Then the detachment of the Rakshasa Sena led by Prahasta, where Rama Lakshmanas too were present, destroyed a good portion of the Vanara sena. Then my Rakshasa soldiers utilised pattishaas-parighas-chakras-shulas-musalas and so on and killed the vanaras. Then Shatru Vinasahana Rakshasa Maha Senapati Prahasta whose staggering physical stature with long and mighty arms took up a sharp sword and severed your dear Shri Rama Mastaka as is presented to you now. Then suddenly caught hold of Vibhishana the 'swami drohi' being my own younger brother as also Lakshmana who was making all out efforts to run away were killed in moments of time. Then the demoralised Sugriva the King of Vanaras was beheaded by Prahasta even as

Hanuman was already hurt with his 'hanu' or jaw was overpowered by a strong group of Maha Raakshaas and was killed mercilessly recalling the nasty memories of his erstwhile misadventure in his earlier visit to Lanka Puri as a proper retribution. Similarly Jambavan the King of Bhallukas as was leaping back and forth facing the Rakshasa Veeras was hurt by his ghutana or knees by the 'pattisha prahaaraas' of a handful Rakshasa Veeras! Similarly, Mainda-Dvidida Maha Vanara Yodhas were despatched to Yama Puri. Similarly, Panasa-Andada and the so called Maha Vanara prabhritis were subjected to death.' As Ravana then instructed his Minister Vidyujihva to keep Rama Mastaka right before Devi Sita and asserted as follows Site! This is Rama's 'tribhuvana khyata Rama dhanush' down as placed along with Shri Rama Mastaka and disappeared with a threat to her surrender even now.

Having closely examined the head and the precise face cut of her dearest husband, his lotus like eyes, mukhaakriti, keshha, lalaata, choodaanani and so on again and again repeatedly, Devi Sita was totally shattered with a semi heart break down nearly senseless unconsciousness for quite sometime. On slight recovery of senses, she traced back past memories. She then gradually realised that the very root cause of the sordid drama of her distress of dandakaranya nivasa was indeed that wretched woman Kaikeyi! Then Devi Sita angrily twisted her eye brows and addressed Kaikeyi in fuming lividness in hushed up tone: 'Kaikeyi, now is your frustration and jealousy for Rama is fruitful with an anti climatic effect by killing my Pati Deva! You indeed are exemplary as the true symbol of evil as a shame to womanhood. For which 'aparaadha' had ever been perpetrated by him to you to change his silk robes that he was born with were forced by him with naara vastras! You are a notorious and the meanest 'kalahakarani' ever born!' Having said likewise Devi Sita fell down to earth with depression. After recovery, she cried out incessantly thus: 'Ha Maha baaho, I am shattered to near death. I am having to see at your last breath as am literally widowed. The age old adage states that early widowhood for a married woman is a curse and precursor of evel days ahead. Even as I have been strictly observing the precepts of 'paativratya', my sadachari husband disappearing this way, is curse of the worst type. I am now encountering a 'maha sankata' drowned in 'shoka maha samudra' as the rays of my hopes and aspirations are erased for ever. Raghu nandana! My mother in law Devi Kousalya's state now should be like a holy cow in the absence of a dearest calf's sudden disappearance with death is unimaginable! Raghu Veera! the Jyotisha Maha Panditas asserted repeatedly that your 'ayush' is for thousands of life but you have negated them so soon and so suddenly! Raghu nandana! You have now proved to be of an 'alpaayusha'! Even being a symbol of being a 'buddhiman' your high grasp of emerging situations seem to have faded away. What a tragedy that when you were asleep deeply you had the fate of your end. If only you were even slightly awoken even with flimsy consciousness this tragedy could have been averted. You are an outstanding 'Neeti Shastra Vidvaan' yet I am unable to yet realise that you could be no more in this age of yours. Kamala nayana! Bhishana Kaaala Ratri seems to have hugged you with force. Nishpaapa Raghunandana! Surely by now you have entered Swarga Loka and have since met Maha Dasharatha as he should be familiarising your ancestors of the glorious Ikshvaaku Vamsha! Maha Raja Shri Rama! You have left behind your 'dharma patni' and assuredly I should be your 'saha dharma charini' ever! Kindly remember me and take me too along with you! I keep always embrace your mangala maya vigrah, even the 'maamsa bhakshi himsarmaka rakshasis' seek to drag me to death. You have been always dutifully performing agnihoshthamadi yagnas and invoke Yagna purusha regularly but the 'daaha samskaara kartas' are not responsive now! Ha Maha Raja Rama! You had undergone the untold miseries to cross the Maha Sumudra for the sake of rescuing this 'mandabhagya' and having deftly crossed the invariable hurdles of endearing Sugriva by killing Vaali, performed his rajyaabhisheka, searching for me in north-east-west to locate me finally beyond the southern Mahasagara, and the extraordinary and sensational success of 'setu bandhana' and alas even without waging an opportunity of encountering the ever hatred Ravana had succumbed to the fate in deep sleep! Ravana! Now do kindly let me too be placed along with the body of Shri Rama and kill me too along.' There after Ravana moved away and joined the 'mantri maha sabha' and instructed them to command the entire Maha Rakshasa Sena to gather all together and initiate trumpeting as a symbol of attack the Vanara Sena!

As Devi Sita was drowned in 'duhka saagara' on seeing Rama's severed head, as shown by Mayavi Ravana, dharm buddhi Sarana Rakshsi reveals the truth asserting Rama Vijaya, assuaging Devi's fears- Dharmika Rakshasi Sarana was endeared by Devi Sita who despatched someone to learn of the latest on Ravana's front and returned that Ravana rejected his motherly mantrini's advice to return Sita but to no avail!: Buddhimaan Maalyavaan, on behalf of the Maha Mandali, appealed for 'Sandhi' with the impending attack by Rama citing 'neeti shastra' and especially due to several 'apashakunas' faced by Lankapuri-Even after Malyaavan Mantri demanded for Sandhi, citing several apashakunas experienced by the Lanka public, Ravana reasserting his firm stand and merely instructed for tightening security and walked off-

As Devi Sita was thus subjected with Rakshasas Maya as the Shri Rama's head was shown to her, she felt splintered and heart broken as Rakshasi Sarana who was actually posted by Ravana to ensure her raksha from the co Rakshasis who were blood sucking and human flesh eating, sought to assuage Sita's desperation and distress from time to time. As Devi Sita was lying on the dusty ground crestfallen, she advanced towards the illustrious 'nara naari' in a sincere manner and slowly and softly addressed her: 'Videha nandini! Be brave now and your inner psyche need not be off the balance. I had hidden myself from Ravana and heard what all he had blabbered; don't you get alarmed by what he boasted as Shri Rama's head was a make believe 'maaya'. Have you noticed as to how he had left rushing back as he was getting nervous. Bhagavan Shri Rama is a 'sarvgjna' or omni-scient the all knowing. To be able to kill him in his deep sleep is unimaginable. It is beyond comprehension that his sixth sense gets diluted at any time, any place or any context. Further the Maha Vanaras who are playful and attack the enemies by maha vrikshas but are not possible to get subdued. Just as samasta devaas shield and protect Indra Deva, Vaanara Veeras, like Sugriva-Hanuman-Angada and Jambavan would never ever allow Rakshasas to disturb Rama's sleep and the possibility is just a hallucination. Devi Sita! Shriman Rama with broad shoulders being 'aajaanabaahu', 'vishaala vakshasthala', 'prataapi', 'dhanurdhara', 'bhu mandala vikhyaata dharmatma' is a 'yuga purusha'. His dear brother Veera Lakshmana like Adi Shesha to Maha Vishnu is forever alert guarding Rama and there is no question of his having slipped in to deep sleep. He is a 'neeti shastra praveena' and of 'achintya pourusha. Ravana's 'buddhi and karma' or nature and deed are both dirty. He is negative and mean minded, 'samasta praani virodhi', and an alternative to cruelty, jealousy, and worse still a notorious 'maayaavi'. With his vicarious pleasure, he had teased you and had made this scene to an innocent 'maha parivrara'. Assuredly, the days of your agony and Shri Rama Viyoga are nearly over and the most auspicious moments of Lakshmi Sevan to you are just round the corner. Shri Rama along with his Maha Vaanara Sena is at the door steps of Lankapuri having spread over the entire 'Samudra Teera' and is ever safe and ready to attack Ravana as at a epic popular 'dharma yuddha'. Vishala Lochani! As the several messages of his spies having reached Ravana, he too right now is attending a convention of his mantris, spies and senapatis. Thus Rakshasi Surama was assuring Devi Sita, she herself heard Ravana's 'yuddha bheris' as a sure sign of attack against Shri Rama Sena. Surama then addressing Devi Sita gave a spectacle of Ravana's sena: 'do you see the chariots tied with mighty horses move ahead, the foot soldiers in defined dresses are moving fast like the gushes of the sea tides well equipped with astra-shastras, kavachas, and bright armaments. Are you noticing the movement of cavalry, elephantry, towards the Lanaka Nagara 'ashta dwaaras' especially the 'muhka dwaara'. But the foot soldiers, as also the chariateers-horsemen, elephant riders all seem to be somewhat over shadowed by shades of concern and insecurity as they are normally very enthusiastic and daring otherwise. Devi Sita! Remember, Kamala Nayana Shri Rama is indeed beyond the frontiers of anger and his parakrama is of invincibility. Like Mahendra who faces Daitya Sena with confidence and patience ever ready to face challenges, he has the trust and thrust to demolish Ravana and his bunch of criminals! Thus Rama would most certainly and pretty soon secure his 'pativrata'. Like even and timely rains help prithvi to become with surfiet of 'sasya shyaamala prakriti', you too Devi Vaidehi!! You too ought to soon receive the cool showers of Shri Rama Seva pretty soonest. Devi! May the 'Saptaashvas' which daily perform

pradakshina of Meru Parvata, by your Kula Devata of Pratyaksha Bhaskara, bless you to reach your dear darling Shri Rama the soonest!

As dharma buddhi Rakshasi Sarama pulled up Devi Sita's 'duhkha maha sagara' once the evil minded Ravanaasura displayed 'maya shiras' of Shri Rama, the much relieved Devi endeared Sarama Rakshasi. The Rakshasi then suggested on her own to Devi Sita that she might as well reach Shri Rama and convey the happenings here in respect of his beloved by her own 'maaya swarupa' and convey of her safety. Then Devi Sita smiled and said "Sarama! I am aware of your capability of doing so as you could reach the high skies or even paatala lokaas. But give me the favour of Ravana's action as he had left me; indeed, his vicious mind and action is unpredictable. That Maha Rakshasa is always used to frighten me, scare me to the core and had instructed his rakshasi gang being a bunch of criminals to threaten like wise. Therefore do very kindly do me the favor of intimating his each and every suspicious 'duraatma'. As Devi Sita requested thus, Sarama Rakshasi responded with kindness and had returned back and said: 'Videha nandini! The precise situation when I have seen Ravana was that a grandmother like figure of Ravana like one of his own ministers was then counselling him release Devi Sita and entrust her to Rama. She advised thus: 'Rakshasa Raja! I strongly feel and advise you to respectfully entrust Devi Sita to Shri Rama. Indeed you are aware of what all happened at the Janasthana where the single handed Rama had exhibited as a an evidenc of his capability. Further Rama's trustworthy Hanuman was able to cross the Maha Sagara, succeeded in Devi Sita darshana, destroyed series of Maha Rakshas Veeras, and such 'maya karaayas'! Is that at all possible for 'maanava maatraas'! In this manner, the respectable old aged 'mantrini' of Ravanaasura 'mantri mandali' kept on goading on and on, but like a 'dhana lobhi' of personified being of avarice could never leave a chance, Ravana too is blinded with infatuation. Mithileshakumari! Without being crushed to death Ravana seems to have no compromise as he appears to be bent on yuddha as mrityu devata is dancing on his arrogant heads. Thus his final decision appears to be his certain death rather than compromise. Hence it is crystal clear that neither fright nor temptation would allow you release as of now. / Devi Sita! Now the consequence of this ought be that Bhagavan Shri Rama would devastate Ravana and his blinded followers with his arrows and then proceed to Ayodhya along with you for certainty. Now right now 'bheri naada bhashana simhanaada dhvani' from both the sides appears like an earthquake or maha pralaya right here. Just due to the chain of occurings consequent on Ravana's 'arishad vargas' of kaama-krodha-lobha-moha-mada-matsaryas or undue desire-anger-passion-arrogance-and meanmindedness only leading to irrevocable disaster!.

Maha Baahu Shri Rama then sounded his 'shankha naada' initiating the attack against Ravana Sena. Then Ravana waited for a minute or two and looked at his 'mantri mandali'. 'I have been hearing with patience about the bala parakrama of Rama Sena for good time now and looking at each other and glancing me sideyas too. Trust you too are satya parakramis too.' As Ravana's 'narmagarbha sandehas' havaning heard, then Maha Buddhiman Malyavan Rakshasa Veera got the cue and replied the King of Asuras: 'Maha Raja! Even a mighty chakravarti who is fully conversant with fourteen vidyas, and the principles of Neeti Shastra is liable to get 'shatruvashaas.' Lankeshwara! It is that ideal King who decides at this stage accepts Sandhi and Vighraha at this climactic juncture and retains the balance of mutual powers is known as a successeful King retaining his own glory and prosperity. Once there is a feeling of the remotest hesitation and a fractional doubt perhaps balancing 'shatru bala', than an intelligent King certainly not resort to venture but do please consent to truce. Raja! I am wholly convinced that we accept sandhi with grace and remove the bone of contention and return Devi Sita as a simple solution. Ravana! Kindly do realise that Deva-Maharshi gana-gandharvas are backing Shri Rama; then why do you like to annoy them all unnecessarily; thus at this critical occasion. We keep often hearing that Brahma the 'srishthi karta' manifested 'suras and asuras' as the holders and upholders of 'dharma and adharma' respectively. In the Satya Yuga, dharma was stated to be very strong and adharma was almost negligible and as per the 'kaala maana' yuga dharmas keep getting diluted further and further and as kaliyuga arrives one might even wonder that is dharma any way! King Ravana! Having performed 'bhu bhramana' of globe trotting, you have had throttled and even vandalised the basics of dharma and thus 'shatru bala' gained momentum.

King Ravana! Your misdemeanor appears to have emerged and provoked the 'adharma swarupi ajagara' or python and is getting readied to hit the Lanka Saamrajya as that is truly brought up on the heaps of Dharma and as such the latter is provoked to devastate adharma thus the sensitive balance is jolted to swing back to dharma and nyaaya. As you are deeply entrenched in 'vishaya vaancchas' and are performing disappointed 'karmas', you may have to reap as you sow most inevitably. Thus the maha tejasvi maha munis with antahkarana shuddhi keep performing 'niratanra yajna karyas' once provoked could subject you to their 'agni jwaalaas' now unless you retrace your steps. You are well aware that in various kingdoms on earth, Maharshis who are normally engaged in tapsya and yajna kaaryaas always frighten away even by their inherent powers of could burn down raaksasaas even by their angry looks even. More over you had secured Brahma's boons to be invincible against deva-daavava-gandharvaadi celestials only and ignored mere 'maanavas', vaanaraas, rikshaas, and golaangulas; these species of srishti are now proving a huge threat to you very existence and that of all your rakshasa sena to pieces! Now, King Ravana! Right now I am experiencing countless 'apashakunas', 'utpaadaas' and evil omens: 'Ghora bhayankara meghas' are roaring with 'garjana tarjanas' with showers of hot blood. Horses, elephants are obstructing the high roads and the chariots attached are otherwise as they are getting affected with blindness as a consequence of the rains of blood. Maamsa bhakshi animals, owls, kites, and so on are entering in upavanas of Lanka puri and entering with scare in groups. In their bad dreams the rakshasa rakshasis resting in deep sleep are witnessing bhayankara swapnas of ghosts with long and peircing damshttras. Then some of the house holders are performinbg bali karmas with veneration, the 'bali saamagri' especially the 'bali bhakshyas' are attacked by fierce looking dogs. From the groups of cows yielding excellent milk pots are emerging big size mice and swarms of mosquitos. Resounding weapings with severe body pains or death calamities from neighbourhood are being constatly heard. As if provoked by devils swarms of doves are entenring into the halls of residences of the householders as a warning of an impending doom. Pakshi- mrigas looking at Surya on the high skies are crying with screaming screeches. Vikaraaka-vikata-kaala devata in human form appears to beckon house holders too often. As such death facing destructive 'ashubha shakunasa' are being encountred, Maha Raja, Lanka pura vaasis are right being rattled with fright, right now. Even as such evil omens are being faced, I strongly feel that Shri Rama is about to attack as all as though Maha Vishnu in his human form is encountering Lamkeshwara! Please very kindly allow not this catastrophe to face all of us in Lankapuri. We seek to fall at you feet to agree to Sandhi.' Thus the Mantri Mandali looked at Ravana with hope and possible approval. Ravana then kept on and on into deep thoughts with his head down with deep introspection. .

As Malyavan Rakshasa Mantri of Ravana emboldened himself to advise him for 'Sandhi' at once especially citing innumerable 'apashakunas' being experienced by the public of Lankapuri, Rakshasa Raja replied was non reactory to the appeals and addressed Malyavan: 'what ever you have so far blabbered as though stated on behalf the shatru paksha had not reached my ears. The helpless Rama being a mere maanava has since taken the support of a monkey brigade with their chanchala buddhi and pranks. He had obeyed his father's instructions and wearing jungle worthy dresses; what great idealism that is inferred by a 'saamarddhya shaali paraakrami'! Do I have to refresh you memory that the totality of 'deva samuuha' was brought down to their knees to feet and still you tend to underestimate my capacity and exaggerate his accidental killings of my followers. You had been uttering jabbering on and on out of your stupidity most unbecoming Rakshasa Veera even having been elevated to ministership thanks to my selection which is now being regretted. Very transparently clear that you have become a victim of the turncoats of the 'shatruvarga'. As divya sudari Sita now being a listless and dried up lotus now, having been brought all the way from 'dandakaaranya's rakshasa janasthaana' under my personal protection, how indeed be returned away simply by the attacks of a couple of maanavaas and of chanchala buddhi hooligans of vaanaras! Does it not sound absurd! Let me assure you that even crores of vanaras and a couple of accidental heros of battle should be comfortably smashd down in a few days. This Ravana who was proven invincible in 'dvanda yudhha' even by countless Devas could now be asked to surrender in 'sandhi' as a compromise! I could never ever bend my head and heels and this be well realised as my nature and final decision. What if that Rama were able to build a bridge as a 'deva vasha kaarya' and

has attacked Lankapuri as you mantris are feeling concerned about! But could Rama return alive, I wonder!' Thus Ravana screamed at Malyavan and other mantris as they bent their heads down. Then instructions were issued to further tighten orderliness and safety of Lankapuri and left the 'sabha' in a huff and puff in a sulky temperament.

Vibhishana in a 'pakshi rupa' quickly witnessed the details of Ravana Sena at the four dwaaras of Lanka and its center, then Shri Rama indicates the formation of his own Sena- a) Shri Rama along Lakshmana and followers ascended the Suvela Parvata Shikharas, well known for dhaatu Sampada. b) The picturesque overview especially impressed Vanara Veeras who assumed various forms to wander in Lankapuri while Rama and followers too were overawed at its magnificence-Suddenly Sugriva spotted Ravana at his residential roof, was unable to control his anger jumped down challenging him for 'malla yuddha'- as Ravana felt that Sugriva was too good and thus disappeared .As Rama chided Sugriva's undesirable malla yuddha with Ravana and safe return, 'Maha Rama Sena' marches for an gate wise attack Rama despatches Angada to reach Ravana with an ultimatum of Ravana's doom - Final placement of Rama Sena with followers of Lakshmana- Vibhishana- Sugriva-Maha Vaanaras at the Lankapuri Dwaras coordinating up above and near the gates reminding of Deva- Danava Yuddha!-

Meanwhile, Shri Rama with Lakshmana behind, convened a 'sabha' with Vaanara Raja Sugriva, Vayu Putra Hanuman, Riksha Raja Jambavan, Vaali Putra Angada, Sharbha, Sushena with his bandhu mitras, Mainda, Dvidida, Gaja, Gavaaksha, Kumuda, Nala, Panasa adi Vaanaras Yoddhas. Then the general point of view as expressed in the 'sabha' was that no doubt, Lankapuri was impregnable even by asura-naaga-gadharva- deva pramukhas. Now mutual suggestions should be welcomed! Then Ravana bharta Vibhishana explained thoughtfully: Vanara Mantris especially Anala, Panasa, Sapmtati and Pramati have gone around Lankapuri and since returned. They assumed the 'pakshi swarupas' and witnessed the preparations at the moment. Shri Rama! Let me now explain to you now. Senapati Prahasta is at purva dwaara, Maha paarshva and Mahodara are dakshina dwaara, Indrajit the Ravana Putra backed my a massive Rakshasa veeras as well equipped with pattisha-khadga-dhanush-shula-mudgaraadi asrtra shastras at western dwaara and Ravana himself along with Shuka, Saarana aadi sahasra shatradhaari maha rakshasas with anger and ever readiness is at the northern dwaara. Now in the central place of Lanka Nagara there is very massive Rakshasa Veeras headed by Virupaaksha, all of them being well equipped with shula-dhaga-dhanushas. In this manner Ravana Sena was seen by me hurriedly at the placement as detailed. In the Ravana Sena, there are ten thousand strong diggajas, as many chariots, twenty thousand horses and a crore plus foot soldiers. Shri Rama! Behind each of these incharge Rakshasa Veeras as were mentioned as the dwaara palakas as mentioned, there is a strong back up of ten lakh rakshasa yoddhas as their back up each!' As Vibhishana detailed thus, he informed of the strength, valour and ever preparedness of the shatru sena of Maha Rakshasis. He further added: When Ravana encountered Kubera his first cousin he took along with him some sixty lakh raksasaveeras along with him all of whom were ready to give up their lives. Now I suggest that it is high time that our Vanara Maha Veeras too are suitably compartmentalised as in differed 'vyuhaas' so that the chaturanga senas too and work and dedicate themselves for the single and supreme of Raavana Vinaashana.' Then on hearing what all Vibhishana had said and suggested, Shri Rama stated that kapishreshtha Neela should encounter Prahasta with his vaanara sreshthas, Angada to attack Mahapaarshva and Mahodara at the dakshina dwaara, Pavana Kumara Hanuman at the paschima dwaara, and along with Lakshmana he himself face Ravana with his maha rakshasa veeras. Then Vanara Raja Sugriva and balavaan riksha raja Jambavan should straight on attack the strong hold central rakshasa maha yoddhas along with their own vanara heroes. Further Vaanara Bhallukas should not take to human forms. Only myself, Lakshmana, and Vibhishana along with his ministers would only be the human forms totalling seven only. Then the totality of Shri Rama Sena reached the 'Suvela Parvata tata praanta' with the unique, singular and most decisive preparedness of Rama Karya Siddhi.

As Shri Rama decided to rest for the night before the ‘maha sangraama’ of ‘Rama - Ravana’s’ at the foothills of Suvela Parvata with great enthusiasm, excitement and decisiveness, the Maha Rama Sena moved off. Then Shri Rama addressed the dharma jnaata-mantra veta, vidhijna, Rama Priya Vibhishana as also his colleagues: ‘ comrades! Parvata Raja Suvela is replete with thousands ‘dhatus’ or mineral deposits such as sodium, potassium, magnesium, calcium, radium, titanium, nickel, and silver. Let us therefore ascend the Suvela and rest for the night. We may also have an overview of Lankapuri in the glitter of the night. We may also oversee the Rakshasa nivaasa bhuta Lankapuri and even identify the devilish duraatma Ravana’s residential palace where my dearest Sitaapaharana had been committed awaiting his certain mrityu. That Rakshasaadhama is neither knows the rudiments of dharma and nyaya, nor of Kula vichara, and had since prepared his meanest and disgusting psychology typical of cruelty, utter selfishness and mean narrowmindedness. I am right now bent on destroying him and uprooting his blind followers. Most decisively, ‘kaala paasha’ gets tightened around his ‘dasha mukhas’ and even uproot the Ravana’s followers too.’ So stating vengefully Shri Rama ascended the Parvata Shikhira, closely followed by Lakshmana Prabhu with their mighty ‘dhanush baanaas’. Then so did Sugriva, Mantri sahita Vibhishana, Hanuman, Angada, Neela, Mainda-Dvididas, Gaja, Gavaksha, Gavaya, Sharabha, Gandhamaadana, Panasa, Kumuda, Hara, Yuthapati Rambha, Jambavan, Sushena, Mahamati Rishabha, maha tejasvi Durmukha, and Kapivara Shatabali with their respective Vanara Maha Senas. Then they all got dispersed and started staring at Lankapuri and its glitter in darkness while shouting and hooting simhanaadaas, even as Rama Lakshmana Sugriva Vibhishanas were noticing too at leisure and restfulness.

Vaanara Veeras were immensely delighted and even got excited at the prakriti soundarya atop Suvela parvata shikhara especially the abundance of maha vrishkas of champa, ashoka, vakula, shaala, taala, tamaala, naaga kesaris, quite apart from the overview Lankapuris vriksha sampha of hintala, arjuna, neepa, and the chhitavana, tilaka, kanera, paatalaadi maha vrikshas like that of Indra’s Amaraavati. The Chaitraratha, Nandana vana samaana mamohara vanaas of Lankapuri shobha what with all the ‘shad ritus’ and the ‘bhramara vyaapta ramaneeya shobha’ was mind blowing to the vaanara sena. All the Vaanaras who could assume their own rupas like honey bees, or deers or swans or whatever having secured ‘Sugriva aagjna’ hurried down to Lankapuri ‘udyaana vanaas and jalaashayas’. The rest of Vanara Veeras continued the simha naadas as the Lankapuri pashu sampada, especially the local vaanaras, bhallukas, simha shardulas, elephants and horses, and pakshis especially mayura, hamsa and so on were frightened to their core. Now, the adjacent Trikuta Parvata Shikhara is very widespread with some hundred yojanas as if it touches swarga dwaara. None indeed ever possibly ascend the shikhara. In the Lankapuri proper were situated the Chaitya praasada was the jewel of Lankaapuri. Shri Rama and Lakshmana along with Vaanara Veeras then stared at the ‘dhanadhaanya samriddhi yukta Lankapuri’. The City was replete with swarga tulya mansions and ‘rahadaaris’ as Rama and followers were truly awe stricken! Vanara King Sugriva was casually looking down at Lankapuri even as Rama Lakshmanas too were getting impressed with its sumptuousness and affluence, Sugriva suddenly looked at the roof of Ravana at his palace seated comfortably under his vijaya chhatra with his body was smeared with rakta chandana and ornamented with red coloured ‘aabhushanas’. On seeing Ravana thus, Sugriva was unable to resist the temptation and extreme anger of seeing the Mahasura and suddenly jumped down from the Suvela Parvata shikhara and the gopura on the roof where Ravana was seated. He kept on staring the Dasha Mukha for a while and with ‘nirbhaya chitta’ and shouted at him as follows: ‘ Rakshasa! I am a close associate and admirer of Lokanaadha Bhagavan Shri Rama. Now, with all my body might you can never get my from my grip. Having thus jumped up high and kicked Ravana he attacked him. Then having realised that this was Sugriva the King of Vaanara Bhallukas, Ravana replied: ‘Arre, so far you have not seen me, you have remained as Sugriva now do realise that your ‘griva’ or the neck is soon to disappear!’ Having asserted thus, Ravana lifted up Sugriva and kicked him off the roof with might. Then Vaanara Raja Sugriva pulled the Dashakantha and lifted his body high on his broad shoulders and threw of Ravana’s body to the same roof top under which Ravana was seated on a swing. Then both Sugriva

and Ravana kicked up each other high and higher as flows of sweat and blood in their mutual attacks as though they were like two maha palaasa vrikshas. Both the Rakshasa Raja and the Vaanara Rajas were of gigantic maha parakramis and were engaged in mutual fist fights, heavy and resounding slappings, and panja yuddha. This the 'malla yuddha' with heavy speed, mutual kickings. Paraspara aalingnas or severe embrace- releases frequently reciprocatively and forceful hurlings to the floor and roof looked interminable. Both Sugriva and Ravana were adepts in martial arts especially in the 'malla yuddha kala' were displaying mutual huggings and releases, 'paribhramanas' or rounded encirclings, 'baahu paashaas' and well timed jumpovers and kicks, 'simha naadaas' or resounding shoutings with krodha, malla yuddha abhyasa, with damshra - hasta- jangha- uru peedana- paada peedana and so on. Both Sugriva and Ravana were then like two Madonmatta Maha Gajas were thus encountering for long with speed, alacrity, and untiring energy. Both Sugriva and Ravana being outstanding experts of 'malla yuddha' were this jumping forward and backward with velocity and acceleration and of kicks and starts and mutual encirclings, displaying 'vichitra mandalas' and 'sthaana pradarshanas' in the pattern of 'go mutra rekha samaana kutila gati' or like the flows of cow's urine pattern of forward and backward directions as there both get seldom tired with equal force and thrust! Then suddenly realising that Sugriva was an equal force in the art of malla yuddha, Ravana with his maha shakti and flew up the high skies. Sugriva followed suit by jumping higher and higher. Vaanara Raja then spotted flashes of Ravana no doubt but as the latter kept on dodging Sugriva since Ravana was looking rather tired, and as such reached back to his Vanara sena which was surrounded by Shri Rama. Thus having the contentment of his memorable feat of alerting a lion like Ravana in his own den had reached with vayuvega the Suryaputra Sugriva with alacrity and enthusiasm rejoined Shri Rama as was surrounded by Vanara stalwarts.

Having noted the body scratches of blood and wounds as of having resorted to typical of a battle on Sugriva, Shri Rama said: Sugriva! Even without consulting me you seem to have routed to a bloody encounter! Saahasya Priya Veera, you have created a stir and concern in our minds of these vanara pramukhas, Vibhishana Lakshmanas and mine too as what had suddenly happened to you! Kindly do not repeat such 'dussaahasya' escapades once again. Maha Bali! If any untoward incident were to happen, what would happen to me, Sita, Lakshmana, and Bharata Shatrughnas and all the Vaanara Veeras. If any such eventuality were to take place, believe me that I would no doubt destroy Ravana, release Sita, perform Vibhishana's Rajya Pattaabhisheka but resort to my own 'atma samarpana'! As Shri Rama had stated thus, Sugriva replied: 'Veera Raghu Nandana! Even fully being realised your name and fame, and invincibility, dushta Ravana had perpetrated the meanest deed to his destruction; that was how lost my normal self and should never to be repeated again'. Then Shri Rama had thus sought to forget and forgive attitude wishing compliments to Sugriva and then had taken command of the situation on hand, addressed Lakshmana: 'Let us now be cool minded and then work out the idea formation of Maha Vaanara Sena into proper divisions as already planned to get ready to attack. Now there are 'bhayanaka apashkunaa' being experienced that countless Vaanara Bhallukas besides Maha Rakshasas too would be in the corner. Prachanda Vayu is indicative of sand storms and earth quakes and parvata shikhara breakdowns besides 'diggaja chheet -kaaras', 'simha garjanas and rakta varshas'! Lakshmana! Surya Chara Nakshatras are dimming of their natural grandeur. Crows, dogs, owls are seated on earth in large assemblies making peculiar crowings, barkings and screeches. Indeed, Lankapuri shatrus are not easy to win over yet the Maha Vaanara Sena be descended from Suvela shikhara to attack. Thereafter Maha Baahu Dhanurdhara Shri Rama in lead with the Maha Sena at the most auspicious time kept on progressing towards Lanka Puri. Vibhishana, Sugriva, Hanuman, Jambavan, Nala, Neela and Lakshmanas followed suit. Then bhallukas and vanaraas spread over marching behind Shri Rama as though the earth was over shadowed by them. They were carrying on their mighty shoulders mountain boulders and maha vrishas as their weaponry. Very soon enough Rama Lakshmanas faced Lankapuri. Dasharathanandana Veera Rama

Lakshmanas faced the 'uttara dwaara' and faced Ravana directly and settled as none of any support behing them was felt. On the other hand astrashastra dhaari bhayankara raksha veeras stood right behind him as if Varuna deva was backed up by Maha Samudra. Vanarasena Parakrami Neela, Mainda, Dvididas were facing the purva dwaara. Angada along with Rishabha, Gavaksha, Gaja and Gavayas with their respective vaanara yoddhas then stood firm at the dakshina dwaara. Kapi Shrestha Veera Hanuman along with Pramathi, Prathasa and other vaanara veeras settled at the paschima dwaara. At the north west 'madhyama vaayavya' the central hold of Maha Rahshasas was under the command of Sugriva backed by thirty six crores. As per Shri Rama's instructions, Vibhishana and Lakshmanas were placed at the pratyeka dwaara or the special dwaara with a crore each of vaanara sheshthas. Now Sushena and Jambavan were placed a little behind away as back up reserve of Shri Rama along with 'vaanara bhalluka maha veeras'. The vaanara lions and tigers are thus ready to attack with speed, force, enthusiasm, and fervor. Their long and mighty tails are shaking as though with anger and excitement while their strong damshtras, and piercing nails are their weaponry. Some of the Maha Vaanaras are possessive of ten elephants each or even farmore of 'shakti'. Their hands and shoulders were busy carrying maha vrikshas as uprooted by them. As the Rakshasas were getting bewildered with the power of their throwings of the maha vrikshas as their weaponry. As the Maha Samudra with maha setu bandhana was divided and harassed by Vaanaras, it was appearing more frightening ever with roars the vanaras get further more momentum in such a manner that the waves were hitting the interiors of Lanka puri might get merged with the ocean. Rama Lakshmana Sugrivas were ever vigilant and sensitive to preseve the Vaanara vaahini in a manner that neither asuras or even Devas could tamper with them. Then Shri Rama along with his ministers directed Angada Kumara suggested that even at this critical and climatic mode might address Ravana to follow the golden precepts of Saama, daana adi upayas as Vibhishana readily endorsed the view point. Soumya Kapivara Angada! Dashamukha Ravana had by now become a 'Rajya bhrashtha' as his aishvarya had since evaporated and is desperate to get killed as his 'chetana shakti' is sunk in the deep mud of arroganve and desperation. You may therefore fly to cross the strong barrier gates and convey my message to him as follows: 'Nishachara Rakshasa Raja! your 'mohavasha' selfishness and arrogance had blinded you as what all naharshis, deva, gandhrva, apsara, naaga, yaksha, maha rajas followed dutifully with 'dhaarmika vishvaasa'. Now your selfish meanness had since transgressed. Thus your sinfulness in abucting my wife is ripe as I have now at Lanka Dwara to attack and smother you. Rashasa! If only you face me directly, be rest assured that as all the devatas, maharshis and rajarshis would be relieved and curse you for 'paraloka prapti'. Neecha Nisaachara! Now is the time when the maya bala with which you had stolen my wife be used now as I face you in this dharma yuddha. Even at this crisis if you apologise to me I might withdraw and save you and your rakshasas. Rakshasa Dharmatma Vibhishana had approached me with veneration; now He ought to be the King of Rakshasas too soon. Ravana! You are a confirmed sinner anyway, and along with you your followers are blind and dimwitted stupids. That is why your saamrajya should crash down right now. Rakshasa! Now you should wage the battle like a genuine warrior with all your tricks of 'maya' yet with composure and seek peace of your 'antaraatma' by falling down by my 'baana praharana' as a 'praana shunya' and a 'shuddha nishpaapa' of blissful purity. Nishachara! I strongly feel that in your next birth if you become an ever flying bird as restlessly on the constant move on the sky but never on earth. Now I suggest that you should take to 'paraloka chintana' and as such you might as well initiate your 'shraddha karma' soon enough. Hence you may have a final look of Lanka Rajya as your life termination is round the corner.' Thus Shri Rama briefed Vaanara Yuva Raja Angada Kumara to fly up the main gate and address his message and return safe after compliance'. As per Shri Rama's instruction, Angada flew up and reached Ravana ready

for the battle and having faced the ‘mahaasura’ and introduced himself that he was Angada the Yuva Raja of Vaanara Sena who might perhaps had heard about as I have a message of warning from the Raghukula Maha Veera Shri Rama as follows: ‘ Ravanaadhama! Be a brave warrior and face me as a Purusha. I have arrived here to destroy you, your mantris, putras, bandhu baandhavas and followers since your mrityu should usher peace and safety in trilokas. You are the confirmed enemy of deva, daanava, yaksha, gandharva, naaga, and rakshasa too, besides being a piercing thorn of Rishis too and such a prickling spike should be uprooted. Rakshasa -adhama Ravana, if only you fall at my feet and return back Sita respectfully, I might return from Lanka or else your viddvamsa is certain and so should be ‘Vibhisana Pattaabhisheka’ soon.’ As Angada had thus conveyed Shri Rama’s ultimatum to Ravana as ably conducted by Angada, Ravana was fumed with ‘krodhaagni’ and shouted at the Maha Rakshasaas around to catchhold the dirty vaanara atonce. Then Angada having allowed himself to be caught voluntarily to display his might to the co rakshasa veeras and like a mighty guruda deva, wriggled from their stronghold flew up the high and strong dome of Ravana’s palace as the dome was shattered as a warning to Ravana. Then Angada Kumara flew up on the sky and reached at the feet of Rama as per the instruction, as the Vanara Sena initiated their attack .

Then Maha Rakshasaas informed King Ravana that the Maha Vanara Sena had surrounded attacking the mukhya dwaaras of Lankapuri as the furious Ravana yelled to double up the safety of Lankapuri at once. He stared at Rama with red eyes, as Rama was just then ruminating of Devi Sita and her possible state of happenings and specially of her heath. Then Rama recovered soon enough from the thunderous simha naadaas of the ebullient Vaanara Sena seeking to break through the Lankapuri gates with mountain boulders and maha vrikshas. They seem to decisively enter either mounting up the high and strong walls or demolish the gates. Some of the Maha Vanara Veeras were of the ‘gaja raaja smaana vishala dehas’ or even of hill like body builds. In either manner they are passionately wedded with the single obsession of Shri Rama Karya. Then the vaanara veeras started shouting in high pitch: ‘Atyanta Bala Shaali Rama, jaya jaya-Maha Bali Lakshmana, jaya jaya-Raja Sugriva Jaya Jaya; thus the Vaanara Veeras assuming the rupas like parrots, doves, human beings, or even as rakshasaas and broken into the gates and barriers wantonly. Then, Maha Vaanara Shreshthas such as Veera Baahu, Subaahu, Nala, Panasa and such of them jumped of the ‘Praakaaras’ of Lanka Puri and speeded up the attacks. Balavaan Kumuda along with Ishaana / North East Kona and occupied the Eastern Gate with ten crores of sena behind while Maha Baahus Pahasa, Prapasa and seven more warriors steadied themselves for instant attacks. Now the placement vayaavya disha angle of north west near the dakshina dwaara were of in charge of Shatabali with twenty crores of vaanara veeraas behind him. Then Tara Devis father Sushena was at nirruti disha of south west with crores and crores of Vaanara Sena overseeing paschima dwaara. Then, Sumitraa Kumara Lakshmana and Sugriva were guarding the Uttara Dwaara. Golaangula Bhalluka origin of Gavaksha with one crore of vaanara sena is behind Shri Rama on one side while Maha Bhalluka Dhumara with bhayanaka bhallukas of a crore strength on the other side of Rama well behind. Vibhishana and his ministers was near by Shri Rama. Gaja-Gavaksha-Gavaya-Sharabha and Gandhamaadana were mobile safeguarding the entire vaanara sena of several crores. Then the fuming King of Raksha Sena ordered for beating of drums and shankha garjanas as a sign of attack. As the Maha Vaanara Sena was making ‘simha naadaas’ resounded at the parvata shikharas and caves of Mandhara Parvata and adjoining parvaras too, the movement of elephants, chariots, horses and foot soldiers of Rakshasa Veeras This would seem as Deva Daanava Maha Yuddhhas of the yore. Rakshasaas were encountering with maces, shulaas, and so on as Vanaras with mountain boulders and maha vikshas as uprooted. Vaanara senaas were sloganeering as victory to Rama Sugrivas while Rakshasa Sena was yelling Jaya Jaya ninaadaas of King Ravana. As some Rakshasa soldiers were on high at the top of the entry gates forcefully throwing shulas, maces, and like besides the interiors of the gates and right inside the Lankapuri formations of their Rakshasa army, Vaanara Veeras were attacking them with maha vrikshas and hills and mountain boulders. The vanara and bhalluka maha senas were physically assaulting the

maha rakshasas by bending their heads and limbs in forcefully bringing into their hold and killing them. Such had been the proceedings of flood like flows of blood and flesh all over. Both the Rakshasa-Vaanara Veeras then took a temporary break at the 'Suryaastama' for resuming by Chandra Nakshatra Darshana.

Dwandva Yuddha of Ravana- Vaanara Bhallukas day long yuddha between Indrajit- Angada, Jambumali- Hanuman, Shatrughna-Vibhishana, Gaja-Neela, Prathasa-Sugriva, Virupasha-Lakshmana and so on-During the night long Rakshasa Vanara Yuddha, Angada defeats Indrajit, but out a shame as the latter disappears by maaya and did 'naagastra bandhanaastra prayoga' on Rama Lakshmanas -As Rama Lakshmanas were tied down by 'Nagastra' by Indrajit in hiding ,Vaanara Shreashthas tried to locate him who too were the victims of Indrajit's astras as the bewildered Maha Vanaras broke down too-As Indrajit was yet in his invisibility, avoiding the search party of Hanuman, hit Jambavan and other Vaarara Veeras, as Vibhisana pacified Sugriva as 'Satyameva Jayate', as Ravana praised Indrajit-

As Maha Rakshas got bewildered at the torrential inflows of the Vaanara Sena inside and outside of the Lankapuri Mukha Dwaaraas there were mutual hatred and arrogance. The Rakshasa Veeras were well equipped with glitteringly decorated Chariots, elephants, horses, military costumes and Ayudhas, body kavachas, trishulas, parighas, and so on with slogans of victory for King Ravana. On the other hand the Maha Vaanara Bhallukas heartily dedicated to Shri Rama Vijaya were forcefully attacking the Maha Rakshasas and resorted to 'dwandva yuddha'. Vaali Putra Angada clashed with Ravana Putra Indrajit who too attacked for dwandva yuddha recalling Maha Deva Yuddha with Andhakaasura, with the Angada Vijaya.Prajangha named Maha Rakshasa attacked Ranaveera Vaanara Mukhya Sampati and Jambumaali Rakshasa faced Veera Hanuman with similar outcome of Angada-Indrajits.Nishaachara Vidyunmaali seated on his golden chariot was furious with the successive defeats of Raksha Veeras and lashed at Sushena Vaanara with rains of arrows as Sushena was hurt badly and flew to a near by parvata shikhara in defence but pulled up a boulder, hurled on Vidyunmali as the latter's chariot, horses and the Rakshasa were crushed to earth. In this illustrative manner, the yuddha bhumi assumed a bhayaanaka swarupa, as bhalluka vaanara veeras kept on resisting the Rakshasa prahaaras with lashes of arrow rains, Gada-Shakti-Tomara-Saayakas successfully retaliated by mountain rocks, maha vriksthas and well trained dwandva yudhas. The frightening series of the day were reiterated as being similar to Rama Lashmana interface with Maha Kabanda of Valmiki Ramayana's Aranya Khandha reference or of Deva Danava Yuddhas series. Thus Rakhsa Maha Diggajas, Chariots, Mahaashwas, not to mention of foot soldiers were all despatched to Yama Puri as at the devaasura samhara, much to the delight of owls, wild fox, dog and rat groups with the day fall and Sunset.

As the Suryastamaya was over and the night long battle was resumed. In the engulfing darkness, it was rather difficult who was a Rakshasa or otherwise. There were only the shoutings and screeches of kickings and feet thumpings with common yellings of 'kick him, kill him', 'cut him and slice him' and such brutalities. But the glitter of body kavachas and the ayudhas was a recognizable distinction. The anger and desperation of both the Maha Veeras was distinct. As heavy sounds of the chariots, horses and elephant force of maha Rakshasas and the bare foot thumping and the hits of maha vrikshas and heavy of rocks was a distinctive signs of Maha Vanaras on their mighty shoulders and their rushed wallops were well realisable. While gigantic sized Rakshasas resorted pratyaksha swarupas or getting invisible, Shri Rama Lakshmanas possess the art of viewing and identifying them distinctly and devastate the Rakshasas. What with the haziness of the heaps of dust and sand by the chariots and horse thumpings, the warriors of Rakshasas and Vaanara bhallukas alike, especially of the darkness of the 'kaala raatri', were literally blinded other wise. As the Maha Yuddha was getting hitting the peak and pinnacle, there were 'rakta pravaahaas. Then the astounding sounds like 'megha garjanaas', drum soundings, and 'shankha naadaas' as further getting intensified by screams and 'artanaadaas' of the fallen heroes either side were like of Pralaya Times. Several Vaanara Veeras hit and fallen by the' shakti-shula-gadaadi

prahaaraas' as also of Parvaakaara Rakshasa veeraas too intensified their dusted yet of steaming hot mixes of Rakshaa-Vaanara Veeras as though they received pushpas showered from the 'Veera Swargas'! Thus as the night long maha yuddha of Rakshasa -Vaanara Bhallukas continued proving that as an unusual Kaala Ratri of 'samasta praani samhara' since became relentless and further. Suddenly then six Rakshasaas viz. Yagjna shatru, Mahapaashva, Mahodara, Maha Kaaya, Vajradamshttra and Shuka Saaranas hiding themselves in the utter darkness attacked Shri Rama who was already busy showering his ever potent baana prahara on Rakshasas in hundreds. In ready response to their aggression released six 'bhayaanaka agni jwaalaa sahita visha purvaka mahaa baanas' and they ran away for life. The Meanwhile Angada during the process of Maha Rakshasa Samhara, attacked Ravana Kumara Indrajit as the latter was hurt even as his chariot was smashed to pieces and the maaha ashvas reached Yamaloka too. Indrajit then became invisible. Prashamashaa yogya Vaali Kumara Angada, Deva Rishi gana and Rama Lakshmanas too congratulated him. Then Sugriva-Vibhishanas too gave their heart felt greetings to Angada. As Angada put Indrajit to disgrace and shame the latter displaced bhayankara krodha. Indeed Indra jit had long before accomplished a boon of Brahma himself but was truly stunned tha a mere vanara disillusioned him and thus resorted to arrow rains for long but to no validity against Angada. As being unable to retort with his baana varsha against Angada in his 'antadhaana avastha' or of the state of invisibility on Angada any way, he diverted his anger on Rama Lakshmanas and hurt them. Both Rama Lakshmanas were hurt with the invisible arrows out of amazing suddenness from no where. Then by the play of Maya Devata as the nishachara Indrajit did succeed in binding Rama Lakshmanaas by 'sarpaakaara baana' or what is normally named 'naaga paasha'. Indeed in his 'nija swarupa', Indrajit could never ever face the Rama Lakshmanas but utilised the meanest and detestable 'maayopaaya' for the time being.

Consequent on this disaster of Indrajit's maya proyoga of Nagastra binding Shri Rama Lashmanas, then Shri Rama instructed ten vaanara yudhapatis to ascertain the whereabouts of Indrajit. Then the two sons of Sushena, Angada, Sharabha, Dwivida, Hanuman, Saanuprastha, Rishabha and Rishabhaskandha were instructed thus. The ten some Maha Vanaras carrying maha vrikshas on their shoulders flew up the skies in search of Indrajit. But Indrajit being aware of the purpose of the Vaanara's tensome, rained his astras on them and tried to stall their movement. He then subjected Rama Lakshmanas to the 'baana varsha' now under duress intensively. It seemed that there were no body parts of Rama Lakshmanas thus were not hurt and spared. Thus all their body parts oozed out flows of blood and flesh particles from their broad chests and body parts. Then in his continued 'antardhana avastha' Indrajit hecked Rama Lakshmanas: So called heros of 'dushta maanavas' you have been over arrogant and careless during the 'yuddha samaya'. Now you would not be ever think of Indra, thus be prepared as to soon reach Yama Loka. Having yelled at Rama Lakshmanas, Indrajit made 'vikataapahaasaas' or like loud and shameful hecklings as typical of Rakshasaas, then resumed 'baana varshas' on the 'marmashalas' of Rama Lahshmanas and attacked the vaanara sena again. Thus Rama Lakshmanas under duress were suffering the agony of the 'marmassthala bhedana' their bodies were looking like their 'marana shayyas' or their death body beds. On their bodies were not spared of even by inches. As the Rakshasa Indrajit's wreck less 'baana prahaaras' hit the body parts of Rama Lakshmanas, there were flows of blood from their bodies. This was a situation similar to Indra's defeat in the hands of Indrajit as the former too was hurt in the 'marmassthala' and swooned down to earth. Then Indrajit devastated the Vanara Bhalluka Sena gradually with his astras like Pankha, Naaraacha, Artha naaraacha, Bhalla, Anjalika; Vastyadanta, Kshura, and so on depending on the angles and forms of the arrows being released. As Rama Lakshmanas were then lying on their Maranaasana Shayyaas, Shri Rama who always solaces all of his devotees were lying, the totality of the Vanara Sena broke down in hysterics and frenzied panic. As Rama Lakshmanas were thus sudued by the 'naaga paasha' Hanuman and such stalwart Rama Bhaktas were confounded senseless.

The Vaanara shreshthas like Hanuman, Nala, Dwivida, Mainda, Sushena, Kumuda and Angada returned back and witnessed Rama Lakshmanas in a farmore miserable stage with blood ozing out from wounded body parts as all the Vaanaras were crying away surrounded the bodies as at the threshold of collapse yet breathing fast. Meanwhile Sugriva Vibhishanas returned from the battle front as they were intimated of

the most serious crisis of Rama Lakshmanas as Indrajit attacked Rama Lakshmanas with 'Naaga Paasha Bandhana' and were shocked and stilled. Then Vibhishana by his own maya swarupa looking for Indrajit and glanced his nephew as Indrajit was engaged with the happiness of subduing Rama Lakshmanas addressing the co rakshasa veeraas! 'Rakshasa Veeraas! Are you friends seeing the retributory impact of Rama's killing of Khara Dushanas, and now along with Lakshmana I have since subjected by my successful Naaga Bandhana Prayoga and placed them on their near death beds. Now the totality of Muni Samudaaya would not succeed in releasing them. In fact my dear father Maha Raja Ravana had been able to touch his bed for long as this 'anartha' of Rama's threat to his maha samrajya of Lankapuri now should be reversed back to peace and prosperity. What a pity that what all the great efforts that Rama Lakshmanas had been systematically made like the 'sharad ritu varshaas' have since been made like fragrant scents in heap of ashes!' So pronouncing his self praise bravados, Indrajit resumed his 'baana prahaaraas' on the vaanara bhalluka veeraas. Then his arrows hit resulting in severe body injuries to Nala by nine arrow hits, Mainda and Dvididas along with three each arrows were mortally hurt, Bhalluka Raja Janbavan's chest was split by one unique astra; Veera Hanuman was stilled by ten mahaastras, Gavaksha and Sharabha too were impaired by two each of the 'mantrikaastras'. In such great excited enthusiasm, along with his co rakshasa veeraas, Golaanguleshwara Gavaksha and Vaali Putra Angada too were subjected to body injuries. Then with perverted gusto Meghanaada started hysteric dances on skies with thunderous garjanas with the thrill and ecstasy returned to Lankapuri. Then Sugriva yet to recover from his daze started shivers and broke down shattered, as Vibhishana pacified stating him: Sugriva! Don't you crumble down yet, wipe off your tears forthwith. We do sometimes get alarmed by such critical situations in battles as success and other wise are decided by Vidhaata. Let us pray and beseech that Rama Lakshmanas get relieved soon. Those who keep on clinging to the fundamental precepts of Dharma and Nyaaya are neither afraid of mrityu nor of ultimate vindication of success. Having thus pacified Sugriva, Vibhisina then asked to ensure the safety of the bodies of Rama Lakshmanas till they are reawaken. Assuredly once having been revived the Maha Raghu Vamshis would take ample care of this passing situation. Further, you should at once pass on this message to the Vanara Veeraas be courageous at such critical and passing situations common in the battles of dharma and adharma always.' Indrajit had by then having reached Lankapuri and King Ravana with this sensational news of Rama Lakshmana's near death with his 'NaagastraPrayoga' enabling their swoon down nearing death! Then he described in detail the circumstances leading to the crisis of Vaanaras getting demoralised. Then Ravana was truly exhilarated, embraced and earnestly congratulated at the unprecedented and unbelievable success!

As Vaanaras rescued Rama Lakshmanas from naaga bandhana, Ravana instructed Trijata Rakshasi to show Sita by Pushpaka Vimana, as she broke out crying-As Sita was broken down in disbelief, she wondered whether Saamudrika Shastra -and Astrological Precepts were truthful assuring final success, but Trijata assured so too yet with hurdles- All of a sudden Shri Rama with his physical and mental strength tore off the 'naaga pasha' but was distressed to see Lakshmana could not, and kept on crying missing him and got readied even to retreat!-Vibhishana distressed at Lakshmana unrecovered, Rama decides to withdraw from the battle; Sushena advises Hanuman to get herbs from Sanjeevani Parvata-Garuda lands frees from 'naaga bandhana'-

As Indrajit returned to Ravana conveying his success, Maha Vaanara Yodhas like Hanuman, Angada, Nila, Sushana, Kumuda, Nala, Gaja, Gavaaksha, Gavaya, Gandhamaadana, Jambavaan, Rishabha, Skandha, Rambha, Shatabali, and Pruthu kept constant vigil armed with vrikshas, even as Rakshasas were ready to somehow destroy the bodies of Rama Lakshmanas. Elsewhere in Lankapuri after the exit of Indrajit, Ravana called for the Rakshasis engaged around Sita, as Trijata and so on and instructed them to go and inform Devi Sita that Rama Lakshmana's were almost dying as bound by Indrajit's 'naaga paasha' and about the consequent joy of the Maha Rakshasa Sena. Further select Rakshasis might take pushpaka Vimana and show Sita the exact stage of their dying bodies of Rama Lakshmanas. 'Then hopefully Devi Sita might approach me with no hesitation of Rama Lakshmana's concern and fall on my feet having been better dressed and with 'aabharanaas'. As the pushpaka vimana arrived at the Ashoka Vana, Sita on

hearing the shocking tragedy hurried up getting into the Vimana by which she witnessed the entire Lanka - puri public in festive mood at the victory of King Ravana and his famed son Indarjit. Further she herself witnessed how Shri Rama Lakshmanas were actually tied by the Nagastra with feeble breathing lying on earth while some of the Maha Vaanara Bhallukas were guarding the bodies. Both the Maha Veeras were lying with their kavachas destroyed, separated of their 'dhanur baanaas' as surrounded by Vaanara Shreshthas were lying on a bed. As those Mahottama Purushas of Kamala Nayana Shri Rama and the ever trust worthy Lakshmana like the Agni Putras of Shaakha and Vishakha were lying bound my Maha Sarpas, Devi Sita was dazed and broke down in hysterical cryings. She was unable to control her screamings as both the heroic bodies were dusted in a 'maranaasanna durvyavastha' and was drowned in deep distress!

As Devi Sita herself witnessed the 'naaga bandha shareeras' by the 'pushpaka vimana' as were surrounded by the Vaha Vaanara Shreshthas guarding the swooned bodies of Shri Rama Lakshmanas, she was shocked, bewildered and heart broken with non stop bursts of cryings stating that Saamudrika Vidwans projected that thier longevity was far beyond thousand of years, whether their predictions were being falsified! They also predicted that Shri Rama as accompanied by me he would keep on performing innumerable yagja kaaryaas along with me for several centuries and could that be proved wrong too! What all ashubha lakshanas either in my body structure or mentality are none, yet what all shubha lakshanas are prescribed are clearly visible on my face and physique could the entire Samudrika Shasra be falsified by early widowhood! To all the womanhood, the signs of hands and feet are distinctive lotus like and Maka Vidwans asserted as unique, and in case Shri Rama were be killed as a flash then the assertiveness of Vidwans would be falsified. My head hairs are thick black, uniform, and long and the shape of knees is round and hairless and the teeth are even and sparkling. My eyes, hands, feet, are well shaped and so are my hand fingers and nails too. My breasts are firm and well rounded yet subdued and 'naabhi' is deep as the surrounding areas are proportionately broad ad well shaped. My anga 'kaanti' is akin to a prized 'mani', while body hairs are soft and foot fingers are nicely pressed down to the ground. As per Jyotisha Siddhhanta, my dear husband along with me should be blessed with Rajyabhisheka soon and indeed that could not be falsified either. As my dear husband along with Lakshmana were away by the lure of chasing the maya mriga, I was kidnapped yet they traced me at Lankapuri, crossed the Maha Samudra and fighting an dharma yuddha to vindicate justice. But now Indrajit used a technique maaya prayoga of disappearance and utilised 'naaga bandhanopaaya' under which both the brothers are under duress facing death. I am now therefore crying away not merely for my sake, but equally so for the sake of their mothers.' As Devi Sita was crying away, Rakshasi Trijata then pacified Sita Devi thus: 'Videha nandini! Even this pushpaka vimana being a celestial gift too would not be able to tolerate your 'vaidhavya' in case of any untowardness to Rama the hero of popularity and to Lakshmana the most trusted brother. Besides, it is understandable as their Leader Shri Rama as also Lakshmana get controlled by naga paasha, his sena too would get upset without drive and enthusiasm like the prime boatsman gets gagged and controlled, the boat travellers get dis spirited with anxiety and fear. Once the leader gets relieved the boat gets stabilized then it should be accelerated with full speed to reach the destination with success! Hence may I assure you that both the brothers of bravery and fame ought to be revived most certainly. Be thus be ready to soon await with a little patience. Mithileshwari, by your very physical perfection and mental make up of fortitude, tolerance and general nature, I do assert that your Rama Lakshmanas would finally accomplish their task on hand pretty soon.' Then Devi Sita replied to Rakshasi Trijata with folded hands and said: 'Sister may this dream materialise soon!, as the Pushpaka Vimana flew back to Ashoka Vaatika of Lankapuri.

As Shri Rama Lakshmanas were tied together by the hissing visha purita maha naagas, the Sugrivaadi Maha Vaanara Yoddhhas were sunk deep in distressful mournings. They screamed high crying as to what could now be the fate of Devi Sita as she too returned back to Lankapuri and as to what ever could happen her looking dazed and forlorn agitated. Suddenly, Shri Rama severed the 'naaga paasha' and found that Lakshmana was not wriggle out of it. Then Rama cried out looking at Lakshmana with still

tied down with hissing sarpas, he cried out stating: ‘It might be perhaps possible to locate a maha saadhvi pativrata like Devi Sita on the face earth and humanity, but is it ever feasible to locate a swami bhakta like Lakshmana my very shadow! Would it not be feasible if I were to resort to ‘praana tyaaga’ to substitute the life of Lakshmana! How indeed could I ever return to Ayodhya without Lakshmana to my mothers Koushalya and Sumitra. What could be the condition of Bharata Shatrughnas. As Rama was still crying away thus as a cow bereft of a calf. Is it at all really possible for me keep sustained ever without Lakshmana! If this tragedy continues then my life is truly futile and aimless. Rama continued further thus: Lakshmana! As and when I had been losing my heart, you had always diluted my distressed feelings, but if your own life is at stake what way out for my survival and it should be impossible for me live any further. These poisoned arrows must have certainly disabled your ‘marma sthalas’ and thus not able to speak to me. Other wise he should by now displayed his roudra swarupa by now. Lakshmana could release with swiftness and extreme precision over five hundreds arrows in a bunch and thus in his dhanur vidya he could surpass Kartaveeryaarjuna too. Look at him now on bare dusty ground who could even put Indra to embarrassment and surprise! It is a shame that without Lakshmana beside me, I am a zero instead of being a hero, so Vibhisana’s rajyabhisheka might not be possible and Vanara King Sugriva might retreat with his ‘maha vaanara veeraas’ while Ravana might heckle and disgrace my inability to face him in the absence of Lakshmana beside him.’ Thus Shri Rama was truly distressed with the absence of Lakshmana still bound by the ‘naaga paasha’.

Vaanara Raja Sugriva reacted and addressed the Vaanara-bhalluka sena, pursuant to the volatile situation of Lakshmana’s non release of the ‘naaga paasha’ and Shri Rama ‘Vilaapa’ leading to the consequential crisis of Rama’s proposed retreat from the maha sangrama in the absence of Lakshmana. Sugriva stated: Vaanaras, just as a boat might get readied to sink due to a vortex in the deep waters, our mission of Ravana Samhara seems to be in trouble. Then the quick witted Angada replied that was this crisis due it Rama’s inability to proceed further as Lakshmana still needed to be recovered from the ‘naaga paasha’! Sigriva replied: ‘dear son Angada! Yes, there is undesirable confusion in the vaanara sena right now! Vibhishana then stood up having lifted his heavy mace up to his shoulders and approached Sugriva. Then the Vaanara sena was shocked to mistake Vibhishana as Indrajit, while Jaambavan corrected the Vaanaras not to confuse Vibhishana as Indrajit. As Vibhishana was nodoubt happy at Shri Rama’s recovery but not of Lakshmana as yet. Sugriva then explained to Vibhishana the late arrival to the scene that as Rama who was able to tear off the naaga bandhana noticed that Lakshmana was still not do so, Rama felt that in the absence of Lakshmana would not fight without Lakshmana and suggested the retreat of Sugriva and his sena back to kishkindha. Then Vibhishana cried out then stating that shatru Ravan falsified his hopes of rajyabhisheka as he promised recovery of Devi Sita. Then Sugriva embraced Vibhishana and asserted:

Dharmagjna Vibhishana! Be assured that your rajyabhisheka should be a reality. Along with Indrajit, Ravana ought to be devastated. Once Rama Lakshmanas are finally relieved of this ‘naaga bandhana’, then being seated on the back of garuda deva, they should destroy Ravana and his followers.’ As Sugriva asserted thua and assured Vibhishana, Sugriva asked Vanara Sushena nearby and instructed him that let Rama Lakshmanas be returned to Kishkindha and he himself would destroy Ravana and his followers. Then Sushana replied: ‘King of Kishkindha: ‘In the ancient times when devaasura maha yuddhas took place, ‘astra shastra vidya yukta danavaasuras’ had badly hurt deva samuhas with ease and Deva Guru Brihaspati applied celestial herbal medicins for curing the wounds. Hence: ‘My my earnest suggestion to you Vanara Raja Sugriva let Sampati, Panasa and such vaarara veeras could soon reach the banks of ‘ksheera saagara’ so that Sampaati could search on the mountain top ‘mahoushadhi’ or potent herbal medicines. Sampatti and such vaanaras do possess the vigjnaana of the herbal medicines. In that huge range of mountains, there is the most appropriate mountains named ‘Sanjeeva karni and Vishalyakarani’. There two maha parvataas were specially manifested by Brahma Deva himself. Sugriva Raja! you would be aware that among the Sapta Samudras viz. Lavana or Salt, Ikshurasa or Sugarcane juice, Sura or Wine, Ghrita or Classified Butter, Dahi or Curd, Ksheera or Milk and Suswada or Sweet Water, Ksheera Sagara is most famed and on its shores are Chandra and Drona named mountains where Deva Danavas performed ‘amrita mathana’ and it is on those mountains where the ‘divya aoushdhis’ are aplenty.

Vaanara Raja! My considered advice is that Vayuputra Hanuman be kindly commissioned to locate the 'mahoushdhis' even and Viranjaneya was getting ready to successfully accomplish the success. Meanwhile, 'Vayu prachalana' or the speed of winds got intensified, megha garjanas and lightnings followed, and sweeps of winds shook up samudras. Maha Garuda flew off and there were the consequent 'samudra prabhanjana' of the Maha Samudras ranging from the Lavana Samudra. As Maha Sarpas of the Maha Samudra were shaken up too with the fury and speed of Vayu Deva jumped up and got flustered running hither and thither even entering Lankapuri as its residents were alarmed. Then within minutes time, samasta vaavaraas witnessed the arrival of the most distinguished Garuda Deva the Vinata nandana as of agni jwaalaas around him. Even with his very arrival, Maha Garuda touched the heads of Shri Rama Lakshmanas and their bodies glittered gloriously. Their respective physiques then got rejuvenated with tejas, veerya, bala, oza, utsaaha, drishtishakti, buddhi, and ramaneeyatadi shaktis as got doubled. Then Maha Tejasvi Garuda Deva then lifted up Rama Lakshmana brothers and touched with his heart as Shri Rama was quite pleased. Maha Garuda! We both Rama Lakshmana brothers are grateful and happy as having been relieved as we both of us were attacked by Indrajit the Ravana Kumara who tied us down with naaga bandhana and the maha sarpas disappeared by your very arrival here. Now we are rejuvenated right away, excepting Lakshmana's consciousness be revived. We are thrilled at your arrival here as though our distinguished father Dasharatha and his father had arrived here to bless us. You are indeed maha tejasvi and rupavaan garlanded with fragrant flowers of celestial origin, exceedingly dressed up and ornamented. Kindly enlighten us with proper identity, although we have a hazy idea.' As Shri Rama was no doubt aware of Garuda Deva's full background, Garuda smiled with 'ananda baashpaas' and replied: . Kakutsa nandana, I am your beloved friend Garuda and as I keep flying away am your very praana the vital energy and have arrived here for your possible help. Even if maha parakrami asura, daanava, devatas, gandharvas and even Indra would have failed in relieving from this 'maha sarpa bandhana' as the kruratma Indrajit out of his maha maaya prayoga of Kadru putra maha naagas which are soaked in unusual 'maha garala' and such arrows of thick layers of severe poison. Parama Dharmajnaata Shri Rama! Even as you having been relieved of this extraordinary naga bandhana soon enough, I consider that this privilege of relieving Lashmana Kumara, your dear brother and 'parama mitra'! As I received this celestial message, I had hastened to arrive here with 'mano-vaayu vega' Trust me to emphasize that Rakshasaas by their born and natural way of life is of uncouth and cruelty but indeed you are perfect and appropriate nature to match and balance in fittingly. Hence my caution to you Vaanaraas too. Having cautioned all Maha Garuda Deva embraced Sri Rama and departed even while stating: Rama Bhagavan! You are indeed by your very nature are an outstanding friend, philosopher and guide to your followers pretending that you are making them and inspiring them to follow. You would devastate Lankapuri in such a manner that only children and the aged would be spared.' As Maha Garuda departed, the Maha Vaanara Sena with great joy and excitement, sounded drums, simha naadaas, shankha naadaas and garjanas as if of great victory, as the nishacharas were concerned and agitated as though the greeshma ritu has just concluded.

Rattled by Rama Lakshmanas release, the worried Ravana despatched Dhumraksha, who encouraged his Rakasas who displayed initial success but Hanuman crashed the chariot and the head of Dhumraksha-Ravanaasura got furious that Dhumraakasha was killed by Hanuman, he instructed Vajradamshra to take revenge, as Rakshasa Vaanara Maha Yuddha followed yet Angada crushed Vajradamshta to death-As Angada pulled down Vajradamshtra to death, Senapati Akampana volunteered to attack the shatru sena but Veeranjana despatched the Senapati and many Raashasas to Yama Loka-:As even Akampana too was crumbled to death by Hanuman, Ravana hesitated but Senapati Prahasta consented but Maha Vaanara Senapati Neela succeeded to crush the Rakshasa Senapati to death- Ravana's entry with a wallop and exit with a whimper by subduing Sugriva, Lakshmana, Hanuman, Neela Yodhas but exited as Shri Rama disgraced him!

As Ravana heard the tumultuous noises of drum beatings and screamings of the opponent 'vaanara sena', Ravana blissfully seated among the Ministers, wondered as what all had been happening at the enemy front since subdued despite Indrajit's victorious 'naaga bandhana'. He stood up with rage and commanded the Ministers to go and find out what was happening there. On ascertaining the ground position, they reported back to say that it appeared that Rama Lakshmanas were relieved of the 'naga bandhana' and hence their 'jai jai ninaadaas'. Then suddenly the medium dark color of his 'dashamukhas' got darker and thought within himself: What all my glorious son Indrajit ever hissing like a 'maha naaga' himself, being an unparalleled 'mahaastra vidya praveena' under the tutorship of Maha Danvava-Rakshasaas Guru Shukraachaarya himself, appears not to have succeeded in his 'naaga bandhana astra prayoga'! This should be a matter of serious import requiring serious attention. Having pondered likewise addressed with partly anxious but outwardly with angry desperation, Ravana shouted on a commanding tone addressed Dhumraaksha: Bhayanaka Paraakrami Veera! go atonce as accompanied by Maha Rakshasa Veeras attack Rama who would be surrounded by Vaanara Pramukhas. As per the King's command, Dhamrakha having dutifully performed a 'parikrama' of Ravana exited the Raja Bhavana and instructed his charioteer to reach the battle ground forthwith as his horsemen rakshasaas followed fittingly armed. The 'bhayanaka balavan nishaachara' in his mighty arms was carrying his 'astra shastras' as some of his warrior sena were mounted on well trained elephants besides very many on horse backs all of them equipped with 'shuula-mudgara- gada pattusha-loha danda, musala, parigha, bhindapaala-bhaale-paashaadi maha bhayaaka ayudhaas'. The nishaachara shiromani was riding a chariot with a 'survarna jaala' or a golden net to catch the fishlike vaanara veeras! But indeed, the maha vaanara yodhdhas instead being mere fish to be netted in were far worse than whales with gigantic physiques with maha vrikshasa and mountain boulders on their shoulders with which to crush to instant death.

As Dhumraaksha entered the battle field with his great Rakshasa Sena admirably equipped military armoury, Vaha Vanaras now with Rama Lakshmanas freed from the naaga paasha refreshed with renewed vigour and excitement with uprooted maha vrishas and mountain rocks on their mighty shoulders the no less rakshasa veeras began to utilize arrow downpours as quite a few vaanara veeras, as several 'haa haakaaras' were heard mainly from the vanaraas. Irritated by the cries of collapsed Maha Rakshasas on the defending side too, Dhumraaksha became more and more aggressive and encouraged the Maha Rakshaasa to quickly exhibit their military skills by utilizing their equipment of shula mudgara maha passhas which the opponents were neither possessive of the basic equipped of warfare nor of utilising them excepting the crude art of 'vriksaadi praharana'. Having thus renewed the courage and confidence by Dhumraasha, the Rakshasaas became more and more aggressive. Then Dhumraaksha picked up his 'dhanush baanaas' and attacked the Vaanara Veeras into bits and pieces as several vaanarasa fell victimised, encouraging the co Rakshasaas and apparently enjoying himself. Pavana kumara Anjanaaputra found that a critical mode was appearing in the battle. His normal smile disappeared and his eyes got reddened. His physical speed and velocity was of the inheritance of Vayu Deva, his dear and respectable father. He jumped up to a near mountain top pulled of huge portion of it and hurled at Dhumraksha's chariot which crashed along with his dhawaja, the iron wheels along with the dead horses, and forced the Senapati to get dragged down to the dusty ground. He jumped up to a near mountain top pulled of huge portion of it and hurled at Dhumraksha's chariot which crashed along with his dhawaja, the iron wheels along with the dead horses, and forced the Senapati to get dragged down to the dusty ground. As Dhumraaksa got bewildered with the shock, then Veeranjaneya started to methodically devastate the Rakshaas. Yet having steadied himself, Dhumraksha jumped up the his powerful mace in both of his mighty arms ran towards Aanjaneya and aiming at the latter's head with the tightly gripped mace with several thorn like penetrations. No doubt Anjaneya's head was affected by the 'gada prahara' with scratches but ignoring the same, he with his 'vaayu vega' reached atop a mountain and instantly hurled at Dhumraaksha Mastaka with extreme precision. As the 'parvata shikhara prahara' of Viranjaneya, Dhumraksha's head and body parts were crumbled to the battle ground in bits and pieces, as his Rakshasa Sena ran back to Ravana in Lankapuri as Virajanjaneya was hailed by the 'Vaanara Sena prashamsha' with his gladdened heart.

As Rakshasa Raja went wild with rage on hearing the news of 'Maha Rakshasa Dhumraksha' death and like 'maha visha sarpa' would swing left and right with 'phoophookaaras', taking long and deep breathings commanded Nishachara Mahabali Vajradamshttra and raising his voice said: you should instantly attack Rama and Sugrivas. Then with Gaja-Ashva-Ratha-dhanush-tomara-musala-bhindipaala-shakti-pattisha-khadga-chakra-gadasahita aneka asrta-shastradhari Maha Rakshasaas proceeded ahead with megha garjanas typical of Varsha Kaala. He then devastated the Samudra samaana Vaanara Maha Vaanara Sena felt that they were experiencing a sand storm or a pralaya kaalagni. But the never shaken up Vaali Kumara Angada was hardly subdued. His eyes were raging fury as indeed he was an Indratulya Paraakrami. Just as lion would jump and attack vanya pashus, he could uproot maha vrikshas, he carried on assaulting bhayanaka rakshasas as they were severed of their heads and bodies as fallen to dust. Their chariots and dhvajas were crashed, as their horses and elephants aside from their own dead body mutilations caused instant fountains of blood. Thus Angada's very presence on the battle field sent shivers down the spines of the Rakshasaas.

On seeing the havoc created by Angada, Vajradamshttra fumed up and lifted his dhanush and initiating the bombardment with violent barrages of arrows nonstop, as the follower Rakshasas Maha Veeras took to extensive use of 'ayudha prahaaras', while the Vanarara Pramukhas as inspired by Angada retaliated with similar varshpaata of maha vrikshas and huge mountain rocks. The mutual battle caused floods of 'rakta - maamsa pravaahaas.' The 'atyanta krodha yukta' Vajradamshttra for each of his 'dhanur prayogas' were tied with bunches of arrows with five-seven- nine 'gucchhas' causing panic to the vaanara veeras and with deep wounds as pierced through by the 'bana parampara' ran to Angadas Kumara for his shelter and solace. The instant reaction of Angada was to sink Vajradamshttra with heavy boulders with speed and agility. The retaliatory Vajradamshttra hit the mamasthalas of Angada with a spree of a lakh poison arrows. The baana prahaara in a lakh of number made such an impact that Angada crumbled yet with his 'agni jwaala' like revenge got up instantly and made a fast rise up and made the fastest prahara of a 'parvata khanda' as Vajradamshttra's head and body parts crumbled to pieces, the blood flows stunned the Raksasa sena fled away back to Lankapuri in panic.

As Vaaliputra Angada destroyed Maha Rakshasa Vajradamshttra, Ravana was shocked yet again, Senapati Prahasta offered himself to volunteer as he desired the Rakshasa Raja. Akampana was a complete astra shastra jnaata and backing him bhyankara Durdharsha Rakshasa too was ready. Akampana was always an ever ready 'yuddha priya' and surely capable of defeating Rama Lakshman Sugrivas besides killing innumerable vaanaras. As approved by Ravana, Akampana proceeded along with 'maha rakshasa shreshthas' with megha garjanas. In his past adventures, even crores of Deva Sena was terrified to counter Akampana or never ever shaken up shivers and hence his title was Akampana. As the horses carrying his chariot were looking sad with tears in their eyes as even he glanced some dusshakunas and surprisigly however even his tone are rather subdued. Even so the Maha Rakshasaveeras accompanying Akampana were in full excitement screaming away 'jai jai ninaadaass'. On the other side of the battle front, Vaanara Veeras itching away with another confrontation heard battle shouts of victory but were hardly see as huge dusts were spread all over in the otherside and thus the dhvajas, chariots, horses and the approaching marches of the Rakshasa sena. Then came the rakshasa in crowds started attacking the vaanaraas all of a sudden with their maces, shaktis, prahaaras, parighas and so on. Vaanaras too attacked with maha vrikshas, heavy boulders and so on, besides resorting to dwandva yuddhas. It was at that very time, maha vaanara shreshthas like Kumuda, Nala, Mainda and Dvidida joined and with dashing speed and anger. The Vanara shreshthas then considering a play worthy game pounded Rakshasaas with 'mushti ghaataas' on their counterparts.

As Akampana's 'baana parampara' on vaanara sena was frightening, Hanuman faced Akampana as the entire vaanara veeras were rejoiced. Instantly Akampana initiated his baana varshas as Indra was pouring 'varaha paataas' continuously. Then quite ignoring the Akampanas arrow series, Hanuman attacked the

Rakshasa sena with anger like 'agni jwalaas'. As he was not equipped with any 'aayudha' at that time, he pulled up a mountain and while making 'simha garjanaas'. Avoiding other vaanara veeras then, Akampana merely concentrated on Hanuman and shot at the parvata shikhara with an 'ardha chadraakaara mantra yokta baana' with his mighty pull. As the mountain collapsed in bits and pieces, Hanuman went into white fury with 'dwesha and darpa'. Jumping over to another 'parvata', Hanuman then found a maha vriksha named Ashwakarna at an adjoining mountain and uprooted it. Then he jumped down to where Akampana was standing while he was waving the maha vriksha and attacked Akampana who reacted by utilising fourteen mantra yukta arrows at Hanuman who was hurt instantaneously. As blood flows were flowing from his hurt body parts, Hanuman uprooted yet another maha vriksha and threw off aiming at Akampana. As a highly fumed up Veeranjanya, the 'maha vriksha prahara' ended up Akampana Rakshasa Senapati to crumble to the ground with a thud, like a bhukampana gets terminated as the remaining rakshasa sena threw off the 'astrashastras' and ran back to Lankapuri. As the Rakshasa sena as still survived took their heels back to Lanka, as the Vanara sena survivors after the battle were rather amused and shouted 'jaya jaya ninaadaas' loudly congratulating Veera Hanuman.

On receiving the intimation about Akampana's death, Ravana got infuriated yet again and kept on thinking deep. Then he addressed 'yuddhakala kovida' Prahasta had said with 'samayasphuerti': Maha Rakshasa Veera: 'you are well aware that Lankapuri is now gloomy and the citizens are full of apprehension and nervousness. I am not able to decide as to who could redeem the situation. I might even instruct my brother Kumbhakarna, or my own son, or Nikumbha or you my able Senapati yourself. Therefore I suggest that you may get ready to return with glorious success where the vaanara sena is yearning for their death. You are aware that Vaanaras are basically of chanchala buddhi and are ever fearful and Rama Lakshmanas are entirely dependent on them. Prahasta! You are aware that in any battle there is always a tag of uncertainty as success is possible or otherwise since that leads to mrithya and hence that apprehension always. Now you may like to comment. Then Prahasta replied: 'Maha Raja! we the able Senapatis have already discussed among ourselves about the present situation as Maha Daithya Guru to Bali Chakravarti. But we are not able to arrive at a common decision. My personal feeling would be that returning Sita Devi would be auspicious for all of us. But you had all along honoured me by daana-satkaaras from time to time. And how indeed could I ever heartily reciprocate my indebtedness to you. Trust me when I assure you that my life, wife, progeny and welfare certainly not at stake. I have least hesitation to assert that my very life be sacrificed in 'agni jwalaas' for your sake.' Having stated thus, Prahasta instructed the his chief to get the Rakshasa Sena to be readied at once. Then having dressed up in his vajra kavacha and the battle worthy yudhaas alighted his chariot. Having crossed Lankapuri, the maha kaaya rakshasa pramukhas leading his chariot resorted to 'shankhaaraavaas' and 'megha garjana samaana ninaadaas' of victory shouts, as four of Prahasta's sachivass named Narantaka, Kumbha Hanu, Maha naada and Samutrata surrounded him on all the sides of his chariot by riding horses. As Prahasta appeared like pralaya kaala Yama Raja himself with anger and decisiveness. But there were some 'ashubha suchanas' like groups of owls and ulkaapata on the skies, even as Maha Kaaya Vaanara Yoddhas were encountered with broad shoulders with huge trees and mountain boulders with resounding noises of excited with readiness to attack.

As Prahasta thus got into the thick battle against the 'maha vaanara sena' with desperation and confidence, Shri Rama smiled at Vibhishana and enquired about Prahasta's background and the latter explained that Prahasta was a trusted Senapati of King Ravana, an 'astra-shastra vigjnaana pramukha parakama shura veera'. Even as Vibhishana was explaining to Shri Rama, there were cloud burst like garjanas of both Raakshasa-and Vaanara Maha Senas with mutual attacks and the Rakshasa Veeras surrounded the Vaanara Shreshthas as Prahasta was proactivising the giant sized Rakshasaas to hit and smother the vaanaras. Inspired by Prahastas while closing in groups of Vanaraas started using their khadgas, shaktis, shulas, musalas, gadas, parighas, praasaas, and vichitra dhanush banaas at close and tight encounters leaving behind heaps of vanaras lying dead. Vanara shreshthas were retaliating with thrashing of maha vrikshas and mountain rocks of heavy weight-volume and height. As Vanaras of too of huge

height and might smashing the Maha Rakshasaas too with matching attacks and counterings the swings of balances were truly nonstop. There were frequent shrills and shrieks on both sides of despairs and spurts of overjoys turned the battle field into pandemonium. As Prahasta's sachivaas vix. Narantaka-Kumbhahanu-Maha Naada and Sumatrata were devastating the Vanara Sheshthas, Jambavan pulled up a massive mountain boulder as Mahanaada's robust chest bursted out and in the same sweep Sumatra too. Narantaka was similarly treated by Dvidida Vaanarasherestha by a parvata shikhira. Kumbhahanu Rakshasa was smashed with a treetop as uprooted by Taara namaka. Revengefully burst out fuming anger and anxiety of his sachivas with the crumblings and slashing sweeps of mountain shikharas respectively with those of boulders and maha vrikshas as uprooted, Prahasta Maha Senapati attacked Vaanara Sena with his non stop 'baana parampara'. Then Maha Vaanara Neela noticed creating havoc in the vaanara sena as several of them were getting greivously hurt on their shoulders, feet, and heads as there was a vast vaamara samhara. Prahasta's fiery arrows then attacked Neela too and was hurt and in return, the Maha Vaanara uprooted two maha vrikshas and hurled at Prahast's body simultaneously. The sweep and speed with which Neela's vriksha dwandva had hurt Prahasta led to megha garjana like shrieks and on quick recovery had released 'baana parampara' on Maha Neela. Even as he was not properly able to notice the impact of Prahasta's 'baana pravaaha', Neela had almost closed his eyes and withstood his sufferance, like a vrishabha or bull suffers the onslaught of 'sharad kaalaa varsha dhaaraas'! Then maha vaanara yoddha Neela pulled up with the might of his arms a 'saala vriksha' and hurled at the horses of Prahasta's chariot horses as also of his dhanush when the Rakshasa jumped off with his 'bhayanaka musala'. Both the Senapatis of Ravana-Sugrivas, both being a wind power like vega shaalis, were like madashaali elephants or like 'simha shaardulas' got readied for the encounter face to face. Both the Maha Veeras replete with 'paraakrama-vijayaakaanksha-samara maha veeraas' with the unique resolve of success faced each other as at the context of Vritraasura and Indra [Recalling of Sarga 24 of Essence of Vakmiki Kishkindha Ramauana] while with no loss of time Prahasta gave a mighty hit with his 'loha musala' in the face of Neela whose forehead was torn off as blood flows drizzed all over his face. Even as the 'rakta dhaaraas' were dripping away all over his body parts notwithstanding, the fire like flames of his huge physique emboldened his mental resolve to lug and drag a gigantic maha vriksha and flinged with all his body power at Prahasta's robust chest. Despite the 'praahara', the bhayankara vegashaali Rakshasa Senapati attacked Neela Vaanara Veera yet again, but the equally veegashaali Neela pulled up a very colossal mountain boulder and tossed at the 'musala yoddhi nishachara senapati mastaka' was torn to pieces. Thus Prahasta's 'praanapankhaas' flew off high to skies, as his body colour faded off as his body parts were crushed as a tree crashed down uprooted. As Vanara Senapati Neela had triumphed over the counter Senapati of Rakshasaas named Prahasta, the Rakshas Sena ran back to Ravana's Lankapuri in dismay like a bridge collapse hastens water flows to the river banks. Then the defeated rakshasa sena stood before King Ravana with their heads and chins down. On the other hand, the proud Neela hastened too with his victory 'ninaadaas' of the Maha Vaanaras to Shri Rama Lakshmana-Sugriva-Vibhushanas as in the midst of several other Vaanara Yoddhas.

No doubt having been readily fumed up with sad end of Maha Senapati Prahasta by Agni Putra Neela, Ravanaasura fell into introspection and felt that the perseverance, grit and resolve, of 'shatru sena' should neither ignored nor disdained with condemnation. After all, there have been a series of crumblings of giant like Rakshasa Yoddhas and our relief points have so far been very few and far between. I myself should be ready to attack and smother the Shatru sena, lock, stock and barrel, and return with ever renewed success and triumph. I ought to devastate the Vanaras and below par humans of Rama Lakshmanas and reinforce my glory by my 'prajjalita agni yukta mantrika baana paramparas' and force out the 'rakta maha nadi dhaaraas' for 'prithvi tripti'! Having declared in his Maha Sabha, the King of Asuras, the deva shatru Ravana like agni himself alighted a decorated elephant as shankha, bheri, pranava and 'jai jai ninaadaas', while 'vaneejana stuti janaas' were ahead. Mountain like maamsaahaari Rakshasaas on their excellently devorated mahaashvaas and elephants too were ahead leading the splendourous King of Rakshasaas proceeded as Rudra himself descended from Kailasha with mahaagni jwalaas. Having sighed from a distance, the Maha Vaanara Sena sighted forwarded a message to Shri

Rama who was seated with Vibhishana as the latter noticed that Ravana himself was coming forward and explained that he mounted an elephant as followed by the chariot with Indrajit along with his 'dhanur baanas' as Indradhanush like flashes of his mighty arm swings. Then was Atikaaya Rakshasa with his mountainous physique like of vidhyachala, astaachala, mahendra giri samaanas was riding in his chariot. Then Mahodara named mounted on an elephant ghanta dhvani garjanas. Pishacaka named with his praasaayudha seated on a horse back was leading too. Trishira - not to be confused as he who was killed by Rama earlier at the Janashaana- was riding a 'vrishaba' too was in the lead. So was Kumbha-Nikumbha-Narantakas rakshasa yoddhas. Vibhishana continued further and then described Ravana in detail. 'He is adorned with his kireeta and karna kundalas with such self confidence and of self belief that he could suppress Indra and Yamaraaja even. Then Shri Rama who had initially prefaced the name and fame of this nishachara raja, asserted: ' I am indeed fortunate to see Ravana the evil-incarnate myself. Be assured that I should never erase the blemish of Devi Sita's agony and the consequent impact on my very life and to day itself that injustice be truly repaid and reversed. Then dhanurdhara Shri Rama felt confident that dear Lakshmana too would be with me in the triumph of this Maha Karya.' Meanwhile, Ravana instructed the Maha Rakshasaas: 'Maha Rakshasa Veeras! Do please most fearlessly guard the nagara dwaaras with alertness, considering that you are fortunate of attacking vaanara pramukhas'. Having thus alerted the draara paalaka raksasaas, Ravana then proceeded like a mata masya-'timingala'- for 'sumudra vikshobana.' He started off the release of 'baana parampara' as Sugriva huled a mountain peak at Ravana and the latter like a 'maha sarpa' hissed and released an arrow which had such 'bhayanaka shakti' which made the parvata collapse just like Swami Kartikeya hit the Krouncha Parvata over which Sugriva stood up and no sooner, the King of Vaanaras tripped down rolling to earth being swooned shocked as Maha Rakshasa Sena roared with ' Jai Ravana, Jai Lankeshwara'! Then Maha Vaanaras named Gavaksha, Gavaya, Sushena, Rishabha, Jyoitirmukha, and Nala having pulled up parvata shikharas attacked Ravana as he released thousandas of his 'vichitra pankha banma praharas' arrows in quick succession as thmighty Vaanaras fell down in dusts and crawled on earth and approached Rama for protection. Then Shri Rama moved forward to Ravana. Then Lakshmana intervened and requested Rama to please let him handle this encounter as that this privilege of Ravava naashana be allowed to him. Rama conceded no doubt but in this 'sangrama' let there be a concrete result. This should be so as Ravana is an in such 'sangraamas' Ravana is noted as an outstanding a known warrior and his speed and dexterity with which he could easily display is reputed everywhere. You may taste that by yourself and as such you should ensure your own 'atma raksha'. Having duly noted this precautionary alert, Lakshmana proceeded to Ravana. Meanwhile, Hanuman flew across and faced Ravana: Nishachara! You seem to be fearless in attacking deva-danava-gandharva-yaksha-rakshasaas but not Vaanara Veeras. Do note this that my right hand with the grip of my five fingers are duly raised and that your life would not be secure any further.' As Ravana was furious at Hanuman's threat likewise, he stood up and shouted: Vanara! We are most welcome to use all your might and try your very best give me a blow and instantly you should fall dead surely.' Hanuman replied: 'Just now, I have despatched your dear son Akshaya to yamapuri, and do remember that.' Ravana got furious and gave a sevre blow on Hanuman's mighty and broad chest. The outcome was that Hanuman was almost fainted but having quickly recovered, gave a return blow severely true. Dashamukha Ravana was then that was truly aghast shaken up like an earthquake would wobble a mountain. As Ravana fell down instantly with thud likewise, Rishi, vaanara, Siddha, Devatas as also the Asura Lokas too appeared to have been pleased and clapped with 'harsha dhwanis' There after Ravana recovered and replied to Hanuman saying: 'well done Hanuman, you have proved thar you are a competent 'prati dwandi'!' Then Hanuman replied: 'Durbuddhi Nishachara Ravana! Now I should not be spared with life any more and this is my vow!' As Ravana did not wish to suffer the over excited insinuations and threats of Hanumam, the ferocious Ravana emboldened himself and thumped a mighty punch with his right hand on the broad chest of Hanuman who crumbled down as Hanuman was shocked too dismayed. Soon thereafter he raised his grand bow at Maha Vaanara Senapati Neela nearby who was watching the scene and made instant 'baana parampara' which pierced through Nee's 'marmaavayas'. Meanwhile Veera Hanuman was recivered somewhat by Ranas right hand punch and stated: ' Neecha Nishachara! You were already engaged with your baana parampara on Senapati Neela

and thus felt it was inappropriate to interfere. Even as Hanuman was citing 'nyaayaanyaayas' of 'dharma yuddha', Neela jumped up to a mountain top with blood red rage and rained maha vrikshas like 'ashvakarna-saala-amlā'-and such mahavrikshas just uprooted and kept on hurling with unusual speed and force. Ravana then having destroyed the hurled down maha vrikshas smashed down made renewed baana varsha on Neela as the latter retaliated with continued attack of vriksha varsha which made an impact in 'Ravana dhawaja shikhira' as Agni Putra Neela made simha garjanas. The infuriated persisted with his maha baana varsha as on pravata shikhiras, then instantly having assumed a miniaturized form settled on Ravana dhawaja itself. Ravana with 'maha krodha' noticed the heckling vaanara Neela, and sought to release his agneyastra which should convert Neela to 'bhasma'. As Neela was changing his mini forms jumping and changing his positions on Ravana's shoulders, or on his dhanush, or his makuta, even Rama Lakshmana Hanuman's too were surprised at Naala's agility which was a characteristic of 'vaanara chanchalatva'! But Ravana was certainly not amused and hence the agneyastra prayoga. Ravana then addressed Neela and shouted: Vaanara! Having assumed varied body forms too soon and too many times by high degrees of 'maya pradarshana', now if you truly assume that you are a great 'maayavi', now with this baana prayoga, get readied to get a body of ash! Then with the release of the agneyastra, Neela was indeed got burnt down to ashes. Ravana's agneyastra had no doubt burnt Neela's body down to ashes thus. Yet, even as Raavana carried himself Neela Kumara's dead body ashes to nearby waiting Lakshmana with dhanush thankaaras with excitement and happiness. Meanwhile, even as Ravana was hilarious thus, Agni Deva revived his own son's life and Neela Kumara opened his ashedup body came alive. Even being unaware of Agni Putra Neela's revival back to life, the boisterous excitement of Ravana made him to display against Lakshmana as the latter asserted thus: 'Nishachara Raja! you may better be aware that I have now arrived here facing you.' Ravana replied: 'Raghuvamshi Rajakumara! Indeed this is my fortune that I am encountering you face to face. Now soon enough you are losing hopes of your life and yamaloka yatra. Lakshmana was not concerned of Ravana's poisoned laced tongue any way and said: Lakshmana taunted Ravana thus: 'Yes yes indeed! I am fully seized of your bala parakranas, veerya prataapaas Ravana! (since you have by maayaa prakatana, you are ill famed for 'nissahaaya Sitaapaharana' anyway). That is why I am here by person to person. Of which avail our 'vyartha pralaapas' now. Then the enraged Ravana forwarded seven mantrika baaas in a row as Lakshmana pieced them all. Ravana released another arrow but Lakshmana was never disturbed but repaid with baana varsha of ardhachandra-khura-uttamna karna- bhall jaati but Ravana cut them all. Lakshmana like Deva Raja Indra's vijrayutha samana baana meant for Ravana Vadha in mind, but Ravana retorted with 'brahmaastra samana kaalaagni maha baana' on Lakshmana's very face. The impact was too severe to bear and the alarmed Lakshmana had to sit down with the stroke yet having recovered hit a massive single arrow which broke Ravana's dhanush to two pieces. On realising this, the stunned Ravana took considerable time to gain back his normalcy while his body too was with blood. Even in that condition, Ravana had to release that very Astra which Brahma Himself had bestoyed with, as a result Ravana's maha yagjna. That 'maha shakti' with which the entire Vanaraas were shaken with awe and tremble was thrown off at Lakshmana piercing through right into his heart. Consequently Lakshmana fell down to earth as Ravana tried to lift him up; indeed Ravana did possess such 'baahu bala' as wah famed as of lift up himalayas, mandaraa -chala, meru giri and even trilokas but the punch of the Brahma's own granted 'maha baana'! As the Brahma Shakti pierced through, it seemed that even Maha Vishnu's own 'amsha' failed. At the same time, Ravana too was disbled not only to lift up Lakshmana but in the process his own hand fingers got crushed too trying to lift Lakshmana creating anxiety among the rakshasa sena too. That was the critical situation when Vaayu putra Veera Hanuman ran towards Ravana gave a mighty kick with his 'vajrakalpana mushti' or vajra like fist with all his might to Ravana who fell down crumbled to dust. Then Ravana's face, eyes and ears was full of 'rakta dhaaraas'and on the yuddha bhumi dazed and mind reeling as he was some how lifted up seated on his chariot, even as devataasura vaanaraas felt berserk with 'harsha ninaadaas'. Then Hanuman lifted up Lakshmana with his mighty arms and reached him to Shri Rama. After a while, however as though Bhagavan Vishnu Himself blessed Lakshmana, the latter gradually recovered consciousness. But Ravana too having the 'mushighaata' of Hanuman as seated by his chariot stood up erect with his 'vishaala dhanush' on his powerful hands

alerting Shri Rama. Then, Hanuman requested Shri Rama as follow: ‘ Rama prabho! just like Maha Vishnu alights on Garuda Deva and was reputed to resort to Daitya Samhaara, similarly please consider your devastating Rakshasas too. Rama with a smile then alighted on Hanuman’s back. Then Rama noticed Ravana settled in his chariot and asked Hanuman to rush towards the Rakshasa and said: Wait wait Ravana, you wish to be Rakshasa Vyaghra! Having done the grave injustice to me, you cannot escape from me so easily. Whether you run to Indra, or Yama, or Brahma, or Agni, or even Shankara or to dasha dishaas even, your ‘samhara’ is definite and predestined. Rakshasa Raja! you had hurt Lakshmana with Brahma Shakti without senses and now seek to run away with that false ego. Let me take my opportunity now to take my revenge too. Be ready that death is round the corner for your demolition along with your ‘bandhu putra parivaara’ too. As Rama stated thus, Mahabali Rakshasa Raja got furious yet recalling Rama’s adventures at jansthaana where he smashed off maha rakshasa veeras being an adept in ‘astrashastras’, he thought of aiming his arrows on Hanuman and hurt him grievously. While Hanuman was nodoubt hurt but became more ferocious like a hurt ‘mriga raaja’, Rama too was far more alarmed. He attacked Ravana ratha chakraas, horses, dhwaja, cchatra, pataaka, saarathi, ashni, shula, khadga, and finally the chariot too. Like Indra with his vajraaudha pierced through Meru parvata too, Pabhu Rama penetrated Ravana’s broad chest even through his kavacha. Even while Ravana was not concerned of ‘vajraaghata’, he got flustered by Rama baanaas and raised his ‘arthanaadaas’ with a shivering body and fell down to dust. Then as Shri Rama selected and picked up yet another fire like ardhachandraakaara baana and did the ‘prayoga’, Dashamukha Kireetaas too were shattered, as Ravana was hissing like a ‘visha heena sarpa’! Just at that time, Suryaasta kaala appeared in the horizon and Ravana without kireeta was hazily visible. Then Rama addressed Ravana: ‘ You have so far after arrival at the battle field, you have been harraasing my ‘maha vanara pramukhas’ nearly throwing them at the thresholds of death and that was not the main cause of your shameful disgrace. Now run back to Lankapuri with your well deserved shame and get ready once again after a restful night and on my recieving you here again, I should spare you from your ceratain ‘yamaloka yatra’. As soon as Rama said likewise, Ravana had quietly entered Lankapuri with fallen grace, smitten with anger and anguish besides his abhimaana with fallen dhwaja, cut up with dhanush baanas, kavachaayudhas, rathaashvas and sarathis and ‘baana peeda’. Deva Raja shatru Ravana had thus ran back, while Deva-Asura-Bhuta, Dashaadhipatis, Samudra, Rishigana, Maha Naaga, Bhuchara, Jalachara Praanis were all pleased with the disgraceful exit of Maha Rakshasa Sarvabhoma Ravanaasura!

Having left battle with disgrace as defeated by Shri Rama, Ravana instructed that Kumbhakarna be awoken from long slumber; once awoken with food and drink reached Ravana as Vaanaras were scared-Vibhishana traces Kumbhakarna’s origin, maha bala and spells of ‘deerghanidra’- Ravanaasura literally begs of full scale attack on Rama Sugriva Vaanaras to save his prestige at the stake-Initially having reprimanded Ravana not to have followed the basic principles of dharmika jeevana, pacified the elder brother later and asserted killings of Rama Lakshmana Sugriva Hanuman Vaanaras-As Kumbhakarna boasted off his certain victory, Mahodara warned of Rama’s invincibility but the latter was infuriated, demanded Sita’s surrender and proceeded against Rama with four more Rakshasa Veeras-

As Ravana fled way following his miserable defeat by Shri Rama like a lion pouncing on an elephant or Garuda on a poisonous and hissing snake, he addressed the Royal Court and confessed as follows: I had in the past I performed considerable tapasya yet that appears to have gone futile since I had consciously ingored the value of human beings. Brahma no doubt warned me that only ‘manushyas’ might create problems for me, and now I am perhaps eaping the consequences. Then I had requested for invincibility from Deva, Daanava, Gandharva, Yaksha, Rakshasa and Sarpas but ignored manushyas. I recall a remote incident of my life as once I attacked Ikshvaaku vamsha Raja named Anranya and killed him, and while he was about to be killed he gave me a ‘shaap’ that not so far in the future there would be my very vamsha a personality there would be hero who should destroy me, progeny, mantri senapatis, sena, horses, and followeres. I also recall now that once a maha tapasvini named as Vedapati cursed me as I

tried to molest her and while jumping into flames she had now perhaps appeared as Devi Sita. Like wise when I had lifted up Kailasa parvata since Sthaanu swarupa Paramashiva was not responsive to my 'ghora tapasya' for him', I had received a spate of curses from Uma, Nandeshwara, Rambha and Vaaruna Kanyaas and indeed Rishi Vaakyas would not be futile.(Indeed, the retribution for lifing kailaasa, Nandeshwara cursed Ravana vamsha vinaasa). These 'shaapaas' have now initiated our bad days ahead, you may all thus face to consequences with forbearance and hence stay put to safeguard the high roads, gopura shakhiras of Lankapuri. At the same time, you ought to be brave, vigilant, and ever ready to face critical situations as might be faced. Now, I am having to instruct you all to wake up my dear brother Kumbhakarna as in the condition of being fast asleep happily for seven or sometimes ten or atleast eight months. Maha aahu Kumbhakana is indeed the 'Rakshasa Shreshtha'. His sarvottham vijaya ought to turn the tables and usher in our days of glory back. But unfortunately this stupid of a Kumbhakarna is most difficult to be awaken. And of which avail is he at moments of anxiety and even a crisis. Then a big retinue of Maha Rakshasas reached Kumbhakarna's residence. The rakta maamsa bhakshaka rakshasaas gor readied with considerable gandha-maalyas and aneka bhakshya bhojya paaneeyas and reached the 'maha guha' where Kumbhakarna was snoring with 'deergha nidra' in a state of slumber with long drawn breathings. His nasal partitions were looking fearful as his broad shoulders were like maha vrikshas. For his 'aahaara' were groups live mriga-mahisha-varaahas, and huge sea fishes readied, besides huge tubs and containers of fresh blood for rapid gulps down to wet his throat. Then groups of Rakshasas applied 'sugandha lepanas' all over his massive physique and dhupas too and initiated 'vaadya brinda dhvanis' reverberating sky high. Shankha-bheri ninaadas, simha naada, taala ghoshanas, hit the sky and fell down to earth, but Maha Kaya Kumbhakarna was still unawaken. Then the Maha Rakshasha Veeras then resorted to piercing his body parts on his vakshasthala with mountain boulders, 'musala-gaha-mudgaramushti praharas'. As Kumbhakarna's breathing of 'ucchvaasha-nishvaasaas' were like 'mahavaayu pravaahaas' and as such the Maha Rakshasaas seeking to wake him up were tending to sweep off then earest and the farthest. As the various efforts had failed in awakening Kumbhakarna then thousands of elephants were made to run 'aapaada mastakaas' or from feet to heads, then only the sleeping 'maha rakshasa parvata' of Kumbhakarna got somewhat 'semi-conscious' and opened his eye flaps. Group prahaaraas of mountains boulders and pravahas of maha vrikshaas on his hands, shoulderes, stomach, feet and so on failed to wake him up but once awaken stood up. Then he stretched his long and strong arms and feet and his 'vikaraala mukha's' yawnings created thunderous sound reverberations was his face of 'vikaraala mukha badabaalanaagni'. His 'vishala netra dwayas' were like 'prajvalitaagni' like of 'navagrahas'. As soon as he was awaken, Maha Rakshasa felt hungry and thirsty and contented himself with 'maamsa-rakta raashis' all readied. As he was contented, the Rakshasa Shreashtas were waiting in obedience, as Kumbhakarna thundered: Fellow Rakshasaas! I am pleased with your obedience and attention for me, but why had you to wake me up suddenly in this manner. Hope Rakshasa Maha Raja Ravana is hale and hearty and there surely nothing untoward is happening.! Why indeed then have you faced such an issue which prompted you to wake me up from me happy sleep. If only there were to be such a critical problem, tell me and I should be able to destroy any such unbearable development, then I should devastate the crisis warranting my having to be forcibly interfere with. As Kumbhakarna stated thus, Ravana sachiva Yupaksha replied with veneration: ' Maharaja! Right now, we have to issue to counter on account of Devatas but only of manyshyas whom we rakshasaas do keep on tenter hooks normally as no danana daityas never did. Parvataakaar Vaanaraas have now surrounded Lanka Samrajya right now. It is on account of Devi Sitaaparana that Shri Rama is giving us threats. Even earlier a maha vanara had surrepticiously entered Lankapuri and burnt off our city and killed Rajakumara Akshaya. This Shri Rama is like Surya himself and having defeated Maha Raja Ravana himself and shouted on our King to go get lost to Lankapuri in defence. Maha Raja now is thus facing a dilemma and tight predicament which daitya danavas to could not but Rama is seeking to perform.' As Yupaaksha reported likewise, Kumbhakarna looked enraged with infuriated looks and replied: Yupaksha! I have now determined and swear that first I should demolish the vanara sena and Rama Lakshmanas foremost and then only seek King Ravana darshan. Right away, I am anxious to rejoice vanara 'mamsa bhakshana' and 'rakta paana', besides that of Rama Lakshmanas too'. Then Yupaksha with folded hands submitted to

Kumbhakarna: Maha Baaho! My request is to kindly see King Ravana before you proceed for the attack.’ Then having agreed Kumbhakarna walked into Raja Mahal as Ravana was awaiting him. As Kumbhakarna walked across to Ravana Bhavana, he was like pralayakaala yama Raja Himself as his steps were such as earth was on tremors. Further that situation was like Indra was approaching Brahma Deva. He was looking like a mobile mountain was his head was like a ‘parvata shikhara’. Then the Vanara sena ran to ‘sharanaagata vatsala’ Shri Rama out of alarmed fright with ‘dikbhraanti’. Kumbhakarna was just like a true mountain with a glittering makuta as of reaching Surya Deva and the vaanaras were either running away hither and thither directionless or just got stilled falling off!

Shri Rama had instantly stood of readied with his ‘dhanur baanaas’ and sighted a mountain like Rakshasa approaching and asked Vibhishana about him as the vanara sena was truly alarmed and that he never heard of this walking Rakshasa Parvata earlier ever. Then Vishishana explained: Bhagavan Shri Rama! In any battle so far even Yama Dharma Raja and Mahendra too failed to harness this unique Maha Rakshasa. Indeed he always suppressed devata-daanava-yaksha-maha naaga-rakshasa-gandharva-vidyaadhara-kinnarsa as the attached thousands of times. Even his eyes are like agni jwaalas if angered and when he picks up his shula and stans firm on the battle he is of Kaala swarupa it should be difficult to even look at him let alone encounter him. His extraordinary might was owing to his ‘varadaana prapti’. Even by his very birth he was in the habit of devouring his feddly rakshasaas too, let alone other beings in Brahma Srishti. Then Vajra dhaari Indra hurled his vajraayudha and he roared repetitively howled again and again and the ‘prajaavarga’ were shattered with utter dismay and helplessness. Then the balaka Kumbhakarna broke off the Iraavata Dantas were pulled out as a child’s play and hit Devendra’s chest with a prahaara. Indra’s heart was hurt with burning sensation as Devata, Brahmaarshi, Danavas too were concerned. Indra and the Devatas reached Prajapati and said that unless the Baala Kumbhakarna continues prani bhakshana then the bhulolova vasies of various species would start dwindling day by day. Then Prajapati in reply to Indra addressed Kumbhakarna as follows: Decidedly Vishrava had created you to destroy by and by; now I am giving a shaap: You should lie asleep like a dead body as long as Vidhata Brahma granted your life.’ As Prajapati declared thus, Ravana was badly perturbed and appealed to Prajapati: Mahatma! It appears that what had been created as a maha vriksha to yield a golden fruit is now being severed away and your curse too has similar result. Indeed your own blessing to create Kumbhakarna is thus being negated. Hence do very kindly indicate the timings when by dear brother be awaken or sleep off. Then Swayambhu Brahma decided that one day in every half year Kumbhakarna be awaken fully.’ Vibhishana further informed Shri Rama: ‘ Rama! This is the reason why the vanara sxena is frightened away helter skelter. Having heard this, Shri Rama then accosted Vaanara Senapati Neela: ‘ Agni Nandana! Get ready now to attack with maha vrikshas and mountain boulders on the Raja Marga of Lankapuri. Then Gavaksha, Sharbha, Hanuman, Angada, were alerted too with their vriksha parvata shikhara too.

As Kumbhakarna was approaching Ravana by raja marga, Lankapuravaasis were overjoyed and were resorting to ‘pushpa varsha’ all the way, even as earth was quaking on his way. Ravana welcomed the Maha Shaktimaan brother with embraces, as Kumbhakarna after initial enquiries, asked the elder brother as to what precisely was happening, and why was he alerted suddenly. Ravana replied: Maha Bali Veera! It was long time that you have been sleeping and meanwhile we are all meanwhile subjected to ‘Rama bhaya’. Having crossed the maha samudra with Sugriva and vaanara sena is right now doing our ‘kula vinashana’. These vaanara shreshthas have been by and by eliminating our Rakshasa Maha Veeraas. Maha Baaho! For my sake, you should stand by me your elder brother, and save me from this crisis. Our treasury is gradually sinking and for my sake, save my long standing reputation and Lankapuri to doom. Even in the remote past I have never requested you in this desperate manner. I have supreme confidence in you and am reposing total dependability at this critical juncture. Rakshasa Shiromani! Do you recall that at the Devaasura sangrama too you were my alternate maha veera and ensured our indelible success. Likewise, may this Maha Karya too be a thundereing triumph and I see none else who could comfortably depend on. You surely have an outstanding passion for battle by birth and nature any way and that is why

do me the life saving ‘maha kaarya’ of annihilating the shatru sena into shreds like ‘prachandamaya vaayu’ pierces through and sweeps off ‘sharad ritu meghas’!

As Maha Ravana kept on expressing his distress to Kumbhakarna that at that critical juncture of Shri Rama’s upper hand especially at his worst ever humiliation, Kumbhakarna gave an assuring smile and stated: ‘Dear brother, even in the past when I myself and Vibhishana advised you you had ingored the forewarnings. Maha Raja! The past deeds of ‘dushkarma’ have since borne fruit already, just as the deeds of questionable nature ought to be doomed to narkaas. Maha Raja! Out of sheer arrogance and of self-estimation, you never heeded helpful advices, quite ignoring the consequences. You have had the ‘aishvarya durabhimaana’ and ignored the ‘karana yogya neeti-aneeti karyas’. As one would ignore the ‘deshakaala vyavaharana’ and acts contrarily to it, then ‘samskara heena agni homa havishaanna’ leads to either ‘nisbhphalita’ or even ‘dushphalita’! A King should always seek the valued opinions of his mantri’s advices of pros and cons, as also of the consequences of ‘kshaya-vridhhi-sthaanarupaas’ and accordingly utilise the ‘Saama-Daana Bheda Danda chaturopaayaas’. Thus before initiating an issue which should be taken up at the ‘karyaaarambha’. five inputs are essential - Man power, affordability of money power, deshakaala paristithis, vipat nivarana upayaas, and karya siddhi or the certainty assurance of success. Thus a successful King truly follows the well established precepts of neeti shastra and takes a swim of cool waters instead a hasty plunge as per his own volition with the least consideration of ‘katavya-akartavya viveka vichakshana’ would invariably led to the doom. Rakshasa Raja! Neetigjna Purushas must be able to apply the purshardhas of dharma-arthakaama-mokshas as per the situational exigencies like the combinatioins of dharma artha-arthakaama artha, just as praatakala dharma-madhaahna kaala artha and raatri kaama vidhana. Indeed, of the three purusharthas, Dharma in any case is most desirable while in special applications the swing of balance might slightly tilt some times somewhat to artha and or kaama, but yet always on the dharma side. Rakshasa Shiromani! An ideal king must necessarily consult the mantri mandali in any case and use his own discretion apply daana-bheda-praakrama and apply the five folded criteria of Man power, affordability of money power, deshakaala paristithis, vipat nivarana upayaas, and karya siddhi, besides naya, anayaka upaayaas ought not to lead to upadravasaa of this nature!. A King must realise ‘artha tatvagjna’ and ‘mantri parisheelana’ and success is then assured. But pashu samaana buddhi beyond consultations would very obviously lead to disasters. At the same time, ‘shastra jnaana shunya-arthashastra anabhigjna -ayogya mantris’ who are merely the ‘yes-men’ ministeres are bound to lead the King to disasters. Even as the king in the behavior pattern of excessive and untimely praises showering on the king could easily realise that the minister concerned is suspicion worthy and of less dependability either due to corruptive practices or hiding incompetence. The ‘chanchal manasvi raja’ due to ‘bhoutika-maanasika durbalata’ then seeks to hit like a desperate bird seeks to hit a krouncha parvata and hurt itself. A King who wishes to blame and seek to jest and joke the enemy king would rundown himself without setting his own psyche in order. Your own priya Mandodari and brother Vibhishana your ‘shreyobhilaasha’ younger brother advised you repeatedly yet you seemed to have asserted your way or no way! On hearing the ‘neeti vakayas’ and the retributory impact as of then, Ravana’s semi dark face got reddened with his eye brows were unduly twisted and addressed Kumbhakarna: Brother, why are you lecturing away the ‘neeti bodhanas’ like a Guru Achaarya and of which avail of these ‘bhaashanas’ now, but now come to the brass tags of the nitty gritty and my request is to do what is expected of you right now! If I had performed something out of bhrama-chitta chanchalya or even of the support of my own ‘bala paraakramas’, whether you people might or not appreciate, this should be a mere waste of time, but even if this were to be the ‘aneeti yukta dukkha’ be rooted out right now! Whatever might have happened had happened and there would be no point in digging the past, yet keeping in view our excellent relationship so far, do please consider as your intimate duty and attack the enemy to the best of your capability at this critical juncture.’ As Ravana beseeched him likewise, Kumbhakarna replied: ‘Shatrudamana Maharaja! Listen to me carefully. Please do not worry at all. I would soon reverse your agony to roaring and sensational triumph. Even as I am alive and kicking, your concern is my bounden duty and the difficulty now being faced should be kicked off. I am not merely saying so neither owing to ‘bandhu bhaava or bhratru bhava’ but as my responsibility as you would see

for yourself that the enemy is totally devastated. Maha Baaho! Do note that your sworn enemy Rama along with Lakshmana having been smashed down to earth, you should your self see how the monkey brigade should run helter skelter. Lankeshwara! You should see me only after Rama's head falls off and show the same to you so that you could gift it to Sita as she should drown herself in 'duhkha saagara'. Then you could tease her asserting that so far she was tormented by Rakshasas but now you may get relieved of 'Shri Rama baadha' too and most possibly she might indulge in amorous words then. Further the shatru sena veeraas get killed, their close relatives of the dead souls would cry out and seek to pacify each other. As parvata samanana Sugriva would get killed with rakta dhaaras emerge flowing off then he would sight sky with Surya and the bright clouds nearby. Nishachara Raja! Now this is the time that you should command me to face the shatru sena as you need not get least perturbed as to how you might wonder how to get rid of 'Rama baadha' any further. Be assured that even if Indra, Yama, Agni, Vaayu, Kubera, or Varuna face me then I should uproot them and throw off. I am blessed with a mountainous body structure and my simha naadaas would scare off deva danavas. I need not struggle with aayudhas like Shakti, Gada, or dhanur baanaas or swords, shulaas and such but could attack Vajra Dhari Indra too to mrityu ghaat. Ravana Raja! You suffer from Rama bhaya is it not so, don't you worry, I should smother Rama Lakshmana Sugrivaas too. If ever I were to face Hanuman I should not leave him alive and bring glory to you for the series of such deaths.. Raja! Do initiate your celebrations now with wine and women and get rid of all the concerns of life for ever!

Having heard Kumbhakarna's yellings of victory shouts asking Ravana to initiate celebrations, Maha Rakshasa Mahodara addressed Mahakaaya Kumbhakarna: I am sorry to state that your body stature would not become of your mental sharpness which is of 'nimna shreni'. You have certainly used the expressions of purushardhaas of dharma-arthakama-mokshas which our King too would be too conversant with. He is well aware of the expression of 'desha kaala paristhis' and of the capacity to adapt himself too while you being under long spells of slumber and sleep not have practical knowledge. The saadhana bhutas of comfortable living are indeed the practice of trivargas of dharma-arthakaamas and accordingly the 'shubhaashubha' consequences. 'Nishkaama bhava karmaachaana' of japa-dhyana-yagjna are distinct from 'kamyabhaavaacharana'. The jeevaas tend to practise dharmadharma karyas and the resultant fruits are reaped either during one's ongoing life itself or as carry forwards as 'sanchita or praarabhdha'. Now Ravana Raja's 'kaamarupi purushardha sevana' is justified or not is the issue to be pondered over. May be that action could be due to the momentary 'mano chanchalata' that any praani in Brahma Shrishti would be prone to; no doubt that 'mano chanchalata' might not be justified by 'adarsha vaadis'. But in practical life, despite the dharma paripaalana, even Maha Munis do have moments of 'stree vaancha'. Hence King Ravana in a way would not be condemn-worthy downright. As King Ravana had decided once for all and the mantris too approved albeit with a few dissent voices; in which manner could Kumbhakarna decide unilaterally that what the king had done was the meanest downright? Kumbhakarna! You have just now made a 'yuddha ghashana' which too was worthy of invalidation. Shri Rama at the 'janasthaana' smashed down maha rakshasa veeraas like Khara Dushanas single handed; would it be a child's play for you to do so; even earlier at the janasthaana, Rama shattered countless rakshasaas; have you taken note of that forget worthy recodrs. I am astonished at your foolhardiness to face Rama alone as you do not seem to waking up to play with a 'maha sarpa'! Shri Rama is a natural 'tejasvi' of outstanding splendour and to incite him with provocation should be like playing with 'mrityu'. Indeed how much are aware in your partial wakefulness. Our entire Rakshasa Maha Veeraas headed by their King had failed to stand erect before Rama and are you still dreaming that you could fight with him all be yourself. Rakshasa shiromani! You are truly underestimating the capability of the opponent, as Rama is no less than Indra and Surya and inviting death! As Mahodara Rakshasa made 'apahaasaa' of Kumbhakarna in the Ravana Sabha, he raised his voice and addressed King Ravana: 'Maha Raja! Why do you not call for Sita and

have her as she ought to obey you and surrender! Further make a public announcement that Mahodara, Dvijihva, Samhladi, Kumbhakarna and Vitirdana as the Pancha Maha Rakshasaas are going to attack the enemy! Then let us all the Pancha Rakshsa Veeras do our very best to encounter Rama worthy of killing or attain veera swarga.

Kumbhakarna 'Rana Yatra' , notwithstanding spates of 'dusshakunas' -As many Vaanaras were dazed at Kumbhakarna ran way despite Angada's appeals for death with veera swarga, then Maha Vanaras like Neela, Gavaksha, Hanuman then dedided to confront the enemy -Displaying initial 'prataapa' against Angada, Sugriva and Hanuman, Kumbhakarna calling Lakshmana as 'baalaka' attacks Rama who had systematically slashed off his right and left shoulders and finally his head and body to Vanara's thrill and the dismay of Ravana ! - On hearing the unbelievable and tragic end of Kumbhakarna, Ravana was stunned and as his sons/ cousins broke down; he realised the retributive impact of his criminal deeds but now too late! - As Ravana felt the never dreamt of Kumbhakarna's fall ,Trishira cooled down his anguish while Ravana Putras /cousin kumaras readied yet Narakantaka too resisted much as Angada removed him dead-

As Mahodara gave his undesirable comments on his excited enthusiasm to encounter against Rama and followers, Kumbhakarna asserted himself and addressed King Ravana: 'Raja! Now I would proceed against Rama and his vaanara sena and relieve you of your anxiety by viewing my 'yuddha sthala paraakrama'. Then having asserted thus, Kumbhakarna addressed Mahodara thus: What all had blabbered to the King with stupidly, arrogance and one-uppish mischievousness, could the King himself be pleased with ! Having proved yourself of your timidity to face an encounter with herioc opposition, you had displayed your 'yes, no' kind of attitude and sought to apply brakes in my 'vijaya yaatra'. Now the King is bereft of active assistance and the treasury is getting emptied fast, while raksha veeraas are getting scarcer by the days while one wonders that personalities like you are 'shatrus or mitras'!' Then Ravana intervned and said: ' Brother Kumbhakarna! How indeed could ever be compared with you of my 'atmeeyata'! Now, kindly proceed to the battle ground and return with sensational victory. Do proceed like Yamaraja with shula and like Suryasamaana tejas and get rid of both the Raja Kumaras and the Vaanara Peeda! Surely the Vaanaras with one look by them of your very form and looks of ferocity should fall off with 'dikbhranti' or runaway helter skelter with scare.' Kumbhakarna was thrilled at what Ravana asserted and stepped off Lankapuri while asserting that there not be a Rakshasa Sena to be followed as he would proceed as such with a shula by his huge arms. His 'deha kaanti' was then like of Indra himself with vajraayudha, heavily garlanded. Ravana the asked the younger brother to allow select rakshasa veeraas as body guards too as circled around with their armoury. Then a 'loha kavacha' across his gigantic chest was shielded. Then Ravana embraced the brother with affection as Kumbhakarna bent his head down with admirable loyalty. As shankhaaraavaas and dundubhi naadaas were resounding, Rakshasa army followed from a distance as the foot soldiers were carrying poisonous snakes, besides armoured and trained men by camels, donkeys, lions, elephants, and even wild birds. Then Maha Kaaya Kumbhakarna addressed Rakshasa sena as follows: Rakshasaas! Just as a patanga or a kite with its tail gets ignited, I would be angered to push down select vaanara veeras as heaps of ash. How ever I feel sorry for devouring the hapless vanya vaanaras jumping in fruit gardens in the process. Actually the root causes for this disaster in Lankapuri are not these hapless vaanaraas, but Lakshmanasahita Shri Rama. In my offensive in this maha yuddha, I ought to smash them down as the vaanaras are the incidental casualties.' Having addressed the Rakshasaas in this manner, Kumbhakarna proceeded with his 'mahaa rana yatra' with 'maha garjanas'. Even as the procession moved off and got momentum, crowds of 'ulkaayukta

megha amudaaya' or intense dark cloud clusters with meteors appeared on the sky with lightnings followed severe earth quakes, and 'samudra bhibhatsa'. Frightening groups of owls with enflamed eyes surrounded Kumbhakarna's face and massive body frame and had attacked. As Kumbhakarna made faster steps, his shulayudha was attacked by the groups of owls. Further the attacks were on his eyes and shoulders while his left eyes were shaking severely. Simultaneously groups of meteors hit the skies making bhayankara shabd as again and again repeatedly. Yet Kumbhakarna proceeded further on and on as of 'kaala prabhava'!

As soon as Kumbhakarna left the portals of Lankapuri, Vaanara samuha was frightened to the core and as the mountain like Maha Rakshasi had even lost their consciousness. As the Vanaras were aghast, Vaanara Jyeshtha Angada addressed Nala, Neela, Gavaksha, Kumudaadi Vanara Shreshthas: Vaanara Veeras! You are all originated from excellent origin and upbringing but behaving like ordinary monkeys! If this were to be so you might as well get back to kishkinda at once and try to save your lives. You should realise that these so called Maha Rakshasas do look frightening and massive but without the grit and power of endurance as they have 'mayaa swarupas' without the inner strength. Hence, be brave and get ready to face the situation with robust and clenched fist and might. We the true vanara shreshthas with uprooted maha vrikshas on shoulders and forceful flingings or in the art of 'dwaandwa yuddha' are simply amazing and are capable of mindless totally bereft of mental acumen, perseverance and resolve. As per the timely exhortation of Angada, the rest of the Vaanara Veeras alerted their own vaanar soldiers pulled up maha vrikshas and mountain boulders and encountered with renewed resolve the mountain shaped Kumbhakarna. As the Vanara Shreshthas attacked Kumbhakarna was hardly affected and made further simha garjanas. His chest, thighs, and firm footings were least affected by the incessant rains of maha vrikshas and boulders proved ineffective as they rolled down to earth. Instead, he got further and further infuriated vengefully and kept on lifting and devouring vanaras as a feastful 'swaadu bhojana' often gulping their blood. The entire scene at that time was like 'maha daavaanala' was spreading the mahaaranya to ashes. Numberless Vaanaras were struggling with death as crushed down to earth as their rakta naadis were burst off drenching their blood streams. The surviving vaanaras scaled the heaps of 'parvata sheshas' and ran here and there for atma rakshana with scare and anxiety. Some ran to the sea shore either to drown in or fly off up the sky. As the Maha Raksasa was playful mischievously some spill over vanaras had even run towards Lankapuri too and running back again. As the frightened vaanaras thus running for self defence were looking pale and pastel looking heads down running to tree tops and mountain heights. The frightening scene at that time was of countless vanara bhallukas swimming in the sea, some tottering on parvata shikharaas, and some like living corpses. Then Angada screamed at the running away vaanaras for 'atma rakshana' and shouted: wait wait vanaras! United we will win and divided we die! Your families would put you to shame and the house wives keep insulting life long: Those timid beings even of excellent family background are a dead loss on earth and try to follow the path of 'sadvirushas' of everlasting fame to the family. Timidity is worse than atmaarpana for the cause of vindication of dharma and nyaaya. Vaanaras! When you fall down to earth, we should never be disgraced. Even as an 'alpajeevi' when fallen succumbed to death on a battle ground is directed to brahma loka for lasting happiness. Yet 'yuddha paraanmukhas' are distinctly denied access to either fame here or there but directed to naraka lokaas merely. As Vaanara Yuva Raja addressed the vaanara yodhdhas who dispersed out of Kumbhakarna's fright and rallied them around him once again and waited for the instructions of Vanara King Sugriva. Then Vaanara Shreshthas of superior ranking like Rishabha,

Sharabha, Mainda, Dhumra, Neela, Kumuda, Sushena, Gavaaksha Rambha, Taara, Dwivida, Panasa, and Hanuman mover forward to fave Maha Rakshasa Kumbhakarna.

As exhorted by Angada's clarion call of do or die, Maha Vanara Sena returned after their flight of Kumbhakarna's mountainous figure and their determination and attacked the Rakshasa with their maha vrikshas and mountain rocks. Even as they attacked, there were some eight thousand and seven 'atmaarpanas' of the vanara bhalluka maha veeraas. Kumbhakarna lifted up dozens of the vaanaraas on his mighty shoulders and hand grips and sucked their blood and marrow besides enjoyed their flesh spitting off their bones. Then 'megha samaana maha kaya' Vanara shiromani Dwivida pulled up a mountain and hurled at the Rakshasa even as the hordes of horses, elephants and even other rakshasaas were on the parvata shikhara were destroyed too. Then joined Veera Hanuman expanded his physique up to the high skies and hit Kumbhakarna mastaka with parvata shikharaas, maha shilaas and massive tree trunks. Maha Bali Kumbhakarna was enraged and lifted his 'maha shula' even as his head was split and his shoulders and arms flooded with blood. He revolved his 'shula' and hit hard the vakshathala of Hanuman like Kartika Swami hit the krouncha parvata. That massive blow of the shula tore Hanuman's chest as the Rakshasaas near Kumbhakarna went berserk with cheers. On seeing this Balavaan Neela Maha Vaaara expanded his body build hurled a mountain as in response Kumbhakarna with his fist made pieces of the mountain as hurled. Then Rishaba, Sharabha, Neela, Gavasha, and Gandhamaadana the five Maha Vaanaras surrounded Kumbhakarna and attacked with maha vrikshaas, parvatas, massive body kicks, and so on. In response, the Mahasura caught hold of Rishabha and hit him so hard that his face was distorted and swooned down to the ground. He then grabbed hold of Neela's knees and Gandhamadana's body and blustered them simultaneously. Angada too was stunned with his mushti ghaata and fell down to the ground. Having resisted and hit hard the Pancha Vaanara Yoddhas besides Angada, Kumbhakarna resumed his pranks with other vaanaraas and ate them alive, sucked their blood, broke their body joints and tormented them as a child's play. Like Maha Garuda Deva would make a 'sarpaahaara' chased and caught hold of hundreds of vanaraas and was gulping them alive with rage and vengeance. Like the greeshma ritu 'daavaanala' spreads with speed and ferocity all over the jungle, the Maha Rakshasa was devastating the vaanara sena as hordes of them ran to Shri Rama's raksha. Kumbhakarna then ran towards Sugriva and jumped high at him, yet Sugriva pulled up a parvata shikhara and hurled with force and speed. Then he addressed the Rakshasa: why are you tormenting and eating away 'saadhaarana vaaraas'; then came the reply: Vaanara! You are the Prajapati's poutra, Riksha Raja putra and of maha pourusha and bravery and that is how you are blabbering this way. As soon as the rakshasa stated thus, Sugriva smashed the maha vakshasthaala of the Rakshasa but having been hurt, the Rakshasa made simha garjanas and kept on revolving his mahaa loha shula thousands of time and got readied for Sugriva 'vadha'. Meanwhile Vaayu Putra Hanuman cut off the Rakshasa 'loha shula' to pieces as the surrounding vaanaraas hailed Hanuman with 'harsha naadaas'. Kumbhakarna the maha kaaya then got into fuming frenzy hit Sugriva down to earth as rakshasaas made 'harsha naadaas' now. Even as Kumbhakarna felt the pangs of hunger and drink once again and chased the vanaras for bhakshana and 'rakta paana'. Hanuman wondered as what ought to be the next 'takshana kartavya'. But meanwhile Sugriva recovered and reached Shri Rama Lakshmanas. Then the infuriated Lakshmana initiated attacking the rakshasaas. He also succeeded in hitting and piercing Kumbhakarna with seven arrows at a time. Then he picked up another arrow but the maha rakshasa made it futile. The enraged Lakshmana desired to attack him again and with his baana paramapara made the Rakshasa's kavacha was totally covered with baanaas yet heckled Lakshmana that even yamaraja too would hesitate in attacking me but you have displayed you veerata. Sumitra nandana, you are a baala veera and made my happy with your spirit of adventure. Lakshmana replied: Veera Kumbhakarna! I too appreciate that even Indra and Devatas would hesitate to face you and I have truly witnessed your paraakrama. But here is Dasharatha Nandana Shri Rama by my side who like a parvata is coolly composed like a himaalaya. Then mahabali nishaachara Kumbhakarna left Lakshmana and attacked Shri Rama straight away by thumping his feet. Then Shri Rama initiated his baana varsha with Roudraastra prayoga aimed at kumbhakarna's heart. Badly hurt Kumbhakarna as his face was like agni jwaalaas and having made a maha garjana as if he was

chasing vaanara veeraas earlier and sought to attack Rama. Shri Rama banaas were attacked with ‘mantrapurva’ peacock feathers pierced through Kumbhakarna’s chest and even holding his powerful mace in his hands fell down to dust. With Rama baana praharaas Kumbhakarna’s body parts were cracked up and flows of his blood emerged out instantly. Then having got up he ran hither and thither amuck with rage and chasing vaanara bhallukas and eating them away too. That was time when Lakshmana addressed Shri Rama expressed his views as to what could be the best and ideal pattern of killing Kumbhakarna. Maha Raja Shri Rama! This Maha Rakshasa appears to be fast losing his memory power and is unable to distinguish as to who are vaanaraas or rakshasaas and is killing and eating them away simultaneously. Meanwhile several shreshtha vaanara veeraas were attacking him and were even seated on his shoulders and as such could Kumbhakarna then bear it! As Lakshmana was making interesting remarks on then the Maha Rakshasa, the vaanara veeraa were delighted and immensely relieved away with relief. But, suddenly Kumbhakarna broke into rage, shook of his body as vaanaras clinging to his body fell down. As the Maharakshasa did so, Shri Rama understood that Kumbhakarna was now ready to attack again and lifted his ‘dhanush baanaas’ readied. The Rakshasha gave such a nasty and ferocious look as if he were to burn him down to ashes. Then witnessing the on going development, the vaanara sena took to clapping and harsha nadaas to encourage Shri Rama. The durjaya vaanara samuha headed by Laksmanana followed him. Kumbhakarna then wearing his glittering kireeta was then getting ready to attack Shri Rama as he was looking for vaanaras nearby angrily. Even as his damaged physical parts were dripping with blood streams, the Rakshasa was looking like Vindhya Mandharaachalaas and was ornamented with glittering bhujja keerti ornaments as though ‘varsha kaala megha jala varshas’ with lightnings would. As Kumbhakarna’s tongue was emitting rakta dhaaraas, his cheeks were swollen like pralaya kaala yamaraja was ever seeking to hunt vaanaras. Then Shri Rama too like ‘prajjvalita agni’ sounded his ‘dhanush thankaara’ looking only at the Maha Rakshasa even while ran after Raghunadha. Subsequently, Kumbhakarna’s shoulders were broad like Vaasuki maha sarpa of Deva Danava Samudra Mathana fame and aiming at them Bhagavan Shri Rama like pavana prerita meghas seek to attack parvata shikhira like Kumbhakarna addressed Kumbhakarna as follows: ‘Rakshasa Raja! Come now; don’t you worry, I am ready with my dhanush baanaas. Do think deeply, I am here for Rakshasa Vamsha Vinaashana. Now within just a few minutes later should occur your senselessness’. In response, Kumbhakarna made a megha garjana and screamed in high pitch: *RAMO ITI!* ‘This is Rama’ while the vaanaraas were tuly scared running rattled. Then Kumbhakarna yelled at Rama: Rama! Do not underestimate me as Viraatha, or Kabandha or Khara; not Maarichi or Vaali; remember that you are challenging Kumbhakarna! Look at my bhayankara-vishaala-mudgara! This was made of all the ‘lohas’ burnt into one wholesome. This was what was utilised by me to humble Deva Danavas in a series of encounters. No doubt my nose and ears were severed and that need not be considered as your great victory and the absence of there body parts need not be your great victory. Raghu nandana! If you are a maha veera purusha of Ikshvaaku vamsha, then try to harm by grand physique lest I should devour you sraight! On hearing the desperate screamings and helpless jibes, Shri Rama with his characteristic smile initiated ‘sundara pankha baanaas’ but those arrowes could hardly prove effective. It was those very similar arrows with which Saala Vriksha Range as pointed by Sugriva to test Rama’s ability as also of maha balik Vaali vatha was done way back had failed to harm Kumbhakarna! Indeed Deva Raja Indra Shatru Kumbhakarna was receiving baana paramara but kept on revolving his maha mudgara severely. With such alarming speed of the ‘mudgara praghata’ countless vaanara soldiers too were either killed or severed of their body parts. On noticing the ineffectiveness of the erstwhile baana varasha, Rama utilised ‘vayavyastra’ by which Kumbhakarna’s right hand and shouder fell as severed, as the Rakshasa raised bhayanaka ‘cheetkaara’. This right hand that fell down looked as if maha parvaata shikhara along with the mudgara too secerely damaging the vaanara sena around as many of them were crushed to death, while those vaanaras who were able to witness the fall of the rakshasa’s severed hand were saved of their lives. As the ‘vayavastra prayoga’ by Shri Rama fell down, Kumbhakarna still made a desperate attempt against Rama with his left handed pull out of a maha vriksha, but alas, Shri Rama having anticipated the Rakshasa’s desperate move, performed the ‘abhimantra’ of Aindravaastra and Kumbharana’s left hand too fell down with the maha vrisha too therewith. Forthwith, the Vaanaraas and Rakshasaas surrounding

Kumbhakarna ran away to save their bodies and souls. As both the hands were severed the artanadaas of both vanarasa and rakshasas who were crushed, the remnant Rakshasas had either run away or started a killing spree of vanaras. As both the hands and feet were severed by the Rama banaas, Maha Rakshasa Kumbhakarna expanded his badabaagni samaana vikaraala mukha like Rahu devoured Chandra Deva at the time of the Lunar Eclipse and managed to jump off attacking Shri Rama with helpless desperation. But Shri Rama pumped in his 'baana pravaha' right into the wide opened 'maha mukha' as the 'grand finale' while the totally helpless Kumbhakarna shrieked a 'mahaardanaada' and fainted. Then Sri Rama released a Kaala samaana bhayankara Vaayu-Indra vajraastra. The resplendency of this combination most potent astras was such as 'dasa dishas' were filled up smokeless fire balls most difficult to glance even by Devas. As in the days of yore Devaraja Indra attacked Vritraasura, Rama Baana impacted Kumbhakarna's 'parvata shikhara samana mastaka' was shattered and crashed down with a thud. Then the Maha Rakshasa Kumbhakarna's parvataakaara mastaka rolled off right into Lankapuri, its streets, houses, gates, praakaaraas and finally rested on the ground. His severed himalaya mountain like body too rolled off right into the Maha Samudra as foof festival for maha matsyas, crocodiles, maha sarpas. As Maha Bali Kumbhakarna the brahmana-deva gana mahashatru died, there were earth tremors, parvatas were shaken. Then there was a celestail vision of sky with the applauses of Devashi, Maharshi, Maha Sarpa, Devata, Bhutagana, Garuda, Guhyaka, Yaksha, Gandarvaganas looked at Rama with blessings. Bhayaanaka balashaali shatru's durmarana gave such immense relief and paramaananda to the vaanara sena whose 'ananda bashpaas' rolled down their rosy cheeks with unending gratitude to the Yuga Purusha Shri Rama.

Rakshasas who returned from the battle grounds approached King Ravanadasura and gave a detailed picture of the tragic conclusion of Kumbhakarna's glory. Maha Raja! In the bhayankara sangrama, Kaala samaana maha parakrami Kumbhakarna resorted to vaanara bhakshana but finally collapsed by 'Rama baana parampara'. For a couple of hours Kumbhakarna attacked Vaanara Veeraas but eventually Rama slashed off half of his body and his head separately. Ravana heard the details likewise and was drowned deep in the shoka samudra. So were the Ravana Putras named Devantaka, Narantaka, Trishira and Atikaya besides the cousin brothers Mahodara and Maha kaaya. They had collectively cried shouting hoarse: Then Ravana broke out and cried! How indeed the Maha Rakshasa Veera Kumbhakarna who suppressed Deva Danavas like kaalaagni had now got slain by Manava Shri Rama unbelievably now! And how indeed being a 'chiranjeevi' being a vajya kaaya is lying as 'nirjeevi' lying on bare earth ! Surely now, Deva Rishis must be celebrating his deadly fall and surely again the 'harshollaasa' vaanaras must be shouting joyfully at Lankapuri dwaaraas! Of which avail is this Maha Samrajya; of which use even if Sita surrenders to me now without the dearest brother Kumbhakarna! Now if in this battle instead of Rama's killing by brother, he could have killed me instead! I should now go to the same place where by dear brother has gone to as I would not be alive at this place any further. In the past I did torment Devas and now they would heckle at me. Ha Kumbhakarna! As you have since left me, how could indeed face Indra in a battle. I had never heeded the helpful 'hita bodha' of Mahatma Vibhishana and now facing this disaster now! Now I am ashamed of my arrogance and let Vibhishana go away to the protection of Rama and now the 'shoka parimana' after placing my hands in flames!' Thus Maha Ravana kept on crying too late but like an onslaught of flood!

As Ravana was drowned in regretful sorrow thus, then Trishira addressed the Rakshasa King: Raja! you as our dear paternal uncle and ought not to breakdown with mourning in this manner. Your fame to have conquered trilokas is well known and as such this grief would not behoove of you. You were bestowed by Brahma Himself with Shakti, Kacvacha, Dhanus and Baanas and a Ratha with thousand donkeys with megka garjanas. You were well trained in astra-shastras are capable of performing Shrirama Danda. Even so, Maha Raja! you please may consent my jumping into the fray myself and like Guruda would attack 'maha naagas' hissing right now, I should make Rama to sleep for ever. As Shambaraasura was killed by Indra and Vishnu annihilated Narakaasura, I should be able to send to his final destination. (Explanatory notes on Narakasira nama would be: Viprachiti naamaka daanava was born to Simhika the sons like Vaataapi, Namuchi, Ilvala, Sumara, Andhaka, Naraka and Kaala naathga. Bhagavan Shri Krosma of

dwaapara yuga killed bhumi putra Narakaasura but the Narakusura is different.) As Trisura asserted likewise, Ravana was delighted yet thinking that was due to kaala prabhva indeed. Then having taken the lead from Trishira, Devantaka, Narantaka and Tejasvi Atikaya too got readied for jumping into the battle. They all were gifted with ‘akaasha vicharana, maayaa vishaaradas, rana durmadas and deva dapa nirmulakas’ They are all also ‘bala sampannas, and yuddha vishaaradaas’ even with the experience of successfully encountering gandharva, kinnara, maha naagaas and devaaganaasa too, being ‘astravettaas and yuddha nipunaas’. Ravana had then embraced them all, readied them with ‘aabharanas, kavacha aayudhas and astrashastraas’ and blessed them to face the enemy with ready tack. Then Ravana also sent his brothers Mahaparshvya the ‘yuddhonnatta’ and equally ‘unnatta’ Mahodara for raksha of the Raja Kumaras. Then Mahodara alighted Iraavata like Maha Gaja as he was fully equipped with sarvaayudhas as Surya Deva ascended on ‘agastyaachala shikhira’. Ravana Kumara Trishira was seated on a chariot with dhanush baanaas like ‘indradhanush yukta meghasamana’. Atikaya Ravana putra the ‘dhanurdhara shreshtha’ too was seated on chariot drawn by excellent ‘jaati ashvaas’. Ravana Kumara Narantaka was seated on ‘ucchvaushrava samaana ashva’. Devantaka was seated on an gaja raaja too as though Vishnu himself with a golden parigha in his hands. Maha Parshva with a maha gada on his shoulders like Kubera himself and so did Mahakaya too. Thus making maha ‘megha garjans’ of Ravanaasura’s victories proceeded to attack the maha vaanara sena while the latter too with gusto as puffed up and fortified with the recently concluded ‘mahadaananda’ of ‘Kumbhakarna Vadha’. Both the Rakshasa Veera Kumaras and the Maha vaanara pramukhas resorted to earth shaking like ‘harsha ninaadaas’. The gritty and angered vaanaras pounced the Rakshasa Veera Kumaras seated on elephants, horses and chariots with maha vrikshasa and heavy mountain rocks and by their ‘maha mushti ghaataas’ too. The nishaachraas too with their potent ‘ayudhas’ sought to either smash down or fall down to earth. In this manner, rakshasaas and vaanaraas kept on making all out efforts of offensive and defensive tactics of the historic Rama Ravana Sangraama. As Rakshasa Veeraas were well protected by their kavacha and ‘astra shastraas’, Maha Vaanaraas with their bare bodies yet armed with mountain rocks and huge trees either on shoulders or on laps were carefree ‘do or die’ spree and bravery. How many vaanaraas indeed were crushed to death by the elephantry, horse back and chariot drawn Rakshasa Veeraas especially by the Ravana Kumaaraas! They were successfully destroying to pieces the ‘vriksha-parvata prahaaraas’ with their ‘ardha chandra-kshurpra-bhalla naamaka baanaas’. Then Narantaka entered the ‘maha sangraama’ and made havoc to the vaanara veeraas. Mahamanasvi vaanara veera then took to offense and joined Sugriva who in turn asked Angada: ‘Son Angada! This Narantaka is right now creating a terror against the veera veeraas and would need to be controlled some how’. Then Angada faced Narantaka: Wait wait Nishachara! Of which avail your displaying your prataapa on ‘saamanaya vaanaras’! My broad chest is ‘vajra samaana’ do please hit the same if you dare!’ As Angada challenged thus, Narantaka got truly infuriated and hissed like a deadly maha sarpa took a long breath and stood before Angada and having taken to a forceful and fast self- rounded kick and hit hard on Angada’s vajra samaana vakshasthala and soon enough Narakantaka’s forehead like a maha garuda snatches and hits a ‘visha maha sarpa’. There after, Angada made a high jump and hit hard Narakantaka’s horse. Having fallen down from the dead horse, Narakantaka had no bounds of his wrath and kicked hard on Angada’s head as the Vanara Veera’s head got damaged and ‘rakta dhaaraas’ flowed off as Angada wondered at the Rakshasa’s might. Yet, recovering fast enough, Angada stood up and thumped a reverberating gusty bluster on Narantaka’s loha samaana trunk like chest with which Narantaka fell down dead as vaanara veeraas went berserk with unbounded craze. Angada had thus performed a truly heroic adventure against Narantaka for the delight and even a great surprise of Shri Rama and Angada was readied for further escapades ahead!

Hanuman shattered Devantaka and Trishira, Neela demolished Mahodara and Rishabha smashed Mahapaarshva-Atikaya the Kubera Putra whom Ravana considered as his own son; Brahma gifted an impregnable Kavacha to Atikaya; after a bhayankara yuddha, Lakshmana finally killed him by brahmastra itself -Totally smashed to smithereens, Ravanaasura reviewed several Maha Rakshasa Veeraas had

sacrificed lives for him so far and instructed safety of Lankapuri, specially where Devi Sita resided-Indrajit devastated Vanara Veeraas being invisible on skies and by using brahmastra made Rama Lakshmaas too victimised as Ravana was thrilled and so were Rakshasaas and Lankapura-As Vaanara Veeraas wondered with 'kam kartavya' as Rama Lakshmanas collapsed senseless, Jambavan advised of fetching Mrita Sanjivini off Himalayas which Hanuman did the glorious act successfully-

As Narantaka was killed by Angada, Pulastyanandandana Trishira and Mahodara made 'ha ha kaaraas' and instantly enough Mahodara attacked Angada and his own brother Narantaka was killed Devantaka armed with a maha parigha too ran towards Angada. Trishira too jumped up a horse drawn chariot and ran after Angada. Understanding the gravity of the threesome attack Angada uprooted huge vriksha parampara and mountain rocks had flown up the sky and made a torrential rain against Trishira but the latter having anticipated this released 'baana varshaas' which smashed them all as a provoked 'visha sarpa'. Meanwhile Mahodara too attacked with his loha parigha and hit the vajra samaana Angada's broad chest but cleverly enough the latter escaped the deadly hits. On the other hand with 'samaya sphurtti' or alacrity of well-timed offensive killed the gaja raaja of Mahodara. Then Vaali Kumara Angada ran towards Devantaka and hit hard with vaayu vega as Devantaka who was unaware fell down yet having recovered though partially raised his parigha and having revolved it with 'maha vega' at Angada. The angry Angada fell down hurt but got up soon enough jumped up high but Trishira aiming exactly on Angada's bhrukuti hit hard by threesome 'teevra baana prayoga' and the vivasha Angada Kumara's forehead was hurt deeply and asked for the help of Hanuman and Neela. Neela at once hurled parvara shikhara but Ravana putra Trishira broke off the parvata shaikhara to shambles. Devantaka having complemented Trishira's speed and skill hit Hanuman nearby. Hanuman made a dash to Trishira who was mounted on a horse and Veeraajanya tore off the horse by his mere nail hits. Ravana Kumara Trishira pulled up his 'Shakti Aayudha' and made a desperate 'prahaara'. The Shakti Ayudha like an ulka or meteor the falling nakshatra was firmly gripped in Hanuman's fist and smashed up to pieces as Trishira was wonder struck while the vaanara brinda made sky reverberating 'harshollaasaas'. Trishira then raised his khadga and hurt Hanuman's broad chest. Pavana kumaara gave back a forceful kick back and the maha tejasvi Trishira lost his consciousness and fell down to earth as 'rakasha ganaas' were alarmed. The rakshasa then recovered got up and took a leap and gave back a jerky thrust on Hanuman's chest, but the latter held the rakshasa's glittering kireeta and his fat head and neck and just as Indra held the son of Tvashtha Putra Vishvarupa's Tri Mastakas with vajraayudha, Hanuman smashed the three headed Trishira to death. As Trishira and Mahodara were killed by Hanuman and Angada earlier, and Devantaka Narakantakaas too, Mahaparshva was in irretrievable anguish and anger as the gold like sons were lost forever and raised his heavy mace up his shoulders in readiness like 'pralaya kaalaagni' even as Vanara shiromani Rishabha was the victim to have his chest pounded as flows of blood gushed out. The incensed Vaanara Raja Rishabha of the parvataakaara hit back the rakshasa with his iron fist on Mahaparshva's strongbox upperbody. But having made a simha garjana took up by his weighty strong hold of mace and attacked varuna putra Maha Vaanara Rishabha hit a massive blow and Rishabha fell down unconscious but soon enough got up with 'varunadeva prabhava' and having turned around a couple of times pulled out the same mace of Mahaparshva's itself who fell down dead with a thud. As the brother of King Ravana viz. Mahaparshva was lost, the Rakshasasena took to heels having thrown off their arms and ran back amazed.

Atikaya having realised that his maha paraakrami brothers and uncles had all fallen to death even by vaanaraas, got hurt and enraged especially by the yuddhonnatta brothers Mahodara and Mahaparshva who were blessed by 'Brahma varadaana prapti'. Atikaya was of parvata samaana vishaala kaaya and was a sworn enemy of 'Deva Daanava darpa haari' and Indra shatru. As he initiated his 'dhanushthankaara' and rushed forward, the vaanara sena having seen him from a distance, got bewildered that another Kumbhakarna had arrived for their food and drink from their flesh and blood! Shri Rama too wondered on sighting 'Atkaaya' from a distance and asked Vibhishana: 'Thousands of horses are being drawn that huge chariot and seated therein is a parvata swarupa bhayankara maha Rakshasa with a maha dhanush;

who indeed that could be! The rathadhwaaja shikhira is a pataaka with 'Rahu graha chinha'. On his maha ratha there are twenty arrow cases, ten bhayankara dhanushes, and numberless maha baanaas, besides khadgas. Then Vibhishana explained that he was Kubera's younger brother, the maha tejasvi Maha Kaya who was a veda shastra jnaata and paripurna astra vidya praveena. He was an expert on elephant-horse riding, shatra vidya praveena, dhanush baana sandhaana nipuna, lakshya bhdana vidya paarangata, sama daanabheda danda praveena, nyaaya yukta manrana vetta. He was the Ravana patni Dhaanyamaalini putra, popular as Maha Kaaya. He was for long many 'Brahmaaraadhana yukta.' Brahma gave him the 'varadaana' of invincibility against 'deva asuras'. Brahma also gifted him a 'divya kavacha', 'Surya samaana tejasvi maha ratha' and 'aneka divyaastraas'. Maha Ati Kaaya had the fame of deva-daanavas in thousands. In the past, with his baana prahaaraas, Atikaaya with his baana prahaaraas blunted Indra's vijraayudha prahaaraas repeatedly, let alone, 'deva daanava darpa samhaari'. Having explained about Atikaaya, Vibhishana then alerted Shri Rama: 'Purushottama! Now do now at once alert your helpers immediately well before the Maha Rakshasa should start off smashing down the vaanara sena most ruthlessly.' Even as Vibhishana was alerting Shri Rama, balavaan Atikaaya started off vaanara samhaara with maha garjana., Then he sighted even as he was seated comfortably sighted some vaanara veeraas distinctly: His attention was drawn to some pradhana vaanaraas ready with maha vrikshaas and boulders, named Kumuda, Dwivida, Mainda, Neela, Sharabhaadi. Instantly Atikaya released his arrows and shattered the vrikshaas and rocks. At the sametime he rounded the vaanaras with 'loha baanaas' and got them bundled up. The baana varshaas were such as th vaanara veeraas could wriggle out from. Yet they shouted challenging the Maha Rakshasa to face Rama the maanava hero if he could. Lakshmana took the cue and jumped off with alertness smilingly. Then Lakshmana got his dhanush baanaas readied and his 'dhanush pratyanchaka dhvani' was of 'bhayankara niswana' as if prithivaakaasa samudras were filled up to the perilous nature to the nishacharas. Even Rakshasa Rajakumara Atikaaya too got alerted and addressed Lakshmana: 'Sumitrakumara! You appear to be a mere 'baalaka' and still inexperienced in the art of battles and hence perhaps not yet worthy of a fullfledged battling. Why are you provoking me yet! Leave me alone by surrendering to me and I might consider my forgiveness. Yet, Balaka! If you still persist out of your ahamkaara and do not wish to surrender to me, then I would be obliged to forward you to yama loka. My baanaa parampara should such as to 'shatru darapa churna kaarakaas' like 'Bhagavan Shankara trishula aaghaataas'! Like kupita Simha laps up the hot blood of Gaja Raja and so shall be my fierce arrows akin to maha sarpas do your rakta paana!' Enraged by the hot and highly provocations of Atikaya, Lakshmana in full steam blast, made the 'dhanushbaana sandhaana'. He stated in fury: 'Duratma! Not by mere words but by virtue of deeds only teach you lessons. It is not by the mere hisses of a snake that when needs to be warned about but the bites of poison only. I am facing you with the challenge of dhanush baanaas as facing you and you may display all with your full strength right now. Saturate me with your 'veeryata' and only your veeryata that should speak of your purusharthaas. You appear to be fully equipped with 'sarvaayudhas' seated with comfort with 'dhanush baanaas'; why don't you introduce them to me too and then only the fulfillment of purushardhas vindicated. Then only Rakshasa! Your head could be severed and fallen like Vayu could bend your head is possibly bent down to the ferocity of kaala chakra! To day my arrows are being quite thirsty of your blood. Please not ignore me considering me as a baalaka and keep jibing at me; as a baalaka or a vriddha, take me as your Kaala Devata to be subdued and uprooted. Vaamanarupadhaari Bhagavan Vishnu appeared like Baalaka Vaamana but succeeded in counting trilokas and subdued Bali Chakravarti to paatala lokaas. Then Vidyadharaas, Bhutas, devata-daitya, maharshi and guhyaska ganaas had arrived to see and enjoy. Thus the rattled up Atikaya with anger pulled up his dhanush baanaas and forwarded against Lakshmana. But Lakshmana being an extraordinary dhanurdhara having smashed Ati Kaya's baana parampara, Lakshmana replied with an artha chandraakaaraa baana severed Atikaya baanaas of poisoned sarpas. The angered Atikaya released five baanaas of which could not even reach Lakshmana and the rest were all shattered. 'Shatruveeraa samhaara kara' Lakshmana then having drawn his dhanush wide released just one unique mantrika baana which was aimed at the Rakshasa's forehead and hit it deep and wide as his facial veins were split up resulting in flows of blood. As the arrow pierced through, the rakshasa was rattled up with shaken up as Rudra's baana parampara Tripura's gopuras were shattered. Then got into deep thinking,

maha bali Atikaya responded: Saadhu saadhu! Lakshmana! Now you have truly displayed your ‘baana vidya praveenata’! Having conceded thus, Atikaaya set one- three-five and seven arrows on the holes of the dhanush and released with tremendous force. As the Rakshasa’s released baana paramparaas which were glittering with Suryatulya tejasvi and kaala samaana bhayankara vega. But Raghunaadha’s younger brother Lakshmana with quiet placidity was nonchalant kept on negated with skill and fortitude. Then Inhradrohi Ravana Kumara Atikaya got awfully humiliated and angered in white rage picked up one sharp arrow, set it in position and released as Lakshmana’s chest was hurt and split it down as his blood vessels were torn and the blood gushed out. As Lakshmana was thus hurt terribly while his chest was torn and blood was flowing out, the Rakshasa veeraas raised jai jai ninaadaas with jumping joy and bumping Atikaaya. Even having been deeply hurt thus, Lakshmana had soon enough awakening his ‘takshana katavya’ had set in his arrow by invoking ‘agneyastra abhimantrana’. Atikaaya too had soon set in a ‘suvarna visha sarpa samaana baana’ was readied set onto the dhanush. Meanwhile however, the readily ‘prajjvalita divyaagni shakti’ hit the sarpa baana of Atikaya encountered each other and fell down as mutually negated. Lakshmana again invoked divyaasthra shakti baana which was of the potency of ‘kaala danda’. But Atikaya prayoga of Suryastra negated the Lakshmana’s kaala danda. Atiyaya was frustrated and used Twashta Deva which was negated by Aindryaatra as released by Lakshmana. Ravana Kumara Atikaya had then got frustrated and released Yaamyaastra but Lakshmana negated it with Vayaavaastra. Agitated Atikaya was then wondering as to how to wriggle out from Lakshmana’s scare now. Meanwhile Lakshmana started hitting and pounding his arrows on Atikaya’s body kavacha. Atikaya then realised that his divya kavacha [as gifted from Brahma himself] was impregnable even as with the glittering diamonds were nought rolling down by Lakshmana’s baanaas. As his baanaas were being wasted away, shatru veera samhaara maha yashasvi Lakshmana made a sahasra baana parampara. Then Vayu Deva appeared to have whispered in his ears: Sumitra nandana! Brahma Deva gave a vara daana to this Maha Rakshasa Atikaaya and gifted this ‘amogha kavacha’. Indeed, Lakshmana otherwise is of Indra samaana parakrami. Then Lakshmana utilised ‘brahmastra abhimantrana’ as dashadishas were alerted, and so were Chandra Suryas too; the antariksha praanis stood up and sarva bhumanadala got vigilant too. As Sumitra Kumaara fixed up and did the ‘brahmastra abhimantrana’, then yamadoota samaana bhayankara vajra too became vulnerable and as soon as the Indradrohi Ravana Putra Atikaya was aimed at by Lakshmana. As the Lakshmana baanaa picked up vaayu vega, Atikaya felt the unusual teekshnata of Vayu Deva. As pralaya kaala prajjvalita baana was approaching Atikaya lost his consciousness and sought to wriggle out his ayudhas like Shakti, Rushti, Gada, Kuthaara, Shula and dhanus baanaas. Then the blast of the vaayu severed Atikaaya’s ‘makuta -sahita mastaka’. Thus Lakshmana’s brahmastra resulted in the Maha Rakshasa’s head rolled down like himalaya shikhira’s fall down to earth. Mahakaaya’s vastra aabhushanaas were scattered away and as his collapse to death sent instant shock waves to the raksha sena which got broken into heart broken vikrita swaras of high intensity. Lakshmana then slowly paced up towards Shri Rama whose eloquent smile caused earth shaking reverberations of ecstatic ananda ninaadaas across the maha vaanara sena in tune with the ever rising high tides of the maha samudra with the approaching day fall.

As Ravana heard that Atikaya too was the latest casualty by Lakshmana’s brahmastra, he stood up anguished. He recalled that the atyanta amashasheela Dhumraaksha, sampurna shastra dhaari shershta Akampana, Prahasta, and of course the invincible Kumbhakarna. All these Rakshasa heroes were ever anxious and ready to display their skills against the ‘vaanara maanava’ combine. Yet, Maha Karma Nisthaatma Rama facilitated the raw material Vanara koti to train and inspire veera raakshasa samhaara. Indeed how many maha manasvi shuraveera rakshasaas were overthrown. No doubt my proud son Indrajit did succeed in binding Rama Lakshmanas with Naagastra and that maha bandhana was not possible for Devaasuras to wriggle out from; even yaksha-gandharva-maha naagaas too could emerge from that astra bandhana. But surprising as to how Rama Lakshmanas were freed from that bandhana prayoga! Now under my supreme command may all the shura veerarakshasa yoddhas volunteer themselves, lest be conscripted any way with the single duty of killing as many vaanaraas as possible so that vanaras get extinct from Brahama Srishiti. Under my command I look forward to identify those distinguished

Rakhasasa Maha Veeras who could ever extinguish Rama Lakshmanas, vaanara veeraas along with Sugriva and of course the avakaasaha vaadi Vibhishana aspiring for my simhasana! 'Aho! Rama is a great balavaan and his astrashashstra expertise is truly commendable and had several maha raakshaasaas were uprooted. It is his distress and hatred for Lankapuri that has necessitated the lating closure of its gates! Is he of the 'saakshaat swarupa' of Narayama Himself! Now, Rakshasaas! Be ever vigilant with all your strength and preparedness especially where Devi Sita had been kept at the Ashoka Vaatika especially. Be watchful of entry and exit points of that specific area. Nishacharas! Be extra careful of the entry-exits especially at the pradasha kaalaas, midnights, and early mornings most certainly of the tricky vaanaraas. Having alerted the Rakshasaas, then Ravana decided of his further plans of wriggling out of the situation of his kingdom and of the fast dwindling status his own.

As rapid flashes of the tragic news of a series of deaths of Maha Rakshas stalwarts like of the stature of Devantaka, Trishira and now of Atikaya, Ravana's tears rolled down as never ever before especially of sons, brothers and the close kith ad kin. Then he looked at his elder son Indrajit. The latter at once took the cue and asserted: 'Dear most father the Rakshasa Raja! As long as Indrajit were alive, never ever you should get concerned as the son could not only attack most successfully but also self defend and more significantly revive your glory. To day, I should most certainly ensure the destruction of the body parts of Rama Lakshmanas and assure their permanent sleep. Hereby Indrashatru the Ravana Putra should swear by my honour and life and by the virtue of Brahma Bala asserting to attack Rama Lakshmanas with my amogha baanaas to death and thus their yuddha vishayaka pipaasha to get put off for ever. To day, You should witness such 'bhayankara drishyaas' of the valour and fortitude of Indra, Yama, Vishnu, Rudra, Saandhya, Agni, Surya and Chanda's 'apaara paraakrama' most certainly.' Having asserted thus, Indrajit having received Ravana's blessings jumped on to his donkey drawn chariot with speed and determination for the attack and reached the very arena for facing the enemy. Shankha ninaadaas and dundhubhi swaraasa were resounded as Indradrohi was reaching the ranabhumi. On the way, Indrajit made a conscious stop for sometime, got down the chariot, performed agni sthaapana, agni deva puja, havish ahuti in the flames and made the due aavaahana od brahmaastra, even as Surya Chandras, Graha Nakshtraas and antariksha pranis were alerted. Having made the ahutis to Agni duly, set up his dhanush baanaas, radha, khadga, saaradhi duly the disappeared on to the skies. Then the Rakshasa Sena made a mercurial entry on to the battle grounds with 'suvarnabhushita, vichitra baanaaneka dhanushas', and 'shastraaneekaas' freely killing vaanara senaas with their armoury. Indrajit too commenced his mighty prahaaras with gadaa musalaas and astra shastraas besides shaila shikhiraas and vriksha varshasas targetted to the vaanara yoddhaas who were killed, or with broken body parts as flows of blood gathered momentum. As the morale booster of Rakshasa Veeraas, Indrajit setting each of the release of banaas with five five, seven seven, nine nine groups succeeded in smasing down dozens of vaanaraas by each such shots of baanaa gucchhas. He then attacked select vaanara veeraas and as their bodies were torn and sliced there were flows of blood and ran amuck. Many of the Vanaras cried out yelling the name of Shri Rama and laid down their lives while several of them stayed back unnerved hurling boulders and huge trees. But the strong willed Ravana Kumara kept on 'vaanara videerna' with his 'baana pravaahaas'. Then he commenced releasing 'vishadhara sarpa samaana bhayankara agni tulya shakti shali baana varsha' was in high momentum. He released eighteen arrows like agni jvaalaas and hit Gandamadana vaanara mahaa veera who got deeply hurt while nine of far fiercer arrows hurt Nala. Indrajit then utilised 'marma bhedi visha baanaas' in attacking Mainda Vaanara Veera and simultaneously five more such prahaaraas on Gaja Vanara who was too bound tight crumbling down yet with life. Indrajit got further enthused and hit with ten arrows on Jambavaan and thirty arrows on Neela who too were hurt grievously. Then Indrajit resorted to 'bahusankhyaka baana paramapara' on Sugriva, Rishabha, Angad and Dvidida as all of them were victimised almost senseless. Thus having devastated the vaanaras and their pramukhas, Indrajit had suddenly disappeared by his maaya yet the bana varshaas were pouring from there or here or nowhere and anywhere as he was flying all over the skies by his 'maaya bhramana' as groups of vaanaraas were scattered all over the battle ground. He was also hurling shulas, khadgas and parighas as from no where and every where. Once such aayudhas was shot down by him were further used having been laced with

abhichaarika mantras too outstanding Vaanara veeraas like Hanuman, Sugriva, Angada, Gandhamaanana, Jambavan, Sushena, Vegadarsha, Mainda Dvividha, Neela, Gavaaksha, Gavaya, Kesari, Hariloma, Vidyudamshtra, Suryaananana, Jyotimukha, Dadhimukha, Paavakaaksha, Nala, Kumudaadi Maha Vanara Yoddhaas fell down hurt. Having thus succeeded hurting maha vaanara warriors, Indrajit from somewhere on the skies roared megha garjana with 'vikata haasya avahelana' on Rama Lakshmanas and poured lightning like baana varsha and Rama then addressed Lakshmana: Lakshmana! That Indradrohi Rakshasa Raja Indrajit appears to have successfully distorted Vaanasa Veeraas now seeking to invoke Brahmastra on us as he is invisible to us and how indeed could we pay him back now! I am feeling somewhat dazed and you must be feeling increasingly senseless too. Swayambhu Brahma Swarupa is unimaginable anyway as He is the Jagadaadi Moola Kaarana. Therefore buddhimaan Sumitra Kumara! Be steady now quietly and face the consequence. There Indrajit saw the sky darkened and poured baana samuhaa as both Rama Lakshmanas were made senseless, while Indrajit returned to Dashamukha who was immensely relieved of his pent up feelings while Rakshasa Sena went berserk with excitement and Lankapuri got crazy dancing on the high roads and street corners too!

As both Rama Lakshmanas were tied together senseless by Indrajit's brahmastra, the Vaanara Bhalluka yoddhaas like Sugriva, Neela, Angada, and Jambavan were huddled together puzzled with 'kim kartavya'! Then Vibhishana broke the silence stating that that after all was not the end of the world any way and assured them all: 'Vaanara Veeraas! Never get disheartened in this manner and this is such a critical moment that one would need to face with determination and resolve. After all, Rama Lakshmanas are in a senseless condition but happily alive. Swayambhu Brahma did provide Indrajit the potent most brahmastra which got the maha purushas temporarily senseless and one would need to negate its temporary spell by seeking and exporing means to negate.' Then Hanuman addressed Vibhishana: 'Rakshasa Raja! I do heartily endorse and appreciate your sense of determination instead exploring ways and means and share our assurances too'. That was the time of nightfall dusk when there was no rakshasa sanchaara as they ought to be celebrating victory. Hence Vaanara Veeraas though physically hurt somewhat could fortify themselves with mental resolve. Then Vibhishana and Hanuman witnessed Sugriva, Angada, Neela, Sharabha, Gandamaadana, Jambavan, Sushena, Vegadarshi, Mainda, Nala, Jyotimukha and Dvividha were in their respective conditions of being rather badly hurt. Vibhishana in that sandhaakaala's dim light recognised Jambavan and said: Arya! Hope you are not so grievously hurt! Jambavan replied: 'Rakshasa Raja, I am able to recognise you only by your voice and my eyes also not enabling to see you due to pain; hope veera Anjaana Vaayu Putra Hanuman is alright! Then Hanuman reached and touched him tenderly and with renewed vigour Jambavan fondled Hanuman with reciprocative gesture and stated: Vaanara Simha! This precisely is the perfect time to save the prestige of we vaanara bhallukaas which even devatas too are unaware of. This is the most critical mode of this crisis as caused by Rama Lakshmanas are to be saved by removing the brahmastra baana. Veera Hanuman! Do fly across the maha Samudra and seek to reach the Himalaya Parvata Shreni. Shatru Sudana! On reaching there you would endeavour to sight the suvanamaya Rishabha and Kailasa shikhara darshana. Veera! there between both these mountain shikharaas there is a glittering Mahoshadhi Parvata could be sighted and there would be ever radiant mahoshadhis aplenty. Vaanara simha! On that parvata shikhara there are four life saving mahoshadhis named Mrita Sajeevani-Vishalyakarani-Suvarna karani and Sandhaayani. Hanuman Pavana Kumara! Try to secure these mahoshadhis at the earliest and fly back to this very spot and promise the praana daana to assert the pride and indelible glory of Vaanaras for generations now and forever. No sooner that Veeraanjaneya heard this that the most experienced bhalluka pitaamaha Jambavan detailed than he crossed the mahaa saagara and got dropped on earth as mahaa vrikshas were shattered, parvata shikharaas crumbled and mountains too quaked. Parvataakara Pavana Kumara Hanuman then reached Malaya parvata shikhara. Then there were huge vrishkas, maha sarovaraas where Deva Gandharvas visit often as that was of the area of about sixty yojanaas. Vidyaadhara- Rishi Muni Apsaras reside there with comfort with mriga samuhaas in the mountain caves. Pavana kumara Hanuman witnessed groups of Yaksha, Gandharva, Kinnaraas were upset by his gigantic vaanara's sudden appearance. From there, he extended his hands and shoulders like Garuda Deva pushing down dasha dishas and flew up in

the high skies towards Himalaya ranges with alarming speed even as the jala jantu samuhas of the Maha Samudra were alarmed. Veeraanjaneya's momentum and velocity was truly like his inheritance from his father Vayu Deva, swiftly crossing parvatas, birds, sarovaraas, rivers, nagaris, samruddha jaanapadas, and so on. Veera Hanuman was also like of his father's parakrama vegashaali followed Surya maarga and like Surya Vayus never tired too. Remembering the valuable words of Jambavan; he got quick glimpses of Himalaya ranges, deep caves, shikharas shrouded by clouds, the prakrita soundarya of green tall vrishas and bushes and reached there comfortably. This Maha Pravata Raja shikharas were glittering like gold and Anjaneya notices parama pavitra ashramas where devarshi samudaayaas reside with rising flames of homa prakriyas. It was on that sprawling mountain range is stated as that of Hiranyagarbha Brahma Bhagavan's 'nivasa sthaana' as his alternate 'rajatanaabhi sthaana' and Indra bhavana too. It was also believed as the very place from where Rudra Deva released his mighty arrow against Tripuraasuraas, also the vaasa sthaana of Bhagavan Hayagriva abd Yama Raja Sevaka nivasa too. Hanuman also witnessed passingly the glimpses of the nivaasa sthaanaas of Agni Deva, Kubera, Dwaadsha Suryas too as also of the places of Chaturmukha Brahma, Shiva Dhanush, Vasundhara naabhi sthaanaas too. Then Veeraanjaneya was able to spot out Kailaasha Parvata, Himalaya Shila, Shiva vaahana vrishasha and suvarnamaya Rishabha Parvata. Then Maha -Kapi readily spotted the flashes of dazzle and sparckle of mahoshadhis. He saw the 'agniraashi samaana parvata' and was greatly surprised and jumped off once at the parvata raja and looked for the afore mentioned divoushadhis by Jambavaan. But, having noted that the mountain top was of sprawling saharras yojanas and was unable to distinguish the specific aoushadhis. As it was not possible to do so, Hanuman was frustrated and got angry and made simhagarjanas and with his red looks addressed the parvata raja. 'Nagendra! You seem not to cooperate for the revival of Shri Rama Lakshmanas who are indeed the yuga purushas. Now get ready to test my 'baahu bala'. Having asserted so, Veera Hanuman held the Maha Parvata Shikhara along with all the dhaatus intact yet with maha vrikshas, elephants and so on and pulled it out with his unimaginable physical grit and grip as the samasta loka vaasis were frightened having been taken aback bewildered and flew off like Garuda Deva as all the celestial beings showered praises on the Vayu putra's daring escapade. Following the Surya Marga, like Surya Himself, Pavana Putra lifted the Sanjeevani Parvata right on his massive shoulders. Then Hanuman too was looking like one parvata carrying another parvata. Awaiting long all through the night for the arrival of Anjaneya, the desperate Vaanara Bhalluka Sena especially the stalwarts like Sugriva-Angada-Jambavaan- Vishishana were overwhelmed the Parvata samaana Veeraanjaneya having placed the Mahoshadhi Parvata with the Mrita Sanjeevani and the other herbal plants to revive Rama Lakshmanas lying unconscious overnight. Then Hanuman placed the Mahoshadhi Parvata atop Trikuta Parvata where Vaanara Bhalluks Veeraas were anxiously awaiting all through the night, greeted Jambavan, Vibhishana and Vaanara pramuhkas who were truly enraptured and mesmerised with such inexpressible and overwhelming feat of the hero and embraced the outstanding Vanara of eternal fame. Then they had all got collected the 'murcchita dehas' of Rama Lakshmanas and applied the 'sugandha vilepana' and in seconds and minutes, Rama Lakshmanas stood up erect and soon enough, the 'maantrika baanaas' were removed as of normal physiques. Then Prachanda Pavana Kumaara Hanuman gave a massive thrust and lashed off the Mahoshadhi Parvata to reach back to the Himaalayan Range.

Sugriva being relieved of Rama Lakshmana's revival, ordered Vanaras to break into Lankapuri and terrorise Rakshasas with flames- Ravana instructed Kumbhakarna Putras, Kumbha Nikumbhas, to attack- As Angada destroyed Rakshas Kampana and Prajanghaka, Divida killed Shonitaakshaka, Mainda uprooted Yupaksha and Sugriva's 'mushti ghaatas' demolished Kumbhaasura-As his dear brother Kumbhaasura was killed by Sugriva, Nikumbha attacked Hanuman and got killed by him-As per Ravana's instructions, Makaraaksha challenged Rama with baana varshas for long, but Rama smashed the charioteer, as the asura took to a Shiva shula, yet Rama with his Vayavyastra killed the asura-As instructed by Ravana, Indrajit invoked abhichaara yajna and with antardhana shakti tormented Rama

Lakshmanas, but Rama warned Lakshmana of brahmastra prayoga yet the the latter made a 'shapatha' to kill Indrajit-

Then the enormously excited Vaanara Raja Sugriva at the unbelievable act of rescuscitating Rama Lakshmanas by the 'mahoushadhis' fetched by the gallantry and the grit of Veeranjanyeya, asked the latter as to what should be the next forward step. He said: 'Kumbhakarna was dead, Ravana Putras were eliminated, yet Lankapuri raksha is still pending. Hence Vanara Veeras should now attack forthwith. Thus as per the directive of Sugriva, Vaanara Yoddhas took up their weapons like Dwadasha Adiyas and Ekaaditya Rudras at the pradoshka kaala of the day fall. They attacked thousands of the houses of Lankapuri indiscriminately and devastated the doors, windows, raaja margaas while the residents were raising hue and cry responses which had gladdened the vaanaras with jumping joys and vicarious shouts and further by throwings of fire balls which had burnt off valuable jewellery, silks, precious clothings, comfortable beds and various luxuries of happy livings to heaps of ash. So were the aabhusanas of horses, elephants, chariots, kavachas, khadga, dhanush, pratyancha, ankusha, shakti, vyagracharmasanaas, mani bhushana, and various types of astra shastras as the ready targets of agni deva. In the course of the attacks, elephants, horses, donkeys were all killed with heavy rocks and huge trees and the 'mahaakrandanaas' of the frightened Lankapuri citizens, especially the houswives, broke out helter skelter in dasha dishaas. Vaanara garjanas and the akrandanaas of the citizens far surpassed the samudra taranga mahaaghosha. But then the Rakshasa warriors had then received the alert signals from their respective senapatis and the initial vaanara sena's wanton provocations led to an open battle. Then the rejuvenated Shri Rama Lakshmanas sounded his 'dhanushthankara' just as Shankara was enraged while attacking Tripuraasiras. _Vaanara garjanas and Rakshasa kolaahala was indeed more profound in Shri Rama 'dhanushthankara' as overheard in dasha dishas. Rama baanaas fell right at the nagara dwaara like kailaasa shikhara crashed on 'bhutala'. On noticing this, Rakshasa Veeraas hurried up readied for a great battle ahead as they were facing a kaala raatri. Then Sugriva alerted his maha vaanara veeraas to reach the entry doors of Lankapuri. Accordingly Vaanara veeraas made strong holds of lit up handles of huge flames and were readied to break in the gates and on knowing about these developments, Ravana got truly infuriated and instructed Kumbhakarna Putras named Kumbha and Nikumbha and yelled : ' Veera Nishaacharaas! Right through this 'kaala raatri' get ready for the big battle.' As par Ravana's instructions Maha Rakshasaas Yupaaksha, Shonitaaksha, Prajangha and Kampana too were despatched. Rakshasa Maha bhayankara Sena with glittering ayudhas and dhanur baanaas attacked seated on horses and chariots with elevated dhvajas while Vanaraas were well equipped with vrishas and heavy stones. Some of mountain sized Vanara Shreshtas utilised 'mushti ghaatas' truly negating 'aayudha ghaataas'. As Rakasa soldiers were revlving their parighas and ashanis, vaanaras were responding with tossings of trees and rocks besides mushti ghaataas. As one demands asserting 'fight with me', another challenges too and the third one says ' don't you worry, I should take care of him'! Like wise they keep displaying mutual upmanship. Thus nishaacharaas with doubled up egos keep flinging astra shastras as vaanaraas defend and offend outsmarting each other leasing to survivals ot deaths. At the end of the night, rakshassas found their dresses torn off, kavachas were broken into and radha dwajas crumbled down as vaanaraas surrounded them and pounded the rakshasas and forced them to retreat or expose themselves with 'praana haani'.

As Rakshasa-Vaanara warriors were engaged in maha sangraama, Angada faced Kampana as the latter readily mada a gada prahara at once while Angada tried to retaliate but failed and fell down unconscious but soon enough recovered and lifted a parvata shikhara and banged Kampana and the latter was hurt with blood was flowing and eventually collapsed and succumbed to death. Noticing that Kamapana was dead, Shonitaaksaha seated on his chariot attacked Angada with fierce 'kalaagni samaana baana parampara' named 'kshura' with upper nail, 'kshurapra' the 'ardhachandraakaara baana'm 'naaraacha' complete iron from top to bottom, 'vastadanta' or like of calf teeth, 'shili mukha' or goat head, 'karni' or of like the earshaped top, 'Shalya' like the forehead shaped astra and 'vipaatha' of the shape of kaner tree leaf. With such potent arrowes, Angada was hurt severely. Meanwhile nishaachara Shonitaaksha jumped off from

his chariot and attacked with his sword, while kapikunjara Angada seized that very sword hit the rakshasa's shoulder and hurt him. But Rakshasas Prjanghaka and Upaaksha attacked Valiputra Angada. Shonikaksha too after recovery joined the rakshasa veeraas. Between Shonitaaksha and Prajangha was looking bright like full Moon among the nakshatras fightly desperately Meanwhile however, Vanara Pramukhas Mainda and Dvidida appeared to help Angada as they too were seeking to located worthy Raksasaas to fight against. The threesome vaanara yoddhas of Angada-Mainda-Dvidida attacked Prajangha Rakshasa. Angada hurled Ashvakarna vriksha and also simultaneously smashesd a fistful kick by which Prajangha fell down dead. As he found his uncle dead on the battle field, Yupaksha shed tears yet having been enraged attacked Dvidida and the latter with great presence of time kicked the Rakshasa Yupaksha and held him tight. Now both Yukaksha and Shonitaaksha fought with Mainda and Dvidida. Parakrami Dvidida pierced through the face of Shonikaksha who fell down to the earth and Mainda with his parakrami hastas made Yupaksha downed likewise. Then the Raksha sena was alarmed as Angada desroyed by Kampana and Prajanghaka, Dvidida killed Shonitaaksha, Mainda finished off Yupaaksha in quick succession and too to heels. But Kumbhakarna Putra Kumbha halted the retreat of Rakshasaas by inspiring them to face the enemy with gusto. He raised his dhanush baanaas and released astra varshas and hit Dvidida Vaanara Veera who fell down grievously injured. Then as Trikutaparvata samana vishalakaaya Dvidida fell down with streached legs, his brother Mainda had instantly raised a maha shila and chased Kumbha Rakshasa who with his arrowes broke the boulder to pieces. Even as Kumbha sought to set a vishadhara sarpa type of arrow and released on Mainda, whose chest was ingured deeply and fell down unconscious. Mainda and Dvidida were Angada's uncle and the latter attacked Kumbha Rakshasa. But Kumbha released three high potency mantra poorva baanaas and got Angada shareera encircled tightly. But Vaaliputra Angada was not shaken off his high morale and getting released from the grip of the Kumbha Rakshasa baanaas, had initiated maha vriksha varsha although Kumbha made pieces of the vrikshas and resorted back to his baana varsha on Angada who fell senseless. As durjaya veera Angada was sinking like earth rolling down in a maha samudra with unconsciousness, Shri Rama suggested Jambavan and such vaanara veeraas to intervene. Then pramukha vaanaraas like Jambavan, Sushena and Vegadarshani uprooted huge boulders and attacked Kumbha. Then Sugriva realising that his own brother's son assisted by Ashwakarna and other vaanara yoddhas initiated maha vriksha prahaasaas unendingly while Sugriva jumped right into the chariot of Kumbha Rakshasa and pulled off the latter's dhanush baanaas to pieces. He shouted on Kumbha saying: ' your 'hasta laaghava' in releasing baana varshaas is no doubt appreciable like Indra, Varuna, Prahlada, and Bali. Yet, you may also like you to sample my bala paraakrama in a dwandwa yuddha too.' Then Kumbha was incensed like agni jwaala and held Sugriva's maha bhujas, while their 'padaabhigaatas' and seeking to bend each other's gigantic bodies were like two agni jwaalaas against each other. Then suddenly Sugriva lifted up the mountain like physique adroitly with extreme precision and ingenuity and tossed right in to the roaring maha samudra. As Kumbha was hurled likewise, the jala raashis in the Maha Samudra rose up high like a vindhya samaana or of mandaraachalas were sunk into the depths of the Samudra. Even so Kumbha jumped high and out of the Samudra and hit a hard 'mushti ghaata' which tore off Sugriva's body kavacha to pieces and his vajra like chest was torn off and rakta dhaaraas were flowing while his heart beat was speeded up. But Maha Parakrami Sugriva hit such a massive death blow to Kumbha's chest and thus Sugriva was shining like the shasra kirana Surya Deva. Sugriva's colossal bluster on Kumbha's chest was such as he was rapidly crubling wooden sticks in agni jwaalaas turning into ash. Thus bhayankara parakrami Vaanara Raja Sugriva had achieved the glory of destroying Kumbhasura while the Rakshasa warriors took their heels back to Lankapuri at once.

As Sugriva killed his brother Kumbha, Nikumbha looked at Sugriva as if his rage would bring the vaarara king to burnt ashes. Nikumbha's parigha was like yama danda and the rakshasa bhaya naashaka, and he revolved his parigha making resounding simha garjana with 'bhayaanaka mukha'. His vakshasthala is decorated with a golden padaka, hands with glittering wrist ornaments, his kundalas with gold studded with vajras and his vichitra maala of unusual Surya prabha. As Nikumbha's parigha was circling all around it was like the paribhramana of Vitapaavati Nagari or Alkapuri of Kubera, Gandharva bhavanaas,

Nakshatra Chanda Navagraha paribhramana. It was only Veera Hanuman who could stand and challenge the Maha Rakshasa with his open and broad chest. Recalling what all tormentations were perpetrated by Hanuman against Rakshasa Maha Veeraas with vengeance, Nikumbha was anxious to repay to Hanuman and hit his parigha on Hanuman's chest with all his grit and might. Hanumana's chest was indeed enormous and robust and the parigha hurled by Nikumbha was broken into pieces like hundreds of ulkas or meteors hit the earth. But even as Maha Kapi Hanuman's chest was hurled at, just as an earthquake would not sink maha parvatas would not fall off easily. The atyanta mahaan bala shaali vaanara shiromani Hanuman having hit by the parigha, gripped his 'mushti' and punched a mighty thump on Nikumbha's chest. That mushti ghaata by Hanuman made the instant impact on the Mahaasura's body kavacha was torn off to pieces and there were rakta pravaahaas at once as though lightnings occurred from dark clouds. From the mushti prahara of Anjaneya, Nikumbha's head reeled off yet held Hanuman tight. That was the time when Rakshasha's who were so far disheartened made victory ninaadaas. But Hanuman gave such vajra tulya deadly hit on Nikumbha once again. Yet again the Rakshasa rose up once again albeit tottering, but Vayuputra lashed Nikumbha down to dust and having jumped on the Rakshas's chest twisted Nikumbha's neck as the Rakshasa made a loud 'artanaada' and slept for ever. As Nikumbha was killed thus, Makaraaksha Rakshasa attacked Shri Rama the utmost root cause of the historic battle.

Enraged by the unfortunate heroic deaths of Kumbha Nikumbha instructed Khara Putra Makharaksha to attack Rama Lakshmanas. Recalling most vengefully how Rama forwarded his heroic father to veera swarga, Makaraksha had readily appreciated the golden opportunity of getting rid of the menace of Rama Lakshmanas and instructed his Senapati to get ready for the great battle. Then he addressed his sena as follows: 'comrades! I have been instructed by King Ravana to attack Rama Lakshmanas. I have already decided to do so, besides devastating Sugriva and Vaanara yodhas too like dried wood sticks are fired down by my severed arrows and shilaadi aayudhas too. And my instruction to you all would be accordingly too. As instructed by Makaraksha, the rakshasa sena got readied with astra shastras. In fact, the Rakshasaas have the ability of assuming maya swarupas and of 'bhayanaka krutatva' too by nature and thus got readied instantly with unusual enthusiasm. Makaraksha had at once jumped into the chariot with excitement and ordered the rakshasa sena to charge ahead and create havoc by mercilessly destroying vaanara bhallukas. At that time, there were 'shankhaaraavaas' and drum beatings across the 'dasha dishas' in thousands and there was around 'utsaaha kolaahalaas'. Then suddenly there was an 'apashakuna' or a negative foreboding that the Makaraksha Radha Saradhi's handholding cane slipped, the horses became direction - less and the radha dhvaja crashed down. Added to this at the very start of Makaraaksha's 'yuddha yatraa samaya', there were fierce winds of sand became stronger and stronger. Despite the 'apashakunaas', Makaraksha and the rakshasa sena forged ahead with anxiety and excitement while Makarakshasa approached where Rama Lakshmans were seated

Vaanara Veeraas were meanwhile ready with vriksha, shula, gada, parighas pushing and jostling each other, while nishacharas too were fully armed with shaki, shula, bhaalaa, tomara, pattishas, bhindipaala, baana prahara, paasha, mudgara, dandas to butcher vaararaas. Khara putra Makaraaksha started off 'vanara vinaashana' as groups of them scattered and dazed running here and there, due to rakshasa 'darpa' and show off. Then Makhraaksha yelled at Shri Rama! Wait Rama, be there itself as both of us should have 'dwandva yuddha' and face to face as my 'baana prahaaras' are going to sweep off your breathings. Ever since you had taken off my dearest father's life force, since then I had been waiting for this unmissable opportunity of avenging and here I am right before you and am extremely anxious to get rid of you once and for all while avenging and awakening his 'atma shaanti' and my relief.

Duratma Raghava! At that time in dandakaranya, you were perhaps not to notice me adequately as even thereafter my entire body had been enraged ever since with the fires of vengeance. But Rama, right now, I am able to see you clearly, your affected show off of bravery and so on and now I stand before you like a hungry lion seeking a tasty prey! To day, You should taste be blast of my arrows and reach that yamaloka where you might have to keep company with other vanara rakshasa pramukhas too. Rama! Of which avail of my anxiety now any way. It should of the 'prekshakas' or the onlookers to witness the thrill of mutual

battle. Rama! You may like to fight by which ever means like with astras, or gadaa like shatras, or by 'dvandwa yuddha' as the choice is yours as I am prepared by any means.' Shri Rama heard the 'pragalbhas' of Makaraksha and laughed loud and replied: 'Nishaachara! Why are you boasting away as these words hurled at my face are truly disgraceful. Remember that in dandakaranya, fourteen thousand and odd Rakshasas including your father Khara, Trishira and Dushana were devastated by me. Now with your death too should feed several owls, crows and dogs should soon satiate with your huge dead body flesh and quench their thirst too.' As Shri Rama ridiculed likewise, the Maha Rakshasa hastened to attack Rama with 'baana varsha', but the ever alert Shri Rama made pieces of Makaraksha's arrows. The mutual releases of the arrow rains became so severe in the course of the day that Deva-Danava-Gandharva-Kinara- Maha Naagas were noticing with awe. The mantrika baanas released by Rama were negated by the Rakshasas, while the reverse was occurring too day long. Then maha baahu Shri Ramachandra got fed up with the nagging exchanges of ' baana varshas', and with eight ardhachandraakaara baanaas killed the saaradhi of the Rakshasaa's chariot. Following later, Rama killed the horses too . As he became a ratha heena, Makaraaksha was forced down to earth like a pralaya kaala Rudra and started with his maha shula. That Parama durlabha shula was the gift of Shankara himself and was truly ashtonishing even to look at as it was glittering like parama samhaaraastra. By even looking at the Shiva Shula, Deva samuhas were bewildered direction less. The Nishachara then circled the shula and with enormous anger shot it at Shri Rama. Then Shri Rama with adriotness and unusaul presence of mind tore off the shula to pieces and fell down to earth. Then the sky bound devaasa appreciated with astonishing precision. Then the Rakshasa Veera shouted on Rama!: 'Arre, Rama! Wait and stand!' Shri Rama smilingly aimed at his dhanush and set it with 'agneyaastra mantra' and released as Makaraaksha's heart which was hit into bits and pieces. There after the Rakshasa hero fell down dead and the Rakshasas fled away back to Lankapuri. That indeed was the death of Khara Putra Makaraaksha which made Daasharatha putra Rama's yet another smile of relief.

As having heard that Shri Rama killed Maha Rakshasa Makaraksha too, Ravana was enraged grinding his teeth and called for his famed son Indrajit as the latter under his father's instructions to some how destroy Shri Rama proceeded to the yagjna shaala and performed agni sthaapana and initiated a maha yagjna, apparently of 'abhicharika' nature. As Indrajit wore blood red vastras while performing the 'havan', even the rakshasa strees were frightened. Wearing his shastra astras too, he sat in kushaagraas with big sized 'samidhas' or wooden sticks, wearing blood red clothes he initiated igniting the homaagni as he felt vijaya sanketas. After performing pradakshinas, Indrajit then offered the havishaanna to Agni Deva who himself accepted the same. As he attained the power of the aahuti to Agni, the abhichaarika sambandhi Devata- Daabava-Rakshasas were contented and then he alighted his chariot. The radha dhawaja was the looking like the 'prajjalita agni jvaalaas'. Then having left he proceeded to the Nirruti Devataa and reciting sambandhi mantraas performed aahutis to agni to refresen his antardhhana shakti and decided to exterminate Rama Lakshmanas and dispppeared. Then as inspired by Ravana he rached the battle ground with his dhanur baanaas and rained baana varsha on them as from nowhere. Then both Rama Lakshmanas quickly noticing the directions from where the arrows were originated, had responded instantaneously. Then Indrajit released his arrows from all the directions as the skyline havingh been filled up in dasha dishas got darker and darker. Then Dasharadha Kumaras were hurt as the ingress of the baana varshas became invisible. Indrajit's vegapurva gati, rupa, dhanush and baana was indeed perplexing. Then in the process thousands of vaanaras were getting hurt and killed. Then Lakashmana suggested Sri Rama to utilise his brahmastra and kill all the rakshasas in one shot, but then Rama disagreed as that would be against the very principle of rakshasa nirmulana all together. Rama stated further to Lakshmana as follows: Maha bahu Lakshmana! Dharma shastras had repeatedly pronounced that in any battle when somebody hided himself, or not prepared for a fight, or would seek 'sharanya', then such a warrior ought not be worthy of being killed. But don't you get worried. I should certainly devastate Indrajit all by my self. Let us therefore explore other powerful astras. This maayaavi rakshasa is a 'neecha duratma' hiding himself in a maya ratha and with mayashakti and indeed he ought to be killed some how by our astra prayogas. May prithvi me destroyed, swarga be swept off, rasatala be sunk or akaasha be disappered yet I

should most certainly have Indrajit dropped to dust. Thus Shri Rama made a veera pratigjna before the entire vaanara bhallukaas.

Despite repeated warnings of 'stree hatya' as a 'maha paataka', Indrajit drove off Maya Sita Devi by his chariot and stabbed her as rakshasas were insane with joy as Vanara Sena was got demoralised- Hanuman witnessed Sita Devi killed, Vanara sena was aghast and Hanuman had initially pacified the vanara sena and take revenge but later agreed for temporary withdrawal and to inform Rama Sugrivaas-As as he heard of Devi Sita's killing, Rama swooned down and Lakshmana did extensive vishleshana of dharmaadharma and sought to revive him, asserting Indrajit's justified killing too soon- Vibhishana spelt out Ravana's insane desire for Devi Sita that he could ever imagine her being killed and Indrajit fooled Hanuman and vaanaras of Maya Sita but attack Indrajit's abhichhara yagna instantly- following repeated exhortations of Vibhishana, Shri Rama finally dismissing Indrajit's 'maaya Sita's vyavahara' instructed Lakshmana to proceed to Nikumbhila Mandira with Vibhishana and Vaanara sena -

Having realised why Shri Rama prevented Lakshmana not to resort to brahmasatra to destroy entire Rakshasa generation and of his unique pratigjna to kill him come what at any cost, Indrajit retreated to Lankapuri. On hearing what all transpired after Indrajit's maya yuddha on Rama Lakshmanas and its sequel, Ravana got furious and as such Indrajit along with considerable rakshasa sena went back to the battle ground once again. Then he created a Maya Sita Devi and made her seated in the chariot. Vaanara veeraas headed by Hanuman along with a huge parvata shikhara which was most difficult to lift. Hanuman then noticed the Maya Sita Devi with the same kind of 'malina vastras' and kept on staring at her and truly felt that indeed she was Devi Sita herself seated being 'shoka peedita, maha deena and ananda shunya'. Then Hanuman wondered as to what indeed was Indrajit's objective might be. Then realising that Hanuman was staring at her, Indrajit pulled off her long 'sheersha keshas' in to his mighty hands as she was shouting 'haa Rama, haa Rama' repeatedly. Hanuman was moved at the scene and shouted at Indrajit: 'Duratma! You are wandonly performing this wretched act and inviting your 'vinaasha'; indeed you were born in Brahma Kula but is unable to desist from 'rakshasa manovritthi' and are truly merciless. Nishthura! The helpless Sita Devi was thrown off her Kingdom, tossed off to forest life, dandakaranya, and rakshasa nivasasa, and what indeed could now at the verge of her life under your threat now! If you are going to end her life now, do you realise that you are ending up your own life could last for long. You are really worthy of killing mercilessly as your retarded mentality demands quick retribution. Among the killings that are perpetrated in one's life, 'stree hatyaa' is considered as the worst and as such please do resist your attempt to resort to such a drastic step.' [Stree hatya, Bhruva / Shishu hatya, Brahmana hatya, Go hatya and Guru hatya / Guru Bharya Gamana are stated to be the top of the list of Pancha Maha Patakas] As Hanuman stated likewise in disgust and desperation, Indrajit never bothered to what all Hanuman shouted at and proceeded right into the thickness of the vaanara sena who were all alarmed and addressed Hanuman tauntingly: 'Vaanara! Sugriva, Rama and all of you vaanaras had attacked us at Lankapuri, on; an account of this Sita, and if I were to kill her in all your presence, then the bone of contention would get cleared right now. Then very systematically I should kill Rama Lakshmanas, yourself, Sugriva and Vibhishana in that order. Oh Monkey! You were seeking me not to resort to 'stree hatya', and in reply I wish to assert that the root cause would be the fall of a huge tree and as such my 'takshana kartavya'. Having been provoked by Hanuman, Indrajit had then with his sword stabbed the crying Sita. Then she was sliced off in two parts as at the yagnopaveeta sthaana and maha tapasvini Maya Sita was slashed down to earth. Then Indrajit addressed Hanuman in roaring laughter made simha garjanas: Now, the very cause for which you the monkey brigade landed here is uproared for good and your battle would be a waste of your time and ours too. The vaanaraas as having heard the chorus of Meghanaada and the Rakshasas were exhilarated and excited as Vaanaras shouted: Ravana Putra has now his brain and soon lose his head too.

As the vaanara sena was truly demoralised, Hanuman shouted at them all: Vaanaraas! Why are you all now getting alarmed in this way and trying to run back without shameful timidity in this manner. What has suddenly vanished your 'dhairrya sahasaas' and getting rattled by this incident! Instead you should take to far more vigorous determination and speed right now. I am now attacking the wretched rakshasaas and the personification of evil devilry of Indrajit and you too must be inspired to do so as persons born of excellent family background and upbringing ought to never ever show their backs in the battles. As veera Hanuman inspired the vaanara sena, Vaanara veeraas got terribly annoyed at the Rakshasaas and initiated uprooting maha vrishas and parvata shikharas and attacked rakshasaas like agni jwaalaas and ashed down the opponents wild and out of control. As Hanuman was ignited by the irreparable tormentation of Devi Sita's hatya he kept on hurling 'mountain shikharas' on the chariot of Indrajit and as a result, the horses got belindered and got seperated from the chariot yet the chariot was still intact although immobilised as the mountain tops so hurled were perhaps wasted. All the same the rakshasas jumped off yet with enormous fear. Then the vaanara yoddhas too commenced hurling parvata boulderes on Indrajit as a frightful follow up the example of Hanuman. In return the infuriated Indrajit took to 'baana varsha' on those very vanara sreshthas. Then inspired by Indrajit, Rakshasaas too retaliated with their astra shastras. The tempo of the mutual battle became too severe that countless vaanara yoddhas were getting severely killed. Then Hanuman realised that the severity of vaanara sena was losing their grip as Indrajit became too severe and aggressive as he showed off the false euphoria of having killed Devi among the jubilated rakshasaas. Then Hanuman suggested to call off the attack for the time being and stated: Brother Vanarasa! So far, you have been desperately fighting the rakshas sena for the Shri Rama Karya of retrieving Devi Sita from the clutches of Ravana, but Ravana Kumara killed Sita Devi in my very presence. Now my immediate duty is to inform Sugriva and Shri Rama so that we should take steps for 'prateekaara' eventually. As Hanuman asked the vaanara sena to withdraw from the battle for the time being without fear, he saw Indrajit going to Nikumbhala devi Mandira for performing yet again another abhichaya yajna. Then Indrajit performed another aahuti in agni and ate the 'aahuti yagyaanna' and stood up readied for the next battle.

Jambavan reported to Shri Rama that maha vaanara veeraas were killed in several thousands, Rama stated Hanuman was there yet Jambavan too might assist Hanuman. But Hanuman was returning from the battle and addressed Shri Rama: ' Rama Prabho! As I had left for the battle ground along with several vaanara veeraas, then we encountered Ravana Kumara Indrajit and by his chariot Devi Sita too was seen and the duratma smashed her to death with his sword even as we were all witnessing the horror. It is in that terrible context, we were all truly perplexed and baffled and are hence returning to you. No sooner Rama heard the news than he swooned down senseless. Devatulya Raghunatha collapsed unconscious, the entire Vaanara sena surrounded Shri Rama and started 'sprinkling sugandha jala' on his body as if dahana karma was being initiated! Noticing as his elder brother's situation, Lakshmana broke out crying away truly non-plussed. He started weeping as seated with his shoulders knelt down: 'Arya! You are always lifelong true 'jitendriya' yet your 'dharma' and undreamt of bravery would appear wasteful. It appears that the fruitfulness of happy living of sthava jangamas including human beings or pashu pakshis seems certainly not to 'dharmaacharana.' In other words dharma appears irrelevant to happy living! This as now amply proved that dharma of Shri Rama's present state of affairs is in spite of dharma. After all Ravana is ever happy and joyful in life notwithstanding his open 'adharmacharana' and hence only those who keep dharma suffer most. If only contentment of happy life appears to be irrelevant dharma adharmaas. But in normal like it is amply proven that persons of blatant and irresponsible daily life are successful while those who are always stuck to principles are absolute failures in life.' Then Lakshmana addressed Shri Rama: Ragu nandana! If a paapaachari purusha practices blatant adharma, then out of three fourths of his life he or she should be happy and if the end of life might get uptooted, but common sense states that one is dead in the long run any how! Otherwise, if a 'jeeva' gets killed my karma vishesha, then that killing should be due to that very jeeva had perpetrated in this or previous life. If there is no angle of 'prateekara', then how a wanton killing is possible. Thus my confirmed view states that only a timid, asamartha, and despicable person could ever had done this kind of atrocity. Ragu nandana!

Dharma devoid of purushathas like artha and kaama ought to lead to shatru naashana. Only that distinguished person who practises dharma as an essential and of integrated practice of the purusharthas would win the race. Raghava! That was how, you have the accreditation of having discarded the Ayodhya Saamraajya and proved to the world that artha without dharma had no base at all and hence vindicated the truth of proper living. Just as rivers flow out from parvatas down to earth for the benefit of all the beings in srishti, your nishkaama dharma is truly commendable and exemplary. Those ‘manda buddhi’ purushas are only clinging to materialism only are bound to be dried up sooner than later like the waters of rivers and wells by the onset of severe summer. Those purushas who are ever clinging to desires with uprooted dharma are subjected to taadana-bandhana-doshaprapa for ever. Nareshvara Shri Rama! True prosperity and wealth of lasting life is necessarily anchored to harsha-kaama-darpa-dharma-krodha-shama-and dama are happiness-longing- justified pride- genuine virtuosity-and desirable anger- and equanimity and self control. Raghu veera! You had no doubt vindicated dharma by ‘pitru vaakya paripaalana’and ‘aranya vaasa’ but the rakhsha had forcibly kidnapped and kept under duress. Indeed, today, Indrajit had caused us unparalleled distress to all of us; worry not,Rama, I should certainly crumble him to duar rightaway, but kindly wake up now for good most certainl. Nara Shreshtha! Maha Baaho! Kindly wakeup now with full senses and wha all I am stating now is not merely to please you but to assert my self now that the Janaka Naidini Sita’s mrityu varta be such as to urgenly demand the act of retribution and firm up by my ever aroused passion of anguished desperation.

As Lakshmana having made a detailed assessment of ‘dhadmaadharmas vichakshana’ and sought to retrieve Rama from his senselessness by asserting Indrajit’s killing all by himself, Vibhishana having got the vaanara yodhaas in readiness had arrived. He saw that a big group of vanara shreshthas were surrounding Lakshmana while Rama was lying senseless. Lakshmana was on a state of assuaging Rama and stating dharmadharms crying away. That was the time when Rama appeared to have regained consciousness, got up and said as to what had happened. Then Lakshmana looked at Vibhishana and Sugriva too and replied: ‘ Soumya! Hanuman informed you that Indrajit slashed Devi Sita and on hearing that you fell down unconscious thereafter. Then Vibhishana intervened and said: Maha Raja! As Hanuman had thus informed I still feel that it could never be so. I am indeed aware that Ravana was no doubt head over heels obsessed with Devi Sita but could never allow Indrajit could ever dared to have done so. I had on several occasions requested Ravana to leave Devi Sita but never agreed. Indeed no purusha could ever win over a maha pativrata like Devi Sita by ‘saama- daana- bheda prayatnas’ but only by a unique battle like this. Maha Baaho Shri Rama! Rakshasa Indrajit must have taken advantage of Vaanara Sammoha,and must have presented a Maya Sita and killed her and most certainly but never otherwise. Right now, Indrajit had gone to Nikumbhila Mandira and would be preparing for an ‘abhichaara homaagjana’ and along with Ravana’s ‘samyoga’ would soon become truly invinsible even my Devas and Devendra too. Indrajit must have realised that if his attention might get diverted to attacks by vaanaraas and hence left off suddenly disappeared ant retreated to the Nikumbhila. Nara shreshtha, do therefore get rid of this most unrealistic image of Indrajit’s having killed Maya Sita. But right now instruct Lakshana accompanied by me and competent vaanara sheshthas to attack Indrajit disallowing him to perform the abhichaarika homa. Lakshmana’s ‘baana teevrata’ and unimaginable precision should prove to severe Indrajit’s blood cells and suck off his hot and arrogant blood flows. Maha Baho Shri Rama! Now kindly instruct the shubha lakshmana Lakshmana to lead us like Mahendra the Vajradhari atonce.

As Vibhishana hastened Shri Rama to instruct Laksmana to attack Indrajit at Nikumbhila Mandira, the latter was yet to recover from the shock of Sita’s killing. Hanuman then intervened and asked Vibhishana to please annotate what he had meant. Vibhishana then again stressed once again to Shri Rama : Kindly never get upset this make believe Maya Sita but am re-emphasising again repeatedly to instruct Lakshmana as suggested. Raghunandana! Kindly take my words carefully as I am asserting repeatedly in our own interest; as Indrajit had nearly approached Nikumbhila Mandira, Sumitra Kumara be accompanied by vanara veeraas and attack Ravana putra at once. Let Maha dhanurdhara Lakshmana with his mandalaakaara dhanush release ‘visha purita sarpatulya bhayanaka baana varshas’ and devastate

Indrajit but this action be taken up well before the ‘kratu samapta’. Brahma blessed Indrajit asserting that under the ‘nikubkha naamaka vata vriksha’ he should complete the ‘havana sambandhi karya krama’, lest there would be the certain killing by his opponent. That is why Shri Rama: I am once again requesting you to let Lakshmana kill Indrajit most uegently’ As Vibhishana reasserted repeatedly Shri Rama replied! ‘ Satyaparakrami Vibhishana! I am now realising that bhayankaara rakshas’s ‘maaya sita prayoga’ by now. He is a Brahmastra jnaata, maayaavi and maha balavan who made devaas like varuna too flustered’. Then Rama instructed Lakshmana to let the vanara pramukha sena of Sugriva too including Hanuman, Riksha Raja Jambavan and such others and kill mayavi Indrajit for ever’. He further advised Vibhishana to let Lakshmana be constantly advised regarding the maya pravritti of Indrajit and be with Lakshmana along with his faithful ministers. Then Lakshmana touched Shri Rama’s feet and proceeded towards the Nishkumbhila Mandira along with Vibhishana and followed by Hamuman Jambavan Vaanara bhalluka veeraas..

On arrival at theNikumbhila,Vaanara Rakshasa battle followed - Hanuman challenged Indrajit for malla yuddha, Indrajit raised his dhanur banaas against Hanuman, but Lakshmana raised his dhanush instead- Indrajit heckles Vibhishana for discarding his ‘swadhama’- to join Rama but Vibhishana details of his Poulastya ancestry, highlights Ravana’s ‘duraachaaras’ and to get ready to be soon killed by Lakshmana!- Lakshmana-Indrajit exchange of hot words followed by fierce battle mutually yet physically hurting each other on and on but never tired despite blisters and flows of blood as Vibhishana attacked Indrajit- Vibhishana boosted Vaanara Veeras morale listing about the Rakshasas smashed up already and inspired them to fight further as Lakshmana-Indrajit battle followed while the latter’s chariot etc was shattered-

Having arrived at the Nikumbhila Mandir,Vibhishana pointed at the mayavi Indrajit to Lakshmana and asked him to quickly release his arrows well before the havana sampurnata and so did Lakshmana as Indrajit was truly taken aback and so were the Rakshasas. Vanara yoddhas started hurling vrikshas and boulderer as rakshasaas relipied with their ‘ayudhas’. Ravana Kumars was highly enraged since the attack was just at the close of the homa karya and even with the clothes meant for purpose had to perforce alight in his chariot with his bhayankara dhanush baanaas with red eyes like agni jwalaas. Menwhile Hanuman had swiftly attacked the rakshasas who too were hurling their arrows and ayudhas like shulas,shaktis, pattishas, parighas and so on. Hanuman then came into his true form chasing the rakshasaas and devastating by his jumpings and flyings. Then realising this, Indrajit instructed his saradhi to reach him to Hanuman and launched heavy tosses of arrows, parighas and shulaas. Then Pavana Kumara challenged Indrajit: He roared at Indrajit asserting: ‘ Durbuddhi Ravana Kumara! If you imagine yourself as a ‘shura veera’ do try me for a ‘malla yuddha’ and make sure if you might survive from this Vayu Putra. Durmati! If you could survive still, then you might be considered as a true raakshasa veera.

Then Indrajit desired to eliminate Vaayu Purta and raised his dhanur baanaas. That precisely the time when Vibhishana addressed Lakshmana : Sumitra Kumara! Are you noting that instead of accepting Hanuman’s challenge for malla yuddha Indrajit raised his ‘dhanur baanaas’. This is the time when you should divert Indrajit’s course of his arrows against Hanuman to you. Thus counselled, Lakshmana noticed what Indrajit was up to.

Vibhishana then showed the Maha Barakata Vriksha or the massive Arjun Tree under which Indrajit regularly performed his ‘karmanushthaana’ and should all the worship material ‘puja saamagri’ there, and did ‘bhuta bali’ before attacking the enemies. That is why Rakshasaas create hallucinations by the ‘abhichaarika homa prakriyas’. Thus by disappearing effects rakshasaas could comfortably devastate the vaanara sena.Then as Indrajit fresh from the homa karya, although the same was inconclusive, alighted on his chariot, with kavacha-khadga- dhwaja, and heard Lakshmana’s high pitched tone while Vobhishana too was standing beside him. Indrajit then shouted on Vibhishana as follows: ‘ Rahshasa! After having been born as Rakshasa as my own paternal uncle you seem to have too big now having joined hands with

my sworn enemies as a kula-kutumba -bhraatru-kalankita drohi! You have no sense of 'kartavya-akrartavya maryada'. Durbuddhi! You are a 'kula brashtha' as 'swajana parityaagi' and 'paraaya jana dasyatva maha ghana murti!' Indeed you have no sense of shame as you hardly realise the moral dictum of even one's own the 'dharma' or way of life might appear listless and that of other's looks more attractive, one ought to firmly believe in one's own as that of others is fearful and least respected!. Even if the opposition looks 'gunavaan' even so, do you not realise that another or yet another opposition could be opted for as a child's play! Great Ravana's younger brother, I am shamed of you and hate to address you as my uncle. You have arrived here with Lakshmana to kill me; could one dream of such shamelessness and senselessness! Having heard Indrajit's shouting on him, Vibhishana replied: 'Rakshasa! Why are you yelling at my 'swadharma' as a Rakshasa knowing fully about my own mind set anchored to some principles! Stupid Rakshasa Raja Putra! Yes I am too a rakshasa by surroundings yet neither my birth nor of upbringing of Pulastya Brahma and certainly not of my nature in accordance with my 'dharmaacharana' too. Adhama Rakshasa Kumara! Suddenly you are seeking to teach me about 'swadharma' and 'kula samskaara' and 'para dharma and swadharma' but do you realise of what 'dharma and samskaara' is all about! My swabhava is truly in tune with my kula-and samskara and certainly not of degenerated- pashu vaada rakshasa pravritti of himsa- and krurata or violence and sheer cruelty. My principle is against 'krurataa purna karma'. Believe me if an elder brother were to be of morality, would not a younger brother of some moral compunction like to leave him ever! He who is desirous of looting and misusing 'para dhana' -as for instance of cousin brother's puspaka vimana and weath- of 'para stee vaancha'- and of adhika shankhaa and avishvaasa of one's own sahodara of some moral compunction establishes monumental examples of his disgusting deportment! Further, bhayankara killings of Maharshis, sumpurana devata virodha, durabhimaana, maha rosha, arrogant and self opiniated psyche are all your father's patent characteristics. Durahankari Indrajit! That was why I had to discard your so called 'swadharma' asserting your own 'swadharme nidhanam shreyah' as I could not be any further 'atyaacharaas' of the highest 'moral turpitude' and further! Now neither this kind of immoral Lankapuri would last, nor you and most certainly the treta yuga dushyaatma Ravana! Rakshasa! You are an 'atyanta durabhimaani and baala murkha'! beware, you are now in the 'kaala paasha' of veera Lakshmana very soon. Neecha Rakshasa! What all you had blabbered a while ago about 'swadharma' and need of unity despite your immorality would not be spared even under this shade of maha barakata vriksha! Now do realise that by your blatant and arrogant attack on Lakshmana would soon be wound up by 'kaala paasha' to despatch you to Yama loka and thus make way for the fruition of 'deva kaarya'. Therefore, do kindly cooperate Lakshmana with your death as soon as possible!

As Indrajit felt rather ashamed by what all Vibhishana explained point by point as to why he left his father essentially highlighting Ravana's evil mentality of para dhana-para stree vyaamoha, he was speechless for a while, yet having recovered alerted rakshasaas and got readied himself to attack. He addressed vaanara veeraas and Lakshmana Vibhishanas too; he pronounced: 'Shatru sena! Now I am ready to display my true image of 'baana varsha', and 'shastra nipunata' of shula-shakti-rushti-tomaras and have arrived all of you for Yama loka yatra. Lakshmana! Do recall as to how I made you and Rama got fainted by naagastra, even as I had made a veera samhara of the title holder so called maha vaanara champions! Yet again both you and Rama were fainted off and Hanuman had to fetch herbal medicines to revive. Now, get ready for yama loka darshana'! Then Lakshmana replied: 'Nishaachara! Indeed you might have succeeded by your maaya yuddha in the past but your tricks should not surely be trusted once again as you seem to be in your own make believe hallucination right now as the 'taskaraacharita maana vidhaana' or of the evil way that robbers and bandits follow. Now pull up your courage to face to face battle as now I am in the 'vana varsha maarga' right now. Yet the non stop forceful rains of arrows as released by Indrajit were like of fully poisoned cobras and hissed at the time hitting Lakshmana's body Parts were wounded. Then Indrajit shouted at Lakshmana: 'Sumitra kumara! These arrows are samples such as could destroy several groups of kites, owls and other various birds. But Kshatraadhama-parama durbuddhi Rama and anaarya Rama bhakta you are surely killed by me today. You would be able to see

for your self as to how Rama would be killed by me'. As Indrajit bragged on and on, Lalshana replied: 'Cruel and evil minded Rakshasa! Put a stop to your blabberings and indiscreet chatters . Do it if you could and prove it in action as you seem to love your self praises.' So saying, Lashmana cracked five arrows in a sequel by drawing them right up to his ears and released them as the Rakshasa's chest was hurt grievously as the latter was stumbled and tottered. Indrajit after a while sought to give it back and a 'maha sangrama' was initiated. Both were nodoubt, veera paraakramis, bala sampannaas, vikrama shaalis, parama durjaya tejasvis. Just as nava grahas were released and pralaya kaala was intiated, and like Indra and Vritrasura were hitting each other, both Lakshmana and Indrajit were facing each other like two ferocious 'simha dwandva'. Then Dasharatha Nandana Lakshmana hissing like a a 'maha sarpa' fixed numberless arrows an his mightr dhanush and released on Indrajit. As the 'dhanus thankaara dhvani' of Lakshmana was truly reverberating, Indrajit's face was rather looking lost and stared at the face of Lakshmana. Then Vibhishana alerted Lakshmana and addressed him: 'Maha baaho Lakshmana! Right now Indrajit's face cut appears rather stale and with lesser enthusiasm and this should be the opportune time to finish him off. Then Sumitrakumara like a 'visha dhara sarpa' smashed a Maha Vihvala Baana'. That arrow was like a 'vajra ghaata' hurt Indrajit and fell down swooned for a while but recovered soon enough. As Indrajit stood up firm again, he addressed Lakshmana: 'Sumitra Kumara! You are seeking to display your parakrama now, but what happened when both you and Rama were tied together with senselessness for days and nights! Now are you planning a permanent residence in yamaloka!' So asserting the Rakshasa released seven potent arrows and hurt Lakshmana and simultaneously attacked on Hanumn nearby. Then Lakshmana smiled and said 'this is nothing'. Then Lakshmana addressed Indrajit: 'Nishaachara! You are not attacking on the 'rana bhumi' like a shura veera. Your baana prahas are rather weak and listless. These are mild and casual. Having stated thus, Lakshmana released fierce 'baana parampara' when Indrajit's kavacha gave way as though the sparkling nakshatra mandali fell down to earth as the Rakshasa's blood from his chest dripped down. In turn, the Rakshasa released thousand arrows like a gushing stream and Lakshmana too was hurt with wounds. Then followed both the Veeras continued reciting astra mantras and releasing mutual ups and downs for very long time yet never tired as both were vying together for victory. The manushya- rakshasa duo were mutually attacking with dexterity, long standing experience and valour with faultless precision and tirelessness. As they release the arrows, each time there were ear piercing dhvani-pratidhwanis as the shrota chakshsha vaanara-rakshasaas were getting flustered and unnerved. As both the ranottama veeraas were attacking each other each time, the white and blue combine of the clouds on the high sky were looking wavery. As the golden coloured arrow flashes of mutual 'baana pravaahas' were often compared to be resulting in 'rakta pravaahaas'. Thus was the bhayankara yuddha as the mutual baana pravaahaas were resulting in jwaalaas of garhapathya aahananeeyaadi panchaaginis. Indrajit and Lakshmana veeras were attacking -re-attacking continously yet tirelessly with 'kshata-vikshita shareeraas' were resembling a palaasha vriksha with fallen leaves but full of blisterlike red flower bodies mutually. They both were engaged with hit-rehit and hit again and again bhayankara maha yuddha yet never showing any sign of being tired yet with the de cisiveness of one-upmanship. As Indrajit-Lakshmana battle of mutual determination was still inconclusive, Vibhishana appeared in front of the maha yoddhas and stood firm.

As Indrajit and Lakshmanas were engaged in an never ending warfare like two mad and enraged elephant kings , Vibhishana with his massive dhanush appeared on the scene and initiated arrow rains on the rakshasa opponents. Vibhishana's four followers too entered the attack. Then he addressed vanara veeraas and assereted : 'You may leave Indrajit for me and do concentrate on the rakshasa opponents. You are aware that gigantic rakshasaas like Prahasta, Nikumbha, Kumbhakarna, Kumbha Nishachara,

Dhumraaksa were all killed. Jambumali, Mahamaali, Teekshna vega, Ashaniprabha, Suptajhna, Yagjnakopa, Vajradamsotra, Samhlaadi, Vikara, Arighna, Tapana, Manda, Praghosa, Prajangha, Jangha, Agniketu, Rashmiket, Vidhujihva, Dvijihva, Suryashatru, Akampanba, Supaarshva, Nishachara Chakramaali, Kampana and the maha rakshasa veeraas Devantaka and Narantaka were all killed by vaanara yoddhas like you. Now rather insignificant rakshasaas are here and there and therefore you may quickly pull them down too to dust. Now, Ravana Putra is here but worry not, as I am his father's brother and for the sake of Ramachandra I am prepared to perform 'tilanjali' for the nephew. My attempt to kill the nephew needs to suppress my tears, and Vera Lakshmana would take care of that duraachari any way. Vaanara Veeras, now my appeal to you would me to straighten your tails and devastate the remnant rakshasaas too to make a clean slate as it were. Then the vaanara bhalluka soldiers got readied with boulders and nakha dantas started attacking the already demoralised rakshasas who too however taken to astra shastraayudhas especially the pattishas, parighas, dandaas and tomaras. So far Hanuman was hitherto carrying Lakshmana on his shoulders but now having got him down, joined the Vanara sena resorted to rakshasa samhara with rage and vengeance. In course of time, Indrajit by his chariot confronted Lakshmana as both resumed electrified 'baana varsha' mutually. Lakshmana and Indrajit had then speeded up hitting at each other and both were getting hit on their body parts bruising them mutually. Both were getting severe with velocity as though a fisherman would spread fast his net wide to catch the prized fish, and like a monsoon time Surya Chandras are covered by black clouds. Their rapid movements of both the mighty hands and their tight grips of pulling up arrows from their bows, fixing them into the grooves by their mighty hands and fingers, holding them in their grips, drawing the arrows right up to their ears, divisioning the arrows for release, aiming them at the targets with precision and accuracy, and the speed and might in releasing them in rapid flows are of scientific art of outstanding ability and courage which are neither imagined, let alone even visible. As the baana varsha would get released with speed and acceleration the 'lakshaya vedhana' or the penetration on to the target would get totally invisible and imperceptible. At that time, the sky was filled up with the 'baana praavaahaas' and frightening darkness was noticed all over. That was also the Sunset time and 'maamsa bhashi bhayankara jantu akrodanaas' added to the mystification when 'vaayu chalana and agni prajjvalana' appeared to have been disabled. That was the time when Lakshmana released four piercing arrows which instantly hit and shattered the horses of Indrajit's chariot. Then Lakshmana quickly released one more well winged and piercing 'vajra samaana baana' which hit the charioteer's head. Then Indrajit got disillusioned and his face was darkened sans that massive enthusiasm and gustow that he displayed that far. All the same, Mandodari Kumara Indrajit kept the horses controlled and pitched his arrows, as the onlookers were highly appreciative of his steadfastness. Yet Indrajit's determination was merely a passive show while Vaanara Veeraas had openly praised Lakshmana's grit. Then four vaanara veeras viz. Pramaathi, Sharabha, Rabhasa and Gandhamaadana jumped up on the horses while the Parrvataakaara Vaanaras crushed the horses as those were crashed, destroyed the chariot to pieces and returned to Lakshmana. Meanwhile, Lakshmana Kumara of the caliber of Indra Deva walked near Indrajit who was utterly disillusioned, with neither sarathi nor the horses, was badly hurt by Lakshmana's 'baana prahaaraas'.

Having arrived at the Nikumbhila Mandir, Vibhishana pointed at the mayavi Indrajit to Lakshmana and asked him to quickly release his arrows well before the havana sampurnata and so did Lakshmana as Indrajit was truly taken aback and so were the Rakshasas. Vanara yoddhas started hurling vrikshas and boulderes as rakshasaas replied with their 'ayudhas'. Ravana Kumars was highly enraged since the attack was just at the close of the homa karya and even with the clothes meant for purpose had to perforce alight in his chariot with his bhayankara dhanush baanaas with red eyes like agni jwaalaas. Meanwhile Hanuman had swiftly attacked the rakshasas who too were hurling their arrows and ayudhas like shulas, shaktis, pattishas, parighas and so on. Hanuman then came into his true form chasing the rakshasaas and devastating by his jumpings and flyings. Then realising this, Indrajit instructed his saradhi to reach him to Hanuman and launched heavy tosses of arrows, parighas and shulaas. Then Panana Kumara challenged Indrajit: He roared at Indrajit asserting: 'Durbuddhi Ravana Kumara! If you imagine

yourself as a 'shura veera' do try me for a 'malla yuddha' and make sure if you might survive from this Vayu Putra. Durmati! If you could survive still, then you might be considered as a true raakshasa veera. Then Indrajit desired to eliminate Vaayu Purta and raised his dhanur baanaas. That precisely the time when Vibhishana addressed Lakshmana : Sumitra Kumara! Are you noting that instead of accepting Hanuman's challenge for malla yuddha Indrajit raised his 'dhanur baanaas'. This is the time when you should divert Indrajit's course of his arrows against Hanuman to you. Thus counselled, Lakshmana noticed what Indrajit was up to.

Vibhishana then showed the Maha Barakata Vriksha or the massive Arjun Tree under which Indrajit regularly performed his 'karmanushthaana' and should all the worship material 'puja saamagri' there, and did 'bhuta bali' before attacking the enemies. That is why Rakshasaas create hallucinations by the 'abhichaarika homa prakriyas'. Thus by disappearing effects rakshasaas could comfortably devastate the vaanara sena. Then as Indrajit fresh from the homa karya, although the same was inconclusive, alighted on his chariot, with kavacha-khadga- dhwaja, and heard Lakshmana's high pitched tone while Vibhishana too was standing beside him. Indrajit then shouted on Vibhishana as follows: 'Rakshasa! After having been born as Rakshasa as my own paternal uncle you seem to have too big now having joined hands with my sworn enemies as a kula-kutumba -bhraatru-kalankita drohi! You have no sense of 'kartavya-akartavya maryada'. Durbuddhi! You are a 'kula brashtha' as 'swajana parityaagi' and 'paraaya jana dasyatva maha ghana murti!' Indeed you have no sense of shame as you hardly realise the moral dictum of 'Even one's own the 'dharma' or way of life might appear listless and that of other's looks more attractive, one ought to firmly believe in one's own as that of others is fearful and least respected!. Even if the opposition looks 'gunavaan' even so, do you not realise that another or yet another opposition could be opted for as a child's play! Great Ravana's younger brother, I am shamed of you and hate to address you as my uncle. You have arrived here with Lakshmana to kill me; could one dream of such shamelessness and senselessness! Having heard Indrajit's shouting on him, Vibhishana replied: 'Rakshasa! Why are you yelling at my 'swadharma' as a Rakshasa knowing fully about my own mind set anchored to some principles! Stupid Rakshasa Raja Putra! Yes I am too a rakshasa by surroundings yet neither my birth nor of upbringing of Pulastya Brahma and certainly not of my nature in accordance with my 'dharmaacharana' too. Adhama Rakshasa Kumara! Suddenly you are seeking to teach me about 'swadharma' and 'kula samskaara' and 'para dharma and swadharma' but do you realise of what 'dharma and samskaara' is all about! My swabhava is truly in tune with my kula-and samskara and certainly not of degenerated- pashu vaada rakshasa pravritti of himsa- and krurata or violence and sheer cruelty. My principle is against 'krurataa purna karma'. Believe me if an elder brother were to be of morality, would not a younger brother of some moral compunction like to leave him ever! He who is desirous of looting and misusing 'para dhana' -as for instance of cousin brother's 'puspaka vimana and weath- of 'para stee vaancha'- and of adhika shankhaa and avishvaasa of one's own sahodara of some moral compunction establishes monumental examples of his disgusting deportment! Further, bhayankara killings of Maharshis, sumpurana devata virodha, durabhimaana, maha rosha, arrogant and self opiated psyche are all your father's patent characteristics. Durahankari Indrajit! That was why I had to discard your so called 'swadharma' asserting your own 'swadharme nidhanam shreyah' as I could not be any further 'atyaacharaas' of the highest 'moral turpitude' and further! Now neither this kind of immoral Lankapuri would last, nor you and most certainly the treta yuga dushyaatma Ravana! Rakshasa! You are an 'atyanta durabhimaani and baala murkha'! beware, you are now in the 'kaala paasha' of veera Lakshmana very soon. Neecha Rakshasa! What all you had blabbered a while ago about 'swadharma' and need of unity despite your immorality would not be spared even under this shade of maha barakata vriksha! Now do realise that by your blatant and arrogant attack on Lakshmana would soon be wound up by 'kaala paasha' to despatch you to Yama loka and thus make way for the fruition of 'deva kaarya'. Therefore, do kindly cooperate Lakshmana with your death as soon as possible!

As Indrajit felt rather ashamed by what all Vibhishana explained point by point as to why he left his father essentially highlighting Ravana's evil mentality of para dhana-para stree vyaamoha, he was

speechless for a while, yet having recovered alerted rakshasaas and got readied himself to attack. He addressed vaanara veeraas and Lakshmana Vibhishanas too; he pronounced: ‘ Shatru sena! Now I am ready to display my true image of ‘baana varsha’, and ‘shastra nipunata’ of shula-shakti-rushti-tomaras and have arrived all of you for Yama loka yatra. Lakshmana! Do recall as to how a made you and Rama got fainted by naagaastra, even as I had made a veera samhara of the title holder so called maha vaanara champions! Yet again both you and Rama were fainted off and Hanuman had to fetch herbal medicines to revive. Now, get ready for yama loka darshana!’ Then Lakshmana replied: ‘ Nishaachara! Indeed you might have succeeded by your maaya yuddha in the past but your tricks should not surely be trusted once again as you seem to be in your own make believe hallucination right now as the ‘taskaraacharita maana vidhaana’ or of the evil way that robbers and bandits follow. Now pull up your courage to face to face battle as now I am in the ‘vana varsha maarga’ right now. Yet the non stop forceful rains of arrows as released by Indrajit were like of fully poisoned cobras and hissed at the time hitting Lakshmana’s body Parts were wounded. Then Indrajit shouted at Lakshmana: ‘Sumitra kumara! These arrows are samples such as could destroy several groups of kites, owls and other various birds. But Kshatraadhama-parama durbuddhi Rama and anaarya Rama bhakta you are surely killed by me today. You would be able to see for your self as to how Rama would be killed by me’. As Indrajit bragged on and on, Lalshana replied: ‘ Cruel and evil minded Rakshasa! Put a stop to your blabberings and indiscreet chatters . Do it if you could and prove it in action as you seem to love your self praises.’ So saying, Lashmana cracked five arrows in a sequel by drawing them right up to his ears and released them as the Rakshasa’s chest was hurt grievously as the latter was stumbled and tottered. Indrajit after a while sought to give it back and a ‘maha sangrama’ was initiated. Both were nodoubt, veera paraakramis, bala sampannaas, vikrama shaalis, parama durjaya tejasvis. Just as nava grahas were released and pralaya kaala was intiated, and like Indra and Vritrasura were hitting each other, both Lakshmana and Indrajit were facing each other like two ferocious ‘simha dwandva’.Then Dasharatha Nandana Lakshmana hissing like a ‘maha sarpa’ fixed numberless arrows an his mightr dhanush and released on Indrajit. As the ‘dhanus thankaara dhvani’ of Lakshmana was truly reverberating, Indrajit’s face was rather looking lost and stared at the face of Lakshmana. Then Vibhishana alerted Lakshmana and addressed him: ‘ Maha baaho Lakshmana! Right now Indrajit’s face cut appears rather stale and with lesser enthusiasm and this should be the opportune time to finish him off. Then Sumitrakumara like a ‘visha dhara sarpa’ smashed a Maha Vihvala Baana’. That arrow was like a ‘vajra ghaata’ hurt Indrajit and fell down swooned for a while but recovered soon enough. As Indrajit stood up firm again, he addressed Lakshmana: ‘ Sumitra Kumara! You are seeking to display your parakrama now, but what happened when both you and Rama were tied together with senselessness for days and nights! Now are you planning a permanent residence in yamaloka!’ So asserting the Rakshasa released seven potent arrows and hurt Lakshmana and simultaneously attacked on Hanumn nearby. Then Lakshmana smiled and said ‘ this is nothing’. Then Lakshmana addressed Indrajit: ‘ Nishaachara! You are not attacking on the ‘rana bhumi’ like a shura veera. Your baana prahas are rather weak and listless. These are mild and casual. Having stated thus, Lakshmana released fierce ‘baana parampara’ when Indrajit’s kavacha gave way as though the sparkling nakshatra mandali fell down to earth as the Rakshas’s blood from his chest dripped down. In turn, the Rakshasa released thousand arrows like a gushing stream and Lakshmana too was hurt with wounds. Then followed both the Veeras continued reciting astra mantras and releasing mutual ups and downs for very long time yet never tired as both were vying together for victory. The manushya- rakshasa duo were mutually attacking with dexterity, long standing experience and valour with faultless precision and tirelessness. As they release the arrows, each time there were ear piercing dhvani-pratidhwanis as the shrota chakshsha vaanara-rakshasaas were getting flustered and unnerved. As both the ranottama veeraas were attacking each other each time, the white and blue combine of the clouds on the high sky were looking wavery. As the golden coloured arrow

flashes of mutual 'baana pravaahas' were often compared to be resulting in 'rakta pravaahaas'. Thus was the bhayankara yuddha as the mutual baana pravaahaas were resulting in jwaalaas of garhapathya aahananeeyaadi panchaaginis. Thus both Indrajit and Lakshmana veeras were attacking -re-attacking continuously yet tirelessly with 'kshata-vikshita shareeraas' were resembling a palaasha vriksha with fallen leaves but full of blisterlike red flower bodies mutually. They both were engaged with hit-rehit and hit again and again bhayankara maha yuddha yet never showing any sign of being tired yet with the decisiveness of one-upmanship. As Indrajit-Lakshmana battle of mutual determination was still inconclusive, Vibhishana appeared in front of the maha yodhdhas and stood firm.

As Indrajit and Lakshmanas were engaged in an never ending warfare like two mad and enraged elephant kings , Vibhishana with his massive dhanush appeared on the scene and initiated arrow rains on the rakshasa opponents. Vibhishana's four followers too entered the attack. Then he addressed vanara veeraas and asserted : 'You may leave Indrajit for me and do concentrate on the rakshasa opponents. You are aware that gigantic rakshasaas like Prahasta, Nikumbha, Kumbhakarna, Kumbha Nishachara, Dhumraaksa were all killed. Jambumali, Mahamaali, Teekshna vega, Ashaniprabha, Suptajhna, Yagnakopa, Vajradamsotra, Samhlaadi, Vikara, Arighna, Tapana, Manda, Praghosa, Prajangha, Jangha, Agniketu, Rashmikutu, Vidhujihva, Dvijihva, Suryashatru, Akampanba, Supaarshva, Nishachara Chakramaali, Kampana and the maha rakshasa veeraas Devantaka and Narantaka were all killed by vaanara yodhdhas like you. Now rather insignificant rakshasaas are here and there and therefore you may quickly pull them down too to dust. Now, Ravana Putra is here but worry not, as I am his father's brother and for the sake of Ramachandra I am prepared to perform 'tilanjali' for the nephew. My attempt to kill the nephew needs to suppress my tears, and Vera Lakshmana would take care of that duraachari any way. Vaanara Veeras, now my appeal to you would me to straighten your tails and devastate the remnant rakshasaas too to make a clean slate as it were. Then the vaanara bhalluka soldiers got readied with boulders and nakha dantas started attacking the already demoralised rakshasas who too however taken to astra shastraayudhas especially the pattishas, parighas, dandaas and tomaras. So far Hanuman was hitherto carrying Lakshmana on his shoulders but now having got him down, joined the Vanara sena resorted to rakshasa samhara with rage and vengeance. In course of time, Indrajit by his chariot confronted Lakshmana as both resumed electrified 'baana varsha' mutually. Lakshmana and Indrajit had then speeded up hitting at each other and both were getting hit on their body parts bruising them mutually. Both were getting severe with velocity as though a fisherman would spread fast his net wide to catch the prized fish, and like a monsoon time Surya Chandras are covered by black clouds. Their rapid movements of both the mighty hands and their tight grips of pulling up arrows from their bows , fixing them into the grooves by their mighty hands and fingers, holding them in their grips, drawing the arrows right up to to their ears, divisioning the arrows for release, aiming them at the targets with precision and accuracy, and the speed and might in releasing them in rapid flows are of scientific art of outstanding ability and courage which are neither imagined, let alone even visible. As the baana varsha would get released with speed and acceleration the 'lakshaya vedhana' or the penetration on to the target would get totally invisible and imperceptible. At that time, the sky was filled up up with the 'baanaa pravaahaas' and frightening darkness was noticed all over. That was also the Sunset time and 'maamsa bhashi bhayankara jantu akrodanaas' added to the mystification when 'vaayu chalana and agni prajjvalana' appeared to have been disabled. That was the time when Lakshmana released four piercing arrows which instantly hit and shattered the horses of Indrajit's chariot. Then Lakshmana quickly released one more well winged and piercing 'vajra samaana baana' which hit the charioteer's head. Then Indrajit got disillusioned and his face was darkened sans that massive enthusiasm and gustow that he displayed that far. All the same, Mandodari Kumara Indrajit kept the horses controlled and pitched his arrows, as the onlookers were highly appreciative of his steadfastness. Yet Indrajit's determination was merely a passive show while Vaanara Veeraas had openly praised Lakshmana's grit. Then four vaanara veeras viz. Pramaathi, Sharabha, Rabhasa and Gandhamaadana jumped up on the horses while the Parrvataakaara Vaanaras crushed the horses as those were crashed, destroyed the chariot to pieces and returned to Lakshmana.

Meanwhile, Lakshmana Kumara of the caliber of Indra Deva walked near Indrajit who was utterly disillusioned, with neither sarathi nor the horses, was badly hurt by Lakshmana's 'baana prahaaraas'.

The sequel of Lakshmana -Indrajit maha samgrama concluded with-Lakshmana's domination, the celestial world felt relieved with the vindication of dharma and nyaaya- Lakshmana accompanied by Vibhishana, Sugriva and Vaanara Bhalluka Veeraas reached Rama who was immensely impressed and praised Lakshmana with intimate affection and recoup from his injuries soon -Totally forlorn with Indrajit's end by Lakshmana, Ravanaasura desired to kill Devi Sita the root cause of the yuddha, but Mantri Suparshva appealed not to kill Sita but instead kill Rama Lakshmanas instead-Having been demoralised with Indrajit's loss, Ravana directed the combined senas of the Mantris as led by them, but Rama utilised gandharvaasra which created a spell devastating lakhs of Rakshasas-As many families heros were dead, affected Rakshasa strees cursed Ravana recalling that Brahma varaas excluded manavas of invincibility while Shiva predicted Devi Sita to be born for Rakshasa vinaashana-

Neither with the chariot, nor the chrioteer and not even the horses, Indrajit was fuming furiously and got readied to attack Lakshmana with 'vijaya kaanksha'. They attacked again as both kept on inflicting mutual injuries. Then Indrajit addressed Rakashaas stating that he would like to withdraw from the battle as there was darkness already and would not be able to see properly but would most certainly attack again, yet rakshasa veeraas should continue the battle all the same. Having thus excused himself returned to Lankapuri. But having gone back, the fraud Indrajit returned back soon enough having alighted in a fresh chariot, charioteer and set of robust horses. On noticing the return of Indrajit, Lakshmana-Vibhishana and the vaanara shreshthas were amazed and shocked at the return of the trickster Indrajit soon enough. Then even while entering the battle field, the Rakshasa commenced his 'baana varsha' killing vaanara sena as they all sought 'sharan' from Lakshmana. Raghu kula nandana Lakshmana then initiated his baana maha varsha fearlessly and decisiveness. He then started three each of arrows each time and lashed numberless rakshasas down to dust never to face again as either were dead or ran away.

The same kind of three each of arrow lashings was accorded to Ravana Kumara too who was wounded gruesomely. But, having soon recovered, Lakshmana lashed at the head of the charioteer of Indrajit blown up yet the horses were so trained that they were least disturbed. The insistent Lakshmana kept on teasing the horses with further arrows and on learning of Lakshmana's intention, Indrajit released ten 'vajra tulya' arrows at Lakshmana which hit on Lakshmana's chest kavacha little realising that it was abhedya or indestructible. On recalling this, Indrajit released three 'mantrika baanaas' on Lakshmana's forehead yet like having more or less having escaped their major impact, yet realising that the Rakshasa was seeking to keep tormenting first on his kavacha and now on his forehead, had atonce set his dhanush in perfect position and angle, let off five arrows which impaired the Rakshasaas 'mukha mandala'. Thus both Lakshmana and Indrajit kept on releasing their respective 'baana parampara' hurting and damaging each other's body parts, yet with their mental resolve and fortitude mutually. Thus as both Lakshmana and Indrajit were battling like two 'maha palaasha vrikshas' causing mutual 'anga bhangas' with 'bhayankara baana prahaaraas', the Ravana Kumara released three 'baana prahaaraas' on Vibhishana standing beside Lakshmana and one each to select Vaanara Yuthapatis beside Lakshmana. The enraged Vibhishana lifted his 'maha gada' and killed the four horses still alive despite the erstwhile charioteer's death my Lakshmana. As both the horses too were smashed down, the immobile Indrajit jumped off and made a daring attack on Vibhishana with his shaki aayudha but smartly enough the latter who was carrying his dhanush baanaas and released five arrows in a row in Indrajit's broad chest as flows of blood emerged.

On realising that his uncle got annoyed and got worked up in his 'shakti prahara', Indrajit picked up like Yama Raja and pulled out an irretrievable arrow while imultaneously Lakshmana too fixed up another arrow which Digdevata Kubera himself blessed in a swapna to him as that specific baana was given by Kubera to Indra at a time of devaasura yuddhha. Thus both Indrajit and Lakshmana chose their respective arrows of proven distinction as were released emitted agni jwaalas. As both the Veeraas of Lakshmana

and Indrajit shot off their respective 'mahastras' there were flames of packed energy as the sky was extraordinarily luminous and their mutual interaction emitted repeated blasts as if two planets of the 'navagraha shaktis' were at logger heads thus releasing heavy smoke with all around suffocations on the battle ground. Eventually Sumitranandana Lakshmana was infuriated and fixed up 'Vaarunastra' and simultaneously Indrajit the 'Roudrastra' as both got pacified each other. Such was the 'romaanchaka yuddha' while all the sky borne celestial beings appeared to have got collected around Lakshmana for protection. At the same time, there were bhairava garjanas of both Vaanaras and Rakshasaas as the sky borne 'praanis' were staring amazed with awe and delight. Rishi- Pitra-Deva-Gandharva-Garuda-Naaga --- and Indra had all assembled to protect and Lakshmana at the yuddha bhumi with their respective energies. There after, Lakshmana fixed another arrow on the dhanush which had the energy of 'Ravanakumara videerna'. That outstanding 'mantra suvarna baana' was well rounded and excellently shaped, sturdy and potent with the capability of mincing body parts of the opponent, like the 'vishadhara naaga raja' which is always venerated by Deva Samuhaas. That historic 'maha baana' was once in the remote past utilised by the shakti shaali-maha tejasvi Mahendra to uproot the 'vishala daanava veera maha samuha'. That historic arrow was named 'Aindrastra' which never before failed to yield the desired fruit of success of everlasting glory. While fixing the Aindrastra, Lakshmana declared: ' If only in the Trilokas there is a Maha Purusha of dharmatma, satya pratigjna, purushardha samaana drishtidhara, Shri Rama's stature, then I assert that this 'Aindrastra' should pierce to death of this Ravana Putra. As Lakshmana took the oath on the 'rana bhumi', Lakshmana straightened the 'Aindravastra' and having stretched it right upto his right ear and released. No sooner that the astra was released than Indrajit's 'shirastraana sahita deeptamaana mastaka viccheda shabda' was resounded again and again. Thus Rakshasa Putra Indrajit's shoulders were detached from his swollen head and crumbled with a reverberating sound, even as his blood flows were making fairly audible sounds. Thus fell the massive body of Indrajit with his kavacha, shirastraana, dhanurbaana sahita. Like Vritrasura vadha was concluded by Devendra with his Vajraadha made of Maharshi Dadheeti's backbone, Lakshmana had indeed succeeded Indrajit Vadha by the Aindrastra. Instantaneously, the harshanaadaas of Deva-Maharshi-Gandharva- Apsaraas were resounded repetitively. On learning of Indrajit's death, Rakshasaas ran helter skelter leaving behind their astra shastras, pattisha-khadgaadis. Vaanara sena too was overjoyed with high pitched vadya dundhibi -nritya mahollaasaas/ As this 'paapakarmaacharana rakshasa' got destroyed, Bhagavan Indra and Deva Maharshis heaved a sigh of relief and were visibly happy. In fact the fright of trilokaas was rid off as the cruel rakshasa was laid to eternity as if a sand storm was concluded for ever. As in the maha samgrama the much hated Indrajit was smashed to death, Vaanara yudhapatis got lined up to congratulate Sumitra Kumara personally. Vibhishana, Hanuman and Bhalluka Raja Jambavan embraced Lakshmana for his historic victory. Bhalluka Vaanara samuha had blissfully extended and waved off their tails with unprecedented bliss around Lakshmana Kumara shouting jaya jaya pratidhwanis for the historic hero . The real vaanara chitta was unusually relieved of the loka kantaka rakshasas kumara and started off group singings and dances of Shri Rama Charita with blissful hearts and minds, especially in special reference as to how Indrajit was shattered.

As Lakshmana became a victorious hero in demolishing Indrajit, he along with Hanuman, Jambavan, Vibhishana and vaanarasheshthas ran to Shri Rama Sugrivaas. Facing his elder brother, Lakshmana touched Rama's feet as Indra would have done to Vamana Murti and stood with bent head. Then Vibhishana was overjoyed and declared with excitement: Shri Rama! Our hero Lakshmana destroyed Indrajit! Rama replied: Well done Lakshmana! Hearty congratulations as you had indeed performed a very complicated task successfully. This is a very happy augury and surely indeed our victory is quite nearby. Then as Shri Rama complemented him thus, Lakshmana became bashful as Rama forced to be seated on his lap and embraced him with affectionate admiration. As Rama had drawn him rather forcefully, Lakshmana's body wounds were no doubt painful but that pain was indeed overcome with blissful encouragement. Shri Rama then addressed Lakshmana: Veera! You had indeed executed an impossible and praiseworthy feat successfully and truly trust that Ravana too would have been dead by this act of glory . As that duratma Indrajit was killed, Ravana's right hand should have been mutilated as

he had always and literally been dependent on his support always. In this ‘maha karya’ the role of Viishana and Hanuman would appear to be substantial. Now the rattled up Ravana should necessarily be eager to forward all his sena and arrive at the battle. As being unable to bear the crisis of putra vadha when he would arrive here, it is my turn to devastate all of them. Laksmana! Indrajit had flustered even Indra and you have excelled Indrajit. As a rakshaka and sahayaka like you are with me, surely I should not only accomplish my darling Devi Sita anyway but the ‘bhumandala maha saamrajya’ too!’ Thus asserting to Lakshmana, Shri Rama called for Sushena the physician of Vaanaras and asked to remove the remains of arrows as also seek to apply herbal medicines on Lakshmana’s body parts. Accordingly Sushana treated Lakshmana to heal as soon as possible. In fact Vishishana and other vaanaraas too assisted for the quickest healing of Lakshmana’s body. Then Shri Rama, Vibhishana, Vanara Raja Sugriva, Riksha Raja Jambavaan, Veera Hanuman, Angadaadi Vaanara Maha Veeraas gave a standing ovation and continued applause to Veera Sumitrakumara.

After verifying the details of Lakshmana’s action of killing Indrajit, the mantri mandali had conveyed the sad news to King Ravana stating that this was done with the help of Vibhishana. Recalling the unique distinction of Meghanaada as having subdued Mahendra himself, Indrajit was subjected to Lakshmana’s arrows and reached ‘uttama lokas’. Instantly Ravana lost his consciousness and on recovery was affected by ‘putra shoka vyakulata’ and broke down crying: ‘ Ha putra! Ha rakshasa sena mahabali karnadhara! You had conquered Mahendra himself but how you were caught by Lakshmana! Dear son, once you were angry you were able to frighten away even Kaala or Antaka too, could devastate even mandaraachala shikhirras too, and what an insignificant issue to demolish Lakshmana! Maha baaho! To day, Surya Putra Yama Raja appeared to have asserted and had to abide by ‘kaala dharma’! This indeed the assertive regulation by with samasta deva mandali too should follow as when some one from among them attain veera swarga! Today, the deva-maharshi-lokapaalakas must be heaving a sigh of relief with this eventuality! For me, today the trilokas including oceans, mountains and mahaaranyaas too must be missing the presence of Indrajit. Like a Gaja Raja would be killed, entire elephants get baffled and so would be the state of loud cryings of the ‘antahpura kanyas’ with this irreplaceable disaster of the loss of Indrajit. Shatru santaapa daaya keertimaan putra! How indeed you have left off your yuvaraajatva, Lankapuri, samasta rakshasaas, your mothers, wives and me too! Veera! The normal pattern of a putra to perform the pitru pretakarya, but now this is quite contrary to the law of Nature and only the paraloka vaasis would have to perform my own pretakarya as my dear son is missing himself! Ha! Rama Lakshmana Sugrivaas are still alive, and still suffering the piercing pricks of my heart, how indeed you had left me as a singleton’. Thus Ravana kept on crying and eventually assumed ‘krodhaavatha’. By his very nature, Ravana was a ‘krodha swarupa’ and now the flames of his anger got redoubled by the anguish of purar shoka; thus the greeshma ritu Surya would understandably get worse. In his remote thoughts, Ravana even felt that the very root cause of this tragedy was Devi Sita and that she might as well be finished off. As his face and mind is truly filled up the retaliatory retribution, the nishachara Ravana’s eyes got wet the hot tears like agni jwaalas emerging from oil tend to shed its drops. Then Ravana was grinding his teeth as that sound was being heard too as though at the ‘ deva daanava samudra madhana kaala madhana yantra swarupa mandaraachala dhvani!’ Ravana was then like kaalaagni like anger looking ‘dasha dishas’ as the rakshasaas near by were suppressing their fear by tightening their lips with eyes down. Then Ramana having decided to get ready for a mighty battle addressed the ‘rakshasa veeras’: Nishaacharo! I had performed deep tapsyas for thousands of years and pleased Swayambh Brahma and thus due to His blessings the totality of rakshasaas for several generations had been enjoying their lives with contentment and comfort. I was also blessed by Brahma with a ‘kavacha’ with is resplendent like Surya Himself. As and when I attacked Deva Daanavaasuraas even vajraprahaaras by Indra were ineffective. Therefore if and when I am seated on my chariot and stand in the battle grounds, even Indra would not be able to face me. During that very time Brahma also gifted me a ‘dhanush’ and with the very dhanush, once I were to be seated with ‘mangala vaadhyaas’, I had decided to attack Rama Lashmanas. Ravana further asserted: My dear son Indrajit confounded Vaanaras like even Hanuman showed off Maya Sita and killed her then and there on his chariot. Now I should actually show the real

Sita and stab her. Having declared thus Ravana picked up his khadga and ran out of desperation and affliction of Indrajit's death towards the place where Devi Sita was. That was the time when Sati saadhvi was surrounded by the krura raakshasis. As Ravana was approaching her with his khadga and felt that this durbuddhi rakshasa was actually coming for me and kill this 'anaadha'. Devi Sita then introspected: 'Indeed I would surely abide my dear husband's love and affection, come what may. Ravana kept on pressurising me innumerable times to agree mee to his wife. Once again he must be arriving here for that pressurisation. Once he would get back my rebuff thus, he could be reaching here to kill me with his sword. Or else, this neechaatma might have ruthlessly sacrificed the Pususha Simhas of Rama Lakshmanas and arriving in that joy. I had just a while ago heard a bhayankara garjana resounding the sky. Aho! If I am the root cause of the end of Rajakumaras, then my very existence should be futile. Or Ravana himself might be arriving here to kill me too after his glory of their end. I should have agreed to the proposal of Hanuman to fly off from Lanka by clinging to his back to kishkindha then itself! My mother in law Devi Kousalya blessed with Shri Rama as her single and singular son were to know of such a tragedy would burst out with in her heart. While crying away she would describe the details of mahatma Rama's 'janma-balyaavastha- yuvaavastha- dharma karma rupa smarana!' As her son were to be lost in this tragic manner would be known to her, she should be truly bewildered and having duly performed his shraaddha in pavitra Sarayu would herself jump off fot atmavisarjana! Aho dhikkaar to Mandhara, Devi Kausalya hah been tormented by the putrashoka! As Devi Sita was spinning the yarn of the tragic consequences of an imaginative and distressful afermath fall out consequences of Rama Lakkhmana's end that Ravana might be approaching her to inform and brag about with, she kept on crying away like Devi Rohini at the time of Chandra grahana time. Then as tapsvini Devi Sita was crying away , Ravana's Minister buddhiman Supaarshva advised King Ravana. 'Maha Raja Dashagreeva! You are sakshaat Kubera's brother now resorting to kill Devi Sita. Bur how is it that due to putra shoka , you are totally ignoring the fundamental principles of dharma by giving a tilaajali to dharma totally. Veera Rakshasa Raja! Do you not recall that having duly observed brahmacharya in a gurukula,you have had the fame of vedaadhyayana and had sworn to observe the dharmika principles. Now Streevatha is on the top of the list of 'pancha maha paatakas'. Maithili Devi Sita, a pativrata, ought not to be the target for avenging you 'putra shoka; but yes, most certainly on the yuddha bhumi in attacking the veera Rama Lakshmanas! Further, to day is krishna paksha chaturthi; if you could arrange for the major attack against Rama Lakshmanas, kindly do so tomorrow the 'amaavashya'. Maha Raja! you are a celebrated 'shura veera buddhiman maha rathi'; be seated on the 'maha radha' and 'brahma prasaadita khadga' in your mighty hands with alertness and self confidence for 'Dasharatha nandana vadhas and Devi Sita prapti' thereafter!' As Mantri Suparshva convinced King Ravana, he retuned back to his 'Mahal'/ Raja Sabha.

Ravana having resisted th momentary decision of killing Devi Sita as ignited by the mental torture of Indrajit's assasination by Lakshmana, but for the timely hita bodha by the Minister Suparshva, was truly looking lost in his inner psyche and as seated in the Raja Sabha made an ardent appeal to all in the Sabha with folded hands. Maha Veeras! Do atonce leave off for the battle field with your elephants, horses, chariots and foot soldiers equipped with armoury, kavachas, and dhanurbaanaas and make all out efforts to destroy Rama and his sena. As directed, Nishachara Yoddhas and their respective soldiers moved off with their parighas, pattishas, and shareera naashaka astra shastras while vaararaas too were ready with vriksha parvata shilaas and thus the suryodaya maha samgrama gathered rapid momentum. Despite their blood stream flows by the severe onslaught of Rakshasaas with their parvataakaaraas and their aayudhas,, the vaanaraas jumped up and down and devastated rakshasa ratha dhwjas, kavachas, rathas, horses partly with vriksha prahaadaas and mainly by their sharp teeth and long finger nails were hitting the lalaata-kesha- hasta- paadaas destroying countless rakshasaas. Since the Rakshasaas having assumed their true aggressivennass, the vaanaraas ran towards Shri Rama for defence. Then Rama the maha paraakrami initiated his 'baana varsha'. Like the clouds on the sky could never attack the blistering Surya Deva, the baana swarupi Shri Rama released agni varsha on the Nishacharas as the latter were merely gazing forlorn but never be able to interfere with. One might be able to see the disaster of falling of the maha vrikshas but at the most feel the fury of the winds but never measure the severity of Ramabaanaas. Those

adversary rakshasaas who only realise the damages done by Rama baanaas into shambles , but never see either Rama nor his ferocity. Likewise, the jeevaatmas of the numberless rakshasa veeraas raised to the skies might never be realised but only the ever repeated ‘thud’ sounds of their parvataakaata shareeraas while falling down. All the rakshas veeras were wondering as to who is Rama who simultaneously destroyed the elephants, or the horses, or the chariots, or the maharakshas attacking with their astra shastras, or the foot soldiers; often they were even entering mutual controversies. As Rama was destroying several rakshasaas, the rest of them were getting furious and fiercer; noticing this Rama activated gandharva naamaka astra as all of them would have only Rama darshana and nothing else. Then the angular kaleidoscopic view of Rama and Rama only was seen by them till the spell of the gandharvastra would be lost! Thus the ‘yuddha kaala rakshasa samhara’ was facilitated for him thus as they fell into the revolving spell on the rakshasas; their shareera naabhi was as the chakra naabhi, their physical strength was the agni jvaala, Rama baana was ‘arere’ or the ray of light or of illumination, dhanush as ‘nemi sthaana’ and dhanush thankaara as the ‘taaladhwinii’. Thus Rama all by himself within a matter of an hour and half with his ‘agni jvaala samana tejasvi baana prahara’ could devastate lakhs of rakshasaas, ten thousand chariots, eighteen thousand elephants, fourteen thousand horses and ten lakh foot soldiers of rakshasas by the gandharvastra prayoga. As the horses and chariots were burnt off as the dwvajas too, while lakhs of soldiers too, the remnant rakshasaa were somehow back to Lankapuri. Then devata-gandharva-siddha maharshis were elated showering prashamsaas to Shri Rama. Then Sugriva, Vibhishana, Hanuman, Jambavan, Mainda, Dwividaadi vaanara shreshthas acclaimed Rama, as the latter himself was wonder struck whether this shakti was with him or of Bhagavan Shankara! Indeed, Mahatma Shri Rama would never be tired while Deva samudaaya was never tired in complementing Rama too.

As Shri Rama had vitually shattered Rakshasa sena by his gandharvastra, the families of the dead soldiers lost their husbands, sons, brothers and relatives turned out to be ‘anaadhas’ and cried out . Some wept in high tones as to why the old woman Surpanakha approached Rama with her amorous proposal to Rama ! Her body strength was weakened, her head hairs were whitened yet still desired Rama to her bed and her arrogant insistence necessitated Lakshmana to spare her life as being a female yet punished by cutting her nose and ears. As she reported to her brother Ravana he initiated Rama’s enmity, Khara Dushanaadis were destroyed my Rama, and the vicious circle got activated with Ravana’s kidnapping Devi Sita. Dashamukha Ravana could never ever succeed to secure Devi Sita as Rama baanaas are irretrievable and hence this crisis now. How had our King Ravana ignored the janasthaana bhayanaka experience of Rama with his might arrows devastated his opponents. Khara Dushana Trishira samhara was indeed a standing proof as was ignored by our King Ravana. Did he not realise that rakta bhoji Kabandha with his yojana wide and length of mighty hands were severed by Rama. After all, the meru parvata samana Indra Kumara Vaali was dismissed to death by just one arrow of Rama. Was that example not adequate to our King but still insistent to keep on prolonging the battle. Sugriva was critically hurt by hiding himself on rishyamuka parvata, but had Rama not made him the maha vaanara sena. Vibhishana had tried his very best to get rid of Devi Sita Vyaamoha by citing ‘dharma yukta vachanas’ which were never heeded as today Lankapuri had now turned to be a smashaana bhumi! Maha Bali Kumbhakarna was dead by Rama baanaas. Dusshaha veera Atikaya was smashed down by Lakshmana who also destroyed the outstanding Maayaavi Rakshasa Indrajit too as the dearest son of the king. How is it that still even now, Ravana continued to be blind folded and still making our husbands, fathers, dear sons and close relatives the yagina pashus even now in each and every family! ‘Ha, my son is dead, my brother is gone, and on the rana bhumi my husband is gone’: such were the desperate yellings from the homes of Lanka puri. The citizens of Lanka puri were truly convinced that on the samaraanga, shura veera Shri Rama who had devastated wherever there were rakshasa veeraas on chariots, horses, elephants, foot soldiers, thus proving he might be a Rudra, Bhagavan Vishnu, Shatakrati Indra or swayam Yama Raja. No doubt Dashamukha Ravana too was a famed Rakshasa king as possessive of Brahma Devas blessings aplenty but then turned out to be too arrogant. Thus the Lankapuri citizens getting more and more were getting convinced that there had been several prognostics and foresights Ravana Vinasha by Shri Rama. Some

of the citizens of 'dharmika chintana' of Lankapuri recalled that King Ravana who performed deep tapasya to Brahma Deva for several years as the Jagat Pitamaha was delighted and blessed the tapasvi who sought invincibility from deva-danava-rakshasaas but ignored maanavaas Thus it was very evident that Ravana would have to be alert with manushyas. There after, Ravana harassed Devas who in turn appealed and made earnest araadhana to Brahma. Then Brahma was happy with the devatas and gave the 'mahatvapurna ashvaashana vachana': from now onward danava rakshassas would be free from 'Ravana bhaya'. Then Indaadi Devatas approached Tripura naashaka Vrishabha dhwaja Maha Deva with niranantara tapasya. Maha Shiva was pleased and stated that a 'divya nari aavirbhava' would happen and the samata raaksha vinaashana would then occur! Just as in the purva kalpa kaala, devata's hunger and thirst was assuaged, in the same manner the 'nishachara naashani' Sita Devi would certainly assuage the hunger and thirst of savava lokaas very soon. Uddanda Ravana with his durbuddhi would thus get all of us Rakshasaas too soon. In this entire universe, we could never ever have the divya darshana of a human like Shri Rama whom alone we could seek 'sharan' from him'. In this manner the enlightened Nishaachara strees especially those who lost their husbands, sons, and relatives were frightened to their core.

Noting the 'arta naadaas' of Lanka's fallen Rakshasas by Rama, Ravana himself attacked vaanaras along with senapatis Mahodara, Mahaparshva and Virupaksha-As Ravana was razing Vanaraas they approached Rama Sugrivas, as Sugriva attacked Virupaksha, killed his elephant, angry rakshasa slashed Sugriva who got recovered and destroyed Virupaksha- Ravana having been upset by the fall of Virupaksha, asked Mahodara to regain the success of Rakshasaas; but Sugriva after prolonged one to one encounter could severe 'Mahodara mastaka'-Mahaparshva got furious at the deaths of Virupaksha and Mahodara and demolished numberless vaanaras, but Angada with his mighty 'mushti ghaatas'tore off Mahodara's chest and heart with fatality-Furious Ravana re-entered the battle, released 'Taamasaastra' killing vaanaras, resisted Lakshmana, attacked Rama, got hurt by his roudrastra, as his asuraastra which was realiated by Rama's agneyastra! -As Rama Ravana Yuddha was intensified, Lakshmana intervened and Ravana released his ayuraasura Shakti Audha by which Lakshmana was swoned and Rama asserted his 'prakeekaara'

Ravana having heard the 'artaa ninaadaas' from various houses of Lankapuri from where countless rakshasaas were killed by Rama banaas especially by his 'gandharvaastra', he drew long heaves of breathings and got introspective for long. All of a sudden, he was enraged, biting his lips with teeth like a pralya murti and started muttering with his looks were like agnijvaalaas. Then he raised his voice and ordered his rakshasaas in attendance nearby and shouted: ' nishacharaas! You rush at once to Mahodara, Mahaparshva and Virupaaksha and convey my instruction to attack the shatru sena with their respective soldiers at once. As the three maha rakshasaas reached Ravana, he asserted like a pralaya kaala Surya to face Rama Lakshmanas and despatch them to yamaloka and avenge their acts of the killings of Kumbhakarna, Prahastha and Indrajit. My arrows should then on usher in darkness all over the anariksha, ashta dishas, high skies and samudras should obliterated light . The Vaanara rupa opponents are like sarovaras of lotuses and my arrows like huge elephants should trample off the lotuses in the sarovaras. The tonnes of flesh and blood of the vanara koti would then be contented as the bhojana of crows, owls, and the rest of maamsa bhaksha animals of the forests and mountains nearby. Therefore attack at once'. As Ravana made simha garjanaas likewise, the three senapatis of Mahodara, Mahapashva and Virupaaksha with their rakshasa battalions jumped into the fray with talvaaras, patishas, shulas, gadas, musalas, halas, shaktis, kutamudgaras, chakras, bhindipaalaas, shataghnis and astra shastras. The four senapatis were equipped with a lakh and over chariots, three lakhs elephants, sixty crores of horses, as many donkeys and camels and numberless foot soldiers. As thus the senaadhyakshas were readied, there was another saarathi rushed in another super chariot too was rushed in being fully equipped with divyastras and glitteringly dressed up sahasra kalashas. On seeing this prize chariot, the rakshasaas

themselves were wonder stricken. Then Rakshasa Maha Raja Ravana stood up as eight outstanding horses were shining bright. Then all the vaadya ninaadaas were sounded sky high. With these drum, shehnai and other high sounds were reverberating, Vanara sena realised that the Devi Sitaapaharana durachari, deva kantaka rupa Rakshasa Ravana had sinc arrived. Then as per Ravana's intructions the tree senapatis of Mahaparshva, Mahodara, and Virupakshas too were in position. As soon as Rakshasa Dashagriva initiated the maha yuddha, there were 'mrityu soochanaas' as aakaashas were full of 'utpaadaas, vajrapaata nisvanas, amangala pakshi ninaadaas' of owls and crow yellings. Such 'apashakunaas' were simply ignored by Ravanaasura and as had become the 'kaala prerita mahaavesha' got readied for the attack. The maha kaya rakshasaas as alerted by Ravanaadha dhvani made all out efforts and initiated the killings of vaaraara sena. Ravana started the severings of several necks and body parts from all sides. Indeed how many heads were rolled, chests were pounded, and ears were sliced off was countless. As Ravana's ruthlessly indignated looks were such as even from them only a multitude of vaanaraas were burnt off into heaps of ashes

As Ravana was slashing off the heads of the vaanaraas, the latter rallied round Shri Rama, Sugriva along with Sushena as the latter pulled off huge trees and mountain boulders. In turn the prahas of vriksha parvata prahaaras of vanaraas alarmed the Rakshasa sena as Maha Rakshasa Virupaksha attacked vanaras severely. Virupaksha then concentrated on Sugriva the Vaanara Raja with baana varshaas. Then Sugriva decided to destroy Virupaksha who was seated on a huge elephant and having uprooted a mammoth tree and hit the elephant making resounding artanaadaas fell down. Virupaksha having jumped down the dead elephant sought to attack with his sword as a measure of atma raksha and hurt Sugriva fatally as the Vaanara Raja fell down unconsciously. On quickly recovering soon enough, folded his fist tight and hit the rakshasa who in turn with this sword tore off Sugriva's body kavacha as that fell down on Sugriva's feet which were wounded. On a flash recovery, Sugriva jumped up high and provided a vajra samaana thump on the chest which was repaid atonce similarly. Then the vanara raja lost his patience and got infuriated; There after, he thumped such deadly punch on Virupaksha's forehead like the vajraayudha of Mahendra as the rakshasa was crushed to the ground as his physical parts were shattered and flows of blood gushed out even as his eye lids were gazing at nothingness truly justifying his name as Virupaksha at the time of his life's conclusion made screeching noises of yellings. Thus Vaanara Raja Sugriva did the Virupaksha vadha as rakshasaas were confounded and the vaanaraas were elated.

As Virupaksha was killed my Sugriva, Ravana had redoubled his anger, and addressed Mahodara stating that his success of the battle would depend on his mighty hands. Mahodara then intensified his spree of vaanara samhaara. Then noticing the disaster posed on vaanaras, Sugriva attacked Mahodara by hurling a mountain boulder but the rakshasa made pieces of the same. Sugriva tossed then a Saala Vriksha which too was destroyed. Further the rakshasa released a 'baana varsha' which made a furious impact on Sugriva having fallen down to earth. Sugriva hen having noticed a 'parighaayudha' in the vicinity had hurled at the rakshasa's potent horses drawing the chariot on which Mahodara was seated on. Having jumped off from the chariot, the rakshasa veera lifted his grand mace by one hand and another his parigha. This both Sugriva and Mahodara like two powered bulls. The rakshasa hurled his mace as Sugriva flinged off his parigha. Then Sugriva having looked again on the battle front tossed off a musalaayudha. The gada-musala parasparaayudhas both fell down as pieces. Thus with thir respective ayudhas they were either seeking or actually hurting each other by inflicting injuries mutually for long time. Then they resorted to 'hasta prahaaraas' and in the process were falling down to earth and rising thereagain. The sustained and naggingly prolonged dwandwa baahu yuddha was mutually tiring with end result either way. Then after a while having withdrawn for a while, Mahodara sprang a surprise by attacking with his khadaga with its cover with another hand. Precisely the same way, Sugriva too responded. Indeed both Mahodara and Sugriva were proving themselves with balancing 'vijaya kaanksha.' They were rapidly changing their directions from south to north and so on. Then puffed up by his own arrogance of shourya veerata, the highhanded Mahodara dared to tear off Sugriva kavacha. As Mahodara had hit and tore off Sugriva's kavacha with his sword, then Sugriva raised his khadga and

severed off the the rakshasa's head with 'shirastraana sahita kundalas' too. As Mahodara mastaka fell down, Vanara Raja Sugriva made a vijaya garjana, as Rama was pleased yet, Ravana was terribly enraged!

As Sugriva was killed albeit after a prolonged fight, Mahapaarshva displayed his anger, even while Angada and his sena of vaanaras were anxious to attack him. Then the mighty Rakshasa lost no time to slash off the vanara sena. Angada too like the Pournami Chandra Samudra was over enthusiastic to attack the rakshasa with parigha on his forceful hand grip and hit him. Meanwhile Jambava the bhalluka raja pulled off a huge mountain slab and hurled off Mahaparshva's chariot and the horses too. Balavan veera Angada's parigha prahara with unusual speed hit at Mahaparshva's dhanush and headgear. Then Vaali putra Angada reached the rakshasa with speed and thumped a punch as the latter's ears and kundalas were hit and bruised. Equally veega shali rakshasa picked up parasaaayudha. Thi weapon pharasa made of steel was already cleansed with oil and was extremely sharp and was hurled by Mahapaarshva but the alertmost Angada escaped the prarasha prahaara . Then Angada folded mighty his 'mushti' or tight fist and smacked a batter on the rakshasa's breastful wide and enormous chest as of Indra's vajra prahaara as Mahaparshva's heart cracked up and floods of blood got streamed down his body which fell down to earth. Vaanara Sena shrieked with howlings of victory, but Ravana with enflamed frenzy at the disastrous fall of Mahaparshva stood up in vengeance and retaliation.

Ravana was astonished that stalwarts like Virupaksha, Mahodara and Mahapaarshvas were killed by mere vaanaraas backed by humans, he was incensed making his blood boiled up and asked his saarathi to attack with the firm decisiveness of uprooting Rama Lakshmanas. As the Kiing of Rakshasaas moved ahead, the unusual speed of the chariot as the earth passing through as pakshi samudaaya were frightened flying in directions. Then Ravana raised his dhanur baanaas and released 'taamasa astra' signifying Tamograha Rahu which was actually blessed him with by Brahma himself as the vaanaraas on his way turned off as heaps of ash. On readily noticing this catastrophe from a distance, Shri Rama stood up realising the hazards ahead while Lakshmana like Indra with Vishnu Deva. Then Rama held his dhanush ready with a mighty 'thankara' as several rakshasaas were frightened and collapsed dead. Lakshmana was desirous of attacking Ravana with his arrows forthwith and released agni jvaajaas like 'baanaas'. Yet Ravana cooled down the water falls like Lakshmana jwaala baanas. With his unusual mastery skill of archery, Lakshmana kept on releasing single, double, treble and multiple arrows but samara vijayi Ravana kept in wiping off the releases consistently. Then having sidelined Sumitrakumara, Ravana as crossing off one parvata to another parvata, approached Shri Rama. Then Raghunaatha had reddened his looks with his vengeful eyes, and released non stop 'baana vrishti'. As Rama having noticed that Ravana's hand slipped off his grip then Rama took up the handling of ' bhalla baanaas'. Then Raghava and Ravana by rapid turns released baana varshas. For quite a long spell of changing hands left and right kept on hitting each other and in the process sustaining injuries mutually yet not over come still yet. A time had thus reached when both Rama ans Ravana were releasing fierce 'baana varshaas' like Yama dharma raja and Antaka as the samasta praanis in the samsara were terrified as at the mode of 'maha pralala of shrusti'. The baana samuhaas in opposing directions were such that in the 'varsha ritu', the black clouds would get wide spread the skies all over with repetitive lightnings. The mighty baana praharaas from the opposing sides did then reveal a picture of the frightening flappings of successive swarms of owls crossing the lower skies as frightened by the incessant 'varsha paata' of the arrow exchanges. Both the 'maha dhanurdharaas' were of 'yuddha kalaa nipunaas' and 'astravetta nipunaas' dominating the battle grounds. Just as per the sweep and speed of their 'baana gati dishas', it then appeared the wind direction and velocity was similar and the waves of the maha samudra too were of the same magnitude. Eventually the highly enraged Shri Rama picked up a number of arrows together and utilised the 'mantra purvaka roudrastra prayoga' and having forcibly elongated right up to his ears released on Ravanaasura with dexterity. Then the roudrastra since released was so effective as to ripped off the black clouds like Ravana's body kavacha. Again Rama released yet again mighty Rama bana hit Ravana's fore head even as he was seated on his chariot. As his 'lalaata' was injured with wounds, Ravana like a fuming and hissing five hooded and venomous 'maha

sarpa raaja' descended down from his chariot. Then Raghunaadhaastra roudraastrsa damaged Ravana's forehead, the rakshas raja selected a bhayankara 'Asura naamaka astra'. That astra symbolising lions, tigers, kanka chakravaaka grudhra pakshis, wolves, foxen, pig, dog, sarpa mukha hissings, was released on Shri Rama. Then in reply to the mighty 'asuraastra' released by Ravana, the ever diligent Raghukulatilaka released 'Agneyastra'. From out the Agneyastra were revealed Agni- Surya-Chandra-Ardha Chandra-Dhumaketu- Graha- Nakshatra-Ulka and Lightnings too. As Raghunaatha's counter release of Agneyastra had easily submerged the Asuraastra, yet several vaanaraa's were nodoubt destroyed. All the same, the rest of Shri Rama parivaara of Sugrivadi vaanara veeras regaled in 'harsha naadas' while Rama Lakshmanas were happy yet keeping their poise and equanimity.

As his 'tamasa' and 'asurastras' were made ineffective and retarded as a waste, Ravana became terribly frustrated and angry and decided to release another bhayankaraastra on Rama which was prepared by Mayasura. This frightful 'Mayaastra' would release innumerable vaayu swarupas of shastras like shulaga-gada-musala,mudgara, kutapaasha, ashani and so on of swarupas. But that Mayaastra was silenced by Gandharvaastra'. The enraged Ravana then released Suryastra as from that astra emerged chandra suryaadi navagraha maha shaktis and the entire sky and ashta diks of north-east and so on were quietened. But Rama was unnerved as the frieghtening shastras like parighas, maces, shulas and so on were all methodically destroyed. Then frustrated further, Ravana aimed at Rama's marma sthaanas with a series of ten all powerful arrows. Yet Rama was not some how able to contain himself. On the other hand, Raghuveera retaliated and his arrows did precisely the same impact on Ravanaasuraas marma sthaanaas. Meanwhile Ramanuja Lakshmana attacked Ravana with seven arrows on hand and destroyed Ravana radha dhawaja being the mastaka of the maha ratha of Ravana. Medhodically, Lakshmana further severed the ratha saradhi's head. Further, Lakshmana hit Ravana's maha dhanush too as that was cut to pieces. Vibhishana standing aside of Lakshmana jumped high and with his mighty mace and killed the 'parvataakaara rathaashwaas'. The much infuriated Ravana aimed at raja drohi Vibhishana and hurled a vajrasamaana prajjalita weapon of 'Shakti'. Even as that shakti as hurled on Vibhishana, Lakshmana veera smashed of the Shaktyayudha with three of his arrows as the onlooking vaanara veeraas raised harsha ninaadaas. That Maha Shakti of Ravana which was decorated by 'swarna maalaas' got divided in three parts on earth as though an ulka or a meteor fallen on earth. But further vengeful Ravana lifted yet another ayudha of yet mightier Shakti ayudha on Vibhishana. Once again Lakshmana intervened and released yet another 'baana parampara' which once again saved Vibhishana. Then Ravanaasura felt as follows:Lakshmana had been consistently seeking to save my brother the ever ungrateful brother of mine. Ravana then yelled at Lakshmana s follows: Lakshmana! you appear to be a shura veera and seeking to protect Vibhishana, my ungrateful brother always. Therefore I would like to spare him for the time being and seek to teach you a good lesson and hurl off my potent Shakti auydha right on you. Indeed this Shakti Ayudha once hurled on you should bathe you with your own hot blood too soon by piercing and breaking you heart. So saying the extremely enraged Ravana held on his forceful fist the Shatrughati Shakyaayudha which was Mayasura nirmita, the eight belled 'ashtadasha videerana', and tossed aiming right at Lakshmana whose velocity had gradually got accelerated and made a simha garjana. That Maha Shakti making earthshaking sounds with 'bhayaanaka teevrata' was hurled thus , the stunned Shri Rama felt in his own heart: 'may Lakshmana be saved now or too soon and may this ayudha become futile soon enough. This Shakti ayudha as released by Ravana was hissing like a poisonous maha sarpa had then sunk deep in the heart of Lakshmana. Then like the Naga Raja Vaasuki's poisonous tongue's lash made Lakshmana fall on earth senseless. Then Rama was just adjacent and on seeing this avastha of Lakshmana was literally nonplussed and stumped at a loss due to excessive feeling of intimate 'bhraatru prema'. Then Rama kept on gazing the situation of Lakshmana's severe flows of blood like a maha parvata downed to earth. Meanwhile physicion vanaras were making all out efforts to some how resuscitate him. Then the angered and anguished Shri Rama then having realised that the bhayankara Shaki ayudha was still there deep inside Lakshmana's heart and tried to pull it out. As Rama was thus removing the ayudha, Ravana made baana varsha on Rama's 'marmaavayas, but even so Rama still went ahead all the same and addressed the kapiveeraas. 'kapivaraas, you are merely gazing surrounding Lakshmana , but do you not

realise that this is the time for your asserting the respective paraakramaas! This durbuddhi Ravana be attacked at once as I would wish to see him dead as chaataka pakshis at the end of the summer season would yearn for varshaas. Vaanara veeraas! Let me take a vow as my satya pratigjna that in this samsaara, soon enough there should be a Ravana or Rama. My rajya naashana, vana nivaasa, dandakaranya's heat, Sita's Rakshasa apaharana, rakshasa samgrama are all the series of my 'yama yaatanaas', but they should all be terminated soon with Ravana Vadha! This indeed is the reason why I had solicited the vishala vaanaraagamana, this too was the reason for Vaali vadha and Sugriva's rajya pattaabhisheka, further again the maha samudra setu bandhana, but this maha paapi Ravana is still in before my eyes and thus my living any further would be futile. Vaanara veeraas, now you may all rest with 'nischaintata and swastyatha' or balance of mind and body might be comfortably seated on parvata shikharas with contentment for the present. But, don't you worry! Today, Deva-gandharva-siddhha-rishi chaaranaa and the tri lokaas would truly realise the Ramatva of Rama as has been truly reformed. To day, I should truly vindicate my 'parakrama' so that Prithvi should be revived, and the charaachara jagat and deva lokaas should talk about me. Thus asserting, Shri Rama continued his spree of baana varsha on Ravana as the latter too was retaliating with his 'musala varsha'. As the fearful sounds of 'Rama Ravana dhanush thankaaraas' as followed were such that the 'pranakoti' around were kept on getting frightened. Then as Rama baana vrarsha with such terrifying velocity of vaayu vega was experienced by Ravana and quietly withdrawn from the battle.

Shri Rama 'vilaapa' for Lakshmana's fainting away, but Vaanara Sushena applied Sanjeevani brought earlier by Hanuman and Lakshmana got revived again and the latter reminds of Rama's 'satya pratigjna' - Indra sent Matali with chariot, Rama initiated baana varsha but Ravana destroyed the chariot, hurled his Shakti aayudha but Rama attacked with arrows and Indra's 'Shakti' too which severely hit Ravana's body- In the course of the dwandva baana praharaas, Ravana boasted off and Rama listed his shameless Sitaapa-harana and such adharmas; Ravana hit Rama and the latter smashed off so much as Ravana's sarathi ran back yet returned later-Agastya Muni's eminent ADITYA HRIDAYA with invocations of Viniyoga - Rishi- Karanyasa- Hridayanga Nyaasa Vidhi Mantras-

As Lakshmana fainted by Ravana's Shaktyaayudha prahara, Vaanara Sushena reacted and addressed Shri Rama: ' I have a special admiration for Lakshmana as he is not only famed as a 'maha dhanunush baana veeryavaan' but an inimitable Rama Bhakta; indeed how could be a prey to Ravana's Shakti prahara! As Sushena stated thus, Rama who was already aggrieved added fuel to fire. He then addressed Lakshmana lying in that state: 'Shura veera Lakshmana! Even if I were to accomplish success in this maha samgrama, I would not be contented; could a blind person ever vision the beauty of full moon! Now in this kind of occasion what indeed is the purpose of prolonging this battle now and even if there might by success now. As I had experienced that Lakshmana had followed me while heading for 'vana vaasa' and now it is my turn to follow him even if he were to head for yama loka! Alas! the cruel now nishaacharaas had landed me in this desperate situation. In any and every country one could accomplish excellent women of attachment and dutifulness, but never again in the history of humanity could ever secure like Lakshmana ever! Without 'durdharsha sahodara' like Lakshmana, what indeed could I do with my Kingship of Ayodhya in his absence. Then how could I face and initiate my talk to the putra vatsala mother Devi Sumitra! How could I recoup from the implicit safety protection by me to his mother. Mothers Kousalya and Kaikeyi would evidently ask me for him and what kind of maneuvered reply that I would have to be uttered by me. Bharata Shatrughnas being well aware that Lakhmana accompanied be but which type of shameful face would have to be cut of my sorry face. With all such embarrassment and sene of shame, would it not be appropriate if I were to be turned dead. Which kind of 'aparaadhas' were committed by me in my erstwhile lives of despicability! As Shri Rama kept on crying away likewise, Vaanara Shushena assuaged Rama's feelings thus: 'Shri Rama! Kindly be assured that Veera Lakshmana is still alive as surely his face is nodoubt cestfallen with a temporary setback due to swooning merely as his heart beat is slackened not stopped'. Then he asked Hauman who too was nearby: *saumya sīghram ito*

gatvā śailam ośadhiparvat, pūrvam hi kathito yo 'sau vīra jāmbavatā śubhaḥ/ dakṣiṇe śikhare tasya jātām ośadhim ānaya, viśalyakaraṇī nāma viśalyakaraṇīm śubhām/ sauvarṇakaraṇīm cāpi tathā samjīvanīm api, samdhāna -karaṇīm cāpi gatvā śīghram ihānaya, samjīvanārtham vīrasya lakṣmaṇasya mahātmanah/ ‘Soumya Anjaneya! Can you please urgently reach Mahodaya parvata and as Jambavan suggested earlier, on the southern parvata shikhara, seek to fetch the mahoushadhis named ‘vishalya kaarani’ to bridge up the gap of filling up the hole by pulling off the aayudha, ‘Saavanyakarani’ to cement up to the original position of the hole, ‘Sanjeevakarani’ which resuscitates the life movement to its original position and even freshens for betterment, and ‘sandhaani’ to bridge up the gaps. This treatment ought to provide a fresh life to Lakshmana’. Then as at a similar situation earlier, Hanuman failed to identify the precise herbal medicines concerned yet pulled off the Mahodaya giri shikhara and quickly reached back to the yuddha bhumi. Hanuman having returned addressed Sushena: ‘Kapishrestha Sushena: I was not able to identify the concerned herbal medicines and therefore pulled off the parvata shikhara here’. Sushena as also the surrounding onlookers complimented Hanuman and started treatment soon and Lakshmana was soon resuscitated and reactivated and stood up refreshed again. Shri Rama had atonce embraced Lakshmana and said as follows. Veera! I am indeed thrilled that you have been saved from the ‘mrityu mukha!’ Believe me that without you survived now, my life with Sita’s return and my victory would have been futile indeed. Then Lakshmana in a rather dull and feeble tone replied: ‘Arya! You indeed are a satya paraakrami! You had already declared destroy Ravanaasura and perform Vibhishana’s ‘Rajyaabhisheka’. Kindly therefore fulfill your Satya Pratigjna of destroying Ravana right now. Indeed your arrows are such as to desroy the enemy like a an angry royal lion should never ever spare an arrogant elephant. How I wish that Ravana’s destruction too be done likewise. Veera vara! If only my appeal and prayer to you to soon fulfill your pratigjna to soon destroy Ravana and to fetch back Devi Sita, then please arise to instant action’.

On recovery from the stage of collapsed blackout, Lakshmana alerted provocatively and Shri Rama picked up his maha dhanush and initiated his baana varsha on Dashagriva like Surya on Rahu graha. Shri Rama was standing firm on earth as Ravana on a fresh set of ‘radhaashva sarathis’. It seemed that Deva Gandharva Kinnars were then pointing out that it was unfair Rama standing on earth and Ravana by a chariot! Then Indra was alerted and called for ‘Maatali’ the charioteer of Indra and asked Maatali to reach Shri Rama to utilise his services as per Indra’s instructions. Maatali further stated that Indra Deva had also instructed him to provide Indra’s dhanush too. Indeed Rama was an outstanding ‘astra jnaani’ and having been blessed with the dhanush of Indra too alighted on the celestial chariot initiated flinging off the baana varsha. As Ravana released gandharvaastra, Rama too released another gandharvaastra and similarly as Ravana tossed of a devaastra ama too balanced off with a counter Devaastra. Then Ravana hurled off a powerful sarpaastra replete with thick layers of poison. The prajjvlita agnimukha sarpaastra was approaching Rama with alarming velocity it was like the Vaasuki Sarpa Mukha darkening ‘dasha dishas’, then in reply Shri Rama with uncommon alacrity and precision released ‘Garudaastra’. By then Ravana was infuriated and kept on hurling continuous and nonstop ‘astra saadhana’ which impaired Indra Radha Saaradhi Maatali himself. Then Ravana destroyed the Indra Radha Dhwaja and eventually hurt the ashvaas too. On visioning this Deva Gandharva Chaarana Daanavaas too were stunned while Siddha Maharshis too were disheartened. Then Shri Rama rupi Chandra and Ravana swarupi Rahu graha appeared to have attacked each other. Surya kiranaas then appeared to have got shaded as Dhumaketu naamaka uppaata graha was seen on the horizon. Then Dashagriva Ravana holding his dhanush was like Mainaka Parvata in the Maha Samudra. Then Shri Rama tauntingly hailed Ravana stating ‘Ravana! Victory for you!’ Then Ravana too teased Rama mockingly and said: ‘Rama! Victory for you too. Then Ravana had furiously picked up a deadly ‘shulaayudha’ which indeed was like a ‘pralaya kaala dhuma yukta gni raashi’ and made a ‘simha naada’. As that Shulaayudha was being handled by Ravana, he addressed Rama that it was like of vajra samana shakti; you appear to be too anxious to destroy rakshasaas and indeed countless rakshasa veeraas were smashed by you already, but now, wait Raghukula Raja Kumara, it is high time that you and Lakshmana are sent to Yama ghat. No sooner Ravana hurled the ‘Shaktimaan maha shula’ than Rama released mantrika baanaas. By the Raghunadha bana varshas

cooled off the Shula Prahara which fell off in pieces. Then the highly infuriated Shri Rama wished to pay back to Ravana revengefully. Then he took up the Maha Shakti which Indra handed over to Matali the charioteer of Indra. That Shakti ayudha of Indra was like the 'pralaya kaala prajjvalita ulkaa samana' or the meteor witnessed on the high skies shot down to earth. As Rama hurled Shakti on the shula, Ravana's horses were killed while his robust chest was pierced through Rama's mighty arrows simultaneously. Further Rama bana varshaas caused Ravana's all the physical parts were pierced through and his blood streams flowed off the areas all around as he fell down totally incapacitated as he was indeed angered and ashamed too.

Ravanaasura was put to shame by Rama banaas, got extremely agitated and anguished, stood up with resolve, raised his bow and arrows and initiated rains of arrows on Rama who like a stitha pragjna of unusual equanimity kept on retaliating. In the process, Ravana baana varsha of thousands of arrows hurt Rama's chest and blood flows were commenced. Then Shri Rama like a pralaya kala Surya Deva kept on reacted hitting back interminably as there was darkness all around by the severe 'baanaprahaaras' mutually. Then Shri Rama made a simha garjana at the dushta rakshasa: Neecha Rakshasa! You had shamelessly and cunningly kidnapped my dear Sita Devi in janasthana in my absence like a coward and claim to be maha veera! You show off your bravery to an 'asahaya abala' as a depraved 'kaapurusha' going round and asserting the make believe commonality of the public as a 'shura veera'. 'Dharma maryaada bhanga maha paapi!' you are a typically shameless, 'sadaachaara shunya Nishachara! You have truly aggravated your wickedness and immorality in the name 'Vaidehi swarupa' to the proximity of your fatality. You indeed are a shura veera, bala sampanna, sakshaat Kubera's degenerate brother and that is how you were able to resort to the 'famed and memorable' deed of 'Sitaapaharana' shamelessly! Evil minded nishaachara! How come you go around and publicise of your greatness, but now you surely deserve to reach your dear brother Khara right away. Manda buddhi Ravana! This indeed is my 'soubhagya' the great fortune that you are right before me. Now you surely deserve to reach yama loka by my arrows. Now, by the sharpness and precision of my arrows you should fall down to dust as your glittering 'kundala yukta mastaka' would soon be a satisfying meal of 'maamsa bhakski jeeva jantus' as they should lap up with contentment. Ravana! as your corpse thrown off soon, several kites on the skies should at once swoop down at the numberless cuts and the streams of your fresh and hot blood and quench their thirst.' Having addressed Ravana as above, Shri Rama started off the release of relentless 'baana varsha'. Added to this, Vaanara sena too complemented their rokcing of maha vrishas and mountain boulders on Ravana, his chariot and the rathaasvaas too as Ravana got flabbergasted as of 'hridaya vyaakula vibhanta'. As each time he was seeking to raise his bow and arrows, and release the baanaas he was simply disabled to do so astonished with Rama Vaanara prahas and essentially owing to the guilt complex of Rama's erstwhile exhortations, truly realising that the 'mrityu kaalaa' was in the vicinity. Realising the criticality of the situation, the radha chaalaka sarathi of Ravana, had quietly withdrawn from the 'maha sangrama.' As the saaradhi of Ravana radha had quietly with drawn on his own volition, Ravana got furious and shouted on the sarathi: 'Durbuddhi Saradhi! Have you decided that I am a paraakramashunya, asamartha, purushartha shunya, timid, dhairya heena, nisteja, maayaa rahita, and astra jnaana vanchita! Yiu had suddenly ran back and withdran from this battle on your own decision. Thus you have ruined my long earned fame, bravery, luminosity and reliability to deep muddy waters and had exposed me as a nervous and hesitant nervous wreck! You are not my worthy upholder of my trust and reliability but indeed my enemy.' As the King yelled on him thus, the Saradhi with extraordinary politeness and courtesy replied in a rather convincing manner as follows: Maha Raja! Neither I was terrified nor lost my senses nor rattled by the enemies.; the great trust and confidence that you have has showered me with is unforgettable and unsual. I admire you and always seek to ensure your success and universal fame. How indeed could I ever harm your worldwide reputation as your ever devoted welfare seeker and promoter. Kindly never ever make a 'doshaaropana' on me as a faithless, ungrateful and nervous being. We all realize that as as one sees chandrodaya on the horizon, Samudra jalaas too recede for a while; may I now explain why I had receded from the battle front. At that particular time, I realised that you were overworked and got too tired physically as you kept on thinking and planning on and on yet

never due to the pressure of the enemies which indeed was not an issue at all. But my horses were rather tired by dragging the chariot and their own feet too on and on with thirst typical of groups cows with long spell of rainlessness and over work under a severe Sun. More over, very many ‘amangala suchanas’ or inauspicious omen were prevalent too. It is asserted that a mature minded charioteer should need to critically analyse the prevalent desha-kaala-parishithis, shubhaashubha lakshanaas, ratha-ashva-rathika cheshhtas or their ongoing enthusiasm or the lacking of it, besides of course the swings of ‘balaabalaas’ are all to be critically analysed. Maha Raja! it is the bounden responsibility of a charioteer to face the enemy from close quarters, or with draw, or stay put with confidence or if need be to withdraw for a while. It would be always prudent to provide some occasional rest for the horses. Veera Prabho! It is just not my intention to hurt your feelings but on the other hand that only out of consideration and even admiration for you that I had temporarily withdrawn the chariot for a while. Shatru sudana Veera, now kindly instruct me to act as per your decision as I am ever obliged and indebted to you for ever.’ Then King Ravana was pleased with the elaborate and sincere explanation of his saarathi and replied as follows: ‘ Suta! Now forthwith take the chariot right before Rama and precisely as per the directice, the chariot was kept right before Shri Rama..

Agastya Muni’s eminent ADITYA HRIDAYA with invocations of Viniyoga - Rishi- Karanyasa-Hridayanga Nyaasa Vidhi Mantras

Invocations: Viniyoga: *Om asya Aditya Hridaya stotrasyaagastya rishiranushthubcchhandah; aadityahridayabhuto Bhagavaan Brahmaa devataa nirastyasheshavighnatayaa Brahma idyaa siddhou sarvatra jaya siddhou cha viniyogah/ Rishyaadinyaasa:* *Om Agastya rishaye namah, shirasi/ anushthubcchhandase namah, mukhe/ Aditya hridayabhuta brahma devataayai namah, hridi/ Om beejaaya namah, guhyo/ Om Rashmimate shaktaye namah , paadayoh/ Om tatsaviturrityaadi gaayatree keelakaaya namah, naabhou/Karanyasa:* *Om Rashmimataye angushtaabhyaam namah/ Om samudyate tarjaneebhyaam namah/ Om Devaasura namaskriyaaya madhamaabhyaam nanah/ Om Vivasvate anaamikaabhyaam namah/ Om Bhaskaraaya kanishthikaabhyaam namah/ Om Bhuvaneshvaraaysaw karatalaprishthaabhyaam namah/Hridayaadi Anganyaasa:* *Om Rashmimate hridayaaya namah/ Om samudyateshirase swaah/ Om Devaasura namaskriyaaya shikhaayai vashat/ Om Vaivasvate kavachaaya hum/ Om Bhaskaraaya netra trayaaya voushat/ Om Bhuvaneshwaraaya astraaya phat/ Om bhurbhuvah svah tasavarenyam Bharo Devasya dheemahi dhiyo yo nah prachodyaat/*

THEN FOLLOWS ADITYA HRIDAYA STOTRA PAATHA

Tato Yuddha parishrantham Samare chinmayaasthitham, Raavanam chaagratho dhrushtva Yuddhaya Samupasthitham / Daivathescha samaagamyas drashtumaabhayagato ranam, Upagamyas braveedram a magastyo Bhagavan Rishih/ Raama Raama mahabaho, Shrunu Guhyam Sanaathanam, Ena sarvaa nareenvathsa Samere vijayashasi/ Aditya Hridayam Punyam Sarva Shathru vinaasanam, Jayaavaham Japennithyam akshayam pramam Shivam /Sarva Mangala maanganglyam sarva paapa pranasanam ,chintashoka prashamana mayur vardhana muttamam / Ra shmimantham Samudyantam Devasura Namaskrutam, Pujayaswa Vivaswantham Bhaaskaram Bhuvaneshwaram/ Sarva Vedaanthako heysshas Tejasvi rasmibhaavanah, yesha Devaasura gananolokan paathi gabhastibhih / Esha Brahmecha Vishnuscha Shiva Skanda rajapathih, Mahendro Dhanadah Kaalo Yama Somohyapaampathim/ Pitaro Vasavassaadhya Hyashvino marutomaruh, Vaayurvahni Prajaaprana ritukartha Prabhakarrah/ Aaditya Savithassuryah khagah pushaa Gabhastiman, Svarna sadruso Bhaanuh vishva retha Divaakarrah/ Hardasya ssahasararchi Saptasaptir Marichiman / Timironmadhana Shambhustwasthta Martandam Anushman/ Hiranyagarbhas sisirahstapano Bhaskaro Ravih, agnigarbhodite putrah shankhassisira naashanah/ Vyomanathahstamo bhedi Rig yajur Saama paaragah ,Ghanavrishtirapam mitro vindhya Veedheeh plavangamaha/ Aatapee mandalir mrutyur pingalah sarva taapanah, Kavirvishvo Maha Tejah rakta sarva ssabodbhavaah/ Nakshatragana Taaraana madhipo Visva bhaavana, Tejasamapi Tejasvi Dwadashatma namosthutey/ Namah purvaya giraye paschimaadrayenamah, Jyotiragaanam dinaadhi

pathaye namah/ Jayaya Jaya Bhadraya Haryasvaya namonamah, Namonamassahasramso Adityaya nomonamah/ Namah Ugraya eeraya Saarangaya namonamah, Namah Padma Prabhodaya Marthaandaya namah / Brahmeshanaachuteshaya Suryaadithya varchase, Bhaaswate Sarva bhakshaya Roudraya Vapushe namah / Tamoghnaya Himaghnaya Shatrughnaya amithatmane, Krithaghna hanyaya Devaya Jyotishampathaye namah/ Taptachaamika rabhyaya Haraye Vishvakarmane, Namasthambhignaya Ruchaye Loka Saakshiney/ Naasayatyesha vibhutam tha Deva srujatih Prabhuh, Payatyasha Tapatyasha varshatyasha gabhasitih/ Esha Supteshu Jaagarti Bhuteshu parinishthithah, Esha evagnihotrhamcha phalam chaivagnihotrnam/ Vedantha kratavaschiva Kratuunam Phalamevacha, Yani krutyani lokeshu Sarva esha Ravi Prabhuh/ Yena maapathsyu krushcheshu kanthareshu bhayeshucha, kirthayan Purusha kaschinnavaseedhati Raghava/ Pujasvinamekagro Deva Devam Jagatpatim, ethah Trigunitham jatva Yuddesh vijaishyasi/ Asmin kshane Maha Baaho Ravanam twam Vadhishtyasi, Evamuktwa Agasthyo jagam yadhagatham/ Edhat shrutwa Maha Teja nashta shoka abhavat tada, Dharayamasa Suptreetho Raghava prayathtmaan/ Adithya preksha japtwa thu pavan Harsha mavaptavaan, Thiriraachamya Suchirbhuthva dhanuraadhaaya Viryavan/ Ravanam preshya hrushtatma yuddhaya samupagamat, Sarva yathnena Mahata vadhetasya dhruto bhavat/ Atha raviravnnireekshya Ramam, Muditamana paramam prahurshyamana/ Nisicharapathi Samakshyam vidhitwa, Suragana madhyo vachaswarethi/

(As Lord Shri Rama was engrossed in deep thoughts at the battle field while facing the Maha Veera Ravanaasura who was challenging Rama with provocative and thunderous laughter, even as a host of Devas on the antarisha were waiting to watch the proceedings of Rama-Ravana Battle, Maharshi Agastya addressed Rama and advised that there was a very confidential and effective Prayer which would certainly fulfill victory in the battle as follows: This Sacred Hymn ‘Adithya Hridayam’ dedicated to Sun God is highly propitious, extinguishes all enemies, ushers Glorious Victory and is worthy of reciting always ensuring eternal bliss. This Holy Prayer is a guarantee to achieve Prosperity; destroys sins, anxieties and wavering thoughts as also secures long life with contentment. We pray to Sun God as He has fully risen on the sky and is revered by Devas for the high splendour providing to the entire Universe. He embodies the totality of Celestial Deities and is self-radiant nourished by His own rays and heat, energising the whole world with its inhabitants including all the Objects of God’s creation. He is Brahma, Vishnu, Siva, Skanda, Prajapathi, Mahendra, Kubera, Kala, Soma, and Varuna. He is Pitras, Vasus, Sadhyas, Asvini Kumars (Physicians of Gods), Marud Ganas responsible for breeze, Manu, Vayu, Agni, Prana, the Season Maker and Prabhakara, the Provider of radiance. He is the son of Aditi, Savitha, Surya, Traverser of Sky, the Energy to perform various things, the cause for rains, the One to create shining Golden rays and the Maker of the Day. He has propitiously green horses, emits innumerable rays, rides seven horses, dispels darkness, destroys life, enables rebirth and provides unending effulgence. He is the Sourcer of Gold, imparts coolness, provides heat, causes illumination, has fire within, praised by one and all, melts off snow and enjoys sky-wide rides. He is the Lord of the Sky; Master of Rig, Yajur and Sama Vedas; causes of heavy rains, friend of water and rapid traveller over Vindhya Mountains. He originates heat, causes death, provides shape to the Universe, assumes colour of gold, heats up everything, connoisseur of knowledge, loved universally, Manager of the Universe and Great Organiser. Our Salutations to Him who has Twelve Forms, is the Chief of Stars, Planets and Zodiac and the Great Illuminator. Our reverences to Him who rises from the East and sinks in the West, the Master of Jyotirganas, the Sovereign of the Days and the Lord of Objects that shines. Our veneration to Him the embodiment and basis of Victories and Eternal Rider of the memorable Green Horses, the immortal personality of Thousand Rays and the Illustrious Son of Aditi Devi. Greetings to Him, who is a terror to the Vicious, a hero to the admirers, a prompt and fast voyager of the Sky, an efficient opener of Lotus and an efficient Energiser of lives. Our worship to Brahma, Vishnu and ShIva as also Surya who is blessed with Aditi; He is ever shining, consumes everything and has a formidable form of Rudra! He destroys darkness, snow and enemies; has a huge body, devastates the ungrateful and the Lord of everything that shines. Our Salutations to Him who is yellow like molten gold, has the form of Fire, is the Creator of the World and the demolisher of ignorance; He endears one and all, and the ready witness to all! This God

facilitates everything to grow and also demolishes; with His powerful rays, He generates extreme heat and also causes heavy rains! He is ever awoken and active when everybody is fast asleep without even our knowing about it; He is the Fire Sacrifice Himself and also the one who performs the Sacrifice too. All the pious tasks carried on in the Universe related to Vedas, Yagnas and Yagas are Lord Surya Himself.

Hey Raghava, any one who recites this Hymn in praise of Adithya in times of danger or suffering or in wild forests, and in times of fear shall indeed cross over the problems for sure. Do worship this Lord of the Universe with single minded devotion and faith thrice and indeed the Victory shall be yours. Sri Rama, the Her of Heros, you shall annihilate the Demon Ravana in a second, thus said Sage Agasthya and left his way. On hearing this, Lord Rama became free from any sorrow and prepared Himself to execute the Prayer with utmost devotion; He cleaned Himself, did 'Achamana'thrice, lifted the bow towards Sun God and was excited with happiness to commence the Battle. He faced Ravana with the firm resolve to destroy the Demon. The Lord of the Sky Bhaskara Deva asked Raghu nandana to hurry up and destroy Ravana.

As Shri Rama was delighted as seated on Indra's Chariot encouraging Matali the celestial charioteer, there were a spate of 'asubha soochanas' for Ravana just ahead of the epic battle of Rama Ravana- As Rama Ravana Yuddha got anti climaxed as Ravana's heads sprang up again and again , but neither Shri Rama nor Ravana got tired and continued the battle overnight and the next day too-As Matali reminded of the Brahmastra which Agastya Muni bestowed to Rama, he recalled its universal impact and released on Ravana as his notorious life was closed, vindicating dharma and nyaaya again-As his elder brother Ravanaasura was killed by Shri Rama's brahmastra, Vibhishana broke down, yet Rama declared that Ravana fought like a fearless hero and advised that the antyeshta karma be done soon-

As Ravanaasura asked his ratha saarathi to return to the battle back facing Shri Rama, then the latter addressed Maatali, the Indra's charioteer and stated" 'Matali! Ravana's chariot had once again entered with tremendous enthusiasm and gusto as if hr were too anxious to get finished. But, you should proceed with self control and skillfully as I desire to destroy Ravana's chariot. Indeed you are Indra Deva's own charioteer and I do not have to advise you any way. I am thus reminding you as of now but not to teach you noe instruct you in any case'. Then Maatali was too happy at the maneer in which Shri Rama was alerting him and skillfully take the chariot in a manner Ravana's attention be drawn against Shri Rama. Then Dashamukha Ravana flipped his red looks at Rama and initiated his baana varsha. The angry Rama yet keeping his composure picked up Indra's dhanush to hand and replied Ravana's baana prahas with increased momentum. Then Devata-Siddha-Gandharva Maharshis gathered in groups ever wishing the 'loka kantaka Ravana vidhvamsa'. Then in that battle, a number of forebodings were noticed of Ravana vinaashana and Shri Rama abhydayaas. Clouds frm the high skies poured on Ravana's chariot, especially by the very path of its movement and groups of kites kept on hitting the Ravana radha dhvaja again and again as also the very path of the chariot's movement. Right ahead of Ravana radha, there were 'vajra paata dhwanis' resoundings and 'ulkapaataas' or meteor falls repeatedly. As Ravana radha chakras were moving fast, there itself there were swings of earth, and the rakshasaa's accompsnying Ravana ratha were often losing the grip holds of their weapons. As Ravana's angry looks as of agni jvaalaas kept on generating owls in swarms with screeches as of typical 'amanagala dhwanis' On the 'rana bhumi', as Ravana's eyes were covered fully with strong dusty winds his face was frequently distorted and his looks were often impaired. He felt that he was disabled to vision the directions and sub directions and the entire sky was overcast with dust and darkness all over. Ravana's 'radhaashvaas' in their thigh portions were hurt too thus disabling their free movements.Thus very many 'ashubha shakunas' were countered in Ravana countering Shri Rama, while on the other hand Shri Rama was in high spirits of 'vijayaakaankshaas' and was truly pleased to attack Ravana.

Then Shri Rama initiated the climactic Ravana Samhaara Maha Yuddha which baffled and puzzled samasta lokaas. Both Vaanaras and Rakshasaaas were merely gazing at the 'maha sangrama' even standing

still unmindful of mutual skirmishes. Rakshasas were staring at Ravana, while Vanaras fixed their looks on Shri Rama. Ramachandra was confident of Ravana's death as Ravana too seeking to perform his very best. Then Dashaanana with his decisiveness aimed at Rama's chariot and hit with a mighty arrow but the fixed wooden base of the chariot got cracked yet the chariot was intact. In turn, Mahabali Shri Rama was enraged and lashed a 'teevra baana' as a far better 'quid pro quo' aiming at the Ravana's chariot which fell down straight. Ravana got terribly annoyed as Rama's chariot was intact but his chariot got broken and with frustrated ferocity, Ravana's army showered off a 'baana parampara' on Rama's chariot but the celestial horses felt no impact on the Ravana's army as though of 'neela kamala prahaaras' from the Maha Rakshasa. As Ravana having realised that the Indra's chariot was not easy to destroy the chariot and the horses, then released 'baana varshas' and the 'shastra praharana' of 'gada-chakra-parigha-musala-parvata-shikhara-vriksha-shula' aadi maaya nirmita aayudha paramparas, while the entire battle area was immersed with 'astra-shastra bhayaanaka ghoshaas'. Then leaving aside the Rama's chariot, Ravana kept on releasing his 'baana prahaaras' rather indiscriminately against the shatru sena and the entire sky was replete with Rakshasa's 'baanaas'. Shri Rama smiled at the desperation of Ravana's army and aimed at the Rakshasa with hundreds and thousands of 'raama baanaas'. Eventually Rama and Ravana had hurt each other's chariots. In this manner as both the manava-rakshasa veeras were continuing their mutual war on and on the 'samaata pranis' kept on mesmerised with their mutual attacks with awe and admiration. Then Shri Rama fixed up four potent arrows and hit four horses of his chariot which had soon retarded their attacking spirit and speed. Dashamukha Ravana was visibly annoyed and released rains of arrows on Rama. He further released piercing and 'vajra samaana' arrows in Matali too which hit and pained him. As Ravana attacked Matali, Shri Rama released twenties, thirties, sixties, hundreds, and several thousands of 'baana vrishti'. But Ravana hurled off 'gadaas, musalaas, parighas' and many such shastras. On witnessing this astonishing Maha Rama-Ravana sangrama, samudraas, pataala nivaasis, danava-naagaas besides deva-gandharva-siddha-maharshi-kinnaraas too were breathing fast and heated up. Thereafter, Maha baahu Ramachandra aimed his dhanush with highly poisoned 'sarpa samaana' arrows and finally succeeded in slashing off one of Dashagriva's heads. Then that single head of his ten heads once fallen on earth with his glittering karna kundalaas, emboldened Rama to hit with yet another similar arrow, but the in original place of the earlier head had meanwhile sprung another head with the glittering karna kundalas once again. Thus hundreds of Ravana's heads fell on the ground endlessly. Finally, Shri Rama, the beloved son of Devi Kausalya, the sampurna aashtra jnata was not only shocked but concerned. He introspected that alas, his irrevocable arrows extinguished Maareecha, Khara, Dushanaas, Kanchavana, Viraadha, Dandakaaranya, Kabandha and even Vaali, how could this be that Ravana's army the loka kantaka continued to be still alive!! Shri Rama then got readied once again laughing off Ravana with 'parihaasa avahelana' and continued his mantrikaashtra 'baana pravaaha' yet again. Then the indignant Ravana attacked Shri Rama by hurling a spree of 'gada-musalaas'. Then this historic Rama-Ravana sangrama seemed endless as deva daanava yaksha pishacha naaga rakshasaas kept on staring night long and yet continued to the day following too.

Matali then addressed Shri Rama advising the Maha Purusha as follows: 'Veera Vara! You are getting truly concerned to destroy this Rakshasa truly squandering your own personal accomplishments and energies. 'Prabho! Kindly be reminded of the superior most Astra of Brahma Deva with which Indra Deva utilised uprooted Danavaas.' As Matali reminded him, Shri Rama recalled that Maharshi Agastya gifted that universally outstanding astra as bestowed by Brahma Himself. In the remote past, Devendra utilised the astra to control and regulate trilokas. That Brahmastra was faster than Vayu, more intense than Agni or Surya, in its volume and weight it was as of Meru Mandaraachala partataas. It was more magnificent than that of Pancha Maha Bhutas of 'Prithivi, Aapas, Tejas, Vaayu, Aakaashas', emerging from Surya with that kind of luminosity, ornamented with gold, along with attractive wings, with jaajvala samaana swarupa, pralaya kaala dhuma yukta bhayankara, deeptimaana, vishadhara sarpa samaana vishayila, manushya-gajaaashva videerna and sheeghra bhedana karma aayukta. That Brahmastra would smash off doors and windows, parighaadi aayudhas, parvataas besides being vajra samaana kathora, maha shabda yukta, shatru senaa videerna kara, hissing like a maha sarpa bhayankara, once released would take

the form of Yama Raja swarupa. Indeed once released, then the hazard faced by Ikshwaaku vamsha, shatru keerti apahatra, harsha vridhikara and thus Shri Rama along with the prescribed 'vedokta yukta mantra' recitations had made the 'abhimantras', lifted up his dhanush as earth tremors were initiated. Shri Rama assuming the rudra swarupa, had with all his physical strength and mental concentration, had the drawn as of 'aakarnaanta vidhi' released the marma bhedi brahmastra on Ravana. Then that irresistible mahaastra had in no time like a flash of agni jwala had hit the broad chest of the 'loka kantaka' Ravanaasura and soon pierced through his arrogant heart as his life's energy got evaporated into the 'maha vayu' to the antariksha, while his 'bhoutika shareera' remained fallen down with a reverberating thud. It was in this manner Ravana vadha was accomplished, and his blood flows gradually changed colours from red to blue. Eventually after this epic like Ravana Vadha, Shri Rama's piercing arrows returned back to his bow. As hit by Shri Rama's brahmastra, closing the chapter of Ravanaasura since he lost the grip of his dhanush baanaas, fell down. As the bhayanaka vegashaali Rakshasa Raja became 'praana heena' that scene was like that of Vritraasura Vadha by Indra. On seeing this scene of Ravana Vadha, the nishachara swami's tragic termination confused and confounded the remnant Rakshasaas tan away directionless. But the Dashamukha Ravana Vadha vijaya shobhita Vaanara Maha Sena leapt shy high with limitless exhilaration and animation with no bounds of ecstasy. That was the time, when there were sweet choruses of Deva Devis and dundubhis while 'manda manda malayamarutas' were ushering endless blessings showered on the bhutala as sugandita pushpa varshas. From the antariksha the sweetness of the odours were all around the Indra Radha driven by Matali on which Shri Rama was seated with 'prasanna smita vadana' amused with the 'saadhu saadhu' vachanas of the celestials. As Shri Raghunaadha killed the Rakshasa Raja, Sugriva Angada Anjaneyaadi and Vibhishana were truly elated to the core. Then Devata's attained 'manasshanti', ashta dishaadhipatis were full of contentment, the high skies were clear and cool, Prithvi was stable and peaceful and Surya Deva was steady with his ever revolving evolutions displaying the characteristic seasonal changes. Then Shri Rama having fulfilled his satya pratigya of Ravana Samhara, was pleased too like Mahendra Himself who truly vindicated 'dharma and nyaaya' on the bhutala once again!

As paraajitha elder brother was killed on the rana bhumi, Vibhishana with hridayashoka was affected and got broken down, recalling Ravana's paraakrama, kaarya kushalata, and of fundamental and family tradition of 'dharma and neeti'. Veera vara! Today you have had to face this 'durdasha' as you fell into the trap of extreme infatuation and never heeded the good counselling of you well wishers. Due to your durahaankaara and the victimisation of your inflexible ego, you had totally ignored the several alerts rendered by Prahasta, nor Indrajit, nor Atirathi Kumbhakarna, nor Atikaaya, nor Narantaka, nor even myself were ignored and now you are indeed reaping the consequences. What would remain now as the rakshasa shiromani Ravana would take to permanent sleep as the 'lokaadhaara bala sampanna Mahaasura'. Indeed the Rakshasa Raja Ravana Rupi Maha Vriksha with dhairya as its leaves, pride and conceit as the fragrant flowers, tapasya or dhridha sankalpa with decisiveness as the root, (albeit with a mirage like fruit of achieving Devi Sita) was swept away today on the 'rana bhumi' by the maha prachana vaayu praghaata! As Vibhishana was crying away in this manner, Shri Rama addressed Vibhishana: Maha Veera! Your dear elder brother Ravana was not killed as a timid 'asamartha' but had all along displayed 'prachanda paraakrama' as at each step of the 'maha samgrama' his enthusiasm and passionate fervor for vijaya kaanksha was truly unparalleled as he never ever cared for 'mrityu' but kept his dedication aloft. Those heroes of progressive determination following the essence of 'kshaatra dharma' fallen off, ought not be cried away with. In any battle on the universe, none ever could resort to wishful thinking of vijaya after vijaya ever repeatedly without ups and downs. Today if Ravana has fallen thus, was on the times immemorial was pronounced as of 'uttama gati' and indeed to those fallen heroes dedicated to the 'kshaatra dharma' should not be worthy of crying away as the eternal kshaatra-shastra siddhanta indeed for ever'. Having assuaged the feelings of Vibhishana, Shri Rama stated further: 'Shastraanusaara nishchaya vichaara' would assert that Vibhishana should get readied to fulfill the pursuant kaaryaas like the preta samskaaraadi kaaryaas.' Vibhishana then having heard the 'karunaa

janaka vachanaas' of Mahatma Shri Rama, had proceeded for the antyeshta karma karana to the departed Soul of Ravanaasura.

Having heard about and seen of the dead Ravana, the antahpura strees were heart broken crying away in general, but some sensible ones wished of Ravana's release of Sita should have reversed the swing to normalcy-Devi Mandodari having placed the dead body of Ravanaasura on her laps, kept on crying away recalling his glories and her excellent marital experiences, Vibhishana performed the dahanaadi antya karmaas-As the joyful Celestials returned to their lokas from their sky high assembly after Rama Vijaya, Shri Rama thanked Matalii, Indra- Sugrivadi Vanaras, and celebrated Vibhishana Pattaabhisheka-Hanuman reached Ashoka Vaatika for Sita darshana- talked at length - she complemented him a lot yet desired not to kill the rakshasis who were after all instructed by Ravana - both proceeded to Rama -

As Ravanaasura fell dead by Raghu Rama, the antahpura strees were truly rattled and despite the efforts of the citizens of Lankapuri yelled out as some had fallen to dust, some with haphazard and open long hairs, as though of the raucous brayings of goshaalaas, desperately shoutings away of, 'haa arya putra, haa praana naadha' Their eyes were swollen with 'karunaakrandanaas' of desperation and distress. The agitated strees were either embracing away, or holding their hands mutually, or falling away at their feet of each other. Some were taking the fallen head of their 'praana naadha' on their laps and some got swooned down my holding his hands, feet, or massaging his heart for a miraculous revival. They cried away in 'gadgada swaraas': ha! Where is our praana naadha, who had frightened away Yama Raja, or Indra who were hiding away from his angry looks! Indeed he had forcefully occupied Kubera's pushpaka vimaana, gandharva, rishi, deva ganaas had ever hidden themselves with shivering fear, but having fought with fortitude and 'dhairya sahasaas' for days together had fallen away in the samaraanga, and is resting for ever. ha! As asura-devata-naagas were truly shuddered with fright, what a tragedy had fallen by a mere 'maanava' who put to permanent rest.!' As the 'antahpura strees' kept on crying away, some of them made some sensible and prudent remarks thus: 'Praana naadha! If only you had heeded to the 'hitavaadi vachanaas' for the release of Sita Deva, then this ugly situation of the sad and miserable extermination of countless rakshasaas would have not occurred, nor you your self could have been saved. Thus we the antahpura strees are having to face this frightening condition. Your dear younger brother Vibhishana had counselled you in right earnestness and finally got seperated from you and now we are all seeing the sad and rather cruel consequence. If only Mithileshwari Kumari Sita were retuned back to Rama then we would not have been literally uptooted thus. Once thus vibhishana's advice were heeded, Shri Rama should have become our friend and was the antahpura strees would never have been subjected to this widowhood and this entir drama of life would tuned out as a comedy but not like this irretrievable tragedy! Now prananaadha! You remained non compromising and non conciliatory and detained Sita for months and let the rakshasaas, we the anahpura strees, and you yourself thus all the three parties down and have brought to this screeching dead end! Rakshasa Shiromani! Your free and unfretted single misdeed had ruined us no doubt as it us amply proven the one's fate ought to decide one's own termination and our extermination too. Maha Baho! In this just concluded maha yuddha, millions of vaanaraas and rakshasas too were massacred and that too is the impact of 'daivika nirnaya'. This amply proves reiteratingly that in the samsaara, the fruits of dhana-kaamana-paraakrama-keerti pratishthas could be reversed totally by the 'daivika nirnayaas' and nothing else really.' This the antahpura strees got literally frustrated out of sorrow verging on vexation and frustration.

As the 'antahpura strees' had cried off in desperation as King Ravanaasura was dead down, the 'patta mahishi' or the prime queen Mandodari too was aggrieved to her core and wept addressing her dearmost husband as follows: 'Maha Baahu Rakshasa Raja! when you were angry, even Indra would get concerned and Maharshi-Gandharva- Charanas too hide themselves. Yet a mere maanava had defeated you, was this not shameful! You could as per your own volition could do what wanted, where you desired to travel, by virtue of your maya prayoga, is this not ridiculous and unbelievable that Rama as a kaala swarupa had

done this to you! May be Rama a Maha Yogi but not a Sanaatana Paramatma without adi madhyaantaras, with shankha chakra gada dhari with a srivatsa emblem on his vakshsthala, whom Devi Lakshmi would reside forever! Natha! You had already succeeded supremacy on Indra. May be at the janasthaana, Rama killed several Rakshasa Veeraas including you brother Khara proving that he was not an ordinary human! When this impregnable Lankapuri, one Hanuman Vaanara had some how entered and then itself I suspected that Rama must have had swami bhaktas. And then and there I pleaded with you to get rid of this Sita but you never allowed me to nip this bud of a headache from becoming a maha vriksha of truly poisonous nature and now this is the tragic result. Rakshas Raja! Why indeed at the cost of your name and fame, prosperity and peace of mind, your health and care for swajanaas that you got suddenly got infatuated with this Sita! Were you not aware that she is comparable to Devis Arundhati and Rohini as pativratas. She is a Vasudha for a Vasudha and a Shri for a Shri. Indeed you had committed a great misdemeanor of treating her despite my repeated appeals to let her free. Praana naatha! I am aware that that the sarvaanga sundari shubha lakshana Sita was in the nirjana vana nivaasa but you had suddenly decided to land her under your custody by force causing physical and mental torture. Doubtless that Devi's paramount tapasya mahima had burnt you off as ashes now! In fact this should have been done even earlier but for the inability of Indra and Agni to face you so far. Pranavallabha! There is no doubt indeed that one's own past deeds of evil be paid back. In our own household there are countless women of beauty and enticement but your infatuation for Sita is ill justified. Neither in the 'kula' the family background nor in soundarya, nor youthfulness, Sita is superior to me and why such infatuation for her! In the samsaara, every praani, mrityu is decided any way, but not due to psychic perversion! It is only this Sita whose obsession has made the gates of mrityu were opened too soon. Veera! I had been dressed in vichitra vastras and aabharanas and very freely and joyfully I had been spendin my life hitherto visiting Kailaasa, Mandaraachala, Meruparvata, Chaitra ratha vana, and the samasta devodyaanaas in carefree viharaas visiting desha deshas but now denied of all such bhoga bhaagyaas but for your distorted twists of misplaced passion. Maha baaho! My younger brother in law Vibhishana a truthful 'satyavaadi' and 'bhuta bhavishad vartamaana jnaata' made all out efforts to alert you of the danger signals as you had forcibly kinnapped Devi Sita suddenly and heaved long and restless sighs and having witnessed that stalwart rakshasa veeraas being sacrificed their precious lives, kept on alertig you but to no avail. Indeed our 'aishvaraya' and 'vaibhava' has since got uprooted due only owing to your own 'kamakrodhaa duraaskti vyavahaara maha dosha' and that has led to the self ruin and what is worse the 'rakshasa kula anaadhatva'. You were famed for your 'purushardha vijayatva' of outstanding fulfillment of 'dharma- artha-kaama-mokshas' but that process of accomplishment tilted the balance entirely due to 'Sita vivashatva'. Nonetheless, it would not behove of me to cry for you despite my stree swabhaana. You have since waged the battle as a hero and attained veera prapti doubtlessly. Praana naadha! Your body colour is like of neela megha shyaama varna draped in yellow clothes, but alas, your body and clothing is red due to blood spills from your body parts. I am anguished with desperation but you are in deep sleep; why indeed, do you not relpy to all my queries and questions! Rakshasa Raja, please get up,-! Do face a fresh challenging threat from Rama.! Veeravara! You have thus far on the samara bhumi had been holding a 'Surya tulya tejasvi parighaayudha' slaughtering away but Rama with his baana varsha turned the parisha to pieces. Was due to this reason that you do not like to talk to me, your dharma patni! Dhikkaara! Praananaadha! Even after realising that you are no more, my heart is still ticking instead of breaking into thousand pieces! It was in this manner that Devi Mandodari kept on crying away incessantly and tirelessly. It was just at this time when Rama asked Vibhishana to soothen the anguish of the strees and then tighten ropes around the body of Ravana to proceed futher for the dahana samskaara. Then buddhiman Vibhishana replied most politely as per dharmaadi purushardhas. ' Bhagavan ! I am indeed extremely hesitant to bypass dharma and sadaachaara and even touch the body of a 'krura-nirdaya- asatyavaada- para stree sangama nishaachara' and resort to his dahana samskaara. This Ravana is a 'bhraatru rupa shatru', yet elder to me and as per 'gurujana vaakya vidhaayaka puja jeshta bhraaraara' is of 'pitru swarupa puja vidhaayaka'. Shri Rama! Once having heard of what I have said thus, keeping in view of his track record of blatant adharna and anyaaya, do kindly advise me as to what to do As Vibhishana hesitated thus Shri Rama was no doubt pleased and replied: 'Rakshasa Raja! Your associaion

and constant advices were truly helpful and that was how this maha samgrama has ended successfully and your genuine dharma sandeha is truly valid. This nishachara was no doubt deeply sunk in 'adharma' and 'asatya vaada', but a 'tejasvi, balavaan and a shura veera' too. We have heard that Indraadi Devas were unable to defeat Ravana and all along has been reputed for his 'dhairya-sthairya-paraakramas' and a 'maha manasvi'. Any mahaa veera is alive till death and after that he was of no utility value, and more over he was your own brother as well as my own even and as such worthy of dahana samskara. Maha baaho Vibhishana, this is my 'dharmaanusaara vidhi purvaka daaha samskaara praapti yogyata' should therefore lie with you. As Vibhishana had heard what Rama had clarified, Vibhishana initiated the 'dahana samskaara' dutifully.

Pursuant Ravana Vadha, Deva-Gandharaadi ganaas who assembled on the skies in groups discussed before their departure to the respective lokas, about Rama Ravana bhayankara yuddha, Shri Rama paraakrama and Vijaya, Vaanara's invaluable contribution, Sugriva mantrana, Lakshmana Hanuman's 'bhakti vishvaasaas' and their respective 'saahasa kaaryaas', Sita paativratya mahima, and so on. Then, Shri Rama expressed his gratitude to Indra Deva for his timely help in despatching his celestial chariot and the enormous contribution of Matali especially reminding Rama of his critical moments of the brahmasrta which Agastya Muni bestowed to Rama. Dasharatha Rama then embraced Matali and gave a hearty send off. He embraced Sugriva with immense gratitude and also expressed endless thanks for the selfless, voluntary and the outstanding contribution of the Vaanara Maha Yoddhas. He had blessed Lakshmana as the latter prostrated with affectionate and everlasting devotedness. Then Shri Rama addressed Lakshmana: 'Soumya! How I wish now that Vibhishana's rajyaabhisheka be celebrated at once as he richly deserves my intimate affection and his 'bhakti vishvaasaas'. Now get ready with this celebration rightaway. As instructed by Raghu naadha, Sumitra kumara was too soon pleased, fetched 'swarna kumbhas' filled up with samudra jalaas as readily handed over by vaanaras, and as per the recitations of 'vedokta yukta mantras' performed the grand 'Vibhishna Rajyaabhishekha mahotsava', while a huge gatherings rakshasa citizens of Lankapuri with men, women and children, besides the teaming lakhs and millions of Vanaras thronged in a 'vishaala maha sabha' instantly decorated with massive 'sugandha pushpa maalaas' on an elevated stage. As the citizens of Lankapurias also the existing and freshly appointed mantri mandali of 'atyanta dharmika buddhi' were all excited with mahotsaaha, greeting, embracing each other and gathered with eats, sweets, and drinks besides a plethora of fresh fruits, besides sugandha pushpaas. Durdhasha parakrami Vibhishana who was exuberant with 'krita kaarya saphalataa manoratha praapti' was indeed elated had expressed his gratitude to Shri Rama Lakshmanas and gifted to them and Sugrivaadi mahaa vaanara yoddhas, appropriately. Then King Vibhishana requested the Parvataakaaraa Veera Hanuman to ascertain the welfare of Mithileshwari Kumari Soubhaagyavati Devi Sita and explain to her the details of Shri Rama Vijaya and bring back the most awaited news of her welfare at once. Do also please convey to her of the most propitious news of Shri Rama's welfare and of the wellbeing of Lakshmana too with their implicit anxiety to have her pratyaksha darshana at the earliest.

As directed, Veera Hanuman entered Ashoka Vatika and found Devi Sita as surrounded by the rakshasis yet being unclean and stood quiet with veneration while she noticed his entry. After a while, Hanuman said : Devi Vaidehinandini! Shri Rama Lakshmanas are safe and happy. Having destroyed the entirety of the enemies, they are rajoycing. As Vibhishana and Sugreevaadi vaanaras too helped the victory, the cruel Ravana had been killed for ever. Dharma jnani Devi, my unique ambitious desire is to you you happy. Your pativrata prabhava was the rudimentary cause for Rama's victory and thus be happy with peace of mind. Now Lankapuri is under the control of Shri Rama. He had asked me to convey this message:Devi! I had made a dharma pratigjn for your release; indeed I never slept since then and mada all out efforts of extreme desperation, and having succeeded in the maha setu bandhana, was able to destroy Ravana and his dushta parivaara and here I am having fulfilled the dharma pratigjna. Now you feel free fearlessly as Lankapuri's 'aishvarya' has since been donated to Vibhishana' As Hanuman conveyed Shri Rama's message to Devi Sita, she was stunned speechless and overjoyed Then Hanuman

exclaimed : Devi, you have yet to reply with a suitable reply to Shri Rama!’ Then as her ‘ananda bashpaas’ overflowed replied to Hanuman in a ‘gadgada vaani’ or subdued tone said that she was imagining her ‘swami’s sundaraakara’ and hence was speechless. She then addressed Hanuman: ‘Vaanara Veera! as you have conveyed this truly unimaginable message from my dearest, you do most certainly deserve a very valuable and most precious gift but my misfortune is such as being not visualisable. Soumya Vaanara Veera! On this bhumandala I would not be able to perceive that could please you with any kind of gift.’ As Devi Sita stated thus, Hanuman was truly overwhelmed with what the Devi stated and replied: ‘Sati Sadhvi! These golden utterances of yours are far superior to the attainment of Devataa Rajyas. Now I am experiencing my ‘prayojana siddhi’ here and now indeed!’ Then Devi Sita replied: Veeravara Hanuman! Your tongue is saturated ‘uttama lakshanaas’ and ‘maadhurya guna bhushitaas’ of ‘ashtaanga gunaas’ merely by your ‘vaani’ You are the ‘prashamshaneeya Vaayu Devata Putra and Paramadhaarmika’ with shareera bala, shurata, shaashtra -jnaana, maanasika bala, paraakrama, uttama dakshata, teja, kshama, dharya, sthirata, vinaya, and anya sundara gunaas, most certainly. As Devi Sita remarked thus, Hanuman was delighted and replied with folded hands: ‘Devi! If approved by you, may I pull down to death these wicked and cruel rakshasi strees who have been making your life miserable for all these months under your protection. These depraved women have been threatening to kill an ‘atyanta dharma sheela pativrata maha vanita’ at each hour and each day for all these painful months. How I wish to kill them all of these vikaraala-vikataakaari atyanta daaruna rakshasis and despatch them to their destined yama narakas. How indeed could I heartily long to subject these wreckless rakshasi women to mushti ghaata-vishala bhujavideerna, janghaa jaanu prahaaschana, daanta peedana, naaka karna videernata, shira mundana vanchanadi maha kaarya vikshepaas. Devi! Very kindly allow me with a mild nod of your head. As Hanuman went wild with vengeance, ‘karunaamaya swabhaava deena vatsala’ Devi Sita introspected for a while, and replied: ‘ Kapi shreshtha! These miserable rakshasis who no doubt harrasing me and terrorizing and to kill me ever all these hours, days and months were after all doing so under Ravana’s intimidation and as such since I had been undergoing my own ‘karma phala’. As my own ‘purva janma janita dasa yoga’ pestered me thus long, indeed that provoked Ravana dasijanas to behave accordingly and hence I would heartily feel to excuse them and let them free . Pavana Kumara! Ravanaagjna was to threaten me, coerce me, and even assault me physically. But once getting aware that Ravana was no more, they have been sparing me thus apparently it was due to Rajaagjna only but not of personal vendetta. In this very context, there is an old incident of a tiger and a bhalluka as per the following shloka as follows: ‘ Shreshtha Purushas never own the sins of others but instead refrain from pay backs never seeking to take the reactionary retributions either. On the other hand, Saadhu Purushas pursue ‘sadaachara raksha’ as of their own jewellery. As Devi Sita did not approve of Hanuman’s plea to allow the whole lot of virupi rakshasis ever tormenting and threatening to kill her, Hanuman replied politely being an excellent conversationalist : Devi! Being blessed to be the dharmapatni of Shri Rama, you are this replete with such ‘sadgunas’ always. Now, I wish to return to Shri Rama. Then Devi Sita replied ‘ How I wish to have bhaktavatsala Shri Rama’s darshana bhagya’! As like a saakshaat Lakshmi, Devi Sita desired thus, then ‘maha tejasvi Hanuman’ accompanied her for Shri Rama Shubha Darshana!

Hanuman accompanied Devi Sita for Shri Rama - Shri Rama Darshana- Rama chides Vibhishana not to make a big scene, then Devi Sita sights her glorious husband after long miseries at Ravana’s directives- Rama asserted that he underwent several issues to resurrect Dharma although Sita’s freedom now was only incidental - as she stayed under Ravana’s care for long, he would free her seeking her own comfort-- Devi Sita explaining and asserting her origin of ‘ayonijatva’, upbringing and paativratya to Rama and the assembly of public had finally entered into the agni jwaalaas as celestials and the public witnessed-As Devi Sita entered ‘agni jwaalaas’ set by Lakshmana with Rama’s implicit awareness, sarva deva mandali headed by Brahma praised Rama as of Vishnu avatara and Sita as Maha Lakshmi

As Hanuman facilitated Devi Sita for Shri Rama darshana, he addressed Rama to allow ‘shoka santapta Mithileshwari Kumari darshana’. He said: ‘She is crying away ceaselessly and is ever anxious to meet

her'. Then Shri Rama closed his eyes with overflowing tears drawing heavy and hot breathings for long time and asked King Vibhishana to arrange for 'snaana, vastra, aabhushanas' and return. Vibhishana had himself welcomed her and conveyed Shri Rama's instructions but Devi Sita desired to let him see her as she was in the same state. As Vibhishana had again scored 'Raamaagjna', she agreed to do so. Thereafter after her reentry, Vibhishana then seeking the onlookers to clear the way. But Rama got suddenly flared up at Vibhishana and raised his voice angrily: why are you pushing away these persons, as after all my own beloved persons. Neither a house, a dress or jewellery are significant for a woman but her conduct and mental purity should be essential to reach her husband. When there are times of obstacles and difficulties, be these be in battles, swayamvaraas, or yagnas or weddings, streeas are naturally get concerned to reach her husbands. Indeed, Sita at this time of confusion is physically, mentally and psychologically is weakened to approach me. She has come by walk all the way from Asoka Vaatika to see me. Then Vibhishana realised the rather odd behaviour of Shri Rama at that critical moment. And so did Lakshmana, Sugriva and Vibhishanaas too at the somewhat abnormal as being of Rama's 'manastatva' then. As Shri Rama's 'bhayankara cheshtas', one might even feel that his uncharacteristic mood was strange. Slowly and slowly, then Devi Sita was getting nervous and bashful seeking to suppress her emotions of anxiety, affection and admiration of her husband and then glanced as of a dream come true. Then Devi Sita felt shy like the stardom as distressed for long time was finally able to witness the visage of Purna Chandra as of Rama Chandra!

As Mithileshwari Kumari Sita was standing before her 'vinaya purvaka nayana', Shri Rama addressed her as follows: 'Bhadre! I have succeeded in the samara bhumi and uprooted the enemy and got you relieved no doubt as every body have since witnessed, thus my long standing 'maanava saadhya purushartha' undoubtedly. But the 'purusha praapta apamaana' or the the doubts of commonality continue still persistently. What could 'manda buddi maanavas' could appreciate the true intent of the accomplishment of 'purushartha'! Veera Hanuman was able to cross over the hundred yojana maha samudra. Sena sahita Sugriva had truly displayed his paraakrama. Vibhishana had left off his 'durbuddhi jyeshtha bhraata' and reached me, yet all these unbelievable developments and maha karya siddhis till date had proved futile. As Shri Rama stated this in desperation and depression, mriga nayani Devi Sita was disconcerted and shed tears spontaneously. She realised that her Swami Praana Vallabha was dazing shocked looking right at him seriously as his 'lokaapavaada bhaya' was looming large. Then Shri Rama stated aloud as if it were an announcement in the midst of Vaanara Rakshasaas. As manushyas were intimidated and bullied, I have indeed kept up their promises and the basic 'manavatva and maana raksha' by destroying the all time evil of Ravana. This was like what Maharshi Agastya saved from the fright of Vaataapi and Ilvava facing the dakshina disha. I have had laboured all along by re-establishing and reviving dharma and my endeavour of 'Sitaanveshana' was an excuse and a bye product but most certainly not the 'be all and end all! Shri Rama then asserted further that he had performed all these activities most essentially for sadaachaara raksha, and most certainly for desrtroying the all-spreading 'apavaadaas' or the baseless allegations. Devi Sita! In your charitra now, there are all types of comments, but even so I have been shielding very resolutely and firmly. This indeed like the blind person is disabled to see the light and its radiance. Even so Janaka Kumari! If you wish, you may discard me and I would whole heartedly approve of your decision. Could there be a aristocratic and excellent heritage and upbringing person would accept a woman who had lived in the home of a strange person for long time! Ravanaasura had kept lifted you and placed right on his lap as you might have perhaps resented that action but still, how indeed could I accept and own yo back ever! Even if what ever reasin that I had secured you back should have been washed away back any way. But now my deep affection for you had some how been dwindled and therefore I let you free to go where you wish! Bhadre! This s my decisive and final decision. If you so wish you may be under the care of Lakshmana or Bharata comfortably. You may even be under the care of the vaanara raja Sugriva, or the rakshasa raja Vibhishana or where ever that you may feel could choose. Sita! I do regret that since Ravana got infatuated with your attractiveness and kept in his home for months would not be able to walk back to you like this. As Rama stated likewise with clarity and assertiveness, Devi Sita was broken down like an elephant which lost its very trunk!

At once terrified and humiliated in public by Rama, Devi Sita sat crumbled with unremitting tears and said: ‘Veera! It is indeed unbecoming of a person of your stature to announce in the open public such ‘karna kathora- anuchita- rushta vachanas’ as to a severely and irrevocably fallen woman of my upbringing and status. Maha Baaho! I am not such a woman as you feel and treat me in public. Kindly keep trust in me as I would take a pledge in the name of ‘sadaachaara’ and ‘parama pavitrata’ and am indeed never trustworthy. As you consider me among the lowest ranking woman do please never allow your lowest thoughts. Prabho! As my body and that of Ravana did touch each other only due to my accidental helplessness but never as of volition and of my fate. Maha Raja! you had instructed Hanuman to bring me before you, and why did you not ignore me at that very time I would have decided to make my praana tyaga then and there itself. But I had been accosted me specially for this public humiliation. Nripa shreshtha! Why indeed you are disconcerted like a fired up person despite your nature of equanimity and criticising my debased demeanour as of a fallen lowly woman. You are saturated with the pluses and minuses of sadaachaara marmas! As I was given birth to Janaka Raja’s yajna bhumi and hence named Jaanaki! In fact Janaka was not my actual father born to him literally as I was ‘bhu prakatita’ as such not of naturally born but of celestial origin called ‘Ayonija’. Like wise my background of Vidya and upbringing was also never known to the ordinary but I never made it public as of women of inferiority complex. I was married off even as of an early teen aged without even being aware of its implications. I had never even made these facts to the public sans bravado and complex of either superiority or inferiority!’ Having thus given vent to some basics of her origin and of celestial characteristics, Devi Sita requested Lakshmana as a ‘baashpa gadgada bhaashini’ as follows: ‘Sumitra nandana! Can you please prepare a ‘chita’ of agni for me as the remedy for my distress to clean up ‘midhya kalanka’ as I am no longer be able to live any further. My Life Master is unhappy with my ‘guna pravritti’ and declared so publicly and in this condition it should be proper for me to resort to ‘agni pravesha’. Then Lakshmana looked at Shri Rama as Devi Sita was unable to bear her slur any further. Well realising Rama’s mind, Lakshmana then prepared the ‘chita’ as Shri Rama stood still beside the agni jwaalaas like Dharma Yama Raja in his well preparedness to sacrifice a praani with his head down as Devi Sita faced the ruthlessness of the flames. She then prayed to Devata Maharshis and also to the viprottamaas nearby and declared as follows: Be it known that if my hearty attachment to Shri Rama were to be truthful then Agni Deva should liberate me to safety. If my charitra is transparent and clean as Rama would doubt, then Agni Deva be kind for my safety. In case my mind, utterings and deeds are pure and blemishless, and beyond the suspicion of Rama then may Agni Deva sustain me to safety. So stating Devi Sita jumped into the flames. As she did so, the children and the elderly witnessed the proceedings. Rishi Devata Gandharvaadis too were able to vision the scene and so did Samasta Rakshasa Vaanaraas raised ‘hahakaaraas and artanaads as sky high in desperation.. .

Dharmatma Shri Rama was stunned in silence as Devi Sita entered the flames against the background of ‘haahaakaaraas’ of the public as witnessed by the Celestials too. Then Vishraavaputra Yaksha Kubera, Yama Dharma Raja accompanied by Pitru Denatas, Deva Raja Indra, Jalaadhipati Varuna Deva and Trinetradhari Vrishabhadwaja Maha Deva, and Jagadsrashta Brahma landed on Lankapuri. Shri Rama then prostrated to them all and addressed Shri Rama as follows: Shri Rama! You are the ‘sampurna vishvotpaadaka, jnaana shreshtha and sarva vyaapaka’, yet how are you allowing Devi Sita to jump into flames. Being Bhagavan Vishnu himself, this is rather incomprehensible to us all! Several yugas ago, you were the Vasu Prajapati Rutadhaama Vasu was your self as the Loka Karta yourself. You were the swarupas of Ashta Vasus, Ekaadasha Rudras, Saadhaka Devataas, and Ashvini Kumaraas. ‘Shatru santaapa karta Shri Rama! how is this that you being the ‘Shrishtyaadi Madhyamaantaka’ are behaving like an ordinary human being in respect of Devi Sita! Shri Rama then greeted the Devaas and replied with veneration: ‘Deva ganaas! I do conduct my self as the Dasharatha Kumara Putra only. I am what I am, what is my human birth and is subject to human tendencies of emotions and features there of’! Then Brahma himself replied as follows: ‘ Satya paraakrami Shri Raghu veera, do kindly bear with me and listen to me: You are the Chakradhari Shriman Narayana who was the Varaaha Deva who had uplifted

Bhu Devi and as such the Adi Deva who should devastate Deva Shatrus. Raghu nandana! You are the avinaashi Parabrahma of srishtiyaadi-madhya-anta Satya Swarupa Vidyaamaan. You are the sarva loka parama dharma being the Vishvaksema, Chaturbhuj Dhaari Shri Hari. You are the Shaarnga dhanva, Hrishikesha, Antaryaami Purusha, and Purushottama. You are ajeya the invincible; you are the andaka naama khadga dhara Vishnu and Krishna. You are the Devasenapati, go raksha mukya. You are buddhi-satva-khama-indra nigraha and srishti-pralaya kaarana, Vamana Deva and Madhusudana. You are the Indrotpanaa Mahendra and the yuddhanta shanta swarupa Padmanaabha, Divya Maharshi gana sharana daata and sharanaagata vatsala. You are the sahastra shaakharupa simha, sahasra vidhi vaakya rupa veda rupa Maha Vrishabha. You are the Siddhi Saadhyaasharaya Maha Purvaja. Yajna, Vashatkaara, Aumkaara swarupa, and the Maha Shreshtaa Paramatma. Shri Rama! None indeed would have the ability of your 'aavirbhaava-tirobhava' and as to who are you, since you are present in samasta praanis, cows, brahmanaas and yet invisible. It is your magnificence that is reflected in all the ashta dishas, the skies, parvataas, rivers with thousands of feet, mastakaas and netras. You are the reflection of samasta praanis, prithivi, parvataa, jalaas and the shesha naaga. Shri Rama! You are the trilokaas, the davaas, gandharva, daanava dharana Virat purush a Naryana. Prabho! Whaever shrishti that you as Brahma along with devatas are hut your body hairs and so is the steadiness of Prithvi. Agni is your anger, and Chandra is your prasannata or your pleasantness. It is you who shows Shri Vatsa Chihnaa. In the Vamanaavataara, you had divided the universe as trilokaas. In that very Vamanavataara, you made Indra as the King of Swarga Loka. Devi Sita is saakshaat Devi Lakshmi herself as you are saakshaat Vishnu your self. You too are Krishna and the Prajapati too. Dharmatma Raghu Veera! You desired to demolish Ravana and thus have taken to Maanava Janma and have since facilitated our task of Dharmodddharana. Shri Rama, your darshana bhagya is unprecedented on this bhutala'. That was how Brahma made his 'atihaasika stotra paatha'

As per Brahma Deva's 'mahattara vakyaas' Agni Deva as Devi Sita's pitru swarupa, placed her on his lap and made his appearance as she stood up instantly like arunodaya Bhaskara as dressed and worn with a radiant and ver fresk 'raktaambara vastra' and handed over to Shri Rama. The Loka saakshi Agni Deva stated: Shri Rama! This dharma patni of yours, Vaideha Raja Kumari Devi Sita who has no blemish and even remote sinfulness. Uttama Shubha Lakshana Yukta Sati is dedicated to you by 'manas-vaani-buddhi' and netraas too and this sadaachara paraayani is ever worshipful to you. This outstanding stree when forcefully kidnapped by that arrogant Ravana with his bala paraakramaas in your absence she was helpless no doubt but were never yielding out of fear but was indeed well composed. Ravana brought her and imprisoned her with security around as the bhayanaka Rakshasis yet with ever steady mindedness, supreme faith and unparalleled devotion for you had suffered the worst manner but was trully dedicated to you never even in dreams ot reality thought of yielding. Therafter, endless measures of coercion, intimidation and of offers of attractiv temptations were applied by Ravana but he had always received hopeless rejections. Devi Sita's conduct was pure, sinless and ever of shining heart like that of oft-molten gold. Shri Rama! Do accept her now and for ever. You may even consider this request as my considered instruction'. As having asserted thus, Shri Rama had politely as follows: ' Bhagavan, I had acted in this heartless manner to let the commonality trust my rigorous test about Janaka nandini's purity as they might tend to carry way the normal tendency that she lived for long in Ravana's antahpura. Am I not aware that both me and Devi Sita are inseparable being dedicated to each other by 'manasaa-vaachaa- karmanaa-and dharmanaa too. That was how, Sita too was never hesitant being ever ready to jump into your fierce flames, Agni Deva! Janaki is parama pavitra in trilokaas!' As Shri Rama emphasized like wise, Agni Deva blessed both the couple and disappeared.

Reacting to Brahma's declarations, Agni Deva emerged in public view and presented Devi Sita asserting her purity even being in Ravana's 'antahpura' for long as Rama desired to test her so to convince public- Maha Deva complemented Rama and pointed out at Dasharadha's Soul from Swarga as the latter blessed Rama stating that he redeemed his soul as Ashtavakra did to his father and assured Kingship with glory-

As Rama requested to Indra to revive the lives of countless dead vaanara-bhallukaas at the yuddhha, the latter having realised that it was unprecedented yet granted as dead ones came alive as from deep sleep!- Vibhishana requested Shri Rama to stay back for a few days and enjoy his hospitality, but Rama displayed his anxiety to return the soonest as he was yearning to return to Ayodhya-

As per Brahma Deva's 'mahattara vakyas' Agni Deva as Devi Sita's pitru swarupa, placed her on his lap and made his appearance as she stood up instantly like arunodaya Bhaskara as dressed and worn with a radiant and ver fresk'raktaambara vastra' and handed over to Shri Rama. The Loka saakshi Agni Deva stated: Shri Rama! This dharma patni of yours, Vaideha Raja Kumari Devi Sita who has no blemish and even remote sinfulness. Uttama Shubha Lakshana Yukta Sati is dedicated to you by 'manas-vaani-buddhi' and netraas too and this sadaachara paraayani is ever worshipful to you. This outstanding stree when forcefully kidnapped by that arrogant Ravana with his bala paraakramaas in your absence she was helpless no doubt but were never yielding out of fear but was indeed well composed. Ravana brought her and imprisoned her with security around as the bhayanaka Rakshasis yet with ever steady mindedness, supreme faith and unparalleled devotion for you had suffered the worst manner but was trully dedicated to you never even in dreams ot reality thought of yielding. Therafter, endless measures of coercion, intimidation and of offers of attractiv temptations were applied by Ravana but he had always received hopeless rejections. Devi Sita's conduct was pure, sinless and ever of shining heart like that of oft-molten gold. Shri Rama! Do accept her now and for ever. You may even consider this request as my considered instruction'. As having asserted thus, Shri Rama had politely as follows: ' Bhagavan, I had acted in this heartless manner to let the commonality trust my rigorous test about Janaka nandini's purity as they might tend to carry way the normal tendency that she lived for long in Ravana's antahpura. Am I not aware that both me and Devi Sita are inseparable being dedicated to each other by 'manasaa-vaachaa- karmanaa-and dharmanaa too. That was how, Sita too was never hesitant being ever ready to jump into your fierce flames, Agni Deva! Janaki is parama pavitra in trilokaas!' As Shri Rama emphasized like wise, Agni Deva blessed both the couple and disappeared.

As Shri Rama addressed Agni Deva as above that only to ensure public awareness that he aged to let Devi Sita to offer to sgni jwaalaas, Maha Deva was impressed, pleased and addressed Shri Rama to state that now that the fright of Ravana was rid off it should be time for returning to Ayodhya to assuage the feelings of the grief and gloom of Bharata Shatrughnas, Devis Kousalya-Sumitra and Kaikeyis, accomplish back the Kingship, make Ayodhya public elated, strengthen the stronghold of Ikshvaaku Vamsha, gladden Brahmanas with dhana dhanyas, and thus vindicate dharma and fortify praja paripaalana. He further alerted Shri Rama that he should vision King Dasharatha as seated in a vimaana from Indra loka blessing Sita-Rama-Lakshmanas as the latter had respectfully prostrated to the Maha Rathi Dasharatha. Then the latter asserted that without Rama not being with him, he was truly feeling that the swarga sukhas were truly futile. Dasharatha asserted that having most dutifully and successfully attained, Rama's return to Ayodhya as its rightful King should vindiacate his heroism. He further stated that that was the very moment to see Rama Sita Lakshmanas with pride and their respective glories. He recalled the inhuman statements made by Devi Kaikeyi still piercing in his heart.Dasharatha further streded: My dearmost son! You have redeemed me in my post death life like Ashtavakra had in the case of his father Kahola brahmana'.Shri Rama! Devi Kousalya's 'jeevana saardhaka' would now be truly fulfilled as her proud 'veera putra' would reteturn with 'keetri pratishtaas'. Likewise the public of Ayodhya should be exhilerated to vision you as the King. Dharmatma Bharata is a pavitra murti and would display his supressed emotions with genuine devotional affection. Soumya! I am now relieved too that after fourteen years of hard life with exemplary and ever memorable self control you as the symbol of endurance and bravery has demolished Ravana the representation of cruelty, arrogance and selfishness. Shatrusudana Shri Rama, you have indeed accomplished each and every action of yours most perfectly and assiduously as richly deserving ever memory worth motives, steps , actions and with positive end results. Dharmagjna! In the times ahead in the far future too you are blessed with dharma phala prapti

with everlasting glory on the bhumandala the karma bhumi. Lakshmana! May you be blessed for your nirantara seva with pure mind, action and unparalleled swami bhakti. Dear daughter Devi Janaki! As Rama asked you to get lost, you ought not to be in your remote thoughts get either disturbed or anguished as indeed you are an icon of endurance and of exemplary paativratya as being listed universally as a maha pativrata! Thus blessing them all, Dasharatha alighted his vimana back to swarga loka.

As the Soul of his dear father from Swarga Loka, as enabled the Soul to be visioned by Indra Deva Shri Rama with his folded hands requested Indra as follows: 'Mahendra! Those vaanaraas who had left off even their 'stree santaanas' and sacrificed their lives of youthfulness in the sangrama as have been killed and reached yama loka be revived to life again. Rama pleaded that merely for his sake such vaanaraas never cared for death and made all out efforts just make me win and destroy 'adharma and anyaaya'. Deva raja, you do always consider and encourage such qualities of bravery as all such vaanara ballukaas who were never ailing yet full of youthfulness and self confidence and fought with heroism for a cause. They never cared for hunger or thirst or rest or sleep bur were happy with eating roots and fruits and drinking river or stream waters'. As Rama pleaded with veneration, Indra replied: Raghuvamsha bhushana! What all you have asked for and pleaded is truly too much and had never happened in the past involving countless deaths. Yet your request of sincerity and pure heartedness might not be ignored either. May those vaanara bhalluka veeraas whose heads were fallen or hands and shoulders were severed by rakshasaas may get up revived with life again, like as if they had strong and deep sleep with neither truncated bodies nor any kind of weaknesses of body and mind with their renewed vigor and enthusiasm. They should all be with paramaananda to meet and gather their kith and kin. As Indra Deva stated thus, all the fallen vanaara bhallukaas had indeed were awaken and stood up with neither a scar nor any weakness but with further gusto, Rama along with Lakshmana was excited as the revived ones showered praises for this miracle while Indra Deva asked Rama as to when would he would wish to return to Ayodhya with Maithili Lakshmanas!

Vibhishana met Shri Rama fresh next morning, Rama queried at to when, how and how soon that he could reach Ayodhya as he was anxious to reach there at the earliest. Vibhishana replied: Maha Raja! do not kindly worry on this. I should be able to reach you Ayodhya in one day. My brother Kubera possesses a pushpaka vimana, which was forcefully seized by Ravana and this is right at your disposal. This Celestial Vimana is such as per one's own desire is ready for the purpose. Yet Shri Rama, my humble appeal for your kind consideration would be that you, Devi Sita and Lakshmanaas might stay of for a few days for accepting my 'satkaaraas' after all these hardships of sleeplessness, tensions and the tribulations of the maha yuddha, Devi's agni pareeksha demanding the landings of Brahma, Maha Deva, Indra and Devataas and so on. How I wish that you kindly accept this proposal as I could only request as your humble admirer, follower and a truthful devotee. As Vibhishana had requested with humility, Shri Rama replied in a manner that Rakshasa Vaanara Veeraas too might hear and note : Veera Vibhishana: I have already proved your 'parama sahridayata' by your acts, timely counsellings and dependability as my 'uttama sachiva' and had done excellent service and endless 'satkaaras'. Rakshsewara! I could never refuse your considered proposal in the normal course. Yet, right now I am extremely anxious to see and meet my dear brother who had for long waiting for me at the Chitrakuta by worshipping and prostrating at my 'paadukaas'! Besides my mothers Kousalya, Sumitra and Yashasvini Devi Kaikeyi, the numberless relatives, friends, and the 'janapada praja' have been ever awaiting years, months and day nights. Soumya Vibhishana! Therefore please give me your consent to leave; indeed, do get assured that you had been according many many 'sanmaanaas' as I am ever grateful to you; kindly not get offended in any manner as I explained to you briefly my anxiety to return back now. Rakshasa Raja! do therefore arrange for the pusupaka vimana at the very earliest. As Vibhishana arranged, the pushpaka vimaana's each compartment was made of gold with a central nila mani vedika with hidden chambers with silver partitions. This vimana was the product of Vishvakarma as of the size of Meru Parvata. Its speed was like of one's own liking/.As the vimana had arrived Vibhishana announced its arrival. Shri Rama Lakshmanas were truly impressed.

As Shri Rama alighted the Kubera's Pushpaka Vimana with Sita Lakshmanas, Vibhishana requested Rama to accompany with Sugriva Vanara sena too, and the celestial vimana had taken off- Enroute Ayodhya, Rama highlighted to Sita of Yuddha bhumi- Setu bandhana vidhana- kishkindha pick up of streets- drishyas of Janasthaana- their crossings of maha nadis- Muni ashramas and Ayodhya finally!- Rama approached Muni Bharadwaaja to enquire of the yoga kshemaas of his mothers, Bharata and Ayodhy in general, and the all knowing Muni blessed Rama for his glorious return and blessed-

Having alighted the pushpaka vimana, Shri Rama suggested to Vibhishana to distribute gifts of nava ratnas and golden jewelers to all the Vanara yoddhas who never took a backward foot and with the least consideration of 'praana bhaya' participated in the 'maha sangrama'. This token gift as a souvenir momento should truly elate the vaanara veeraas. Accordingly, Vibhishana distributed the valuables and complemented the gusto and the utmost sense of loyalty, commitment and dedication, besides parama swami bhakti. Thereafter Shri Rama settled down as the shyful Devi Sita on his laps and Lakshmana behind. As having benignly glanced the Vaanara Warriors with affection and admiratation, Rama addressed Vaanara Raja Sugriva and his followers said: ' Now that Vibhishana's 'mitrochita sanmaanaas kaarya kalaapaas' are concluded formally, you may witness this memorable 'pushpaka vimaana'. Sakha Sugriva, you had already performed all the 'hita-prema-mitra kaaryas' as expected of you with perfection and commitment as your truly possessive the qualms of 'adharma and anyaaya' and thus organised the 'maha vaanara sena' in an ever memorable, prudent, tactical and commitmental manner. Vaanara raja! now you may like to return to kishkindha along with the 'apaara vaanara sena'. Vishishana! May you be blessed to get wonderfully settled down in your Lanka samraajya and even Indraadi Devataas too would ever support you. Now this indeed high time to leave for my glorious and dearest father's Ayodhyaapuri as I seek you all my memoryful pranaamaas to you all.' As Rama concluded his farewell like thanksgiving, Vibhishana stated: ' Bhagavan! We too wish to visit Ayodhya to be with you longer, enjoy its 'udyaanavana viharas'. Nara sheshtha! May witness your 'raajyaabhisheka samaya mantra poorva jaala prokshana bhagya', receive the fortune of carrying the banner of Shri Vighraha, and prostrate at the feet of Devi Kauslya and then return to Lankapuri.' Having so stated, Rama was pleased to address Vibhishana, Sugriva and all the Vanara veeraas as follows: Dear friends! This is my affectionate appeal to you all! May we all proceed to Ayodhyapuri altogether as I should consider this as our greatest gift and a well deserved boon'. Rama further addressed Sugriva: ' Sugriva, may you along with the entire vaanara veeras join me, and so should th Rakshasa Raja Sugriva too.Thus Vaanara sahita Sugriva and mantri sahita Vibhishana settled down in the pushpaka vimaana flew off, as Rama was pleased.

Mighty pleased Shri Rama addressed Devi Sita : ' Videharaja nandini! Do you not get amazed at this mammoth pushpaka vimana of Kubera dikpati consructed by Vishvakarma! Is this not like Trikuta parvata vishaala! Now from this, you may witness the yuddha bhumi abounding rakta maamsaas as rakshasa-vaanaara sangrama had just over. Ravana had since converted as a field of ashes as unbelievable 'himsakanda' as per Brahma Deva's 'varadaana prapta' of the devilish Ravana since destroyed but only for your sake! It was on these very battle fields, Kumbhakarana was devastated, nishachara Prahasta was destroyed while Veera Hanuman did the deed of Dhumraaksha's doom. Rakshasas Sushena and Vidyunmaalis were sent to graves by Lakshmana who also had the fame of Indrajit samhaara. Angada the Yuvaraja Vaali putra did the feat of throwing Vikata Rakshas to his fate besides the bhayankaraakaara Virupaksha-Mahapaashva-Mahodaras. Rakshasa yoddhas Akampana was yet another balavan rakshasa who was despatched to the 'mtityu ghaata', apart from Trishira-Mahakaaya-Devaantaka- Naraantakas too. The yuddhonmatta rakshasas of Kumbha Nikumbhas who were Kumbhakarnas gigantic rakshasaas too had their mrityu praatta here o this very abhorable 'samgrama kshetra'. Vajradamshttra and Damshttra besides countless rakshasaas too were felled down on these very frightening grounds, and so were Makaraksha, Akampana, Shonikaaksha, Yupaaksha, Prajangha, Vidyujjihva, Yagnashatru and Suptaghna. It was Ravana's 'pattamahishi'- Devi Mandodari- who wept on and on at the killings of

Suryashatru and Brahmashatrus. Apart from these renowned Rakshasaagrasas were forwarded as interminable flows to the crowded Yama loka. Sumukhi! Now, you may divert your attention to the ‘maha setu bandhana’ as being famed as ‘Nala Setu’ by which crores of Vanara bhalluka veeraas facilitated to cross from shore to shore with extraordinary discipline. Mithileshwarakumai! Do note this distinct ‘ samudra madhya kukshi- aakaara’ parvata’ in the middle of the ‘maha saagara’ which Maha Deva blessed me with. That indeed was the starting point of this ‘ Maha Setu bandhana’ which might look to have been anchored to! This ‘ punyasthala setu nirmaana kaarana moola sthala tirtha’ is venerated by trilokaas. It was at this tirtha, Vibhishana had met me. Site! This distinct and rather strange mountainous place is kishkinindha the place of Vaanara Raja Sugriva where I had killed Maha Bali Vaali’. As she noted that place, Sita Devi said: Maha Raja, why would we not let the streets of Kishkindha too like Tara Devi and his dear wives too. As she hinted like that, the pushpaka vimana was halted, Sugriva having rushed to his raani vaasa, hurried up his dear wives who too alighted the vimana almost too very soon. As the vimana further moved forward Rama alerted about the ‘Rishyamooka’ replete with maha dhatus and narrated that he and Lakshmana foremost met the then fugitive vaanara king Sugriva where he had made a pratigjna to kill Vaali. Devi! what you see now is the Pampaa named Pushkarini, in the banks of which I had broken down before Lakshmana bitterly with my heart out with your viyoga. It was at this very place had the darshana of Shabari Devi where after we had a horrible encounter with the Kabandhaka asura with neither face- eyes- nor legs but a yojana long hand reach to draw with fierce speed with which he could drag animals and any other victims right into his mouth studded in his stomach, but Lakshmana and myself were able to cut his hands well before we could be devoured and killed him thus. Vilaasa shalini Site! Do you now see the vishala vriksha under which balavan PakshirajaJatayu who made all out efforts to save you from Ravanaasura but was most unfortunately killed. There after when out of sheer desperation you managed to drop down your vastraabharanaas which our vaanara veeraas had then picked up and we tried to guess the direction by which the dirty donkey chariot of Ravana was driven to. Maithili! You may now recognise the janasthaana where Khara was downed by my severe baanaas and Dushana became ‘dharaashraya’, while maha paraakrami Trishira too was bespatched to ‘shmashaana’. Vara vnini! Shubha darshane ! That indeed was the ‘parna shaala’ where we had peaceful and contented life from where the everforgetful accident of Sitaapaharana by the force of fate in the form of force of dushta Ravanaasura the historical villian! While wiping tat experience away from our memory screens, Devi! let is now witness this ‘ swacchha jalaraasi’ of Godavari. On the vishala teeraas of the Sacred River be sighted the ashram of Maharshi Agastya- and the Maha Parivrata Lopamudra. Videhanandini! Now do note the Sharbhanga Maha Muni which is often visited Shasra netradhaari Puranadarendra! Further you may recall our nasty incident of Viratha who was killed by me. There appears now the hermitage of Maharshi Atri and the tapasvini Anasuya Devi. Sutanu devi! This Chitrakuta is resplendent as ever before. Could you recall that Kaikeyi Putra Bharata was contented with my ‘hita bodha’ and had withdrawn from accompanying me further! Mithilesha Kumaari! Do see the ramaneeya yamuna river with an ever atractive setting of rich forests in the midst of which is Maha Muni Bharadwaja ashrama! Further, do see the punya Ganga Nadi and the dwija brindas seated around agni homa kundas or profound with deep tapasyaas, while the phala pushpa raajita vrishaas abound. Now you may see Shingaverapura where my dear friend Guha the memorable boatsman who dared to decline your valuable golden ring on finger on the plea of same profession should not accept gifts as he was a boatsman of Ganga but Sita Ramas were of ‘bhava saagara’! Devi Site, now look at the Sarayu River on whose banks is situated my dear father Maha Raja Dasharadha’s Ayodhya. Now take a long delightful sigh of breathing that after fourteen long years of enduring Vana Vaasa, we have the dream like return to Ayodhya to which we should prostrate to with extreme venaration. Then Vibhishana sahita raakshasa vaanaaras knew no bounds of happiness jumping with unparalleled jubilation. Further, Vaanara rakshasaas began staring at the ‘vishala Ayodhyaapuri’ crowded with ‘gajaasva yukta prajaa samuhaas’ similar to Indra’s Amaravati!

As the fourteen years of vana vaasa concluded by the panchami tithi, Shri Rama reached Bharadwaja ashrama and with extreme self restraint greeted the Maha Muni and asked him: ‘Bhagavan! Have you

recently had any significant news of welfare of Ayodhyapuri as everything has been auspicious, Bharata's administration has been comfortable, and my mothers have been of good health!' Then the Muni replied: 'Raghnadana! Bharata has been under your regulation ever awaiting your return as keeping your paadukaas on the throne. Besides your mothers and ayodhya vaasis are normal and safe. Raghu veera! I recall that you left Ayodhya for vaana vaasa as per the 'pitru agjna' with cheera vastraas by foot with Sita Lakshmanas under the instruction of Kaikeyi Devi by phala moolaahaara and I had then felt extremely pained but now as you are back just as the fourteen years are over am truly delighted. Surely your stay at the jansthaana and the aftermath was pathetic especially after Ravana's cruel deeds. As you had killed Mareecha as the maya mriga and Sitapaharana by Ravana, I am aware of your Kabandha hatya followed by his divya darshana, pampasarovara yatra, Sugriva mairi, Vaali vadha, Sitaanveshana, Nala nirmita setu bandhana, Lanka dahana, putra-bandhu-mantri-sena yuta Ravana vadha as Deva ganas descended and given you blessings. I am aware of all these facts as one of my sishyas named Pravritti had been always on the move keeping track of these developments. Now I am delighted to give a boon which you may like to avail as per your wish. Then Shri Rama desired that on his travel ahead on the way there must be excellent vriksha sampada with sweet fruits and sugandha pushpas so that the vaanara rakshasas be delighted as the Maha Muni granted the wish instantly!

Rama with his sharp mindedness instructed Hanuman to visit Nishada Guha about their 'punaagamana' and to Bharata, who was worshipping Rama Padukas, was specially elated. Hanuman then had briefly narrated to Bharata of the proceedings after the latter's earlier darshana of Shri Rama-Sita-Lakshmanas, till their much awaited Ayodhya Darshana. As Sita Rama Lakshmanas were arriving, Bharata Shatrugmas made elaborate arrangements at Ayodhya- the much excited Bharata hands over the Kingdom as of a deposit to Rama after a public announcement- Bharata's handing over Ayodhya Rajya- Sita Rama Nagara Yatra-Rajyabhisheka- Valmiki Ramayana Phala Shruti.

Even before Rama visited Muni Bharadwaaja's ashram, he asked Hanuman to urgently ascertain the whatabouts of Raja bhavan of Ayodhya Puri to know the welfare there as also visit Shringverapura and meet Nishada Raja Guha and convey to him as to how to reach Ayodhya as Guha would give the samaachaara of Bharata. Further reach Bharata and convey that Rama Lakshmana Sitas would be arriving Ayodhya soon. Hanuman! Do also brief Bharata about Sitapaharana-Sugriva maitri-Vaali vadha-Sitaanveshana-your samudra yaana- Sita darshana-our reaching the shores of the Maha Sagara-setu bandhana- Ravana Vadha-appearance of Indra-Brahma-Varunaadi and their blessings- Pitra Dasharatha darshana from swarga loka and so on. Please also sensitize Bharata about the roles and contributions of Sugriva and Vibishana and of our arrival soon enough. While you narrate these details, Hanuman! You may also not as well the sensitive reactions of Bharata too although he regretted his mother Kaikeyi's vicious planning anyway. Having heard of the narration of my accomplishments, please note Bharata's mukha mudras and possibly his inner feelings by his bodily reactions carefully. I only feel that his outlook might not give out feelings that my successful return have upset the scheme of getting the traditional kingship away! Even if he were to still supportive of Devi Kaikeyi's mindset even remotely, I should support him to continue his kingship forever.' That was how, Shri Rama briefed Anjaneya and proceeded to Ayodhya. There after, Hanuman left for Shringaverapura to meet Nishada Raja Guha to convey the happy news of Sita Rams Lakshmana's return successfully after the fourteen year vana vaasa and that he wished to convey this news to you personally but had to visit Muni Bharadwaaja for his blessings. Having conveyed this happy news to Guha inviting him to meet Shri Rama, Hanuman proceeded to Bharata at his ashrama situated a few miles away from Ayodhyapuri which was crowded with his near and dears, dharmika prajaaneeka of stree purushaas, and soldiers with their respective duties as horsemen, charioteers, and elephantry. Bharata was physically weak with repetitive upavaasaas, robed in valkava mrigacharmas like a Brahmarshi himself, ever meditating and repetitively performing Yaama Pujas to Shri Rama Padukas placed on a 'ratna khachita swarna simhasana' which were full of flower garlands and nitya naivedya

padaardhaas, as always immersed in Shri Rama Dhyaana ever awaiting for His return to Ayodhya. Then Hanuman donning the dress of a huma being was highly impressed at the 'Nitya Rama Paduka Pattaabhishekas'. Having approached Bharata, he stated as follows: Mahanubhava Bharata! As you are robed in 'dandakaaranya cheera vastra jataa dharana yukta nirantara Rama Paduka Puja nimagnas'! Now kindly leave this 'nirantara shokaaveshaas' as I have the honour of giving you this sensational news of 'Rama Sita Lakshmana Punaraagamana'! Bhagavan Shri Rama having demolished the 'loka kantaka' Ravanaasura, is returning to Ayodhya as Lakshmana sameta Devi Sita, along with his associates and admirers'. As Hanuman broke this announcement, Bharata was dazed and swooned with such unbelievable announcement with his 'ananda bashpaas' flowing away with thrilled body, mind and senses. Having gradually recovered, Bharata held Hanuman's both hands tight and embraced him repeatedly with paramaanada and replied with excitement: 'Dear brother! Are you a devata or a manushya having arrived here to convey this unbelievable announcement well deserving plentiful rewards of lakshaadhika go-vastudhana-kanaka-kaantaas'. So raised his voice in high tone of exhilaration and animation.

As Bharata was overwhelmed with excited joy at the news of the soonest 'punaraaganana' of Sita Lakshmana Sahita Shri Rama after fourteen long year 'vana vaasa', he expressed to Hanuman: Hanuman! To day I see that the old adage appears to be truthful which states: 'Any human being in one's lifetime should certainly receive a truly happy time, even after having to wait for hundred years of existence. Soumya Hanuman! Kindly explain to me as to how Shri Rama got intimate with Vaanaraas, where and how! This is a matter of great curiosity for me!' Then Hanuman gave a lucid and fairly detailed reply as follows: 'Bharata Prabho! You are fully aware as to how and why Ramachandra vanavaasa had happened, how Devi Kaikeyi secured two boons from King Dasharatha, how due to putra shoka the dear father died, how from the Raja Griha were summoned and Rama obeyed pitru vaakya paripaalana, how Rama Lakshmana Sitas reached Chirakuta parvata, how Bharata begged of Rama to agree for kingship and how Rama convinced you to return to Ayodhya. Now, let me continue as to what had happened. Sita Rama Lashmanas had then to face the exit of Munis from Chitrakuta due to Rakshasa's harassment, and moved forward to encounter Viradha Rakshasa who was killed by Rama banaas. Further three more elephant sized Rakshasaas who too were killed. As the ever frighened Sita devi as the evening appoached the threesome reached the ashram of the Muni Sharabhanga for a night shelter. While the Muni in the presence of Ramas reached swarga loka later, the threesome of Ramaas move on further to Jana sthaana and made a 'parna kuteera' on the neighbourhood of muni ashramas. There then entered an ugly Rakshasi named Shurpanakha and desired to marry Shri Rama and kept on pestering him as out of consideration for her being a women asked Lakshmana to severe her ears and nose. Then some fourteen thousand rakshasaas attacked Rama Lakshmanas as there were all killed by Rama banaas. Revengefully further rakshasaas named Khara Dushanas and Trishira too attacked who too were devastated and tried to get rid of the rakshasa problem for good. Meanwhile the rakshasi approached Ravana the King of Lanka saamraajya who in turn hatched a plan with another maayaavi rakshasa named Mareecha who tempted Devi Sita as a maya mriga. Then Sita requested Rama to catch the glittering golden deer. Rama chased the deer with his dhanush baanaas and killed it. To ascertain as to what had happened as Mareecha kept made false shoutings as 'ha Sita ha Lakshmana', then Devi Sita pressurised Lakshmana to leave her alone. Then Ravanaasura had at once entered the parna kuteera at the janasthaana and forcefully kidnapped Devi Sita and brought her to Lankapuri by his vimaana. On way, grudhra raaja jataayu tried to save her my his all out efforts but got crashed down. He kept on pestering Devi Sita to marry him even by tempting her with the offers of Prime Queenship. Meanwhile Rama Lashmanaas returned and got bewildered at the absence of Devi Sita. Having tirelessly searched for on and on saw Jatayu the gridhra raja a friend of King Dasharatha having fallen down and made the antya kriyas of the dead Jatayu. Thereafter, Rama Lakshmanas out of sheer helplessness and aimlessly wandered Godavari's pushpavanaas. During their drifting meanderings, they encountered a rakshasa named Kabandha who was killed but his relieved Soul from high skies directed Rama Lakshmanas to reach Rishyamooka parvata for possible help from the fugitive King of Vaanaras named Sugriva. Rama helped Sugriva to kill Vaali as a gesture of avowed friendship as Sugriva the new King of Vanaras arranged ten crores of vaanaraas to search for Devi Sita in

various directions. As the north-east and west bound vaanaraas returned futile the south bound vaanaraas including me by the name of Hanuman lost our way in the Vindhya Parvata Guhas could return to Kishkindha within the time schedule of three months as vanaras of other directions had honoured. Then we saw the fallen and sickly Sampaati, another gidhraraja being the brother of Jatayu, who guided us to the way of Lankapuri of Ravana who had indeed kidnapped Devi Sita and retained in his antahpura as he saw her from the skies. Then I, Hanuman, had crossed the hundred yojana distance of the Maha Samudra and was able to succeed locating Devi Sita at the Ashoka Vana Vaatika under a huge and sprawling shadow of a tree with unclean clothing with continuous cryings as surrounded by cruel and ugly rakshasis. I had in my minatured body form conversed with her as from Shri Rama as a parama bhakta of his and convinced her with a finger ring of Rama himself and assured her that Rama would soon arrive to liberate her. In turn, she gave her 'Choodaamani' as a return memory to Rama. As I was highly excited to have finally succeeded in 'Devi Sita darshana' and having destroyed the best part of Lankapuri, had speeded up with 'vaayu manovega', reached Shri Rama and conveyed to him of the welfare of Devi Sita while handing over her 'choodaa -mani'. Shri Rama having felt immensely relieved of Devi Sita's safety, like a 'maranaasanna rogi' would secure 'amrita'. Then like pralaya kaala 'Samvarka naamaagni', Shri Rama made all out efforts to devastate Ravana's Lankapuri. Subsequently, Rama as having led the ten crore strong maha vaanara sena reached the shores of the Samudra, encouraged Nala named Vaanara Shreshtha for setu bandhana the ever memorable bridge across the hundred yojana's distance to cross the maha sagara, and destroyed rakshasa veeraas. Neela Vanara killed Pahasta, Lakshma destroyed Ravana Putra Indrajit, and Raghunandana himself devastated Kumbhakarna the younger brother of Ravana and finally Ravanaasura himself. Then arrived at the Yuddha bhumi the Deva brinda of Indra-Yama-Varuna-Maha Deva-and Brahma Deva ho facilitated the darshana of Maha Raja Dasharatha from swargaloka. Further then arrived Rishi-Devashis and blessed Shri Rama. Subsequently Rama arrived at Kishkindha, Prayaga of Triveni Nadi Sangama for Bharadwaaja Muni darshana and tomorrow at the 'shubha pushya naksatra yoga kaala' should occur Devi Sita Lakshmana sahita Shri ama darshana prapi' should be facilitated'. As thus Hanuman with his 'madhura vaani' made the proclamation, the ever elated Bharata declared: 'Here and now, my 'chira kaala manoratha praptii' is indeed about to be fulfilled, by the grace of Shri Rama Chandra!'

Bharata having been excited at the grand news of Shri Ramachandra's victorious return to Ayodhya, asked Shatrughna to get ready as the latter instructed respective agents and personalities concerned to organise pujas on temples with sugandha pushpas, stuti purana shravanaas; veda- itihasa-subhashita pravachanaas, naada swaraas, vaadya brinda pradarsanaas, skyhigh sounding dhamaraka mrigana bhedanas, utsaaha poorvaka naatyaa-nrityaa- madhura geeta pradarsanas, and so on in market places, street corners, high road junctions, udyana vanaas, besides gorgeous lightings of bhavana, maarga, praja grihas. May the Mantriganas, Senaadhyakshas, Sainikas, Streets, brahmana-kshatrya-vanikaadi chatur varnas be all notified of the 'Sita Lakshmana yukta Ayodhya Ramaagamana.' Then let the ups and downs of rahadaaris, lanes and by lanes with spick and span cleanliness be done forthwith. Be all the highroads, and so on be decorated with fresh flowers, sugandha dravyaas, and vijaya toranaas'. As per Shatrugna's instructions, the eight mantris named Dhruvshanti, Jayanta, Vijaya, Siddhardha, Arthasaadhaka, Ashoka, Mantrapaala, and Sumantra alighted dhvaja bhushana Gaja Rajas had taken rounds of Ayodhyapuri to supervise and ensure that the various instructions of the local authorities were followed. Then the senaadhakshaas too settled in chariots ensuring readiness of safety, orderliness and the respective battalions of horsemen, charioteers, gajaa rohas, and foort soldiers. Then the antahpura strees headed by Devis Kousalya, Sumitra and Kaikeyi headed to Nandigram. Dharmatma Bharata along with Shatrughna, as surrounded by Mantri ganas, mukhya brahmana ganas, chaturvarna pradhaanaas, then lifted Shri Rama Pavitra Padukas onto his head as Shatrughna handled white 'chaamaras' as the procession moved on as 'Vandeejana' sang Ramayana geetas, while shankha bheri gambhira dhwanis were activated in full swing. On account of repetitive 'upavaasaas', Bharata was physically weak and thinned down as wearing krishnacharma and cheera vastraas yet awaiting Rama darshana bhagya with tremendous enthusiasm and eagerness. As a huge crowd of Ayodhyapurivaasis had gathered there at

Nandigrama, Bharata remarked that among the crowd, he could not spot vaanaras as there are by nature of chanchala buddhi, and in their absence would this announcement of Shri Rama's arrival here might nor be misleading! Hanuman smiled and replied: Mahatma Bharata! Earlier to this Rama visited Bharadwaja Maha Muni and gave the boon to Rama that the surroundings of his ashram were barren hitherto would now be full of sweet fruit gardens and surely our vaaraara veeras should be enjoying the fresh fruits in those gardens but it now would appear that they had already left the gardens on the Gomati River and should be arriving here and time; indeed I now hear the 'kolaahala' of their arrival here!' Even as Hanuman was explaining like wise, the Pushpaka Vimana was sighted like the 'ushakaala bhaskara deva' as that was that of Dikpati Kubera created by Vishvakama's 'mano sankalpa siddhi'! Anjaneya further explained: ' Bharat Prabho! It is right within this Pushpaka Vimana would soon arrive Raghuvamsha veeras Rama Lakshmanas along with Devi Sita accompanied by Sureeva Vibhishanaas!' Then there was a huge tumultuous furore and pandemonium of the crowds with shrieks of excitement: 'aho! Shri Ramachandra is arriving'. Shri Rama sighted Bharata foremost, as the latter bent down making 'viveetabhaba pranaama'. As soon as the Pushpaka Vimana had landed, Bharata ascended up with anxiety and blissfulness and made a 'saashtaanga pranaama' while Rama hugged Bharata with affection. Later, Bharata hugged Lakshmana too and pada pranaama to Videha Raja Kumari while pronouncing his own name. Bharata embraced Sugriva, Jambavan Andada, aindaa, Dwivida, Neella, Rishabha, Sushena, Nala, Gavaksha, Gandhamaadana, Sharabha and Panas as Hanuman kept on announcing there introductions. Then Bharata saluted Sugriva and remarked: now you are our fifth brother as a true mitra is a real brother. Further Bharata addressed Vibhishana as follows: 'Rakshasa Raja! Indeed this is our great fortune that having attained his friendship that Shri Rama got facilitated success of a 'maha dushkara kaarya saadhana'! Meanwhile, Shatrughna prostrated to Rama Sita Lakshmanas. Shri Rama approached his mother Devi Kousalya who since had become weak, lean and faded; as he prostrated with 'ananda bashpaas' she embraced him with great relief. Then he made dada pranaamaas to Devis Sumitra and Kaikeyi. Meanwhile, samasta Ayodhya prajaaneeka addressed in a well tutored chorus: ' Welcome, Welcome and Welcome again, Maha Baahu Rama the most affectionate son of Devi Kousalya!'. Subsequently, Bharata having lifted, placed on his head and brought Shri Rama Paada Paadukaas made an announcement publicly with bent knees and folded hands: Rama Prabho! This Ayodhya Samrajya of yours had been kept as a 'dharoha' or deposit for all these fourteen long years of your absence in the form of 'Shri Rama Paadukaas' now being returned safe . Your kingdom is being returned herewith along with praja, properties and the senaas too while your treasury and 'charaastis' have since been doubled! As bhraatru vatsala Bharata made this heart rending public announcement, Rakshasa Raja Vibhishana had tears in his eyes. Thereafter, Shri Rama placed Bharata on his right lap and proceeded to Bharataashrama while thanking the Pushpaka vimana chaalakas to convey his gratitude to Dikpati Kubera. Further, Shri Rama remembered his friend Suyagjna the Vasishtha Putra, honoured him as to Vasishtha himself and requested him to convey of his arrival to Rajya Purohita Maharshi Vasishtha.

Bharata then having folded his hands and raised them on to his head assured Shri Rama as follows: 'Mahatma! Now by accepting Kingship of this 'Samraajya' you have not only preserved my mother's prestige by honouring me to retain it till your return, but enhanced my status too! Like an 'asaamartha vrishabha' As an animal suffered the heavy burden imposed by its master for long not being able to lift up even its own kid too any further, I had so far suffered by holding like a dam or a barrier seeking to resist the torrential flows of an ocean, but have reached by now a breaking point in managing this 'maha saamraajya' any further! Shatru damana veera! could any body imitate for long to bray like a donkey or 'coo coo' like a cuckoo bird for ever! Maha Baaho Narendra ! There may also an analogy of planting in one's garden which had eventually become a maha vriksha, it would be very difficult to ascend it and even to properly look at the luscious fruits, let alone eat and enjoy their sweetness! And having been increasingly burdened by the weight of the fruits, the tree might drop off the rotten fruits and eventually break down with its own burden. Likewise a 'maha saamraajya' might not even pay off the wages of the workers if this situation might persist any further. This indeed why is that Ayodhya 'prajaaneeka' and most certainly myself are anxious to celebrate your raajyaabhisheka at once and in the most befitting

manner! May now the ‘vaadya madhura dhwanis’, ‘khaanchi nrupura jjankaaraas’, ‘manohara geeta nissvanaas’ hence be initiated at once!’ As Bharata made his inaugural remarks, the entire public roared with repeated ‘tathaastu vachanaas’ and Shri Rama too in his sonorous voice repeated the ‘tathastu vachana’ of the public! Then as instructed by Shatrughna, a select group of expert ‘mundana’ kartas’ surrounded Shri Rama with ‘hatsa shlaaghana nipunata’. Then foremost Bharata was bathed with ‘sugandhita jalaas’, then Lakshmana, followed by Vaanara Raja Sugriva and Rakshasa Raja Vibhishana. Then after the removal of the earlier cladding, Shri Rama was bathed again formally with refreshing waters with ‘sugandha anulepana, where after decorated with ‘pushpa haaraas, bahu mulya peetaambara vastraas, aabhushanaas’ as appropriate for the rajyaabhisheka and was requested to be seated on the ‘Rajya Simhasana’ of gold glittering with ‘navaratnas’ like ‘vajra maanikyaa vaidurya manis’ studded in. Shatrughna then made the ‘shringaara dharana yukta alankaaraas’ to Shri Rama. King Dasharatha’s manasvini Ranis of Kausalya-Sumitra-Kaikeyis initiated the ‘alankaara kaaryakrama’ to Videha Nandini Devi Sita. Further as per the instructions of Shatrughna, Saradhi Sumantra brought the divya radha as Maha Bahu Shri Rama was seated. Sugriva and Hanuman with ‘swarna karna kundalas’ with divya vastras had followed. Sugriva’s antahpura strees gave finishing touches to what the queen mothers had done essentially to Devi Sita. Ayodhya’s Mantris had discussed the finer points with Raja Purohita Maharshi Vasishtha as the latter had since arrived. The three Ministers named Ashoka, Vijaya, and Siddhardha were engaged in the ‘nagara samridhhi’ in the face of Shri Rama’s taking over the reins of the Rajyaanga. Now, the Shri Rama Ratha moved ahead as Bharata was the saarathi, Shatrughna with ‘Chhatra’ and Lakshmana with ‘Chaamara’ behind. It was that time when Deva Marudgana Rishis were engaged to Rama stuti uccharanas from the skies even as the vedavetta’s mantroccharanas were resounding. Maha tejasvi Sugriva mounted the Shatrunjaa naamaka gajendra as followed by the distinguished Vaanara yoddhas too on their respective elephants. Maha Vaanaraas who had assumed maanava swarupas joined as the foot soldiers. Vibhishana too along with his mantris was seated in another mountain like elephant as the visiting onlooker prajaaneeka wondered whether one mountain was placed on another mountain! Purusha Simha Shri Rama, in the midst of shankha dhvanis-dundubha bheris had then reached the Ayodhapuri which was decorated like Indra Bhavana. Pura jyeshthaas then mingled the praja samudra with ‘hardika ahvaanaas’. Just as nakshatras in mandalis surrounded Purna Chanda, it was in that very formulations, the mantri manadalis, veda vetta brahmana mandalis, and prajaaniikas were sparkling all around. With ‘vaadya brindaas’ in the lead with ‘karataala swastika mangala geetaas of nagara vaasis in tunes, Shri Rama chandra faced by ‘akshata suvarna yukta paatraas’, ‘go brahmana kanya hasta yukta madhus’ was welcomed by aneka prajaanneka ayodhya pura vaasis with blissful cheers. The puravaasis were engrossed with discussions about Shri Rama’s parama mitrata of Sugriva, Hanuman’s veera prataapa, Vaanara veeraas adbhuta yuddha karya kramas and so on. In the course of the endless mutual exchanges of information, the ayodhya pura vaasis were truly thrilled and ecstatic. As such discussions of Shri Rama Vijaya, the Epic Hero entered Ayodhya Puri and reached the King’s palace which was already shimmering to glory with vijaya pataakaas. As he entered the three mothers welcomed him with ananda pashpaas as he had instantly touched their feet dutifully and addressed Bharata to offer the ‘mukta vaidurya mani jatila vishala bhavana’ nearby and accordingly Bharata held both the hands of Sugriva to enter it as Sugriva requested Bharata that ‘Ramaabhisheka ninitta pavitra jala kumbhas’ be instructed to be kept safe and four of the vaanaras placed four ratna yukta swarna chaturkumbhas were fetched. Sugriva then accosted select maha vaanaras to reach four maha samudras early morning and bring the sacred waters from there. Then four Vanara jyeshthas named Jambavan, Hanuma, Vegadarshi Gavaya and Rishabha flew off with the swarna kumbhas each atonce to bring back with waters from four samudras and five maha nadis. Jamabavan the bhalluka raja filled up with the swarna kumbha from ‘purva samudra’, Rishabha from ‘dakshina samudra’, Gavaya from ‘paschima samudra’ and Hanuman from the utara vartii ‘maha saagara’ well beyond the himalayyas. As the four Abhisheka Purvna Kumbhas as secured from four maha samudras and twelve maha nadis, thus brought by four maha vaanara shreshthas, Purohita Vasishtha Maharshi invited Sita sahita Shri Ramachandra to be seated on a ratna peetha. Following this on the pattern of Indra how dutifully oergnised the performance of abhishekaas to ‘ashtaavasus’ viz. ‘Aapa, Dhruva, Soma, Dhara, Anila, Anala, Pratyusha and Prabhasa, Shri Rama

along with Devi Sita too had devotedly organised the performance of 'sugandha purvaka abhishekaas' to Vasishta-Vaama Deva-Jaabaali-Kashyapa-Katsyaayana-Suyagjna, Goutama and Vijaya Maharshis. The abhishekaas were actually performed by Ritvik Brahmanas, sixteen kanyaakumaaris, while chatur lokapaalaas viz Kubera-Yama-Indra and Varuna of North-South-East-West respectively. There after was the climatic Shri Rama's Mahaabhisheka in the presence of all the invited guests and Ayodhya vaasis was performed gloriously as all the Celestials including Dikpalakas were enraptured. Then Purohita Vasishthadi Maharshis lifted the 'Brama deva prasaada siddha- ratna shobhita divya dedeepyamaana swarna kireeta' and placed it on Shri Ramna Mastaka as the asheervachanas of the ritvika-panditas with veda mantras. At that very time, Shatrughna hoisted a shveta chhatra, Vaanara raja Sugriva and Rakshasa Raja Vibhishana had activated cool sweeps of chaamaraas. Deva Raja Indra prerita Vayu Deva had then gifted a 'suvarnamaya deeptimati ratna yukta mani mukta maala' to Shri Rama. Coinciding with Rama Rajyaabhisheka, Deva Gandharva Gaana yukta- Apsarasa nritya sammaananas were offered. At the Rajyaabhisheka muhurta, Prithvi Devata was full of greenery in the dhaanya pradashaas, vrikshas were replete with sugandha pushpaas and madhura phalas and mayura hamsa nrityas were graced. Maha Raja Shri Rama made 'daana pushkalas' of lakhs of go-ashva-gaja- 'bahu mulya vastra- mani suvarnaabharanas' to 'brahmana-pandita- muni pungavaas' besides to taditara prajaaneekas too. Shri Rama then gifted to Sugriva a priceless and lustrous 'suvarna haara' studded with divya Pushparaga, Neela, Vaidurya,, Vidruma, Muktha, Marakatha, Vajra, Gomedha, Manikyas. Vaali Putra Angada gifted suvarna bhujas keertis as similarny studded with nava ratnas. Subsequently Shri Rama gifted the 'muktaahaara' which Vayu Deva had gifted to him to Janaka nandini. Devi Sita then kept on thinking of a suitable souvenir to offer to Hanuman and gazed at Shri Rama as the latter exclaimed whether she was not contented with the celestial presentation by Vayu Deva himself. She had truly kept Rama in suspense for a while and finally presented the 'muktaahara' to Hunuman as being the symbol of tejas- dhriti-yasha- chaturata-shakti- vinayata-neeti-purushartha- paraakrama- uttama buddhi- to the sadguna sampanna and vidyaamaan to Vayu Putra! Later on Shri Rama presented appropriate souvenirs to the various other vanara pramukhas and also requested Angada to hand over his suitable mementos all the Vanaras. Then the never tired Shri Rama embraced Rakshasa Raja Vibhishana for his outstanding services both during the 'maha samgrama' as a true friend, philosopher and guide and thereafter too as an everlasting his closest associate for times to come. Further on he endeared the Riksha Raja Jambavan like wise for this and subsequent yugaas as well. There after Dvidida-Mainda- Neelaadi maha vaanara yoddhas for their unimaginable contributions rendered to the cause of 'dharma vijaya'. Subsequently Sugriva and Vibhishana returned back to their respective Kingdoms. Shri Rama then announced Bharata as the Yuva Raja and repeated his celebrations too albeit with lesser pomp. Shri Raghunatha having thus accomplished the Kingdom had occupied the simhasana for eleven thousand years and performed hundred ashamedha yagnaas, besides Poundareeka- Vaajapeyaadi yagnaas too. Shri Rama was an adviteeya aajaanu bahu shareera, with vishaala vakshasthala and along with Lakshmana too with similar physical and mental faculties. During his everlong sovereignty, Rama's prajaaneka was even contented, with 'sasya shyamalas', with timely rains, with quietude and tranquility, with none of jantu-sarpa-chora baadhas or of 'adyaatmika- aadhi bhoutika- and aadhi daivika taapatrayas. The sarva prajaaneka under Rama Rajya was free from chora bhaya, anartha kaaryas, and sarvaarogya and sarva santushtata. During his sovereignty there was the predominance of dharma-nyaaya paraayanata and of sahasra varsha jeevana- All during Shri Rama's shashana kaala, all across the prajaavarga, only Rama-Rama- Rama naama- charcha-chintana as SARVAM RAMA MAYAM!

Valmiki Ramayana Phala Shruti

As this glorious Epic of Ramaayana is heard of or read through, one would be purged and exonerated of sinfulness. By hearing of the Shri Rama Rajyabhisheka Prasakti, one's own desire of 'suputra-dhana- kanaka-vastu prapti' gets fortified. Prithvi Vijaya and Shatru adheenata too become realities, as longevity and noble mindedness, anchored to virtue and justice too. As Devi Kousalya was blessed with Shri Rama- Sumitra with Lakshmana-Kaikeyi with Bharata. Those who devotedly perform the 'pathana-shravana-

nidhidhyaasas' of this Adi Kavya are assured of the keerti of contentment of life and of 'vamsha paaramparya'. This is the Ramaneeya Adi Kavya which was scripted by Maharshi Valmiki, yugas ago, delineating the unbelievable and sensational triumph of a Monarch bestowing the enhancement of name and fame of suputra-poutra- praputraas with unique fulfillment of 'saardhaka janma'. Sampurna Ramayana Kavya 'shravana pathanas' of Shri Rama Vijaya Kathaarupa would extend the 'ayurdaaya' by year after year extension till the life time adds up till 'karma saaphalyata' readied for admission to swarga loka. Indeed, Saakshaat Adi Deva Paapahara Prabhu Shriman Narayana manifested Himself as Shri Rama, Devi Sita as Maha Lakshmi and Lahshmana as the Adi Sheshu. Shrota Prajaas! May you all be blessed. Do read this Maha Kavya with 'manasphurti bhakti vishvaasa' for the Realisation of the Supreme.

UTTARA KHANDA

Maharshis of fame arrived from chaturdishas to Ayodhya and congratulated Shri Rama who in humility thanked them- yet wondered apart from Ravana amd Kumbhakarna apart, Indrajit was not that distinct, Maharshi Agastya detailed the family reputation of Indrajit,Ravana, Vishraavaasa and Pulastya Prajapati-Vaishravana Maha Muni, the son of Vaishrava, after thousands of years long tapasya was blessed by Brahma Deva, appointed him as Kubera the fourth loka palaka as Kubera settled at Lanka Puri-Agastya then narrated to Rama about the origins and lives of Heti,Vidyutkesha, Sukesha Rakshasaas - Maharshi Agastya detailed the famed Sukeshi Putra's Maalyavaan,Sumali and Mali who did maha tapasya to Brahma Deva, attained his vara daana of 'ajeyata'and manifested Lankapuri by Vishvakarma.- Sukesha putras Maalyavan, Sumali and Mali having performed long tapasya and achieved Brahma Varaas, became arrogant and ambitious, tormented Devas and even got prepared to attack Vishnu Himself

Pursuant to Shri Rama Samrajya Patabhikheka at Ayodhya, Rishi Maharshis approached Shri Rama such as Koushika, Yavakreeta, Gargya, Gaalava, Medhatika Putra Kanva from Ayodhya's Eastern side along with Agastya Maharshi. From the Southern direction arrived Swastaatreya, Namuchi, Pramuchi, Agastya, Bhagavan Atri, Sumukha and Vimukha. From the western direction arrived Nrushunga, Kavasha, Dhoomya, and Kousheya along with shishyas.From the Northern direction had arrived Atri, Bharadwwaja, Gautama, Jamadagni, Kashyapa, Vasishta who was being a Nitya Nivasi of Ayodhya as the Raja Purohita as also in an alternate form of Sapta Rishi Mandali, besides Atri, Bharadvaja, Gautama, Jamadagni, Kashyapa, and Vishwamitra. As those Maharshis had thus arrived along with their respective 'shishyaa brindaas' too, Shri Rama welcomed them all. As and when the Maharshis arrived, Shri Rama performed Vinaya purva saadara namaskaaraas, had them seated comfortably after paadya-argya-'mahaadara sanmaanaas, and them all about their kushalatwa or well being. Then the Maharshis addressed Shri Rama as follows: Maha baahu Raghunandana! We are always ever contented and delighted to call on you. We are proud to see you safe having conquered all the enemies especially the 'loka kantaka' Ravanaasura which indeed is outstanding news of the times valid for ever. Shri Rama! Indeed, your unprecedented victory in destroying 'putra poutra sahita' Ravana had made all of us proud with your unique 'dhanush baanaas' vindicating your inimitable victory. Raghu nandana! How blissful we all are to vision you along with Devi Sita now! Dharmatma Naresha! Your dear brother Lakshmana has ever been with you as a shadow, and to see you with Bharata Shatrughnas and your proud mothers too are presen here! What a thrilling fortune to us all! How excited are we with abounding pleasure that the mighty Rakshasaas Prahasta-Vikata-Virupaaksha-Mahodara and the durdharsha Akampana were all destroyed by you. Shri Rama! How fortune we are thar a mountain like form of Kubhakarna was grounded to death! Shri Rama! The maha parakramis like Trishira-Atikaya-Devantaka Naraantakaas were devastated. One could even look at might get frightened to senselessness, the Kumbhakarna's sons Kumbha Nikumbhas too were killed by one's fortune. Yagnakopa and Dhumraksha Rakshasas were despatched as the guests of Yama Loka. What else could be the grand news of the centuries that Lakshmana grounded the Mayavi Indrajit and of course Ravana by you! Maha baahu Rama! 'Kaala

samaana naaga paasha mukti' should be the memorable ' maha soubhagya vishesha'. That Indrajit was killed should be a matter of great surprise indeed.! Kakutsa nandana, shatrusudana Shri Rama, we all are truly self-righteous and proud of your glorious triumph and accomplishment'. As the Maharshis complemented Shri Rama, he pointed out to them as follows: ' Pujoyapaada Maharshis! ' Indeed, Ravana Kubhakarnas might no doubt be 'bala paraakrama sampannas', but there beyond why would need you to praise Indrajit sky high? Mahodara, Prahasta, Virupaksha, Matta, Unmatta, Durdharsha, Devantaka, Narantakas, or for that matter, Atikaya, Trishira or Nishachara Dhumraksa too were devastated but why are you distinguishing Indrajit the mayaavi of timidity! What indeed his dissimilarity and why are you categorising him individually! Munishvaras! Do pardon my disrespect, but could you distinguish Indrajit in this manner!

As Shri Rama wondered as to what was the heroism of Indrajit, Agastya Maha Muni replied that the achievements of Indrajit were worth recalling. But before doing so it might be worthwhile to dwell on Ravana's background too. Raghu nandana! Ravana's 'kula-janma-varadaana prapti' might be refreshed. In the Satya Yug away back, Prjapati Brahma was blessed with a son named Brahmaarshi Pulastya. Once Pulastya Muneeshwara reached the Ashram of Rajarshi Trinabindu in the outskirts of Meru Parvata as the latter was ever engaged in Svaadhyaaya of Vedas and tapasya. But some kanyas of Apsarasa- Nagas were playful in the salubrious ashrama's surroundings with music and dances. One day, Pulastya Brahma was annoyed much too much and cursed the playful kanyas that from the next day onward if the dance music should repeat again the kanyas would become garbhinis. Then having become aware of the Brahmaarshis' curse, next day onward there were neither dance nor music parties. But the kanya of Rajarshi Trinabindu was as usual practising dance and music all by herself. Then as Pulastya was deeply absorbed on Vedaadhyayana, reacting to the vedaadhyana, Trinabindu kanya approached Pulastya but she had suddenly got some odd symptoms of her body and ran up the father Trinabindu out of fright and complained of her sudden body symptoms. Then the Rajarshi too was in deep tapasya and as his daughter started sobbing aloud realised in his trance that was in the follow up of Pusastya Maha Muni's shaapa mahima. Then the Rajarshi approached the Brahmaarshi at whose shapa mahima that his kanya's conception had happened. Brahmaarshi smiled and accepted while addressing the kanya: 'Sundari! I am pleased with your 'sadaachaara guna vaibhava' and hence you should soon be blessed with a son who would be named 'Poulastya' with pratishtha. As I have been ever practising vedaadhyayana, you have been keenly absorbed in 'Vishesha Shravana' and hence the son would be called 'Vishravana' or 'Vishrava'. As blessed likewise, Vishrava Muni had thus become popular as 'Veda Vidvaan, Samadarshi, Vrataachaara paalana Tapasvi' like his own father.

Pulastya putra Vishrava too was like his father turned out a 'satyavaadi, sheelavaan, jitendriya, swaadhyaya paraayana and dharmashaali' and having noted his dharma tatparata, Maha Muni Bharadwaaja offered his daughter to Vishrava and in course of time his son gave birth to a boy whom his grand father Pulastya Muni with his divya drishti had forecast that the new arrival would eventually be too should excel his father with tapasya for several thousands and performed his naama karana and named him as Vaishravana besides forecasting that eventually he should be a dhanaadhyaksha! Kumara Vaishravana then having grown up in constant homa-yajna kaaryaas was himself turned like 'prajjvalita agni' in ashramaas, decided to dedicated himself for tapsya for thousands of years. By the turn of each thousand years of the kathora tapasya, he kept on absorbing newer and ever newer 'tapasya vidhi grahana' some times by 'jala grahana- vaayu bhakshana'- and eventually 'sampurna niraahaara'. Then after thousands of unprecedented 'maha ghora tapasya', Maha tejasvi Brahma Deva along with Indraadi Devataas appeared at the Vaishraavana's ashram asserting that they were indeed impressed by his tapasya and asked for a 'vara' or a boon. The tapasvi narrated the happenings further as he replied: ' Brahma Deva! my life long desire is to execute 'loka raksha' and hence be a 'loka paalaka'. Brahma explained: dear son, the Universe had already been bestowed this honour by Yama-Indra-and Varuna and now, you now be imparted as the fourth one along with them with akshaya 'nidhis swami'! Brahma was further pleased to

gift me a 'Surya tulya pushpaka vimana' as in the case of other dikpalakas too. Then I was thrilled further and greeted him repeatedly. Then I requested him for a suitable place for living..Then Brahma Deva replied that in the southern direction and its samudra teera' a Trikuta naamaka mountain and adjacent thereto there would be a fantastic place like Indrapuri Amaravati itself which was created by Rakshasa Vishwarama. Brahma further asserted that Vaishravana should as Kubera settle down at that place as several Rakshasaas had left that place out of the fear of Bhagavan Vishnu in the remote past. The rakshasaas then shifted off Rasaatala of the nether lokas. After Kubera settled down for innumerable years, Rakshasaas had gradually reached there once again and yet lived comfortably.

The narration of Agastya Maha Muni about the origin of Kubera, Shri Rama was truly astonished about Vaishtravana having been renamed as Kubera by Brahma and the latter commanded Kubera to settle at Lankapuri since that picturesque place was vacated by Rakshasaas who ran away to Rasatala due to the pressure of Maha Vishnu some ages ago. Then Shri Rama expressed as follows: ' Bhagavan Agastya! This is the very first time that I am learning that Kubera was the occupant of Lankapuri well before Ravanaasura. I have all along been believing that rakshasaas were the progeny of Pulastya Kula. Then, Shri Rama got more and more inquisitive: 'Were Ravana-Kumbhakarna-Prahasta-Vikataadi Rakshasaas mightier than the later settlers of Rakshasaas too! Mahatma! You had stated that Bhagavan Vishnu forced the earlier Rakshasa settlers at Lankapuri; what kind of misdemeanors were perpetrated by those Rakshasaas!' Then Agastya replied: 'Raghunandana! Brahma as Prajapati as emerged from the lotus floated on fathomless waters, created oceanic waters and further for the perpetuations of the waters thus created 'jala chara jantus'. As the 'jala charaas' had in turn suffered from hunger and thirst, they approached Brahma again, he replied smilingly: Jala Jantus! Do you not get agitated but your safety in these oceanic waters should be assured. These 'jala samriddhis' would by themselves provide safety to themselves; (like: *Dharmo rakshati rakshitah*: dharma is protected by the followers of dharma just as the samudra jalaas are protected by themselves!). Brahma continued: 'Those jala jantus suffering from hunger and thirst for 'rakshana' should also perform 'yakshana' or devoted pujana'. Thus the Jala jantus resorted to the double edged seeking and doing acts hand in hand simultaneously. Then the solution of 'raksha and yaksha' or of 'rakshasaas and Yakshas' pleased Brahma created the combine of Prasadha Rakshasa- Yakshas named Heti and Praheta who were both of the 'damana and saamarthya' of the age old popularity of 'Madhu Kaitabha brothers who were finally killed by Maha Vishnu Himself! Of the two brothers Praheta and Heti, Praheta was a dharmatma and having grown up to 'kaumaara dasha' had left for 'tapovanaas', but Heti pursued the normal life pattern and desired to marry and got wedded to Kaala kumari bhagini named 'Bhaya' who was truly of 'bhayaanaka swarupi'. Rakshasa Raja Heti putra was named as Vidyutkesha. As Vidyutkesha got youthful, Heti Rakshasa performed the wedding of his son to the daughter of Sandhya Devi. Then Nishachara Vidyutkesha was rejoiced with the wedding and the couple were happy like Indra and Shachi Devi the Puloma daanava putri'.Agastya further continued to Shri Rama: ' Sandhya putri Saalakatangata' had in turn eventually got a son. But even as the child was born, she had almost neglected the newly born son and was constantly engaged with the happy unions of her husband Vidyutkesha, like Kartikeya was born he too was left in the lurch. Yet, the new born boy was like shatkaala Surya, started raising his fist to his mouth and started sucking. That was the time, when Bhagavan Shankara and Devi Parvati seated on the vrishabha vaahana were sky borne and heard the cryings of the child. As they heard the sobbings of the rakshasa kumara, Devi Parvati took pity and the crying child and instantly, the boy turned as a vibrant and strong physiqued youth! Further more, Parvati priya Bhagavan Shiva bestowed to him further with the Vara Prapti of Akashachaari Vimana too .' Sri Rama! Henceforth,Vidyutkesha putra Sukesha had thenceforward was the recipient of Shiva Parvatis thus becoming a proud son of Vidyutkesha.

Agastya further detailed to Shri Rama of the births of other Rakshasaas : Sukesha of the previous sarga had married Devavati the daughter of Gramani named Gandharva. In course of time Devavati gave birth to three sons named Malyavan-Sumali- and Mali who were of the tejas of the three agnis of 'garhapatya-aahavaneeya and dakshaneeya' and Sukesha was immensely pleased at the birth. The boys had in course

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

Agastya Maha Muni addressing Shri Rama informed that Devas approached 'Trinetri the Kaama naashaka, Tripura naashaka Parama Shiva' that Brahmas's varadaana emboldened the Sukesha Putras to hurt us and had been freely visiting Swarga Loka asserting that they were themselves the tri murtis of Vishnu-Rudra and Brahma, let alone Indra-Yama Raja-Varuna, Chandra, Suryas and had been bragging with 'ahamkaara'. Then Bhagavan Shankara explained to the Deva ganaas stating that He and Devi Parvati saved Sukesha once before and as such they might like to approach Bhagavan Vishnu. There after the Deva Maharshi ganaas reached Vaikuntha and repeated their request with redoubled emphasis. Vishnu relplied: 'yes, I am aware of Sukesha Rakshasa who was blessed by Shiva Parvatis, and of his sons like Malyavan and brothers who had been tormenting you by breaching the principles of dharma out of arrogance, bravado and selfishness. Don't you worry, I should destroy them and you might return with peace of mind'. Then Malyavan addressed Rakshasaas explaining: 'Rakshasa shiromanis! As the frightened Devas headed by Indra approached Narayana who assured that he would destroy all the rakshasas. Now we should consider this development seriously. We are aware that Hiranyakashipu and his daitya followers were forwarded to mrityu. Namuchi, Kalanemi, Samhlada, Radheya, Yamalaarjuna, Hradikya, Shumbha Nikumbhaaddi mahasuras were devastated by Bhagavan Vishnu and thus indeed we should realise the implication involved in Vishnu's assurance to Devatas now.' Reacting to what stated, Sumali and Mali replied just as what Ashvini Kumars addressed Indra: Brother! We had all undergone the process of swaadhyaya, daana karmas, and yagjnaas. We have had aishvarya and its consequences too like 'arogya and ayu prapti' and the 'kartavya maarga uttama karma siddhi'. Further, we by the virtue of 'shaastra bala' had successefully entered maha samudras and devastated enemies being truly have no mrityu bhaya at all. Trust us brother, even Narayana, Rudra, Indra and Yama Raja might hesitate to face us. In fact Vishnu should have no reason at all to attach us as we never had made any kind of misdeed against him but might have promised rakshasa vadha in a casual manner but not seriously reacting to Deva's 'ha ha kaaraas'! Thus Sumali and Mali having self assured themselves moved out fast to attack Deva samuhas with overconfidence.' Agastha Muni continued: 'Shri Rama! Thus the arrogant rakshasaas were equipped with chariots, horses, elephants, oxen, donkeys, camels, poisonous snakes, crocodiles, simha-shardulaadi vahanaas. Lankapuri citizens and even 'graama devataas' were worried in their own psyche as 'apashakunas' were experienced by them. As though Kaala Devata was provoked, there were bhayankara utpaadaas indicating rakshasa vinaasha. From the clouds above, there were rains of blood and bones as parvatatas too were swinging, besides,' Megha samana dhwanis', owl crying screeches, and such

horribly frightening omens. Malyavan-Sumali- and Maali proceeded to attack devaganas like groups of red flames. Then Narayana too decided to participate in the onslaught. Bhagavan Maha Vishnu had positioned on his body as of thousands of Suryas, adorned with shankha-chakra-gadasharanga dhanush alighted on Garuda deva, as followed by Indraadi Deva samuhas, as Siddhha-Devarshi- Maha Naaga-Gandharva-Yakshadi celestials were praising his ever memorable glories.

Malyavan the eldest warned Sumali and Maali against attacking Narayana but Sumali having been hurt by Vishnu baanaas fled away but Maali hurt Garuda was finally killed by Vishnu chakra.- Malyavan defeated by Vishnu as Sumaali and rakshasaas shifed to Rasaatala - Vishrava and Kaikasi gave birth to Ravana, Shurpanakha, Kumbhakarna, Vibhishanas as Kubera the cousin, reaches Ravana who out of jealousy decides to perform 'deergha tapsya' at Gokarna- Ravana and his brothers performed tapasya for ten thousand years as Brahma granted Ravana of invincibility except from human beings, Vibhishana to fortify dharmatva, but Kumbhakarna for long sleep due to Vaakdevis's intervention- Kubera as per his father's advice leaves Lankapuri for Kailasa and Ravana's Rajya Pattabhisheka - Ravana performed the weddings of sister Shurpanakha with Danava Maya's son Mayavi, Maya's daughter Manodari, Vajrajvala Danava's daughter with Kumbhakarna and Shailusha gandharva's daughter Sarama with Vibhishana -

Bhagavan Vishnu's hand- released arrows had pierced through the eleplant like bodies of the Nishacharas. 'Shri Hari divya maha chakra' penetrated the rakshasa 'vishala dehas' flooding 'rakta dhaaraas' like gushes of mountain waters. The over awing shankha raaja dhwanis, sharanga dhanush thankaara and Bhagavan's garjanaas were drops of waters as compared to the tumultuous and chaotic 'kokaahala' of the multitudes rakshaas. The 'parvataakaara rakshasaas' were virtually exploded with their heads, ayudhas, ratha dhawajas, chariots, saraadhis, horses, donkeys and simha shardula sarpas. Bhagavan Narayana's arrows as released from his sharanga dhanush in 'pravaahaas' were hitting the rakshasaas here, there and every where as they too were running in panic and pandemonium shock, even while the sharabhas were flocked with lions, lions with elephants, elephants with tigers, cheetahs with wild dogs, while dogs were crying, serpents were hissing everywhere as frogs were rattled my groups of mice. Thus Rakshasaas were laid to grounds for ever. As Bhagavan Madhusudana sounded his 'shankha paanchajanya', Indra appeared to have rained his megha jalaas on earth. His baana prahaaraas and shankha naadas made the rakshasa sena to run back to Lankapuri. Yet Sumali prevented the rakshasaas to run back. He then sought to pump in confidence and having been pacified the rakshasas. Once again there was another severe attack on Narayana. Maha Vishnu then hit with his severe baana prahaaraas the Sumaali's ratha chaalaka's head and further the horses too. Maali rakshasa took over the attack Naryana as the rakshasa's arrows in thousands had perforated Vishnu shareera. But there was a hardly any impact on Narayana. Subsequently Bhagavan Vishnu with his 'chaturbahus' with shankha chakra gadas, raised his fourth hand with dhanusthankaara and released his 'baana samuhas' which pierced through the rakshas's body parts as blood spilled out as though maha sarpaas were enjoying 'amrita paana'. Then Maali Rakshasa sought to retreat and run back, then Shri Hari severed his kireeta, dhawaja, and dhanush. Ratha heena Maali rakshasa lept forward with his 'gadaa' against Narayana Vahana the Maha Garuda like a ferocious lion sought to jump up high to a mountain top and fell down and further on the analogy of Yama Raja tried his best to hit Shiva with his yama paasha, or Indra tried to smack his vajra prahara on 'meru parvata'. Garuda was hurt severely with his wings swinging left and right and recovered gradually while rakshasaas felt elated jumping with joy. Narayana then frowned his eyebrows and decided to swing his ckara like the kaala chakra as its hit snapped the raksha mastaka from which came out rakta pravaahaas and got dropped down to earth like that of Rahu graha. As Maali died thus Sumali and Maali too were frightened away and ran back to Lankapuri with the rest of the rakshasa sena, while Deva gana extolled Narayana. Meanwhile Garuda got recouped of the pain of his wings and made minced meat of the rakshasas fleeing back with vengeance even as the retreating Vishnu chakra too were traced and crushed to earth. Sumali then fled away to Rasaatala and his putra poutras too remained settled down there.

Agastya Maha Muni continued to Shri Rama further. As both Garuda and Vishnu kept on chasing the rakshasas who were fleeing back to Lankapuri, Malyavan the eldest son of Sukesha desired to attack Narayana and heckled him saying that on the pretext of chasing rakshasas, he should not leave the yuddha bumi and that would not be called kshaatra dharma, any way. Then he shouted on Narayana: ‘ stay back and face me if you can! Let my see how much of bravery do you possess.’ Maha Vishnu replied: ‘You stupid Rakshasa! I am chasing rakshasas to uproot them only to return as I had made a pratigjna to destroy you all Rakshasas. Either you all rakshasas are got rid of, or run to Rasatala.’ Then the furious Malyavan had hurriedly tossed his shakti ayudha on Vishnu and hurt his chest. Then with the same Shakti Ayudha looked to have assumed the form of Kartikeya the Maha Shakti dhaari was hurled back by Vishnu right back the rakshasa as though a mighty ‘ulka’ or a meteor had hit anjanagiri. As the Shakti Ayudha was forcefully tossed back, Malyavan’s loha kavacha was destroyed as Malyavan was distressed and shocked for a while. Then the rakshasa pitched a mighty shula with sharp iron nails studded thereinto at Bhagavan as the latter too was hurt. Then the Rakshasas were delighted raising sky high harshanaadaas. Vinatanandna Garudeva at that point of time was fumed up and with the high speed of his huge wings created a sand storm which hurled off Malyavan even upto Lankapuri. Then Sumali and the rakshasas quickly made their way back to Lanka, even as the highly ashamed Malyavan had no other way except to save himself. Agastya Mahamuni then continued his narration: ‘Kamala nayana Shri Rama! In this manner in each and every battle against Vishnu, all the principal maha rakshasas were getting destroyed or running away ashamed. This is a proven factuality that none indeed could negate his invincibility. This was how the nishacharas had been making a bee line to Patala along with wives and progeny. Raghu shreshtha! That vikhyata Saalakatankata vasha vidyaamaan rakshasa Sumali’s refuge thus became the last resort. Shri Rama! Do realise now that this generation of rakshasas of Pulasthya Vamsha as uprooted by you now was far inferior than those of the past generations of Sumali, Malyavan and Mali; indeed those were of farreaching magnificence; their prowess was backed of my thousands of spotless and ‘nishkama kartavya ghora tapasyaas’ as compared to the ‘bhoga laalasa rakshasas’ as of now like Ravana. Only Bhagavan Narayana himself was necessitated to extinguish them. At the same time, Shri Rama! You are indeed the manifestation of Maha Vishnu Himself! You are the ‘avataara’ of Vishnu, who had arrived here for devastating rakshasas and uplifting dharma and nyaaya, proving once again: *dharma samshaapanaaya sambhayaami yuge yuge/*

In due course Rakshasa Sumali who had long ago settled in rasatala had left for matya loka for a kind of a journey and while touring saw ‘dhaneshvara’ Kubera well settled in Lankapuri although he was in charge of Northern side as the loka palaka, but blessed by Brahma with a pushpaka vimana to reach wherever he wished to; Kubera was in fact visiting his father Vishrava, the son of Pulastya, as the latter was in rasatala itself. It got struck in Sumali’s head that he had a marriageable daughter and suggested that rakshasa Kubera was actually visiting his father by his pushpaka vimana. He approached his daughter, Kaikasi and made the proposal who felt shy nodded her head. Agastya Maha Muni then explained to Shri Rama that eventually, Vishrava was concluding his sayankala agni hotra, Kaikasi crossed and falteringly faced Pulastyanandana brahmana Vishrava and stood still seeing Vishrava’s feet and rubbed her foot fingers out of shyness. Vishrava had noticed this happening and asked her: ‘ Bhadre! Whose kanya are you! Why have you come here and for which purpose?’ Then Sumali kanya Kaikasi replied in a bashful tone and with folded hands replied: ‘ Munivara! You by your own celestial vision would be able to become aware of my ‘manobhava’; yet I am here at my father’s behest and my name is Kaikasi and the rest should be clear my your ‘divya drishti’. As Devi Kaikasi said so, Vishrava Muni thought at length and replied:’ Bhadre! I have now fully understand what all that you have in mind. Surely you wish to secure ‘santaana’ from me at this ‘sayamkaala daarunatva’. Any how, listen to me carefully. Your children would be of cruelty and of frightful physiques. Would you like to beget such progeny! s he declared likewise, Devi Kaikasi fell at he feet of Vishrava Muni, and cried hoarse saying: Maha Muni! You are a genuine Brahmavaadi Mahatma, please help me! I should certainly not wish to be the mother of such cruel and despicable children. As the raksha kanya Kaikasi was alarmed in this manner, as Purna

Chandra to Devi Rohini, Vishrava Muni assured that the youngest son should undoubtedly be an 'anurupa dharmatma'! Maha Muni Agastya explained further to Shri Rama that not very far away, Devi Kaikasi gave birth to 'atyanta bhayaanaka- krura swabhava rakshasa' with 'dasha mastakaas- maha damshtaras-taamroshtam-vimshati bhujam-vishaala mukham and deepta muurdhijam' or ten heads-frightening teeth- copperish lips-twenty hands, huge face and flashing head hairs. As he was born, flames like owls, nara maamsa bhakshi kites, and several other screeching birds were hovering all around the newly born boy in circles. Indra initiated rains of blood, clouds made scary alarms, the blazes of Surya were suddenly disappeared, there were frequent falls of meteors on earth, successive quakes of earth, sand storms, and near sky high tides of the oceans nearby. Then Brahma tejasvi Vishavamuni the father of the newly born son named him as 'Dashagreeva' with ten heads. Subsequently was born Maha bali Kumbhakarna whose physique was giantlike as was never born on earth everbefore or thereafter. Further was born 'Vikaraala mukhi- vikritaakaari Shurpanakha. The next birth was of Vibhishana, the dharmatma, who was the last child of Devi Kaikasi; when Vibhishana was born there were sugandha pushpa varshas from the high skies. Kumbhakarna and Dashagrivas were sich as would shakeup the trilokas ever startling and packing 'maharshi samudaayaas' with their might and fright ever rejoicing with their carefree behavior and actions. But Vibhishana even from his childhood was of dharmika buddhi. As time passed, Vaishravana mounted the pushpaka vimana and asked about Devi Kaikasi about the welfare of herself and of the progeny too. Then as accompanied by Vishravana Kubera, reached Ravana Kumara as she remarked: dear son! Look at your brother. You too should be of similar name and fame. Then having heard what his mother stated, Ravana made an assertion: 'Mother! never worry for me; may I declare my pratigjna that I should far excel my cousin Vaishravana in all respects. As having decided thus, Ravana desired to perform 'ghora tapasya' and reached Gokarana Kshetraashrama along with his brothers.

As Agastya Maha Muni informed Shri Rama that all the three Ravana brothers reached Gokarna for severe tapasya, the latter asked the Muni as to what kind of tapasya that the three had performed. Then the reply was that they had followed their own methodology of the tapasya. Kumbhakarna had controlled his Panchendriyas [Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness] and Pancha Jnanendriyas [viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch b) Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively and c) Pancha Tanmatras: Light, sound, taste, smell and consciousness] and did Panchagini seva [Garhapatya-Aavahaniya-Dakshinaagni-Saabya-Avaastya] . Thus Kumbhakarna performed rigorous tapasya for ten thousand years irrespective of seasons of summer, winter or rains. Now Vibhishana th Dharmatma performed pure 'aachaara-vichaara palana yukta tapasya' with both the hands and head raised to the skies for five thousand years, as Apsaraas danced followed by 'swaadhyana' of veda-shastra pathana for an additional five more years duly excuting Suryaaraadhana. Dashamukha Ravana had performed continuous 'upavaasa' for ten thousand years. At the end of each year, he severed one of his heads and performed naivedya to the homaagni. As the tenth head was about to be slicedoff, Brahma Deva appeared and appreciated his intense capacity of endurance. He stated that of Ravana were to bless him with a boon, he might do so as his tapasya ought not to be either desired for or deserved of. As Brahma Deva stated thus, Dashagriva prostrated to Brahma Deva and stated in almost hush hushed tone said: Bhagavan! None of the Pranis in Srishti if free from the fear of death and one were to request for that type of amara jeevata! Brahma replied that barring amaratva, Ravana could request of any other boon. Ravana then requested that he should be free from death by Garuda-Naaga-Yaksha-Daitya-Daanava-Rakshasa -Devatas. Bhagavan !I am least concerned of death from all other pranis like human beings. As Ravana asked for the boons as requested Brahma Deva, the latter granted as Ravana asked for. He further agreed to restore the nine headd which Ravana sacrificed at each of the heads at each of the thousand years to Agni jvaalaas at the formal homa kaaryaas. There after Brahma appeared before Vibhishana and asked for the boons that he would like to wish for, as Vibhishana prostrated and stated: 'Bhagavan! As you the loka guru himself were pleased with my tapasya, I feel elated and overwhelmed!

may you grant me the boon to sustain my dharma buddhi even against the worst possible eventualities and further bless me with the brahmastra jnaana too. Deva Deva! even if I cling to good-bad- worse and the worst of companionship conditions, bless me to cling to the tenets of ‘dharma nyaayas’ for ever as ‘nirantara dharmaanurakti’ is the rarest virtue to be ever sustained.’ Brahma replied: ‘Dear son! What all that you wish intensely with your ever sustained ‘dharmatva’ be fortified. Even born as a rakshasa, it is amazing that you support and adhere gripped up to ‘dharma and nyaaya’; quite apart from granting the boons that you sought, I am also pleased to award you with ‘amaratva’!’ Then Deva samuhas at that very juncture appeared and appealed to Brahma Deva not to make any ‘varadaana’ to Kumbhakarna as Brahma granted to Ravana already. They explained to Brahma that Kumbhakarna in the past had ready harassed and eaten up too ten close attendants of Indra, sven Apsaras of Nandana vana of swarga and countless Rishis and manushyas too. If only Brahma were to give away any boons to the maha rakshasa now, then all the pranis in srishti would be cruelly eaten off with no compunction as the lives of the triloka jeevas would be at stake. As Devas had made a sincere appeal to Brahma, the srishti karta asked for Devi Saraswari who appeared was instructed Vak Devi to be everpresent on the tongue of Rakshasa Kumbhakarna and follow the advices of all the Devas accordingly’. Then Brahma Deva granted his darshan to Kumbhakarna who performed thousand years of the rakshsa’s tapasya. Kumbhakarna then requested Brahma Deva to rest and sleep for many many years and Brahma having granted the wish disappeared. Subsequently, Devi Saraswati left Kumbhakarna’s tongue and disappeared, but the rakshasa realised his mistake and felt that devaas must have deliberately influenced Brahma Deva to make him utter such a misleading request!

As Ravana brothers had returned from their ten thousand years long tapasya after attaining Brahma darshana and the respective boons, Sumali Rakshasa desired to leave for Rasataala and along with him Maaricha-Prahasta-Virupaksha and Mahodaras being Sumali’s mantris. They had so decided to leave back to Rasataala since the possibility of the pressure of Vishnu’s attack had since ceased too. While leaving for Rasataala, Sumali embraced Ravana and brothers and explained: ‘Originally this Lankapuri was actually ours only where your cousin brother Kubera had been staying; we could no doubt use the saama-daana-balaprayogaas but did not wish to use them on Kubera. But now, Ravana! do become the king here and also resuscitate Rasataala as we both could thus enjoy our partnership for ever’. Then Ravana had politely replied to his maternal grand father Sumali: ‘ Dhanaadhyaksa Kubera is after all my elder brother and you should not advise me in this manner.’ As Ravana said likewise, Sumali no doubt kept silent for a while, but Rakshasa Prahasta of Sumali’s mantri mandali intervened to say Maha bahu Dashagriva! We have all to respect what your maternal grand father had just explained and should indeed be respected; it might not be always befitting for Veera dheera personalities like you! Let me explain a little more about your own ancestry and lineage: ‘Aditi and Diti were both co wives of Pajapati Kashyapa Muni. Aditi gave birth to Devaas the present tribhuvana swaamis while Devi Diti gave birth to Daityas. Veera Ravana! In the past, all the mountains, aranyas, samudras and in fact the entire earth was under the exclusive control of Daityas. But Vishnu had in a series of battles devastated daityas and bestowed the same to deva ganaas. In that manner the same situation prevails now too between devaas and asuraas; therefore you may like to either follow the advice of your maternal grand father or not is your own choice. On hearing what all Prahasta explained, Ravana was glad to hear his manner of convincing and felt that he should act accordingly. Then Ravana and his trustworthy nishaacharaas entered the nearby surrounding gardens and further to trikuta parvata and asked Prahasta to approach Kubera. He said: ‘Prahasta! Now you may approach Kubera in your characteristic manner and explain to him of the proposal coolly. You may explain that rakshasas had all along been residing here and it may not proper to be here any further. Dheneshwara, as such you may like to leave Lankapuri now as you are fully aware of the rudiments of ‘dharma and nyaaya’. Your brother Dashagriva had asked me therefore to vacate this Lankapuri as soon as possible.’ Then Kubera replied: ‘Nishachara! This Lankapuri was totally free as there were no rakshasas were living here as they had long ago left for Rasataala and hence as per my father’s directive I had let in families versatile with ‘daana-maanaadi guna sampanna prajas’. You are now welcome to utilise you too since my ‘rajya and dhana vastuus’ have not been partitioned after all!’

So saying Kubera had left to meet his father Vishrava Muni. He explained that Dashagriva had sent his messenger and asserted that in the past Lankapuri had been under rakshasaas and as such he returned back to them. Now you should kindly advise me as to what to do. Then Brahmarshi stood up with folded hands and said: 'listen to me son carefully. Ravana had made the demand even as he had hardly entered here. He made this kind of demand to me also, and he was apparently enraged he shouted at me too in a manner that then we would all be ruined. Therefore, son! Listen to me in earnestness. Ravana's durbuddhi is ever risky as his psyche is cruel and vengeful. Hence it would be advisable to leave Lanka and shift to Kailaasa parvata with your followers. There the most sacrosanct of the rivers named Mandakini would be ever flourishing with 'vriksha pushpa sugandhas'. Vishrava Muni further convinced Kubera that on the Kailasa Parvata, deva, gandharva, apsara, naaga, kinnara like celestial beings would be fond of touring the parvata and it should be better not to conflict with these rakshasaas, especially keeping in view the Brahma's varaprapti now.' As the Muni advised, Kubera shifted off to Kailaasa Parvata with stree-putra-mantri-vahanas too for good. Then Prahasta was delighted that Kubera had already left with family and followers and reached Ravana of the news with happiness, and that he might take over the sovereignty of Lanka samrajya. Then Dashagriva along with his family members, followers, and rakshasa sena entered the Lankapuri. Then the nishaacharaas had duly celebrated Ravana's rajyabhisheka and in no time rakshasas from all over got gradually yet most contentedly settled at Lanka samrajya. Meanwhile, as per his respected father's instructions, Kubera settled down at the Kailasa parvata atop and created Alkapuri on the lined of Indra's Amaravati.

Maha Muni Agastya further addressed Shri Rama intimating that after Ravana's rajyabhisheka of Lankapuri, he was concerned of his only sister Shurpanakha. While taking a joy ride in one 'udyanavana' in the outskirts of Lankapuri where only pashu-manushayas move about, Ravana had casually seen Diti Putra Maya Danava and asked him about his background. 'In the distant past, there was an apsara kanya of swarga loka Hema who was married to me and for some thousand years comfortably having built a Swarna Nagari by 'maaya' but she went away suddenly on some duty of Indra Karya and was yet to return leaving me alone for the last 14 years now leaving me with a daughter and two sons named Mayavi and Dundubhi'. Then Ravana introduced the danava putra about himself as the Lankapuri's King Ravana as the Pulastya putra Vishrava's putra Ravana now proposing his sister Shurpanakha to Danava putra Maayavi. That was how Lankeshvara Ravana performed his sister's wedding. Further, Danava Maya proposed his daughter Mandodari to Ravana by holding her hands and said: 'Raja! This is my daughter Mandodari, do kindly accept her as your queen'. Thus the 'panigrahana' was duly performed as agni saakshi.' Then Agastya Muni annotated to Shri Rama that no doubt Maya Danava was fully aware of Ravana's 'krura pravritti' yet being the descendent of Pulastya and Brahma had taken the risk. Then having successfully executed his sister's and his own weddings returned back to Lankapuri and performed the weddings of his brothers Kumbhakarna and Vibhishana; Virochanakumara Bali Chakravarti's daughter named 'Vajrajvaala' to Kumbhakarna and Gandharva Raja Shailusha's daughter 'Sarama' the 'dharma tatva jnani' to Vibhishana. Devi Sarama was born on the banks of the famed Manasarovara as her mother cried out: 'Saro maa vardhasya'; in the confusion of prasava kaala, the mother's expression was Sarah maa! And thus the name of Sarama! In due course Devi Mandodari was blessed with a son Megha naada since Lankapuri was resounded by megha garjanaas and hence Ravana himself named the son as 'Meghanaada' who eventually turned to be as Indrajit or who defeated Indra himself.

Kumbhakarna's 'maha nidra' attracts attention of 'rishi deva yaksha gandharvas'- Ravana's cruel attack on them- Kubera sends a messenger advising against Ravana's arrogance; but as Kubera highlights nearness to Maha Deva as he too was Shiva bhakta, he killed the emissary- decides killing Kubera too- Ravanaasura along with mantris and rakshasa sena attacks Yaksha sena and Dikpati -Dhanapati Kubera and after a remarkable victory seizes pushpaka vimana for ever and returns to Lankapuri-Ravanasura along with six mantris and their senaas too attacked Yaksha sena and having succeeded forced entry Kubera Bhavana Dwaara -Dashagriva visited 'Sharavana Sarkandavana' as the pushpaka vimana was

halted by Nandeshwara- the angry Rakshasa lifted up the mountain, delighting Mahesha, named him as Ravana and gifted a khadga!

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

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

As Kubera came to learn of Dashagriva's unbridled behavior of cruelty and the resultant misdeeds, he sent an emissary to Ravana and explain of his brother's affection and to kindly abstain from his instant rage on his gandharvas. Initially the emissary called on Vibhishana who welcomed him and asked him as to why he wished to visit Lankapuri and he replied to call on King Ravana with a message. Then he saw Ravana who sent the this message from Kubera: 'Maha Raja! Your brother Kubera had sent this message for you thus as his parents both belong to 'sataachaara' background. As in your case. Dashagriva! So far you have not done me justice and request you to tread the path of justice at least now. You had destroyed 'nandana vana' as I had seen myself. You had brutally killed Rishi Maharshis as I had come to learn. You had also started harassing some select Devatas. Rakshasa Raja! Do please recall that had been constantly insulting and harassing me also frequently. Yet I have been taking these affronts as childish immaturity of mind. I would now like to make an appeal to you to reorient your misled psyche. I have now been performing Roudra Vrata with self restraint having reached the himalaya shikhiras. There I have had Bhagavan Maha Deva's divya darshana. I tried to then look around and as my good fortune would have it I saw Devi Parvati Mother too as Rudrani was standing with an unparalleled swarupa. Owing merely to Her kindness my left eye rolled out tears even as my right eyesight was full of sand as of pingala varna or of red colour as Rudra Deva was Nilohita or of blue colour. Thereafter I mounted another peak of Kailasa and performed rigorous tapasya for eight hundred years with silent concentration and self control. As I was doing so, Bhagavan Maheshwara made His 'saakshaatkaara' and said: Dharmagjna Dhanshwara! I am pleased with your performance of this unique Roudra Vrata as you have the glory of performing this vrata next only to me. Devi Parvati's celestial vision made you to roll tears from your left eye and your right eye with sand with pingala varna. Hence your name and fame should now onward be titled as 'Ekaakshipalingi'! Thence forward I have had established firm rapport and empathy with Bhagavan Shankra. Ravana! therefore you try to erase your 'kula kalanka' as supreme celestials and rishi maharshis had already been keenly engaged in your deep disaster too soon! s Kubera's messenger repeated Kuera's message, Ravanaasura with his red eyes and passionate ferocity pounded his teeth and replied to the messenger: I have indeed understood the substance of the message and neither your master nor even you would be left free with life. Why this emphasis on Kubera's great goodwill of Maha Deva vis a vis that of mine! I am indeed unable to contain myself! So far I have had retained my patience presuming that Kubera happened to be my cousin brother till now, but he had transgressed the outside limits. Now I have arrived at this conclusion that I should conquer trilokas with the strength of my hands and willpower. Right at this very moment I should despatch all the 'chatur disha lokapalakas' to Yama loka. So saying Ravana drew out his sword and killed the messenger to pieces and asked the rakshasaas around to enjoy the flesh.

Having killed Kubera's messenger, the highly infuriated Ravana then got readied to attack Kubera, along with his six ministers named Mahodara-Prahasta-Maaricha- Shuka- Saarana- and Dhumraksha. The Ravana sena crossed cities, villages, rivers, mountains, forests and so on and reached Kailasa Parvata on which Kubera and the yakshas. As the Yaksha sena and the Rakshasa sena got confronted each other, the Ravana mantri sena even of six each of them confronted each of thousand strong yaksha sena. Both the sides of yaksha-rakshasa veera sainikaas exchanged gada-musala-shakthi- tomaras in a manner that the surroundings of the parvata as though Kailasa itself was trembling with vibration. Ravana sena attacked Yakshaas as though agni jwalaas reinforced with 'maha vaayu pravaahaas' blazed forth berserk. As the wild winds shatter off even thick black clouds, Mahodara-Shukaaadi maha mantri senaas had systematically destroyed the ever defensive yaksha left overs. How many of Yakshaas indeed had been survived with their parts destroyed or while their faces crumbled down with their teeth still intact! Some having been frightened and fallen to earth were mutually pacifying each other. Some were dazed as having fallen down like the speedy river water flows seeking to reach the banks. Some of the Yaksha soldiers had swiftly reached veera swarga, some gazing the proceedings of the battle along with deva rishi samuhaas while still in queues waiting for their turn for entry. Thus Agastya Maha Muni informed Shri Rama that at that juncture of the battle Kubera despatched 'Samyodhakantaka Veera Yaksha Veera', who attacked Rakshasa Maaricha like Vishnu would hurl his maha chakraayudha and the rakshasa fell deep down the kailasa parvata on earth. Having thus tossed down the Parvata, Maaricha took some rest returned and started confronting 'Samyodhakanataka' once again as the latter ran away and stood frightened. Meanwhile Dashagriva sought entry in the Kubera dwaara and was resisted by the dwaarapalala Suryabhaanu and punched the Mahasura Ravana by forcefully lifting the gates of the gate and smashed Ravana as the latter's blood flowed out nodoubt yet in tune with Brahma vara to Ravana was the least affected smacked back the dwaarapalaka as he was frightened and ran away. Thus, being totally unable to resist Ravana, yaksha sena found that they were neither able to resist nor defeat Rakshasaas nor save themselves.

As thousands of Yaksha Veeraas fled away, leaving behind countless yakshas were smashed to death, one Maha Yaksha named Manibhadra encountered Ravana and having led four thousand Yaksha Veeras as per Kubera's instruction. They were fully readied with gada-musala-praasa-shakthi-tomara-mudgaraas and assaulted as they encouraged each other asserting that they should never leave a single rakshasa from death or while exchanging their ayudhas from each other. In fact while witnessing the killing sprees of rakshasaas, even Brahmavaad Rishis too were taken aback with surprise. But alas! Rakshasa Prahasta killed one thousand yakshas, Maareecha made two thousand yakshas downed to dust. Indeed! This easy way of fighting at ease irritated Dhumraksha and having got into vehement cruelty assaulted with his 'maayaa maya' methodology and threw his 'musala' at the chest of Manibhadra. In turn, Manibhadra lifted his mace and having revolved it a few times battered at the head of Dhumraksha who fell down while 'rakta pravaahaas' were resulted. Dashaana on seeing this got enraged and hit three shakti ayudhaas simultaneously at the headgear of Manibhadra who was also reputed as Paarshvamoulika fled away by Ravana's prahaara, realising that the latter was invincible any way. It was at that time that Kubera himself was visible from a distance along with two of his mantris named Shukra and Prousthapada. A little while later, Kubera addressed his first cousin Ravana as follows: Durbuddhi Dashagriva! Even after my sending across my considered advice, you have shamelessly attacked your co-brother and as you should finally had dropped in the hell, then only you would learn of that advice. Could those evil minded personalities like you having been puffed up with poisonous avarice ever absorb the purport of karma phala jnaana! Even after attaining success by such ways and means, if were not abided by dharma which devas abhor about, such success is merely sporadical and truly transient. But most unfortunately right now this everlasting truism being the nature of incomprehensibility and a mystery. He who betrays mothers and fathers, brahmanas and gurus of maturity and wisdom would be the natural preys of 'paapa bhogata' and thus of dishonoured victims of Yama dharma raja. This body of ours is truly transient and once being ignorantly or well knowingly commit duraacharaas post death then there could be no retrievability ever possible. Paapaphala is merely the root of 'duhkha maha vriksha' and is certainly

not transferable. Mudhatva and Papatva are the such two branches of a Vriksha as would poison hastening its destruction. Karma and phala lead each other as being the nature of existence, since as one sows so is reaped. All the Beings on earth get bestowed with ‘samriddhi- sundara rupa-bala-vaibhava-veerata-yukta santaana trupti only by ‘punya karma anushthaana’. As Kubera concluded his explanation thus, he hit his gada ayudha on Ravana’s head and thus led to mutual ‘ayudha prahaaraas’. Kubera released his ‘agneyastra’ which was equalised with Ravana’s ‘vaarunaastra’. Then Ravana revealed his numerous forms of tigers, wild boars, clouds, mountains, seas, maha vrikshas, daityas and so on. Then Ravana upheld his mighty ‘gada’ and thumped on Kubera’s head as the latter like a maha ashoka vriksha fell down on to earth. Thus Ravana was puffed up with triumph against Yaksha Raja Kubera the Dhanaadhyaksha- Dikpati- Dhrama dhwaja and seized the Pushpaka Vimana right under his unique control. That Pushpaka is decorated its interiors with golden pillars with vaidurya mani toranas and pearl laced net works of magnificence while its exteriors with rich vriksha sampada which would yield sweetest fruits and of a plethora of fragrant flowers all the seasons, be it summer or winter or rains. Thus Ravana with all his followers flew down the Kailasha shikharas on to Lankapuri with sensational victory. Agasty then continued to Shri Rama that Ravana having accomplished victory against Kubera and seized Pushpaka vimana, flew across ‘ Sharavana named sarakanda vana’ where Kartikeya was born. After crossing the Sharvana-Sarkhanda jungle, Ravana and his party saw many mountains were crossed and the ‘vanasthali’ was indeed picturesque. But suddenly the Pushpaka Vimana slowed down and stopped mid air high on the lower skies. Ravana enquired of his mantris as to why the vimana stopped suddenly as it should normally proceed as per our wishes. Would it be that somebody might be staying down there and possibly was stopped all of a sudden! Then buddhi kushala Ravana Mantri Mareecha remarked: Rakshasa Raja! would it be possible that there might be some intervention of Yaksha Raja Kubera! Even as Maarecha remarked of Kubera’s intervention, Nandiswara the sannihita of Bhagavan Shankara’ peeped in; he was looking frightening, loathsome, with dark figure yet mixed with red color as of pingala varna, shaven head and of short hands with unbelievable body strength; Nandiswara shouted on Ravana: ‘Dashagriva! Get back and clear off your vimana at once. This is a prohibited area for Naaga, Suvana, Yaksha, Devata, Gandharva Rakshasaas and is not a thoroughfare. As Nandishwara shouted on Ravana most insultingly, Dashagriva became incensed with fury, stood up with his ‘karnakudalaas’ swinging across as his ten faces and looked frightening: ‘Who are you and who is Shankara anyway to interrupt my journey forward!’ While Ravana yelled so, he realised that Nandishwara himself was like Bhagava Shankara was his alternate form himself even as his face was like of a Vaanara Then he had made a boisterous laughter. Ravana! you seem to have felt that I am of Vanara swarupa. But fear not, very soon a vaanara would soon teach many lessons of your doom. Cruelmost Nishachara! Mind you that soon vaanaras would use their sharp nails and teeth to teach you very hard lessons with their ‘parvataakaaraas’. Then they would facilitate your uprooting along with ‘putra bhratara bandhu parivaaraas’ too! Nishachara! I could destroy you in no time, but of what avail! You are already on the high thoroughfares of self- destruction.’ As Nandishwara heckled Ravana, the Rakshasa was the least disturbed and went near the mountain and shouted on him: ‘ Pashu pata Nandi! The main reason to let pass my pushpaka vimana is due to this parvata; now I would wish to pull out the parvata itself and throw it off and clear my way. Is this the reason why Bhagavan Shankara should dance away’. Agasty Maha Muni further addressed Shri Rama: ‘ Dashagriva then pulled up and having lifted it kept on its shoulders and tried to quickly place it on his shoulders as the mountain was shaking sideways. As the Parvata was quaking the Pramatha ganaas too were wobbling too . Ravana’s hands were then crushed thereunder and his mantris were full of astonishment./ As the rakshasa’s hoarse cryings due the uplifting the mountain and the severity of its swing and shake made the trilokas and their inhabitants were bewildered with ‘artanaadaas’. As the Beings on earth felt that ‘ maha pralaya kaala’ had arrived, Indraadi devataas too were unable to find the way out.’ Agasty Muni then continued his narration further: Dashagriva then duly eulogised Vrishabhadvaja who was seated atop the Kailasa for some thousand years in that very manner. Then Maha Deva was pleased with Ravana Stuti. Dashaanana! You are indeed worthy of being a hero and am pleased with your ‘paraakrama’. As your shoulders and hands were crushed under the weight of the huge mountain, you kept on rattling the ‘atyanta bhayanaka Raava or

ever resounding ‘aartanaada’ due to which ‘triloka pranis’ stood up with fright; hence may you be named as RAVANA with which you woul become knowm all over the triloksa! Deva-manushya-yaksha and all the bhutala vaasis would now on ward call you the born Dashagriva! By the name of Ravana henceforth. Pulastyanandana! You now may move as you wish and may take my instruction to leave. Then Ravanaura replied: ‘Maha Deva! I had been already secured ‘varaprapti’ from Brahma Deva to be invincible from ‘deva-gandharva-daanava-raakshasa-guhyaka-naaga adi mahabala shaalis’ but never counted of human beings as they are harmless anyway. Tripurantaka! I was also blessed by Brahma Deva with ‘deerghaayush’. Now may I request you for a ‘shastra’ for my use. As Ravana requested, bhutanaadha hagavan Shankara handed over to him the ‘atyanta deeptimaan Chandra naamaka khadga’ with its longevity. Bhagavan however cautioned : ‘ you should ever be respectrful in your use for justfied causes by you and otherwise it would return back to me.’ This was how, Dashagriva alighted the pushpaka vimana having accomplished a spectacular feat, and having been blessed my Maha Deva Himself, besides having been gifted Chandrahaasa namaka maha shastra with glory, thanks to Nandishwara’s feigned resistance to let cross the pushtpaka vimana of the Maha Parvata. Indeed that was the fall out of Sharavana named Sarkandaaranya where Krittika Devatas were truly instrumental to the glorious birth of Swami Kartikeya!

Ravana sights Vedavati, a partial form of Maha Lakshmi, performing tapasya for Vishnu- he gets attracted to the tapasvini as she resorted to agnijwalas and curses to take revenge as Sita in next birth Ravana in his pushpaka visited King of Maruds in an yagjna as Indraadi Devatas ran off, while Maharshi Samvarta advised not to fight; Ravana with pride returned away as Indraadi Devas gave boons to Maruds- Ravana attacked Ayodhya King Anaranya who dared to face him as Rakshasa veeras were defeated but finally Ravana got victorious, yet Anaranya while falling cursed that Rama would soon kill him-

Maha Muni Agastya further continued his narration about joy rides by his pushpaka vimana and saw a youthful tapasvini kanya performing deep tapasya seated in padmaasana and wearing ‘black mriga charma’ and ‘jataadhara mastaka’. Even one glance on her, Ravana got obsessed with lustful desire, both physically and mentally and descended from the pushpaka and introduced himself and asked for his parentage , her husband, her like-dislike for him and the married life if any. She replied: As Ravana had asked her extremely politely, the tapsvini replied courteously too: ‘ My respected father is Brahmarsi Kushadhwaja, the son of Brihaspati as he had imbibed the qualities of Brihaspari himself. He gave birth to a ‘vaangmayi’ kanya in me named Vedavati. As I have since grown up, Deva-Gandharva- Yaksha-Rakshasa- Naaga pramukhas of outstanding heritage approached my father seeking my hand. But my revered father could not oblige any of those innumerable. Since I was bent on marrying Bhagavan Vishnu only. In fact he too was clear in his mind set that Maha Vishnu himself should be his distinguished son in law. I am too of the outstanding resolve. Having heard of our mutual resolve, Daitya Raja Shambhu killed my father. Subsequently, my dear mother too jumped into dead father’s chitaagni and thus made ‘sati saha gamana’. Then and there I had made a ‘pratigjna’ that what all was my father’s resolve of attaining Maha Vishnu ought to be truthfully pursued. That is how, Rakshasa Raja! I have briefly conveyed to to you; ‘Narayana , and Narayana’ only should be my husband and none else. I am of the firm decisiveness that none whatever could not be accomplished by patient perseverance.’ As Devi Vedavati was assreting thus, the ‘kaama peedita Ravana’ turned his deaf ears and replied: ‘Sushreni! It is clear that your mindset appears to be distorted and this kind of your resolve might me suitable for elderly mahilaa, but not appropriate for youthful kanyas like you. Do note that I am the King of Lankapuri and the ever renowned Dashagriva. I am now attracted you now, and would wish you to be my wife. Tell me! who indeed is this Vishnu for whom you are so much enamoured about! What are his special qualifications! Is he that parakrami, tapasvi, or wealthy and the cynosure of all!’ Devi Vedavati coolly replied: ‘Never ever say one word in your defiance. Rakshasa Raja! Bhagavan Vishnu is the sole preserver of trilokas and the singular sustainer of the Universe.’ Having heard the cool reply from Devi Vedavati, Ravana rakshasa extended his mighty hands and held Vedavati’s ‘keshaas’. Devi Vedavati got fumed up and pulled off her own head hairs forcibly and instantly and utilised the ‘kesha samudaya’ as

her defensive weapon as 'roshapurna prajjvalita agnijvaala' shouted: 'neecha rakshasa! As you have thus humiliated me in this ugly and unprecedented misbehavior of the meanest possible ugly manner, I should straightaway jump into 'agni jwaalaas'. But before that, I should kill you mercilessly. Since stree shakti might or might not be adequate against dushta buddhi shakti of a man, hence I must give you a severe 'shaapa' knowingly well that the record of my pavitrata might be somewhat affected. If only I had some satkarma, daana, homa, karya prapti as the best deserved daughter of my revered father, then in my next birth I should incarnate myself as a 'sati-saadhvi-ayonija kanya rupamati' then in my next birth when you ought to suffer the retribution of justice. Having cursed Ravana, Devi Vedavati offered herself to agni jwaalaas, as celestial flowers were rained down from the high skies. In the following birth, he got into the following birth as 'an ayonija' Devi Sita as from as an 'halaa -avirbhaava'.

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

Agastya Maha Muni continued his explanation about duratma Ravanaasura and his escapades as he was fired up with his intense ambition to subdue or win over celestial or earthly kings. Thus in his repetitive jaunts enabled by the pushpaka vimana, he visited various kingdoms threatening the Kings to either endorse their defeats or be prepared for attacks. Then he landed at the Kingdom of Ayodhya where King Anaranya and repeated the swan song of either surrender or be ready for an attack. Ravana stated further: indeed invariably the Ayodhya kings were all humbled as Dushyanta, Suradha, Gaadhi, Gaya, Pururavaadi Rajas raised their truce flags. Then Anaranya said: 'Nishaahara pati! May I take an opportunity of dwandwa yuddha!'. Then some ten thousand elephants, one lakh horsemen, several charioteers and innumerable foot soldiers were on the attack. But then Anaranya sena was devastated by

the rakshasaas as dried up grass in agni jwaalaas. Aanaranya was stunned at the destruction yet due to his personal prowess sought to re-attack. He then like a lion ran after deers subdued raksha yodhdhas the like of whom included Mareecha, Shuka, Saarana Rakhasas who ran awy. Then the Ikshvaaku Raja assaulted Ravana's dasha mastakas flinging with eight hundred arrows. But like varsha paata on parvatashikhara, the baana varsha of the Ayodhya King did not have much impact. In turn, Ravana gave a hard slap on the king as the latter fell down from his chariot and stated shivering with acute pain, as Ravana had a boisterous laughter shouting: 'oh misersble king of Ayodhya! None indeed in trilokas there might be a hero who could subdue me!' Even his 'praana shakti' was gradually dwindling away, King Anaranya in subdued tone stated: Rakhasa! You are indulging in self praises as you have finally succeeded inspite of me; indeed this is 'kaala mahima' as basically it is that Kaala pravaha which had subdued me. I am happy however that I had dared to attack but neither surrendered meekly nor ran away being frightened, but got defeated in my eventual death. 'But, Rakshasa! You heckled about my ancestry that the erstwhile Kings Ayodhya surrendered to you meekly and hence I should give you a 'shaap' with the curse as follows: If only I have had performed daana-punya-homa-tapa- dharmaanusara praja paalanas, may my words turn to be truthful. My forthcoming generation of Ishvaku King Dasharatha be blessed to give birth to Shri Rama who would destroy you and usher in loka kalyana.' As Anaranya sad thus deva dudubhis were sounded and 'aakaasa pushpa varshaas' got initiated'. Then Ravana, quite unmindful of the 'shaapa', proceeded to swarga loka.

Kalahapriya Narada diverted Ravana's tour to swarga loka to Yamaloka and followed himself to watch the proceedings - As provoked by Narada, Ravana visited Yamaloka, released select pretaatmaas, Yama Dootas attacked the pushpaka vimana damaging it, and Ravana by his paashupataasra destroyed Yama doota -As per Narada's mischievous advice, Ravana attached Yama Raja who desired to relelease Kaala Danda, but Brahma disapproved and thus Ravana declared victory against all Devas including Yama- Ravana visits Rasatala Loka, forges friendship with Nivatakavacha- destroys Kalakeya Daitya who killed Shurpanakha's husband- and attacks Varuna Putras, as Varuna visited Brahma Loka for a 'Sangita Sabha'! Ravana concludes his trip to adholokas, picked up youthful women on way and stuffed them in pushpaka with cryings to Lankapuri; on arrival made arrangements for widowed Surpanakha's stay further- Ravana landed at Lankapuri with the kidnapped strees, Vibhishana chided Ravana recalling how their cousin sister Kumbhini was kidnapped by Madhu- Ravana attacked Madhu but she saved Madhu-

Thus having firmly established his supremacy of bhuloka, Ravanaasura while proceeding to swarga loka, had stumbled upon Brahmaarshi Narada as the latter addressed Ravana conveying his hearty congratu - lations about the series of victories on the earth. Narada provoked Ravana thus: 'Yet, you appear to have been contented with the normal victories. Just as Vishnu was satisfied in controllinga daitya, gandharva-naagas you too seem to be contented. Listen to me carefully: Dear Rakshasa Raja! You are only concentrating on bhuloka nivaasis so far as you seem to be hesitating to contol devatas. These human beings keep themselves happy and contented with occasional mortal rejoicings of music-dance sessions, not even being able to vizualise what could be 'swarga vaancchas' like. They keep absorbed in the thoughts of 'maata-pita-putra- bhrata-bandhu- snehas' only. Such kind of 'mohagrasta kleshaas pranis' are finally destined from martya loka to Yama loka under the supreme and never challengeable Yama Raja!'. Ravana having indirectly got the hint of Brahmaarshi, the highly intelligent Ravana smiled and replied: Maharshi! You are a globe trotter including deva gandharvaadi lokas. I do appeaciate you as a 'kalaha priya' always thinking of 'yuddhhaalochanaas'. I am prepared to visit 'rasaatala'. Then having conquered 'trilokas' and checking Devata-naagas under my control, I should be able to organise 'samudra manthana' and secure amrita! Brahmaarshi Narada then cleverly stated: 'Shatrusudana Lankeshwara! Then if you are truly desirous of reaching Rasatala then your path is clearly distinct as this journey is obviously southward where Yama Raja has his control! As Narada gave the direction to Rasatala, Ravana's face was lit up like 'sharad ritu meghas' and being happy with excitement addressed Devarshi Narada and further asserted: ' Brahmaan Narada! I am truly excited that I should appear at rasatala and the yama loka where Surya Putra Yama Raja shoud stay. Narada Prabho! I do now wish to make my 'dharma pratigjna' that

besides Yama Raja the rest of the Loka Paalakas too should be vanquished. For the time being I am resolved that Yama the 'praana ghata Surya putra' should soon be a 'praana viheena' himself! Thus declaring Ravana along with his mantris and rakshasa sena proceeded southward. As Ravana thus having left, Brahmaarshi Narada wondered within himself: Yama Raja who always declares himself as 'ayuh ksheena pranis' of trilokas would have to obey his knifelike decisiveness as Kaala Swarupa could bear the brunt of Ravana with his Brahma Varaas of invincibility even by celestial entities! Indeed Yama dharmaraja decides on the evidence of his celestial vision of what all of the triloka praanis, inclusive of the mortals, perform as per their own 'karma phalas' on the supreme principle of 'as one sows so is reaped'. But now in the outstanding example of Ravana with all the support of Brahma Varaas, how indeed would be the outcome of the illustration of Ravana! So wondering about 'Yama-Ravana samasya parikshana kutuhala Narada' had himself followed suit to Rasatala.

Agastya Maha Muni continued addressing Shri Rama that pursuant to Brahmaarshi Narada's advice, Ravanaasura had left for Yama Loka to conquer Yama Deva himself. Yama Dharma Raja was then seated on a 'simhasana' as an alternate form of Agni Himself conducting the arriving Souls from various Beings, essentially from earth. Brahmaarshi Narada on his arrival Yama Raja addressed him: 'Deva Gandharva sevita Devarshi! Welcome to you. Trust that dharma and the related affairs are all being preserved well! How is it that I now have the 'soubhagya' of your kind arrival here! Then Narada replied: 'Pitru Raja! I have arrived here on an urgent issue and am also suggesting the manner of its prateekaara or the way of its reversal too. This problem is arriving soon in the form of Dashagriva Ravana and his rakshasa sena too and being aware of it, I have arrived here earlier. Indeed you are the possessor of 'kaala dandaayudha' no doubt!' Even as Narada was about to brief, Ravana's pushpaka vimana was just sighted. Ravana saw Yama Raja and yama dootas from far. Ravana also witnessed how countless Yamaaacharaas in action. Despite the total darkness all around, he was able to see how various Pranis were divisioned in lanes as per their own karma phalas of punya paapaas. Then Ravana witnessed Yama Dootaas and the 'yama yaatana drishyas' too. 'Ghora rupadhari -ugra prakriti bhayanaka yama dootaas' were reprimanding and executing the beatings of the Pranis as they were screaming aloud incessantly and helplessly. Some were being bitten by scorpions, snakes and other poisonous creatures, some were chased and caught by mad dogs eating their body parts which were getting back again and again. Some were not able to wade through the ferocious floods of blistering blood of Vaitarani river while some were made to walk barefooted through agni jwaalaas or unending hot burnt charcoal fields. Some were thrown ferociously into 'asipatra forests' with razor sharp thorns and nails and forced to walk through for prescribed days, months or years. Some were thrown into Rourava Naraka. Numberless pranis get exhausted out of thirst and hunger as the deena-durbala-anga viheena pranis were thus undergoing what one would express as 'Naraka Yaatana' on its naked sense! Ravana also witnessed that quite apart from the majority of sinful beings, there were also a few sprinklings of the departed pranis who treaded dharma maargas as having executed godaanaadi sukritas, anna daanaas, and such philanthropic acts. Then Ravana on by his own descretion freed such marginal sinners thus arrogating himself of his own responsibility. Temporarily such sinners who were freed by Ravana were understandably were elated, while the Yama dootaas whose responsibility devolved on Preta raksha were fumed up and there prevailed utter confusion as rakshasaas and yama dootaas were encountered. Yama dootaas in thousands of yamadootaas ascended the pushpaka vimana and attached rakshasas with 'parigha-praasa-shula-musala-shatki- tomaras' and destroyed the chairs, windows, doors, vedis, praasaadaas, and the pathways. As Yama dootaas went berserk, the ministers of Ravana with their rakshasa sena and he himself fought relentlessly. Then Ravana's 'kavacha' was broken out and his body was wet with flows of blood as he fell off from the pushpaka vimana. For a while, Ravana too got nervous but soon enough he steadied himself and held up his bow and arrows. He then released the most potent Paashupata- astra. On the battle front, the divyaastra assumed the form of agnijwaalaas as of dried up grass in a 'maharanyas' and the furious flames converted yama dootaas like heaps of ash. Thus in the maha samgrama of Ravana and the rakshasaas, the Yama Raja's 'Indradhwaja' like banner fell down smashed up, as Ramana and the mantri senas raised bhayanaka simha naadaas as the severest earthquakes occurred repetitively.

Yamadharma Raja having realised that the yama dootaaas were aashed off by Ravana's 'pashupataastra', called for his chariot along with his 'kaala danda' which was already got ignited. Kala danda then asumed a 'swarupa' whose 'mahaayudha' that emitted pralaya kaalaagni. Loka trayas of bhuh-bhuva-swaras would shiver as saakshaat Kala Deva would get enraged as Devas stood up alarmed shivering. Yet even the 'chaturdasa bhuvanas' were shaken up with Kala Devata being personified and fumed up as Yama Raja's chariot had arrived, Ravana was the least concerned even as the Rakshasa Mantris were alarmed too. As Yama Raja arrived, he lashed out Ravana with his shakti-tomara aayudhas at the marma sthaanaas of Ravana. Yet Ravana was nodoubt hurt but having recovered released baana varshsas on Yama Raja. Subsequently, Yama had some how failed to retaliate appropriately. Thus for seven long nights the battle remanied inconclusive. Both the Rakshasa Raja and Yama Raja were equally desirous of success which kept dodging the both. Meanwhile Deva-gandharva-siddha-maharshi ganaas pushed Prajapati ahead and joined the attack. But the Rakshasa Raja and the Preta Raja kept on and on the maha sangrama as if the maha pralaya kaala had arrived. Therafter Rakshasaraja having lost patience, released arrows on Mrityu Devata and seven arrows on Yama's saradhi. Quickly again, Ravana released as many as a lakh of arrows on the 'marma shtaanas' of Yama. Yama was agitated initially but was so enraged that his face emitted agni jwaalaas as his pace of his breathing was the fastest ever. Then Mrityu Devata assumed the most ferocious swarupa as never before and demanded Vaivasvata Yama not to interfere further as indeed that ought to kill Ravana instantly. The Devata asserted: Yama Raja! This is my 'swabhava' or the natrual mind set and this Rakshasa too should go by the earlier instances of Hiranyakashipu, Namuchi, Shambara Nisinda, Dhumaketu Virochana Kumara Bali, Shambu daitya, Vritraasura, Banaasura and why not Ravana now! Dharmagjna! Hence leave me alone as Ravana should die here and now. In my confirmed decisiveness, Ravana should die now, since the considerations of evil mindset and the lack of natural tendency of 'maryaada' are adequate to destroy him. Then Yama Raja was so angry as he raised his voice and asserted to kala danda: wait, let me lift you up so that with one smash the nishachara would be gone forever. As Vaivasvata was about to kill Ravana, Pitamaha Brahma appeared and stated: Vaivasata! Do'nt kill Ravana! Yama Raja! I had already bestowed a boon to Ravana to be invincible against Devas; some how, at that weak moment I had granted that boon to Ravana, but now you should not infringe that by killing Ravana and have me untruthful. Once any Devata or a human would prove me that am being untruthful, then surely he or she should be blameworthy of me. This 'Kala danda' is of a 'bhayankara rudra swarupa'. Once released by you, it would never consider the positive and negative considerations, but terminate in devastation. I myself invented this and once flung off, it becomes irreversible and irresistible. Therefore, do not use it on Ravana in any case. In such an ugly situation, my word of honour would be dishonoured. As Brahma warned Yama Raja thus he had kept up the honour of Brahma Deva and affirmed that he could never disobey Brahma's considered instruction. Then felt as to which avail in confronting Ravana any way and disappeared with his chariot and horses. Thus Ravana pronouced his victory against Yama Dootas and Yama Dharma Raja himself and flew back by his illgotten Pushpaka while Vaivasvata and Brahma Putra Narada left for swarga loka.

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

was living. As Kalakeya was hostile to Ravana, they encountered each other in the course of which Ravana sliced off the head of Ravana's sister Shurpanakha's husband Vidyujihva of army of Kalakeya. The furious Ravana within hardly a few minutes of time had thus killed four hundred daityas and proceeded to Varuna bhavan which was radiant like white and clear clouds hitting Kailasa parvata. There stood the Surabhi naamaka celestial dhenu by whose ksheera dhaaraas ksheera saagara was replete with its milk. Ravana then had the darshan of Maha Deva's Vrishabha Vahana maata Surabhi's darshana prapti. Surabhi was infact responsible for the flows of 'ksheera saagara' over which had been the 'Ksheera Samudra's Purna Chandropatti Kaarana'. It was from the 'sudha'and 'swadha' that deva-pitru tarpanas' are made in the universe. Then Ravanaadi Rakshasa Danavas had sincerely made pradakshinas dutifully and then entered the maha bhayankara Varunaalaya and instructed the messengers there to let Varuna to appear asserting that Maha Ravana had arrived and that Varuna might surrender or take to encounter. This curt message infuriated Varuna Putras and Poutras who got prepared for an attack with Ravana. Varuna putra poutras were accompanied by the senaadhyakshaas of Varuna deva named 'Gou' and 'Pushkara'. But Ravana's rakshasa sena killed the senapatis and the Varuna sena and humiliated Varuna putra poutras who had temporarily stopped the attack. But soon enough they saw Ravana seated on the Pushpaka vimana smiling away when they heckled Ravana with their 'simha naadaas'. Having noticed this, raksha veera Mahodara got furious. He found Varuna Putras were flying in winds by their chariot and smashed his mace on the 'radhaashvaas'as the crumbled down dead along with the charioteer too. On finding Varuna putras still flying on the skies yet unruffled. They straightened their respective 'dhanush baanaas' and released on Mahodara who was hurt fatally and surrounded Ravana's pushpaka vimana and rained baana varsha on Ravana. Then Ravana got furious like 'agni jwaalas' and released 'baana varshas' aiming the 'marma sthaanaas' of the Varuna putras, who in turn retaliated by flings on Ravana with vichitra musalaas-bhallas-pattishas-shaktis and shataghnaas. Then amid the high pitched shouts, Ravana had systematically hit the feet of the Varuna Kumaaraas as the latter fell down into the slush on earth like elephants were caught in the sludge and fell down. As the rakshasaas raised resounding victory shouts, they kept on hurling their 'ayudhaas', Varuna putra poutras ran back to their respective abodes and hid themselves. Then the rakshasas chased them and asked where was Varuna Deva! They got the reply that Maha Raja Varuna had left to attend a 'sangeeta sabha' in Brahma Loka!' Then the rakshasaas approached Ravana who asserted that it would be futile to wait indefinitely and the pushpaka vimaana returned back to earth and furthet to Lankapuri.

Ravana was extremely delighted with his vijaya yatra to rasaatala, more so as he had forcibly grabbed innumerable kanyas on his way back from the adholokas and urdhva lokaas too like naresha putris, rishi-deva-danava-naaga-rakshasa-asura-manushya-yaksha-gandharvaas too. The pushpaka vimana was full of heart rending cryings of desperation, hoarse raspings of helplessness, and mouthful curses of harassments. The pushpaka vimana was thus filled of moans and high pitch sobbings and curses on Ravana who was laughing away as loud as th hysteric wailings. In this way as the naaga-gandharva-maharshi-daitya-daanava kanyas in thousands, Ravana was grabbing the long and shining head hairs, tender vakshshtalas, slim waists, and slender feet. As the 'sundara madhyabhaaga' sundaris with chiselled faces as selected by Ravana were frightened with fear and vulnerability, he kept on merry making to match their howlings. Such youthful women were forced out leaving their parents, brothers and even in some cases her husbands too would indeed be alarmed as some of them might even be of some sweet sixteen years only. Some were even frightened that this rakshasa might even devour them. They kept on yelling : Ha! How could I leave my huband; mrityu deva , how could I ever live with my tender children as some would be even new born! As the forcefully kidnapped young women were crying away in hysterics,his pushpaka vimana descended at Lankapuri, while Ravana's sister Shurnanakha along with a group of rakshasis appeared and fell down with anguish, as Ravana asked her to state what all should she desire too quickly. Shurpanakha shedding hot tears cried out: 'Rakshasa Raja! you are a great warrior and that was how you made me widow forcefully! I am aware that you had destroyed fourteen thousand daityas of Kalakeya and among them my husband too was one of the daityas of Kalakeya's army. Thus you got me widowed proving that you are not my own brother but a sworn enemy! Raja! It is unbelievable that your own

sister's husband had been killed by you with your own hands! Are you not ashamed of yourself! So screaming Surpanakha and wailing away, Ravana with seeming pleasantness took to dramatics and replied affectionately: Dear sister! What is the point of your hoarse weeping away now; kindly do not feel neglected now; be assured that I should treat you with 'maana-daana-sanmaanaas' now with my heart and soul. As I get furious in my battles, the 'vichakshana jnaana' would get dimmed off as the singular objective would be of success alone. In the course of a battle, one would never think of relationship excepting you and me alone. Now my truthful repentance and apologies to you. Dear sister! Since I am responsible for your widowhood, I should make alternate arrangements for your comfortable living henceforth. Now onward do please move out and stay under the care of our brother Khara who has the control of fourteen thousand rakshasas under him.. He has all the time been following my instructions with dutiful compliance. Therefore do please move on to dandakaranya for your comfortable living ever. Mahabali Dushana is Khara's senapati who would all the arrangements for you.' So saying Ravana assuaged sister Shurpanakha's lifelong widowhood.

Having sent off Shurpanakha to dandakaranya under the care of his cousin Khara Rakshasa and visited Nikumbhila Vana of Lankapuri for peace of mind and tranquility. There he saw that his son Meghanada was performing a sacred yajna karya under the guidance of the dwija shreshtha danava guru Shukra - acharya . The acharya explained what all Meghanaada had been performing with 'nishtha' a series of yajna karyas: He explained: 'Rakshasa Raja! Your son Meghanada with 'nishtha pratishtha' and with wholehearted purity of mind had so far executed Agnishtoma-Ashamedha-Bahusuvarnika- Rajasooya-Gomedha-Vaishnava yajinas so far- to be further followed up Maheshwara Yajna which is climactic and the hardest whose anushthana is challenging. Once initiated Bhagavan Pashupati would himself appear with his nija darshana. Hence Rakshasa Raja, your son would be bestowed with 'divya radha' besides Taamasiki maya to create and control 'andhakara' or total darkness. Rakshaseshwara! Then in a sangrama, who ever would make a 'maya prayoga' -be it by a deva or asura, then the appearance or disappearance could be well controlled. Further, the recipient of the boon would secure a 'tuneera yukta dhanush baanaas' to devastate the enemies. Dashaanana! That is why I am waiting while standing here restlessly for your son's accomplishment as also for your appearance here.' On hearing this, Ravana addressed his son: 'dear son! Why are you getting attracted to these yajna karyaas involving pujas to my enemies Indraadi Devataas. Anyway, leave all these yajnas and homa karyaas. Let us go!' Then as Meghanaada and Vibhishana followed Ravana to ascend the pushpaka vimana, the artanaadaas of the kidnapped yuvatis renewed their desperations. Vibhishana was not able to keep his restraint and addressed the elder brother: Rakshasa Raja! whatever that I am seeing and hearing is most unfortunate as this would lead to the 'yasho-dhana-kula vinaasha!' Why indeed are you subduing the husbands and relatives of these unfortunate devis and are harassing them in thousands. Maha Raja! what all you have been doing by way of harassing these females by beating their bandhu bandhavaas is sure to your keerti-aishwarya-and kula naashana. Why are you rejecting the rudimentary sadaachaara and taking to 'sveccha pravartana' in this detestable manner! Don't you realise what all had in the past that the demon Madhu had forcibly kidnapped our cousin sister Kumbhini. Ravana then asked Vibhishana as to who indeed was Madhu! Vibhishana replied with anger and replied: listen to me. Paapa karma haunts demanding retribution always: Our maternal grand father Sumali who was well known as the elder brother of Malyavan who was a buddhimaan nishachara. He was over maternal grandfather too. His daughter was Kaikasi and her daughter was Kumbhini who thus was our own cousin sister. When your son Meghanada was performing tapasya in waters and as Kumbhakarna was in deep sleep, Rakshasa Madhu came here and killed our mantris and forcibly kidnapped our cousin sister Kubhini. Actually Kumbhini was then in the antahpura but he, having broken into the gates, succeeded in her kidnapping. Then do recall that we the brothers ignored that incident feeling that any way Kumbhini came of vivaha yukta kaala and thus forgot about that incident. As your memory had faded away I would like to refresh your memory! As Vibhishana reminded of the earlier incident of Madhu's arrogant deed of kidnapping his cousin sister Kumbhini, Ravana got furious with reddened looks and instructed that let us straightaway get ready to attack Madhu Rakshasa for his act of kidnapping Kumbhini and having killed him make devaloka yatra further. Then as

per his instructions, four thousand akshohini rakshasa sena armed with astra shastras attacked with Meghanaada in the lead as Kumbhakarna too followed Ravana. Vibhishana the 'dharmatma' remained in Lankapuri with his dharmacharana. As Ravana and the army reached, he saw Kumbhini but not her husband Madhu Rakshasa while she having realised that Ravana with all the sena had arrived to kill her husband fell down at Ravana's feet. Then Ravana assured her not to get frightened but asserted as to which kind of task that he might have to help her with. Kumbhini replied: Rakshasa Raja! as you have arrived here to help me, do not kindly kill my husband as your own 'kulavadhu' should not be widowed! Please understand that viadhavya for any women becomes unbearable. Rajendra! You are a satyavaadi and as such I request you to be truthful in your promise. As such I seek your help as I am seeking my husband's 'jeeva daana'. You gave me the assurance asserting: 'not to get frightened'! Then Ravana got cooled down and asked as to where was her husband. Then she approached Madhu Rakshasa and assured his sneha bandhavya. Madhu then reached rather timidly as both Kumbhini-Madhu couple hosted a feastful food and rest to Ravana and followers proceeded in that evening itself to Kailasa parvata

Provoked by Prakriti Soundarya, Ravana encountered Apsarasa Rambha and forced 'atyaachara' as her lover Nalakubara, Kubera's son, cursed Ravana never to coerce unwilling woman attracting instant death.- As Ravana sena attacked Indra loka, the latter got confounded, reached Vishnu who pumped confidence and Vasu, Rudra, Maruds attacked; Savitra Vasu then killed Sumaali as his Rakshasas ran away- As Puloma daitya joined Ravana sena, the latter got fortified, yet Indra putra Jayanta joined in- Rudra Marudganaas attacked Meghanaada- Ravana entered as Indra too- mutual maha yuddha got initiated- After initial victories of Indra's Deva Sena, Ravana was frustrated, yet Meghanaada advised his father to withdraw from battle and by the aid of his maaya imprisoned Indra and took him to Ravana to Lankapuri- Brahma relieved Indra by imprisonment which was a retribution of Indra's misconduct with Ahalya-

As Ravana and the rakshasa followers reached by the early night, Chandra Deva was in bloom at the Kailasa Parvata as all the rakshasas had taken to sound sleep. But nishaachara Ravana was awake enjoying the prakriti soundarya in the moon light as various flowers of vrikshas like champa, ashoka, naaga kesara, mandara,choota, paatala, priyangu, arjuna, ketaka, tagara, naarikela, panasaadi vrikshaas. That was the time when kinnara-vidyadhara-gandharva-apsara vanitas were singing sonorous songs and group and solo dances swaying their youthful anga bhangimas. Vasanta ritu vriksha-pushpa gandha, in the background of sugandha-manda-vayu chalanas, and the sing and dance pradarshanas on the mountain top were truly mesmerising. Madhura Sangeeta Mridu Nissvanaas, pushpa smridhi, sheetala vaayu sprasha, purna chandrodaya had exhilarated and stimulated Ravana's irresistible 'kaama vaancha', particularly as apsaras with their vastra bhushanaas were mildly dancing and singing with haava-bhaavas. Their bodies were replete with sugandha lepana, kesha paashas were decorated with paarijata pushpas, mukharavindas were rich with shringaara rasa, jaghana sthalas with swarnaopahaaras, kapola naasika karnas were like chitra rachanaas. Ravana was by that time was overcome with 'kaamaa vaancccha' spotted Rambha among the 'apsara sundaris'. Even as he glanced her he was victimised with the pushpa baanaas of Manmadha and held her in his hold, and she was shaken by 'lazza' while Ravana addressed her smilingly. 'Varaaroha! where are you slipping away from me. You seek to avoid me even while you desire to let me catch you. This is the best possible and most idyllic time for us to enjoy together. Which any other maha purusha like Indra- Upendra - or Ashvini Kmaaraas better than me who indeed is more qualified to go to bed with! Sthula nitamba sundari! Be seated on this clean rock for a while. You should realise that I am the tribhuvana swami and the trilokaadhipati. Now this Ravana would like to request you to accept me once'. Then Devi Rambha folded her hands and stated: Ravana Prabho. Please be kind to me. You should never ever make this kind of request to me as you are my guru-pitaa samaana.' As she was not only bashful but shivering with fear while saying so, Ravana replied: 'Rambhe! If you really mean that you are my pirtusamaana, then do accept my putra then.' Rambha replied: Rakshasa shiromani! As per 'Dharma- anusaara' I am already your 'putra vadhu' since your brother Kubera's son is

‘Nalakubara’ whom I am head over wheels in love with. In fact he had hinted to me to reach this very spot on the Kailasa shikhara. Therefore Rakshasa Raja! you may kindly leave me.’ Then Ravana replied: ‘ Rambhe! I am not able neither appreciate nor understand as to how you explained to me that you are my putra vadhu. These types of relationships might be relevant in celestial lokas but not to rakshasaas. Moreover, Apsaraas have never had such inhibitions as they never have one husband one wife complex. ‘ So saying, Ravana made a balaatkaara even as Rambha was seated forcefully. Her flower garlands were torn, aabhushanaas were distorted and so were the settings of her body were disfigured. She then appeared as if a gaja raaja enjoyed a ‘jala kreeda’ leaving the purity of ‘sarojalaas’. With her lustrous and perfumed ‘shiro kesaaas’ were twisted and unwinded, she was ashamed with fear and shiver she had straightaway fallen sobbing at the feet of Nalakubara who had made his expected appearance. He wondered as to why could have ever happened to this ever smart , vivacious sprightly and youthful woman all of a sudden. Rambha kept on sobbing with hurt feelings, facial twists and gadgada swaraas: ‘Deva! Ravana had just now molested me physically, mentally and psychologically. He is not only a mighty rakshasa without qualms of conscience but also of incincerity in trilokas. I begged him that I am your putra vadhu, kindly spare me and prostrated to him but still he did the ‘atyaacharaa’! Then Kubera Kumara Nalakubara reddened his eyes, drawing hot breathings was restless. He addressed Ravana thus: ‘ You dirty old Rakshasa. Yes, am aware that apsarasaas do entice Maharshis for defined goals of ‘daivika karyas’. But you had raped Rambha for fun and kamaaturata. I am ashamed that you were born to illustrious family heritage. Rambha was helpless and was never yielding yet you performed the gruesome act and hence you ought be punished’! So saying , Nalakubara drew mantrajalaas into his palms and gave a ‘bhayankara shaapa’ Bhadre Rambha! As Ravana has now performed ‘atyahara’ on you now, similar action of his in future should break his head instantly.’ As he declared thus, Deva dundhubhis were sounded and aakaasha pushpa varshaas prevailed for long. Prajapati and Deva-Rishi- Pitru ganaas were exhilarated as thereafter, Ravana was indeed afraid of committing ‘atyaacharaas’ without consent of the victimised women ever thereafter!.

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

Sumali body flesh came out and exhibited itself and that group of Sumali's following fled away frightened.

As Rakshasa Sumali was killed by Saavitra Vasu Deva and the rakshasaas were running away from the battle, Meghanaada got furious and having recalled and regrouped the rakshasa sena got readied to challenge the Deva Sena. As some of the Devas saw that Meghanaada was facing them, some of his own Devaas got apprehensive and retarded their pace with hesitation and some had even receded. Indra addressed them not to be afraid and to face Meghanaada. Ravana Kumara then initiated rains of his arrows on Jayanta the Matali putra as the charioteer of Indra. Jayanta was hurt severely as being 'angakshata vikshata' Then Meghanaada having become furious released thousands of arrows on the deva sena. Further, he released hurlings of shataghni-musalas- praasas, gadaas, khadgas and pharashrayas, besides parvata shikhiras. Deva samuhas were injured and terribly upset. With a view to devastate deva shatru senaas, Meghanaada by his 'maaya' created darkness all around as deva samuhas were hit and got hurt as tossed by the rakshasas. In fact the darkness so created made it difficult to identify as to who was a rakshasa or deva. It was in that situation that daitya raja Puloma entered into the battle. He was the maternal grand father of Meghanaada- the father of Ravana's wife Shachi Devi - to help his grandson Meghanaada. On learning of the late arrivals to help Meghanaada, deva samuhas were further felt as the confusion of darkness was further got confounded and retorted back. Encouraged by the new arrivals., Meghanaada went berserk and deva samuhas were flustered further, Deva sena was in shock waves. That was at that extremely critical time when Indra asked Matali the charioteer to bring his divya ratha. As Indra moved on, 'prachanda vaayu teekshanata' was intensified. Rudra- Vasu-Aditya- Marudgana- Ashvini Kumaras too accompanied in their respective full forces. It was at that very time, Dashagriva Ravana too moved on by his chariot made by Vishva Karma. Led by the Daitya Nishachara maha senaas Ravana ratha thus confronted the Indra ratha. As Ravana himself faced Indra, Meghanaada kept quiet on sideways of the battle. Again thus Deva-Rakshasa battle broke out with mutual 'baana varshas'. Agastya Maha Muni then exclaimed to Shri Rama 'Raja! Dushtatma Kumbhakarna had fought with naanaa astra-shastraas; grinding his teeth, sweeping enemies by his feet, shoulders, hands, and by shakti-tomara-mudgaraadi ayudhas against deva ganaas. Kumbhakarna's entire massive body was full of 'rakta dhaaraas' as he kept on howling. Thereafter, Rudra Marudganaas with their astra shastra prahaaraas made rakshasaas run back. Indeed, how many nichacharaas were killed, how many still survived with 'anga vaikaya' were unable to run back! Many rakshasas as having survived were stunned seated on chariots, elephants, donkeys, camels, hoods of sarpas, horses, pigs and on pishachaas; several were in 'moorchaavastha' and on recovery running far back for survival. Meanwhile, Dashagriva was awfully enraged yet Indra drew across his dhanush and made a high sounded 'thankaraa dhvani' which got resounded all across the dasha dishaas. Both Indra and Ravana then initiated baana varshaas mutually. As Indra hit Ravana's head as of 'agni-surya samaana tejas', nishachara Ravana filled up his potent arrows which had totally covered up Indra from head to foot. Meanwhile darkness prevailed all over and the baana varshas were hardly visible.

Even as darkness prevailed, Deva Rakshasaas continued their 'paraspara yuddha'. There however appeared that only ten percent of rakshasa sena survived on the battlefield as apparently the rest disappeared as were despatched to yama loka! In fact neither of the opponents was able to recognise each other properly. Only Indra, Ravana and Ravana putra appeared unaffected despite the darkness all over. Ravana realised that hardly a part of his sena remained existing. Then he asked his charioteer to position his ratha in the midst of what ever rakshasaas were present. He asserted then that he sure should destroy Indra-Kubera-Varuna and Yama. Accordingly, the Ravana ratha sarathi followed his instruction. Then Indra addressed the deva ganaas: 'Attention devataas! I would be happy if Ravana be imprisoned as most of his sena was a casualty. Surely his plan should be to suddenly attack us with 'maha vaayu vega' as on a full moon day, the samudras are flustered. We might not be able to kill him anyway, in view of Brahma vaaraas to him, but catch him and hold him to his great embarrassment and even harassment!. That kind of treatment to him should be a confirmed and ever possible treatment to him!'. This should be

possible, addressed Indra to devatas, just like Bali chakravarti was embarrassed by Vamana Deva in the Vamanaavataara of Maha Vishnu!’ Shri Rama! That was the plan suggested to Devatas by Indra. Thus Indra stopped his attack on Ravana but intensified his attack on the rest of the rakshasaa. As Ravana appeared to have understood Indra’s diverting tactics, Ravana from the northern side of the battle entered the deva sena and initiated an extremely harsh attack on the Deva Sena. Deva sena was spread over some hundred yojanas and initiated his severe attack on them. Thus Indra being totally unruffled encountered Ravana. Meanwhile there were yellings of Rakshasaas saying: ‘ oh, I am being killed’. Then Meghanaada was perturbed and angrily jumped into the devasena. Just like Pashupati Maha Deva in the past having entered the Maha Maya as he secured her which was the personification of tamasika guna, Meghanada too jumped into the deva sena. He ignored all the devaas surrounding Indra and straightaway attacked the Shachipati. But the deva samuha around Indra had broken off Meganada’s kavacha. Then Ravanaputra attacked Indra’s charioteer Matali with his sharp arrows which also had some what harmed Indra Deva. Indra then discarded the chariot and alighted his Iravata elephant. Meghanada due to his maya shakti jumped off and attacked Indra with his sharp baanas .Having realised that Indra was by now was tired, he tied Indratight by his maaya shakti and dropped Indra right into the thickness of the group of the rakshasaa sena. Then Devatas wondered as to what might follow! So thinking deep, Devaas attacked Ravana with their baana varshaa. Ravana was rather surprised at this sudden attack on him by the Aditya-Vasu Devataas. Ravana was then unable to defend himself adequately. On seeing this situation, Meghanada diappeared my his maya shakti and asked him not to strain him but to go away. I should take care of this situation now. Dear father! I should soon enough imprison Indra the so called trilokaadhipati and demolish his arrogance. He has been enjoying all along the status of trikoka chakravarti. Why are you taking the trouble of fighting with him as a waste of your time! As Meghanada stated thus, Ravana returned back. As Meghanada did succeed in imprisoning Indra, Ravana exclaimed to his son: ‘ Samarthashali Suputra! You have successfully displayed your unprecedented fame by your parakrama in imprisoning trilokadhipati Indra and humbled all the three crores of devatas. Indeed you are today my kulabhushana ever enhancing the prestige of our heritage. Indrajit Meghanada! Do make Indra the so imprisoned trilokapati seated under duress as the devatas too thus followed and arrive here to Lankapuri at once. I am also rushing forward along with my ministers to witness the fun. Thus having been instructed by his dear father did so.

Meghanaada had thus having imprisoned Devendra and taken to Lankapuri, Brahma appeared near Ravana and addressed Ravana: ‘ Vatsa Ravana! I was delighted at the ‘dhairya saahsaas’ of your dear son’. Your proud son is ideed ‘atishaya balashali parakrami’ should be titled now on as Indrajit! Rakshasa Raja! Indeed Indrajit had humiliated samasta devataas too. Mahabaaho Ravana! Now I suggest the Paakashaana Indra may be freed, and for that gesture, may a request from me be made in return as of my boon for consideration. Then Indrajit intervened: Brahma Deva! If we were to free Indra, may I seek ‘amaratva’! Brahma replied: Son! On the entire bhutala, srava pranis could never be blessed with deathlessness for ever. Then Indrajit replied: ‘ Bhagavan! If ‘amaratva’ is not possible, may I make an alternate boon: ‘ May be then bestowed with an alternate boon: ‘ may this be in myown case be blessed with the boon of invincibility once I follow the prescribed dharma niyamas perform ‘mantrayukta havyaahutis’ with veneration to Agni Deva and ascend a chariot with horses as having been seated, none in the universe be able to desroy me on a battle. His indeed is my considered boon for your boon to be granted’. Then Brahma assured while saying ‘tathaastu’ or may that be so’ and disappeared!’ Agastya Mahamuni then further explained to Shri Rama that having been humiliated by Indrajit and relieved by Brahma, Indra felt extremely sad as Brahma made his reappearance out of pity to assuage Indras’s psyche and addressed him: ‘ Shatakrato! As you are now feeling miserable, may I recall your previous sinfulness of the past. Deva Raja! When in the remote past when I created various beings they had of the same physical formation, way of speech, and of similar behavioural patterns. Then I felt I should have created women of dissimilar distinctiveness, as some were beautiful and some otherwise. Of the superior womanhood, there were named as ‘Ahalya’ and the most inferior womanhood were called ‘Halya’. Devendra! As the strees were classified thus, I wondered as to how the superior womanhood be wedded

to the equally superior manhood be created. Then I had arranged the handing over of Ahalya with Maharshi Goutama in his care. Maharshi Goutama maintained his 'mano nigrāh' and thus asked him to accept the kanya as his wife for furthering the process of generations. Dharmatma Goutama had thus carried on with conjugal life with contentment thereafter. As the couple were thus engaged in happy contentment, Devas were rather disappointed. Brahma further reminded Indra of his anger and his 'kaama vaancha' got fanned up. Indra! Your extremity of physical lustfulness was such as you made 'balaatkaara' of Ahalya as Gautami Muni saw you in his 'ashrama' and gave a 'shaapa' to you and that has now caused you in this situation now of disgrace as a retribution for your sinful activity. Maha Muni Goutama cursed you shouting at you: 'Vaasava! Shakra! With neither shame nor fear, you had molested my wife and hence you would be humiliated by your enemies. Durbuddhe! As you as the Deva Raja too was obsessed with physical lust, manushyaas too are following your degenerated mentality likewise and surely you have set this ugly precedence. Now on none so ever would attain the status of Indratva should be lasting for long. My curse would hence be valid for Indratva only.' Having cursed her thus, Goutama Maharshi addressed Devi Ahalya!: 'Dushte! You should get lost from my ashram and lose your physical charm and attractiveness as you would be bereft of it totally. Your erstwhile rupa soundarya was the root cause of Indra's 'kamonmattata', and now onward that very rupa soundarya would be given away distributed to the future generations of strees. Thereafter as the Goutami Maharshi gave her the curse, as the strees all over the creation gained their sheen, Ahalya replied: 'Vipravara Brahmaarshi! Deva Raja assumed your own swarupa and spoiled me and I had never ever done so voluntarily on my own and I had genuinely believed that it was you, and hence be ever kind to me. As Ahalya entreated her, Goutama had somewhat cooled down and replied: Bhadre! In the future times, in the Ikshvaku vamsha, there would be a Maha Purusha named Shri Rama, who would be an incarnation of Maha Vishnu Himself. He would then be taken to the tapo vanaas and relieve your being a rock form and have your physical form purified and later on you could join me for good.' As Brahma Deva addressed Indra thus reminding him of Indra thus said: Vaasava! That imprisonment of you by Indrajit was therefore was due to that retributory background and hence you may perform Vaishnava yajna dutifully for relief and get your Indratva restored afresh. Having been directed by Brahma thus, Deva Raja Indra did the 'Vaishthava Yajna anushtana' for his restoration to Indratva.

Ravanasura along with his mantris and rakshasa sena landed in Kartaveeryaaruna Samrajya for a battle but the latter was out of station, and thus enjoyed Narmada River snanas- Shiva Linga pujas at the banks- As Arjuna slowed down Narmada pravaha affecting Ravana's Shiva Linga Pratishthaas, Ravana and nishacharas fought fiercely; Arjuna thrashed Ravana and rakshasas, imprisoned taking them his capital. As Ravana and followers were disgraced under leash, Pulastya Brahma requested Kartaveerya to free him yet Ravana still desired to pursue his further escapades with arrogance and 'ahamkaara- Despite his humiliation by Kaartaveerya, Ravana reached Vaali busy with Sandhya Vandanas at four oceans yet was inistent as was caught by Vaali who dragged Ravana by shoulders and shamed yet again!-

Shri Rama then asked Agastya Maha Muni having heard of how Meghanaada became Indrajit and of the background Indra's curse, raised a doubt whether the entire clan of kshatriyas was totally disabled to meet Ravana's ever victorious nature. Then explained Agastya as follows: Ravana in the course of his victories he entered Mahishmati Nagari where there was a powerful King named Arjuna. As Ravana reached there, Veera Arjuna of haihava raja's clan was in dominance. On the very day of Ravana's entry, maha balavaan Haihava Raja Arjuna along with his strees was enjoying 'jala kreedaas' in the river Narmada. Ravana enquired of Arjuna's ministers about the latter's whereabouts and asked them of the arrival of Ravanasura and he had actually arrived to confront him in a battle. Having been told that Haihava King was out of the rajadhani Ravana then decided to visit Vindhya giri. He witnessed cold water flows from the mountain tops where deva-danava-gandharva-kinnaraadis were rejoicing along with apsaraas too. Vindhyaachala was full of deep and wide caves. Flows of 'sphatika samana nirmarla jala' makes Vindhyaagiri as 'chanchala jihva Shesha Naaga'. Like in the case of Himalayas, Vindhyaagiri too is full of deep caves. Ravana was amazed at the grandeur of Vinhyas and the fabled River Narmada flowing

towards the western ocean with whose waters innumerable animals like cattle, deers, lions, tigers, elephants, wild bears and so on besides variegated birds like chakravaakaas, karandavas, hamsas, and so on. Narmada is replete with beautiful 'saritas' and is akin to a pretty youthful woman as her 'aabharanaas'. Recalling the simile of Narmada is like a charming young woman with her 'abharanaas' as the 'vriksha sampada' on the banks, then the pushpaparaaga turns into angaanga essence like the foam of the 'maha vega jalas'. Then Ravana felt that Narmada was indeed loke Sakshat Ganga and entered the waters of Narmada. Then Ravana's mantris of Shuka-Saarana- and others exclaimed that the Surya Deva having assumed his full fury of thousands rays was right at the mid day blast of unbearable heat. But at the same time the water flows are cool as if Chandra creates coolness, adding further with the fragrance of the flowers from the enormous vriksha sampada on the river beds. Then Ravana suggested to his mantris too had been for long bodily hurt and might thus cool down and refresh themselves. Later on he himself bathed, changed his clothes and performed Shiva Linga pujas with fragrant flowers at various banks of the sacred river having created shiva linags of varied materials on the banks with yet varied sizes and performed wholesome pujas as his mantries too did likewise with gaana-natya yukta Linga Pujas with bhakti.

As Ravana along with his mantris were busy in Shiva Linga sthaapapana and pujas on the banks of the Sacred Narmada with his twenty hands, Kartaveeryaarjuna with his thousand hands who was swimming on the river with his several youthful females and enjoying. This kind of 'raasa kreeda' was so powerful that the 'pravaah vega' of Narmada was affected and got slowed down as noticed by Ravana and the Mantris. As Ravana's abhishekha pujas of the installed Shiva Lingas were thus disabled he felt unhappy and wondered as to what could have suddenly happened and asked Shuka Saranas to ascertain flying up and find out the reason. They reported that a 'sahasra bhujas sahasra paani maha veera' of gigantic swarupa was performing with countless 'sundara yuvatis'. Ravana too reached and saw the scene and shouted at the mantris to immediately reach Kartaveerya and alert him to face Ravana in an encounter. Then the mantris advised Ravana that it might not be proper and opportune to suddenly ask Kartaveerya for a battle at once but perhaps wait for the next day. But the restless Ravana whose slogan had always been to assert 'my way and there could not be any other way' had beaten the mantris to disobey his instructions and in that furor and disturbance, Arjuna's yoddhas hurled off baana-bhalla-trishula-vajrakarshanaadi aayudhaas and hit hard the rakshasa sena and Ravana too. As Haihavaraja yoddhads had thus provoked Rakshasa mantris namely Prahasta, Suka Saranas retaliated severely. In that confusion, Kartaveerya assured his warriors not to get alarmed as he could comfortably take care of any kind of crises. Then he like a huge elephant having performed 'raasa kreeda' with his mates too to witness the fun emerged to face the fun. Then he was enraged with 'raktavarna maha rosha' and was like a pralaya kaala bhayankara swarupa lifted his mighty mace and attacked the rakshasa sena fearlessly especially on Prahasta. Madonmattha Prahasta then attacked Arjuna with a 'bhayankara musalaayudha'. Then gadaadhari Kaartaveerya had speedily revolved his mace and hurled it with all his 'sahasra hastas'. With that 'gadaaghaata' with extraordinary speed and force, Prahasta fell down as of 'vajraayudha prahara' of Indra. The frightened Maareecha, Shuka, Sarana, Mahodara, Dhurmaaksha took to heels as soon as Maha Parakrami Prahasta fell down dazed. Soon thereafter, Ravana attacked Arjuna and thus was initiated 'Ravanaaarjuna maha samgrama'. The sahasra baahu Kartaveeryarjuna was attacked by Ravana like the 'Kaala deva samana gadaaprahara' and the 'dasha dishas' got resounded. In the further process of mutual clash, neither Ravana nor Arjuna got fatigued. Both were like fierce huge sized 'vrishabhas' hurling 'gadaa prahaaraas' at each other followed by the 'Shaktyaadudha's tosses. But Ravana was safe at that moment so far yet suddenly the tables were reversed. Ravana's 'vara daanaas' had so far kept him safe and sound, but his vakshasthaalaas were pierced through severely and he fell down to earth. Thus Arjuna's gadaa prahaaraas made Ravana's dhanush baanaas's were pushed back and Ravana's 'artanadas' were resounded in a manner that Garuda Deva pounced on a hissing 'vishapoorita mahasarpa'. Just like at the remote past, Bhagavan Narayana caught hold of Bali Chakravarti, Kartaveeryaarjuna tied Dashaanana tight with fierce rope, and Siddha-Charana-Devas had heartily congratulated and showered 'sugandha pushpas' on Arjuna. Then Prahasta who got recovered there since, ran after Kaarthaveerya and

shouted with ferocity leave the Rakshasa King for now, and hit him musala- shula prahaaraas. But Arjuna having successfully withstood the 'aayudha prahaaraas' faced Prahasta and held him too under his severe hold. Further, Kartaveerya frightened away the rest of the rakshasaas and along with Ravana and his mantries were all imprisoned and taken back to Mahishmati pura of Kartaveerya. Even as Ravana and the rakshasaas having been humiliated and imprisoned back, the Puravaasis were overjoyed as the viprottamas welcomed Kartaveerya with 'swasti vachanas' and 'akshata pushpa varshasas'.

As Pulastya Brahma had appeared in the Mahendrapuri of Arjuna as the latter was led by his purohita and venerated with 'arghya paadya madhuparka satkaaras' like Indra would have performed led by Brihaspati. Raja Arjuna was rather surprised by Brahma Deva's arrival to his capital city. Arjuna then addressed Brahma: Maha Dwijendra! Indeed your visit here and our darshana prapti of yours is an outstanding honour for all of us. Your surprise visit to Mahishmati pura as of 'Amaravatipura samaana' great honour to all of us. Deva! my sincere salutations and prostrations to you. To day your blessings to me and the praja have truly awarded us 'saphala tapasya saardhakata'. Brahma Deva! this Rajya and sampurna praja is at your feet and do kindly instruct up as to what could be expected from us all.

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

Even after having been shamefully released from theclutches of Kartaveeryarjuna, Ravana resumed his escapades ever challenging the veeraas on earth. Then he landed by his pushpaka vimana in kishkindha intending to challenge King Vaali .He then faced Tara, Sushena and Angada and asserted that only Vaali should deserve to encounter him with and none else. Then the reply was: King Vaali had left for performing his Sandhya Vandanaas in the four oceans all around and as such might have to wait for some time of a couple of ghadis. Then the like of heros as you are surely taught an appropriate lesson..But in case you wish to die too soon, then you may like to be seated in your pushpaka vimana and fly off towarded the southern samudra and you could then have the Vaali darshanana duly performing sandhya vandana of 'prabhata kaala prabhavdhasita Surya'. As advised, Ravana had instantly reached there and saw King Vaali and being anxious to catch him ran with speeded up footsteps. By his daiva yoga, Vaali too saw Ravana running towards him with apparent 'paapurma abhipraaya' but was the least afraid. Just as a rabbit with its vengeance would speed up running to a mriga raja simha, King Vaali was least perturbed. He decided to forcefully seize him by Ravana's all his hands under his armpits and drag him by his feet taking him to the rest of the maha saagaraas till such time that he would continue his 'sandhyopaa -sanaas'. Then Ravana's mid body, hands and feet and flutterings of his vastras would be my reminders that he was continuing to be dragged by his powerful tail like Garuda deva would suppress vicious sarpas under his mihty feet.. Thus having decided, Maha Bali Vaali assumed his mouna vrata ad recited veda mantras like Giri Raja Maha Meru would stand looking up the sky. Thus having resolved, Vaanara Raja was seeking to grasp the Rakshasa Raja's body and tail held him from behind.. Ravana tried his best to wriggle out of Vali;s tail by its clutch. But Vaali succeededin holding Ravana's hands under his armpits finally and flew away sky high to continue his next phase of 'sandhyaavandana'. Ravana continued to pester Vaali from his nails yet the latter ignored like a buffalo . Well behind Ravana were the rakshasa mantris while Vaali was far head like Amshumaali Surya was leading ahead of

the clouds of Ravana and the Rakshasaas. Even Rakshasa Mantris were unable to reach and match the speed of the Vanara Raja and were tired out chasing. Vaali's 'marga teevrata' was such that even mountain shikharaas were well crossed over, and indeed could 'rakta maamsa shareera rakshasaas' ever be able to overcome that alacrity and speed! Even by the time that Vaali was able to conclude his sandhayavandana, then even the pakshivega rakshasaas were hardly able to reach Vaali. As Vaali was performing his samudra yaatras, akaasha chaari divya ganaas paid tributes to the King of Vaanaraas while Ravana continued to be under duress, reached the western ocean too. There he had formally performed his sandhya vandana formally again. Like Vaayu so was Vaali and with 'manovega samaana vega maha vaanara' had thus reached uttara samudra even as Ravana had to obviously follow under the unbearable Vaali's squeeze. Thus the sandhya vandana karyakrama was concluded the Indraputra Vaali Raja entered the Kishkindha's upavana. Then Vali released Ravana from his tail and exclaimed at Ravana; 'tell me Rakshas King! when and from where had you arrived! Ravana was yet to recover from his shock and bewilderment at Vali's 'adbhuta paraakrama' and exclaimed: King of Vanaraas! Of what kind of 'adbhula parakrama' are you of! You had dragged me like of a 'pashu' and taken me to 'chatur samudras'. Vaanara veera! Could there ever be Shura Veera who could have me dragged being of your calibre! I have merely heard so far of such strength and valor of mano-vaayu- garudas so far but you are 'par excellence! Kapi Shreshtha! To day I have witnessed that are of 'bala-paraakramas'. VaanaraRaja! May you be under the full control of srtee-putra-nagara-rajya-bhoga-vastra-bhojanaadis in your rajya; so saying Ravana had forcefully embraced Vali and assured of his camaraderie in place of his arrogant challenge replaced with humiliation. Then like two maha simhas both entered Kishindhaapuri like two lions entered the same mountain cave. Thus Maha Muni Agastya explained to Shri Rama as to how Ravana was truly humbled instead of tumpeting all over of his great victory series.! They had henceforth established firm relations as mutual brotherhood by agni saakshi pramaana. Shri Rama! Vaali was indeed of 'ayanta bali parakrama' yet his baana samuhas were burnt off in the mutual 'agni pramaanaas'.

Anjaneya,s 'janana-shaishavaavastha'- his ability to float even to reach Surya-mistake Rahu as Surya-angry Indra defended Rahu hitting the child with vajrayudha- enraged Vayu stopped breathings of trilokas Agastya Muni narrates Anjaneya's origin-childhood leelaas- encounter with Surya, Indra's vajra prahara, Vayu Deva stops breathings, Brahma's revival of the child, his Muni's shaapa of forgetfulness

Shri Rama having heard from Maha Muni Agastya of Ravana's disgraced attack on Vaanara King Vaali and their subsequent friendship, remarked that neither Ravana nor Vaali could match that of Veera Hanuman anyway. Hanuman is abounding in the qualities of shurata-dakshata-bala-dharya-buddhimatta-neeti-parakrama and prabhava undoubtedly. On seeing the vaanara seva was frightened, but veera Hanuman jumped off the hundred yojanas of distance of the Maha Samudra in one long jump! Further he having swarupa of Lankapuri's 'adhi daivika swarupa' had hardly stunned him and was able to see, met, and conversed with Devi Sita convincingly with 'dhairya sahasaas' besides with dexterity. There from Ashokavana itself, being single handed destroyed Ravana's senapatis, mantrikumaraas, rakshasa veeraas, and Ravana putra Akshaya Kumara had devastated. Thereafter having feigned Meghanaada's naaga paasha got out of it voluntarily, conversed with King Ravana with dharya sahasaas, and burn off the best part of Lankapuri to heaps of ashes. In the context of Yuddha parakrama, Hanuman was veerataa purna karma kriyas negating even Kaala Deva, Indra, Bhagavan Vishnu, Varunaas. Muneeswara! It indeed was that owing to Hanuman's crucial advice that I was enabled to make friendship with Vibhishana, besides of course my own 'kaya dakshata and baahubala' attained me the shatru vijaya, Lanka Rajya, Ayodhya Rajya and Sita, bandhujana prapapti along with Lakshmana. If I were not have met Hanuman, could I have attained Sugriva maitri and 'Sitaanveshana' ever! I still would not comprehend that as Sugriva and Vaali became rivals, I burnt off the davaanala vriksha and how Vaali too could have been burnt off in the same agni too! I guess that Hanuman was aware of his own latent energy. That was why his dear Sugriva was not saved far earlier! Deva vandy Maha Muni! Do kindly inform me more detailed information about Veera Hanuman. Then Agastya narrated the following: Raghukulatilaka Shri Rama! What all had been informed by you was indeed truthful. There would never be anybody else in 'srishti' like Hanuman,

be it his bala-buddhi-gati and so on. Raghu -nandana! In the hoary past, a Maha Muni's 'shaapa mahima' was responsible to him to become aware his own magnificence. In his very childhood too he had performed such memorable acts which were unbelievable. Those days in his 'baalya dasha' what all that he had executed are unbelievable. Do listen to me carefully: Raghunandana! Bhagavan Surya Deva's varadaana mahima, Hanuman's physique assumed ever golden colour, while his father Kesari was the King of Kesari Rajya near Sumeru Parvata. Kesari's wife was the well famed Devi Anjana. From her garbha was born the Anjana Putra Anjaneya. As Anjaneya was born in peak winter time he was of the pingala varna like of rice grain's agra bhaaga. One day mother Anjana moved out of their 'ashrama', she desired to secure an 'anjana phala' by 'vihanga maarga'. That precisely was the time that baala putra of Anjana felt hungry and thirsty and was crying away ceaselessly like Kartitaya in the sarakanda vana. As Anjana was away, Shishu Anjaneya then mistook Surya Deva as a luscious bright fruit and jumped off from his bed and tried all our efforts to jump up from the bed and got air floated up and up the sky. As the saishava Anjanaputra was flying up and up, Deva Danava Yakshas were surprised thinking that this Vayuputra was seeking to reach the high skies, was he imitating Vayu Deva or Garuda Deva! If this shishu were like this, what could happen when he might be grown up to be youthful! Then Vayu Deva was then concerned that this 'shishu' was heading to Surya then he might not be burnt off by the severity of Surya and thus carried loads of ice behind the child. In this manner, baalaanjaneya tried to make the best of his father's speed and strength and had almost reached Surya Deva. Surya Deva realised that Vaayuputra was indeed a child and having considered as a deva karya had therefore diminished his severity of heat to the minimum and did not burn off the shishu. That was the time that Rahu Deva was attempting to devour Surya. Anjaneya having noticed that Rahu Deva was trying to catch up the Surya Ratha, then Rahu the all potent devourer of Chandra and Surya had withdrawn from his abortive endeavour to devour Surya having been afraid of a third party intervention. Then Simhika Putra Rahu out of anger entered the Indra Bhavana and reprimanded Indra as to why he had allowed a third party to devour Surya instead against the established principle of the Universe! Rahu shouted at Indra: 'Vritraasura vadha kaarana Vaasava! Why had you allowed this kind of intervention had been arrogated all by yourself! To day being the Amavasya day, I felt that I should get readied to devour Surya, but you seem to have most suddenly altered the principle, but why and how! Then Indra too was concerned and even was afraid of the intervention in the conduct of natural justice having been tampered with and ascended his Iravata vahana wit Rahu Deva ahead of him and discovered 'baalaanjaneya' in the action. Then Baalaanjaneya had mistaken Rahu as Surya and sought to attack Rahu instead of Surya and made a long jump forward at Rahu. Then Rahu got bewildered as strange situations were occurring that amavasya day! Then Simhika putra Rahu Deva had reached Indra for self defence sreeching away! Indra then consoled Rahu and stated: 'Rahu! Don't you get alarmed, I shall soon subdue the one attacking you. Meanwhile, baalaanjaneya saw the Iravata on whose top Indra was seated and felt that the elephant too was interesting to be devoured in and started running after Iravata on which Indra was seated upon. Now Shachipati Indra got furious as the child was getting berserk and hurled his Vajrayudha on the Vayuputra. As the vajrayudha was tossed at the Baala Vaanara, he fell down steeply on a parvata shikhara. Then the left HANU or the Jaw was broken and there after Anjaneya came to be called as HANUMAN! This resulted in the fury of Vayu Deva on Mahendra and having taken Anjaaa Putra into that very mountain cave had withdrawn him self thus impacting the 'ucchvaasa-nishvaasaas' or the normal breathing process of the common prajas. As the normal breathing was affected the Beings in srishti and triloka pranis were of 'chetanaa shunyata' or of any limb movement as of dead bodies being senseless and lifeless. In trilokas, there was neither 'veda swadhyaaya' nor 'yagjnaacharana'. Dharma Karmas were ceased and tribhubana pranis experienced 'naraka yaatana'. Then, gandharva,devata,asura-manushyas made frantick appealed to the Srishtikarta Brahma Deva. Meanwhile devataas got their bowels bloated with mahodara roga. They addressed Brahma: 'Bhagavan! You have made chaturvidha srishti and entrusted to Vayu Deva. Vayu Deva is our praneshwara and now as the antahpura strees we are incapacitated to live or lay dead; this situation is neither life nor of death. Hence our refuge unto you.Prajapati Deva! do very kindly relieve us from this Vayujanita naraka baadha at once. Then Brahma replied: Praja loka! Vayu Deva was annoyed due to a cause and effect cyclical impact. Indra got Rahu Graha's complaint and hit Vayuputra

and Vayu Deva got annoyed and stopped performing his normal duty of keeping your lives ticking. Thus indeed without Vayu the bodies of all the Beings are left high and dried. Hence in the case of non cooperation of Vayu entire jagat is stand still. Then Prajapati himself led a procession of Deva, Gandharva, Naaga, Guhyakaas and praja too reached Vayu Deva who was mourning his son's loss of life and reached the Chaturmukha Brahma Deva who took pity on the child's status of virtual non existence.

As Brahma Deva had arrived, Vayu Deva kept Bala Hanuman on his arms fold and stood still for a while and having folded his legs down fell at Brahma's feet thrice over repeatedly. Brahma raised Vayu and Bala Hanuman. Just as the severely dried up agricultural fields receive gladdening rains, Kamala yoni Brahma Deva's 'mridu hastasparsha' itself got Bala Hanuman got revived as 'punarjeevita'. As this miracle happened, the 'praana swarupa Vayu Deva' was pleased and removed the obstacle of breathing of sarva pranis. There after Brahma Deva- (who is 'triyugma sampanna' or three couples of six kinds of Aishvarya viz. Opulence, Dharmaacharana, Keerti, Prosperity, Jnaana and Vairagya- Tri Murtidhara viz. of Brahma, Vishnu, Shiva Tri Dasha or three stages of life viz. Baalya, Pouganda, and Kaishora viz. three devataas of three avasthas or stages of life) addressed Indra, Agni, Varuna, Maha Deva, Kuberaadi devataas as follows: this balaka Anjaneya would bring in several karya iddhis to you all and to please Vayu deva, you may all give your own boons. Then Indra garlanded the boy and said: Since the vajrayudha as released from my hands had affected his 'hanu' or jaw the boy would henceforth be famed as Hanuman. Further he should henceforth be immune from Vajraayudha. Then Surya Deva gave the boon to Hanuman that he would always be immune from the severity of heat and Surya's fury. Surya further gave the boon that Hanuman would gain the sarva shastra jnaana and be an orator of outstanding caliber. Then Varuna Deva gave the boon to Hanuman that he would be a deerghaayu for ten lakh years and would be immunised from 'jala paataas' for ever. Yama Dharma Raja blessed him to be ever freed from his yama danda prahaaraas. Then 'pingala varna ekaakshi' Kubera Deva gave the boon that in any kind of clash in yuddhaas, he would never be discontented and none ever could face an enemy who would be left alive. Bhagavan Shankara gave the boon that no trishula be ever hurt him nor be destroyed. Deva shilpi Vishvakarma the the Baala Hanuman would be invincible from any of his 'astra shastra nirmitaas.' Then finally Brahma Deva blessed Veeraanjaneya: Maruta ! this famed son of yours Maaruti would be as much a 'simha swapna' to his enemies as equally so helpful to his 'mitras' and none indeed would ever control him ever. He could change his body as per his wish and so would be his speed as per his desire too and this Kapishreshtha would be of sarvakaama Yashasvi! Having blessed Brahma Deva and Devendraadi Devas had disappeared and so did Gandhavaahana Vayu Deva too having left Bala Hanuman free to be himself. Thereafter, Baalaajaneya with no bounds of his own willfulness took to 'swacchha vihaaraas' and dauntlessly went around 'muni maharshi ashramas' with carefree irresponsibilities creating disorder and 'tapo-agni karya bhanga kaaryaas' nonchalantly. Shantachitta Muni Mahatmas witnessed their 'yajnopaveeta paatra saamagris, agnihotra saadhanabhuta shruk-shruva, valkala vastraas torn off and upset the muni ashramaas. Then the Bhrigu- Angeera vamsheeyaadi vamsheeya Maharshis were dazed and severely annoyed at the 'atyaacharaas of Baalaajaneya'. Then they shouted at Bala Hanuman: 'Vaanara veera! The very reason of your awareness and the memory of the innumerable blessings and boons as were showered on you by Brahma and Devaas would be forgotten and wiped out from your memory screen although could be revived only after some other party might remind you again and again. Thereafter Anjaneya had forgotten of his own inherent abilities unless reminded and had since been sobered down thereafter. Further he drifted off and visited places while wandering and reached Riksha Rajya. The Riksha Raja had reigned for long and was blessed with two vaanara putras named Vaali-Sugrivas. Vaali was made the Vanara Raja and Sugriva the yuva raja and both the brothers were closely attached together. Eventually when Vaali Sugrivas were separated, even then neither of them was aware - much less Hanuman himself was aware of his inner abilities. But indeed, who else could be like him with his latent qualities of paraakrama, utsaaha, buddhi, pratapa, susheelata, madhurata, neeti-aneeti viveka, gambheerata, chaturata, uttama bala, and dhairya. Hanuman is a 'vyakaranaadhyayi as also of 'sutra-vritti-maha bhagya-sangraha mahaadhyayi, being 'shastra jnaana and chhandaadhyana maha vidvaan' comparable to Deva Guru Brishaspati.' Then Maha Muni Agastya described about other

Vaanara Veeraas like Sugriva, Mainda, Dwivida, Neela, Taara, Angada, Nala, Rambhaadi maha kapeeshvaraas too who were all of devaamsha sambhutaas. And so were Gaja, Gavaaksha, Gavaya, Mainda, Sandrushthra, Prabha, Jyotimukha, Nalaadi Vaanaraas and of course Jambavan like reechha pramukhas. As Agastya explained in some detail , Shri Rama was truly enlightened of the detailed background of Hanuman ! .

As Shri Rama was woken up from night long charcha with Agastya by 'Vandee jana' with praises. Then he enters Raja Sabha with Bharata Lakshmana Shatrughna Vibhishana, Sugriva , Hanumans too - As Shri Rama was comfortaly seated in his Raja Sabha, Kings Janaka-Kaikeya Raja-Kashi Rajas arrived to congratulate him and left, while 350 kings of far and near rajyas arrived too in admiration of Rama. As the hundreds of Kings from far and near gave precious gifts of akshouhini senas, 'dhana dhanyakanaka vaahanaas', Rama was overwhelmed and donated away to Vaanara Veeras with personal attention. Shri Rama duly performs 'satkaaraas' to Vaanara-Bhalluka-Rakshasaas and provides farewell to them all.

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

Maha baahu Shri Raghunatha had thus initiated his daily routine by being seated with his 'jaanapada vaasa praja' performing his daily routine of administration. Thereafter, Mithila Raja Janaka arrived and blessed his famed son-in-law and conveyed his heart felt congratulations to have killed Ravana the 'loka kanata ka' and departed. Similarly Kaikeya Raja too called on Shri Rama and blessed Shri Rama. Further Kashi Raja arrived and having applauded cheering up Shri Rama left back to Varanaasi. Further Shri Rama found overwhelming responses of some three hundred Kings from far and near Kingdoms and having been cheered up by all of them, replied to them all on his madhura vaani addressed: Friends! I am truly beholden to you all for your affection and camaraderie. You are all dedicated to truthfulness and virtuosity. That indeed why you have kindly arrived here away from your kingship obligations. It was only owing to your blessings and best wishes that I was able to destroy the evil deeds of Ravanaasura the 'loka maha kantaka'. Be it well known that I was only the figure head for this enormous success. It was all due to your encouragement and blessings that this could be accomplished. In fact entirety of Ravana putras, mantris, bandhu bandhavaas, and sevaka ganaas were all demolished and uprooted in the mahaa yuddha. As Janaka Raja nadini Devi Sita was forcef ully kidnapped by dushtaatma Ravanaasura, Bharata might have intimated to you all. Since then and now there was a very long gap of time and it appears that your kind courtesy of calling on me now is perhaps well justified.' As Shri Rama explained like wise, the various Kings clapped with 'harsha ninaadaas' and stated 'Rama! We are all extremely proud of you for this epic like sensational triumph climaxed with your Rajyaabhisheka. In fact this ' prashamshaneeya maha vijaya' is far beyond our combined capabilities worthy of accolades'. Having earnestly admired Shri Rama thus, the groups of co admiring Kings desired to depart back with admiration and approbation.

While leaving back to their respective kingdoms, the various Kings left back thousands of elephants, horses and foot soldier groups besides akshouhinis of senaas. The respective Kings stated: The various Kings asserted with self confidence even seeming like arrogance somewhat: ‘Shri Rama! We had never witnessed the Rama Ravana sangraama nor even a clue of it. Bharat hand never given a hint of it on his return from Rama. If only we were aware of this ‘maha yuddha’ we too would have fought for you and surely devastated the ravana rakshas sena to ashes. Moreover, we would have nicely planned out to enable the maha setu bandhana in a matter of days and all of us would have uprooted Ravana and his rakshasa sena too within a few days instead of prolonging the battle!’ Having asserted thus, the Regional Kings donated dhana dhaanya-divyaabhusanana- mani mukta-pravalaabharanaas, rupuvati daasis, radha ashva rathikaas and so on and having greeted Bharata-Lakshmana-Shatrughnas, left back to their respective kingdoms. Having been truly pleased with the endless gifts showered on Shri Rama, he distributed them all to Sugriva-Vibhishana-Vaanara Rakshasaas who had left to stone upturned in the erstwhile ‘maha sangrama’. There after, he took Hanuman and Angada on his laps and addressed Sugriva: ‘ Sugriva! Angada is my suputra and Hanuman my mantri; these two had been my truthful advisers and thus deserve very special gifts.’ So saying Rama removed his own aabharanaas and made them wear on their respective bodies. Later on Raghunadha looked with his benign glances at Neela, Nala, Kesari, Kumuda, Gandhamaadana, Sushena, Panasa, Mainda, Dvidida, Jambavan, Gavaksha, Vinata, Dhunra, Baleemukha, Prajangha, Samnaada, Daromukha, Dadhimukha, and so on and handed over precious gifts. Thereafter Rama had heartily embraced and made him wear an ‘amulya mani haara’. In this manner Rama had taken considerable time with the vaanara pramukhas felicitating them individually with his benevolent glances and thankful gazes, while Vaanara Bhallukas were thrilled with their heartfelt feelings with overflowing tears of joy and ecstasy.

Shri Rama then addressed Sugriva and Vibhishana along with their respective maha yoddhas who desired to Kishkindha and Lankapuri respectively. He advised Sugriva foremost: ‘ Maha Baaho! Kindly look after Angada and Hanuman with ‘atyanta premapurna drishti’ forever. Treat with ‘premapurva drishti’ eve the maha balvaan Nala, shvashuura or father in law Sushena, balavan shreshtha Taara, durdharsha veera Kumuda, Maha bali Neela, Veera Shatibala, Mainda, Dwivida, Gaja, Gavaksha, Gavaya, Mahabali Sharabha, Mahabalaparakrami Durjaya veera Riksha Raja Jambavan, and Gandhamaadana, besides parama paraaramis Rishabha, Supaatala, Kesari, Sharabha, Shumbha and Shahankachooda. Apart from these, all the other Vaanara veeraas too all deserve your excellent treatment.’ Then Shri Rama gave the parting advice to King Vibhishana too: ‘ Rakshasa Raja! Do please conduct your kingship duties of ‘Lankaa shaasana’ as per ‘dharma and nyaaya’ always as indeed I rate you as an ‘ideal dharmagjna’ anyway. Your ‘Lanka nagara vaasis’, rahshasa praja, and your brother Kubera too deem you as a dharmagjna. Vibhishana Raja! never ever entertain any sort of ‘adharma maanasika dourbalyata’. To whosoever of a King does strictly tread the ‘dharma nyaaya maarga’ should be a King for very long. Raja Vibhishana! You and Sugriva should always recall our mutual bonds of memories and attitudes. Both of you should continue your blissful memories and affinities for ever.’ As Shri Rama expressed his heart felt feelings, the ‘bhalluka vaanara rakshasa ganaas’ were thrilled and profusely complemented Rama. They all expressed that Rama was like Brahma himself to have poured his heart out and greeted him instinctively slogging : ‘ dhanya dhaanya’; they further asserted: ‘ Maha Baahu Shri Rama! Your way of utterances and statements are truly like of Swayambhu Brahma Himself. Your mindset, flow of thoughts and expressions are replete with ‘parama madhurata’ and of convincing ‘vaak chaturata’. Then Hanuman had politely addressed Sri Rama! ‘Maha Raja! May our mutual affinity be lasting or ever. May my nishchala bhakti too last for ever in a manner that none else could ever compete with. As long as the Rama Katha last on earth, may my breathing too be endless as long. May your divya chatitra be sung in the ever sonorous singings of Apsaraas for ever. Veera Prabho! By ever recalling your ‘charitraamrita’, may my memory power be ever expressed in highest tone like megha maalaas take me away in trances’. As Hanuman was in flights of fantasy likewise, Rama stood up from his ‘navaratnakhachita swarna simhaasana’ and embraced Hanuman tightly and aid: ‘ Kapi shreshatha! Be that so for sure. As the as my long my life story is read and heard about in the universe so long you should be alive and kicking. Having

so stated, Bhagavan Shri Rama removed his necklace akind to the glamour of purna chandra with a vaduryamani firmid up implanted in its center and as Hanuman wore it he was looking as if the Giri Raja Sumeru shikhara was getting radiant with the just born pournami chandra. As Raghu Rama uttered the word 'Good Bye, the Maha Vaanara veeraas led by Sugriva touched Rama Paada sparshaas and had left most reluctantly. Sugriva and Vibhishanaas made 'gaadhaaalinganaas'- tight embraces with tear flooded eyes, feeling 'viraha vedanaas' of reluctant ever departures. And so did Vaanara- Bhalluka- Rakshasaas too.

As bhalluka-vaanara-rakshasaas departed to their respective destinations by the pushpaka vimana with contentment, Shri Rama was seated with his brothers Bharata-Lakshmana-Shatrughnas delightfully on a mid day and heard a 'madhura vaani' from the skies stating ' Shri Rama! Do kindly look at me. My Master Yaksha Raja Kubera had instructed to stating as follows: ' Vimaanottama! Maharma Maha Raja Shri Rama had since concluded Mahaasura Ravana's devastation along with putra-bandhu- baandhava-sevaka ganaas ushering new era of 'dharmodhhaarana' and Vishva Shanti or universal peace and contentment. My instruction to you would be to serve him as his chariot. Hence Mahatma Rama Prabho! Kindly allow me to serve you. I am right at your disposal.' Then Shri Rama replied: ' Vimana Raja Puskpaka! As this were so, I do welcome you, especially since Kubera's 'sahridayata' had prompted him and should not be disregarded. Now for the time being you may depart and as and when I recall for you you may respond and reappear.' Then Bharata had submitted to Shri Rama as follows: Veeravara Rama! You are of Deva swarupa and that is how under your 'shaashana kaala' your instant responses are of celestial nature. It was hardly a month passed after your 'rajyaabhisheka' and under your sovereignty and people talk ever commeting of your actions and reactions already. Even within this short span of time, the generation of sons and family members are in excellent health and even very old persons too are not afraid of disases and deaths. The women folk are contented with orderly and comfortable life and the citizenship of entire Ayodhya Kingdom appear with 'hrishta-pushta-aaroga anuraagaas' already. Raja! all the puravaasis are with 'harshollaasaas' with timely rains and 'sheetala sukha ullaasaas'. Rama! All the 'pura-jaanapada mahajanas' are already feeling so contented that may suck kingship last for ever and ever. 'As Bharata conveyed quoting the comments of Rama Rajya cities and villages, Shri Rama had displayed his expressions of satisfactions.

Maha baahu Shri Rama then took garbhini Devi Sita to Ashoka Vana the 'antahpura vihaara yogya upavana' for her ' manollaasa'. The joyous garden place was rich with excellent trees of chandana-agaru-chuuta-thunga/ coconut-raktachandana- devadaarus. Further, champa-ashoka-punnaaga-parijaata maha vrishaas. This upavana was also rich with priyangu- kadamba-vakula-jambu-daadim-kovidaara vrikshaas too. Devi Sita was happily elated at the 'ramaneeya phalapushpa shobhita Ashoka Maha Vana'. The picturesque Ashoka Vana was filled up with amazing 'prakiti soundarya' of flora and fauna with the abundance of kokila-bhringa raaja-shuka-hamsa-saarasa- 'nissvanaas' ever enriching the magnificence. This 'kreedaa-kaanana shobha' of Shri Rama's Ashoka vana was like that of Indra's Nandana Vana or that of Brahma virachita Kuberas's Chatra ratha vana, with numerous maha bhavanaas all around with fabled range of seating arrangements with 'lataa mandapas' while comfortable bed spreads and luxurious range of carpets. Just as Indra made Shachi Devi, Shri Rama made Sita too gave 'madhu paana'. Similarly he provided excellent 'rajochita bhogya padaardhaas'. At that time the highly skilled 'nrithya yuvatis' provided entertainment of 'natya bhangimaas'. That was time Sita Ramas were like Arundhti-Vasishtas enjoying life after a fourteen year long ordeal of vana vaasa. After having concluded deva pujas as per schedule, Shri Rama was constantly engaged in Devi Sita ramanakaaryas/ Thus as Rama Sitas were enjoying their happy life, shishira ritu arrived and both continued their saturating daily rejoicings of 'bhogabhagyas'. Dharmagina Shri Rama having carried on with his rajyadharm karyas on the first part of the day, the remainder 'saayamkaala raatris' were dedicated to mutual caressings and embracings. Devi Sita too was busy with 'poorvaahnikaala Deva pujanaas', seva to mothers in law, and the like of dhaarmika vidhis, and subsequently with 'vichitra vastra bhushanas' she was busy with her swami seva like Shachi Devi to Indra Deva. Shri Rama with his vichitra baahu bhushanaas was ever at the service of

Devi Sita again recaling the example of Indra- Shachis. Meanwhile, Rama noticed his darling's 'garbha suchanas' and expressed exciting enthusiastic fervour and of suppressed emotions, stating aloud to her: 'my hearty congratulations and felicitations to you! Then Rama addressed Devakanya samana Sita: 'Videhanandini! Soon enough you should be blessed with a son or two; varaarohaa! Please convey to me: what all could I do for you! How indeed your 'manoradha' could be fulfilled! Then smilingly Devi Sita expressed shyly: Raghunandana! My wish would be to visit the divta tapovanaas on the banks of the sacred Ganga and the drishyaas of 'Maha Muni tapasya-agni kaaryaas' to my heart contentment! Then Rama who was fully prepared to do anything for his dearest replied assuringly: 'Videha nandini! Be rest assured, right tomorrow, we should be able to do so. Having assured her thus, Rama had departed to meet his friends and well wishers.

Rama accepts Kubera's 'pushpaka vimana', Bharata commends arrival of Rama Rajya already -Shri Rama , Devi Sita's Ashokavani Vihara-Devi Sita's 'garbhini sanketaas', her desire to Gangaatata vihaara for Maha Muni 'tapo deeksha kaarya darshana'- During his conversation with his childhood select and intimate friends, Rama gathered certain doubts of Devi Sita's conduct due to Ravana's harassment as were collected from the hearsay gossips of his prajaas.- During his conversation with his childhood select and intimate friends, Rama gathered certain doubts of Devi Sita's conduct due to Ravana's harassment as were collected from the hearsay gossips of his prajaas- Excited Sita accompanies Lakshmana to visit Ganga teera Muni ashramas but the latter knew the reality!

As bhalluka-vaanara-rakshasaas departed to their respective destinations by the pushpaka vimana with contentment, Shri Rama was seated with his brothers Bharata-Lakshmana-Shatrughnas delightfully on a mid day and heard a 'madhura vaani' from the skies stating ' Shri Rama! Do kindly look at me. My Master Yaksha Raja Kubera had instructed to stating as follows: ' Vimaanottama! Maharma Maha Raja Shri Rama had since concluded Mahaasura Ravana's devastation along with putra-bandhu- baandhava-sevaka ganaas ushering new era of 'dharmodधारana' and Vishva Shanti or universal peace and contentment. My instruction to you would be to serve him as his chariot. Hence Mahatma Rama Prabho! Kindly allow me to serve you. I am right at your disposal.' Then Shri Rama replied: ' Vimana Raja Puskpaka! As this were so, I do welcome you, especially since Kubera's 'sahridayata' had prompted him and should not be disregarded. Now for the time being you may depart and as and when I recall for you you may respond and reappear.' Then Bharata had submitted to Shri Rama as follows: Veeravara Rama! You are of Deva swarupa and that is how under your 'shaashana kaala' your instant responses are of celestial nature. It was hardly a month passed after your 'rajyaabhisheka' and under your sovereignty and people talk ever commeting of your actions and reactions already. Even within this short span of time, the generation of sons and family members are in excellent health and even very old persons too are not afraid of disases and deaths. The women folk are contented with orderly and comfortable life and the citizenship of entire Ayodhya Kingdom appear with 'hrishta-pushta-aaroga anuraagaas' already. Raja! all the puravaasis are with 'harshollaasaas' with timely rains and 'sheetala sukha ullaasas'. Rama! All the 'pura-jaanapada mahajanas' are already feeling so contented that may suck kingship last for ever and ever. 'As Bharata conveyed quoting the comments of Rama Rajya cities and villages, Shri Rama had displayed his expressions of satisfactions.

Maha baahu Shri Rama then took garbhini Devi Sita to Ashoka Vana the 'antahpura vihaara yogya upavana' for her ' manollaasa'. The joyous garden place was rich with excellent trees of chandana-agaru-chuuta-thunga/ coconut-raktachandana- devadaarus. Further, champa-ashoka-punnaaga-parijaata maha vrishaas. This upavana was also rich with priyangu- kadamba-vakula-jambu-daadim-kovidaara vrikshaas too. Devi Sita was happily elated at the 'ramaneeya phalapushpa shobhita Ashoka Maha Vana'. The picturesque Ashoka Vana was filled up with amazing 'prakriti soundarya' of flora and fauna with the abundance of kokila-bhringa raaja-shuka-hamsa-saarasa- 'nissvanaas' ever enriching the magnificence. This 'kreedaa-kaanana shobha' of Shri Rama's Ashoka vana was like that of Indra's Nandana Vana or that of Brahma virachita Kuberas's Chatra ratha vana, with numerous maha bhavanaas all around with

fabled range of seating arrangements with 'lataa mandapas' while comfortable bed spreads and luxurious range of carpets. Just as Indra made Shachi Devi, Shri Rama made Sita too gave 'madhu paana'. Similarly he provided excellent 'rajochita bhogya padaardhaas'. At that time the highly skilled 'nrithya yuvatis' provided entertainment of 'natya bhangimaas'. That was time Sita Ramas were like Arundhti-Vasishtas enjoying life after a fourteen year long ordeal of vana vaasa. After having concluded deva pujas as per schedule, Shri Rama was constantly engaged in Devi Sita ramanakaaryas/ Thus as Rama Sitas were enjoying their happy life, shishira ritu arrived and both continued their saturating daily rejoicings of 'bhogabhagyas'. Dharmagjna Shri Rama having carried on with his rajyadharm karyas on the first part of the day, the remainder 'saayamkaala raatris' were dedicated to mutual caressings and embracings. Devi Sita too was busy with 'poorvaahnikaala Deva pujanaas', seva to mothers in law, and the like of dhaarmika vidhis, and subsequently with 'vichitra vastra bhushanas' she was busy with her swami seva like Shachi Devi to Indra Deva. Shri Rama with his vichitra baahu bhushanaas was ever at the service of Devi Sita again recaling the example of Indra- Shachis. Meanwhile, Rama noticed his darling's 'garbha suchanas' and expressed exciting enthusiasic fervour and of suppressed emotions, stating aloud to her: 'my hearty congratulations and felicitations to you! Then Rama addressed Devakanya samana Sita: 'Videhanandini! Soon enough you should be blessed with a son or two; varaarohaa! Please convey to me: what all could I do for you! How indeed your 'manoradha' could be fulfilled Then smilingly Devi Sita expressed shyly: Raghunandana! My wish would be to visit the divta tapovanaas on the banks of the sacred Ganga and the drishyaas of 'Maha Muni tapasya-agni kaaryaas' to my heart contentment! Then Rama who was fully prepared to do anything for his dearmost replied assuringly: 'Videha nandini! Be rest assured, right tomorrow, we should be able to do so. Having assured her thus, Rama had departed to meet his friends and well wishers.

Having assured the fulfillment of garbhini Sita's wife to take accompany him to witness the 'Sacred Gangaa teera Maha Muni tapo-yagjna karyas', Shri Rama departed to see and spend time with his intimate friends for exchange of pleasantries and childhood slapsticks. His baalya mitras included: Vijaya-Madhumatta- Kaashyapa-Mangala- Kula-Suraaji-Kaaliya-Bhadra-Dattavakra-and Sumaagha. These friends were hilarious with haasya vinoda purna kathaas. Raghunatha asked : 'Bhadra! Which is now the talk of Ayhodhyanagari and jaana padaas or villages! What all is being talked of about me, Sita, Bharata, Lakshmana Shatrughnaas, especially about maataa Kaikeyi! After all there should be discussions about Rajas , ther aachaara vyavahaaraas, rishi muni ashramaas and so on especially about the pluses and minuses or of successes and failures, or positive negative aspects.' Then Bhadra with folded hands replied ro Rama! ' Maha Raja! All these days, the puravaasi charchaas have been decidedly positive, especially your parakrama and 'Dashagrivavadha sambhanddhi charchaamshaas.' Then Rama asked Bhadra: ' Tell me what precisely could be the remarks and feelings about me specifically related to the shubha-ashubha soochanas either expressed or otherwise. Be frank and fearless as I assure you to correct my self as there ought to be some feelings of the township and of villages too'. Then Bhadra replied: Maha Raja! Listen to me. Puravaasi manushyas at the chouraahaas or four sided high roads, marketplaces, lanes and byelanes, and upavanaas do express their comments always'. Then, Bhadra was rather hesitant to his friend no doubt but the Maha Raja himself, and however blurted out: ' Indeed Rama was able to have performed the dushkara kaarya of setubandhana and the gigantic pathway across the southern ocean, the like of wich was beyond the vision of Deva Daanavaas! Further he led pioneering act of leading crores of vaanara-bhalluka maha sena and killed Mahaasura Ravana and his crores of rakshassas who shook the trilokas to doom and reestablished dharma in its essence. BUT, there is one hard reality which would spring up in one's imagination. Rama had no doubt brought Sita home, yet he himself doubted her chastity. How Rama himself could reconcile to 'Sita sambhoga janita sukha!' Indeed; it was well known that Ravana at the time of his kidnapping Sita kept her on his laps, then he took her to a secluded place in his own antahpura especially the kreedaa-kaanan Ashokavani. In this nanner she must have been coerced in the company of rakshasi strees since what all the king of lankapuri had stressed ought to have been carried out apparently. Hence King Rama! The pura vaasis as well as village folk do expresse their own impressions and misgivings.' Then Rama asked other friends besides Bhadra and thry too corroborated

what Bhadra had indicated. That was how Shri Rama had deeply felt that in view of the 'lokopavaadaas', Devi Seta thyaaga might have to be very seriously need to be considered!

Having ascertained the views of his close friends about what a cross section of Ayodhya praja's were feeling, Rama asked his dwaara paalaka to call for his younger brothers of Bharata-Lakshmana-Shatrughnas to meet him. Firstly the doorman reached Lakshmana to meet Shri Rama most urgently without delay and Lakshmana started off at once by his chariot to reach Rama. Thereafter Bharata was informed likewise as he too tried to reach Rama by quick walk. Having been informed likewise the dwarapalaka of Rama reached Shatrughna too and hastened him stating that Lakshmana Bharataas would have reached Rama buy now and hence reach King Rama at once. Thus all the younger brothers had arrived at King Shri Rama's palace. At that time, the brothers noticed that he was not his true self as he looked concerned and engaged in deep thoughts. His 'mukhaaravinda' was bereft of his usual enthusiastic sheen and luster. Then the brothers touched Rama's feet and desired to hear what would he like to say. Then they noticed that his eyes were wet with tears. He embraced them one by one and asked them to be seated and stated: Raja Kmaras! Hope you are all comfortable. This Kingdom of ours that we all had earned has been entrusted to me. You are all shastra viginataas and are capable of administering it safely with objectivity and maturity of thoughtfulness. This Kingdom of ours is our joint responsibility too. ' When Rama was stating in this rather strange manner, the brothers were looking askance. Then they wondered as to what indeed that he had been driving at further!

Then having prefaced thus Shri Rama stated further thus: My dear brothers, may you all be blessed. Kingly listen to me attentively and with concentration now. I have been hearing som unsavory and unpleasant comments from the Ayodhya Rajya residents of late about the moral conduct of Devi Sita which are nasty nature piercing my very vitals. I was born into the glorious heritage of Ikshvaaku Maha Raja parampara and so was Devi Sita too of the famed Janaka Raja Vamsha. Lakshmana! You were well aware of how dushtaa Ravana had forcibly kidnapped Sita from the 'nirjana dandakaaranya' which was of course uprooted by me. Thereafter, my mind was clustered and confused within most severely. I wondered as to how could ever I return after the precribed period of vanavaasa without her! Sumitra Kumara! Do you not recall that having destroyed Ravana and followers, I had insisted that Sita should perform 'agni pravesha' and Agni Deva himself in the presence of akaakaashchaari Vayu, Chandra,Surya and other Deva ganas as also samasta Rishis declared Janakanandini's 'nishpaapa ghoshana'. In that manner, in the presence of Indra himself extended his arms and dedicated her back to me. My own antaratma does nodoubt confirms her purity and that was how I had brought her to accompany me to Ayodhya. Yet she is subjected 'mahapavaadaas' and 'loka nindaas'. Ayodhyapura vaasis and janapada prajas do ever carry this impression of misconduct and 'ashleelata' for ever. The age old adage states that as long as any 'praani' is subjected by 'apakeerti' and 'loka ninda', that 'praani' would slip down to 'adholokaas' and only after the due retribution process that the concened Being gets restored back to normalcy. Deva ganaas would always complement those who are generally known without 'loka ninda'. Dear brothers! Be assured that I might even perform my 'praana tyaaga' and equally so of close near and dear ones. And as such 'Sita parityaagaa' as per my firm resolve is unavoidable. Hence, my clear instruction even having been drowned in 'shola samudra', and there may never be any other firm resolve, would be for 'Sita parityaaga' for noe. Sumitra Kumara! My instruction to you therefore should be that tomorrow early morning you may arrange Sumantu saaradhi to personally accompany Devi Sita to reach the Ayodhya's outer limits . On the other side of the border is the sacred Ganga is the 'Tamasaa tata' where Maharshi Valmiki's ashram. Near to that ashram there would be a 'nirjana vana' and there you may leave Devi Sita and return back and report to me. And I should not like to hear any further appeals or responses ant further. Therefore Lakshmana, you may leave now without cogitating any further about my instruction do this responsibility without any qualms of conscience. Be it well realised that this decisiveness of mine is on the oath on my very feet and life and thereagainst there might not be any sign of dissent. If only you dear brothers of mine have any respect for me, my clear insructions be followed without any sign of pleadings by shows of hysterics since you ought to attract my

enmity for ever. Let Sita be therefore left behind on the banks of Ganga as that was her own wish to me just recently to witness the Rishi Maharshis performing 'vedaadhyayana' and 'yagjnya kaaryaas' and hence that her own wish be fulfilled for now.' Having reassured himself Shri Rama had silently withdrawn within his own self silently shedding tears rolled down his cheeks and drawing long breathings.

Next morning the pale faced Lakshmana with the previous nightmares of his unprecedented responsibility entrusted by Rama called for Sumantra instructing him to accompany him as Devi Sita was desirous of visiting the Maharshi Ashramas on the banks of Pavitra Ganga. Then he approached Devi Sita and stated: Devi! It appears that you had asked Shri Rama prabhu to take you to visit Maha Muni Ashrama and as such he had directed me to accompany you. Devi! Videhanadini, I should therefore leave for the banks of the sacred Ganga for the purpose. As Lakshmana stated thus, Devi Sita was excited with joy and got readied at the earliest. She explained to Lakshmana in excitement that she was taking along 'bahumuulya vastra aabhushanaas' for gifting away to Rishi patnis. Then Mithileshwari Sita was seated comfortably with Lakshmana behind and the chariot moved on. Then Devi Sita had some how felt a few 'apashakunas' as her right eye was shaking too often and so was her body parts. She addressed Lakshmana: 'I am some how experiencing some aberrations of my body as I find that in my vision that the earth was swinging getting dried up. Hope all my near and far dear ones are safe - your brothers and all our in laws are sound and happy.' On hearing her comments, Lakshmaa affirmed: may there be health and peace prevail to all. Meanwhile, the chariot reached the banks of River Gomati as Devi Sita addressed Sumantra to quicken the pace of the charoit as she was anxious to sprinke the Ganga jala too soon. Soon enough the chariot reached the banks of Ganga by the mid-day. As 'Bhagiradhi jala tarangas' were glanced at, Lakshmana had suddenly broken down bent forward ad started crying away uncontrollably! Devi Sita got puzzled and exclaimed: 'Lakshmana! What has happened to you too suddenly now! My long time wish is now fulfilled to reach the Sacred Ganga waters but inseed by our getting excited, why are you crying away in this manner! You have all anng been in the close company of shura vedera hri Rama, yet you get crumbled to earth weeping away now! Lakshmana! Shri Rama had all along been ever affectionate to you even far better than in me, but why are you crying away relentlessly now; for which reason! I am too anxious to get into the waters for sprinklings and quickly reach the muni asrhamaas to donate away the maha saddhvis there and then return back to Ayodhya soon enough!' As she was speaking in such animated manner, the boatsman announced : the boat is ready for boarding in, sirs. There after Devi Sita and Lakshmana were settled in the boat quietly.

Lakshmana facilitated Devi Sita to cross Ganga to the other side and gradually informed of Rama's decision of 'Sita parityaga' due to 'loka nindas' about her morality but assuring Valmiki's personal care.- As Sita Devi fell unconscious and recovered, Lakshmana tried his best to soothen yet facing the reality she was overwhelmed with grief while Lakshmana departed and she was left dreading her fate ahead!- As informed by muni kumaras, Maharshi with his 'diya drishti' reached the banks of Ganga and brought the forlorn Devi Sita brought to his ashram respectfully entrusting ashrama strees to ensure her comfort.--

Asking Sumantra to stay back, the crying ay Lakshmana sat in the boat as Devi Sith still wondering as to why Lakshmana was silently sobbing. After crossing the other side of the Bhagiradhi river, Lakshmana with folded hands addressed Devi Sita: 'Videhanandini! My heart is being pierced through sharp thorns and Raghurama had enrusted to me such a grievous responsibility due to which the entire society would never excuse me ever. In this context I am having to carry out a deadly duty or of having to die or confront 'mrityu devata' herself. Devi! do very kindly blame me not'. So saying Lakshmana fell at her feet crying away ceaselessly. Then the astonished Devi Sita stated: Lakshmana! What is the matter as I have been noticing that something atrocious matter has happened; hope Shri Rama is safe; am getting nervous now that what you have not been disclosing to me. Do tell me as I swear on me right now and instruct you to convey rightaway. Then Lakshmana replied in a low and disturbed tone sobbingly: 'Janaka nandini ! the nagara-jaanapada praja of Ayodhya Kingdom had been uttering the baseless allegations

about your moral conduct and the Maja Raja Shri Rama left the Rajasabha suddenly. Devi! I am unable to explain the manner and stunned distress in which he could leave away the place and not hence dare to describe it. Even at the cost of blaming me now, King Rama even while being totally self convinced by himself but in view of 'loka ninda' had instructed me to leave you here and return away back forthwith. Be not alarmed of my dim-witted statement now, but be assured that there are brahmarshis residing here on these very banks in their ashrams for your safety and upkeep. It is at this very 'Ganga tata', my dear father King Dasharadha's close associate, the maha yashasvi Brahmarshi Munivara Valmiki has his 'vishaala aashrama' to tale fullest possible 'maha raksha' and the most comfortable residential amenities to you for your true satisfaction. Devi! May you always retain the memories of Shri Rama and follow the ideal way of living with ir retrievable principle of 'paativratya'. May you now be blessed with your purposeful living in this state of conception as a garbhini awaiting the arrival with famed 'putra ratnas'!

Having heard the heartless Lakshmana vachanaas, Devi Sita got swooned and collapsed to earth in bewilderment for some time. On gradual recovery she was able to say in extremely hushed up tone: Lakshmana! Surely Parama Vidhata had created me and my body only to suffer and torture my mind. As such, this is another stage of my existence with yet another spell for endurance. In the series of my purva janmaas, I ought to have perpetrated 'maha paatakaas' to have been cursed as 'stree' to suffer ever and why indeed the Maha Raja had disowned me now. Sumitra nandana! In the past fourteen long years I had been ever following the foot steps of my dear husband ever upholding the principles of paarivratya with him or of his memories. But now Soumya Lakshmana! How indeed could I still persist further any longer with my lonely life without my 'priyajana' in an ashram life for ever. To whom should I cry for as one kind of dukkha leads to another, ever repetitively. Lashmana Prabho! If the munijana of the ashrama would question me as to why I was discarded to a maharshi ashrama, what kind of a reply be offered by me! Any way Sumitra nandana! Surely I could comfortably leave my life dedicating my life to mother Ganga here and now, but for Rama's concern for the furtherance of his posterity. You may obey the instruction of Maha Raja and convey my padaabhivandanas to him. While you leave me to my fate now anyway, do me the favor of conveying my memoriess to my 'vandaneeya stree janas'. My mothers-in law to whom I cherish my utmost respects be greeted with my prostrations while assuring them that Sita had always been of a 'shuddha charita'. Lakshmana! Do further kindly convey to Maha Raja that he has to truthfully perform all his responsibilities on the basis of dharma in respect of theirs as also of his own dharmapatni. Lakshmana! Please further convey to my dear husband that since this is my garbhini state, he may yet look up once atleast.' As Devi Sita stated thus, Lakshmana was overwhelmed with howlings being speechless. Some how he pulled out himself he bent down to earth : While ceaselessly resisting his cryings, he performed 'pradakshinaas' and said Nispaapa pativrate! Believe me I had never seen your purna swarupa all there years as I was ever content looking at your feet and possibly flashes of your face. Kindly forgive me for my impudent act of leaving you all alone. As Sita was weeping away too Lakshman who got into the chariot yet repeatedly looking back again and again and from a far distance both of them were overpowered with grief. She then found that there was none ever could save her as she kept on crying repeatedly.

Almost immediatly that Lakshmana asked Devi Sita to descent from the chariot driven by Sumantra, she had sighted Rishi Kumaras who ran and approached Valmiki Maharshi and informed that a celestial female was sighted in the vicinity of the ashrama and was looking lost with her fatigued looks. The Muni kumaras said: 'Bhagavan! You may like to go and see her yourself, as she was looking like a divya stree just descended from the high skies. Prabho! She is right now seated on the banks of the sacred Ganga crying away helplessly. Having heard the agitated remarks of the Muni Vidyardhis, the Maharshi had atonce noticed on his diya drishti that Mithilesha kumari Sita was seated crying alone. Then along with the shishya kumaaraas, the Maharshi walked up to the 'ganga tata sthaana' and witnessed Shri Raghunaadha priya Devi Sita with her head down crying away in desperation. Then he addressed her soothingly and smilingly. Pativrata Devi! welcome to you as the Dasharatha putra vadhu, Shri Rama's dharma patni, Mithila Raja Janaka putri, 'suswaagatam'. I have already realised the full details in my

‘dharma samaadhi’ about your arrival here, the reason of Rama’s parityaga, the cause of his having to do so, the loka ninda. Dedi Sita! From my ‘tapobala diva drishti’ I am fully aware of your irreversible chastity and ‘paativratya mahima’. Be patient for now and stay with me in this vishaala ashrama under my care and of the ‘muni kaantaas and kanyaas’ with all the comforts at your disposal. Dear daughter! Some of the taapasi strees are also here and they would look after you in this ‘garbhaavastha’. Now do accept my ‘kamanadala teertha’ and be with ‘nishinta- nirbhaya paristhiti’. Then Devi Sita was too pleased to accept the kind offer and followed the footsteps of the Maharshi towards the ashram. As Videhanandini was following the Maharshi, Valmiki Ashrama’s annexure of the ‘ashrama’ and the muni patnis’ had warmly welcomed Valmiki Maharshi who made the announcement: ‘Devi Sita had kindly accepted his invitation to stay here with comfort. The Maharshi then addressed the Ashrama Strees, most of them being ‘vridha punistrees’ of the aged wives of their husbands as being ever devoted their vridha pandita sishyaas of the Maharshi Valmiki in his ashrama as follows: She is the Raja Dasharatha putra Shri Rama’s dharmapatni and Janaka Raja’s putri; even being a nishpaapi parivrata shiromani was harassed by ‘loka nindaas’, Rama had to resort to the harsh step to ‘bharya parityaga’ being a parma dharma murti! It is now our bounden duty to provide all facilities and comfort with ‘shraddha gouravas’ !

On way back to Ayodhya having dutifully left Devi Sita on the banks of Gang near Maharshi Valmiki Ashram initiated conversation to Ratha Saaradhi Sumantra. He said: ‘look Sumantra! Shri Rama must now be feeling the absence of Sita Devi by now. How sad is the play of destiny. Is not Rama who could devastate Deva- Gandharva-Rakshasa- Asuras being the truthful ‘daivopaasaka’. Yet, by the father’s simple nod of his head had undergone the severest possible ‘aranya vaasa’ for as long a period of fourteen years! Now on top of that punishment, is now the ‘Sita Parityaga’ quite without cumpunction of his own conscience simply on the basis of some pura-jaanapada vaasis careless and casual remarks! Suta! What kind of justification is this kind of ‘dharma raashi upaasana’ and vindication of justice is this!’. Then Saaradhi Sumantra replied to Lakshmana: ‘Sumitra nandana! You should not get worked up in this manner about Mithileshwarikumari Devi Sita. You may or may not be aware of certain recalls of the past incidents right before in the presence of your dearest father Dasharatha. Durvasa Maha Muni asserted to your father that his son Shri Rama would be most definitely experiencing several hurdles all through his life long. Narashreshtha Lakshmana! Durvasa Maha Muni said likewise in the presence of Maharshi Vasishtha and viprottamaas too. Soumya Lakshmana! That was how Dasharatha Maha Raja too was fully aware of this and so am I ever since. Raghunandana! Even being fully aware of such past happenings, Maha Raja Dasharatha instructed me long ago but still I am giving this secret information to you today. Indeed one could never ever transgress ‘daiva vidhaana’. But do keep this information to yourself and not even to Bharata Shrutghnas.

Lakshmana got curious to know further more about Durvasa Maha Muni. Then Sumatra explained. Durvasa the Atri Putra spent chaturmaasya at Vasishtha Maharshi’s ashram once before. One day the Purohita Vasishtha Maharshi was visited by King Dasharatha too. The King then kept the Raja Kumara Shri Rama on his lap with affection narrating veera kshatriya stories. Curiously enough Dasharatha asked Durvasa about the lasting fame of Ikshvaaku vamsha as also about the longevity of himself and that of Raja Kumara Rama too. Dasharatha further asked as to how many sons that Rama once grown up might beget. Could you kindly explain in detail about the furtherance of the Ikshvaaku Vamsha! Then Maha Muni replied to Dasharatha as follows: Ayodhya Rajya under the rule of Shri Rama would prosper for deergka kaala, yet he would have to be cursed by his wife’s absence for long too. Let me tell you now the background as to this was based on. Raja! In the hoary past, there were countless ‘Devaasura sangramaas’ in which Devas had an upper hand and the ever harassed daityas sought refuge from the wife of Bhrgu Maharshi. There after daityas were freely moving about and Bhagavan Vishnu was enraged and tossed his chakra which killed Bhrgu’s wife. But Bhrgu reached Vishnu and gave a ‘shaap’ that he should be born as a human being and should suffer ‘patni viyoga’. It was due to that curse that Vishnu was reborn first as Vamana Deva and later as Shri Rama. Durvasa further continued to Dasharatha as follows: ‘Notwithstanding Bhrgu’s curse, Shri Rama should be ‘dirghaayu’ for eleven thousand years with

‘dhana-dhaanya-yasho samaptti’ and would also perform ‘ashvamedha yagjna’ two successfully. So explained Sumantra to Lakshmana.

Recalling Maha Muni Durvasa’s vachanas of ‘Vamsha Kalyana’ with special reference to Rama, Lakshmana faced Rama with trepidation and pacified him of Sita Viyoga to get back near normalcy.- Having regained semi-normalcy, Rama sought to resume the regular Raja Sabha, recalling the example of King Nriga neglecting his Raja Dharma and was subjected to Vipra Shaapas to be a chameleon for yugas!- Asked about Ikshvaaku Kings ever busy with Yagjnas, Rama cited King Nimi versus Brahmarshi Vasishtha and their mutual curses --Brahma’s varapraapti to King Nimi and Vasishtha for Mitra-Varuna’s combined virility due to meeting Urvashi in a Kumbha; King Pururana of Ikshvakus, Vashishtha’ new body in the eyes of Videaha Nimi -- King Yayati’s yagjna upset as Purohita Vasishtha was late-mutual ‘shaapaas’ as Yayati was bodyless and Vasishtha was ‘vayuvileena’- Brahma arranges that joint sperm of Mitra Varunas to revive Vasishtha--

On arrival back to Ayodhyapuri be the afternoon, Lakshmana was wondering as to how to face Shri Rama after getting down the chariot at the Rja Bhavana. By then King Rama was already seated on his simhasana with both of his eyes were full of tears. Lakshmana then addressed Shri Rama: ‘Maha Raja! as directed by you in detail I had left Janaka nandini at the banks of Ganga near Maharshi Valmiki Ashrama as per the exact location prescribed and had just returned. Purusha Simha, kindly cry not since the Kaala Devata’s circumstantial pressures are irrevocable and buddhimaan maha veeras ought to reconcile gradually as time would pass on. In one’s own life time, each and every Being need to harden one’s respective physique and control emotions as per the passage of time; and in your own case surely , your capacity to suppress them is truly exrardinary. We are all aware about the pangs of viyoga baadha of stree, putra,mitras but the kaal nirnaya could only be the time healer as one’s own circumstances are truly variable. Kaakusthakula bhushana! Your capability for reconciliation to the vicsissitudes of life and that of ‘kaala prabhava’ are truly heroic. Yet, the need for carrying with you the stree-purusha-mitra-dhana sampatti becomes inevitable. Kakusthakulabhushana! You are born blessed with the union of hearts, antaratmas of Beings in trilokas, and for a spectacular human like you should indeed be able to contain the passing conditions and phases of life. A person of your ‘shitha pragjnyatva’, steadfastness, and self control might look odd to bear the pain in the heart for now. Raghunandana! A shreshtha purusha as you certainly are must never be blamed for weak hearedness, in any case.Purushasimha! be brave for now and discard timidity; get rid of this ‘shoka buddhi’ and stop crying, while concentration on the Supreme right within your self.’ In this manner, Lakshmana sought to soothen Rama’s inner psyche. Then Rama addressed Lakshmana: ‘ Narashreshtha Lakshmana! I am alright now as I am thankful for your words of soothing the burst of my emotions. I must now seek to follow your heartfelt words and get back to normalcy. I am beholden to you for your earnest and timely counselling for my ‘manasshaanti’!

Having been pleased by the ‘saantvana vachanaas’, the recouped King Rama felt that four valuable days had passed and the daily proceedings of the Rajy Sabha had been upset there since. He then asked Lakshmana to have the convening of the normal proceedings of Rajyaanga Vyavahaasas and the cross section of the praja including strees, purohita, pandita, mantris be called atonce. As Lakshmana got the Sabha convened accordingly, Shri Rama asserted: ‘Lakshmana! Who soever of the Kings would not attend the rajya sabhas daily, pass away ingloriously without ascertaining the ‘kashta sukhaas’ of his praja would be surely reach narakas where there would be no possibility of breathing except rarely to let him survive! In the olden ages, there was King named Nriga a maha tapasi, yashasvi, vipra bhakta, satyavaadi, and achhara-vichaata sampanna. Once he vsited Pushkara Tirtha and gave away ‘mahaa pushkala daanas’ to veda pandita brahmanas of suvarnaabharanaas and as asmany as a crore of milch cows. Lakshmana! At that time Nriga Raja spotted a daridra-nityaagnihotra- bahu santaani brahmana from Kankala village and gave a cow and calf. Several years there after, that very brahmana had unfortunately lost the cow as apparently somebody stole the ‘go maata’. Ever seeking to loate that, the poor brahmana visited Kankhala village and tried to some how locate the Go maata in good shape in a

brahmana's cottage. He addressed the go maata as Shabala. As soon as the cow was called with affection saying 'come here, come here', she jumped forward with quick response. The brahmana of the Kankhala and the visitor brahmana entered into an arguments as the visitor brahmana asserted that Nriga Maharaja himself gifted Shabala himself. Then both vidwaan braahmanaas drove the cow fighting each other and reached the palace of the King. Then both of them kept on waiting for Raja darshana for several days and nights continuing their mutual bickerings. They lost their patience and with frustrated anger cursed them with extreme fury. They both hurled their 'shaapaas' shouting at the King : Raja! we have been waiting for days and nights hoping you would provide justice to us about the ownership of this cow that you had donated to us. But you had been consistently refusing to meet us for your final judgment. Now our curse to you should be that you become a girgit or chameleon being a turncoat for thousands of years.

Only in the next dwapara yuga when Maha Vishnu would incarnate as Bhagavan Krishna then only you would be freed from this 'shaapa'. Once again in the Kali Yuga, you should become Nara Narayama swarupas.' As Shri Rama continued to explain to about Rajarshi Nriga thus, Lakshmana explained that in those days of the yore, obviously brahmanottamas were worked up even by minor lapses and gave such long lasting 'yugaantara maha shaapaas' too! How did the Rajarshi react then. Rama explained: Then the Rajarshi having been notified by his dwaara paalakas, had literally ran after the brahmanottamaas and having realised that they had already left away, called for the mantris, purohitas, and purajanas and explained : 'Sajjano! Brahmarsha Narada seated on a parvat raja came to me and informed of the details of the 'maha viprottama shaapa' but they seem to have left for brahma loka. Hence I have decided to make my son Vasu naamaka rajakumara as the King and asking the shilpis to get get ready to dig up earth to make a plarform for me lie down with 'sugandha yukta pushpa vrikshas' all around for me rest with cool breezes all around.' Then the Rajarshi endeared the new King and addressed the son to follow the precepts of kshatriya dharma parayaana and explained: Dear son, as as per the 'purva janma krita sukritaas' only any Being's present and futue 'plalaaphalaas' are reaped; and hence do not get too alarmed and concerned about me. Having this advised the new king and stated 'good bye' all the present maha jana had entered the pit.

Thus Shri Rama explained to Lakshmana about the requirement of King's to be ever available responding to the needs of their 'prajaas'. Then Lakshmana was surprised at such past events related to Kings in general. Then he had specifically enquired of the Kings in the lineage of Ikshvaaku Vamsha. Then Shri Rama explained that of the twelve famed sons who were all of 'dharma paalakas and yuddha nipunata' and among them was the maha yashasvi Rajarshi Nimi was the outstanding. He built a famed Nimi Nagara on the banks of the Sacred Gautami River popular as 'Vijayanta' on the lines of Indra Puri itself. Then in due course of time, Nimi Chakravarti desired to perform such a maha yagjna about with not only his praja by various other co- Kings and their prajaas too should speak high about. Thus having consulted his father another Manu Putra Ikshvaaku desired to invite the Raja Purohita the Brahmarshi shiromani Vasishtha as also Maharshis Atri, Angeera, and taponidhi Bhrigu too. Then having been honoured by the recognition of King Nimi's kind invitation to preside over his maha yagjna, Brahmarshi Vasishtha explained that he had already been asked by Indra to preside over his maha yagjna too , yet he could manage to reach at the appropriate time of King Nimi's 'maha purnaahuti' time, while the other preliminaries could be pioneered and completed by Maharshis Atri, Angeera and Bhrigus. Thus Vasishtha suggested to King Nimi. Accordingly, Nimi Rajarshi invited the brahmanottamaas apart from the ritviks. The main priests of Yagjna Karyas are the Hota who recites the invocations especially of Rigveda; Atharvyu is responsible for the physical and material details of the yagjna and an erudite of Yajurveda; Udgaata is the chief chanter of the suktas and specialist Saama Gaana and responsible for pressing the Soma juice. Besides these are Brahmanas as Agneedhi and Prashastar, besides Purohita of course. The Maha Yagjna was this initiated and was completed after taking Nimi's deeksha for five thousand years. Meanwhile, Brahmarshi Vasishtha having completed his responsibility at the Indra Yagjna arrived quickly to catch up with the Hortu karma of Nimi Yagjna. But he found that that responsibility was already completed by Gautama Maharshi. On noticing the hotru karya, Brahma kumara Vasishtha got upset and furious at Rajarshi got fatigued and half asleep. He shouted at the King: Bhupaala Nime! You

have knowingly offended me by approaching another purohita and hence may your physical body be fallen off though not your existence otherwise being a Videha! Then King Nimi having been awakened from the half sleep realised the intent of the shaapa replied: Brahmarshi! May your body fall down senseless. This Nimi fell down without body and Vasishtha fell down senseless.

Understandably, Lakshmana's curiosity was raised further and asked Shri Rama as to how the Brahmarshi Vasishtha and Rajarshi Nimi were able to regain their bodies with their bhoutika karmendriyas of Pancha Jnanendriyas viz. Ghrana-Rasa- Chakshu-Shrotra-Twak or smell, taste, see, hear and touch and Pancha Karmendriyas viz. nose-tongue- eyes- ears- skin respectively. Then Shri Rama explained that Maha Muni Vasishtha having lost his form was absorbed in vaayu swarupa and approached Brahma and informed of what all had informed. Swayambhu Brahma stated: Mahayashasvi dwija shreshtha, you may enter the ayonija swarupa of Mitra and Varuna and dharma yukta putra rupa and as such be eligible for the status of my son of a Prajapati. As Brahma solved the riddle of Brahmarshi like wise, Brahmarshi prostrated at the feet of Brahma Deva and having resumed the Vayu swarupa had approached the Mitra Deva and Varuna Deva where were administering at the same place as receiving the worship of Devas at the same place. That was the time when Apsara shreshtha Urvashi was visiting along with her sakhyaas precisely at that very place most coincidentally. That was the time when sundari Urvashi was fresh after bathing on ksheera saagara and Varuna in his mindset he felt attracted to her. He made advances to her and she replied with folded hands that Mitra Deva had already desired for me. But Varuna was infatuated then by manmadha baanaas and was unable to resist his intense passion for the apsarasa kanya. Agonised by the Manmadha then Varunadeva was unable to resist any further told the apsarasa that there was a deva nirmita kumbha right there and would like to deposit his 'veerya' right into it. Then Urvashi replied: Deva Varuna! Mitra Deva had already had similar 'kaama badha' and deposited his veerya too. Having so said the apsarasa approached Mitra, who was terribly enraged and shouted on Urvashi: 'Duraachaarini! I had already invited you but you had again tempted another one too; my shaapa would therefore be that you should be a human female for years together. Durbuddhe! you may be born therefore at as the temptress of Rajarshi Pururava the Budha putra.' Then accordingly from Pururava- Urvashi samyoga then Ayu named putra was generated. After having been punished by Mitra Deva and having been wedded to Pururava on earth regained her apsaravatva subsequently. Heartily contented about the erstwhile Ikshvaku Vamasa King Nimi, his maha yajna, Vasishtha purohita, their mutual shaapaas, Mitra Varuna janma, and Pururava janma as the next Ikshvaku King, Lakshmana got more and more curious and asked Shri Rama who in turn explained as follows: 'Raghushreshtha! As Mitra and Varuna Devatas combined veerya was collected in the kumbha and two maha tejasvi brahmanas emerged and both were subsequently became Rishis. From the kumbha, Bhagavan Agastya emerged first but the one who emerged later denied that Mitra that he was not his son and walked off! Mitra's semen was set in the kumbha first, then was deposited that of Varuna and after some time elapsed Mitra Varuna's combined veerya came out as Vasishtha Mahamuni the subsequent Ikshvaku vamsha raja purohita. Soumya Lakshmana! Even well before King Ikshvaku's king ship, Brahmarshi Vasishtha was the Raja purohita.

Lakshmana having heard Shri Rama's narration of how some of the Kings ticked off as in the case of Maharshis and faced consequences, Rama clarified that there were instances as to how even Shukracharya's caliber too hurred off shaapaas to Kings of virtue too and cited the example of Nahushiputra Raja Yayati too for instance as that Raja had performed great service to his prajas always but had received considerable fame. Then he narrated the incident in detail to Lakshmana. 'King Yayati was married to Devi Sharmishtha whom he liked much due to her qualities of virtue despite her daitya parentage as her father was Vrishaparva daitya. He was also wedded to Devi Devayani, the daughter of Shukracharya the daitya guru. Sharmishtha's son was Puru while Devayani's son was Yadu. As the two sons of Yayati came of age, Yadu the son of Devayani one day complained to his mother Devayani that the father Yayati was always attracted to Sharmishtha who was reluctant to develop nearness to Puru. Devayani too who had been noticing the differential treatment meted to her had burst out in jealousy as contrary to the equal attention to both the queens. Reacting sharply to her son Yadu's remarks, Devayani got worked up

violently ignited with extreme distrust cried out and having reached Yayati shouted at him threatening that she along with her son Yadu would jump in to ‘ agnijvaalas’ as both were feeling that they were being maltreated. Yayati was stunned at such allegation that indeed he had been treating both the queens equitably and why this flare of terrible inferiority complex and flare up jealousy! He tried his very best to pacify Devayani but to no avail as she kept on howling. Then as she desired, Devayani’s father Shuracharya appeared on the scene and asked Devayani as to what was the matter! She replied in extreme rage as her body was shivering with anger and anguish: Muni Shreshtha father! I feel like jumping into agni jwaalaas or leap into endless ocean depths and die atonce as my husband would care a speck for me as he is deeply enamored and infatuated with his co wife. You cannot even imagine as by dear son too had been feeling miserable and is seeking to accompany me in my jumps into fiery flames or deep oceans. Having heard his dear daughter’s ‘akrandanaas’, Shukracharya had reeled off his anger: Nahusha Kumara ! As you have proved your self, may your body be crumbled to ‘vridhhapya’ as with a tattered body!’. So saying Daitya Guru Shukraacharya left in anger. As Shukracharya gave the shaapa to his own son in law, King Yayati was stunned. Then he askedYadu who too was with Devayani along with Yadu requested : Yadu my son! You are a dharma jnaata. Is it not possible for you to take over my ‘vaardhyka dasha’ for a few years and surely I would be able to repay you eventually. I am still in my middle age still fond of ‘vishaya vaancchhas’ as you could take over my ‘vridhhapya’ for now as you have a considerable life ahead. The ever cunning Yadu replied: Pita shri! You may perhaps approach your much dearer putrashri Puru. Then King Yayati approached Puru with a similar request and Puru replied most politely: Respected father! By performing this small and negligible duty should be carried out comfortably’. Then Yayati was truly pleased wherafter Yayati performed sahasra yagnas and ruled over the kingdom for thousand years. Thereafter one day King Yayati called Puru and said: Maha baho Puru ! you had literally followed my instructions for which I am extremely pleased. I am hereby performing your rajyaabhisheka!’ Then calling Yadu, Yayati shouted angrily: I had made fun of my having been turned to old age. You may now forget fulfillment of your ambition to kingship and not even your progeny. I am your father, your guru too yet you had severely made fun of me ; now you would be born as a bhayankara rakshsa and your progeny too would be ungrateful to you far worse than yourself. Thereafter, Yayati having lived for long left for swarga loka. Later Puru shifted his rajadhani to Kashirajya Pratishtanapura while Yadu wandered in krounchavana.

Maha Muni Chyavana and followers reach Shri Rama Praja Sabha explaining about the ‘atyaacharaas’ on the praja and dharmatmas by Lavanaasura by misusing a ‘shula’ as gifted by Shiva to his devoted father-- Having enquired of Chyavanaadi Munis about details of misdeeds about Lavanaasura, Rama selected Shatrughna to destroy him , briefing him of minute details and facilitated him with Ayodhya Sena -- Under Rama’s directive left for Lavanaasura ,Shatrughna reached Valmiki ashram for a night halt and ‘aatithya’- Maharshi narrated ancient Ikshvaku King’s curse from Vasishtha and and redemption too-- Coincidentally, Shatrughna was the single witness of the proceedings of Ikshvaku Vamsha vridhhi of Kusha Lava Janma of Shri Rama-Devi Sita’s twin sons at his destined halt at Valkmki Ashrama--

As Shri Rama explained to Lakshmana about the utmost importance of an ideal kingship by always keeping a pulse on the opinions of common ‘prajaas’ and cited the lapses or successes in this context with special reference to Ikshvaku vamsha, and had since convened the regular ‘praja sabha’ as representing a cross section of the Kingdom. In one such a sabha, one day arrived Bhrgu Putra Chyavana Muni. The Maha Muni entered the Raja Sabha along with over hundred tapasvi Munis too. They gifted huge pots of ‘maha punya nadi jalaas’ and abundant ‘phala-pushpa-kandamuulas’ to the King and prajas. In turn King Rama gifted vastras-shawls-and priceless aabharanas to their respective strees, vidyardhis and their ashrama vaasis in profusion. Later on after exchange of mutual pleasantries, Rama asked Maha Muni Chyavana had pleasantly enquired: Maharshis! Kindly inform us whether there might be a specific service which on behalf my kingdom that I might possibly performed! In fact, our entire kingdom is dedicated to dharma karyas and dharmagjnaas like you and these are not stated by lips but would be performed by our ‘hridaya poorvaka baahu pada balaas’! As King Rama assured in that manner, Bhrgu

putra Chyavana Maha Muni was pleased and so were the follower Muni janaas too. Chyavana Muni then replied: ‘Narashreshtha! Trust me to say that in the entire bhumandala we are over last refuge, and none else indeed. We had been visiting a series of other rajyas but having heard as to what was expected of us had never responded positively, much less re-assuringly! But we are all confident that you should be most certainly done with positive result and success. As Shri Rama enquired of the ‘kaarya vivarana’ for which Chyavana Maha Muni had arrived with co Munis, Chyavana explained: In the Samuchi desha there had been a severe problem and explained as follows: In the Satya Yuga of the remote past, there was a buddhimaan daitya who was vipra bhaka and ‘sharanaagata vatsala’ ever engaged in ‘dharmaanushthaana’ and a renowned Shiva bhakta. Bhagavan Parama Shiva was pleased with his bhakti and gifted a ‘shakti shaali shula’ stating that he could possess with him for self defence and as long as it should not be utilised against brahmana- devataas; Bhagavan Shiva further asserted that he could destroy all his enemies and get back to him. Then the daitya sought a further request to Bhagavan that the shula be given to his putra and he consented. Subsequently the asura shreshtha named Madhu got a gigantic sundara bhavana and started living with a Mahaprabha Kumbhanasi the daughter of Vishva vasu lineage. Madhu’s son was Lavana a ruthless ‘bhayankara dushtatma’ unpopular as a born sinner. Madhu was truthfully seething ever with anger, anguish and hatred. Then finally Raja Madhu being unable to control the ever multiplying complaints of his prajaas had left to kingdom to its degenerated goings on and started liking in the subterrain samudra. As of now, Shri Rama! Lavanaasura happened to retain the ‘Maha Shula’ accomplished from Maha Deva which was invincible.’ Shri Rama had patiently heard from Chavana Maha Muni. The Muni further stated: Shri Rama! Even since for long times these severely affected Munis now with me had been tapping countless kings so far and now reached you for decisive action. We all pray you to save from the Lavanaasura’s ever increasing atyaacharaas on the munis, brahmanas and the rest of the sections of the kingdom too!

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

As Shri Rama addressed Shatrughna to assure rajyabhisheka to him for killing Lavanaasura, the latter felt too shy and replied: Kakutsa Nareshwara! I am not only feeling embarrassed but also feel that my words might be improper and ill justified by the norms of dharma and nyaaya. Yet I could not defy your ruling. Veera! your words would be those of veda shasanaas. Actually I should not have offered myself as elders might take my egoistic words to be of bravado. But now what all had been stated ought to be obeyed and

complied with'. As Shatrughna stated thus, Rama was truly impressed and pleased. Then he asked Lakshmana to have the rajaabhisheja saamagri assuring that he would have the Shatrughna's rajaabhisheka performed. He also instructed Purohita, vaidika vidvans, and an advance alert to the pura vaasis. Then Shatrughna's rajaabhisheka got initiated and smasta pura vaasis were excited to participate. The scene was reminded of Devas led by Indra performed Maha Skanda's 'Deva senapatitva'. Then Devis Kousalya, Sumatra and Kaikeyi were blissful. As Shatrughna's rajaabhisheka was on progress then Yamuna teera vasis were assured that Duratma Lavaasura was already killed by Shatrughna. Following the abhisheka, Shri Rama addressed Shatrughna: 'Soumya! I am herewith blessing you with a divya maha baana with which Lavanaasura would be destroyed with for ever. Recall that in the remote past, the ever invincible Maha Vishnu relaxing on the Kshera Sagara while none of devaas and other celestials could vision them ever as Maharnava shaayi. When Madhu Kaitabhas were killed by a single arrow in the context of Hayagriva Swarupa and thereafter sarva loka rachana was initiated.' This indeed that very ayudha! Shri Rama then addressed Shatrughna: Dear brother! When I killed Ravanaasura, I did not have to utilise this amogha baana that could have destroyed too many enemies. Normally, as and when enemies encounter and challenge Lavana then only he would pull out his shula awarded by Maha Dva other wise he would keep it safe in puja griha. Now I suggest you may quietly attack him when he would not possess the gifted 'shula' suddenly and pierce this maha baana into his heart. Brother Shatrughna! Even before Lavanaasura could enter the rakshasa griha, attack him by sheer surprise with this 'amogha baana' and assuredly you should be comfortably destroy him. Otherwise with the Shiva shula it would be simply impossible to reach the asura to yamaloka!'

As was briefed to Shatrughna as above, Shri Rama further explained that some four thousand horsemen, two thousand charioteers, hundred elephants and related shastra astra arrowsmen as well as sufficient food materials besides nartaki-vadya brindas for your vijaya yatra. The sena would be too enthusiastic as they and their families would be contented with dhana dhanya surpluses. Thus the well contented and well fed and strong soldiers of sizeable magnitude would be ahead and well backed up by you and you would have only enjoy your Yuddha Yatra to gladden your heart. Shatrughna! You would have to merely utilise only a single arrow as advised by me especially the Madhu Putra Lavanaasura should not be aware of your vijaya yatra and most certainly about the surprise attack plan to be locked up all within your mind. Purushottama Shatrughna! I had already explained to you, once Lavanasura faces you with his shula, further happenings could be disastrous. Soumya! Let this 'greeshma ritu' be over and varshakaala arrive, that should be the appropriate season for Lavanaasura vadha kaala nirnaya! Let the Shatrughna sena reach ganga teera on the other side meanwhile, and you may make your move with your dhanush alone with quietude.' As Shri Rama advised elaborating his brief, Shatrughna initiated his action by calling for the senapati and instructing the details, paid pranaamas to Devis Kousalya, Sumitra and Kaikeyi, made 'pradakshina-paadaabhivandana' to Shri Rama-Bharata-Lakshmanas, prostrations to Raja Purohita Brahmarshi Vasitha, and finally once again to Shri Ramaalingana and made his 'shubha prasthaana' from Ayodhyapuri to the 'Gangaatata' along with the sena.

As Shatrughna Sena having travelled for a couple of days and nights, reached the precincts of Vaalmiki ashrama. He then had the darshana bhagya of the Maharshi Valmiki and having prostrated to the Maharshi said: Bhagavan! I am here on account of King Shri Rama's duty and seek our shelter for me and the sena overnight and next morning itself we would like to the paschima disha under the rule of Varun Deva. Maharshi Valmiki smiled pleasantly and assured his swagata vachanas; he asserted that this indeed should be under the control of Raghu vamsha any way!' So saying were provided all the amenities of 'aasana-paadya-arghya-phala moola bhojana triptis' to all the guests. Then Shatrughna having been overwhelmed with Maharshi's 'atithi satkaaras' enquired of Valmiki: 'Maha Muni! I find here in the ashram the remains of 'praacheena yagjna kaarya yupaadi upakaranas'! of whose were those yajamaana Nareshas. I am inquisitive, do pardon my over-curiosity!' Then the Maharshi explained as follows: 'Among you purvaja rajas there was one named Sudasa whose descendant was Veerasaha alias Mitrasaha an 'atyanta dharmaatma'. Once Sudasaputra Mitrasha as a youth went on a hunting spree and witnessed

two rakshasas who were berserk devouring thousand and odd animals yet renamed hungry. Sudasa went wild with anger and having raised his dhanurbaanaas and killed one of the rakshasas. Then the second rakshasa shouted that Sudasa putra that at no provocation his friend was killed and hence he should certainly take revenge and having asserted thus disappeared by the 'rakshas maya vidya'. In course of time Mitrasaha became Ayodhya Raja and performed Ashwamedha Yagjna as Raja Purohita Vasishtha by his tapobala had well guarded the ashvamedha from rakshas elements. That ashvamedha yagjna was cotiued for thousand years. At the Yagjna samaapti samana, that yuvaavastha kaala Mitrasha's killing of one rakshas's second friend then assumed the form of Vasishtha raaja purohita's maya swarupa and asked King Mitrasaha: Raja! Today is the 'yagjna pari samaapti'. You should consume 'maamsa bhojana'. Then Mitrasaha instructed the Royal kichen incharge to get ready with a 'maamsa bhojana'. As per the instruction of the King himself the 'maamsa yukta havish' was got ready forthwith . Then Maharshi Valmiki explained to Shartughna further as follows: ' Nara shreshtha Shatrughna! King Mitrasaha along with his dharmapatni queen Madayanti kept before the real Brahmarsi Vasishtha who arrived by then. The latter realised that the havishanna was full of 'maanava maamsa' and went wild with uncontrollable and seething anger; he shouted : Raja! You have the audacity to keep the cooked human flesh before me as the havishaanna! May you be a rakashasa by yourself!' As Vasishtha cursed thus sprinkling mantra jalaas to both the King and Queen, they were both horrified and broke down crying away. Then the King anong with his queen fell at the feet of Brahmarsi Vasishtha and cried out hoarse and explained: Brahmarshe! Some body had masqueraded and deceived us by assuming your swarupa and instructed us to have prepared this kind of 'nara maamsa' as the 'havishaanna' and accordingly this had been cooked likewise.' Then Vasishtha by then having realised by his celestial vision what must have happened stated that his shaapa would be irretrievable, yet I would accord a boon to you. Thus shaapa would be valid for twelve years hence and there after when you regain your respective statuses would be on your memory screens ever. That was how Shatrusudana Shatrughna! These happen to be the 'Kalashapaada Yagjna saamagri that you are visualising thus now'. Then Shatrughna having heard thus, touched the Maharsha Valmiki's paada padmas and retired inside the parnashaala for the night rest.

Even on the very night of Shatrughna's arrival at Maharshi Valmiki's ashrama and latter's narration of the ancient Ikshvaaku King's yagjya kaaryas that Devi Sita was blessed with the birth of twin sons. At that very midnight, the elderely women of the annex to the ashram approached Maharshi Valmiki and requested him to the 'sutika pradesha' and provide 'rakshasa vinaasha raksha vyavastha'. Then Maharshi Valmiki collected binds of kushaagra collections together for 'mantra yukta raksha vidhi upadesha' to the new arrival 'baalakas' and asked the elderly strees who facilitated the 'sukha prasava' to sprinkle the rakshodakas' on the mother Devi Sita. As that 'marjana karyakrama' had been successfully done by the elderely vridhha strees as prescribed, the baby boy who emerged foremost was named by the Maharshi as **Kusha**, and after the marjana of the second arrival boy was named as **Lava**, thus the 'nama karana samskaara' was concluded by the Pitaamaha samaana Valmiki Maharshi. In this manner, the Maharshi asserted the twin brothers named Kusha and Lava would be famed on 'bhumandala' for ever! Then as vridhha strees were stating in high pitched voices about the names of Shri Rama and Devi Sita, their gotra, vamsha , parentage details at the 'naama karana samayocchaaranas' as stated by the Maharshi, Shatrughna was indeed thrilled. Subsequently and soon enough, Shatrughna approached Devi Sita at the parna shaala and asserted: 'Mother Sita Devi! I am indeed highly fortunate and feel ecstatic to see and meet you and the Kusha Lava Putras too as of my personal privilege. May Almighty bless you for the soonest Rama Sita samagama with the chiranjeevi Kusha Lavaas too!' Thereafter Satrughna having secured from Valmiki Maharshi and the all concerned proceeded along with Chavanaadi Munis for the most desirable destruction of Lavanaasura vadha!

On the way forward with the mission to 'Lavanaasura Vadha' Shatrughna enquired of the fuller details of Lavanaasura and the Maha Muni Chyavana explained that the most wretched and indescribable 'dushta charyaas' were countless, especially in reference to your Ikshvaaku vamsha King Mandhata, the Yuvanaashvaputra, the 'loka prakhyaata maha paraakrami', who had brought the entire Prithivi under his

single control as the singular chakravarti. He then eventually desired to seek Deva Loka Vijaya. Then Indra knowing the mind of Mandhata and expressed his insinuations to Mandhata: 'Maha Raja Mandhata! How is it that you feel you could even ever imagine to conquer Indra Loka as you had still not conquered even the 'vistaara bhuloka kingdoms' even.' As Mandhata asked as to who else still uncontrolled on earth, Indra specified 'Madhavana Madhuputra Lavanaasura'. As Mandhata was put to shame, he retreated from Indra Loka this his amathya, senapati and senas and back to martyas loka and attacked Madhu putra Lavanaasura. The asura was amused and smilingly took to his hands the 'Parama Shiva Kataakshasamyukta Maha Shula' which as was hurled gained 'prachanda vaayu teevrata' and soon enough converted Mandhata and his vishaala sena to heaps of ash. Next morning, having spent the night proceeded to Madhavanas where Lavanaasura resided assuring that Shatrugna should be blessed to kill Lavanasura by the day.

On way to reach the cruel Lavanaasura, Shatrughna enquired of further details of the Asura from Chyanana Muni who detailed that Mandhata of Ikshvakus was killed by Parama Shiva Shula-- Having arrived at Madhupuri attacking Lavanasura suddenly, Shatrughna followed Shri Rama Vachanas as the asura was without Shiva Shula but attacked with Vishnu Baana that killed Madhu Kaitabhas -- By Ramaanugraha, Shatrughna established himself well as the King of Madhuraapuri - administered it very ably for praja soukhya- took a break after fourteen years, sought to return to Ayohodhya-- King Shatrughna left for Ayodhya after a twelve year gap-reached Vakmiki ashram- got thrilled by Kusha Lava Ramayana 'sangeeta'-took leave of Sita and Valmiki-met Rama who granted a week soujourn --

By the next morning having been well equipped with bakshya padardhas and having crossed Yamuna River reached Madhu Vana Puri Dwara by the mid day, Shatrughna with his dhanur baanaas screamed very loudly as there were resounds returned from the skies challenging Lavanasura: Then having seen Shatrughna with astra shasstras, the rakshasa replied: 'Naraadhama! Do you think that I should shiver looking at your aayudhaas! How many thousandas of such naraadhamas like you had never returned except by their anxiety to die at my hands. Looks that Kala Devata should be dancing away on your fat head. Purushaadhama! In fact my hunger had not yet been satisfied too. And you have on your own quite voluntarily come across before me without having to be searched for! On hearing the heckling bravados, Shatrughna's enraged looks were like agni jvaalas and the eyes were so fierce as were shedding hot tears. As his entire personality was radiant with the essence of 'parama veerata' swelling out and across, Shatrughna replied: Oh coward Rakshadaadhama! Would you not like to choose 'Dwandva yuddha'. Beware! I happen to be the brother of Shri Rama who had uprooted Ravanaasura and his clan of followers. My very name is Shatrughna the shatru samhaara; now I have arrived to ensure your termination. Then the Rakshasa made a 'vikattaksha haahaas' and said: yes, Ravana was my maternal aunt Shurpanakha's brother; this is another provocation for me to avenge a prateekaara further. It was shameful that my aunt was put to shame despite her being a woman. Once a naraadhama of your dirty clan would dare to fight with me, how indeed that golden opportunity be lost, after all! Durmate! You wish to fight with me, is it not so. Yes, I should grant your wish, let me raise and straighten my dhanush baanaas'. Then, Shatrugna asserted : 'Durmata! Now you ought to be left right into your own death trap. No buddhimaan purusha could ever lose an opportunity to the enemy's offer to get killed soon. Rakshasa! Look all around now for just once before your non-existence of Shri Raghunadha shatru!!

Shatrughna then continued addressing Lavanaasura: ' Rakshasa! Well before you were able to destroy the Veera Maha Purushas, especially of my clan like Chakravarti Mandhaata, then Shatrughna was not born by then unfortunately. Now the force of my arrows would be such as to reach you to Yama loka too soon. Duratma! Just as Deva Gandhrava Maharshi brindas were elated and heaved long sighs when lokakantaka Ravanaasura was killed by my revered elder brother Shri Rama, now 'vidvan bramana maha munis' would be personally gracing your duraachaaraas on them with your non existence and personally see you end to their greatest relief ! Nishachara! Now my severe arrows like 'agni jvaalaas' should end up with your death blows as the Nagara- Jaanapada Prajas should celebrate with elation and relief. Once my

'hastagata baanaas' pierce through your chest like Surya Kirana prerita Kamalaas then they blow it up into thousand pieces. Then as Shatrughna declared with affirmation then Lavaasura was seemingly fainted yet having pulled off maha vrikshaas attacked Shatrughna who in turn released baana varshaas. Meanwhile, Lavanaasura's rakshasa ganaas too pulled off maha vrikshas as Shatrughna had set threes and fours of baana paramparaas and smashed the vrishas. Meanwhile Lavanaasura pulled off a giant sized sky rise Vriksha on Shatrughna who too felty dizzy and simultaneously Rishi, Deva samuha, Gandharaapsaraas too made 'haa haa kaaraas'. As Shatrughna fell down, Lavanaasura felt relieved momentarily as Shatrughna might have been killed. That was how he felt that some how he should have wanted to visit his residence and pull off the Parama Shiva Shula. But most fortunately for Shatrughna, he recovered and stood up erect with his 'dhanurbaanaas' in tact. Soon enough Shatrughna commenced divya-amogha baanaas on dasa dishas on Lavanaasura and the rakshasaas surrounding right around the Mahaasura. Meanwhile, deva-gandharva-muni-apsaraas approached Brahma deva about the on going 'jagadavastha' due to the Lavanaasura-Shatrughna maha ghora yuddha. Then Brahma had coolly and smilingly replied and assured that by his vision Shatrughna had just pulled off one adviteeya baana [which Shri Rama handed over to Shatrughna already] which would most certainly kill Lavanaasura. He said : 'Dear sons! This sanaatana maha baana was in the past was released by Maha Vishnu to devastate Madhu Kaitbha Mahasuras by assuming Hayagreeva swarupa Only Maha Vishnu was aware of this 'tejomaya baana mahaatmya' as that was of the 'yugaantara rahasya'. Now you may all threfore leave back worriless and peaceminded.' As Devaadhi Deva Brahma Himself assured , they all flocked bach at the Sharughna-Lavanaasua yuddha pradesha. 'That 'parama praacheena mahitaa yukta Maha Vishnu Divyaastra' that ravaged the 'purva yuga mahasuraas' came alive with ever roaring 'agni jvaalaas' as of pralaya kaala. From the high skies Deavaadi celestials raised 'mahotsaaha simhanaadaas' in favor of the Shatrughna Kumara who had then assumed 'pramakrodha swarupa' confronting the wretched Lavanaasura. He had drawn the Divyaastra of Maha Vishnu Himself as of 'aakarnaanta rupa' with straightened hands hitting right at the chest of Lavanaasura. Having penetrated into the very heart of the Asura the diivya baana reached rasaatala and returned back to Shatrughna's 'baana tuneera'.As Sharughna's divya bana having killed the nishaachara, the divya shula of Bhagavan Parama Shiva had reached Maheshwara Himself. Thus at the behest of Shri Rama, Shatrughna had succeeded in relieving the Maha Muni Chyavanadimunis and of the praja too.

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

Accompanied by his princicipal mantris and senapatis, besides a partial sena having been retained for the rajya raksha, King Shatrughna moved out towards Ayodhyapuri. On the way, he visited Maharshi Valmika ashram with plentiful gifts of bhojana- samrudha phala-vastu-vastra- paaritoshikaas. Having

prostrated at the feet of the Maharshi, the latter congratulated Shatrughna at Lavanaasura dushkara Vadha. The Maharshi stated that Shri Rama had to undergo insurmountable impediments at each and every step forward, to destroy Ravanaasura. But indeed, but Shatrughna was able to forward Lavanaasura to Yamaloka with far less comparable ease and time though of similar objective of 'dharma paripaalana' anyway. Having so said soothingly, the Maharshi extended hospitality of bhojanaadi vishraanti satkaaraas sumptuously. As King Shatrughna had excellent relaxation, he heard the sonorous singing along with instrumental music describing the details of Ramaayana covering Shri Rama- Devi Sita parinaya-their fourteen year 'vana vaasa'- the cruelty of Ravanaasura- Ravana vadha- Rama's pattabhisheka- Devi Sita's praja ninda and Maharshi Valmiki ashrama and the arrival of Kusha-Lava Kumaras! This Ramacharitra was sung being 'Kavya baddha- Kaavya gaana-veena laya'; it was appropriately modulated being 'hridaya- katha-muurdha sthaanaas' as per the 'ucchaarana of mandra-madhyasmatara swara bhedoccharanaas' in 'sanskrita bhaasha' abiding to 'vyakarana-chhanda-kaavya- sangeeta shastra lakshana sampanna ganochita taala baddha!'. The 'madhuraadhi madhura gaana kushalata' was such that the listeners hear-feel-cogitate about the 'sanniveesaas' or the precise context experiences of elation-or sadness-or anxiety- or relief- or suspense. Narration of that maha kavya's every word-sentence-sequence was at once an experience of make-belief as was happening then and there. On listening to the shows of reality, Shatrughna was dazed and swooned for good time bursting away crying often, feeling relieved at times, and kept in suspense cogitating what might follow next. Indeed there were countless 'sanniveesaas' of tension and possible expectations. Those who accompanied the King Shatrughna kept expressing: 'What is this! Where are we! Why should this happen! How surprising and shocking! Could this be believable!' As the singing session was over, the dazed Shatrughna and the party left for the night sleep, yet unable to lie down restlessly.

Next morning after 'nithya karmaacharana'- Devi Sita's padaabhivandana- Kusha Lava hridayaalingana- and prostrations to Maharshi Valmiki, as followed by 'ashrama vaasi kritagjnaabhivaadanas', King Shatrughna left for Ayodhya with his entourage. Having reached Ayodhya and made 'padaabhivandana' to Shri Rama stating: 'Maha Raja! You had entrusted me a duty and accordingly achieved the same successfully as duratma Lavanaasura was killed and I have been administering his kingdom to the best of my ability. Raghunandana! I have been staying aloof from you for fourteen long years so far but now I would not be able to do so any further. Amita parakrami Kaakusthya! No child could stay without a father figure for a pretty long period and hence you must show mercy for me now by making an alternate arrangement. Then Shri Rama smiled encouragingly: 'Raghukula bhushana Shatrughna! It does not behove of Kings to reside in 'paradeshhas' and be their Kings there. You should always remember the bounden duty of Kshatriya Kings and never ever infringe that 'Kshaatra karavya'. Nara shreshtha Raja! You may however keep sojourns occasionally no doubt. You must realise that you are my beloved youngest brother being as dear as my own 'praana'. Yet at the same time 'rajya paripaalana' is your basic 'kartavya' as a King of a 'rajya'. Now therefore you may enjoy our company for a week long holiday from your Kingship responsibility and move off with your sevakaas, mantris, and sena back to Madhurapuri. As per Rama's considered advice as per Kshatriya dharma, Shatrughna had acceded in compliance.

Vridha brahmana brings his son's dead body to Rama Sabha accusing the King of 'akaala marana'- Narada explains that an ineligible tapasvi as per Scriptures was responsible against varnaashrama dharma! -- As per Narada's advice, Rama by pushpaka searched for a low class tapasvi performing vedokta tapasya and found one Shambuka doing devatva vaanchha tapasya, killed him to revive vipra baalaka's life.-- As Shri Rama accepted the divyaabharanas from Agasthya Maharshi, the latter explained how and why those abharanas were gifted to him by a dead king as had to resort to 'shava bhakshana' was relieved.. Agasthya explains origin of Ikshvaaku Putras- youngest son Danda's Rajya with Purohita Shukracharya-Danda's manabanga of Acharya putri- Acharya's shaapa of Danda Rajya since turned as dandakaranya- Rama returns back to Ayodhya from Agasthyaashrama

As Shri Rama had thus seen off Sharughna back to his Kingdom had convened his Raja Sabha of his 'Ayodhya Praja'. While he was fully seized of serious discussions of the Raja Karyaas, there appeared at the Sabha an old brahmanottama shouting away with huge cryings along with the dead body of a brahmana boy. The vriddha brahmana shrieked in terrible anguish stating that the dead boy was merely of thirteen years and ten months. He further cried out with anguish that he and his wife too would not be reconcile this shock of putra shoka and should possibly die themselves due to this enormous heartbreak. The vriddha brahmana further howled: In my long dharmic life, I had never ever lied by either tongue of heart nor ever hurt a creature consciously or unconsciously. Yet my dear son had since been sent to yamaraja griha before his baalyaavastha itself. This had never happened or even heard about in the Shri Rama Rajya everbefore. This kind of 'akaala mrityu' had neither been heard or experienced before. This is now evident that in this so called Rama Rajya, there must have been some dushkarmaas have come to thrive of late leading to such as this 'akaala baala mrityu'. Even among the neighbouring Kingdoms, there had not been this type of premature deaths. Naresh Rama! Now either you should revive the life of my son or get prepared for the 'atma hatyas' of myself and my wife too. As far as you are concerned, Naresha! May there be sukha shanti in your rajya with bhraatru putra poutraas ever! Then one might as well surmise that this Ikshvaaku Vamsha had now become an 'anaadha'. Having having hoarsely cried out the vriddha vipra vara fainted down crestfallen.

Shri Rama was indeed flustered at the 'vriddha vipra mahaavilaapa' and having stood up stunned had accosted his mantris, Raja Purohita Vasishtha, and Bharata Lakshmanas. Then eight Maharshis too arrived viz. Markandeya-Moudgulya-Vaamadeva-Kashyapa-Jaabaali-Gotama and Narada. They remarked to Rama: 'It appears a vriddha brahmana would appear to have been on a 'dharna' or a demonstration with his son's dead body accompanied by his wife! Maharshis explained in detail : Maha Raja Shri Rama! in the course of Satya Yuga Kaala, only Brahmanaas were performing tapasya to the Unknown Almighty and as a result there were maha tejasvis and their utterances were ever truthful. Those brahmanas were trikaals darshis and never had the 'akaala mrityu dasha' ever. Thereafter arrived Treta Yuga when Kshatriyas became prominent with their 'sudhrudha shareeras' and will power too and they too took to tapasya about the Unknown. Yet, the tretaa yuga 'maha purushaas' were couching away the 'kshaatra dharma' with the essence of tapasya. Thus there were Rajarshis apart from Maharshis and either of them ever engrossed in dharmika kaaryaas like yagjnas with mutual cooperation. Then Manu and all of dharmapravakta brahmana-kshatriyottamaas having noticed the specialities and deficiencies of each other had set up the chaurvarna vyavastha. Thus in the Treta Yuga, the 'varnaashrama dharma pradhaana vidhana' gained popularity. Then the norms of dharma-adharma became popular in the passage of time. Eventually as the subsequent stage of the 'dwiteeya paada' of treta yuga itself the density of adharma heralded the arrival of dwaapara yuga in the kaala maana or the passage of the Time Cycle. Purushottama! During the Dwapara Yuga - which literally is a gateway to pure enough dharmna and the precincts of adharma - would eventually arrive In the dwapara yuga therefore the eligibility of dharma karyaacharana would henceforth be accorded to Vaishyas two as 'dwijas' or the twice born before and after yagnopa dharana vidhi. But despite the passage of time from the Satya- Treta-Dwaparas, the varnaashrama vyavastha denied the eligibility of dharmacharana as prescribed in the Scriptures to the heena varga. Maha Raja! therefore, decidedly only if a mind- distorted 'heena varga manushya would infringe this established principle and take to the dharmika tapasya as per Scriptures then that low class person would deserve retribution. BUT NOT OTHERWISE. Therefore thi Vriddha Brahmana should be blessed with and his young son's death be reversed. The Scriptures assure that a King would administer his praja on the truthful dharmika pravritti would be eligible to one sixth of his the 'praja janita shubha karma phala'Hence please spend a part of that punya and ensure if there were any 'neecha jaati' person performing the kind of 'dhatmika tapasya' which would be considered as a 'dushkarma'. Therefore Puruaha Shardula! Seek to locate in your Rama Rajya at once if a low class citizen were to be performing a 'dharmika tapsya' as prescribed in the Sacred Scriptures, and hence this 'akaala marana' as retribution of Natural Justice. Once that ineligible tapasya is stopped, then suterly this dead brahmana boy should get

his life revived, by utilising the King's one sixth portion of the totality of the Ayodhya Praja's dharmacharana! ' "

As Brahmarsi Narada assured of the revival of the dead 'vipra baalaka', Shri Rama felt mighty relieved and happy. He asked Lakshmana to have the body of the boy duly anointed with 'sugandha yukta taila nimajjana' and asked for the 'puspaka vimana'. Having touched the feet of the Maharshi who appeared in the Rama Raja Sabha assuring that the Brahmna baalaka's body would come alive provided a low caste tapasvi be located in his kingdom and reprimanded, Shri Rama ascended the pushpaka vimana, while asking Bharata Lakshmana's to take over the duty of 'nagara raksha.' Then having been armed with his dhanush baanaas and ayudhas he searched foremost the pashchima disha of his Rajya and reached the utara disha which was surrounded by the mountain range of Himalayas. Having not spotted any indication of a 'nimna jaati taapasvi', Rama directed the Pushpaka towards the eastern disha and there too there was none engaged in deep tapasya, excepting in the well renowned Muni Ashramas. Then Dasharatha Nandana Raghunaadha directed his pushpaka vimana to follow the southern course of his Kingdom. There he spotted a tapasvi totally engrossed in deep tapasya with his head and chin down. He descended the pushpaka and addressed the tapasvi, having intimated as to who was he being the King of Ayodhya. Rama addressed the tapasvi: 'Tapodhana! May you be blessed for performing such deep 'tapasya'; if I am not too inquisitive, who are you! Of which of the 'chatur varnaas' do you belong to as you really perhaps not like a 'dwija'! Indeed the severity and commitment that I find in your tapasya would appear to be unusual and even odd! Are you a vipravara, or a kshatriya, or a vanijya pramukha!' As King Raghu Rama insisted, the 'taapasvi' replied hesitatingly..

As King Shri Rama himself confronted the taapasvi, he pulled his head down and in a low and rather ashamed face muttered: Maha Raja! I am actually of the low caste of the 'chaturvaranas' and my ambition would be to reach and attain swarga with my existing physical bodily existence. Kakutstha kula bhushana! Do kindly accept my self confession. My deep and crucial desire is to humble Deva Loka and my ambition is to defame the Indra Loka. My mind might be distorted but my determination is firm and unshakable. That is precisely why I am resorting to this ghora tapasya; be it well known that I am proud name is Shudra Shambuka!' As such arrogant reply was heard, Shri Rama got furious pulled out his shining sharp from his waist 'kosha' and slashed Shambuka mastaka. As Shambuka's head rolled off on earth, Deva Gandharvaadi Celstials raised 'harsha ninaadaas' while Rama requested Indra Deva as follows: 'Mahendra! As all the Devaadi celestials are overjoyed, my genuine and well justified boon by kindly granted to revive the life of the dead baalaka lying at the door step of my Rajya Sabha!' Indra Deva smiled and assured: Shri Rama! Be contented now. The brahmna baalaka is already up and alive and right now is meeting his bandhu janaas already and disappeared. The moment the Shambuka was made into pieces, it was at that very moment the vipra baalaka stood up alive. Rama! Now I suggest that you may like to now visit ahead Agasthyaashrama now. Then Rama nodded his head to Indra Deva and instructed the pushpaka vimana to reach Kumbhaja Rishi Agastya. Then Maha Muni Agastya welcomed Rama: Your gesture to visit my ashram is truly appreciable. Kindly spend this night here. You are indeed like 'saakshaat' like Shriman Narayana. You have just now slashed off the adharma paraayana Shambuka and saved the life of the Vipra putra! Do kindly accept these 'aabharanaas' too which should add further dazzle to what you are already wearing as they were the prized ones which Vishvakarma had manifested. These ornaments are worthy of personality of your standing only.' As the Maharshi endeared Rama, he said: 'Maharshi! the established convention had been that Kshatriya Kings should offer 'daanaas' to pandita brahmanas of vastu-kanakaabharanas but not the other way around! Instantly Agastya explained: 'Raghu nandana!_In the past Satya yuga, there was no concept of Kingships as the 'praja' by themselves were of supremacy and freedom. But subsequently, in the 'treta yuga' the convention changed as Indra was the first ever Tri Loka Prabhu. Then Indra asked select prajas to become Devas and thus he became Devendra. Indra distributed his kingship duties of Prithivi, Aapas, Tejas, Vayu and Akasha. As this type of distribution of duties to select Devatas, Brahma had a Kshupa or what one would call a 'Chheek' or Sneeze and then that Kshupa became the foremost King on Earth! Thus Varuna as a part of Indra's tejas

looked after the physical part of the Prajas, Kubera of the dhana prapti, and Yama Raja the duty of 'danda' or retribution of deeds and misdeeds. Now, Shri Rama! These aabharanaas are of 'Indra Sambandha' and are worthy of your kind acceptance!' Shri Rama was overawed by the justification of the Maharshi Agastya offerings of the divyaabharanas, as the Maharshi further enlightened of the happenings in the on going Treta Yuga too further!

Agastya Maha Muni then explained to Shri Rama that in earlier part of the Treta Yuga there a 'vistruta vana' of hundred yojanas square which neither had of Pashus nor of Pakshis. Then Agastya located that mahavana which was replete with vriksha-puspha-phala sampada and felt ideal for tapasya. He had eventually located yojana square sarovara with jala pakshis like chakravaaka- hamsaas with lotus islands. Moved by the tranquility of the place, the Maha Muni desired to locate a place for constructing an ashram and meanwhile he located an ashram already. But that ashram was totally empty. He readied himself to bathe in the sarovara but spotted a dead body! He then heard the approaching sounds of a vimana landing on the banks of the sarovara and found apsarasa kanyas on thousands with glittering aabharanaas. They rested there and initiated a series of singing and dancing sessions. As the apsarasaas having thoroughly enjoyed their outing had since left away. There after arrived a celestial purusha descended from the high skies and performed the 'shava bhakshana' and having washed his hands and feet had consumed the sarovara janaas, and got readied for his departure by his pushpaka vimana. Then Agastya Muni was confounded in his thoughts and dared to ask the Vimana Purusha! Soumya! Devopama Purusha! May I venture to ascertain as to who are you indeed! How is it that you had just concluded the eating of the deadbody flesh! I am truly puzzled at seeing this strangest scene! Would it be possible to very kindly explain this strange and uncommon incident!

Agastya Maha Muni continued his interesting narration to Shri Rama: 'The celestial purusha explained to me thus- 'Brahmanottama! Your kind question for which you are expecting me of a truthful reply would be close to my heart and its experiences of sukha dukkhaas alike : ' My dear and respected father was the King of Vidarbha named Sudeva who was well reputed in his contemporary world. He had two wives and their sons, one happened to me as by the name of Sweta the elder and my younger brother was named Suratha. As the father passed away, I as the elder son had successfully ruled the kingdom for some thousand years there since. Then I had handed over the Kingdom to Suratha and performed tapasya and accomplished Brahma Loka. But to my dismay I was experiencing hunger and thirst very strangely. Then my physique had pangs repetitively. I approached Brahma Deva and explained my predicament. Brahma then replied to me as follows: Pitamaha Brahma then explained to me: ' Sudeva nandana! You should daily visit bhuloka and satisfy your pangs of hunger and thirst and that would be your daily sustenance. While you were performing excellent tapasya for long time, you had only taken ample care of your own needs of hunger and thirst but never thought of 'daanaas' to the needy around you ever, even while being rich enough as a former King! Further never performed naivedyas to Devas nor 'jalochita tarpnas' to Pitru Devatas ever engaged in selfish and deerghakaala tapasya just for your own personal advantage ignoring the ever expecting bhuk-pyaasa janaas'. Your own body was all the same looked after by 'naanaa vidha bhakshya bhojya paaneeyaas' sumptuously and lavishly. Therefore you should have to satisfy with 'shava bhakshana' at a secluded and appointed place and the requirement of quenching the need of thirst there near. Further Brahm Deva assured the King that once the durdhashya Maharshi Agastya should visit this 'parama shanti vana' and bless you the fulfillment of your hunger and thirst problem, then only you would be assured of true brahma loka prapti to be qualified.' Having explained as above, King Sudeva addressed Agastya further: ' Soumya Vipravara! May you be blessed by the Almighty! You have arrived here for my sake alone to solve my several years long of Brahma Vachanas. You have liberated me and am daring to offer you as my liberator these celestial aabharanaas for your very kind acceptance. Brahmarsi! These divyaabhushanas would yield 'suvarna-dhana-vastra-bhakshya bhogyas and ananya prati aabharanaas' further. Muni shreshtha! These aabharanaas would provide 'samasta kaamnaa mano vaanchita bhogas' to their recipients.' As the King handed over the 'aabharanaas', the dead body which

the King had been eating and surviving all those years had vanished as the king had returned to brahma loka for ever.

As Agastya Maha Muni explained about 'divyaabharanas', as to how the Vidarbha Desha King who did long tapsya despite ignoring daana dharmas had no doubt attained brahma loka yet could not overcome his hunger and thirst and had to necessarily resort to 'shava bhakshana' daily, Shri Rama was highly excited and requested Agastya to describe far more about that enthralling narration. Then the Maha Muni explained further: 'Shri Rama! This happening was of Satya Yuga when Manu Deva was administering bhu loka. There after arrived King Ikshvaaku whom Manu Deva desired to establish kingship under his and progeny's control till 'Treta Yugantara'. Manu however cautioned with some do's and don't's. Manu advised Ikshvaku: 'No doubt you should establish the Raja Parampara of Ikshvaakus but by displaying the danda should not utilise it indiscriminately. Once the danda or punishments thereof were inappropriate and not as per established principles and well defined norms, then the kings would reach naraka loka or vice versa to swarga loka. Thus Manu Deva cautioned Ikshvaaku to strictly abide by the Manu Smriti. Manu Deva thus cautioned King Ikshvaku that danda prayoga must always be weighed by a 'tulaa bhaara' or as of a sensitive balance. Having thus provided the do's and don't's, Manu Deva disappeared for Brahma loka. As Manu Deva disappeared, King Ikshvaku was totally concerned as to further the seriatum of further kingships in the generations ahead to follow the established principles. Happily thereafter ever, such kind of hundred Ikshvaaku putras were born as were deeply dedicated to yajna- daana-tapasya vidhi karma dharmaachara Manu Putras born. Raghu Nandana Rama! However the youngest of these hundred Manu putras turned out to be a moodha-vidyaa viheena was never engaged in 'bhraatru seva' and he was named as Danda. Shri Rama! That kanishta putra named Danda was allotted the bhayankara desha between Vindyaachaka and Shaibala parvata. There the Danda Raja had created an excellent Madhumanta Nagara where Shunyaachaarya was the Raja Purohita. Indeed their Madhumanta Rajya with Danda Raja-Purohita Shukrachaarya was surprisingly like that of Indra- Brihaspati combination!

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

After a while, having realised the most heinous and ever deplorable sinful act of the King notwithstanding his daughters's pleadings rushed back to the ashram with his disciples, Shuracharya saw his dear daughter Araja was crumpled crying away and yelled addressing his sishyas: See the state of the devastated condition that my daughter due to the 'atyaachaara' of that atrocious sinner whom one should be ashamed to call him King of this Rajya May this 'durbuddhi duratma Raja' realise his encountering Vinaasha Kaala forthwith deserving to be thrown into 'mahaagni jwalaas'. That atrocious King had committed a maha pataka of 'guru putri sheela bhagnata'; most certainly his papa karma phala is totally ripe to be sliced off. This 'papa karmaachanana durbuddhi naresaha' be extinct within seven further nights along with putra-sena-savaari sahita for certainty. Further more his hundred 'yojana vistrita rajya'

be lashed by Indra Deva with sandstorms and such heavy 'varshapaataas' making the rajya totally extinct. May the 'sthaavara jangamas' of this kingdom be drowned with the uncontrollable 'varsha paatas'. May thus the Danda Rajya disappear finally'. As soon as the fumed up Shukracharya concluded 'maha shapaas' the ashrama vaashis and the citizens hurried to their exit from the rajya. Then he addressed his daughter: 'you dim-witted daughter of mine ! behave now the parmashwara dhyaana and wait near one yojana sarovara here with no fear or anxiety till your encouraging times to arrive . This place where you are staying would not be affected and would be free from anykind of anxiety or disquiet while meeting all your requirements.' As per the Maha Muni Shukraacharyas shaapa the remnants of the king and kingdom vanished.' Thus Agasthya Mahamuni had described in some detail quenching the thirst of curiosity of Shri Rama about the erstwhile stages of Ikshvaaku Maha Vasha as initiated from the Manu Mahatma and the age old King Ikshvaaku. He further explained : Shri Rama! That entire pradesha between Vindhya and Shavala giri as was dvastated by the shaapa of Shukraacharya is now known as dandakaaranya. This place where Tapasvis and Munis have their ashramas is now known as Janasthaana! Rama! You got curious of the genesis and the initial geneology of Ikshvaku Maharaja! Now I have tried to trace back Ishvaaku from Manu Deva and about the foremost sons of Ikshvaku right upto the formation of Dandakaaranya and the present 'Janasthaana' too!

As then directed by Agastya Maha Muni, Rama proceeded to the Sarovara where Apsaras often arrive by the day fall time, for the 'saayam sandhya kaalalopaasana' and Devi Gayatri Smarana. For the subsequent 'saayam bhojana' the host Agastya made elaborate bhojana to Shri Rama and his retinue with kanda-moola-jaraavastha nivaarama oushdhis and the bhaksya bhogyaa paaneeyaas. Then after some vishraanti Rama asked his permission from Agastya Maha Muni as the latter showered complements on Rama as follows: Shri Rama! If only even for a muhurtakaala, one attains a glimpse of your divya darshana, he would certainly be eligible for 'swargaadhikaari' with the opportunity of venetating Indraadi devatas directly! Those other praanis who would neither see you nor extol about, you might however be destined to yama loka. Ikshvaaku kula shreshtha! May you thus leave for Ayodhya with contentment with no issues on way but with auspiciousness. Thus Maha Muni Agastya blessed as Rama too had sincerely did the 'padaabhivandana' for the enormous courtesies received and perched in the pushpaka vimana..

On return to Ayodhya afer killing immoral tapasvi for reiving the dead vipra baalaka threby, Rama proposed Rajasuya Yagjna, as appreciative Bharata assured consoloidation of several rajyas thereafter - Lakshmana explains the uniqueness of Ashwamedha Yagjna and cited the example of Indra's such Yagjna relieved of his brahma hatya dosha consequent on his killing Vritraasura a brahmana- Lakshmana re-emphasised the ashvamedha yagjna mahatmya by yet another example of King Ila cursed by Maha Deva Himself with monthly change over of purushava and Streetva! As per Rama's requests, invitees of Co Raja- Maharshi-Brahmana- prajas- Vaanara Rakshasa arrived as elaborate vyavastha of bhojana-nivasaadis arranged-and 'bhuhramana of Yagjnaashva' initiated -

Having had comfortably returned from the search of the 'duratma nimnajaati tapasvi' who desired to attack Indra but was killed by him reviving the life of the dead brahmana vidyardhi and further visiting Maha Muni Agastya, Rama returned to Ayodhya by pushpaka vimana and called for Bharata Lakshmanas. Raghuvamshi Raja Kumaras Bharata Lakshmanas! I have since already accomplished the raja dharma of reviving the life of the vipra kumara by locating and killing the dushta nimna jaata kapata tapasvi. Now I would like to take up another significant raaja dharma of performing Dharma setu Rajasuya yagjna. Both of you Bharata Lakshmaas are like my two mighty shoulders to achieve the fame of successfully performing the yaaga. Do recall that Mitra Deva the 'samasta shatru samhaari' performed the aahutis to Agni and attained the status of Varuna having dutifully completed Rajasuya maha yagjna. Further: Dharmagjna Soma Devata too had succefully made the anushthana of rajasuya yagjna and achieved 'sarva loka keerti' by the 'shubha karyaacharana'! That is why, dear brothers you should be seated with me and decide which all responsibilities that you could take over for the grand success of the 'maha raajasuya maha karya.' . As Shri Rama stated thus, Bharta with folded hands replied! Maha parakrimi Maha Raja!

Indeed you are the very profile of Dharma! The entire prithvi is dependent on and guided by your example of 'dharma karmacharana'. Just as Devendra and Devatas follow the footprints of Prajapati Brahma and follow the principles enunciated by Him as of the Loka naadha, the manavas too are ever dependent by your exemplary deeds. Mahabali Raghunandana! Just as the sons look up to the example of their fathers, all the co rajaas too seek to follow the thoughts and deeds of the Maha Raja. Now as you have decided on performing the Raja suya with success no other Raja could claim supremacy on the bhumandala.' As Bharata asserted thus, Rama was extremely pleased and addressed Bharata: 'Kaikeya nandana! I am indeed pleased with your expressions of frankness and factualities. This sankalpa of Rajasuta should result the unity and indivisibility of Prithvi and its invincibility against evil forces within and without too. When the rajasuya sankalpa sprouted in my heart, your excellent annotation about the unity and consolidation of prithi and its innumerable kingdoms was truly realistic and most practical and well appreciated indeed!

There after Lakshmana having heartily congratulated Shri Rama to decide on dutifully performing the Rajasuya Maha Yajna, while Bharata too welcomed assuring the aspect of close togetherness of numberless rajyas under a single umbrella without mutual bickerings. Lakshmana further commended the proposal citing the example of Indra too who was smitten by brahma hatya mahaa paataka had performed Ashvamedha yajna and got purified. Then Lakshmana refreshed Shri Rama's memory. When there broke out a maha yuddha between Devatas and Asuras, there was a brahmana king named Vritrasura who stood always erect and firm with his physique of a staggering hundred yojanas width and three hundred yojanas of height. His kingdom was on typical principles of dharma and nyaaya and his praja were prosperous with 'dhana dhanya sampadas' and of arogya always. In course of time he desired to perform tapasya. He then entrusted his kingdom to his eldest son Madhureshwara and took to 'ghora tapasya.' Then Indra and Devatas were some what concerned and apprehensive that after realising various boons he might become invincible in tri lokas and they might have to be under his subjugation subjected to his whims and fancies, especially as he was a born asura. They approached Vishnu and prayed that some how Vritraasura should not become invincible and sought for a solution to the impending trouble.

Then Shri Rama asked Lakshmana to briefly narrate the story of Vritrasura Vadha and Lakshmana narrated as follows: 'As Indraadi Devas approached Vishnu then the latter replied: Indraadi Devas! Even earlier to your arrival here and having to inform me of your justified apprehensions, I have been thinking a way to overcome the problem of Vritraasura! Yes, Vritrasura vadha appears to be inevitable. Now, the methodology of doing so appears to be three phased. Firstly, a part of my 'amsha' or the inherent 'tejas' be absorbed into the psyche or innerconsciousness of Indra, then a vajrayudha be secured, and let Indra descend down to bhutala. (Vishnu's suggestion implies bhutala raksha due the anticipated fall on the physique of a staggering hundred yojanas width and three hundred yojanas of height!). Hence the three phased formula suggested by Vishnu'. Then Indraadi devas were extremely grateful and returned back to swarga. physique of a staggering hundred yojanas width and three hundred yojanas of height. Having had Vishnu darshana and his marga darshana, Indra and Devas reached that very spot where Vritraasura was deeply engaged his ghora tapasya. The asura's mammoth physique was emitting agni jwaalaas as though trilokas would be burnt off reaching the high skies. One look at the vritraasura in that state sent shock waves down the spines of the deva samuhaas wondering as to how and whether the Mahaasura could ever be killed! Even as Devas were in disbelief thus, Mahendra lifted both his forceful hands and struck right at the mahasura's 'mastaka'; Indra Deva's vajrayudha emitted 'agni jwaalaas' ever jumping higher and higher and thumped his huge head which rolled down while the earth quaked wobbling and bhutala vaasis were shocked and swooned. Indeed 'niraparaadha Vritraasuru vadha' was certainly not justifiable especially being a 'brahmana hatya'; then instantaneously the 'lokaa loka- partyantaras' were of 'andhakaaramaya pradeshas'! As Indra made an effort to move, his physical parts fell down broken. As Deva shatru got killed and Indra disappeared, samasta deva ganaas were rattled and ran to reach Maha Vishnu. They sobbed and howled and performed 'stuti-pujas' to the last refuge point of vaikuntha with desperation, especially as their chief Indra was nonexistent. Then Vishnu took the form of Indra and

suggested that let Indra perform worship to me as the Yajna Purusha and then the vajradhaari be purified by dutifully performing Ashvamedha Yajna. Vishnu then assured once Devendra in my very form would do as prescribed, he would be freed from the heinous brahma hatya maha pataka!

Narrating further that as Maha Vishnu suggested that the disappeared Indra in Vishnu rupa should revive himself by performing Ashvamedha yajna, then in the presence of Devas, Brihaspati the Deva Guru initiated the Ashvamedha in the presence of Devas. At the yajna samaapti, then the Brahma hatya dosha asked Deva Guru as to where that could be seated. The reply was : ‘durjaya shakti swarupa Brahma hatye!’ Get divided in parts instead of being a single entity. Then that amorphous form divided itself into four divisions and demanded place in Indra’s body. It declared that for four months it would like to be of jala swarupa and reside in rivers, another portion as ‘bhushthapita’ or settled all across the earth,, the third segment would be in youthful women for three nights as their menses period, and the fourth part would wish to ever remain in the form of those cruel ‘manavas’ who would be killing brahmanas. Then Deva Guru accorded his approval and the trilokas assumed normalcy. Then Lakshmana addressed Shri Rama! ‘Raghunandana! Such was the unique significance of Ashvamedha Yajna worthy of dutiful performance, as a preamble to Rajasuya Maha Yajna.

Shri Rama was impressed and pleased as to how Indra was rid of ‘brahma hatya paataka’ due to the killing of Vritraasura by performing ‘ashwa medha yajna’ as prescribed by Deva Guru Brihaspati. Then Rama desired Lakshmana whether he was aware Raja Ila, his streetva prapti for a month-Ila and Budha samaagama and Pururavotpati- and Ila’s purushatva prapti by virtue of ‘Ashvamedha anushthana’! Then Rama explained of that ancient happening to Lakshmana: ‘ Sumitra Putra! In the ancient times Prajapati Kardama putra was Baahlka Desha Raja named Ila a truthful Dharmatma. He brought the entire prithi under his control and became the Chakravarti. He was ever kind to Deva-Daitya-Naaga- Raakshasa-Gandharva-Yakshaas too and all of them used to venerate him respectfully. Once in the Chaitra month of Vasanta ritu went on a ‘mriga pakshi vihara’ on a hunting spree along this his ‘sainya’. In that long period hunting he might have killed some ten thousand animals and in the process reached various kingdoms and happened to visit that particular area where Bhagavan Kartikeya was born. There at adjoining place Bhagavan-Bhagavati Shiva and Parvati were relaxing around the waterfalls from the high mountains. In the vrishabha dhvaja ratha, Bhagavan assumed the ‘Naareeshwara swarupa’, and accordingly the pakshi-pashus too turned to was stree swarupas instantly! All the male form animals had attained female forms the astonished King Ila had to perforce stopped hunting as thousands of animals. Not only that the raajasena too attained ‘streetva’ and so was the King himself! In that feminine form, the King Ila was terrified, bashful and cried out helplessly. Then the King and his soldiers ran towards Bhagavan Neelakantha and prostrated with desperation. Then Maheshwara as seated besides Maha Devi Parvati smiled and said: Maha Raja! what is your wish! You may ask me any boon, excepting transformation of streetva or back as of Purushatva or manhood. Then the King hept on crying away as Maha Deva was not relenting. As Maheshwara was not agreeable, King Ila fell at the feet of Giri Rajakumari Devi Uma: ‘Sampurna vara pradaayani! Samasta Loka Maataa!’ May this divyadarshana of yours be regarded as fruitless. Do very kindly help me from this most unfortunate present predicament. Having truly appreciated the trepidation and practical predicament that indeed as a woman the King would certainly not be possible to administer as a chakravarti and preserve the high standards of ‘kshaatra dharma paripaalana’, Devi Girija suggested: Raja! I might grant you the status of ‘Ardha Naareeshwara’ and you might consider it instead of ‘sampurna streetva’ or as a fulfilled female. I should therefore suggest this ‘via-media’ proposition. I might further grant to you the option as to for how long you wish to be of ‘purushatva’ and of ‘streetva’ alternatively! The King felt relieved at the golden kind of formula that Jagajjanani Mother Parvata Raja Putri had very kindly granted. He then further requested: Mother of the Universe: If could mercifully grant me ‘purushatva’ for one month and ‘streetva’ for the next alternatively, I would be truly obliged! As Parvati consented, King Ila then turned as a youthful ‘parama triloka sundari.

As Shri Rama narrated the ancient timed happening of King Ila turning to streetva and purushatva by Shiva Parvati's Ardha Naareeshvarava, Lakshmana Bharatas were truly amazed and desired to learn further! Then Shri Rama was pressed by the younger brothers narrated further: ' In the first month King Ila turned as a Tribhuvana Sundari and was moving about freely in vriksha-pushpa vanaas with cooling water ponds as 'hamasa gamana paada padmas'. Then she reached like a 'vistruta parvata madhya bhaga bhramani' or like a youthful pretty female of stunning beauty on the sprawling mid mountainous tops freely. At that time as she reached a 'sarovara', Soma Putra Budha was engaged in deep tapasya. Looking at the yuva tapasvi Ila in her stree swarupa was terribly attracted and along with other strees jumped into the sarovara thinking of the tapasvi as she had never seen a male that too of youthful body features of purna chandra's brilliance . Simultaneously Budha too having heard the 'kolaahala' of youthful women jumping into the sarovara noticed the outstanding charm of Ila in the stree swarupa and was instatanly hit by 'Manmadha Baanaas' of uncontrollable feelings of love and lust. He felt that she was surely a triloka sundari and wondered as to who was the new arrival! Is she some one who was far above the cut of 'Devanganas', Nagavadhus, Aprasasa Kanyas as never seen nor imagined of!' Then having left back to his ashram, Budha enquired of the youthful strees. He asked them: 'who indeed are you all and who is is this beauty beyond my expression!' Then the reply was that none of us would know neither ourselves nor about her as we all had been wandering freely and carefreely!' Then Budha stated: All of you should now become Kimpurushis (Kinnarees) and be around the slopes of these mountains and reside there for good. You would be blessed with good 'udyana vanaas' full of trees, flowers and excellent fruits. You would all be also blessed with husbands to be called as 'Kimpurushaas'.

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

As Shri Rama narrated the extremely interesting King Ila- his streetva-Budha and Pururava, the paramodaara Budha Deva took pity on King Ila and during his alternative monthly turn of the King's Purushatva welcomed Bhriguputra Chyavana Muni, Arishtanemi, Pramodana, Modakara and Durvasa Munis. Budha explained about King Ila , the Kardama Prajapati Putra, and that they would all be aware of what all had been happening to him between the swinging pendulum of streetva and purushatva every month! As Budha Deva was explaining thus, Kardama Prajapati too arrived at the Budhaashrama. And so did Pulastya, Kratu, Vashatkaara and Omkaaraasa too. Then there was an open discussion as to how to rescue from the acute problem of King Ila. Then Prajapati Kardama addressed: Viprottamaas! Excepting the single manner of pleasing Maha Deva Himself, the disease facing King Ila could be ever doctored and cured. This involves the King Ila himself ought to dutifully execute Ashvamedha Yajna addressing

Maha Deva and pleasing Him'. As Kardama Prajapati stated, there was an unanimous decision of the Muni Maharshis and Rudraaraadhana was initiated and 'Yagjnyaanushtana kaaya krama' was launched by Rajarshi Marutha who presided. Then Budha left the ashram and the maha yagjna concluded most successfully and Maha Rudra was pleased and approached King Ila and addressed the muni brahmana ganaas all and stated that he was quite contented with the 'Yagjna karyakrama' as invoked by him and totally dedicating to him. He had finally declared King Ila to lasting 'purushatva' as a King of lasting glory. Finally, Shri Rama addressed the mahatmya of ashvamedha yagjna citing the examples of Indra to be relieved of brahma hatya pataka and King Ila from the 'streetva-purushatva durdasha' as the golden examples.

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

As the full arrangements were made elaborately and meticulously, Shri Rama along with sena proceeded forward to Naimishaaranya having retained 'Ritvikasahita Lakshmana' for the suraksha of the Ashva Kaksha. Having reached there, Rama was truly amazed and got gladdened to see the 'adbhuta-vishaala yagjna mandapa'. He was also appreciative of the fabulous arrangements of anna-paana-vastra-adi vyavasthas as organised. Bharata Shatrughnaas were charged with the responsibility of ever memorable Rajokta Swagata Atithi Satkaaraas. Sugriva sahita maha maanasi vaanaraas were looking after the 'parama pavitra sanchatittha brahmana bhojanas' while Vibhishana along with his select rakshasas looked after the essential needs of 'tapasvirishi sevaa kaaryakramas'. Mahabali Nara shreshtha Shri Rama himself along with his sevakaas was dutiful to ensure the atithya vyavastha of co Rajas and was delighted to honour them with appropriate gifts. Thus the 'Ashvamedha Yagjna kaarya shubhaarambha' was initiated and so did the 'Lakshmana samrakshana yukta bhumandala bhramama' of the Yagjnaashwa too or the initiation of the sacrificial horse's wanderings of the earth. Then the single watchword of the Ashvamedha was that no word be heard of disappointment from the needy prajas nor there be a word of shortfall of supplies even temporarily. Thus even as any body of the public expressed a wish, be it a food item or of a daily need, the consumer world would get fulfilled forthwith. Then among the invited praja, Shri Rama had only saw the well fed and well contented commonality and nothing else. Vaanara Rakshasaas were thus ever ready standing erect with their hands with vastra-dhana-aahaaras in plentiful magnitudes. Raja simha Shri Rama thus launched the 'maha ashvamedha yagjna' which was to span several years there since!

In the context of Rama's ashvamedha yagjna, Maharshi Valmiki arrives with Kusha Lava kumaras as the latter rendered tuneful shaastriya singing of Ramayana in Rama Sabha which thrilled all and Rama too!-- Being pleased with Kusha Lava Ramayana Gaana, Shri Rama calls for Valmiki who certifies their origin and as Devi Sita accompanied him asserts her paativratya in a maha sabha of Tapasvis and public alike-- Devi Sita's shapatha grahana and rasaatalala pravesha-Rama's distress and Brahma reminder of Rama as avatara purusha- Rama's long life and several yagjnas with Sita's suvarna pratima- glory of Rama Rajya. At the instance of Bharta's maternal uncle's message, Rama readily agreed to attack Gandharva Desha

and following the victory, Bharata Kumaras Taksha and Pushkala set up two saamanta rajyas happily ! : Eventually, Lashmana Kumaras named Angada and Chandraketu got settled at Andadeeya and Chandrakanta Rajyas.

As the preparations for the Ashvamedha Yajna preparations were in full swing, Valmiki Maha Muni had arrived along with his followers as an attractive parna shala was erected for him with plenty of swadishta kanda moola phalas as the vasati griha was ideally located with all comforts. Then he asked the well built sishyas Kusha Lava to initiate Ramayana Kaavya Gaana. He also suggested that the boys should go on singing Ramayana at 'brahmana nivasa sthaanaas', lanes and byelanes, raja margas, and 'raja jana nivasa sthaanaas'. Then Maha Muni Valmiki suggested that as and when the boys might like to keep biting sweet and juicy fruits when tired and resume singing after due rest. Maha Muni further advised his shishya kumaaraas that in case they were to sing Ramayana before Rishi Muni ganaas, then their behavior should be ideal and excellent. 'As I had already taught you varied and several shlokaas of Ramayana Kaavya in several sargas, you may keep reciting atleast twenty sargas at a stretch. With the assistance of this veena instrument's 'tantris' when touched by your soft fingers would create sweet sounds and the ideal places are here around for your singing 'swara yukta madhura gaanaas' from your soft lips; you may thus enjoy your self and more certainly of your ever admiring audiences too. At the commencement of your singing itself you should straightaway sing Ramayana without introductory 'aalaapanaas'. Your behaviour especially before the King should be highly devoted and well mannered so as to readily command the king's affection for you. In case Maha Raja might enquire as to whose sons you were, you must only and politely reply that you were Maharshi Valmiki sishyas. This Veena has seven strings and from them one could listen to very sweet and heartenig 'swaraas'. May you make the best of the opportunity by both of you singing most in perfect unison sonorously of the ever readily absorbing Ramayana Maha Kavya. Right at the beginning without introductory 'aalaapanaas' the Kavya gaana should be started off at once. But make sure that there should never be even a sign of complex that the king might be disliked about and hence be of humility, dutiful politeness and of modesty. Both of you with concentration and with 'indriya nigraha' or high self restraint should thus start off 'laya baddha veena madhura gaana' of Ramayana Maha Kavya'. As Maharshi Valmiki gave a detailed briefing, Kusha Lava Kumaras slept off comfortably by the night. By the following morning, having duly performed 'snaana-sandhya-samidha homa kaaryakramaas' had initiated Ramayana Gaana. Shri Raghunadha too heard the Ramayana Kavya Gaana in the audience of Acharyas and felt that the Gaana shaili was in perfection with all the nuances of 'swara-aalaapana- rachanaa vishesha sangeeta yukta apurva shaili.' The madhura gaana was unique by way of 'bahu sankhyaa pramaanaas' such as of 'dhvani pariccheda saadhana bhuta triaavritaas' of 'dyuta-madhyama-vilambitas's being of 'Saptavidha swara bheda siddhas' having been well tuned being veena laya gaana'.

Then Shri Rama convened a Maha Sabha of Muni-Raja-Vedavetta pandita- Pouraanika, Vayyaakarana, Swara -Sangeeta Lakshana Jnaataas, Saamudrika Lakshana Jnaataas and so on. Then the Muni Kumaras initiated the divya Ramayana Maha Gana. They set up tuning the strings of the Veena and sang tunefully as the entire audience was exhilarated and mesmerised. The 'samasta sabhaa sadaas' felt that the Kusha Lava Twin brothers were just like Shri Rama in their 'haava-bhaavaas' as of his own sons. By the noon time the Ramaayana Maha Madhura Gaana was completed and King Rama asked Bharata and arrange eighteen thousand swarna mudraas at once. Then Kusha Lava Kumaras were taken aback while offered by the King stating: 'Maha Raja! We are vana vaasis as 'phala moola jeevana nirvaahakaas' and what indeed could we ever use these gold-silvers in the aranyas'. Then Shri Rama asked them with utmost curiosity: Kumaraas! What is the shloka samykha on this Maha Kavya; who indeed is the Mahatma who scripted this Ramayana. Then the Muni Kumaras replied: Maha Raja! This had covered of your own life story and the author is Bhagavan Valmiki Maharshi who had kindly arrived here at the Yajna Bhumi. The total number of this Maha Kavya is precisely twenty four thousands shlokas and one hundred 'upaakhyanaas' Maharaja! In this maha kavya there are Five Hundred Sargas and Six Khandas, apart from that of Uttara Khandas still under process by then.Naresha! In case you are interested in hearing the

entire Maha Kavya, you may ask for us at an appointed time of your convenience during this yajna kaarya here when your dear brothers might also be present!

As Kusha Lavaas were still continuing Ramayana Shraavya as Rishi-Raja-Vaanra pramukhas were keenly following. There then arose a common feeling whether the Kumaras were only the Shri Rama Putras themselves! Even Shri Rama suspected thus as he recalled that as to who was the father of the boys they only replied that there were the shishyas of Maharshi Valmiki. Then he sent his messengers to approach the Maharshi that he desired for meeting the Maharshi. Then Rama felt within himself: 'If only Maharshi would certify the 'paativratya and parishuddhata' of Devi Sita, then I would seek Maharshi's approval to be present herself here and make her declare her 'pramaana of parishuddhata' to the public of Ayodhya.' Then Shri Rama despatched his intimate persons to explain of his heart felt desire. The Maharshi was elated and asserted about Devi Sita's paativratya and was excitedly replied: May this so happen; Devi Sita would be able to abide by Rama's instruction as indeed her husband is her Pratyaksha Devata! Later on as the Maharshi's words were so soothing that Rama addressed the co rajas and maharshis and declared: 'are you all interested in Devi Sita's 'shapadha grahana' about her 'paativratya' and her purity of body and heart right on the presence of the public.'! Then the response was uproarious from maharshis, rajas and praja shreshthas; they all praised Rama that such a possibility would be possible only in ramarajya and no where else on prithvi. Then the joyous crowd departed awaiting the excitement of the following day.

On the following day as Shri Ramachandra reached the yajna shaala, a multitude of Maharshis were present such as Vasishtha, Vaamadeva, Jaabaali, Kaashyapa, Vishvamitra, Deerghatama, Maha Tapasvi Durvasa, Pulsatya, Shakti, Bhargava, Vaamana, deerghajeevi Markandeya, Maha Yashasvi Moudgalya, Garga, Chyavana, Dharmajna Shataananda, Tejasvi Bharadwaaja, Agniputra Suprabha, Narada, Parvata, Maha yashasvi Gautama, Kaatyayana, Suyagna, and Taponidhi Agastya besides many other tapasi rishis. Then Mahabali Raakshasa Vaanaraas too surrounded with 'maha koutuhala vasha buddhi'. Naanaa desha teekshna vrata dhaaris too off chaturvarnaas too were present in the historic event. For the pratyaksh darshana and of the unmissable 'drishya' of Devi Sita's shapadha grahana, all the 'karma nishtha- jaana nishtha- yoga nishta mahatmaas' too were present as were intimated of Munivara Vaalmiki's accompanying Devi Sita. Then following the footsteps of Maharshi Valmiki, Devi Sita entered the ever mammoth Jana Maha Sabha with her head down, both her hands folded like Shrutis follow Brahma as the the maha sabha jana samuhas went berserk with cryings of 'dhanya dhanya'! At that time samasta darshaka praja cried out loudly and some with suppressed emotions. Both Shri Rama and Devi Sita alike displayed their gratitude for their compassion and sympathy for them. Then Maharshi Valmiki stated: 'Dasharathanandana! This Devi Sita is an outstanding 'uttama vrata paalaka dharma paraayani'. But you had discarded her being afraid of 'lokaapavaadaas' near my ashrama. Now she is prepared to submissively assert her 'bhoutika-maanasika parishuddaata' herself. These Kumaraas named Kusha and Lava are the twin brothers from her 'garbha' and like you they too are shaping as 'maha shura veeras as of your gene Raghu kulanandana! I am the tenth son of Varuna Deva pracheta. There could never be an untruth from my tongue. Indeed these are your own suputras. Be this known that I had performed deep tapasya for thousand years; may such tapasya phala be trashed if I swear that Mithileshwari Devi Sita has any kind of impurity in her mind. I had never erred by my 'manas-vaani-kriya' or manasaa- vaachaa-karmana. She was left alone and she had been under my care ever since and her acharana has been of 'sarvatha shuddha murtitva' or of ever spotless shine.

As Maharshi vouchsafed Devi Sita's character and purity of physical-mental and spiritual blemishes, she stood amidst the 'prajaaneeka' and having glanced Rama once addressed him as follows: 'Mahabhaga! You are fully aware of the virtuosity of 'dharmma-nyayaas' for sure. Now this had since been said about me earlier and vindicated now is understandable. Earlier too that kind of agni pareeksha in the presence of devas did happen and thus I got admission in your premises. But as there were serious public allegations and hence I was left away high and dry for which too you might excuse me too. Now I guess that since I

was blessed with twin kumaraas, the public was happy and they had sought to forget and forgive. Now even Deva Samuhas headed by Brahma had arrived here to ascertain Rama nirnaya at th time of Sita's 'shapadha'. Even Adbhutha-Vasu-Rudra Deva-Marudgana-Saadhya Devas-Maharshis-Naga-Garuda-Siddha ganas too had arrived to hear Shri Rama nirnaya and the suspense therebefore. Vayu Deva too has since cooled down to mild flows with fragrant smells to enthuse the maha prajasamudaaya as collected her.' So saying, Devi Sita halted for a while, she folded her hands, and lowering her looks down, she resumed again and stated thus: If only have had never touched endearingly any Para Purusha except Shri Raghunadha Shri Rama either mentally much less physically, may Mother Prithvi accept me in her fold. I have always had executed Shri Rama's 'aaraadhana' by way of manasa-vaacha - kriya rupa and if this assertion of mine be truthful, may Bhagavati Prithvi accept me in her fold. As Videhakumari Devi Siita had thaken a Satya Pratigjna, there was a roar of Bhumi or a partial quake of earth and one could vision a glittering golden throne and a 'divya ratna vibhushita Naaga Devatas' lifting up at Devi Sita's divya paada dwayas. Then Prithvi Devi gave her divya darshana being seated on the throne and having softly lifted Devi Sita's body, made her seated on her laps as both the Devis Prithvi and Sita were well settled as the earthly cover got gently closed. There were 'harshanaadaaas' alike by the celestials and maharshi tapasvis hailed as the prajaaneekas who were mesmerised and confounded.

As Rishi Muni Praja Vanaras were bewildered at tha Sita Parandhama, Shri Rama kept on crying away incessently; he wept loudly that Devi Sita was no more visible except on memory screens now. ' It was for the first time that she was visible after long 'Sitanveshana' with untold and relentless efforts. On return from Ayodhya, there had been such fast twists and twirls of fate. Pujaniya Bhagavati Devi Vasundhara! Do kindly return to me my Sita! Other wise, I would have to display my anguished anger on you. Are you really aware of the consequences of my anger! Truly saying that you are my mother - in-law; King Janaka was entrusted the responsibility to upbringing her. Either you return Sita to me or let my join her in rasatala as I had been repeatedly deprived me of her companionship. Be that paataala or svarga, but I would not be able to miss her any further! As Rama was beating his chest out like wise, with anguish and frustration, Brahma Deva appeared along with Devas. *Rama Rama na santaapam kartumarhasi suvrata, smara twam purvakam bhaavam mantramchaamitrakarshana/* 'Rama! Do recall your 'purva swarupa smarana' of Vaishnavatva. He said that Saadhvi Sita was 'sarvathaa shuddha paraayana' and was desirours of your nearness for some time and had since returned to her 'parandhaama' to amuse the Naaga loka for some time. Therafter once again, she would return to your 'Saaketa dhaama'. Meanwhile your 'charitra sambandha divya kaavya Ramaayana' would detail and be popular for ever. Eversince your birth your life had been detailed with a mix of sukha-duhkhas as of ideal mortals. Shri Rama! This Ramayana is truly depictive of your entire life. *Aadikaavyamidam Rama twayi savram pratishthitam, nanyorhati kaavyaanaam yashobhaaga Raaghavaadrute/* Shri Rama! This indeed is the adi kaavya of lasting fame in which none of your activities were hidden and are ever truthful. You may yourself go through yourself with concentration. Now what would happen ahead too had been delineated in the 'antima bhaaga' as the Uttara Ramayana. This too may be read or heard aloud in the company of Rishis. Raghunandana! You are a sarvotkrishitta Rajarshi! One ought to hear-or read and ponder about your own life story ever foremost'. Having so detailed, Brahma Deva disappeared. Then Shri Rama looked at Maharshi Valmiki and stated that indeed it would be of interest to read the Uttara Ramayana too. There after the Maharshi returned back to the ashram along with Kusha Lavas too.

Sarga Ninety Nine continued: Next morning Shri Rama invited reputed Munis and asked his sons Kusha Lavas to initiate the 'bhavishya jeevana sambandha utara khanda ramaayana'. At the termination of the ashvamedha yagjna, Rama was trulu drowned in deep distress. In the absence of Devi Sita he felt disillusioned with 'samsaara'. Therafter as the asvamedha yagjna was concluded, Rama returned to Ayodhya. Therafter, he initiated living with the sons and never even thought of remarriage being of 'ekapatnivrata'. At each of the subsequent yagjna karyaas, the need for a 'saha dharmachaarini' was then fulfilled by a golden pratima of Devi Sita. He had thus executed ten thousand years long yagjna karyaas, and 'asankhya suvarna mudra dakshinas'. Thus the entire bhumandala rajaas were too happy to be his

‘subsidiaris’ quite beside his own prajaas were well contented under his administration. Vaanara-bhalluka-rakshasas were ever under his unique administration. In the Rama Rajya, the clouds were yielding timely rains and there were no ‘akaala mrityus’ of any sort. The praja was ever happy and joyous with aarogya always without tapatrayas of ‘Adhi Bhoudika’ or Ailments of Physical Nature; ‘Adhyatmika’ or of Mental-Psychological Nature; and ‘Adhi Daivika’ or of Natural Calamities like Earth quakes, floods, lightnings etc. beyond human control. Adhyatmika based Tapaas are either due to ‘Shaaririka’(physical) ailments or ‘Manasika’ (psychological) imbalances. Shaaririka Tapaas include diseases related to head, digestive, heart, breathing, vision, limbs, skin, fevers and so on; related are the various physiological problems of blood-urinary-pelvic nature. Manasika Tapaas are related to Kama, Krodha, Bhaya, Dwesha, lobha, Moha, Vishada, Shoka, Asuya, Apamana, Irshya, Matsara etc. Adhi Bhoutika Tapaas are due to the difficulties attributed to animals, birds, Pishachaas, Serpents, Rakshasas and poisonous related creatures like scorpions. The troubles on account of Adhidaivika nature are due to cold, heat, air, rains, drought, water, earthquakes, cyclones and so on. Additionally, the troubles are related to birth, childhood, youth, old age, ignorance, Avidya, Loneliness, smell, lack of resources, poverty, immaturity, inexperience, lack of opportunity, fear of death, death itself and multiple kinds of experiences of Naraka.

As the Rama Rajya was settled for thousand of years, one day Kaikeyadesha Raja the maternal uncle of Bharata sent Brahmaarshi Gargya and presented himself with ten thousand horses, kambalas and various vichirta vastraabharanaas as Shri Rama, Bharata Lakshmanas had heartily welcomed the Brahmaarshi and conveyed the message of King Yudhajit that he was for the time camping at the Sindhu Nadi banks which was a picturesque place of pushpa-phala samriddhi and would be happy if Bharata too could visit the place for enjoying prakriti soundarya. Brahmaarshi Gargya further asked to convey that on the other banks of the Sindhu River was the Gandharva Rajya ruled by Gandharva Raja named Shilusha with some three crore gandharvas who were not only yoddhas of high caliber being astra-shastra sampannas. Gargya Maharshi further conveyed to Rama of what King Yudhajit asked to convey to Shri Rama to subdue the Gandharvas and take over Gandharva Nagara as that kingdom was well worth conquering. Having thus heard of what Kaikeya Raja, Shri Rama looked at Bharata and assured the Brahmaarshi that Bharata and his kumaras named Taksha and Pushkala would take over the kingship of the Gandharva Desha eventually. ‘May these Kumaras headed by Bharata attack gandharvas and th Gandharva Raja and Raja kumaras be killed and convert the Gandarva Desha be bifurcated as duel kingdoms under Taksha and Pushkala’. Having declared thus Shri Rama performed the rajyabhisheka to Bharata Kumaras. Thereafter, Mahashi Gargya decided on the shubha dina-mrigashira nakshatra for the vijaya yatra under the command of Bharata. On way, the Bharata Sena took the blessings of Kaikeya Raja Yudhajita and proceeded to the Gandharva Rajya. As Kaikeya Raja heard this hearty development of Shri Rama’s decisiveness, he agreed to join the Rama Bharata Sena too. Then the ‘maha sangrama’ was declared and continued for seven days and nights. Manusha body parts started floating in the streams of blood flows as the aayudha prahasas of shakti-shula-gada- dhanush sounds hit sky high clouds turning red from blue colors. Then Ramanuja Bharata got intensely infuriated and released ‘atyanta bhayankara mahastra’ named Samvarta which in a matter of minutes devastated three crore gandharvas. Indeed that kind of maha sangrama was reminiscent of Rama Ravana yuddha. Having thus occupied the gandharva desha, Bharata had instantly decided to bifurcate the erstwhile Gandharva Desha. Manohara Gandharva desha had since been named as Takshashila Nagari under the rule of Taksha Raja and Pushkala Nagari under the rule of Pushkala Raja. These two Nagaras were of dhana-dhanya-ratna bharaas with prosperous green fields and both the kingdoms were of outstanding camaraderie and ‘bhratru prema’, with ‘vritti-vyaapaara shuddha saralataas.’ On return to Ayodhya, Bharata conveyed the best possible settlement of his kumaras, thanks to the ready response of Shri Rama to occupy the Gandharva Desha, at the instance of his maternal uncle as ably and deftly conveyed by Brahmaarshi Gargya.

Shri Rama was extremely delighted that Bharata Putras Taksha Pushkalas were well settled in their own rajyas happily and addressed Lakshmana that his putras Angada and Chandraketu too were dharmas

paraakramis and they too deserve and ripe for rajyaabhishekaas. Then Bharata suggested as follows: ‘Arya Shri Rama! That Kaarupapatha Desha is stated to be very attractive and the prajas there are with no fear of roga vyaadhis but are of ‘dharma vyavaharis’. It should be appropriate for Angada to set up a ‘Nagara Rajya’ on the lines of Ayodhya the City Kingdom as that place indeed is reputed for excellent health being an ‘arogya vardhini’; that city state be named as Angadeeya. Further, Chandraketu is well known as a ‘malla yuddhha vishaarada’ and the Malla Desha there could be a Chandrakanta puri with could be developed as of Swargaloka’s Amaravati Puri!’ As Bharata suggested, Rama Lashmanaas were delighted with contentment. Then Shri Rama had duly performed rajyaabhishekas. In the course of time, Sumitra kumara Lakshmana along with Bharata accompanied Angada Kumara to Angadeeya as also Chandraketu to Chandrakanta puri and having got settled the kumaras over a year’s time returned to Ayodhya. Subsequently, Rama Rajya lasted for a thousand years under the benign Kingship of Ayodhya.

In course of time, saakshaat Kaala Tapasvi arrived in Ayodhya and approached Lakshmana stating that he was Maharshi Atibala’s messenger and that he should intimate of his arrival to Shri Rama and . As Lakshmana intimated Shri Rama accordingly, the Kaala Tapasvi approached the latter and stated: that the outstanding Kingship of Shri Rama accorded him the ‘vijaya prapti’ of ‘iha loka’ and ‘para lokas’ too. I have arrived here as the messenger of a Maha Tapasvi who had asked me convey a message to Rama personally. Then Lakshmana conveyed Shri Rama about of the new arrival and what all he stated. Then Shri Rama welcomed the taapasvi, offered ‘paada-arghya-pujana-suvarnaasaanadi’ courtesies and asked as to what was that he desired to convey. *codito rājasimhena munir vākyaṃ udīrayat, dvandvam etat pravaktavyaṃ na ca cakṣur hataṃ vacaḥ/ yaḥ śṛṇoti nirīkṣed vā sa vadhyas tava rāghava, bhaved vai munimukhyasya vacanaṃ yady avekṣase/ tatheti ca pratijñāya rāmo lakṣmaṇam abravīt, dvāri tiṣṭha mahābāho pratihāraṃ visarjaya/ sa me vadhyah khalu bhavet kathāṃ dvandvasamīritāṃ, ṛṣer mama ca saumitre paśyed vā śṛṇuyā ca yaḥ/* Then the Maha Muni stated that what he was about to convey to Rama was meant only for him ONLY. Any third party who might hear and know of should be worthy of being killed by Rama or Lakshmana. Then Shri Rama instructed Lakshmana to guard the entrance gate of the chamber as any third entrant seeking to enter be worthy of being killed at once. Having stated thus, Shri Rama assured the Maha Muni to convey in one to one secrecy. ‘Maha Satyashaali Maha Raja! Pitamaha Brahma had commanded me to convey these words to you and you may please listen to me carefully. ‘In my purvaastha, at the time of Hiranyagarbha’s utpatti kaala, I was manifested by ‘Maya’ as the ‘Sarva Samhaarakaari Kaala Devata’. Lokanatha Brahma has asked me to convey to you that you Soumya! you had made the pratigina of ‘dharma raksha and loka raksha’ and that had pratigina had since been fulfilled. Kindly recall that in your purva kaala, you were resting on maha samudra and by the interaction of Maha Maya you had initiated ‘Loka shrishti’. Then as you were relaxing on the bed of ‘Ananta Sangjna Maha Naaga’ and Maha Maya, two Maha Balis named Madhu Kaitabhas were created as the asthi samuhas and you entrusted me the task of giving life to them and this ‘srishti rachana maha bhaara’ too thereafter! As you being reptued as Pamma naabha there emerged a Suryasamaana divya kamala on which I as Brahma was seated entrusted with the maha karya of Srishti Rachana. As this responsibility was entrusted to me, I begged of you to manifest in me the inherent ‘Jnaana Shakti and Kriya Shakti’. Then having acceded to my request, you became evident as ‘Aparimeya Sanatan Purusha Swarupa Jagat paalaka Vishnu Rupa.’ Then from Aditi Garbha was born Parakrami Vaanara Avataara and there since you had enhanced the Indraadi Deva Shakti for Loka Raksha and Dharma paripaalana. Further there had been arranged an eleven thousand years of longevity as was accorded for you in the martya loka. Nara shrehtha! You had by now reached that limit. As per your own sankalpa as Maha Vishnu that life limit had been reached and it would be the time for you to join us. In case you so decide or desire, then that might be on your own volition, but the time limit prescribed would be over. In case you feel like reaching Vishnu loka back again, you may attain the ‘paramdhaama’. That indeed was the message of Brahma Deva, which as a truthful messenger am providing to you Shri Rama!’ That was how Kaala Devata concluded.’ Then Shri Rama had heard the Kaala Devata’s adbhuta Brahma vachana. He replied that his incarnation was for loka kalyana, and as that objective having been accomplished in the martya loka I am indeed ready to get back

to my Vishnu Loka. Sarva samhari Kaala Devata! As Brahma Deva suggested I am ready to oblige right away!’

At the behest of Brahma, Kaala Devata arrives and conveys to Shri Rama in a ‘one to one’ secrecy that Vishnu as Shri Rama might like to terminate Ramavataara as Rama too agrees-- Even as Kaala Maharshi arrived for Shri Rama for a secret meet but simultaneously Durvasa too arrived and embarrassed Lakshmana had to hear possible evil forebodings, but Rama just reached Durvasa.-- Being aware of Rama’s decision to die, Lakshmana begged Rama to kill him but Rama disowned as that was like killing- Lakshmana stopped his breathing- Rama made Kusha Lavas as independent kings.--As per ‘Ramaagjna’ Shatrughna too reported to follow Rama- Sugriva Vibhishanas too arrived to follow Rama yet instructed that Hanuman- Jambavan- Mainda Dwividas-Vibhishana to remain till Pralaya kaala-- As ‘Ayodhya Purajana’ and others desirous of ‘Rama Parandhaama Yatra’ to River Sarayu, Brahma welcomed Rama as Maha Vishnu while his countless followers were blessed with Sanaanaka Loka Prapti.-- Sampurna Ramayana’s Upasamhara and Mahatmya

As Kaala Devata in the form of a Tapasvi was ushered in by Lakshmana to have a one-to-one conversation as conveyed by Brahma to Shri Rama the avatara of Maha Vishnu, Maharshi Durvasa too arrived and asked Lakshmana for admission for meeting Shri Rama on an urgent issue. Lakshmana having greeted the Maharshi requested the latter to wait just for a while as Shri Rama was already engaged with a secret one- to-one another urgent conversation with Kaala Tapasvi. Then Maharshi Durvasa got infuriated and screamed at Lakshmana as follows: /Sumitra Kumara! You must convey that I am waiting here and have arrived here. Otherwise this Kingdom, this Ayodhya, yourself , Shri Rama this Bharata Desha and all your families would be destroyed in case of my ‘shaapa’ or the irreversible curse. Lakshmana was rattled up by Durvasa vachanaas and as the Kaala Maharshi’s conversation with Shri Rama was almost concluded, ran to Rama and conveyed about the goings on thereoutside. Then Rama having concluded the meeting of Kaala Maharshi hurried up toward Durvasa Maharshi. By that time, Durvasa Maharshi got somewhat cooled down and addressed Shri Rama: Raghunandana! I had kept ‘upavaasa’ for a thousand year long duration and have brought the bhojana here for sharing it with you.’ Shri Rama was too pleased to share the same along with the Maharshi. Thereafter, Shri Rama recalled the details of what all the Kaala Devata conveyed were perplexing and ruminated long time introspectively.

As Ramachandra was almost closing his life like Rahugrasta Purnachandra, he was feeling about Lakshmana touching his head and body, then Lakshmana soothened his feelings saying: ‘ Maha baaho! Kindly do not worry for me as I am too is destined as per ‘kaala gati’ tied up with one’s own erstwhile ‘karma phala’. Soumya Rama! I humbly bend my feet to very kindly kill me without least hesitation for which I would make a pratigjana that you would never get naraka prapti. If you truthfully possess heartfelt love and attachment for me, may your ‘dharma vriddhi’ be ever assured by doing so. As the entire mantri-brahmana- maharshi-praja mandali was shaken up with this never expectable nor imaginable request by Lakshmana to Shri Rama as the never ever inseparable brothers, Maha tejasvi Vasishtha Maharshi asserted: ‘ Maha Yashasvi Shri Rama! At this very time of epic like ‘climatic catastrophe’, right along with you a countless ‘praja samuha’ are in any way facing a crisis of Rama Lakshmana maha viyoga as I have already felt by my futuristic vision. Kaala Devata is invincible and those desicions are insurmountable. I should therefore in all earnestness appeal to you to end up Lakshmana. His pratigjana should not be unfructified and untruthful. Certainly, ‘dharma lopatva’ or any shortcomings and defiance of virtue could devastate trilokas inclusive of Rishi Maharshis too. Purusha Simha! Keeping in view of tribhuvana raksha, do please sacrifice Lakshmana. This bold act of sacrifice could only keep the balance of sampurna jagat and its sustenance!!’ As Vasishtha Maharshi addressed Shri Rama, the latter told Lakshmana: ‘Sumitra nandana! I am performing your ‘parityaga’ or totally abandoning you; it is stated universally that when ‘saadhu purushas’ discard a person that that would be as bad as killing them away!’ As Lakshmana was told so, Lakshmana had burst out crying away , left for the River Sarayu , having performed ‘aachamana’ of the punya nadi and having performed complete ‘indriya nigraha’ stopped the

intake of praana vaayu, even as Indriyaadi Devaas, Rishi ganas and all the celestial beings performed pushpa varshaas. Thus the 'chaturdha amsha' or the one fourth of Shri Rama got obliterated for ever.

As Shri Rama was disillusioned with Lakshmana parityaga too, close on the heels of Devi Sita parityaagaa too, then purohita-mantri-majaa janaas of the Kingdom appealed to Shri Rama to duly perform Bharata pattaabhisheka soon. Then Rama desired that the rajyabhisheka saamagri be fetched too soon to let him also be free for ever. But Bharata reacted too sharply to assert as follows: 'Maha Raja! may I swear by my honour and truthfulness that neither the kingship or 'swarga maha bhogaas' are desirable for me'. Then he continued suggesting: Raghu nandana! I request you to soon perform the 'Rajyaabhi -sheka' to Kumaaraas Kusha and Lava; the dakshina Koshala to Kusha and the northern to Lava. Let a messenger be sent at once to Shatrughna and be advised of all these developments . Then Vasishtha having been astonished all these developments addressed Shri Rama: 'Look at the fate of all these praja of yours; do consider the opinions of them too. Then there was ready response from them: 'Raghunandana! Where ever you intend do or go to, we are all ready to follow behind. We all the stree purushaas follow your 'sanmarga' or the supreme path of righteousness and virtue. Swami Shri Rama! Be it to a tapovana, or maharanyas, or maha nadis or saagaraas; we all beseech you to let us blindly yet faithfully follow you; if you decide to leave us you ought to allow us to follow you to paralokaas even. Then Rama having so agreed, fulfilled his last kartavya of Kusha Kumara having made the rajyabhisheka of dakshina koshala desa and of Lava Kumara of the utara koshala desha hand despatched them to their respective kingdoms. Later on he sent a messenger to Shatrughna.

As per Rama's directive, a messenger was despatched to King Shatrughna to reach Ayodhya at once and after the messenger reached Shatrughna came to know of all the goings-on there as of Shri Rama pratigjna, Lakshmana deha parityaga, Kusha Lava's rajyabhisheka and Ayodhya puravaasis decision to follow Rama pursuant his final departure. Meanwhile, Rama arranged Kushavati Nagara nirmana near the border of Vindhya parvata as well as Shrivasti naama Rajya for Lava Kumara. Then as Ayodhyapuri having been emptied both Rama and Bharata proceeded to Saaketa Puri. Then after performing the rajyabhisheka of his sons too Shatrughna reached Rama after a three day travel and touched Rama 'padaabhivandanana'. Meanwhile having known of the swift and tragic developments at Shri Rama's end, Sugriva, Vaanara-Bhalluka, Vibhishana Rakshasaas too arrived. Rama! We have all resolved to follow you and in case you refuse to do so, may this be realised that we fall down ourselves with yama dandaas. Sugriva further said that he had already performed Amgada rajyabhisheka and had decided to follow to Rama. Then Rama having smiled at Sugriva and said : Sakha Sugriva! Do listen to me please! I would not be able to leave you to devaloka anyway for my further parandhama.' He looked at Vibhishana then and said: 'Vibhishana, as long as your praja were all arrive, till then you should be the king ever performing nitya pujaas to Ikshvaku kula devata Shri Sheshashaayi Bhagavan Vishnu. Having advised Vibhishana like wise, Shri Rama looked on Veeraanjanaya and said that he must be alive and ever active. He further stated: 'Harishvara! As long as Ramaayana prachaara were to last till that time he be ever active. Then Hanuman prostrated at Rama's feet and asserted: 'Bhagavan! As long as I were to be alive, till then Ramayana Mahima would be lasting too.' Subsequently Bhagavan Shri Rama addressed as follows: 'Brahma putra Jambavan, Vibhishana, Hanuman, Mainda and Dwivida as also Vaanara Veeras Mainda and Dwivida would be alive till maha pralaya kaala.'

On that fateful yet eventful day, Kamalanayana Shri Rama requested the Rajya Purohita requested him to prepare for the 'Maha Prasthana Yatra with the 'Vidhipurvaka Vaajapeya Yajna Chatraadi Karyakrama'. To Shri Rama's right side was Shri Devi and on his left side Bhu Devi; Shri Devi was holding a Kamal Pushpa and Bhu Devi the Vyaavasaayaka (Samhaara) Shakti. Then Shri Rama was holding his vishala dhanush and on the other side the astra-shastras. Amid the Veda paatha parayana four maha Veda Brahmana Panditas were reciting aloud ahead of Shri Rama and the brothers and the 'prabhrutas' for the maha prasthaana. Besides the Chatur Veda pathana the following vipra panditas was reciting Devi Gayatri-OM kaara-Vashatkaaras with utmost bhakti baava. Those Rishi-Brahmanas too were seeking to

reach the Brahma Dwaara ahead. Antahpura strees, baala- vridhaasi- daaseejana- sevakaas too following towards the Pavitra Sarayu there behind the procession. Bharata Shatrughna and their respective strees too were carrying their agnihotras from various lanes and bly lanes. Samasta Mantri-Bhrityavarga'a along with strees-putras-pashus-bandhavaas were following Shri Rama with vijayotsava harsha dhwaanaas. They were all high spirited with cheerful feelings with harsha naadaas. Hrishtha pushtha Manushuyas and samasta prajaa janas were recalling the sweet memories of Rama Rajya mahakaalas; thus proceeded the 'maha jana sammuhaas of stree-purusha-pashu pakshi, bandhu bandhavas; in the Maha Yatra what with fearlessness and more so of 'hridaya prasannata' and above all of a great relief of self assurance of 'sarva paapa raahityata'. So were Vanara bhalluka ganaas after snaana niyamas joined the 'maha prasthaana'. None and none at all among the prajaaneeka following Shri Rama was of deena-duhkha or lajjita or forlorn-sorrowful or ashamed of for the Rama's Antima Divya Yatra. Those groups of onlookers who were merely seeking to those in the procession were so inspired to enthusiastically jumped right in. Thus the Bhalluka-Vaanra- Rakshas-Puravaasis were thus dutifully and truly religiously with 'Bhakti Vishvaasaas' joined the 'Shri Rama Maha Prasthaana'. From some one and half yojana away Ayodhya, Raghukulanandana Shri Rama proceeded his 'maha prasthaana' towards the western side to reach the Sacred River Sarayu. Having arrived there, an ideal spot on the Sarayu banks was selected by Rishi Brahmanas. Just at that time, Loka Pitamaha Brahma accompanied by Deva samuhaas and RishiMunis too arrived at the PARANTHAAMA with seven crores of Divya Vimanaas. The 'akaasha mandali' turned as 'jyotirmaya mandala' while down at the spot of praranthaama was replete with pavitra-sugandhita-sukha daayi vayu as if Deva Samuhas were mildly throwing 'divya pusha raashis' as 'manda varsha paramparaas'. Then Brahma Pitamaha from up the skies addressed Shri Rama: Maha Baho! May you now enter with your own chosen celestial form along with your brothers Maha Tejasvi Parameshvara. You may perhaps like to Chaturbhuj Vishnu Rupa or like the 'Akaasha maya Sanatana Avyakta Para Brahma' being the Tri Lokamaya Nirlipta Form of the Ever Present-Ever Potent- Ever Unknown . Your puratana patni Yoga Maya- Hladini Shakti Swarupa being Devi Sita be too join you as the Maha Maya.' As Brahma stated with 'paravashatva' of endless bliss Shri Rama entered the Maha Vishnu Swarupa with his brothers with his four hands along with Bharata as Shankha, Shatrughna as Chakra, as also Gada with Shri Devi and Bhru Devi beside Him. Then Indra-Agni and all the other Devas, Saadhya-Marudganaas were absorbed in Shri Rama's Maha Vishnu Swarupa as Divya Rishi-Gandharva-Apsaraa-Garuda-Naaga-Yaksha-Daitya-Daanava- Rakshasaas extolled Bhagavan's 'guna gaana sammohitaas'. Then Brahma Deva made an announcement to Maha Vishnu: Bhagavan! All the dutiful followers of your form of Shri Rama would now enter the Santaanaka Loka as the Saaketa Dhaama's anga bhaaga! Then Vaanara-bhallukas returned to their respective devaamshaas. Similarly Pashu pakshis and Sthaavara jangama praanis which were absorbed on the Sarayu at that time too reached the Santaanaka Saaketa dhaama.

Sampurna Ramayana's Upasamhara and Mahatmya

Shri Rama-Devi Sita's 'Putra Dwaya' Kusha Lava Kumaras commended Maha Vishnu-Maha Prakriti's incarnations as hidden in the chataachara pranis as Avayktam- Shasvatam- Anantam-Ajam- Ayvyam - Vishnum. Shri Rama had thus been reinstalled as being an incarnation of Maha Vishnu. That Shri Rama Paavana Charitra is being constantly commended by Deva-Gandharva- Siddha Maharshis as Ramayana Kaavya Shravana. This prabandha kaavya is a gateway to longevity and prosperity besides being sin destroyer Ravayana is as good as Vedaas as vidwan purushas need to read and hear about. Its pathana assures suputras for putra heenaas and soubhagya to 'dhana heenaas'. If just one shloka pathana a day or even one 'charana' even would ensure paapa naashana to that extent. Indeed this Ramayana Prabandha Kavya yields ayurvridhi as 'prati dina pathana' bestows 'paraloka sanmaana'. He or she with seriousness and concentration could read either at 'praatahkala, or madhyaahna or sayam kaala' would remain ever contented. Ramayana is of Gayatri Swarupa. 'Shri Raghu naadha charitra sampurma pathana-shrotra-niddhidhyaasana ought to bestow Vishnu dhaama Vaikuntha. Raghavendra Charitra is the easy passage for accomplishing 'chaturvidha dharmartha kaamamokshas' in one's own 'iha janma' too.