भारत के प्राचीनकाल के दृष्टिकोण

Bharat of ancient time
Historic Rama of Valmiki
Volume I

SATYAGRAHI RAMA

VISHWANATH LIMAYE
Dedicated

to

all my respected and friendly colleagues and co-workers, who inspite of my serious faults in socio-cultural activities have not only sympathised me out of their affection but have helped and encouraged me to correct myself through this humble service at the sacred feet of

SHRI RAMA
CONTENTS

Please Bless me 5

A Luminous Glimpse of Maryada Purushottam 17
—by H. H. Prabhudatt Brahmcari

Introduction 31
—by Mananiya Duttopant Thengadi

Revelation I. Historicity 37
I. Rama the ideal man, II. Valmiki: the Father of Poetry, Conclusion.

Revelation II: Tradition of Incarnation 63
I. Matsyavat or; II. Kuravat, III. Varah Avatar; IV. Narsingh; V. Vaman; VI Parsuram, Conclusion.

Revelation III. Surya Dynasty (Suryavansh) 93
I. Manu, II. Ishwaku to Mandhata, III. Prithu to Anaranya, IV. Trishanku and Harishandra, V. Sagar to Anshuman, VI. Dileep, VII. Bhagrat; VIII. Ambrish; IX. Raghu; X. Dashrath, Conclusion.

Revelation IV : Balkand 137
I. National scene before Rama, II. Birth and education of Rama, III. Vashishta and Vishvamitra; IV. Training for tasks ahead; V. Towards Mithila; VI Great dynasties unite, VII. Humbling of Parasurama; Conclusion.

Revelation V: Ayodhyakand 169
I. Plan coronation; II. Kairkeyi and Manthara, III. Foundation of Rama Rajya Satyagrah; IV. Kaushalya blesses V. Rama and Seeta; VI. Tearful send off, VII. At the bank of Tasma; VIII. Shringwerpur; IX. Prayag to
Chitrakoot, X. Ayodhya orphaned, XI Bharat returns; XII Kaikeyi, Bharat and Kaushalya, XIII. The long march, XIV. The devine meet, XV. Rama's symbolic coronation; Conclusion.

Appendices

1. Chronology 267
2. The Era of Rama 269
3. The Era of Manu 272
4. Rama in Vernacular Literature 275
5. Rama in Sanskrit Literature 281
6. Ramayana in Foreign Countries 284
7. Rishi Arvind on Ramayana 290
8. Dr. Bulke on Ramayana 293
OM SREE RAM OM

PLEASE BLESS ME

कोडिले भडार | धन्य चा हा माल | मी तो केवळ हुमान भारवाही ||

सत तुकाराम

This property belongs to ALMIGHTY. That treasure has been broken and is being disbursed. I am only a cooli, a porter carrying the weight.

Sant Tukaram

The great poet Valmiki had collected and deposited this enormous, miraculous, unequal, eternal, fathomless treasure in the form of the story of human performance of the Omnipotent, Omnipresent, everblissful, Almighty, who came in the form of Rama, as the son of the solar King Dasharatha, in the poet’s own unique, unparallel, lucid language, which I have just carried like a load-carrier to make it available to interested readers, with the hope that it may purify my own life, which I am desirous of and trying for the last one decade.

As a proof of His kindness, I was blessed with a stay on the Vivekanand Rock at Kanyakumari in 1974/75 for one and half years. There I had the blissful opportunity to go through the Ramayana lectures by Her Holiness Late Sm. Poojya Laxmibai Kelkar alias Mousiji, the founder of Rashtra Sevika Samiti. That seed had taken this form of a tree, which may be able to offer shade and peace to the readers because of its own greatness. Poojya Mousiji used to insist that whoever wants to know real Rama, he should read Valmiki Ramayana. I realised the truth in her insistence even though I could casually
go through the original Ramayana only for the first time.

While I was on padayatra with His Holiness Shankaracharya Kamakoti Peetha in Tamilnadu, I felt more and more inclined to the detailed study of the holy epic. It is said that even the adversaries are opportunities in disguise. My aged father had an attack of Arthritis and thus he was bedridden. While I could do little service to him, I had the opportunity to read the sacred epic two three times and I could even prepare some notes. In between, I could go through the books of late shri Dr. Rajagopalachari, Sri Shrimwas Shastri, V. V. Iyer’s Kamba Ramayana and some such books supplied to me by respected Shri S. Ramakrishnan of Bharatiya Vidya Bhawan, Bombay.

At Lohardaga tribal centre, I was fortunate in getting an obliging friend in Shri (Dr.) Harbanslal Oberoi, who had collected rare ancient books and their modern commentaries. Particularly, I was benefited by Dr. Bulke’s thesis “Ramakatha-ki-uptpatti aur Vikas” and its rejoinder by Poojya Shri Karparthi in the form of “Ramayana Mimansa.” All this material available could be arranged in the extra time available at the sacred banks of holiest River Ganges at Shivanand Ashram, where I was obliged by H. H. Chidanandji to conduct my Gayatri Purashcharan at Rishikesh.

With the blessings of Mother Gayatri, this purifying story of the pious Rama had taken this shape in the pious atmosphere of the Ashram in the neighbourhood of the sacred Ganges. It is said that the word Rama equals in power with the most sacred syllable “Om”. When they are chanted they have equal effect on the mind. The pronunciation of ‘Om’ needs more scientific way, but the name of Rama can be easily pronounced by any ordinary man without any special effort. Thus it is supposed to be equally effective. Yet we know that Ahilya
or even Valmiki himself had to do a great penance for purification to remove their sins.

If with all the above efforts impurity did not oblige to leave me, I feel that I need yet more penance and it is not the fault of the word “Rama” or any other Mantra. But this much I can say, that the more I read the story of Rama, the more liking for the epic has developed in me, I also felt that even an impure man like me can rewrite the purifying story which may be beneficial to others, with its own benevolent powers. Thus I was convinced that there is no sin in reinstating the ancient story which also may some day purify me and I dared in taking this labour.

While reading Valmiki, it was also felt that due to the latest books on Ramayana, though with pious intentions, the real and ideal human Rama of Valmiki has been covered and suppressed below their weight. Majority of the saint-poets and writers have painted Rama as God Almighty with excessive divine touch out of their high devotional bent of mind. All the ‘Puranas’ and their preachers go on propagating Rama in the same vein. Thus an urgency was felt that an ideal human Rama who can be emulated by ordinary human beings and for which purpose Valmiki had laboured so much should be reinstated and his educating and inspiring life should be re-projected.

As Narada told Valmiki that the people of those days need an ideal human character who can be followed and who could personify all the noble qualities for the sustenance of the society and he was Rama. Accepting the advice, Valmiki had described Rama’s life with that objective. This book is an effort which is absolutely dependant on Valmiki’s epic with the same object in view. Wherever other Ramayanas are quoted or referred to that is only to justify or support Valmiki’s story. At some places, how misunderstanding or distorted
interpretations and their multiplications occur is also shown, where other Ramayanas are quoted.

The question of interpretation or befitting additions are absolutely the right of the scholars and devotees of high stature. I am too small a man to comment on that. But so far as the idea that the whole of Bal and Uttarkand are forged portions and actually Ramayana starts from Ayodhya Kand appears to be irrelevant.

One cannot brush aside the arguments advanced by an eminent scholar or a devotee of a higher stature like poojya Late Shree Karpatriji Maharaj, when he says that no epic can begin with a couplet as we have in the beginning of Ayodhya Kand. Having no proper context and relevance, how a poet like Valmiki can begin with the first epic with that couplet. Thus it would be an insult and dishonour for the intelligence, genius and poetic sense of the great epic writer Valmiki to assume the Bal Kand to be complete interpolation.

It is necessary for us to know who was Rama and who was Seeta, or how they had come together and what were their antecedents, characters and qualities or the atmosphere in which they had taken birth with a mission before Ramayana. Similarly, it is equally necessary for us to know about Ravana and the inheritance he carried including his dynamic capacities. Thus both the first and the last Kanda do have full relevance in the epic. Then Rama’s truthfulness high sense of duty as regards serving the people, fulfillment of promise at all costs, administrative arrangements of the whole of Bharat and so many other qualities which he expressed even after his coronation as the King of Ayodhya, are known only from the Uttar Kand.

In the absence of these Kands, we would have been snatched of that valuable information projecting those qualities. It may be that there appears
an effort of Godifying Rama particularly in both the Kands, for which the non-believers may take them to be complete interpolation but for the full and relevant information about Rama's mundane life, his sincerity of purpose and other qualities both these Kands have a great relevance and they should not be brushed off as forged one. There is no scope for any disagreement on this issue, if we are sincere and unprejudiced in our approach. Only because of them the complete picture of Rama and his mission and his competence to fulfill it could be understood and thus only the epic also is properly shaped.

The minute study of Ramayana tells us that the Trivstap or Tibbet was the homeland of Devas and was called Devalok who lived a more affluent and luxurious life than the manavas (people of Narlok) while Brahma was their guide and philosopher Indra was at the post of their King who had Kuber, Varuna and others as his knights. They are the Devas of Puranas while the Indra or Brahma of Vedas are mere allegorical figures (Karpatriji-Ramayana Mimansa) Thus the Brahma, Indra and other Devlok knights were present at the horse sacrifice of King Dasharatha where they created an atmosphere and collective will for the birth of a new leader, who in his young age would eradicate the Ravana empire. We need not bring in Divinity in that performance.

Similarly, the Kishkindha was the home-land of Vanara-lok and Lanka was Rakshasa lok who under the leadership of Ravana dominated the entire Jandstan and Dakshinapath, except Kishkindha. Thus according to philosophic description, the Narlok was expressing more divine and noble qualities (Satwik) while Vanara Lok was more mundane (Rajsik) and the Rakshasa Lok was comparatively beastly (Tamsik). They all belong to the same country. Naturally the writer is obliged to infer
that the Rama-Ravana war was not a war between two nations of two kings, two communities or two sects. It was not a rivalry of two individuals or states, but it was for values of life, as truth versus untruth, justice versus injustice, nobility versus in-

One more idea struck to my mind that Rama behaves differently with persons of different psychology. He adopted the insistence on truth or fulfillment of promise, i.e. Satyagrah in today’s context and converted the opponents by his own sufferings. But he adopted this method to deal with those who were basically good people at heart and had developed vices temporarily. It is all possible that Gandhiji, a great devotee of Rama might have taken inspiration for Satyagrah from Rama, but in a partial context.

Rama dealt basically the cruel or innoble people with weapons (shastra) and thus it can be called Shastragrah (insistence on war and destruction). Here, where Revered Gandhiji had missed the balance in Rama’s life, which is not a lone case. Unfortunately, many a people even including our religious preachers and particularly so called spiritualist even do not take the cognizance of heroism of Rama or other brave incarnations as real happenings and they describe their heroism and valourous acts as only allegorical stories, as fights against greediness, lust, egoism etc. We will deal with this topic in the next volume. In this volume we have dealt with Satyagrahi Rama only.

So long as the religious leaders of Hindus will try to by-pass this reality of life, the number of the haters of Rama and their strength will go on increasing. Nobody can stop their growth. Today, only 1/2 of Bharat and 30 crores of people have been converted as haters of Rama and 20 crores have formed a separate nation. If this trend of blind devotion towards Rama continues, the holy
and sacred epic of Valmiki would become a piece of an exhibition in some third class museum within a century or so and that too in some foreign country. With this background in view, the life of human Rama, an incarnation of qualities who can be and should be followed in practice is being brought forth through this humble effort.

While the revelation deals with the Historicities of Ramayana, the II and III revelations link the historicity of Rama with the past traditions, whose human existence cannot be easily denied. There may be some use of allegory in describing the incarnations before Vamana but the instances do have mundane touch of geography and history, which can be understood by the adjoining map of the world before the formation of geographical Bharat. Due to the limited space, the solar dynasty also has been briefed. But even with that much information we can easily infer that Rama did not come before us out of vacuum, but comes as a culmination of such a great galaxy of men of qualities.

Valmiki gives the names of selected 40 kings as the heritage of Rama in the Solar Dynasty, while Bhagwata or Vayupurana gave a bigger list saying that even they were also briefed. Vayupurana says:

बसो प्रधानान्त्स्मिन्द्र प्राधान्ये परिक्रितित

वायुपुराण 3/26/212

While, Bhagwata also supports it and says:

अतता मान्यो बश प्रात्यथेण परमण

भागवत 9/1/17

I think the readers would excuse me for the further briefing. I have done so, as my main object of description was Rama the great and his qualities.

Every revelation carries a concluding ray which gives the special features of the revelation in the present context. It includes the origin of Vanaras;
the joint plan by Devlok and Narlok to eradicate Ravana and its systematic execution. The coronation of Rama in Ayodhya Kanda itself, etc. and some such controversial or somewhat miraculous topics have been elaborated in the present context and made agreeable to the present day intelligentsia in these concluding rays. In short how Rama could convert the biased minds of the opponents as Kaikeyi, Manthara and others by his sticking, to promise or truth and thus suffering for long times, which is called Satyagraha. Thus the name of this volume is fully justified.

The appendixes give a varied information about the Bhartiya conceptions and brief information about the influence of Ramayana on Bharatiya and foreign literature. Only after reading that information, we can understand the power of imagination, thought and meditation of the saints and sages of ancient times. Even the dates about the important happenings in Ramayana are also made available there. The thoughts and opinions on Ramayana by eminent scholars, Bharatiya chronological mathematics, are also briefly narrated.

Today the unique life of Rama which can eternally guide the humanity, being basically spiritual and religious, had been made an instrument only for chanting his name. It is said that even if you hear it, it can wash away all sins (पुजा हरति पापानि) Thus people only chant the name and get satisfied. Naturally, the writer feels that the story should be sure-purifier of the social life for which this endeavour has been made.

Valmiki had not written about the life of Almighty Rama, but of human Rama, who raised to Divinity from an ordinary human being (नर से नारायण). The humble writer knows that the great life of such a Rama, having Himalayan height cannot be measured by a blade of grass, like himself or the fathomless vast ocean of Valmiki's Rama-
yana cannot be brought forth by an ordinary shell like the powerless writer. All such objects and efforts would be taken to be a laughing stock and would be ridiculed by readers having even ordinary intelligence and they would be justified.

Knowing all this fully well, but believing in the all embracing and ever-graceful nature of the Superman Rama, the author has dared dance like a child in his royal Court. It is said that even a squirrel had tried to help in the earth-work for the bridge at Rameshwaram as it was a service in the cause of Rama. In that context, if an humble ignorant, ignoble, indiscreet, restrainless man like me tries to purify myself by narrating the all-time-purifying story of Rama, none should have any objection. The readers will surely forgive this load carrying of the treasure of Valmiki to them by a cooli like me.

The author is fortunate enough to receive the blessings of the modern Vyasa, the saint of Jhusi. Revered Brahmachari Prabhu Duttji even to this incapable daring which had made this volume readable. The author himself felt that his misplaced ego is being suppressed when he read the short blessings bringing out full stature of Rama in brief. Then the Foreward, by an eminent thought giver of this country, Manniya Shri Dattopantji Thengdi has made the volume more valuable. I would like to carry over their obligations life long, so that they may minimise and reduce the impurities in my life.

I am equally thankful and feel obliged to all those old and new writers of the books which proved of great help in this formidable task. I do not have the capacity to repay their debt. Similarly, I must mention the names of Rev S Rama Krishnan, Pt. Murlidharji son of Pt Satyanarayanji of Gondia, Shri Sohini T T E at Nagpur and Dr. Oberoi of Ranchi academy for supplying me different volumes.
when and for however long time I wanted them and I will not forget their kind obligation for the whole of my life

The original Hindi script was written under the kind patronage of ever-smiling and ever-blissful personality of H. H. Chidanandji Maharaj who is actually the unseen force behind whatever good in the book.

I have no words to express my thanks to the Tirupati Devasthanam Board which has encouraged me from the beginning and ultimately sanctioned a substantial grant for the Volumes as subsidy. No doubt all this was possible due to the special kind and loving grace of H. H. Kanchi Kamkoti-peethadhipati Revered Jayendra Saraswati who gave me a recommendatory letter for the board I would like to remain ever obliged to the great soul. At the same time I must mention the name of Prof. Shri U. Venkat Ramaiah of Tirupati who had taken dedicated pains to get the grant sanctioned in due time.

I should express my regret and beg pardon to the readers that I had to get the printing changed from the original arrangements to Tara Printing Works for its efficient and quick service, which has caused some difference in half the printed matter. Any other such defects are also due to that which I beg to be pardoned and obliged I must thank the proprietors of Tara Printing Works for kind cooperation and quick service inspite of some technical and other business controversies and got the volumes published in time.

Similarly I must thank the Gyan Ganga Prakashan of Jaipur and Tara Printing Press for their quick acceptance of the Volumes for publication and printing inspite of their being new and yet have over tasked schedules. I would like to mention the name of Prof. Rama Shankar Singh, a retired
professor from B. H. U. who has taken great labour in polishing the text and obliged me.

Simultaneously I should express my thanks to many of my friends and well wishers who have contributed thousands and more each. Particularly the T T. Board has obliged me by its sumptuous grant of Rs. 7500/- for each Volume. In the end I would like to beg pardon to one of my most obliging colleague whom I have forgotten while writing the project of the Hindi Edition. As a matter of fact though a non earner he is the first obliiger who offered me Rs. 2000/- for this endeavour which is rallying so much momentum. Yet I dare not name him which will not be liked by him at all.

Thanking all others for their brotherly, fatherly and saintly kind cooperation and blessings. I offer this humble service at the noble feet of Holy Shri Rama, who is the knower of Dharma and incarnation of truth. I would humbly request the readers to bypass my mistakes and follies and accept only what is good and relevant concerned with the great soul Rama.
A LUMINOUS GLIMPSE OF MARYADA PURSHOTAM RAM

by H H Prabhudutt Brahmachari (Zusi-Prayag)

रामोऽ परमेश्वर सदा विजयते राम रघुश भजे।
रामेणा भिन्नता निशाचर चरुरु रामाय तस्मे नम।
रामान्तरसि परायण परतर रामस्य दसीस्म्यः।
रामे चितलय सदामवलमें भो राम मामुन्दः॥

॥ छप्प्य ॥

सबा राम की विजय रामकू मजह निरतन।
सौंत्य निशाचर राम द्वारा गत सुरुए।
जिनमे जोगी रामे रामके चरण परत हू।

नहीं रामते बडो रामने विनय करत हू।

सबा राम को दास हू रामे राम मे चित्त मम।

तातै है श्री रामजी । पद पदुमनि मे परत हूम ॥

‘Rama’ itself is an extremely miraculous word Rama’s name was already prevalent before his advent as the son of King Dashrath Sage Jamdagni had the name of Rama for his son. Having an axe

* The above couplet is taken from the Ram Raksha Stotra from Mantra Ramayana. According to the Sanskrit grammar all the seven cases are used in one small couplet. Rajmani – Let there be glory to Rama subjective (Prathana) Ramesham – the lord of Rama (रमा) objective. Ramena – Third case (करण). Ramay for Rama चतुर्थ (Fourth). Raman रामान् (राम ने) – More than (fifth). Ramasya – possessive (Sixth). Rame – in Rama (Seventh). He Rama ! Oh! Rama Sambodhan (Eighth).
as his main weapon he was later called Parsuram (Ram with axe) The Elder brother of Krishna was also called Bal Ram being more powerful His name was only Rama. Rama is eternal ever existant, unmanifested, indistructible, without birth or body. He is omnipotent and all pervading He is the creator, sustainer and destroyer of the whole universe.

He is everywhere in every atom, yet having neither any shape nor any name He dose not belong to any particular place having senses, mind or brain Though omnipresent he is beyond the orbit of the whole universe and yet pervades all the three worlds (अय्यव बिचार विभूति में स्थित रहते हैं) Though that almighty is birthless or deathless, it takes birth in different forms for the welfare of the people Factually the Almighty is formless thus it has no form of its own Being bodyless it has no body Yet it is omnipotent and omniscient.

The Almighty is supposed to do and undo any thing 'कर्तुष्ण अकर्तुष्ण अन्यया कर्तुष्ण'. Thus though bodyless it appears in the form of a body, though birthless it appears to take birth If that spirit do not come in some mundane form how we mortals can know him and achieve realisation We ordinary mundane people can not conceive and concentrate on the unmanifested spirit. The worship or realisation of the unmanifested is quite difficult. Arjuna puts before Lord Krishna this dilemma and asks "Who is superior? Those who worship the unmanifested Brahman or those who out of complete devotion meditate upon your manifested incarnations?"
Lord Krishna replied "If you want to know my mind I would say that those who concentrate on my manifested form with full devotion and forgetting all sensual effects are superior." Naturally Arjuna queried that is it that those who pray and worship the eternal, unmanifested, unthinkable, immovable infinite, omnipresent, formless or ever existing spirit are inferior? Lord Krishna replied in negative and elaborated his views. He said that those who maintain equanimity of mind, control their senses, and dedicate themselves in the service of all beings, and meditate upon the unmanifested also reach reality (attain realisation).

But Krishna added further "Oh Arjuna! How is it easily possible for the body bound souls to realise the unmanifested Brahman? For the body bound persons, the meditation on the unmanifested is as difficult as to get the flow of the current of the Ganges return from bay of Bengal to Gangotri (the origin). That is why the meditator of the unmanifested gets in much more troubles in his path to realisation Bhagwadgita chapt 12 stanzes 1st to 5th.

The Almighty manifests himself for the sake of the devotees so that they can easily meditate and worship him. There are many types of incarnations-some incarnations are in totality, some in parts, while some others exhibit particular quality. Our Shri Rama is Maryada Purshottam (मर्यादा पुरुषोत्तम) who used to behave according to norms and always kept in mind the limits, one should not cross. Thus his life makes one contemplate deeply and copy it
easily. Noble people must copy the behaviour of Rama. Some may not accept him as an incarnation, but Rama's life is so much pure and truthful that all talented men can get many lessons from it.

Valmiki does accept the divine mission of Rama as incarnation, but he has more emphatically described him as human being Rama appears on the scene as king Rama and he also says that he is a human being, the son of Dasharath Shri Krishna is more of a miraculous being. We should accept and follow his teachings or orders and advice but we should not try to copy his behaviour at all levels. This is what Vedvyas suggested in the Bhagwat (ईम्बराणा वच. सत्य तथेवा चरित क्रियेत)

Shri Rama was a man of duty or Dharma and norms. He taught the human world by his own behaviour. Those who are only after wealth and pleasure can not follow Rama. One noble saint told me that one christian Missionary claimed that he read Valmiki Ramayana for 27 times. When the saint asked him the inference, the Missionary could draw, the missionary said that he came to the conclusion that Bharat was a fool. Bharat was entitled to the kingdom as a right of the vow of his own great father, or his ordrs. His own mothers and royal priests were also pressing him to accept the throne. He kicked the throne and he ran after his step brother in jungles. And when he failed in pursuing Rama to return, he enthroned the sandles of Rama and led a saintly life in Nandigram. Who can be a bigger fool than this gentleman?
The saint asked the missionary whether he had inferred something else? The clergy said, "Seeta was still a bigger fool than Brij at Dasharath exiled Rama alone, and not Seeta. But this lady was that much fool that leaving the most affluent kingdom of Ayodhya and the Luxurious life of the Royal Palace she preferred to move bare footed in the thorns of the jungles with her husband. There she suffered so many hardships. Even she was kidnapped by the Rakshasa king in whose prison she had to wail and weep for 10 months. Can any one be a bigger fool than this lady?"

The saint told the missionary that he had followed Ramayana according to his mental aptitude. Those who believe in the human ideal as only eating, drinking and be merry can not infer any thing else than what he had done. They can not evaluate the lives and ideals of Bharat and Seeta. As a matter of fact in no language and country of the world any body will find an equivalent character like that of Seeta and Bharata. One can never dream or imagine higher characters than these two noble ones.

In our Bharat, since our childhood we hear that the whole universe has been manifested out of Brahma, the ocean of knowledge. According to our mythology, Marichhi, Atri, Angira, Pulastya (पुलस्त्य) Pulah, Kratu, Bhrigu, Vasistha, Daksha (दक्ष) and Narada were ten sons of Brahma. They were all equally qualified and full of knowledge. They are supposed to be the original of the whole animate or living world.
Britishers and their mental slaves have taught us that Anaryas or aboriginals were the original residents of this country. (Actually aboriginals being the residents of Jungles they were Vanvasis) and Arya were the foreigners who invaded this contry The Aryans were uncultured people who used to eat raw beef and live below the trees. They were ignorant of the use of fire One day, fire was seen due to the rubbing of two wooden sticks They were afraid and they called it divine power of God

The Aryas started offering flesh to the fire God. They found that the fried flesh was more tasteful. Thus they developed that art of cooking and started eating boiled or roasted flesh. Slowly they collected some seeds and developed agriculture. Further they learnt building huts and houses. Thus the uncultured Aryans changed to cultured society. These foreign historians and their Bharatiya stages can not conceive anything beyond 5000 years. According to them every event including Ramayana, Mahabharata and others happened only in this span of human history.

Once you accept the above theory, our Vedas Puranas, Shastras, Agamas all are proved false and worthless. The concept of four ages, Satya, Dwaper, Treta and Kaliyuga becomes vague and erroneous. Naturally the great sages Jamdagni, Bharadwaj, Vashistha and others become imaginary or uncultured and uncivilised stock. For us these unethical and materialist thinkers who can conceive and accept
such history should be lacking in minimum intelligence or understanding, who feel that we have slowly developed from uncivilised to civilised state.

For them, the multi storied buildings, wide highways, Railways, Telegraphs, cars, planes, Televisions, or such mundane material prosperity constitute civilisation. On the other hand, for Bharatiyas, truth, purity, compassion, forgiveness, sacrifice, satisfaction, simplicity, sense control, restraint, penance, equanimity of mind, devotion, realisation, deep thought, knowledge renunciation, valour, lustre strength, power of rememberance, humility, chastity, courage, enthusiasm, fortune, fearlessness, liberty, efficiency, excellence, dynamism, patience, delicacy, seriousness steadiness, belief in God, honour, respectability and lack of ego are the qualities which symbolise the correct direction of human prosperity culture.

We never accepted that those who have tall, air-conditioned buildings, cars and planes, have variety of select menu on the dining table, have modern most Radio and TV sets, truck load of suits in the dressing rooms, abundance of all such luxurious materials are the most cultured Brahamans Geeta describes the qualities of a real Brahman as having sense control restraint, purity, penance, forgiveness understanding, knowledge (spiritual and material) love for God etc. While the real Kshatriya must have valour, dynamism, patience, presence of mind, attentiveness, fondlessness, charity and divine behaviour.

In Bharata we do not recognise outward material
growth as progress. But we call the inner development of heart as sign of real culture. That is why Valimiki asked Narada in the very beginning of his epic that at that time who was such a king who was a man of character, a man of quality, charity, self respect, a man who had control on his senses and was always victorious?

Answering this query, Narada told the name of Rama the ruler of Ishwaku dynasty. Rama was the treasure of qualities and as such he was accepted and respected by the world. No one was there who was more ideal than Rama and more beloved of the people. Thus he was not called as ordinary man but best of the men or Purushottam. He established norms in enormous qualities yet some people say that there was no historic person as Rama and he is only an imaginary character of the poet Valimiki. We are sorry for their ignorance.

Only those persons who do not have any sense or knowledge of Brahma or liberation may contribute to the above idea. One may say that Rama was not an incarnation as he behaved as a man on the earth since his birth to his last pilgrimage to Sarayu. He was a child and played with children or acted like a warrior in his young age and did his duties as a warrior. He was a devotee and obedient to his father, mother, teacher and sages. He was quite enlightened and understood the knowledge of Brahma. He punished the cruel defaulters and protected the noble men maintaining the homogeneity of his family. Thus he was an ideal son, husband, brother and king.
Introduction

Had Rama been an imaginary character, he could not have influenced the smallest incident in the life of this country and its people and even to some extent of the world. The world would not have recognised his solemn greatness which transgresses all the mundane barriers of country, community, religion or race. Christ, Musa or Mohammed came just in recent past. Before them the story of Rama was resounding ringing in the whole world. The victorious flag of Rama was fluttering over the horizon of the world.

Professor Dr Harbanslal Oberai, the director of the Academy of Culture, Upper Bazar, Ranchi, had collected hundreds of pictures and antiques in his Academy. These collections can have good reflections about the dimension and influence of Bharatiya culture in the world. He had some pictorial documents which are good proofs of the supremacy of Bharatiya culture.

Four hundred and Ninety years before Christ the Emperor of Iran (ईरान) Shri Dharaywasu (धारायवसु) a Hindu attacked Greece and he was defeated by the army of Greece in the war at Marathan. The king Dharaywasu died in 485 B.C. His son Khashyarsha (Jerksage) again attacked Greece with huge army in 480 B.C. His army had a big contingent of Bharatiya forces. They were best archers and they had steel pointed arrows.

These Bharatiya archers won the wars in Egypt, Arab, Syria, Palestine, Mesopotamia, Turkey, Armenia,
Afghanistan (Gandhar till recent past) and in the end defeated the Greeks. Also till then the western world had no knowledge of steel. In the third century B.C. Alexander crossed the Zelam and attacked Poras (پوراس) of Punjab. This followed a friendly treaty between these great warriors. King Poras presented Ten Kilo steel to Alexander, which was a matter of wonder and admiration for him. Such ancient pictures are already there.

A silver shield depicting the picture of Mother Bharat is kept in the museum at 'Lampeskar' in Turkey. The shield was cast by a goldsmith of Rome in the first century A.C. The Mother Bharat is shown wearing a sandle smelling crown (Gandh Mukut) prepared from palm leaves on which two small pieces of sugar cane are inserted. The Mother Bharat holds a bow and an arrow made of sugar cane in her left hand and her right hand is in blessing pose. The world owes sugar and sugar cane only to Bharat and a blissful life also.

The mother wears a fine muslin Sari which was sold in the market of Rome in exchange for gold coins. The wooden throne of the mother has ivory stands and the mother is surrounded by peacock, parrot, hunting dog, a monkey and a lioness with its two cabs. All these articles were exported to Rome 2000 years ago. An image of Lord Sun belonging to 1st century is found in Germany. The worship of the Sun God was spread throughout Europe. Had the Christianity not prospered with its
unchristian methods the world would have been;
sun worshipper till to-day

All the different Gods of Bharat are already
found in Japan the then Nipun (निपुण) Desh. There
we have an ancient image of Sage Vashishtha, who
is called Vasusen by the local people. There is an
image of Lord Shiva also. Sanskrit language was
talked all over Mongolia. One Shakya scholar aged
17 years went to that country in the 13th Century.
He converted, the victorious Kubai Khan (Kaiwalya
Khan) who conquered half the world, to Buddhism.
The Gayatri Mantra is yet prevalent there. Mahabharat epic is already available in Indonesia. An ancient statue of Hanumana has been found in Guatemala (Gautam Ahilya) in Central America.

The kingly saint Kambuj spread culture to the
Kambuj Desh (Kambodia) where a fine idol of
Hanumana is found. Even today they have the
story of Rama named 'Ramkeerti' which is very
much inspiring and illuminative. The city 'Ankur-
vat' has number of Temples, whose walls are pain-
ted with the pictures from Ramayana and Mahabharata. Laos, a distorted name of Lavdesh has
the story of Rama in the name of 'Phalak Fatavh'.
Another story is famous called 'Phomchak'. The
temples in the capital Luang pravang have got fine
paintings from the life of Rama on the walls.

The firetest of Seeta after the death of Rama is
depicted in a most attractive way which has got
a penetrating effect Similarly a picture depicting Garuda, outting the serpent traps of Rama and Laxmana from Nagpash is also inspiring Artistic display about the pictures from prambanan Rain Katha in images and paintings is in abundance in Java. There are thousands of images and carvings in this sacred area, which have no parallel even in Bharat.

Thailand (Shyamshed) is full of culture of Rama age and the source of their inspiration is ideal rule of Rama. It’s ancient capital was called Dwarawati (Dwarka). In 1350 A.C., the king of Sayam (Shyam) established the city of Ayodya and the kings of this country owe the name of Rama as suffix or prefix in their names Ramsavmed, Suryawansh Ram, Budharam, Mahamantak Rama, Ramaraj, Ramadhipati, Devnagar Rama, Rammayta, Mathavirda Rama, Sukhdev Ram, Ramasvan, Ramputra etc., are few samples.

The postal stamps, revenue stamps, bus tickets carry pictures of Rama, Ramleela (drama) is played through dolls and the actors wear different masks of those times and enact Ramayana dramas. Kidnapping the horse of the horse-sacrifice by Lava-kusha, their war with Hanumana, Bhagwana Rama, Kapiraj Sugreeva, Dhanuidhari (धनुधरी) Rama, Bali and Tara, Bhagwati Seeta etc., are some of the best films the country has produced.

In the change of times, Indonesia and the adjoining countries have converted to Islam yet
they have not left Ramaleela (drama). Even president Sukarna takes part in the drama of Rama. Thus Rama Katha has enveloped the world since ages. Not accepting such a Rama as a historic personality and call him an imaginary character is nothing but betraying one’s lack of normal intelligence and becoming a laughing stock.

The natural conclusion is that Rama was the Jewel amongst the kings of Solar dynasty, son of king Dasharath, the pleasure of Kaushalya, the king of Ayodhya, every thing for Seeta, eldest brother of Bharat, Laxmana and Shatrughana and the man who established the behavioural norms in this mundane world, by personally practising them. Thus no body can doubt his historic personality.

Shri Limaya, who is most dear to me, has in this book brought up this historic Rama as an embodiment of behavioural standard as Valmiki Ramayana depicts him, is quite appropriate and timely. I am sure that the modern youth would get the necessary culturing through this book. Only the devotees can be benefitted by the belief that Rama was an incarnation. But the whole humanity can be benefitted by understanding and experiencing the readable and pursueable dedicated life of Rama which is symbolic in human behavioural standard. They may belong to any race or religion, country or community, they can admire the pious life as a torch bearer in human relationship.

I hope that Shri Limaye, would enrich the
Bharatiya literature by such educative books. I offer my best wishes and bless him that he would be able to maintain his pure and dedicated life and could offer it the service of the mother Bharat. Let Rama bless him with happiness.

Prabhudutt Brahmachari

Sankeertan Bhavan,
P O. Zus Prayagraj
Chaitra Krishna 11/2037
INTRODUCTION

by Manniya Duttopant Thengadi

It was a pleasing experience to go through the book entitled "Valmiki's Historic Rama" written by shri Viswanath Limaye. He in his introductory appeal, says that "Rama's life is an inspiring example that how one can meet the challenges in human life only on the basis of human powers." It seems that this is the central theme that has inspired the writer to venture on this voluminous task.

The whole life of the Bharatiya people, their habits and thoughts, actions and ideals, laws and regulations, all carry deep imprint of a "Valmikis Rama". He is taken to be the symbol of reverence to parents and elders, brotherhood and devotion, penance and sacrifice, complete surrender and dedication to public welfare, with unique dutifulness towards social and national cause and thus establishing norms for the people to follow. Even in religious field Valmiki's Rama is accepted as a most sacred ideal for all noble actions.

Valmiki's Ramayan is not only an ancient Epic but the first Epic or poetry of the world. The Hero is Shri Rama who is described as an ideal of lawful action, maintaining norms. Narada advises Valmiki to narrate his prosperity. According to him Rama's aduent on this earth was to irradicate the 'evil'
and establish 'Dharma' which made him popular in the masses. Maharshi Vyas in his Bhagwata has rightly said that Rama's life is a thorough guide for the mundane world.

The following generation of saintly poets have painted the Ramayana in their own way according to their saintly vision and devotion colouring him according to their sect or philosophy, even to the limit of imposing Divinity on Rama, as in the vaishnava sect. The writer appears to suggest that those who want to know the full and real life of Rama as a human personality should read and contemplate on Valmiki's epic for correct appreciation.

One more point can be emphasized that the epic written in most lyrical and flowing style which spares no facet of poetical art, appears to develop distinctly in two different directions. One is Religious and the other Mundane or historical one. If the first and the last canttos, which are supposed to be full of many interpolations or forged matters as many modern scholars infer, are not taken into account, the remaining 5 canttos are secular, mundane and thus acceptable to all sects or communities all over the world. And thus it proves its all enveloping dimensions as beneficial to entire humanity.

Rishi Valmiki has not hesitated describing the human weakness in the great life of Rama and Seeta here and there. That is why even ordinary men feel themselves closer to Rama as an ideal which can be followed. In these five canttos (kandas), practically there is no description of Rama as
Introduction

The moral values linked either with mundane or religious practices include worshipping of any God according to one’s faith. Thus Valmiki names Vedic Gods like Brahma, Vishnu, Rudra, Indra, apart from Kubera, Kartikeya, Ganga, Lakshmi, Yama, Vayu etc. At some other places he has mentioned the 33 Gods (12 Adityas, 11 Rudras, 8 Vasus and 2 Ashvinikumars) At some places even the animals like serpent (Vasuki), Cobra (Nag), Bull (nandi or Vrishabha), Vanar (Hanumana) Rikhsa (Jambuvana), Vultures like garuda and Jatayu are also mentioned.

Even after offering sacrifice to the fire God, the worshipping of main Gods like Vishnu and Shanks is also prescribed. While at other places the worshipping of serpents, trees, rivers, lakes is also mentioned. The theory of re-birth is frequently described mentioning the influence of fate. It is difficult to infer that Ramayana belongs to one particular sect. The Jains, Budhas or Shakta (worshippers of Goddess Durga) describe the events in Ramayana just suiting their own philosophy. How the distortion might have occurred can be understood by going through the appendices at the end of the first volume.

The second direction is absolutely historic or mundane. Valmiki Ramayan includes the names of neighbouring and far off countries like Yunan (Greece) Persia, Shaka, Yavan (Iran) etc. In Kishkindhakand the deserts, mountains, seas and lakes all around Bharat are given in details. Though they are ancient names we can not totally ignore them as many of such geographical features are available even today. Then we get discription of Rama’s ancestors at the time of marriage of Seeta. In this context the Revelation II and III of this volume gives more food for thought which gives us the historical background of Rama’s past in the national scene.
The architecture, the technology, socio, economic
development of the people then in different parts of
Bharat gives us the idea of the culture and civilization
of those times. We can not brush them off as imagi-
nery

One more important undercurrent regarding this
great epic also offers us ample food for deep thinking
Valmiki describes the traditional customs and norms
do's and don'ts, of these times while trying to main-
tain the values. Rama at times appears to establish
new norms giving a new dimension to traditional
values. Total re-nunciation is not recommended as a
pre-condition for salvation by Valmiki. The society
appears to fight out the moral or mundane problems
with the help of their own moral powers of character.

In those days queer irregularities and behavour-
ial inconsistencies also existed in number of peo-
ple On one side you may find special enthusiasm
for intellectual development and high morality, while
on the other you may find total lack of mental or
sensual control The elders appear to allow free
thinking even by relaxing traditional bonds which
could help the youngers to reach to the right conclu-
sion through experience and maintain healthy atmo-
sphere. It was all possible as the religious leaders of
those times were quite competent and courageous to
allow new experiments without doubting the integrit
of such daring persons

Today we find jealousy, quarrels and violence
out of selfishness, dishonesty and untruth in abun-
dance in the present day social life. Naturally more
comprehensive approach should be practiced and pro-
fessed Divisive tendencies based on language, casts
sects, are raising their head in fierce portion. The
political leadership is vent upon exploiting these sen-
sitive instincts, for their narrow ends. An average
gentleman may doubt our very sustainance as a nation.
In this context the author has rightly quoted Rama's
rejoinder to Vali’s challenging question which will
prove an inspiring guidance for all honest nationals. Rama tells Vali that their states and provinces or some such things may be different but the land and law is one. And thus to defend ‘Dharma’ (law) and wipe out ‘Adharma’ he came there.

Rama clearly tells him that it is the responsibility of ‘Ishwaku dynasty’ to eradicate the immoral criminals or demons and protect the sober and noble-minded people. It fully applies to present distorted conditions of Bharatiya power-hungry politicians who can be told that the Tamilnadu, Assam, Punjab, etc. states may be different but Bharata as a ‘nation and its law’ is one since millionea.

The phenomenon of fighting and quarrels is an age-long affair. It is not new, un-natural or unexpected. A society or an individual lacking in sense of resistance loose the dynamism and thus become static, which leads to their own destruction. The tendency to resist is quite paying if it is used in proper direction and with correct perspective. If this condition is overlooked the fighting also may lead to disastrous results but if that is used against poverty, humiliating conditions, injustice, atrocity and used to uplift the down trodden from their socio-economic cultural conditions it can change the face of the whole nation. It is a challenge for the leadership of the society.

In this context the titles of the books, Satyagrahi Rama and Shastragrahi Rama are quite fitting and imaginative. They have made the volumes readable, educative and inspiring even by their very names. Rama appears to deal differently with different people. He deals basically good people who temporarily express lust for power or jealously, by himself sticking up to fulfilment of promise, meaning following truth and for that he himself suffers immensely. But the same Rama did not hesitate in handling weapon against basically evil men. This balance...
regarding the judgement in the use of violence is the unique speciality of Ramachandra.

One can easily conclude that Rama does not nurse any extreme thought and behaves in such a way that Dharma is sustained Valmiki also does not paint Ravana as a prejudiced poet would. In many of his sub-chapters he describes Ravana with full praise for his gallantry and Royal habits. When Hanumana first sees Ravana in Lanka, he remarks to himself, “what a great and grand personality he is? Had he been away from Adharma (immorality) he would have been the guardian of the three worlds” One can understand the metal of the enemy of shri Rama who was to be annihilated with his equally strong army.

Rama did this miraculous task depending on human powers and without allowing any hatred towards the personality of the enemy. It is an example of unattached action, which was expected from Arjuna by Shri Krishna. Rama advises Bibheesana not to be angry with dead Ravana as he has reached the great heaven where usually the warriors go. Rama tells him to conduct the cremation rituals of Shri Ravana with Royal honours as he was also his own brother.

The victory of Rama develops confidence in an average man that how and to what extent an ordinary human being can rise and face such calamities.

Rather to create this sense of confidence in the masses Valmiki has written this Epic, is the conclusion Shri Limya has drawn and it is quite correct. I feel that this must have been the main source of inspiration for him to venture in this direction. I congratulate him as I am convinced that he has fully succeeded in his objective. I also feel that readers will not only feel interested in going through the volumes but they can also appreciate the unique exposition of Rama’s life in the present context.

Keshava Kunj
Zanclerwalan
Delhi · 110055.

Sd/-
Dutta Thengadi
Om

REVEALATION I

HISTORICITY

Ray I Rama the Ideal man

Did ever Rama come on this earth as a human being, or Ramayana is only a fiction or a parable? It is the first query amongst the so-called intellectuals of this country and may be the impression of majority of the men world over, who have heard some thing about this great Hero of Indian Epics Usually the intellectuals always demand proofs or some such material or certain tests which can convince them about the historicity of the Hero concerned. My humble request to all those is that certain things are to be believed because of many factors as traditions, the impact on social, cultural, political, behavioural concepts and practices prevailing in the society including the geography, which is a more living proof. No body demands proof for one’s fathership, but accepts it silently as his mother confirms it.

There is a deep impact of Rama’s life on the Indian mind since millenium. The children are cultured by their mothers when they are in the cradles by chanting songs about Rama and his brothers. At the time of marriages, songs about the marriage of Rama and Seeta remind of their pious and dedicated life. In every day life, whenever people meet each other, they salute as Rama-Rama. In the literature, discourse dramas, religious congregations Rama’s life dominates the theme. And even at the funeral procession, ‘only Rama’s name is true’ and only that will lead you to salvation is the single slogan chanted by all. Thus in the country where Rama means life, Rama means spirit, Rama means energy, Rama means quality or any thing tasteless, powerless, lifeless, useless is termed as a thing which has lost its Rama.
This could not have been possible by any imaginary fiction or a parable.

We will have to judge the fact on its merits. Let us imagine a personality, born thousands of years ago. We have neither any family nor community relationship with him, nor we belong to the same province. Practically we don’t have anything common or closer connection except that he (Rama) belongs to the same country, to which we belong. Yet the personality has got so much deep impact on our life that it does not prove its imaginary character but is a direct proof of its Historicity.

Rama was here in this country just like us, having only two hands and two legs, nothing extraordinary in the body though he is supposed to be an incarnation by majority of the people of this country. He lived like or played like us, hunted or moved, wept or laughed like us and shown heroic qualities like common brave people. But a common man has proved his metal in an uncommon way. The quantity of uncommon qualities was so great that many scholars and devotees in this country desired to enthrone him as a God-Almighty. And it may be that here from the misunderstanding that we can not follow him, crept in.

No doubt, Rama’s personality was extraordinary. His life was too momentous to be bypassed or neglected. But the grand epic on his life by Rishi (Seer) Valmiki was still superior. It was the first great epic of the world. Eighteen hundred years ago, its translations were made in the countries outside India including China. Indian languages have their first lyrics on either a part or full life of Rama. Rama’s life was so popular that the poets had a fancy to write something about this great hero. In one of the sanskrit dramas named Prasanna Raghava (meaning Happy Rama) the actors are talking amongst themselves. An actress asks whether the poets have gone mad as
everybody has been writing on the life of Rama? The actor replies, "Oh Lady! the fault lies with the qualities which have assembled in one man and he is Rama."

In Bharat, the stones, the trees, the rivers, mountains and even the waves on the seas continuously confirm the story and life of this great man Rama. You can deny literary paper proofs but you cannot deny or reject Geography. Most ordinary places even in the present times, like Chitrakoot, Shringawerpur, Panchwati, Rameshwaram, Janakpur etc., have found special references in Valmiki Ramayana with important happenings. They must not be famous in those days as Valmiki ought to know them without any historical background. It must not be out of sufficient reasons that Valmiki has referred to them with that emphasis.

No sooner we reject Rama as a Human personality than we have to reject the Geography also which will be illogical. Dr B B Lal, Director of Indian Institute of Advance studies, Simla has come forward with more Archaeological proofs of Rama's life at Ayodhya, Chitrakoot, Nandigram and Shringwerpur. The Institute planned excavations at these places has confirmed Ayodhyat o be the capital of Dasarath and birth place of Rama. Their further studies will surely satisfy the non-believers.

It is an agreed fact that the literature represents the culture and civilization of a society. Saim Valmiki has dealt with in details all the aspects of the social life of his time including living conditions, Arts, Politics, Diplomacy, family relationship, war strategy, weaponry, war technology, ethics, sociology, geography, etc. They are sufficient to prove the higher civilization or the mundane life, the Bharatiya society was living. Naturally a question arises if such a highly civilized society could exist at Valmiki's times and even before, how could Rama's existence be denied.
and on what basis? To paint a picture you must have a background. Why a poet, who was honoured by the world as the father of poetry, should have chosen an imaginary character for his Epic?

If today, we inspire and induce the best intellectual of the so-called aboriginals, who leads his life in jungles away from the modern civilisation to write an epic could he deal in all those subjects and with that grace as Valmiki has successfully done? In our country, Ramayana and Mahabharata come under the category of Itthasa (History) Puranas or Vedic literature are different. Yet we don't call even them as Myths or Mithya Granth. There are near about hundred or more translations and transformations of Ramayana in Sanskrit and local languages. Due to them some confusion may be there. But only because of them Rama's life has reached every nook and corner of this country and every man of the society.

A great well-known revolutionary of Tamilnadu Shri VVS Ayyer has written a very good commentary on Kamb Ramayana. According to him, verbatim translation is against Bharatiya Talent. That is why Ramayanas in local languages are equally living inspiring and also educative. The writer may be a saint, devotee, or an intellectual. His insight, his provincial tradition, and other qualities did influence his work. This might have led to some diversion from the central story, but that is pardonable, as it does not make Rama a non-historic figure. The original talented writers are supposed to be free or it is their right to use some imaginary incidents to make their work more relishing or attractive.

Bharat had its own style of the writing history. It may not fit in the standard of the modern history. Yet it is more appealing to the human heart. Only dry history usually provokes anger, hatred, and jealousy. The use of miraculous incidents or exaaggerated
Historicity

41

descriptions may not be taken as contradictory to factual history. They need not necessarily be supposed to be celestial or non-mundane. Bha atya puranas usually have free use of both the facets of literature and Valmiki did not lag behind in that art.

Father Kamil Bulke had his Ph D on "Ramkatha, its origin and growth" from Prayag University. His guide Shri Dhrendra Varma in his introduction called the thesis as an encyclopedia on Ramayana. It is said that Father Bulke wanted to denigrate Rama or defame him. If actually he had that idea in his mind, he had utterly failed in that. No doubt, he has tried to show that Rama was an ordinary human being and not an Incarnation of God. According to him, the idea of incarnation came in minds of Indian saints and poets only after Krishna Bhakti. But he emphatically states that Rama was an epoch making hero, with whom huge majority of scholars on Ramayana agree. Further he says that Valmiki was the greatest poet the world has ever produced. In that context, he has bitterly condemned the irrelevant and illogical views of Dr Weber, Dr Winternitze or Indian writers like Bhandarkar, Sunitikumar Chaturja, Dr Sen, etc.

After Ravana was killed Valmiki writes all the warriors and onlookers from the Deva-lok the Gandharvas, etc had flocked around Rama. They started praising his bravery and archery and started calling him Lord Vishnu. At that time Rama himself told the audience that he was a human being and son of Raja Dasharatha. Aatman manush manye ramayasharabhatmah. Bhagwat Purana states that for educating and cultivating the worldly people, and not for killing Rakshasas only Rama came as a human personality. Kshetra kshetram kshetray—shikhram raksam yagam yajam n kavvan vibho 5/19/5 Bhagwat.

The great saint Valmiki was neither a man of blind faith nor a courtier, or a sycophant in Rama's
court who was in the habit of praising his master. Similarly, the epic is not a committed literature. Valmiki had the guts to tell Rama where and why he was wrong. For some time he was annoyed with Rama when he exiled Seta for the second time. After this incident, the killing of a female partner of a bird happened which awakened and inspired the poet in Valmiki.

The first recitation incident of this great Epic at the Horse sacrifice (Ashwamedh) at Naimisharanya throws more light on the independent character of the poet as well as the singers. They were none else but Rama’s sons Lava and Kush. Neither of them (father or sons) knew each other. They took birth in Valmiki’s Ashram and he trained them to sing the Epic in a most scientific way. But at the same time he warned them not to accept any gift from any body.

When Rama heard the sweet voice and the inspiring theme of the song, he invited them before the full audience to sing the full song. Daily they were expected to sing 20 chapters. After completion of the first day programme, Rama asked Laxmana to offer 18000 gold coins to each. When Laxmana tried to execute the orders, Lava and Kush denied the presentation, saying that it is useless for them. They live in the forest where they get ample fruits and roots. What will be the use of the gold in the jungles?

Today our eyes may turn white even if we could see a single gold coin. It is difficult for the present society even to imagine such a high standard of character and lustlessness. It is always safe for them to push all such characters to non-historic columns or even to Divinity. But this much can be easily inferred that the songs were not a political propaganda for an individual or a party only, praising and adulating for some future gain. There was neither greed nor
just even with the singers. Valmiki Rishi stands head and shoulder above all. The singers could not be purchased even for a kingdom. What of few thousand coins. Being ignorant of the implications of Sanskrit grammar, father Bulke derived the meaning from कुशलवान as sycophants or adultants. He should be forgiven for that.

According to Rajagopalachari, we, ordinary men are usually more Rajasic (राजसिक) i.e. Mundane or beastly (तामसिक) and express lesser divine powers though we also equally share the divine spirit in us. As such, out of ignorance, whoever expresses the divine qualities we push him towards God-hood. In Bharat, we people are in a habit to call even Shivi. Tilak and others as incarnation of God. Then how can we spare Rama or Krishna. As a matter of fact, we are neither desirous, nor even feel that we also have the same spark of the Almighty which Rama or Krishna had shown or manifested. No doubt to call them as incarnation of God is not at all wrong. But the correct way of worship is to follow or imitate the ideal personality शिवो भूत्वा शिव यजेत or देवो भूत्वा देव यजेत.

Keeping the above facts in mind, if we read Adhyatma Ramayana or some such works, we will not be misled. The temples, the festivals, the melas (special religious gatherings) in the name of Rama will not misguide us. Let us develop this conviction that Ramayana is positively history oriented epic, depicting the life of a great son of Bharat, rather the first nation builder, and his surroundings and the people of his times.

Ramayana is not a novel based on imaginary story, or like fables of Isop, or a propaganda literature, or a folk song sung by birds. Valmiki has correctly painted Rama as a fully developed man, an incomparable hero of his times even while showing his shortcomings or human weaknesses at different
places. Exactly for this reason Dr. Bulke has conceded that Ramayana is nothing but historical story. Otherwise there would have been only praise and praise everywhere.

There are people who are faithful to various degrees even having blind faith. Similarly there are non-believers or critics belonging to all the three degrees who deal in unjustified illogical criticism just to defame a personality or a community. Both of them are equally guilty responsible for creating confusion about Rama or Ramayana. That is why it is better to study the available best original work by Valmiki. I am myself convinced that reading original Valmiki will clarify many a misunderstanding and develop a new outlook about this great human soul.

Is there any literary work, either a novel or a drama and that too based on absolutely imaginary story, carrying so deep an impact on the life of any person in the world for a millennium? Everyone knows that in Bharat, the culture and literature, the family and social concepts, relationships and their ethics, the measures of good and bad, and even geography of this sacred land carry deep impact of Rama's life. Can an imaginary story be expected to succeed so much? And after all, why a poet of Valmiki's stature would choose an imaginary story for his epic? In this context, if we can look to Rama's life and the story, we would like to change our outlook towards other Puranas also.

One of the great exponent and a famous interpreter of Tulsi Ramavarna, Shri Pt. Ramkinkarji has raised one very important point in his Manas Manthan. It is necessary for us to follow Rama! Are there not other great personalities to be followed? There is some logic in this approach. In my humble opinion, there are scores of shining personalities on the horizon of Bharat who can be followed but the close relationship we have developed with Rama...
exceeds all others. Throughout the length and breadth of the country and in all the cross-section of the people including the so-called aboriginals, there is no parallel to the closeness of Rama.

If we can understand this important point that Rama's life tells us, what man can do which can raise him to God-hood? The nearness already in our minds towards this towering personality will inspire, infuse and dynamise our lives. Till today, excepting very few, all of us take his life as what God can do. Thus assuming in our minds that as we cannot follow him, we should only chant his name. Thus we save ourselves from all the troubles that Rama had taken while sticking to Dharma. It is pity that we limit ourselves to Bhajan with the feeling that Rama will take care of us.

For this attitude of the people, books on Ramayana in Sanskrit and other languages centuries after the epic or some other religious books are responsible. One story goes in the name of Dasharatha. He wanted to be absolved from the sin of killing Shravankumar, son of a blind Rishi. He went to his family priest Guru Vashishtha. Vashishtha was not at his home. His son Vamdeva received Dasharatha and hearing his case told him to chant the name of Rama thrice, which would absolve him of his sin.

Dasharatha went away and could feel satisfied by following Vamdeva. When Vashishtha returned and was told of the incident, he got angry with Vamdeva. His complaint was that it was misuse or overuse of the word Rama. According to Vashishtha, the word Rama is so powerful that even if one chants it once, it can absolve a person of crores of his sins. Then why Vamdeva asked Dasharatha to chant it thrice, was reason of Vashishtha's annoyance.

We totally agree with the Bhakti Marg or the path of Devotion. With apologies to the propagators, one question arises about the above incident. It is said
and we will read it in the end of this revelation that Valmiki did Tapa (Penance) for years together while chanting the name of Rama. The period was so long that the ants had erected anthill over his body. There may be some exaggeration. But the point is that why a basically great man like Valmiki took that much time, if even by chanting once he would have been absolved of crores of sins.

We can understand the emphasis by propagators of Bhakti-marg. But let the people not misunderstand them, and stick to inaction and only chant Rama's name and behave just the contradictory. It is not devotion to Rama but vice-versa. Our understanding of Bhakti is to go on copying the idol as far as possible and thus only we can possibly develop ourselves. At the same time, continuous remembrance of the idol or ideal can be done by chanting his name i.e. Japa of his name.

Thus Japa when followed by Karma (action) becomes Bhakti. Without Karma or action, Japa is incomplete. Let us not think Rama as a nonbeing, or a shapeless, formless, birthless, deathless God. No one can follow such a formless spirit. In that case as late Shrimiwas Shastriji said, "Rama's life loses relevance in our life. There would be no sympathy, no sorrow in our hearts for the sufferings of Rama and Seeta." Those who take it only Leela (Amusement by God Almighty) and not a factual true story, what impact will they have on their minds? Only with Rama in the human body like us, we may feel the nearness, oneness with him which can change our lives.

The realistic leadership of this country has always described him as one amongst us. He was born like a common man and rose to uncommon, unique stature, the equal of whom will be difficult to find. That is why the leading intellectual of this country Dr. Ram Manohar Lohiya described Rama as a man who consolidated the unity of India by travelling on foot from
north to south and embracing all including the most down trodden, backwards, tribals etc. We may not be able to say any thing about the historicity of the Vedic Heroes. But Rama was a historic personality, is such an evident fact which needs no proof. As the national personality of Bharat was fully integrated in his times, he may be conveniently called the first nation builder.

Rama was able to attract all the people from the four corners of this country towards him and created a noble place for himself in their hearts. We will find devotees of Rama even in Lanka. Men of eminence like Kumbhakarna, Bibhishan, (Ravana’s brothers), Mandodari wife of Ravana, Malyawan-grand father of Ravana and so on were all appreciators of Rama in different degrees. Vali himself had special faith in Rama’s nobility and just behaviour. That is why Rama could regenerate the national spirit for centuries after his departure.

Rama could create men of integrity, quality, devotion, selflessness, who also could easily die for their own words or in Rama’s cause. Such developed persons came up from the cross-section of the people. Bharata, Laxmana, Sugreeva, Jambvanta, Angada, Hanumana, Guha, Bibushana are some of the few stalwarts who could be quoted out of scores of them, whom the readers will know while reading the following pages. Rama never showed any difference in the people as far as their levels were concerned. In this respect, he established new norms, wherever necessary, along with his following the traditions. Hence he was called Maryada Purshottam.

The man, who manifested all that is good in the man and for the man or the Epic, narrating his story, were so popular that Muslim kings were religiously against and comparatively fanatic and politically foreigners wished to study Ramayana and popularise it in their own people by translating in Persian and
Arabian languages. Ordinary citizens were already under the influence of Rama’s life. Poet Al-bayuni (1589) translated Ramayana under the orders of Emperor Akbar in Persian language. One Shri Giridharadas had an abridged translation when Jahangir was the ruler. Mulle Masih wrote his own Ramayana Masih in Sahajahan’s time. Ramayana Faiz had a poetical translation. Even in the times of Aurangzeb, Shri Chandrabhan Bedil had a Persian translation. The best Urdu translation by the name of Ramayana Khushthar was done by Jagannath Khushthar in 1864.

If, our patriots would have wished this adoption of the national culture and heritage to continue, it could have easily stopped the unfortunate vivisection of Bharat Mata, the land which Rama described and administered as Ishwaku land. Overfanatism of foreign inspired Maulaves, the British diplomacy and over nobility or exhaustion of the national leaders, brought this holocaust. Mahatma Gandhi had the courage to chant ‘Raghupati Raghava Rajaram’ Bhajan even on political platforms. He could even dream of Rama Rajya. But the socio-political leadership mostly educated in England, their love for the new isms, and political expediency produced by their own misconceptions, they knelled before the fanatics and the new slogans and betrayed the ideal of Ramrajya.

Gandhiji who was bold enough to state that “man may change his religion but does not mean he changeth his parentage or tradition and culture. My son Hiralal has adopted Islam as a religious faith, but he will call me father and none else. Conversion to Islam does not stop him from remaining my son.” As the days passed and as fanaticism grew more and more, the so-called minorities, the leadership of the country, being in hurry of achieving whatever power they could get in the name of independence pressed Gandhi to avoid the Bhajan or change the connota-
tion. Since then Gandhi also took shelter under Adhyatma Ramayana and started telling people "My Rama is the birthless, deathless, formless, Brahman ( Brahma ) and not the son of Dasharath." Yet it was difficult for him to explain the words Raja Ram, Sita Ram, Raghupati etc. from his Bhajan when he denied the historicity of Ramayana.

That is why we emphatically want to stress on the historicity of Rama so that under any pressure, or due to our wrong notions, our ideal character may not become dimmer and dimmer; and we may lose it for ever. In this context, Rama's life should have been reinstated before the people of Bharat and the world also, which can enlighten any one belonging to any religion or any country. The devotees have closed and jailed him in the temples and the faithless have just ridiculed him as an imaginary gossip. Our desire is that the real devotees of Rama should come forward to copy Rama's life and his qualities to their utmost, which can lead us to the ideal Ram Rajya, peaceful life and harmony on the home-front and triumph in the outer world. If we can feel that Rama was just one of us, the idea itself will be quite inspiring, and our confidence will be doubled. If he had risen to Godhood, naturally we feel nearness to that super-power also. The more nearness the reader can feel with the Almighty the writer will feel that his humble efforts have not gone invain.

The writer views Rama as a full and complete man, who has developed and manifested all the possible qualities in a human being including the most delicate sentiments. In this context, I have abridged the Valmiki Ramayana with some supplementing references from other ancient books which are helpful in projecting these qualities. Nobility of mind, charitability of heart, Himalayan patience, depth like a sea, लघुदास परमीय perseverance and resoluteness in action, compassion for the deceased.
or trodden, overreadiness to strive for their cause, truthfulness, dutifulness, mercifulness, all qualities have combined in this Hero of Valmiki who was also the best archer, a warrior, a diplomat, a king, a strategist or an unruffled commander.

He was an ideal son, brother, husband, friend, a king and even a servant or pupil. Many instances prove that he was also a reliable charitable enemy except in the case of Vali, whose belief was belied for understandable reasons. Thus we have noted one Sanskrit drama Prasanna Raghav in the beginning, this personification of all qualities have made the Rishi feel that he must be none other than Almighty. But we have already quoted Rama himself in the middle of this revelation that he is none but a human being. The instances in the whole Ramayana excepting some in Lankakand or 9th revelation all are just normally mundane or humanly actions. Rama has shown how the human problems can be solved by human efforts with the blessings of God as a basic condition Rama told it to Seeta after the death of Ravana that he had done all that was possible for a human being. दैव संपादितो दोलो नापुष्प मनवाचित ।। 6/115/5 Practically no where he has used super-powers.

In this context we can see that Raja Bali, Sahasrāran, or Vanara king Vali were much more powerful than Ravana. But the credit of eradicating Ravana goes to Rama not because of any miraculous, devine show or his physical power but for way of life Rama led, based on Ethical values and proved the superiority of human talents and efforts over the demon. We will read all about it in the following pages. Let God bless us that we take Rama as a guide for our life. Only with this intention, the labour has been made and been offered at the sacred feet of the great Rama.
Before proceeding with the work, it is necessary to know something about the architect who has given this immemoral monumental piece of literature to the world. All of us know that he was the first man in the world who has shown poetic genius. Even his first contribution was not of a preliminary standard, but reached the highest peak. What a grand capacity and excellence he must have had that the very first poetry he has written, was taken to be the best in world, with all the facets of poetry; fully expressed in one single epic and as yet none has equalled it.

In Uttarkhand, Valmiki had himself given his introduction as the 10th son of Pracheta ‘प्रचेत दाहुदनसा’ 7/96/18. Bhagwatpuran gives some details about the Prachetas. They were also 10 brothers, whose father was Pracheen-Barhi (प्राचीनबाघी), a descendant of Prithu. Different Puranas give different stories about Valmiki differently, but the main theme is the same. Bhagawata names him as Vaha a tribesman from jungle. But the story of the Skandha Purana is supposed to be the standard one and accepted by majority of the intellectuals and devotees since ancient times.

Valmiki’s original name was Ratnakar. Having no work at hand and befriended by wrong companions, he started robbing the travellers. Slowly the vice grew to the extent that he became a dacoit. In this country culturedness was not decided by the profession one does or his birth. All the works useful and helpful for the society were taken to be good works and the family was termed a high class (धन्यवाद) family. Those who did harmful work for the society were called Dashyus or low caste (अधर्मी). Bharatiya sweepers owe themselves to be descendants of Valmiki. Even many muslim sweepers owe him to be their
forefather. They call themselves Lalbegi (لاقبه). If you write Valmiki in Persian script you will read it as Lalbegi.

Due to wrong company, Valmiki was misled to dacoity that is why people insist on good company for their children. Habits are easily formed or deformed according to the company. The earth under a tree with flowers having good fragrance gives a good smell while the earth near a drainage gives a bad smell. It is the company that matters.

Once when Ratnakar was engaged in a Highway robbery, the great seven saints (همان) happened to pass by the same way. He stopped them and asked them to give away whatever valuables they had. The Rishis replied that they did not possess anything but depend upon the alms wherever they get any. Rishi Atri amongst the seven, further asked Ratnakar, the decoit why he was doing such nasty and sinfull act.

Ratnakar replied, “To fill up the empty bellies of my family.” Then Atri further asked him, whether the family members would be ready to share the penalty he would get for his sins? Ratnakar sharply counter-questioned why not? Rishi Atri asked him to believe the saints and better go home and ask his family members about it. Till then they would stay there. Ratnakar did not believe them. He tied them down to the nearby trees and went home.

When he asked the question put by the Rishis, to the members of his family, one by one absolutely denied to share the penalty for his sins. Particularly his wife told him that it was his duty to sustain the family members; yet they won’t oblige him by sharing in the penalty for his sins. Instantly Ratnakar was enlightened. He hasteningly went back and prostrated before the saints, released them and prayed them to forgive him. Further he requested
them to tell the way to wash off the past sins and lead a more pious life.

The Rishis told him to chant the name of Rama. It appears that even before Rama's birth, the name Rama was already one of the names used for chanting to meditate on God Almighty, and purify the mind as they used to chant Om. The supreme spirit that exists in, envelops and manifests the whole of the Universe. In short the life in every being and non-being was called Rama. But Ratnakar was so dullard that he even could not utter the two letters correctly. He started uttering 'Mara' instead of Rama.

But his sincerity was much above the mark. Hence the Rishis did not mind. They left him chanting 'Mara'. After few years, Rishi Atri returned by the same route to see the condition of his disciple. He found Ratnakar no where but he heard the words 'Mara Mara' coming of an antshill. He was dumbed to see that condition of Ratnakar. Many a so-called Sadhus of today do not have hundredth part of the devotion Ratnakar had shown. Sage Atri removed the earth, took Ratnakar out of the ant-hill and blessed him. There was a great transformation in Ratnakar's personality. Due to the penance, and power of meditation, he had acquired so many other powers. The ant-hill is called Valmik in Sanskrit. So Rishi Atri called Ratnakar Valmiki-a man born out of Valmiki.

As we have already pointed out in the beginning that Valmiki had so much penance that the ants had built up Ant-hill over his body. Adhyatma Ramayana describes the incident in the following words about the way of his Japa एकाप्रस्मार्तर्येष्व: ब्रह्मविवर्तमांस: with full concentration of mind Valmiki was continuously chanting Mara. This gives us a new point to understand that it matters little what name or words you chant. But you must chant them.
With single minded devotion and full concentration. Thus not name but एकायत्व (Deep Concentration) is important.

How Valmiki could sustain his body inside the anthill may be a point of doubt for non-Indians. In India so many ordinary Sadhus make show of their Samadhi powers for days and months together, burying themselves under ground. The writer is fortunate enough to see an ordinary goldsmith who was kept under examination at one of the doctor's residences of All India Institute of Medical sciences at Delhi for a fortnight and more. He could do away with food, water, urine, latrine for days together. He told the audience that he had sustained his life in the same way for last 5 years. So in this country such Yoga Kriyas are not miracle.

Valmiki could develop divine intellect of knowing past and future due to his penance. He established his Ashram in between Ayodhya and Naumisharanya. In Ramayana Valmiki has written that it was beyond Ganges. The two versions need not be taken contradictory on Rama's orders Laxmana banished Seeta near Valmiki's Ashram beyond Ganges. Naturally looking at Seeta's condition of pregnancy, Valmiki felt pity for her and was annoyed with Rama's behaviour. This is again a proof that Valmiki was neither a sycophant nor a paid servant at Rama's court. There must have been some thing extra-ordinary with Rama's life that inspired Valmiki to write the great Epics.

Even after Seeta's arrival, Valmiki having developed saintly habits was leading a peaceful, silent life. Once he was conducting his evening rituals at the banks of the river Mandakini (Ganga). A hunter killed a male bird when the couple was enjoying on a tree nearby. The bird fell down with the arrow in its body and the female followed. She
was crying but could not touch the mace due to the arrow. Naturally due to overgrief, the female bird also died. This incident aroused compassion in the saint Valmiki's heart and a verse in Sanskrit spontaneously came out of his mouth, cursing the hunter who killed the bird and the vegetables. It can be seen in the text that Valmiki was moved and disturbed due to the butchery of the hunter and the deceased couple of the birds (Hiran). Now he was feeling still guilty as to why a curse had come out of his mouth. A real saint he was and not a garbed one. He could not understand the implication of the poetic verse coming out of his mouth as never before he did make any poem. Thus too many thoughts had sprung in his brain which he could not correlate with one another. A very deep feeling of compassion on one side and a fine well worded couplet coming out of his mouth were this phenomenon as the compassion roused taking form of a poetry. The main currents to be co-ordinated Valmiki himself describes

According to Bharatiya concept, every incident that happens in this world has some positive implications or hidden welfare behind it. The providence does have its hand behind every incident. The poet in Valmiki was awakened with the background of deep compassion. The life of Rama as depicted by Valmiki was the outgrowth of this compassion and not an author's artificial table work written due to some pressure or compulsion for projecting some political leader. It was not at all written because of some hatred towards Ravana or some special praise for Rama. As we know that Rama's life has been written where in all his qualities as well as his human weaknesses have been described without reservation.

When Valmiki was in such a perplexed and serious
mood, accidently Narada came to his Ashrama. The man who used to enlighten people of their Dharma was called Rishi Narada नरस्य धर्मों नारं तत्त्व द्वातिष्ठति इति नारद. That is why, being trust-worthy of or helpful to all and hated by none, he was the only Rishi who had entrance permit in all the Lokas (Dev-lok, Nar Lok, Vanar lok, Rakshas lok or Daitya lok). Valmiki narrated the whole incident to this well informed devotee Narada told Valmiki that the poet in him had been awakened and thus he should use this opportunity to serve and educate the people by his literary talent. Naturally Valmiki wanted to know about such a noble life who has expressed qualities as valour, intelligence, Righteousness, nobility, truthfulness and so on in his life.

Narada told him that for the education of the masses and their culturing in the right direction, the life of Rama is most illuminating. It can make the people understand how to live as a man in a family or in a society. It can also make them know the corresponding duties which sustain the man, the family, the society and the nation. On further enquiry by Valmiki Narada told him a short account of Rama’s life and told Valmiki to conceive and see for himself the full details of that great life through his transcendental genius (अप्रवर्तनोद्वारा) which he (Valmiki) had achieved through his Tapas. Thus the great Epic called Ramayana had taken birth as an illuminating work of the great saint.

Conclusion—Revelation 1st

Much can be said about the Historicity of Rama and the epic writer Valmiki. The first revelation is not the last word on the topic. This is an humble effort to attract willing research scholars. The same is the case with the next two revelations. The historical instances being covered in Mythical or Devotional description are to be reinstated in more
worldly language. If the coming generation can accept the challenge and take to research in the suggested direction, it will not only benefit Bharat but it will be beneficial even for the world.

In Bharat the writing of Historical events was not in the fashion that we have today, which is more or less copied from the West. Even the purpose of History writing was also different. In Vishnu Parva the definition of History is given in following words:

धर्मार्थ काम सोक्षाणा उपदेश समन्वित | पुरुषसूत्र कथापुलं इतिहास प्रज्ञानम् 3/15/1

It was not supposed to be only His (King's) story or stories of Royalties. It was more concerned with the culturing of the minds of young as well of elders, educated as well of uneducated, in such a way that they cultivate right type of aptitude leading to integrated personality. Even the villains were painted in such a way that to some extent it evoked regard for the good qualities of the persons. Valmiki Ramayana is such a symbolic representation, in which even Ravana’s qualities will impress the readers though they will not like his actions.

We read in Goswami Tulsidasji’s Manas that the name of Rama is even more effective than his life itself. It is not necessary that all should accept the incarnation part of Rama’s life only for this reason. For example, if we take the name of any great National hero, the name itself would remind us the great character and performance of the great hero and inspire us. Naturally, the number of people who get inspiration from the great man in his lifetime is hardly a decimal percent than those who are inspired in the following generations. The complete life of a hero is remembered only by remembering his name. Thus the name becomes more influencing factor than the hero himself.

It is really creditable for the great poet Valmiki, who could influence the multitude of generations of
this and the neighbouring countries. If at all he has chosen an imaginary story for the great epic. The devotees in Bharat can’t think of Valmiki also as incarnation because of his such an unparalleled capacity beyond imagination. We don’t get complete life of Valmiki in any one of the Puranas and it appears to be contradicting if we collect material from different books. Yet we have tried to write the short life in proper sequence.

For example when one starts reading the original epic, the very first couplet appears to be a bit absurd and must not have been written by the great poet himself. In that couplet the poet qualifying himself, questions the divine saint Narada about any historical character, who can be a guide to the people. Not only it is a misfit for such a renowned epic but it is against the non-assuming character of Valmiki. It may be that some third person might have interpolated as the poet has been even called Bhagwan Valmiki in the following chapters. Even the most self-propagandist would not use such words for himself.

Having contacted many a learned scholars on Valmiki, the writer is obliged to conclude that the first four such chapters are mere interpolations as there are many others in the whole of the epic. It may be that the effort might have been well intentioned just to emphasise the importance of the epics. Hence we have avoided unnecessary divine part in the life of Valmiki (the appearance of Lord Brahma) directly contacted the great poet with the great moving saint Narada, who advised him to write the life of Rama as an embodiment of qualities.

Being overwhelmed by Valmiki’s beautiful literary artistic masterpiece, Prof. Griffith in the introductions of his English Translation says “The world is abound in literary works, but the piety of conduct, firmness of faith, devotion to duty, resoluteness in
handling situations with which we are charmed in Valmiki’s Ramayana is nowhere to be found. In the world of poetry this is the only work that has the power to inculcate truth and love, patience and manhood with its artistic style. In reality its reading gives us a finest picture of all the qualities which glorify goodness and humanity. Here we have the rarest portrayal of an ideal human life in the characters of Rama and Seeta. With its lovely style the poet has shown us all the facets of human life. In a nutshell I can say that Ramayana is a valuable gem for every person and every Country in all the ages.

Not only Mr Griffith was moved by its beauty, truth and grandeur but dozens of other European scholars have been enshrined by its charms. All of them agree that

(i) No other book in the world can compete Valmiki’s Ramayana in literary grandeur;

(ii) No where can we see such a charming combination of poetry and morality;

(iii) It can be given highest honours in the creations of art by man.

The opinions of Sir Monier and A Lee about Rama and Seeta have the fullness of emotions and deep reverence.

Vishwa Kavi Tagore says, “Well armed Rama has no peer in the world Seeta with her charming but at the same time resolute character had stirred the hearts of many men and even Gods.”

Remarking thus Ravindra Nath Tagore further says, “Valmiki’s Ramayana is a fantastic poetic work that one feels to worship it, which is above all appreciable criticism and assessment. Besides, it is lively literature with its amazing Kshatriya Dharm and unparalleled literary characteristics. Its descriptions of valourous deeds, brave rivalry, military achievements and human wonders can be ranked as the highest amongst the greatest.”
We can’t help saying that Ramayana appeals to the heart, consoles the mind and preserves the past glory of the Aryans. It is the portrait of the sweetest and the most exalted character of Rama. It is invaluable emblem of truth, beauty and goodness and it tries successfully to seek these traits directly or indirectly knowingly or unknowingly. But Rama’s greatest achievement lies not only in his noble character but in the portrayal of his moral and humane values, dutifulness and disciplines for which he has been given the title of ‘Maryada Purushottam’.

A great man who lived for the sake of values without violating the traditions. Even in misfortune, with his moral, social and spiritual disciplines Rama glorifies his human performance which heightens his already glorious character.

Modern Rishi a dedicated life in the service of Shri Rama-Shri Hanuman Prasadji Poddar from Gorakhpur states, “Only Ramayana and Mahabharata are real epics which contain all the literary facets concerning an epic. Even regarding Rama and Krishna as incarnations, one point cannot be missed that they have lived a human life, exhibiting all the best in a man including duties, disciplines, polity and sociology and so on. Thus while we enjoy spiritual elevation and divine touch in going through the epics, the behavioural norms for human life with all its angles are also cultivated in reading them.

The Sarvodaya thinker Revered Kaka Kalekdar says “Bharatiya thought is multi dimensional. While it recognises Rama as an historical figure it has also the capacity to realise the divine power (Spirit) through him. That is why only by chanting his name they are confident of achieving spiritual enlightenment.” Dr. Lohiya the King amongst the intellectuals states, “I do not bother about the historicity of Rama and Krishna. I know this much that Bharatiyas regard them as their ancestors. While
Rama had unified Bharat from North to South, Krishna had joined the West to East Nobody can remove them from our hearts

After going through this much small but emphatic material about Rama and Ramayana nothing more is needed to be elaborated. Readers would get some material in the appendices by Dr Bulke and Rishi Arbinda Here with we start our main topic with Rama's heritage of incarnation.
REVEALATION II

TRADITION OF INCARNATION

Ray I  
Mastyavatār (मस्त्यावतार) Fish incarnation

It is said that one should be wise enough to choose one's parentage. The word should have been fortunate and not wise. According to Bharatiya concept, the birth of a man depends on two factors. One is his own deeds in his past life and the other is the God's grace. The man has some control over the former, for which the wise word may be meaningful. But about the grace of God, no wisdom can work. It is beyond intellect and all mundane powers Rama was fortunate enough to choose his parents. The worldly parentage was known as Surya-vansha of which Savarnik Manu was the founder. But Rama had one other parentage, the tradition of Incarnations. In this revelation, we will discuss the latter one.

We are fully conscious of the fact that practically all the non-Indians and even many Bharatiyas do not believe in theory of Incarnation. In any social life of hundreds of thousand years, many things have been happening regarding Geography, Geology, Social and political upheavals, Sociopsychological or cultural regenerations and so on. All will agree on this point that only human powers are not competent enough to bring out the resultants. There is some third force, which is called nature in the western world. Bharatiya people call it God Almighty. As such whether foreigners may agree or not but we can analyse and try to discuss and understand the other side.

Though we on our part do not want to compel
anybody to accept the theory about the incarnations of God Almighty, yet by going through the traditional history of Bharat if we can know something more about the people, or the persons, we think that there is nothing wrong in that way of approach. It is quite probable that we may get a link or continuity of qualities or the ideals cherished by the previous personalities and the people as a whole. Only with this idea we have taken up the subject if it can serve our purpose.

We fully know that it is not possible to prove the existence of God in a laboratory or in the crucible of a scientist. Similar is the case with the incarnation also. For the non-Bharatiyas, a son of God or a messenger of God only can come on this earth. It may be that Bharat being more blessed by the Almighty, He might have chosen this land for his own birth. In short, it is no compulsion for any body to accept the theory of incarnation. We are trying to project the qualities and the illustrative behaviour of Rama exhibited before us, which we should follow. It is immaterial for us whether we recognise him as an incarnation or not. But this much can be said that whatever exemplary qualities Rama had shown were not an accident. He might have inherited them from the tradition. That is why we are trying to know his parentage in short.

Let us understand some thing about the tradition of Incarnation. In Bharat, the Chief incarnations are supposed to be Ten according to Narayaniya Upakhyan. In some Puranas like Shrimad Bhagwat, they are twentyfour. For our purpose, the study of ten will be sufficient. They are Matsya (Fish); Kurma (Tortoise); Varah (pig) Narsingha (man-lion); Waman (Dwarf man); Parsuram (a man with more physical powers), the six who preceded Rama. And here comes Rama the full-statured
man. The biologist may take it to be their own theory of evolution of the species, tending to human level.

The life has come out of water is the principle which is being accepted by the modern scientists also. Naturally the first life took its form and livelihood within water. The second one with some organs which can live on earth and water was developed. The third one having 4 legs to stand and run, living on the earth and having special liking for the mud (earth + water) came. The fourth was half man, half beast. The fifth one was a dwarf man with lesser capacities. The sixth one Parsuram had more physical powers but less developed qualities of head and heart and then comes the fully developed, cultured man as a personality of Rama.

There may be one more explanation for this sequence. Lacs of years before the present day Bharat was not on the geographical map of the world. There was northern part of Himalayas including Tibet which came into being as thrice folded land and thus called Trivishtap present Tibet. Then there was the Deccan plateau which was connected by land to African continent in the west and to Australia and further to America in the south and East. This land has been called Gondwana land by Geologists. It can be seen from the map given in the end. According to geology, the Himalayas are the result of the folding up of the sediment deposited in the Tethys sea. The Shiwalik ranges are the most modern or the youngest according to geologist. But their life is also 1 crore, 75 lacs years.

This period coincides with the change of Manu as the Bharatiya Shastras put it. They call it Pralay 'the Great deluge' when there was a big upheaval in the world structure. The Persian mythology call it snow storm. But the timing is practically the same.
In between Tibet and Deccan plateau, there was the sea which was called. Tethys sea which stretched upto Gibraltar in the west and Singapore in the East. As the Himalayan ranges rose third time in the form of Shiwalik range Tethys sea disappeared and passed on to Bay of Bengal and Ratnkar (Arabian sea). Naturally by the joining of the Tibetan land to Deccan Plateau, the Jambudweep or Bharat-varsh was formed and was separated by Hind Mahasagar (Hindu ocean) from Australia and Africa.

Before this upheaval, the great river Sindhu was there on whose bank Vedas were chanted. There used to have continuous wars between Devalok and Daityalok. Majority of the Daityas have been beaten by the Devas under their leaders Vishnu and Indra. They fled to the south-east and south-west lands of Australia, Bali, Sumatra, America (Maya) in the east and to Africa in the west. Since then the Vedic culture had reached these parts of the world. Even today you can get proofs of this transmigration in those countries (see Hindu-America by Bhikkhu Chamanlal).

As the Tethys passed away to East and west, a combined land from Tibet to Cape Comorin was formed. By the rising of the sea bed, the whole land from Cutch to Calcutta became a big desert like African Sahara. In those days of upheaval and holocaust, the world had experienced fierce destruction including living beings. At that moment of crisis, brave, intelligent and faithful men tried to collect all best people (saints and citizens), the best literature, the best seeds of all useful crops and vegetables and could save it from the holocaust. It was possible only due to the grace of God. In our mythology God came in the form of a fish (Matsya) and the leader through whom the best species of all living things were saved was called the new Manu who
was the founder of Surya-vansha. The fish form of God was first in Tradition of Incarnation and Manu the founder of Surya vansha. The ancient Persian holy book 'Zenda Awastha' also speaks of similar incident.

Both mythologies agree on this point that the best seeds were to be saved in the forthcoming upheaval. Many modern thinkers say that to save the best amongst the Aryans, the small group was shifted to the mounts near Kashyap sea (Caspian sea), which was called Aryanam Beejam (seeds of Aryans.) Today the same place is called Azarbajjan in Asian Turkistan. After the settlement of seas and movements on the earth, these Aryans (best seeds) have returned from that place. This return of Aryans was supposed to be the aggression of Aryans on the Dravid Bharat by the half informed, or prejudiced historians or some certain imperialistic vested interests. It was a simple return of those who had already gone there for shelter. This co-relationship of socio-geographical change at that time is represented by one simple story of Fish Incarnation (Matsyalavatar) in Bharatiya mythology. It may be a metaphorical description but none can deny the incident.

The present Manu is called Savarni Manu. Before him was Chakshus (चक्षुष) Manu. When the period of Chakshush Manu was to end Raja Satyawrat was taking bath in a river. After bath he was lifting the water by both hands and offering it to Sun God. A fish came in his hands with the water. He being compassionate threw it away and again lifted water to offer. The same incident was repeated for some time, then the fish told Satyawrat, not to throw it, but give it shelter as it was afraid of bigger fishes. The fish said, "It is the duty of a king to give shelter to any one unprotected."

The king Satyawrat felt pity towards the fish and put it in his pot which he used for his worship. By
the time, he reached home, the fish had increased in size and felt inconvenient in the pot. Satyawrat transferred it to a bigger pot but there also, within a short time the fish outshaped the pot Satyawrat put the fish in his well. After some time, it would not accommodate in the well, Satyawrat was afraid with the miraculous growth of the fish and shifted it to the river. The fish here again told him that she had come to Satyawrat as a pious and honest king to inform him about the coming Pralaya (deluge). He should oblige the fish by transferring it to the sea, where only it can feel convenient and live happily.

According to its wishes, king Satyawrat transferred it to the sea. There the fish told the king about the worst thing that may happen in the coming holocaust. She warned the king to collect the best specimens of all living and non-living beings, the saints, the Vedas and other such Granthas (Religious books) and carry them over in a big boat. He should tie down that boat to the thorn of the fish in the sea which he had nourished. The fish would take all of them to a safer place. The king acted accordingly and was saved in that upheaval with the species and Rushis. After the floods or storms or the quakes were over, he reestablished the people and their life. Thus he became the next Manu-called Savarnik Manu, the founder of Surya-vansha or Solar dynasty and the ancestor of Shri Rama. The Saviour Fish was called the God fish or God incarnation in Fish form.

Those who believe in the miraculous powers of God, can easily understand the whole story. For non-believers, this much can be easy to understand that the incident has happened lacs of years ago and thus might have been written metaphorical way as a speciality of Indian style. After all it is not at all easy for any scholar of History, to search out ancient historical evidences. If Indian seers, because of their divine powers achieved through yoga, could see thro-
ugh lacs of years back and put it in this form, let us try to appreciate and understand the derived meaning out of the story and not condemn them as gossip tellers.

This earth (prithvi) may be called the boat which was tied down to the Himalayan peak Gauri Shankar (Mt. Everest). With the rise of the mountain, the people on the shore of the sea and near about, who knew swimming well (quality of the fish) might have saved themselves and some others and thus they formed the base for the future generation, when this Bharat Varsh as a country started its new life. Naturally with the formation of a geographical unit, the societies living on either side of sea started coming together. This was the beginning of the process of social integration of the people of the North and South.

Ray II Kunnavatar (Tortoise God)

This process of Social integration always starts in two phases. People being new to each other doubt one another. Thus they do have some enemical feelings and prejudices amongst and about each other. But after passage of time they overcome these feelings as even for the struggle they have to come nearer. Conflict gives an occasion of contact. The closer contact removes or lessens the differences and both the people start understanding each other. It is a long evolutionary process. It can not be brought by revolution or by force or by enactment, which may give rise to more bitterness and permanent enemical feeling. The society should be allowed to be free even to make some mistakes. Then only it can override its own problems and develop as a powerful unit.

Because of the Fish Incarnation, Bharat had become one geographical unit stretched from Himalayas (Kashmir) to Hindu Mahasagar (Kanya Kumari).
In the days of the holocaust, the best seeds of the grains, vegetables, medicinal plants, cultured people have been protected. After their return from the safe place, the new society started developing. Trivishtap was rehabilitated as the land of Devas (त्रिविष्टप देवलोक लोकानां परमेश्वर वाय). The Dand Karanya was inhabited by Daityas and Asuras who spread up to African and American continents. Now the Dandaka lost its link with the far off lands in the new set up. Naturally the Daityas or Asuras were helpless. At the same time, they were tired of the long drawn fight with the Devas. The land also had become one. New conditions were created. The contact through conflict developed new relationship and closeness. There are always people of understanding on both sides. They started thinking, whether peace can be sought while discontinuing the war. It was a sign of hunger for peace.

Now because of prestige issue, the problem was who should initiate the talks. The sense of wisdom prevailed. The wise men on both sides decided to sort out the differences jointly and had churning of thoughts. The two people were at war for last so many centuries, nay millennia. Their hearts were poisoned by bitter enmical feelings. But the hunger for peace was also great. They started finding out some proper mediator. He should be impartial and be strong enough to stick to justice. At the same time, the process should be elastic. They were the three important needs for churning of hearts. The Bharatiya Purana’s style, described this whole incident as Samudra Manthan (Churning of the ocean).

It was not that easy to find out the points of agreement in the two fighting societies. Then a mediator exhibiting the above qualities was also not so easy to be found. When these wise men sat together
for understanding each other’s viewpoint, their past bitter experiences came to the surface and there was a chaos for some time in the warring groups. This bitterness was called poison and lord Shankar was requested to swallow it. He is called Shiva meaning welfare. He drank it and passified the groups. The process of churning of the hearts of the two great people was called churning of the Ocean, which is full of dirt as well as gems.

They used the mount Meru as the churning rod and Serpent Vasuki as the rope which was held by Devas and Daityas on the other. Due to the sociopsychic pressures, the churning rod started pressing down in the ocean. Some hard support was necessary which could hold itself on the surface of the sea. All these qualities are found in the Tortoise. Thus the warring psychologies of the warring people was termed as fuming sea and the Meru mount as churning rod. With serpent as cord and tortoise as a support the whole process of churning the burning hearts was named churning of the ocean or Samudra Manthan. Naturally, who could bear the huge pressure of the then most dominant fighting groups, was called the incarnation of Vishnu in the Tortoise form.

Lord Shiva swallowed the poison and kept it in his throat. Thus he became Neel-kanth (नीलकंठ) a blue throated God. There were so many valuable things which came out of the sea while churning Sura (a kind of Beer) also was one of the products. The Devas accepted it and thus were called Sur and the Daityas rejected it and thus they were called Asura. How the words are formed and they change the meaning after a lapse of time can be understood from the incident. The meaning of the words change according to the actions of the persons who own the name. The Devas accepted Sura (Beer) but
they were not bullies and cruel. The Asuras rejected it but they were cruel, sinners etc. In spite of the rejection of the beer, because of their behaviour, the Asuras are called sinners and cruel men or Rakshasas and Demons, and the Devas as most civilized ones.

The Persians were supposed to be the descendants of Asuras; but they were not cruel. Their chief God is called Ahurmajd. The people in Rajasthan and areas west of Rajasthan pronounce 'S' as 'H'. Thus the Ahurmajd was none else but Asurmajd. Before the Shakas and Huns, Bharat was attacked by Persian Asuras who were thrown back by Vatsaraj Udayan of Kaushambhi in 600 B.C. The word Asur is even used for God Almighty in Vedas.

Ultimately Amrit, the sweet nectar came out. It was nothing but the understanding between the two big people. They could realise the importance of independence, cohesiveness, mutual cooperation and inter-complementary behaviour. This urgency was that nectar, and the base for developing common consciousness or National consciousness. Thus this second incarnation was responsible for uniting the two warring people to form one nation. The first incarnation united the land, while the second one united the hearts of the people. Enmity was slowly replaced by brotherhood and understanding. Mutual belief and mutual respect started developing amongst the two people. This could be achieved only by such a personality who could bear all the pressures and strains and yet remain patient, silent and steady. All these qualities have been exhibited by the Tortoise incarnation. It has done its job per excellence. Thus Bharatiya Nation moved one step forward. There are references in Vedic literature about the formation of a new society. The creator of this new society is called 'कक्ष' (Tortoise) Shat pat Brahman (वह व्यक्ति कक्षा ब्रह्म) says स यत्वेकीन नाम। एत हैंस्कक्षा प्रधापिति।
Before concluding the topic, more inference can be drawn out from this story for the readers to understand the dealing of the subject by the Puranas. There is a long story after the achievement of the nectar. It has no concern with Rama's life. As such we need not go in details One common story is that Garuda, the charioteer of Vishnu lifted the bowl of the nectar and ran away to save it from evil minded people. Both the Devas and Daityas chased him It was a long race. While running Garuda halted at 4 places for rest (Prayag, Ujjain, Haridwar and Nasik) After every 12 years, at the above places, there are biggest gatherings of lacs of people who come from all over the country in the name of Kumbh or Ardha-Kumbha gathering Kumbha meaning Pitcher.

This can be a matter for research scholars to think over. Thousands of years back, some incident had taken place. At that time, the mention of these four places was noted. The question is why only these places have been mentioned? Is it the whim of the then writers or was there any vested interest behind it to propagate particular names for the benefit of the traders or kulies at these places? Out of them 3 are in the north-west portion of Bharat The fourth one is in the middle north. How is that? All these four do not cover the whole of Bharat. Out of the twelve Jyotirlingas, six are only in Maharashtra. Is it a partiality of some Maharaashtrian Pandits or they have some historical, cultural background? That is to be studied by the scholars. A lay man like the author can only suggest the probabilities. It will not be out of place to request those who play joke with the Puranik history and Geography, that they should give more serious thought to these references and use their intellect in finding out the hidden treasure which will benefit the generations to come.
Ray III  Varah Avatar Incarnation in Pig Form.

Here comes the Incarnation in pig form. The fish Incarnation saw the unification of lands, when it saved the best species of all living and non-living beings. The second one known as the Tortoise Incarnation brought the unification of the people, Devas and Daityas. Slowly it could create an atmosphere of co-existence and cooperation. The people while discussing peace treaty evolved a broad code of conduct also, which could enable them to live together, to think together, to act together as one people. The Bharat Khand or Jambu Dwipa was already there. Now a society with a sense of unity started developing its own cohesive life. In short, homogeneous Bharatiya nation was being shaped and coming up. The WILL to live together is the soul of any nation. If this WILL is born, it gets round the people and evolves a common way of life and culture.

This sense of nationality or the WILL to live together is tested when any foreign aggression is there. Bharatiya people did not have to wait for long time. When this national conciousness was in a developing stage, Hiranyaksh from near Kashyap Sagar (Caspian sea) attacked the North-west frontier of India. The aggression was so fierceful, that no body dared to resist it. Hiranyaksha tortured the people and burnt the paddy and jungles. The terror was so much that people started feeling that as if the whole earth is getting drowned in the sea, as it happened at the time of Matsya Avatar. Mud is formed due to the mixture of earth and water. The Pig takes pleasure in playing with this mud. By its nostril, the pig churns the mud in such a way that the earth is separated from water and floats on the surface. The hero who saved the people and killed the Hiranyaksh was supposed to have taken out the earth from within the water. This act having similarity with the action
of a pig, the Hero who created the history in those times was called Varah Avatar or Pig Incarnation.

The whole incident happened in the northern most part of Bharat, i.e. Kashmir. We hear the name of present Baramulla. In those days and till after for a long time, the place was called Varahmulam (The birth place of Varah). One spiritual meaning also can be derived from the story. In Bharatiya Darshan (Philosophy) there are five elements (Panch Mahabhoot) which emerged one out of the other is succession. They are sky (ether), Vayu (Air), Agni (fire or heat); Jal (water) and Prithwi (Earth). Each element has its own quality. The quality of the earth is scent (Gandh). The nose has the capacity to smell. By smelling, the earth can be searched out from within the water. Naturally the pig who uses his nose as the main instrument is supposed to have brought this earth out of water. Today the scientist also accept the theory that earth has come out of water.

The Vedic literature describes this incident in different ways. The pig was the first who could dig the earth and thus it was called the husband of earth Shat Pat Br 14/1/2/11. The incarnation in pig form brought the earth out of water and spread it. Thus it is called Prithwi. As it holds the beings, it is called Dharani (शरणी) Taitariya Samhita 7/1/5/1.

Bharatiyas are fortunate to have such ancestors who have preserved all these past incidents in the metaphorical or Allegorical way for the lacs of generations to come. The pig incarnation has killed the first foreign aggressor Hiranyaksh and freed this land and brought peace. It is human to be proud of one's achievements. Lord Vishnu may be divine spirit. But when he has taken this human form and came to this earth, he comes with some human vices. The Varah incarnation felt over-proud as it killed Hiranyaksh and thus started troubling the people. Utti—
mately according to one Puran the Varah also was killed by Shiva (Shankar) with his Trishula.

Pride is a very bad disease. A man gets pride even for very insignificant achievements Varah could bring back the earth to its place. So the pride was natural. It appears, Rama was cautious enough to remain aloof from this disease and he was thoroughly successful.

Ray IV Narsingh (The Man Lion)

Bharatiya Nation had successfully come out of the first aggression. The process of integration was on. In the Caspian sea area, the death of Hiranyaksh created havoc. Hiranyaksh in Sanskrit means whose eyes are on gold. After the formation of Bharatiya Nation it was getting more and more prosperous and thus it was called golden land. The aggressor's brother Hiranyakashyapu (meaning the holder of gold or who desires to hold gold) pacified his mother Diti and Rupabhanu the wife of Hiranyaksh and his 8 sons Shakuni, Shambar etc. Bhagwatpuran 7/2/81.

He argued on the basis of Bhartiya philosophy and told them that only soul is eternal. It neither takes birth nor it dies. The body which takes birth must die. So one should not be sorry for the dead. Then he collected all the Demons or Danwas. He ordered them to attack on Bharatiya land and wipe out the places wherever Yagyas were conducted. Vedas were studied, Cows were worshipped or any such religious rituals were followed. He knew that these actions were like the strengthening inspiring soul of Bharatiya people. The destruction of such places and stopping such rituals would weaken the people and he could rule this country for ever.

He himself did penance for a long period and got blessings to the extent that practically he became immortal. He achieved the blessing that he could neither be killed by any weapon, nor could be drow-
ned in water or burnt by fire. First he attacked the eight chief Lieutenants of the Almighty Indra, Varuna, Kuber and others vacated their palaces. The Devalok became life-less. Then Hiranyakashyapu descended on the Narlok. He tried to wipe out or subdue the believers or theists wherever they could be seen. He asked people to call him God Almighty. He claimed to do and undo the things he desired. Thus he said that people need not pray before any one else, but himself. They need not chant any other name but his own. He wanted them to gain his mercy as he felt that he was all in all. He tried to convince them that he and only he was strong enough to deliver goods or even snatch them away if he so desired.

The all rounder (moving and respected all around) Sage Narada Mun gives the scene. He slowly developed contacts with the family of Hiranyakashyapu. Though the father was a cruel dictator, Narada tried to impress his son. When the wife of Hiranyakashyapu was pregnant, Narada could make friendship with her. He tried to divert her mind towards devotion to Lord Vishnu. It had its desired effects. Their son Prahlad since his childhood became a devout devotee of Lord Vishnu. This devotion went on increasing with the age. This gives one more lesson to the parents and the educationist about the starting age of learning for the mankind. There may be many advocates of nursery stage who have studied western child psychology. The example of Prahlad is sufficient proof that actual culturing of a child starts when it starts taking shape in the mother’s womb. Since that stage, the ideas or the desires which crop up in mother’s mind do have effect on the child.

There is still one earlier stage of the breeding of the child. That we will discuss at the time of Rama’s birth. As Prahlad grew in age, he rallied young fri-
ends of his age. They also became devotees to Lord Vishnu with Prahlad. The throne of Hiranyakashyapu started shaking due to the unconscious efforts of his own son. Slowly the whole populace of his kingdom was converted to Prahlad’s ideology. Only a few paid servants of the beaurcrat were with Hiranyakashyapu. All the students of social psychology know that there is always a limit for the forbearance by the people. When it crosses that limit, it is bound to explode. When the people take to heroism and take law in their own hands, any biggest dictator is crushed below the steam roller of the public fury.

Hiranyakashyapu challenged Prahlad’s devotion. He asked him, “how do you say that God is omnipotent, omniscient and omnipresent?” He boasted about his own might and asked Prahlad, “Whether his God is present in the pillar of the palace?” Prahlad replied with humility that there is no place without God. Even God was residing in his noble self. The reply of Prahlad angered Hiranyakashyapu. He said, “Let me see how your God is in the pillar.” Saying thus, he kicked the pillar. The Puranas say that God Almighty in the form of half lion (Body of a man and head and claws of a lion) came out of the pillar. Caught hold of Hiranyakashyapu, put him on his squatted legs, pierced his long nailed fingers in his stomach and brought out his abdomen. The blessings he got from Gods were respected but he was killed by totally a method which was different to the assurances given to him.

This can be understood in a different way also. When the whole society is crushed under cruel dictatorship for a long time, the society takes to revolt. Some one who is strong and determined enough to lead the revolt, leads to success. People got such leadership in Prahlad, who was extraordinarily determined, unbending and a man of principle. At the same time he loved his people so much that they
could not tolerate any insult to him. No sooner they saw Hiranyakashyapu insulting him, they jumped up like a lion, pulled him down and teared his stomach. In the absence of Prahlad's leadership the same people used to behave like stones and pillars having no life. Once they got a proper leadership who could infuse confidence and heroism in them, they could do miracles. No dictator, however powerful, could stand before the same meek and dumb people. That is exactly what happened in the case of Hiranyakashyapu as in the case of other dictators in the world. This heroism in the men might been termed as Loinism shown by human beings. In Sanskrit this incident is described as Narsingh or Man-Lion Incarnation.

There is no particular code relating the type of punishment, such dictators should get by revolting public. But the end is of the same type shared by Hiranyakashyapu. Hiranyakashyapu had breathed his last but the Narsingh himself was getting out of control. According to Sharabha Upanishad, again the lord came in the form of a Sharabha (hypopotamus) and killed this Man-lion. The other Purani stories are there where the importance of Bhakti or devotion is emphasized. All the Devas, Manvas, Daityas, appealed to Lord Narsingh to calm down. But he was getting more and more furious. Ultimately Narada asked Prahlad, the great devotee to use his pressure and pray with more earnestness and urgency. Prahlad did that and lord Narsingh was calmed down.

The Upanishadik story also is quite appealing. As after such revolts or acts of execution, the person or the groups became blood thirsty. It is human. There is nothing extra-ordinary. The incarnation being in the infant stage (in the series of Incarnation), this

---

*H. M. Poojya Akhandanadu Saraswati told this story
might have happened with Narsingh also. There was limited utility of Narsingha's coming on this earth. Rama was wise enough not to inherit such vices, as he felt the responsibility of establishing new norms and rebuild the society.

**Ray V Vaman or Dwarf Incarnation**

Thus the National Personality of Bharat was in the making and developing state Geographical integrity, social integration, successful dealing with foreign aggressors and in the end the resistance and revolt by ordinary men against a foreign ruler could be achieved by the time of Narsingh Avatar (Incarnation). Yet the Caspian Daityas landed and established themselves in the land of Ganges. That was why though Hiranyakashyapu was killed by Narsingh, his son Prahlad became the king. No doubt he was totally assimilated with the National current but after all, blood reacts whenever it gets an opportunity.

Prahlad's rule was most popular and he was taken to be one of the model and best kings, Bharat had any time in that period. But his son Virochan was totally an atheist. Being against the national current, he had to quit and the throne was given to his son Bali. He was a staunch propagator of Yagya culture and fully believed in Bharatiya Philosophy. The belief was not an outward show or for the sake of kingdom but in that respect he was honest enough. At the same time he was much more ambitious. He was the ruler of Narlok. He had the ambition to rule the Devalok also. Either annexation or succession were the two processes to get the throne. He started efforts in that direction of capturing the throne of Devalok.

The throne of Devalok, meaning throne of Indra, could be achieved by performing one hundred Yagyas. Scholars have to research over this phenomenon.
What can be relationship between Yagyas and getting the kingdom. May be the Yagyas mean some planned effort in that direction. It is said that Bali had completed 99 Yagyas and he was completing the 100th one, which could have made him the king of Devalok, disturbing the equilibrium in the social life. Because of all these Yagyas, he had established his rule tightly in Narlok. All spheres of life were under the control of the king. He was the master of all he surveyed. He wanted to expand the same type of administration to Devalok.

Bharatiya concept was that the king should have limited spheres to control. Maintenance of peace in the country and security from foreign aggression are the only two main functions of the king. He need not and must not indulge in the socio-economic or religious life of the society. Accepting the outward form of Bharatiya culture Bali wanted to perpetuate his rule to all the spheres of life and all Lokas.

Resistance to such a rule was natural. The feeling that again the Daityas had come to rule was already there. The conspicuous ways of Bali developed new doubts in the wisemen of his times. Teenagers have taken up the responsibility under the leadership of Vaman to overthrow Bali and reestablish National rule, meaning rule according to national culture. Only a rule by persons belonging to the nation, won’t form national rule Bali had a good grip over all the facets of national life. This new group of young men have slowly and silently prepared for the new change and got their control on all the important points of vantage and social control. And then Vamana led the delegation to Bali with a proposal for his abdication. Bali was convinced by these devoted, dedicated youths that any hesitation on his part, would flare up a global war and there will be no limit to destruction.

Bali realised that all his control points were
already in the hands of these young lads and there was no way out for him but to submit. He chose the offer of a new kingdom in the south-east Asian Islands, rather than go to war. This was the success of Vamana's diplomacy and strategy. But equal credit was given to Bali's wisdom. Without that he could have chosen the path of Hiranyakashipu or Ravana or others to dash to nullify oneself with whole family. But the spirit of Prahlad acted in time and Bali took the right stand. Thus as Vaman promised him, he was given the kingship of Bah Islands and Vamana himself stood as a guarantor for Bali's kingdom.

The Puranik story states that as Bali was to complete his last Yajya, which could have ascended him on Indra's throne, Lord Vishnu in the form of a dwarf priest went to Raja Bali. The priest was called Vamana. The tradition of the Yajya platform was that whosoever came for alms, while the Yajya was continuing, the host should offer it. Naturally Bali told Vamana to express his desire and he would fulfill it. Taking advantage of the words of Bali, Vamana demanded a piece of land which could be covered by three steps. Without knowing the implications Bali conceded with the demand. Vaman grew in size to such an extent that his head was touching the sky and legs reached the lands below the sea. By one step he covered the Patal and Narlok, by the other he covered the Devlok and asked Bali where to put his third step. To this Bali offered his head which was pressed by Vamana with his foot, and Bali was taken to Patal land below the sea.

The new light on Vaman's task does not distort or divert the Puranik story to a great extent. Bali was honest enough and a man of integrity and quality. All these could have been better used to spread the culture to far-off places rather than killing him. This was exactly what had been achieved.
remained there for his protection as well as a guide. Even today, more than 90% population of Bali islands follow Bharatiya way of life and tradition. Such was Vaman Avatar and its achievement.

**Ray VI ** Parsuram

Bharatiya national personality, at the times of Vaman Incarnation was quite a developed one. That is why Vaman could achieve the silent bloodless revolution against partly a foreign ruler. All the people were acting properly according to their natural inclinations and tendencies and fully cooperated in the national reconstruction. Sovereignty of the political power on the total life of the society is against Bharatiya aptitude. The state should be sovereign so far as the area or land is Geographical entity is concerned, but should not govern the whole social life. The Govt. is the servant of the people. People are sovereign. Bali by nature was much cultured. But due to his family traditions, he crossed the limit of a ruler for which he had to pay the price. Anyway all is well that ends well.

But the human society in any nation is not static but it is dynamic. One condition can not prevail for all the times. Naturally the equilibrium gets disturbed. Those who were wielding the rod for the protection of the society started misusing it. They started torturing the masses rather protecting them. A different type of dictatorship of a particular group or community was being established. Entire society including good natured Kshatriyas started feeling insecurity and torture. In Sanskrit Kshatriya means one who protects from the destruction. Such people themselves had started destruction. Then who will and can protect the people. The Ashrams (monasteries) of the Rishis or seers were also not spared by those rowdy elements. Their females also felt unprotected and their chastity was in danger. A
Kshatriya king called Sahasrarjun (सहस्राज्यं) was the leader of this onslaught. He became so much strong that one day he dared to attack the cottage of Rishi Jamdagni, who was the most famous seer.

Parsuram was the son of this Rishi Jamdagni. He was known for his strict obedience to his father. Once his mother Renuka went to the nearby river to bring water for the Puja. She was delayed as she stopped there watching the Chitrasen Gandharva and his wives in a jolly mood. Rishi Jamdagni could not tolerate the mental imbalance of his wife. He asked Parsuram to kill her. Parsuram obeyed his father. Jamdagni Rishi was quite happy with his son and asked Parsuram to demand any blessings. Parsuram demanded that his mother should get back her life. Thus Jamdagni with his super yogic powers brought Renuka back to life. The story will have to be understood in different context.

Sahasrarjun continued his onslaughts. When he attacked the Ashram of Rishi Jamdagni, he forcibly took away the cattle including the divine cow. By this time Parsuram was quite grown up and could face any devil. Parsuram’s mother was weeping heavily. Parsuram got a chance to take full revenge of Sahasrarjun and his tribe. He was not alone. Thousands of wicked and malpractitioners were bred under his leadership. Parsuram decided to wipe out them all. His special weapon was his battle axe. Otherwise also, he was quite efficient in handling other weapons including the bow and arrows.

Parsuram came out of his hut with the blessing of his mother. He started killing every notorious or criminal minded Kshatriya. Naturally he had to fight their leader Sahasrabahu (Arjun) and finally Parsuram killed him who was supposed to have the strength of thousand elephants. Thus he exterminated violent and criminal Kshatriyas many a time and became a terror for all such activists. For many years
he had no time to rest. There was so much terror spread over the warrior community that even gentle and cultured kings like Dasrath, Janak, king of Kashi, Sompal of Angadch and others dared not show their valour. So they also were supposed to be dead. This is what is meant by extermination of all the warriors (Kshatriyas) by Parsurām. Otherwise these cultured kings were not only living but were reigning their kingdoms in a sober and just way. Parsurām killed only those who were social criminals. Yet the whole land became valourless as if it lacked brave people. Those who were expected to protect the people became meek and shy which gave a chance for the Rakshasas to prosper.

Having revenged for the insults caused by Sahasrarjun and the whole of his tribe, Parsurām went back to Mount Mahendrā for spiritual retreat. The cultured Kshatriyas had already lost their courage, and they became indifferent to whatever was happening in the country. Rakshasas or wicked persons though few in number got again a chance to prosper. Now who will protect the people from the troubles, was a question on everybody's mouth. A hunger was thus being created for some powerful personality to take birth and redress the calamities. Thus the atmosphere was getting ready for Rama's birth. The details will be read in the following revelations. Similar to other few incarnations, Parsurām's ego also had to be cowed down. And Rama did it without allowing any heat to be produced. Parsurām realised that his mission was complete and he retired on his own. That is how Rama could achieve success with his humbleness combined with strength and the chapter of Parsurāma was closed. Here we come to such an in carnation in the form of victorious Rama or Dharma personified.

Ray VII Conclusion – Revelation II

We have read the parentage of Rama named the
Awatar traditions. Those who do not believe in God or his incarnations must have understood one point that at least the history of Bharat is not that new to be understood so easily. It is really a miracle for the so-called backward people, according to present day so-called historians, that Bhartiya seers could preserve the memories of those far ancient days and the geological and other implications of those times in quite an interesting, figurative and educative way which makes every one bow fit their heads before the seers and the heroes they have depicted.

We have read in the Ray Ist that only ten incarnations are more famous. They are 24 or even more according to different Puranas Wherever the Rishis found Divinity, greatness, extraordinary super-human powers, they have felt the existence of Almighty. They painted that particular fish or an elephant, a bird or a tortoise as the manifestation of the same Almighty. Due to constant propaganda, people are not tired of praising a Taj Mahal Let us imagine the nature and its variety, quality, beauty and enveloping capacity in the creation of that great unseen power called Almighty. Only if we can take into account the powers of one sun, or one sea and their vast influence over human life, our heads will naturally bow down before the mentor, the controller or the perisher of all such powers.

That is why Bhartiyas call all of them God or Almighty. The names of Budh or Mahavir, the founder of Jainism Shri Rishabh Deva are found in Sanskrit books like Bhagwata; When these Puranas were written, had there been prophet Mohammad or Lord Christ living, their names also would have been definitely included in those books. The Bharatiya writers were God inspired and thus large hearted and not narrow minded. To see God everywhere or at least at all such places of height or beauty or usefulness, is a special mental aptitude of Bhartiyas. That is the
reason, why the seers could see the game or activity of God everywhere, whether it is geographical phenomenon, or social reconstruction or cultural renaissance. Readers would see the Avatar parentage in this context.

So the incarnations can be seen with different angles. One may believe in God and his incarnations or not, but it appears quite logical that all the incarnations indicate a particular phase in the development of the national personality of Bharat. Others can take it as a simple biological phenomenon showing the growth from organless life to fully developed human being. Not only Bharatiyas but also the world also should be thankful to the seers, who through their deep penetrating divine insight could see the geological and sociological phenomena which happened lacs of years ago without the present day scientific instruments and preserved the broad concept of these incidents in allegorical form. For the Bhartiyas, it is a matter of pride and glory that when the rest of the world was harping in dark for ages, we were making and building a human history.

The case of Prahlad and particularly Vaman is quite impressive and inspiring for the youth of any nation who want a change or a revolution either social, economical or political. They can not be calculating in the gains and losses. One or two generations have to sacrifice their future. Then only any revival or revolution is possible. They can not have both ways, safety or security on one side and prosperity on the other, can only be a dream. Thousands have to risk their future to give peace and prosperity to lacs and crores. The national interest, Rule of law or Dharma, and social welfare are achieved at the cost of youths. Wherever the youth are lacking in this, neither social nor political revolution is possible. Calculating youth can achieve nothing.

Parsuram’s obedience to his father may be cons-
trued as an out of the way or illogical obedience. But life is not always logic. Many a time you have to stick to some principles. Then only values can be saved, otherwise no family, no society, no army can survive in the absence of discipline. Sometimes it may appear an extremity, but such examples only sustain law and life. Valmiki has dealt with this topic at length in Rama's life. Thus we stop it here.

Extreme expressions such as eradication of all Kshatriyas for 21 times are just to emphasize a particular point. They should not be taken at words but the spirit is to be understood. One thing we have clearly seen that all the incarnations before Rama had a limited purpose. At the same time it is beyond our powers to get all the details. Similarly, though they did a tremendous task in those times, they had their imitations or some human weaknesses. Rama's arrival on the scene after all these incomplete or developing incarnations, as a full and complete human being is just according to natural phenomenon of scientific growth.

The writer has already given some explanations about the occurrence of the different incarnations without opposing the Bharatiya or divine concept. Majority of the present day saintly scholar on Bhagavat usually like to interpret the different incarnations as allegorical descriptions, which led the average Bharatiya mind in a particular direction. It is not easy to divert the general belief. Yet one point can be stressed that all the stories about the Incarnation are not coined or written on absolutely imaginary basis just to make the readers believe in the Supermost Almighty and only its existence as real power and the rest of the whole universe is just unreal (Maya).

The stories must have some relationship with some happenings in the material life. If one understands and accepts his point, even the allegorical stories may
lead us towards certain social obligations and responsibilities. For example we are told by the preachers of Bhagawatapurana that Hiranyaksha and Hiranya-kashyapu were the human representations of greed while Ravana represented sexual passion and Shishupal representing anger. According to Bharatiya philosphy these three vices are the main enemies of the men in either worlds Thus the preachers argue that to finish off Ravana and Shishupal, Rama and Krishna took human form while finishing the decease of lust or greed the Almighty had to incarnate twice in the form of Varah and Narsingha.

Presuming the explanations to be correct we can relate them with the then existing condition of the Bharatiya Nation which was in the state of formation (making) If in the processes of building up of national society rather getting socially centred if they get self centred due to personal greed or lust an healthy society can not develop which is a must for the building of a national structure. The greed destroys the very fibre of Nationalism and it is the most difficult vice to overcome Super powers like Varah and Narsingha could do the task.

The writer even feels that though Prahlad had changed the pattern of Kingship and proved to be quite noble, his grand son Bali had to become a prey to Vamana because of the desire to get the Kingdom of Devalok (Swarga) Similar was the case of Sahasrarjun who tried to get the Kamdhenu forcibly and thus had to be killed by Parsuram Greed or lust is the main cause for rivalries between man and man or group and group. Huge efforts are to be displayed to get rid of such a destroying disease To control this Lust, the culture (practice) of Sacrifice (Yagya) started in which the offerings are made saying-notmine (न मन). That was the great day when the God quality was eradicated which is also the meaning of Varah (Vaṛ=Great Ah =day) = great day.
Readers have their freedom to accept the incarnations in whatever sense they like. But this much can be said that they did not come on the earth just for leading few individuals to divinity. Their lives should lead us to social responsibilities which can only remove our national disabilities of last dozens of centuries. But we have to study the lives in our own context and without own background. Present day Bharatiya mental attitude is shaped by the foreign influence which distorts the whole image of our ancestors and their great advances in all the spheres.

How the distortions occur can be understood by the following examples. The role of Parsuram was to establish supremacy of Brahmans over the warrior class and hence Rama had revenged over Parsuram by killing the most learned Brahmun Ravana and his whole race. Such nonsense interpretations do not represent free brain but a prejudiced or a slave one. Let us guard against such exercises and try to understand the real sense behind the stories which are and were responsible for inculcating a very high standard nationalism-unseen anywhere in the world which could sustain us inspite of barbourous onslaughts for centuries together. Let us revaluate the most valuable literature in its correct perspective.

It is unfortunate that the so called educated generation of this country do not believe in the information about the expansion and influence of the Bhartiya culture abroad. Dr Sudershan Singh a well known ancient history scholar stated in his article in Kalyan, 19 years back, that Yuda the forefather of Jews was from Yadu dynasty, while Tatars are the descendants of 'Aya' son of Pururava. The grand son of Yadu called Haya was the father of chinese, while King Sagar got the city of Palli habilitated which further developed into Pallestine. Because of narrow-mindedness due to ultra nationalism, one may get
his eyes shut towards these apparent facts but the truth ultimately succeeds.

Many historians of our times believe Manu was not an imaginary character but a man like us who is our fore-father. The Patal had very much developed civilization. As the English people habiliated in North America in the 17th and 18th century, similarly the torturous Rakhasas and Daityas were driven away from this land of culture and were asked to habilitate the Patal (South America). The modern research gives evidence of the civilization of Maya Daitya, 100 thousand years back in that area which created surprise in the research world. A huge temple of God Sun Shivalinga of 1800 ft. height, clothes, books, huge building structures, architectures, handicrafts, embroideries, and even ancient calendars have been found there.

Some ancient maps have been found with the luggage of the Navy Admiral of Turkey, Shri Pir Rais in his palace at Topkapi at the end of 18th century. Two maps are concerned with the area round about Red Seas. These are safe in Germany at the Govt. Museum Berlin. After a long and minute study by the American Naval experts, they found out in 1952 that the maps belong to one and half lakh years back. In those maps the countries like Bharat, Egypt, Central Asian countries (Iran, Iraq etc) were linked with the Europe having one connected land. The North and South Americas were not as big as they are today and much of the land was under water. Naturally they were the lands beyond water meaning Patal.

In this background the map from H.G. Welts world history, given in the beginning of this revelation is quite informative and suggestive. The readers will be able to appreciate the ability of the Bharatiya history tellers (Puranikas) and we can know something more and useful from that valuable
literature. Usually the land beyond this world is supposed to be unseen and imaginary, where the Gods, ancestors, or angels are supposed to live. But so many modern Bhartiya scholars of Bhartiya culture, say that those lands were in this world itself. Some of them say that Brahmans were Gods, Kshatriyas were human beings, he Vaishyas were forefathers (पितार) and the residents of Himalayas were Gandharvas.

There are some who explain this very world as triworld (विश्व) According to them the land between the Hindu ocean to Himalayas is Prithwi, the land between Himalayas to Altai Mts is Vayuloka and the land beyond up to Artic region is Indraloka or Swarga. Saint Eknath also declares that the residence of Narayana is Badrinath. He says that because of the meditation of Narayana, Indra was horrified Indra thought that this would finish of his enjoyments Bhagwat by Eknath 11/4/75 Valmiki has already called Trivishtah (Modern Tibet) as Devlok which we will read in the next revelation (विष्णुद्वारा दैवतलोक) One can not brush off all these ideas as senseless or imaginary Yet we will also beg pardon as we can not elaborate these things further due to the limitation of our topic, and the space.

The Puranas (पुराण) give us more exhaustive description about Patalloka. There are seven Adholoka or Patal which are also called Bilswarga (बिलस्वर्ग) The affluency was somewhat better in Patal as compared to Swarga. So there was no check on enjoyment and luxury. Naturally all the inhabitants of these Patals enjoyed highly luxurious life. The Daityas and the Asuras added more affluency because of their mystic and miraculous knowledge Bal (बल) the son of Mayasur was the master of Atal Lord Shiva lives with Parwati in Vital King Bali (बलि) with Vaman as his guard resides in Sutal at present Bali islands Mayasur himself rules in Talatal (Maya of S. America). The Nagas and Serpents inhabitate-
Mahatal and Daityas and Danvas live in Rasatal. (रसातल) In Patal itself the lord of Nagas resides (Vishnu Bhagwat 5/24) and Shatpath Brahman. Hindi Vigyan Bhashya '3'.

The idea that the land Beyond water (seas) in the east, west and south of Bharat was called Patal, appears to be more convincing. The research talents are expected to do some job work in this direction which will be beneficial to all. The readers will enjoy when they will read the next revelation and try to recollect the second one in that context. This is the only purpose of briefing the above information.
REVELATION III

SURYA DYNASTY (SURYAWANSH)

Ray I Manu

We have read one parentage of Rama named the Awatar traditions. Those who do not believe in God or his incarnations might have understood one point that at least the history of Bharat is not that new to be understood so easily. It is really a miracle for the so-called backward people (according to so-called modern historians) who could preserve the memories of those far far ancient days, and the geological and other implications of those times in quite an interesting style and though figurative yet educative way which makes every one bow their head before the seers and the heroes they have depicted.

As in European mythology the world starts with Adam and Eve, Bharatiya Puranas start with Brahma. Being his creation the sun, the moon and all such others are called his psychologically adopted sons. There are so many names of the sun. Out of them is Vivaswan. One Manvantar i.e. (period of Manu) was called Vivasvat Manvantar in the name of Vivaswan. We have already read in Matsya Awatar how the fish which came in joined palms of Raja Satyawrat was saved by the king and ultimately the same fish saved the king with the best species of all the living and non-living beings. Here one more point become clear that the Awatar parentage of Rama and solar dynasty (human parentage) starts in the same period.

According to Bharatiya mythology, Brahma is the originator of the universe. Thus whether Marichi the father of Manu on Pulalstya, the founder of the Ravanas parentage both were the descendants of Brahma. They are the things of belief. As we have said, the tradition is like this. Marichi was the son of Brahma, Kashyap of Marichi, Vivaswan of Kashyap and king Satyawrat, who became Manu was the
son of Vivaswan. Thus the name of this Manu was Vivaswan Manu and the age was called Vaivaswat Manvantar (वैवासवतम्वन्तर).

Before king Satyawrat the society was much refined, self-disciplined and law abiding. It did not need a king. We can say there was anarchy in reality and in good sense No body was doing fault or making sin, A man with a rod ruler or any punishment was not necessary. The men were protecting each other and making each other happy according to Dharma. Thus there was no need of a king. Mahabharata describes this state in a couplet in Shantiparva. न राज्यम् न राज्याविवेजन

When the people do not follow Dharma (law or duty), do not love each other, but rather clash with each other, they feel insecure. If they follow Dharma, they feel security. That is why it is said in Sanskrit.

धर्मं एव हतो हृदं धर्मो रक्षति रक्षति

But the world is not static. It is dynamic, ever changing, ever moving. That is why it is called Jagat in Sanskrit, meaning which appears because of its movement or velocity. Thus statelessness could not continue for a long time. The lower qualities or human weaknesses influence the life of the people. Anger, passions, hatred, selfishness, jealousy etc. start growing up. They are the enemies of a man and of Dharma. The result is gentlemanship weakens.

It become difficult to survive with gentle habits. Someone who can rope or control such persons is required. It so happened at that time. The need of a king was felt by elders. Representatives of the people, the Rishis and other group leaders went to God father Brahma. They complained to Brahma that the statelessness is getting corroded. People are slowly forgetting Dharma or their duties. They are becoming irresponsible and unjust. There is nobody to control them. Thus they have taken law in their own hands so please give us some competent ruler.
Brahma agreed to their demand. He asked the people to request Satyawrat to become the king. He was a responsible and reasonable man. He was well-known for his truthfulness and justice. All the people liked the idea as he was the most competent amongst them. But satyawrat disagreed with the offer. As if herefrom the impression of nonacceptability of throne on Rama started. Brahma asked Satsyawrat the reason for non-acceptance of the throne.

Satyawrat replied, “I will have to punish those who will be defaulters. That will be a sin on my part. Why unnecessarily I should accept the sin. Then again it will be a painful act for me to punish any body.” Brahma pointed out the mistake to him. Brahma told him that when he would punish any defaulter as his duty or for the sake of justice, it will not be a sin but it will be a bliss. To punish any body for justice in the social interest is bliss and not to punish will be a sin. Some how Satyawrat accepted the throne and was declared Vivaswan Manu.

We can imagine the grandeur of Manu’s rule. The people of this ancient land feel so much grateful to that great soul that they prefer calling themselves sons of Manu i.e. Manav, though Manu had left this world millennium years ago. It is out of this feeling of indebtedness we feel for the pious king. He was not only the king or administrator but he was a scholar, a philosopher, a sociologist, a jurist and a very good guardian. With the experience of governing this ancient people, he could see with his divine and deep insight the basic qualities and temperament a man should have so that his family, his community and his nation could sustain. Before the time of retirement, he wrote down all these fundamental principles, corresponding duties and governing laws for the sustenance of a society as a whole and full development of an individual also. This book is called Manu-smriti or Law (Dharma) as told by Manu.
He was not a Brahmin. He was Kshatriya by caste. Naturally he need not have been partial for Brahmins. The meaning or concept about these words 'Brahmin, Kshatriya etc.' were totally different in those days and that has nothing to do with present day caste system His Smriti or code of conduct became the backbone of the Bharatiya society, which could sustain itself inspite of so many onslaughts even for the last 2000 years. One has to take into account the gains due to that literature of permanent value while thinking or preparing a new code of conduct.

As the old books were not published in thousands, only Manu-scrpts were available. To read them by heart and retain them in the memory and pass it to next generation was the process of those times for the survival of all the Granthis. This process had one weak point. Any intelligent man could interpolate any matter in the original. This has actually happened in so many cases. Some cruel minded, vested interests have mixed up many ideas of theirs in this sacred and valuable law of life.

As for example, a quotation from Manusmriti says that Ladies or the 4th Varnies are prohibited from reading Vedas. And if they listen it, molten lead should be poured in their ears. A man who was afraid of punishing a sinner could not be expected to give such a harsh punishment. It is unimaginable. Usually communal minded people for the sake of their own prestige might have introduced such things in the noble and sacred religious books. It is a tragedy. But we must face it wisely and need not sway in emotions with the non-intellectuals or anti-nationals. All those laws and reference to Do's and Don'ts, which bind, sustain the society, belong the original Manu-smriti. All those which break or, differentiate between man and man should be discarded as interpolations.

This Manu the king Satyawrat was the founder
TRADITION OF RENUNCIATION

Satyavrat, "Oh grandfather! I won't accept the crown as by punishing the offender both of us will be grieved."
of Solar dynasty. A man of character, selflessness, justice, dutifulness and interested in the welfare even of the sinner. He was saved by the Fish Incarnation to make him immortal. Only such a personality could be the founder of Rama’s parentage. Rama was the fully developed fruit of the seed sown by Manu the epochmaker.

Ray II Ishwaku to Mandhata

The founder of the Suryawansh, Vivaswan Manu’s short life history can give us some idea, how certain qualities which were found in Rama, Bharata and other brothers could be the part of their heritage. We have read that the science and practice of all round development of the society and personal development of an individual towards Salvation (Moksha) was first offered by Manu. Usually the authors of certain codes of behaviour do not act as they profess. There is always a gap between practice and profession. But king Satyawrat followed what he said and that is why he and his theories or philosophy are honoured till this date.

Manu said that a human life should pass through four stages; celebacy, house-holdship, anchorite and recluse. After leading family life successfully, one should retire to jungle (anchorite) and give chance to the well brought up new generation. Manu himself followed this dictum. After serving the people for a long period, as a welfare king, he wanted to take to Vanprastha (anchorite) (to leave one’s family and retire in jungle for achieving peace). Hence he asked his son Ishwaku to accept the kingship, who was equally competent. Thus the book Manu-smriti is the product after Manu practiced the laws himself. He wrote the guidelines after renouncing the throne.

The Puranas, many times give an account of age of different rulers in thousands of years. We need not take their mathematical meaning. Puranas are not the books to teach Mathematics. They are more
or less historical, social or literary in nature. In Rama Charit Manas of Goswami Tulsidas we read Hanuman giving explanation of the black spot in moon as the reflection of the facial complexion of Rama, whom the moon regards in a high esteem. The Moon was supposed to be a devotee of Rama. Thus Rama shines in moon’s bosom. Now if the twentieth century scientists start quarrelling on this explanation we will have to tell them that they should better consult a doctor. Rama Charit Manas is a book of devotion written by an unequalled devotee of Rama. Tulsidas was neither a scholar of science nor he has dealt with science in his book ‘Manas’. Arvind also says the same thing (Read appendix I).

The thousands of years in the Puranas are not as yet defined by any one. Some have tried but not to the satisfaction of all (Read appendices). One thought does peep in the mind that had there been a chance of living or ruling for thousands of years for many kings, an appeal ‘Let us live for hundred years “श्रीविन शरदः शतम्” etc. even in the vedic literature might not have been there. The expression may mean a lengthy period. The old Sanskrit literature is full of figuratives or rhetorics. In Sanskrit literature exaggeration is frequently used as one of the important figure of speech. Readers need not take them mathematically and try to know the context.

When Ishwaku was enthroned on the throne of Ayodhya, he handled the administrative matters very well. He was equally competent like Manu. He was not only an administrator but also a guardian of the people. In his times, the population and wealth of the kingdom had increased many times. The fields were green, the harvest was very rich. Every where people were feeling wealthy and happy. Such a fine rule in his own kingdom and such a fine relationship in the neighbourhood, he could develop that there was neither any attack from outside nor
he had to attack any body. Naturally he was very much loved by his people throughout the land. His popularity in his times and influence on the future generation made him so much famous that the Solar dynasty was called Ishwaku dynasty after him.

Ishwaku for sake of efficient administration distributed the northern and the southern Bharat amongst his sons naming Uttara-path and Daxin-path. It means that since then the idea of complete one Bharat is in practice. Yet his eldest son Vikukshi ruled the whole empire. Vikukshu’s son was called Puranjay. He was yet more competent and a warrior. Once the Devas wanted his help against Daityas. He accepted their prayer on one condition that the Devas also will have to take part in the fight. They can not be only onlookers as usual. Their leader and king Indra accepted his condition. In the successful fight, the Daityas fled away. Puranjay used an ox as his vehicle in the war and was sitting on its shoulders. In Sanskrit shoulders of a bull are called Kukustha. So Puranjay was called Kukustha. Valmiki has at many places referred Rama as Kakusth, as he was the descendant of this great warrior king Kukustha.

**Ray III Prithu to Anaranya**

According to Valmiki Ramayana, Prithu comes in the fourth generation after Kukustha. He was the first king who personally paid attention towards agriculture in the country. He not only studied the science of agriculture and botany but also made research in them. He is supposed to be the inventor of the plough, the fertiliser and other helpful commodities. The mother earth which sustains and thus it is called Dharani (धरणी). As it protects, it is called Awani (अवनी). Similarly being first nursed and developed to give better harvest by king Prithu, it is called Prithwi (पृथ्वि) as the daughter of Prithu.
In Bharat, the duties of the king are not supposed to be limited to administration, issuing ordinances or punishing defaulters. The king has to see that his people are properly fed, educated, cultured and they are developed as good citizens. In this context, not only the kings of those times, but the Rishies and other men in the religious fields were experts in one or more sciences regarding the social life including their food. Not that they were interested or expert in a particular subject or could only advise on the subject, but they used to demonstrate by their own example how to get the proper results. Naturally they were inspiring models before the people. They used to labour hard on their own so that people could follow them. Prithu was one of the typical examples of a welfare king. As he used to look after the people as his own children, naturally, they also loved him more than their own parents.

Yet Prithu was not at all attached with the kingship or the throne. He was neither greedy nor he had any lust for power. He had totally detached attitude towards all things including money, power, luxuries etc. No sooner his son Vishwarashwa (विश्वराश्व) became young enough to take over the responsibility, Prithu left the kingship in a most casual way as if he was throwing away old torn clothes. How he could relieve himself of the kingship so easily? The question may baffle the present day so called intellectuals or politicians as they do not find any one so much unattached amongst themselves.

But Prithu was a descendant of Manu and one of the fore-fathers of Rama. What else could be expected from him? Naturally with such a parentage, how Rama could behave in a different way? Let the present day leadership (particularly political) honestly accept themselves as descendants of
Rama nad Krishna without hesitation of being called communal as there is nothing non-secular in calling oneself the descendant of our National Heroes or Nation builders.

MANDHATA

In the fourth generation, after Prithu comes the king Shrawasta (श्रवस्त) who is founder of the great city of Shravastipuri. His grand son was Kuvalayashva who was not only an administrative king but also a seer. Due to his devotion and penance, he earned powers from Lord Vishnu and could kill the Demon Dhundhu, who had become a menace to the Rishies and the gentle people. In the battle that ensued saving his three sons, he lost all his scores of sons. Since then he was called Dhundhu Mar. The eldest among the remaining three was Drudhashwa, who gave birth to Yuwanashwa (युवनाशव). As Yuwanashwa was not having any issue, all were naturally worried.

Rishies advised him for Yagya which he tried his best to accomplish successfully. But there was some mistake in the formalities of the Yagya. As such the son born had lost his mother. Though the son was a blessed one, the problem before the Rishis was who would feed him (milk) as a nurse. The Ishwaku dynasty being helpful and at times protectors of Devlok, Indra the king of Devas promised to nurse the child. Indra said, "I will act as a nurse" ‘भास्याम् व्रास्ये’ Thus the child was called Mandhata.

While reading all such Puranik stories, we should remember or know one thing that as Surya is also the name of a dynasty, similarly Ravana, Vashishtha, Janak and some such name which we find thousands of year before or after a particular incident, are also meant for a race or dynasty. We know from the Puranas that the Janak dynasty was founded by one Mithu who later established Mithila as his capital.
He was the son of Nemi who was the son of Ishwaku himself. But this branch of the dynasty developed hundreds of miles away from Ayodhya and continued as Janak race. The name of the father of seeta was Seerdhwaj Janak and his brother Kushdhwaj was father-in-law of Bharata and Shatrughana. The father of Seeta was called elders Janaka (प्रथमो जनक.) in his race.

The dynasty, which used to afflict so much hardship on the people that they used to weep, such persons were called Ravana. The root of the word is रु meaning to weep. The Ravana at the times of Mandhata was equally wicked and tyrant. Mandhata attacked him and was just to kill him when the forefather of Ravana dynasty Rishi Pulastya interfered and begged for the life of Ravana. Mandhata was very much famous for his bravery. His kingdom covered the land encircled by seven Dwipas. The Vishnu Puran narrates about the influence of Mandhata in the following words “The land of the sun rise to sun set” in other words the whole earth was under his rule “यावत् सूर्य उदेत्य त्व माधाता क्षेत्रमुच्यते” 4/2/35

Slavish Bharatryas feel proud about the late British Empire as the Sun never set on it. If by chance they happen to read and understand their own history, with little bit intellectual labour, they may be doubly proud that it is not a news for the sons of Bharat. Genuine patriotic scholars are wanted to go in our voluminous literature and research with unprejudiced mind. I was surprised to get the complete separate list of the names of kings of Ayodhya as Solar dynasty. According to Bhagwata in the special issue of Kalyan on Valmiki Ramayana, drawn out by a foreigner Shri Weelar (Ramayanank p. p. 288) can we expect our own youths to come forward for this noble cause.

ANARANYA

Mandhata had a son named Purukusta. He was
further called Anaranya. He was equally brave like his father. His father ruled the whole land above surface of sea. Anaranya had gone further to the far-off lands called Patal which were beyond the seas and still beyond them were called Rasatal, Talatal etc. (see map no. 1). There was fight going on between Nagas and Gandharvas. This time the Gandharvas were attackers. Anaranya punished them and made permanent friendship with the Nagas by accepting and marrying their daughter as his bride. There he learnt the science of medicine concerning the serpent's poison.

Anaranya was not lacking in bravery and war strategy. At the same time he was also a welfare king like his ancestors. He removed all the unnecessary jungles or forests and made more land available for agriculture. In Sanskrit jungle is called Aranya. As a remover of the unwanted jungles Purukusta was called Anaranya. With the increase of agricultural land, the harvest also increased and the people became more and more happy. Naturally he became a target of envy by the neighbours. The kings of Narlok (Mrityu lok) were already fighting amongst themselves. Taking advantage of the situation Ravana of that times caught Anaranya single-handed and attacked him with his forces. Anaranya was helpless. But he did not flee. He stood boldly and opposed Ravana with all his might. At the time of his death, he boldly warned Ravana that a descendant of his race will eradicate the Ravana with his whole Rakshasa race. It seems that as if Anaranya, many centuries before, prophesied the purpose of Rama’s mission.

Kay IV Trishanku and Harishchandra

Here we come to two great dedicated souls in the 4th generation after Anaranya. Valmiki or Vyasa are silent on these names. But they are there as shining as any body could be. Both of them prove the proverb-
‘every sinner has a future’. No doubt Bhagwat Geeta stands guarantee to all the defaulters of the world that every one of them can become a saint if he means to be so and fully dedicate himself at the sacred feet of God for a good cause.

अबिने सुधारारो भजने सामान्य भाक। साधुरो तमस्कः

The original name of Trishanku also was Satyawrat. In his young age, he was dull and obstinate. Being whimsical, he used to trouble the people. Once he kidnapped a poor girl while she was being married to a young Brahmin. His father Trayyarun drove him away from the kingdom and being disgusted the king himself retired to forest area in search of peace Vashishtha being the chief priest, shouldered the reigns for some time Trishanku took shelter at Vishwamitra’s Ashram, who was a traditional opponent of Vashishta. To please him, Trishanku arranged for a beef dish for his sons. This was the third sin on his part. In Sanskrit language sin means Shanku. Thus Satyawrat was called Trishanku (thrice sinner).

But a time comes when even a die hard sinner starts repenting Satyawrat being disgusted, thought of suicide. Vashishtha came to know this. He contacted Satyawrat and convinced him of his responsibilities with the result that he took over the throne of the great Suryavansh. With the awakening of a purpose and idealism in his life, he became a very good king. He started serving his people and they on their part loved him.

But a new ambition rose to his mind. A strong desire to reach to the heaven grew in him Vashishtha tried to make him understand the real duties of a king and the futility of the desire for heaven. Being disappointed at Vashishtha’s role, he again contacted Vishwamitra to oblige him and send him to heaven with the help of his penance.

Vishwamitra tried to push him up the Himalayas
to heaven. But the Gods there pushed him back. Trishanku remained in a hanging position for a long time. He was away from the earth and not nearer to heaven. In India a man who loses both objectives even in ordinary life is thus called Trishanku

This failure enlightened Satyawrat. He once again came to feet of Holy Vashishtha who as a great soul pardoned him and gave him the real light. With the necessary Tapas (penance), Satyawrat elevated himself to the capacity of knowing the ‘Brahman’. He was supposed to be able to compose some verses in the great Upanishada. Two famous verses are there in the Aitareya Upanishad composed by Satyawrat.

The lesson we get is that if one is fortunate to get a competent Guru and if one can develop full faith in him and thus be able to devote himself, one can rise to such heights as Satyawrat could. After attaining the knowledge, Satyawrat denounced every thing and could enjoy bliss as he found himself inseparable from the Brahman. He realised that he was none else than ‘Brahman’ himself and whole of the Universe is unreal. He is supposed to have a place amongst the planets (Devi-Bhagwat).

HARISHCHANDRA

King Harishchandra is equally popular in India as Sri Rama. He is known for his infinite truthfulness. Devi Bhagwat has narrated the story of Harishchandra in full, but his young age is described in Shrimadbhagwat. Like his father Harishchandra also behaves in different ways, (as a young king and as a grown up one). According to the social customs of those days, Harishchandra had a number of wives. Naturally he was childless. He was advised to worship Varun (The God of water) observing strict celibacy, who would bless him a child.

Harishchandra was successful in his Tapas (penance). Varuna obliged him with a son, on one
condition that Harishchandra will allow the son to be sacrificed in the Holy fire (Yagya). Like an ordinary human being having a strong desire for a child, Harishchandra accepted the condition of God Varuna. The result was positive and Harishchandra got a son.

The very next day Varuna visited the Royal family and put his demand for the child. Harishchandra requested God Varuna that let the boy be duly named and other formalities be finished in the family and he would offer the child. Next time he said let there be the thread ceremony and he would offer the child. In this way Harishchandra started avoiding the promise for this reason or that. Varuna told him that if he was not ready to give the son, he should offer some other boy to serve the holy purpose. Harishchandra purchased one child Shunisshhep from a poor Brahmin in hundred gold coins and offered it to lord Varuna.

So far Harishchandra appears to be an ordinary mundane man, who does not care to fulfill his promise, after getting his purpose fulfilled here comes Guru Vashishtha in his life as a Royal priest. Harishchandra was enlightened to know the duties and responsibilities of the first citizen as a king. He could understand a basic point that the people of his kingdom will behave in the same manner as he himself will behave.

Usually the people follow the king or the leaders. They not only reciprocate but behave in the same way amongst themselves. If the king or leader wants that the people should care more for moral values the king or the leader should pay yet more attention towards them. They have to sacrifice much to cultivate values in their own citizens or followers. It is not their lectures but their practices and behaviour that impress the citizens.

Getting enlightened with a new thought and
infused with new spirit of responsibility, Harishchandra started behaving differently. He himself started working as spy in the night in his kingdom. He took more and more interest in the lives of the citizens. Thus he earned love and fame amongst them. They were ready to fulfill his wishes and even to die for him.

On one such occasion when Harishchandra was spying in the night, one young girl was seen weeping heavily. After enquiry he came to know that some Rishi is responsible for her trouble. He went to that Rishi who was penancing Harishchandra requested him to bless and stop troubling the girl. He was ready to offer anything in exchange to save the girl from trouble. The Rishi accepted the offer and stopped his penance.

The next morning when Harishchandra reached his Royal court, the Rishi who was none else than Vishwamitra also arrived with his demand. Unlike his past behaviour, Harishchandra immediately got up from his throne, offered traditional worship to the Rishi and requested him of the demand he wanted to make. Harishchandra told him that he being the king of Ayodhya, the Rishi can demand anything under his jurisdiction. No sooner the Rishi listened to the offer, he asked the king to give the whole of the Ayodhya kingdom as a gift.

Harishchandra did not hesitate for a moment. Such was his enlightenment and detachment towards the worldly treasure. Harishchandra immediately accepted the request as he had promised. But the Rishi Vishwamitra was a traditional opponent of Guru Vashishtha, who was the Royal priest. He was not satisfied only by dethroning Harishchandra. He wanted to test and trouble Harishchandra more and teach a lesson to Guru Vashishtha also.

As soon as Harishchandra offered the kingdom, Rishi Vishwamitra reminded the king the Bhartiya
tradition of completing the Dan (offer) with appropriate Daxina also. Without Daxina, no offer, no sacrifice, no Yagya (यज्ञ) is complete. Harishchandra wanted to know the amount of Daxina. The Rishi told him that it would be equal to the weight of his body in gold.

Naturally Harishchandra got perplexed. He remembered that he had offered the whole kingdom. Not a pie he could get from the treasury of Ayodhya. Now wherefrom to get the requisite quantity of gold, was his problem. He requested the Rishi to allow him one month's time to arrange for the Daxina. But the time also lapsed without any solution. Ultimately king Harishchandra decided to sell himself to fulfill the promise.

The question before the king was who would purchase him? None of the inhabitants of Ayodhya would be ready to do the shameful act. Thus he decided to go to nearby kingdom of Varanasi with his family and get himself sold. On the way to Varanasi, Harishchandra's son, a young lad Rohita got thirsty. He desired to get the water from a water shed, which used to serve water to travellers. But Harishchandra reminded him of the great tradition, he belonged and told him not to drink a drop of water. It was against Kshatriya tardition to accept any charity.

They belonged to Suryawansha, a Kshatriya dynasty who used to explode the earth and could get the water burst out from beneath. It was a shame on their part to accept charity. Rohita went without water to Varanasi. At the Varanasi market his wife Taramati insisted on getting herself sold before her husband. Harishchandra accepted her desire and started shouting for a proper price for a maid servant. A cruel Brahmin who was Rishi Vishwashmitra again in disguise purchased her.

The king of Ayodhya being bound by the word of promise, had to be a silent spectator. What a great
value he must have attached to his word. Rohita started crying for his mother. Even the cruel Brahmin felt pity and paid price for the boy and took him away with his mother Taramati. Yet the equivalent gold for Daxina was not there. Here Harishchandra, the king of Solar dynasty offered himself for sale. A Chandal, who was a contractor at a Crematorium purchased the king as a servant and that is how the king could pay the Daxina and fulfill the promise.

The test of the king was on. Even his fortune was against him or in other words it wanted to prove the shining metal of the king of Solar dynasty in which Rama was to be born. While playing with his friends, Rohitash had a serpent bite. He immediately collapsed. Tara had no alternative but to take him to crematorium. When she went there, she saw her husband there, who used to collect tax on behalf of the contractor.

In the beginning she was pained to see the miserable condition of her husband who was a king of Ayodhya. But she felt some relief that she could get some relief in handling the dead body of her son. But Harishchandra, here was neither her husband nor father of Rohitash as he was on duty on behalf of the contractor. Duty is duty. No body even the nearest relative can get excuse of relief by passing the tennets of Duty. This was impartial justice. This was Dharma.

Harishchandra told her that she had to arrange for the tax. It was a pitiable scene. Even the Chandal—a man belonging to cruel tribe, felt pity at the tragical sight and allowed Taramti to have tax-free cremation. A thought came to the mind of the couple that why not they themselves also get cremated with their son, which would finish up all the troubles.

Both of them took the dead body in their hands and sat on the pyre. The moment Harishchandra was
to lit the fire, there came the great Guru Vashishtha, Rishi Vishwamitra, Brahman and others. Here the divine part starts. Vishwamitra told the king that he was successful in the test of Dharma as an ardent follower of Truth and now need not cremate himself. He with his yogic powers got Rohitash to consciousness and returned him the kingdom as Rohitash had only fainted.

But more important part—a climax in the life of this noble king was yet to happen. He was offered celestial peace in heaven by Brahma and others. But the nobility in Harishchandra was so high that he refused to go to heaven. He told that whatever blessings or fortunes he had earned should be distributed among the citizens of his kingdom as they owe the real credit of his successful execution of the Dharma or duties. If every one of them could enjoy the heaven even for a day, the king felt that he would get full satisfaction as if he had himself enjoyed the heaven. Harishchandra earnestly felt that to abandon such loving people and go to heaven would be a serious sin than killing the cows. Such treasure of love for the subjects was inherited by Rama from his ancestors including their truthfulness and sticking to Dharma at all costs.

Ray V
Sagar to Anshuman

Few generation after Harishchandra, Bahuk or Asit was enthroned as an Emperor of Ayodhya. No doubt, he inherited all the qualities of Ishwaku dynasty, but he was comparatively pious & religious minded. In the northern part of Bharat, there erupted a wave of jealousy, hatred or criminal mindedness resulting in power politics amongst the kings, for supremacy. Asit (असि) got disgusted due to the behaviour of these kings and retired to forest area for peace.
When the society is infected by some such evil spirits, the royal families are even not spared. Asit had two wives, one of them was Kalindi who was pregnant. The other wife naturally hated her and poisoned her in such a way that her child also should die. Kalindi due to frustration went to the nearby river for suicide. A Rishi named Aurda (आर्द) who was their neighbour saw Kalindi at the river bank and prevented her from suicide.

The Rishi told her that she was to give birth to a child who will immortalise the fame of the Solar dynasty and thus she should preserve the child. When the Rishi was told about the poisoning episode, the Rishi being a researcher in Ayurveda gave her some medicine, which localised the poison in the throat of the child. The child after birth was safe. ‘Gar’ is a Sanskrit word for poison. A child taking birth with ‘Gar’ was called ‘Sagar’ meaning a child born with poison. Thus Sagar made history in those adverse days.

King Sagar shines amongst the most glowing personalities of the Solar dynasty. He had the birth in the forest as his father retired to that area. His step mother became more jealous of the boy as her experiment had failed. Petty kings started defaming and criticizing Asit and his family. Naturally Sagar’s father left this world due to mental torture. Sagar could not tolerate the whole situation. He enquired from his mother about the happenings and their background.

Having got the detailed information, Sagar decided to teach lesson to the leaders so that others will be automatically cowed down. He was a descendant of the Solar dynasty and was going to be the forefather of Rama. He got lessons from Aurd Muni in philosophy, archery and particularly of Agneyastra (अग्नेयस्त्र) called Bhargav. Somehow he collected spirited young men and strengthened himself.

Sagar attacked the most rowdy kings of Haihaya.
and Taljangha provinces and revenged their behaviour with his father. He heavily routed them at the battle fields. Naturally the lesser wild people from (Sayam) or Kamboj of the East to Yavan, Parad or Pallav of the west were humbled down. They came in groups to the Royal priest Vasishtha, to be pardoned. Vasishtha recommended these kings saying that “why to kill the already dead and humiliated kings.”

He recommended some of them to be freed with half shaven head or half shaven beard. Some others had been freed after taking away their clothes or underpants. When chief mischief makers are finished naturally the remaining are automatically humbled. A necessary sense of fear spread all over the evil element to make them behave more soberly. Eradicating all the mischief-mongers, victoriously, Sagar returned to Ayodhya with honour and wealth. What a grand reception must have been waiting for the king, can be imagined from the victory achieved by Sagar.

Having achieved victory on all fronts, Sagar performed the famous Horse sacrifice (Ashwamedha) Yagya. He loved his people like his children. They also were too much happy and pleased with the king. A chosen horse after due formalities was taken out in procession with a full army and his own 60000 sons to protect it. No body on the human earth (Narlok) dared touch the horse. The king Indra (इंद्र) of the Devas was frightened because of Sagar’s prosperity.

In many instances Indra usually takes the role of a villain whether a king does Ashwamedha to attain mundane supremacy or a saint does penance for salvation. Indra gets afraid and tries to disturb the Tapas or the Yagyas. He represents the selfish political power seekers. They can not tolerate any body getting more popular or powerful than themselves as it may result in losing their seat of power.
Here also Indra stole away the Horse of sacrifice of Sagar and took it to Patal-lok (land beyond seas) and left it where Kapil Muni was meditating.

Thousands of sons of Sagar (may be the beloved subjects of his kingdom) searched the horse here and there. When they could not get it on the earth, they started digging the earth and went to Patal-lok. They saw the horse grazing where Kapil Muni was meditating. They thought that the sage himself might be a thief. Naturally they started abusing him loudly. Muni Kapil was a great scholarly philosopher and a saint, who gave the Sankhya Philosophy to the world. In Bhagwata, he is also included as one of the 24 incarnations of Lord Vishnu.

Being disturbed by the sons of Sagar, Kapilmuni got enraged and opened his eyes in rage. But the power of his meditation was so much that all those present there were burnt to ash. When Sagar received the news he was shocked and pained. He sent his grand son Anshuman with necessary weapons to search out his uncles and bring back the horse. While bidding him off, Sagar instructed Anshuman to pay due respect to noble souls and saints and use his valour only where it was necessary.

Anshuman reached Patal Lok and was glad to find the horse. He prayed before the sage Kapil and sought permission from him to take away the Horse. The sage allowed him with blessings. While returning Anshuman saw the heaps of ash of his uncles. He felt sorry and wanted to have religious rites for the dead to be completed. When he was in search of water, Garuda, the maternal uncle of his father told him that “Ordinary water will not wash the sins of his uncles. Only the celestial water of Ganges can purify them from the sins they have done.”

Anshuman returned to Ayodhya with the horse
and told all the happenings to his grand father. Sagar completed the horse-sacrifice and offered the kingdom to Anshuman, thus making himself free to get the Ganges on the earth. But Sagar did not live long. The responsibility of bringing the Ganges fell upon Anshuman. He also being a descendant of solar dynasty, had no attachment for the throne. He offered it to his son Dileep, the great and left for Himalayas in search of the Ganges. Till the end of his life, Anshuman unsuccessfully tried to get the Ganges on the earth to get relief to the scorching people of his land. One day he also left the world without getting his ambition of bringing the Ganges, fulfilled.

Ray VI

Dileep

Dileep the great, proved to be the right descendant of the solar dynasty as he could add more honour and respect to his predecessors. It appears that practically none of the Ikshwakus were power-greedy. Dileep did not lack behind. They were concerned about the people and thus worried and laboured for their welfare. How to cool down the burning desert stretched from Rajasthan to Bengal and make it fertile was the main problem before Dileep. Day and night he was worried as to how the Ganges could be brought down, to the earth.

He was suffering with one more worry. He was also childless. How the continuity of the Solar race be maintained was the other worry. His priest suggested him to take up Gauvrat (गौवरत). This penance for the sake of a cow is the speciality of this sacred land Bharat. It can be understood, if one tries to please the God Almighty to seek his blessing in fulfilling one's own desires. But how and why the cow comes in may be a problem for the modernist.

It will not be out of context if we deal the subject in short. In India cow is supposed to carry all the forms of God and Goddesses in her body.
Materialistically it is called Cow-mother. The real human mother feeds us for a year or so, but the cow feeds us for the whole life. The qualities (Physiological or Psychological) that are developed because of the Cow’s milk surpass all the edible milks or any food

Bharat being agriculturist country, majority of people here used to depend upon the cow and its bulls. The best fertiliser can be had from cow dung. Cows urine can cure many a chronic diseases. Thus, in south India, the back portion of the cow is worshipped. She can be very easily adopted as a family member. It exhibits many a human instincts though it is an animal. Usually it is quite loving and its love for the calf is idiomatic. Even if angry, usually it does not touch children.

Non-violence is the backbone of our culture. No definition of Dharma is complete without non-violence. Then just to pacify a tasty tongue, is it not inhuman, cruel, demonic if one goes on killing the animals from fish to cow. To make the so-called human being desist from such inhuman behaviour and make them more human, Indian seers and saints have emphasized the importance of worshipping cow. They have asked us at least not to eat cow beef.

In order to realise the oneness of soul in the Universal and see the presence of God everywhere, the seers have advised us to see the divine spirit and power in the cow also. It is a symbolic expression to feel the sense of common interest with the non-human world. Also such type of penances become beneficial. In the cow-penance (Govrata) one is expected to live with a cow, sit when it will sit, lie down when it will lie down, stand, walk, run or rest with it for the whole year round irrespective of the season. One has to use only milk of the same cow as one’s food.

This act itself will purify your mind and heart and
will earn the pleasure of God Almighty himself as you try to identify yourself with his creation. The same result Dileep expected and started the penance with full devotion. Here a divine test in the form of a lion comes in. Nandini (the name of the cow) who was served by Dileep was caught by the Lion in its Jaws and wanted to swallow it.

Dileep miraculously saw that his hand was tied down to the arrows. He appealed the Lion to release the cow and accept his body instead. The lion reminded him of his Royal life and offered him much more material wealth and prosperous life. But being a king of solar dynasty any greed was against his nature. Nothing short of saving the life of the cow, was acceptable to him. Ultimately the Lion told Dileep that he has won his pleasure, who was none else than God himself. He promised him a child who will immortalise the name of his dynasty. This child was none else than Bhagirath.

As Bhagirath grew to proper age, Dileep immediately offered him the throne and left in search of the Ganges. He was so much worried and the anxiety troubled him so much that ultimately he succumbed to death. Such was his sincerity of purpose that he could not bear the strain. But he has made his name immortal due to his devotion to cow and tops the list of Gobhaktas (lovers of cows-गोभक्त) of this land of Lord Krishna, the Gopal.

As a king, Dileep was equally famous and the people loved him much. The word “thief” was in literature and not in practice. Such was his moral influence in the kingdom. “How other kings could compete with such a noble soul” writes Kalidas. As Dileep was the protector and moral teacher of the people he used to look after their total welfare also. Thus he was actually a father of the people as the Bhartiya scriptures expect from a king.

Kalidás further writes, “knowledge with humility, strength with forgiveness, charity without publicity
were coupled in the great king. He used to exploit the land resources for yagya (sacrifice), collect money for charity’ Such a noble soul had to die because of disappointment in non-fulfilment of his mission of getting down the Ganges, pointed Valmiki. But his death has dynamised the spirit of Bhagirath who ultimately succeeded in bringing down the Holy Ganges.

Ray VII Bhagirath

Bhagirath was enthroned on the throne of Ayodhya in the fifth generation after Sagar. Thousands and thousands of people of this region were suffering due to the tremendous heat in the desert which was created by the drying up of the Tethys seas. They were in dire need of water not only for fertilization but even for drinking purposes. The king was supposed to be the guardian of the people. The subjects were called the sons and daughters of the king.

In an allegorical expression, 60000 sons of King Sagar have been burnt to death. According to the Indian Tradition, their welfare in the other world could be achieved only if the Holy water from beyond the peaks of Himalayas i.e Devlok meaning the land of Gods—could be brought to this Narlok-land of human beings. Sagar himself started doing necessary penance for it. His grand son Anshuman, then Dileep also tried and died for the same cause and here comes Bhagirath to labour successfully for the same historic achievement.

Bhagirath did not enjoy the throne even for few months. As they were the ideal kings and people were habituated to Dharma meaning coope-rative peaceful life based on self-discipline and mutual understanding. Bhagirath told the Royal priest to look after the welfare of the people and left for Himalayan region. Bhagirath started Tapas which was not a religious penance to please the Gods. It was absolutely a material survey of the
mountain peaks and the possible water stock beyond the Himalayan peaks. He had to plan for the water-ways also and it appears that he had used his mountain and irrigation engineering skill also. Thus the Ganges flowing towards the Devlok (Tibet) was brought towards Narlok (south) by Bhagirath.

All the applied sciences with single minded devotion can also be termed as a penance or Tapas in which the blessings of the Almighty were basically presumed to be in force. The area beyond Himalayas was Trivishta (Tibet), the seat of Gods. Valmiki describes it as land of Gods. सिविविस्तिवं देवलोकं लेकाना परमेश्वर 1/57/7. It was called heaven. The Gods Brahma, the creator and lord Vishnu, the protector were pleased with the devoted labour of Bhagirath. They blessed him and told him that the water from the various lakes could be taken down to earth meaning Narlok if he can please God Shankar, the destroyer.

The Himalayan ranges were figuratively called as the hair of Lord Shankar. Valmiki has described it like that. Valmiki says हिमवत प्रति मे राम जदा मधुर गंधरे 1/43/8. How to make way out of these ranges was the problem before Bhagirath. This was allegorically described that Ganges was caught in the hair of Shankar. बुधुलख उन प्रांशुंह भवि मपृषुर्भो वेदिन उम विदन इत्यदि. But ultimately the mountain Engineering skill and patience and perseverance of Bhagirath succeeded and he could get the water of Ganges out of the Himalayan peaks towards Haridwar.

The success was proverbial. In India, whenever any body is seen engaged in such a tremendous task, his efforts are qualified by the name of Bhagirath. Yet it was his undaunted faith in the blessings of God-Almighty which brought him success. So it is said that Lord Shankar was also pleased with Bhagirath and allowed the Ganges to follow Bhagirath. The description is that the sacred river from the heaven followed the chariot of Bhagirath. As such Bhagirath’s chariot was
leading the current of the Ganges coming to Narlok.

Once the lord is pleased, the human efforts get all round success. It was not that the collected water in the Devlok only came south-wards, but one main current went west-ward in the name of Sindhu and other rivers and the other one went towards the East called Plavini or ever flooding Brahmaputra. The currents moving towards south were named Alaknanda, Mandakini, Ganga etc. which met at different points in the Himalayas forming confluence or meeting points which were supposed to be more sacred and called Yagas (confluence or meeting place)

Thus the Prayag—the actual name of Allahabad is supposed to be the most sacred place in the country where the three great rivers, the Ganges from the feet of Vishnu, the Yamuna and the Saraswati are supposed to meet and further flow towards the sea in the name of Ganges. The other rivers like Gomati Sharyu, Gandaki are also the result of the first outflow of water from the Himalayas making the whole land of U P, Bihar and Bengal fertile.

We can understand the obligation, the Bharatiyas must be feeling for the efforts of Bhagirath. That is why they hold his efforts and success as a divine dispensation. The very sight of this sacred river Ganges is supposed to infuse divine desire in an individual. It is said गगे तब दर्जनात मुक्ति: . The whole land sketch in which Bhagirath and his ancestors from Sagar, have moved, is also taken to be equally sacred and worshippable.

The first Shankarcharya also went in that area on foot, 1500 years ago. Today we can go to Gangotri by bus. It was made a necessary religious custom for the Bharatiyas in those days to visit this area (if possible on foot) so that one may realise what our grand great ancestors did for our welfare. We owe much to them who brought this life (In
Sanskrit water is called life) to the desert and spread over from west to east of Bharat.

All these historical mile stones in the development of Bharatiya nationhood should be taken in consideration before declaring the age of Bharatiya nationalism. No body would daresay that Briti- shers offered national consciousness to this ancient nation. So much love and respect we have developed even for the riverates, what to talk of the great mother land Bharat. By calling the Ganges as Bhagirathi, the sons of this land have immortalised the name of that great son of this land-Bhagirath.

Even the poorest man in this land may not have sufficient pots for cooking his daily food, but he preserves a small bottle full of Ganges water in his hatchet. One desires that one may die without food but should get few drops of the sacred water of holy Ganges before death which will purify him and make his path easy for the other world. Can any one imagine the depth of devotion our forefathers could generate in that far off past? Is it possible to measure it by modern measuring equipments? We can only bow our heads in all humility to all those men of action, literary talents and their super-devotion.

Ray VIII Ambarish

King Nabhag followed Bhagirath in the fourth generation. When he was a teen-ager, he finished his studies with his Guru and returned to Ayodhya. He found that his elder brothers have divided the kingdom amongst themselves and only service of his aged father was in his share. Nabhag felt a bit unhappy. His father told him not to worry but asked him to act according to Dharma. His father assured him that Dharma will protect him.

Father told him to join the Rishies who were conducting a big religious offering (A Yagya). He said “You should be a witness to the Yagya and
chant the necessary Mantras. When the Rishis will finish the Yagya, they will offer the remaining material and wealth to you. That will be more than sufficient for your livelihood.” Nabhaṅga did according to the desire of his father. But in those days, there was one more tradition. The remains of the holy Yagya were used to be the share of Lord Rudra. When Nabhaṅga was returning with the gift of the remains of the Yagya, the guards of Lord Rudra stopped him and demanded the remains. All of them went to Nabhaṅga’s father for the judgment.

The king being the descendant of Manu and Ishwaku, he adhered to truth and justice according to scriptures. He told his son Nabhaṅga to handover the remaining material and the cash to the guards of Rudra. By then, Nabhaṅga was quite matured. He gave it back gladly. This action of Nabhaṅga pleased lord Rudra and he offered back multi-times increased material and wealth to Nabhaṅga.

It was a natural reward for a lustless father and his young son. He was already unattached with his own property. Even when he received some thing, it was also given back to the right claimant and neither of them hesitated in sticking to justice. One can understand the metal of Solar dynasty. Naturally his elder brothers also retired from the throne and Nabhaṅga was made the king of Ayodhya.

Ambarish was the son of this Nabhaṅga. He was equally lustless, though he was quite brave and capacious of conquering new horizons for his kingdom. But all the wealth of the whole world and the big empire was worthless for him. Such lustlessness and detachment earned him so much fame and love amongst his people that they did not like to go to heaven as they thought that if at all there could be heaven anywhere it was there. Bhagawat says स्वयं न प्राणिधं स्वयं तद्यथा तद्यथा, i. 9/4/24. Bhagawat.

But he was not only a benevolent king but also a
devout Bhakta. He was such a great devotee that even the curse of Brahma could not affect him. Once he took up the Ekadashi vrata for a year. One has to keep on fast for the whole day without a drop of water, on the 11th day of the Lunar fortnight. On the following day after finishing the necessary rituals and feeding a priest, one can break the fast and take food after due formalities.

When he was on fast, one Ekadashi day, and was to take food on the following day at a particular auspicious time, the famous Rishi Durvasa came to Ambarish as his guest. The king Ambarish received with honour and requested him to accept the humble food at his palace. Durvasa accepted the invitation and went to the nearby river for bath.

Durvasa took some longer time to return. King Ambarish was disturbed as the auspicious moment for breaking the fast was passing over. His adviser priests asked him to have three spoons full of water and end the fast and then wait for the guest. Ambarish followed their advice, which enraged Durvasa as the host had taken some thing before the guest.

Durvasa created one devil spirit called Kriyaka to destroy Ambarish. But Ambarish was a greater devotee of Lord Vishnu. The discus, a weapon of Lord Vishnu called Chakra with nails all around killed the devil spirit and started chasing Durvasa. Now the sage started running hither and thither but of no avail. No body could protect him. He went to Brahma, Shankar, even to lord Vishnu but all of them told him to go back to Ambarish and seek pardon.

Ultimately Rishi Durvasa came to Ambarish who could control the weapon by praying and begging pardon and thus it returned. Ambarish asked the Rishi to take rest, washed his feet by his own hands and offered him food. After that Ambarish himself took his food. There may be
some super human or divine part in the story but it is quite illustrative and educative. It is said that Durvasa took complete one year in running from place to place for saving his life. But this hospitable king of Ayodhya did not take even a drop of water till the guest returned.

On the first occasion it was a question of religious rites or formalities. He was to complete the fast on that day. But here he has shown the type of metal of which he was made of and the heritage Shri Rama was to inherit. Durvasa himself was much pleased with the king and he blessed him. Ambarish was a benevolent king and a great devotee and thus was called Rishi Ambarish.

Because of his devotion, his people were also equally devoted to God. Naturally there was neither any draught nor any theft in the country. They were all pious and leading a peaceful life. It is said that like Harischandra, the whole people of Ayodhya followed Ambarish to heaven as they all were dutiful and just, who always acted according to Dharma. They were bound to rest in eternal peace.

Ray IX

Raghu

King Khadwang rose to the throne of Ayodhya after about 12 generations after King Ambarish. He was always victorious in every way. No body could conquer him, howsoever strong he might be. The kings of the Solar dynasty were the traditional helpers of the Devas against the Daityas or Asuras. In the last war against the Daityas, Khadwang routed them. Naturally the Devas were much pleased with him. They offered many blessings to Khadwang and wanted that he should stay with them in the Devlok and enjoy the life permanently.

But the king Khadwang was a man of different metal. Material enjoyment was not his goal. He asked the Gods that how long he was to stay in the mortal world. He was told that he would live
hardly for few hours. Khadwang immediately rushed to this Karma-bhoomi Bharat for meditation to achieve Moksha or total salvation. It may be noted that the Devas can not achieve salvation in the celestial kingdom of Devalok. Those who are desirous of that supreme pious state have to come to this earth. This earth is the Karma bhoomi which only enables a soul to achieve Moksha.

Khadwang renounced all the material life and luxuries and devoted himself to meditation in search of God Parmatma. He started recollecting that he never preached Adharma or irreligiousness. He loved the Brahmans more than his own life. He saw existence of God every where and nothing else. As such noble thoughts pervaded him in his last hours, he was bound to achieve salvation. Such were the ancestors of Rama excelling each other in excellence.

Deerhabahu was the son of this Khadwang and was the father of Raghu, the supermost king of the solar dynasty. When Raghu's mother was pregnant, she liked to smell the earth and enjoy it. Traditionally Bharatiyas think that the habits of a pregnant lady indicate some prophesies. It was supposed that she would get a son who would conquer land after land and would build up a big empire. No body could stop his chariot in any direction and he would prove par-excellence in learnings also.

Noting these symptoms, the newly born child was called Raghu of which the Sanskrit Root Raghu means a non-stop movement. As the child grew old, the thread ceremony was performed and he was sent to learn the scriptures. In a very short period he could learn all the sciences including philosophy, politics, economics, administration, war strategies etc. He became more and more mature and serious with the growth of the body with his age. Though he grew more in stature than his
father yet he was full of humility Naturally he was declared heir-prince.

Deerghabahu arranged a horse sacrifice to prove his supremacy over other kings. No body challenged the horse. Indra, the king of Devas kidnapped the horse. Raghu was in charge of the campaign. He challenged Indra and told him “You being the receiver of the offerings in the Yagya (sacrifice), it is not befitting for your glory. Thus you will be defamed and it will be a bad example for the ordinary people. It is absolute Adharma”

Raghu told Indra that if he yet wanted to take away the horse, he would have to defeat Raghu and then only he would be allowed to take the horse. Indra felt ashamed, but there was no alternative for him but to fight Raghu. The fight started and Indra realised the strength and swiftness of Raghu. He ultimately used his Vajra (sky bolt) which Raghu could sustain and stood against Indra in spite of the attack by Vajra.

Indra was pleased with Raghu’s bravery and asked him to demand anything but the horse. Raghu demanded that his father should get all the benefits of the horse-sacrifice and this incident should be made known to his father before he reaches home. Indra agreed with the demands and went away with the horse. Raghu was received with great honours in Ayodhya by the people and his father.

Horse sacrifice was supposed to be a path to heaven त ताल सोपान परंपरामिव 3/69 Raghu Vansha Deerghabahu did 99 Yagyas And this was the hundredth one. He got the benefits So he did not worry. He felt that he was getting older and Raghu was quite competent to shoulder the responsibility of the empire. The king, as the tradition was, retired to forest and enthroned Raghu as the king of Ayodhya.

No sooner than Raghu occupied the throne, he
humbled down the disturbing elements round about. Thus he gave a new shape to the land of Ishwaku which was owned since the great Manu. After establishing peace on the home front, Raghu came out with his army to reestablish the supremacy of Solar dynasty on the whole of Bharat-Varsha of his times. As the army marched at speed, the sky was filled with dust giving a dusty colour to it. Similarly as there were countless elephants in the army, the earth was looking like the sky (blue black colour).

Raghu marched towards the east. He crossed Vangadesh and Brahmadesh and reconquered Shyamadesh (Siam of today). He returned along with the coast and passed through Kalinga towards Pandya and Chol (चोल) kingdom. Wherever he went he did not capture the Kingdom but made the king submit before the power centre of Ayodhya. The bad element was subdued who trembled like cane before Raghu's valour. Kalidas says that though the people of this (South sea coast) region felt lesser heat of sun, they could not tolerate the brightness of Raghu's strength.

Raghu advanced his forces in the Agasti direction (south) and reached Kaveri. Having taken a dip in the sacred river, he turned to western mountainous area of Kerala, where he was honoured by a grand reception by young ladies with lamps in their hands. Therefrom he proceeded north-ward, crossed the Parashuram bhoomi (Present Konkan) and reached persian land through land route. Further he attacked the horse-rider Yavans and covered the land with their bare heads. The remainders bowed down before the great king putting their turbans on his feet.

Herefrom Raghu turned towards North-west, defeated the Huns in Kabul (Gandhar or present Afghanistan) and through Kashmir he proceeded to Kuber's direction (North). The Huns offered thou-
sands of best horses and maunds of gold to the great emperor. Accepting the gifts he marched through Himalayas and Devlok (Trivistap) and crossing the lohit river reached Kamrup. Here he humbled down the local kings and king of Pragjiotishpur also

Thus he was able to reestablish his supremacy on all sides of the Bharatiya nation. The very conception of the geographical dimensions of the then Bharat or land of Ishwakus can inspire confidence and infuse a sense of pride in the sons of the soil. With this back-ground what type of grand reception Raghu must have received by the people of Ayodhya, one can imagine. It was beyond the capacity of any body’s pen.

His people already loved him very much. Their joy over-flowed when he returned as a world conqueror. It need not be told that Raghu gathered heaps of wealth and tons of gold. But Bharatiya great men never conquered land or collected wealth for their own fame or increasing their own treasure. It was meant only for distribution or gift to the poor.

Raghu organised Vishwajeet Yagya, a symbolic offering to celebrate the big victory. After the yagya all the subordinate kings and samantas (feudals) who attended the great Yagya returned to their respective lands with joy and due respects for Raghu. Raghu distributed the whole wealth to the poor. One can imagine the dimension of the austerity Raghu had practised. Barring a few earthen utensils in his kitchen Raghu gifted away every thing in his palace. Even for offering water as token of gift, Raghu had an earthen pot in his hand.

In such a penniless condition, a disciple named Koutsya of Rishi Vartantu came to Ayodhya with an exhortation of getting some alms. He wanted to pay Guru Daxina to his Guru. He himself being a
penniless boy, he came to the king as the practice was. When he saw Raghu offering water by an earthen pot, he hesitated to put his demand and returned back to go to some other able king Raghu noticed the young Koutsya going back. He stopped him and asked him the purpose of his visit.

Koutsya with hesitation told him the demand and said "Oh noble King! You are already famous for your charity and none can equal you in that. But when I saw you in this condition I thought that today you are not moneyed enough to fulfill my desire as you are offering even the holy water by an earthen pot". Raghu felt ashamed and he told Koutsya that he need not be disappointed and wait for some time. His desire would be fulfilled as no body ever returned empty handed from Raghu's court.

Kuber, the wealthiest person of Devlok was a friend of Raghu. On such an occasion Raghu naturally remembered his friend who in return showered gold coins in the fore-yard of Raghu's palace. Raghu asked Koutsya to take away all the coins as they were sent by his friend for him. But the penniless Koutsya took only that much amount which was to be given to his Guru.

Here was an Example, proving the type of mind Indian Rishies could cultivate. The giver says "every thing came for you". The receiver takes only which he demanded or needed to offer. Absolutely no lust, no greed, but only detachment and dutifulness. What a grand character, even a penniless young boy could present. This was the reason why an average Indian could develop that type of mental aptitude towards wealth since ages. The modern economic culture based on money and thus full of greediness and lust could not yet totally wipe out the culture of this society. We owe due respect and pride for our ancestors.

Koutsya was over pleased with Raghu. He said that "Oh charitable king, no blessing of mine can
LIMITLESS CHARITY
Disciple, "Oh great King! You are shining due to your noble acts. Only earthen pot is in your hand to offer alms. How can you arrange .. ?"
add anything to your greatness. It will be only nothing but repetition. I can pray God that you should get a son who will be equal to you in qualities and valour". Such was Raghu’s glory which was immortalised by Kalidas and thus the name of Raghu replaced all the names of Solar dynasty. The readers may remember that even Rama was called as Raghav in many a conversations, though Rama excelled Raghu in many of his qualities.

Such a world conquering king was also equally greedless and had no lust for power. As soon as his son Aj (अज) became competent to handle the reins of the kingdom, Raghu handed over the throne to Aj and left for the forest for Tapa. This was the tradition followed by Raghu Kul (dynasty). Kalidas says तदुपहित कुश्कुर शाश्वत मार्वलसुकौधः। नहि सिद्ध कुङ्खयूः सुवेंद्रस्य गुरुहृष्टं 1-7-71. How a king of Raghu dynasty can remain on the throne when his son becomes competent enough for the same?

Raghu’s son Aj, looking towards his qualities, was in no way inferior to his father. Raghu named him Aj, meaning the all powerful divine power, which neither takes birth nor dies. He was so sharp and intelligent that his teachers took pride in teaching him. He went to the wedding ceremony (विवाह) of the daughter of the king of Vidarbha on an invitation from him. According to custom in that marriage, the girl chose Aj as her husband.

The remaining jealous kings attacked Aj on his way back. Aj had already learnt the art of hypnotising from Naglok. He used the weapon and made all the kings unconscious and wrote on their forehead by the tip of his arrows that he did not kill them but only dishonoured them. They better go back home to offer pleasure to their own kith and kin. Such was the valour and magnanimity of Rama’s grand father. Aj.

Raghu developed the Empire over the land. His
great son Aj even went below the land (Patal lok) and won over the praises of the people living there. Naturally Raghu retired in favour of Aj who insisted that he should stay near about the capital to guide him (Aj), till he feels confident. In a short period Aj was able to take control of the whole empire. Because of his rule the land could produce more and more wealth. His queen Indumati gave birth to Dashratha, the great, father of our Rama, the great.

Ray X

Dasharath

Here comes Dasharath, the great king of the famous Solar dynasty, who was the son of Aj and grand son of Raghu after whom the solar dynasty has been immortalised according to Kalidas as Raghu dynasty. Our Hero Rama was the son of this Dasharath. Because of certain circumstantial reasons Dasharath is not taken to be a great king. But when you go deep and study in details the life of this great Hero, you can appreciate his dominance in spite of his old circumstances.

As the customs prevailing in Royal families in those times, Dasharath also was married to hundreds of women of whom Kaushalya, Sumitra and Kaikeyi were the prominent queens. Apart from the social customs, other considerations including childlessness, parental and social pressures, political relationship etc. were also there of which King Dasharath was a prey. Kaikeyi was the youngest and a beautiful girl whom Dasharath married last.

Naturally he had more affection and attachment towards her as he had hopes of a child from her. Her marriage was the result of Dasharatha’s military help to her father, the king of Kaikaya Desh against Gandharvas. In an other battle in the south against Shambarasoor, in support of Indra, the king of Devas, Kaikeyi acted as a driver of the chariot of Dasharath. For some time in the battle, Dasharath became unconscious when Kaikeyi saved him.
Dasharath came to senses and he fought the war to victory. All these incidents made Kaikeyi more and more intimate and affectionate to Dasharath. Naturally, he used to spend more time in her palace, which was taken to be his weakness.

But actually speaking Dasharath was equally strong and noble as were his ancestors. He was known for his bravery throughout the Narlok spreading from North-west Kaikaya Desh to North-East Kamroop Even the Devas (Gods) needed his help now and then and he always obliged all. He was the best archer known in his times and could shoot at the sound without seeing the prey.

We should not forget the presence of Parsuram on the scene. He was pre-incarnation to Rama. The Kshatriyas who had the responsibility of protecting the good and saintly people started using their physical strength in torturing the people. Parsuram tried to eradicate all such brute elements. Naturally terror spread over all the Kshatriya Royal families. All such good kings like Dasharatha, Janak, Sompad, king of Kashi and others preferred to have restraint in demonstration of their strength to supplement the task of Parsuram, the incarnation of God.

The after effect of such annihilation was that the kshatriya force was reduced to negligible effectivity. The Rakshasas had their say and they started demonstrating the scene. When Parasuram retired from the scene, Ravana led these Rakshasas and could dominate Bharat from south to North even to Devlok through his lieutenants. Noble kshatriyas including Dasharath dared not come forward to resist Ravana due to Parsuram’s divine strength and mission. We are short of material as there is lack of historical research on this period. You have only to guess and assess the condition.

Yet Dasharath was held in high esteem by the whole of Narlok and Devlok. He was brave, kind,
noble, charitabale, truthful and a most reliable friend.

Only such a great king, with such an ancestry Rama, the personified qualities, could adopt as a father. It is against social psychology that Rama could be born of a man without the described qualities. Let us try to know Dasharath in his true form. It is not correct that he was over-passionate or over-sexual man. No doubt, he was much attached to Kaikeyi, but that was all for other reasons explained before. The way he kicked Kaikeyi when she demanded that Rama should go to forest, would not be possible for a hen-pecked man. He did not stop to that but he told her that she should not touch even his dead body. And if Bharat was to follow her direction, he also need not conduct the rituals after his death. A sensual or too much salacious man could not kick his damsel in such a crude way.

As a matter of fact he was not sorry for Kaikeyi, the so called beloved one, but he was caught in a dilemma of fulfilling two inversely opposite promises. He promised to the members of his court to enthrone Rama, and he promised to Kaikeyi to fulfill the blessings he offered when she saved him in the southern battle. According to this he had to oblige Kaikeyi by sending Rama to forest. Complying either demand meant the breaking of the other promise. This was the dilemma which made him worry. He was afraid of getting his word falsified for which he was ready to die. He could not tolerate that position of breaking the promise on either side.

Such was the nobility of his mind, who was true to every letter he uttered. He only could give birth to a man of highest character in the form of Rama. Tulsidas rightly commented about him through Vasishtha who told Bharata that Dasharatha was not a king for whom one should be sorry for his death. He was such a noble soul that neither
the world has ever seen such a king nor it will ever see such a knight.

Brahma, Vishnu, Shankar, Indra, all praise Dasha-rath. This praise of Dasharatha by Tulsidas, the single minded devotee of Rama will have to be understood in the right perspective. Then only we can understand and appreciate the great qualities of our main hero of this epic, Rama, the Godman. Here the ground is ready for his arrival.

**Conclusion—Revelation III**

Even though the reader has gone through such a short parentage of the noble Shri Rama of the Solar dynasty he must have wondered to see the qualities par excellence of each and every King of Ayodhya surpassing one another in qualities. Actually there was a galaxy of such great souls in every dynasty as different dynasties forming the Historical background of Bharat ruled in those times. Any Bharatiya would feel proud of such Heritage. We are sorry, we could not narrate the characters of more than 10 to 12 personalities due to lack of space and limitations of the publisher.

Bhagwata Purana gives a list of hundred Kings of Solar dynasty, two and half times more than Valmiki himself. And yet the Bhagwata says that it is impossible to narrate the lives of the Kings which may take scores of years. Thus it has briefed. श्रूयता मानवों बंस: प्रायुर्ण परतप न शक्यसे विस्तरसी वक्तुवर्ष शतैरवि

The writer expects to be excused for his inability to dare in that.

Valmiki has given 40 names with some difference here and there. We earnestly feel that the scholars will have to labour much on this front before finalising the correct chronology. Thus without indulging in controversies we preferred to make the list as harmonious as possible. This may help the desirous students to go deeper in subject and do justice.
The other important factor that comes to mind is the extensive Geographical boundaries of the then Bharat where the Solar Kings used to enjoy the suzari anty. Bharat appears to be one Political unit with Ayodhya as the power centre and was spread over from Sayam (Siam desh) to Iran (Yavandesh) or Gandhar (present Afghanistan) i.e. from East to West and upto Rameshwaam in the South. Ishwaku (in whose name the dynasty is better Known) himself administered all the land through his sons as Uttarapath and Daxinapath.

So far as this Political influence is concerned Ishwaku was followed by Prithu, Mandhata, Sagar, Raghu, Aj, and even Dasharath, in whose horse sacrifice before Rama’s birth all the Kings of these various countries were present to offer their well wishes. It is a good dose for those who yet have the fobea that Britishers have gifted Political unity to Bharat. The readers may recollect that Mandhata ruled over the land from Sun-rise to Sun-set an expression resembling the proverbial description of British Empire where the Sun never sets.

Though they are the lives of Kings, Bharatiya Nation is proud of them. The conception of a king in Bharat is not a person who enjoys rights to luxury or right of dictatorial powers. On the other hand, he is a servant of the people, a paid servant बैतलिक मूल्य. The whole life of Rama will be seen as a life dedicated to the service of the people. All his ancestors also used to love the people, just like a loving father. Thus people also took them to be and loved them as their father. Rama got all the qualities, including the service to his people from his parental Heritage, can be understood from the following revelations.

The Bhagwata Purana also confirms our idea about the Vanaras, Bears, Nagas, Devas, as being residents of different areas in and around Bharat. It says फ़ि देवा किन्नर, नागाँ, रक्षा फ़ि पुख्तोदय: 11/14/6.
Explaining this Saint Eknath says that having human faces and tribal bodies are (रिक्त) Bears, while having human faces and bodies similar to quadruped are Kim Purush किम पुरुष or Vanaras 11/49/50. Original Bhagwata also calls Hanumana as Kim-purusha किम पुरुषाणा हनुमान 11/16/49.

The Puranas usually describe that the Kings have ruled for so many thousand years. The writer humbly submits that the description should not be taken mathematically. They are literary works having religious and ethical background. As for example Goswami Tulsidasji, while describing the conversation between Rama and Hanuman about the moon says, that Hanumana explained the black spot in the moon as only the reflexion of Rama’s complexion. ‘Now if it is taken in scientific way it will be absurd. ‘Ramcharit Manas’ is not a book of science. It is a literary book full of devotion and love for Rama. The description should be understood in that context only.

Similarly the periods mentioned even in Valmiki need not be taken numerically. Since ages or even since the times of Vedas we prayed for full hundred years healthy life जीवन वरद; ‘शतमु. Had it been possible for human beings to live for few hundred or thousand years, the prayer would have been different. Readers can get some direction from the material in the appendices.

One more thing is to be understood about the Puranic Style that like the solar or Ishwaku dynasty, the names Ravana, Vashistha, Janaka are also names of dynasties. Janak dynasty was a branch of Ishwaku dynasty from Mithi who established Mithila (Behar). Janak was his son in whose name the dynasty became famous. The Vayu Purana states बंशो बलकानाद्।

The father of Seeta was Seeradhwaj Janak and his brother Kushadhwaj had the other two daughters. Seerdhwaj was called elder Janak "मो श्री राजन जनकाना
वरिष्ठा.” It further explains प्रथमो जनको राजा जनकाद्यु दायसु वा. रा. 1/71/4. The first Janak was followed by Dayasu, and others who followed, were Janakas. The dynasty that used to make people weep was called Ravana.

In those times polygamy was a normal practice particularly in the royal families. In today’s context, it may appear to be unethical or unjustified. But for different reasons apart from sexual necessities, polygamy was recognised as a sign of status, to different kingships closer or because of childlessness or only as a matter of prestige, the Kings used to marry many ladies. Thus it should not be construed in any other sense but should be understood in proper perspective.

Having this background about both the heritages we can understand the implications and complications in Rama’s life. Let us have the glimpses of such a human Rama who rose to divinity in the following revelations.
Om

REVEALATION IV

BAL' KAND

Ray I, 1st Canto

National Scene before Rama

Rama was an epoch maker in the National history of Bharat. Till now we have followed the Divine parentage and Dynastical heritage of Shri Rama. We can very easily conclude that Rama’s arrival on the scene is neither an accident nor a lonely light. He descended on the ancestral ladder of greater and greater human stalwarts. Rather he represented all those qualities in one single life which were exhibited by the whole of Solar dynasty. The birth of a hero of Rama’s stature was a biological or an hereditary result. Rama was fortunate enough to choose his parent.

Usually elderly people complain about the new generation. But they forget that they are nothing but their own products or shadows and they act according to culture they receive particularly from their own parent. Youngsters copy the elders, whether they exhibit good or bad qualities, they descend from the top. Elders want that children should follow Rama or Bharat but they do not want to follow Harishchandra or Dasharatha. To make this point convincing the ancestral heritage is given in the former chapters.

One can easily conclude that Rama, the embodiment of all great qualities was an inevitable outcome of such a noble parentage. At the same time his coming on the scene was also a historic necessity. We have already read that due to the presence of Parsuram, the noble minded kshatriyas or kings were not coming forward with their full valour. When men of ability do not get a chance to prove it, usually they become luxurious and romantic.
This was actually what happened with King Dasharath and others. No nation dies because of aggressions or onslaughts, by outsiders but it perishes because of luxurious or exuberant habits of the people. It has to guard against this. The people of devolok and Narlok were used to such a life. Thus they became idle, in-active and were leading an aimless life. On the other hand, the Daityas or Rakshasas were much more active and aggressive to gain supremacy over the whole of Bharat.

The Natural consequence was that Ravana became all powerful and could terrorise the whole country including the Develok (Trivishtap or Tibet). Valmiki described this land as Devlok देव लोक लोकाना परसेक्स्वर. Ravana was the king of Lanka (Rakshas lok). He had a friend in Vali, the king of Vanars in Vanarlok (Kishkindha) His deputies and generals Khar Dushan were guarding the area between Godavari and Narmada rivers, called Jansthana.

But Ravana did not stop at Jansthan or Godavari river. His squads were troubling the whole of central Bharat and a strong contingent under the leadership of Tadaka and her sons Mareech and Subahu were encamped at Tadakawan (Tadaka forests) situated in between Ayodhya and Janakpuri. From all these facts we can understand the influence of Ravana on the Bharatiya land. Thus the whole of Devlok was trembling at the very name of Ravana.

The people of Devlok were usually meek and soft. They had adopted luxurious habits. Whenever there was any danger from the Daityas, Asuras or or Rakshasas, they used to beg help from the Trinity (Brahma, Vishu and Shiva). They could not stand by themselves. We have already seen that they usually sought help from Narlok and particularly from solar dynasty.

The king of Devas was called Indra (different
from the vedic Indra). No doubt he was quite powerful. But for certain racial reasons he could not succeed over the Rakshasas single handed. He could use his strength or cleverness against saints or less harmful sadhakas. Ravana overpowered his own brother Kuber of Devlok. His son Indrajit caught Indra and tied him to his chariot. Only by the interference of Brahma he was saved and freed.

Such was Ravana's terror throughout the length and breadth of this sacred land. Total annihilation of Ravana and his race was imminent. Who can do the task was the main problem. The existant kings were not supposed to be competent enough. Altogether a fresh, ambitious young and bold leadership was necessary. Such were the writings on the walls.

The socio-political leaders, the saints and monks, Gods, and Gandharvas, the average men in the society, all were aspiring for such a leader, full of youth, vigour, valour, vision and at the same time with the temperament to eradicate the sins from his own people and others. Naturally all eyes were set upon the king Dasharatha of solar dynasty, which always served the cause of depressed.

But Dasharath was childless. Once he was cursed by a saintly blind couple that Dasharath would also die in grief for his son. He was the best archer of his times. Once he went for hunting and shot at a sound without seeing the object, mistaking it to be a beast. He was Shravana the son of the blind couple. Dasharath's arrow pierced through Shravana's chest. The king Dasharath was honest enough to go to his parents, and told them the truth. But they cursed him. Dasharath felt that their curse was a boon in disguise as he had no son.

Dasharath returned to Ayodhya in a sad mood. He was already gloomy as there was no heir for the throne of Ayodhya. There was no child in the palace which housed scores of queens. All the
people of the kingdom were sorry and now this new sin was added to the misfortune. To get rid of this sin and the sins of past lives, some religious and social offerings (Yagyas) were planned by the well-wishers of the king. This made the stage ready for Rama’s arrival on the scene.

The objective was clear. Every body aspired for the annihilation of Ravana and his clan. Solar dynasty was the most suitable base for a competent leadership. The elders gathered and advised the king Dasharatha to arrange for Horse sacrifice (अत्त्वरेष्यः यज्ञ) which would abolish all the sins and make the atmosphere clear for the birth of a child with the necessary divine or super human powers.

Actually speaking, the different sacrifices in India did not have only a religious or spiritual purpose. God being omnipresent and omnipotent, no practice in India can be without God or religiosity though the objects, to be achieved are purely mundane. On such occasions, there used to have conferences of different types of people with different objectives.

This time also all noble minded kings from near about parts, many a saints and Rishies, selected top intellectuals and sociopolitical specialists including the representatives from Devlok were invited to gather for the horse sacrifice of king Dasharatha Brahma was to lead the Devlok elite. Vasistha told the chief priest Sumanta to invite religious minded kings personally. Among the invited were Janak of Mithila, kings of Varanasi and Kaikeya, Sompal of Angdesb, Bhanuman of Kaushal (south), Pratigya of Magadh and others.

Even the top Shudras were invited and proper arrangements for their residence were also made केस्युः समुजिता सवः वस्तुविहितजनेनच. 1/13/19. The kings of Sindhu, Souvir, Saurashtra and many from south were also invited for the horse sacrifice. As if the whole of Bharat was to represent and urge for the
arrival of Rama. After the religious offerings, all these well-wishers of the people and the country conferred together. There was one and only one aspiration in their minds. All of them decided to pray to God Almighty, to bless them with his grace and oblige the King Dasharatha with a child.

They advised Dasharatha to organise पुनःकामेष्टि यज्ञ Putra Kameshti Yagya (an offering which can bless a desired child). It was not all religious. It had a scientific and a medical aspect attached to it. A specialist saint Rishya Shringa (ऋषिया-श्रिंगा) was invited as the chief priest for the purpose. He prepared the necessary medicated sweet dish. हंद् तु नुपशादुद्धार्यस् देवनिमित् प्रजाकर मूहाण्ड हनमारोग्य वर्धनम्। ॥ 1/16/19 After the religious ceremony was over, the dish was served to the three main queens of King Dasharatha.

Brahma told the people of Devlok that he could join the prayer to Almighty if the Devas themselves were ready to fight the battle against Ravana. They would have to go to Kishkindha (The vanar lok) in the form of Vanaras सूजख्य प्रारंभपूजन युगान्तस्य प्रत्येकम् 17/6 जनवी मासुरेवस्ते पुष्पाल वानर रूपम् 17/8. They could not sit idle in their homes and enjoy the war. The Devas agreed to Brahma’s plan and left for the directed territory.

Those who believe in Bharatiya mythology, know that Devlok is meant only for enjoyment while for all types of meditations leading towards spiritual salvation, one has to come to this mortal land. Without coming here, one can not meditate in the desired direction. Naturally even to get rid of Ravana or to fight him, one has to come in the human form. Even the God Almighty had to take birth as a man. This might be the meaning hidden in the boon to Ravana that he need not be afraid of Devas or Gandharvas.

The plan was full and complete. Devas went to the South in the form of Vanaras or Rikshas.
(Bear) and some even in the form of Rakshasas. The fearless Rishi Agasti was already in the south. Many other Rishis and saints spread over the Dandak forest, the land between Yamuna and Narmada. Naturally they had to face Ravana’s forward guards. But inspite of the onslaughts and hardships they persisted and stayed in the same area, preparing the ground for Rama’s campaign.

Ray II The Birth and Education of Rama

After the completion of the horse sacrifice and proposed special sacrifice for desired children at the नैमिषारण्य Naimisharanya, Dashratha returned to Ayodha with his queens. Before returning he bade fare well to all the special guests and saints who had gathered on the sacred occasion. Particularly he went a long distance accompanying the sage Rishya-Shringa to give him send off who had obliged him by giving the medicated prasada.

About 12 months had passed since the offerings. The medicated sweet dish had its result. God’s grace was already there. On the ninth day of moon night of Chaitra, the first month of Bharatiya calender, at midnight, Kaushalya gave birth to Shri Rama, the sun of the Solar dynasty with all his grandeur and brightness. Then followed Kaikeyi who gave birth to Bharat. She was followed by Sumitra who was blessed with two sons Laxmana and Shatrughna.

All the four sons of Dasharath had their own special qualities. According to Tulsidas, the child who was happy with the people and who was to make them happy was called Rama. Same such other qualities were shown by the remaining three. Laxman was particularly attached to Shri Rama while Shatrughna was attached to Bharata. Amazingly enough, this combination was so much expressive that many a language epic writers have written that Shatrughna was the son of Kaikeyi and a real brother of Bharata.
Childlessness was the only deficiency in the life of Dasharatha. It was a sorrowful state for the whole of Ayodhya. By the birth of these glorious sons, the deficiency was removed. The people of Ayodhya became so much over-joyed that Ayodhya appeared to be competing with Amrawati, the capital of Devlok. King Dasharatha was ruling according to Dharma and justice. Ayodhya had big and flourishing markets and also had varied industries. Thus the kingdom of Ayodhya was enjoying the top civilization.

The capital was protected on all sides by deep ditches full of water and high walls. Many storied buildings appeared like hill tops. Many palaces had five and more court yards, having big gates so that one could drive his chariot up to the third or fourth court yard. The city was densely populated and the people had a high regard and love for King Dasharath as he was their real guardian. He used to serve all the varnas in such a way that they could fulfill their duties according to Dharma, earn and enjoy to their satisfaction and yet could devote for their spiritual enlightenment. All of them were hospitable, God-worshippers, brave, heroic and yet grateful. Naturally Dasharath was called a saintly king. He had many friends but no enemy.

The king Dasharath was so much pious that the whole populace was quite happy and loving. There was no one who was miser, fool, atheist, wicked or indulgent in sex. All were learned, dutiful, non-greedy, truthful and fully contented with family life. There was none who was without costly head dress and earrings with jewels.

There was none who was uncharitable, lacking in self-control or having unhygienic habits of food and drinks. The state was having number of talented dramatists, musicians, and there were many clubs or groups conducting such cultural activities.
Ampleness was the only word which could be used for the quality and quantity of daily needs of the people. The fully contented and happy people, with necessary arrangements and equipments of self-protection did not know the word defeat. Thus they were unconquerable, befitting the name of the capital Ayodhya. No body could dare to attack the city.

In such an atmosphere of plenty and security, the news of the birth of four handsome lustrous children to their childless king made the people over-joyed. Rather joy was bursting out. Then they were not ordinary children. They owned the hereditary qualities of the Solar dynasty. Since childhood, they showed the symptoms that they were going to make history. Dasharatha performed all the necessary rituals, and arrangements for their proper nursing were made by him.

Valmiki appears to have a definite purpose in writing the epic. He asked Narada to name a king or a personality having super qualities, who could be a guide for the people. कष्टार्थम् साम्पुर्णाम् लोके गुणवाच्छन्ति शीर्ष्यात्। धर्मज्ञात्व प्रत्यज्ञात् सत्य वाक्यो दुःखज्ञः। 1/1/2 It was a suggestive query. The childhood of even national figures need not be a guide for the people. That is why Valmiki appears to have less concern about the life of child Rama. Thus he narrated the life of child Rama till his education only in one sub chapter.

Rama and his brothers grew in age and understanding. Guru Vasishtha was asked to educate them in scriptures and weaponry. The boys were so brilliant that they not only finished the three ‘Rs’ but could become well versed in all the sacred vedas and shastras (including sciences) in short time. Side by side they learnt wielding the sword, shooting of arrows, elephant & horse riding, wrestling and different arts of fighting with or without weapons. They even learnt chariot driving as a special art.
All the four brothers were the embodiment of honesty, truthfulness, humility and valour. Their love towards one another was symbolic. As stated above, Laxmana's love for Rama was extraordinary. He could not get sleep in Rama's absence. He used to run behind Rama when he used to drive on horse back. Valmiki writes that Laxman was as if the second soul of Rama moving outside his body. All the three got fatherly love from Rama which was responded by total surrender and explicit obedience by them.

According to another book written by Valmiki, after the education and culturing at Guru Vashistha's Ashram (monastery) Rama left Ayodhya on pilgrimage tour. Dasharatha made all the arrangements for the tour as he wanted that his eldest son should have full knowledge of his people and the conditions prevailing in those times. The scenes and the happenings Rama experienced had a typical effect on his mind. He had a sense of confusion and renunciation and became unhappy with all the worldly things.

It was a quest for the truth or absolute reality, and not an exceptionist attitude. There was a storm of thoughts in his mind. He was sure about the integrity of his father and the loyalty of the citizens. So he was annoyed that when the king and the people were so good at heart and dutiful, why the existing state of agony was there. The country was terror stricken and there was a sense of insecurity even in the saints and sages in the jungles.

No one could perform one's religious rituals with peace of mind. As if they were tired of this world. Then why it was so was the main question. When such stormy thoughts raise in a gentleman's mind, they need not have positive direction or develop a sense of accepting the challenge. They may create defeatism, detachment or a sense of non-possessiveness. Rama's mind was caught between these two waves.
He questioned the existence of God Almighty, the soul and link between the individual and the universal. He wanted to know the beginning and the end of the creation of the world. So many basic questions crept in his mind. Only cowards try to escape when such occasions arise. The brave people want to face them. This exactly happened in case of Rama and he could start on his life mission.

Guru Vashishta could satisfy him about all the queries in his young but confused mind. Vashishta told him that the supreme power and the outwardly appearing but ever changing world are eternal phenomenon. All good or bad experiences are the result of one’s own actions of the present and innumerable past lives. One has to live that life whether it is full of sorrows or happiness. None can escape life, meaning activity as even inhaling or exhaling is also action or Karma.

One should try to stick to his good conscience and act dutifully without caring the result. This is the only way of self emancipation. None should hesitate in doing his duty, however bad it may appear to be. The king must punish the guilty. It is no sin. As Rama was fully convinced by Vasishta he got fully equipped for the task ahead, which was his life mission.

Ray III  Vashishta and Vishwamitra

Here comes Vishwamitra on the scene. King Dasharath was searching for a good bride for Rama as it was a marriageable age according to the social customs prevailing in those days. On the other hand Rama was reluctant and disliked the temporal enjoyment, when Vishwamitra came to demand him for the protection of his yagya. When Dasharatha called Rama to the court and Vishwamitra heard the questions which Rama put before all, Vishwamitra did not feel disturbed at Rama’s attitude. He appreciated the feelings of Rama and asked Guru Vashishtha to remove his doubts. We have already
read that Vashistha successfully removed all the doubts of Rama and made him ready for action.

Further we will see that Vashistha had supported the demand of Vishwamitra. But this was not a case of two gentlemen praising each other. From the Puranas, we learn that there was a perpetual quarrel amongst these two families since generations. This generation was not a different one. But here appears to be a planned effort to fulfill a particular mission. As we will know in this chapter that Vishwamitra's visit was neither a chance or an accident. It will be better to know the past history of these great saints

Once the king Vishwamitra went to the forest for hunting. When he was tired, he went to the near by Ashram (hermitage) which belonged to Vashishta for rest. King Vishwamitra belonged to the warrior race and Vashistha was a saintly Brahmin, famous for his learning & devotion. Yet Vashistha with the powers of his Tap (Penance) and yogic powers could arrange a grand reception for king and his soldiers.

Vishwamitra was astonished to see that a sage living in a cottage in jungle could arrange that much grand reception. He came to know that the powers were due to the grace of Kamdhenu (a blessed cow). He demanded the cow from Vashistha and was ready to offer him thousands of gold coins. Vashistha told him that such things are not transferable on material basis. Even the kingdom of all three worlds could not compensate the divine cow. It was inseparable from him.

Vishwamitra with all the forces at his command, attacked Vashistha and tried to snatch away the cow. The people near about the Ashram loved Vashistha more than their lives. They came out with their arms, when they heard the shriek of the cow, and defeated the army of Vishwamitra. Anticipating the defeat, Vishwamitra used the best of his
weapon graced by Lord Brahma, named rod of Brahma.

Vashistha put forward his small rod in the hand sanctified by his own devotion and penance. The weapon of Vishwamitra proved futile which made him to realise that the physical power or weaponry was much inferior to the power of penance and meditation. He wanted to gain the same power and left the forest for meditation. First he went to the Eastern sea for the Tapas or meditation.

When he was conducting his tap, Trishanku a king of Solar dynasty and father of Harishchandra came to Vishwamitra to seek his help against his own guru saint Vashistha. Because of jealousy Vishramitra assisted Trishanku. Whatever might have happened to Trishanku, Vishwamitra lost the gain he achieved through meditation. Yet Gods were ready to call him Rishi. He did not accept the offer and he went to south for continuing the meditation process. There his Sadhana or penance was disturbed by Shunishep for whom Vishwamitra left the meditation and gave him the mantra to please Yama, the God of death.

Gods yet appreciated the power achieved by Vishwamitra and suggested Brahma to call him King sage (Raj Rishi). But Vishwamitra had an ambition of becoming Brahma Rishi. He went to the sacred lake Pushkara in Rajasthan and started his penance. There came Menaka, a fairy from the Devaloka. Sexual passion attacked Vishwamitra. He slipped from his path of meditation. He was defeated by Kama (sex). Still he was offered by the Gods to be called a great sage (Maharishi).

No doubt Vishwamitra lost some of his powers. But how happy accidents take place and become beneficial to the country can be understood by this incident. Menaka gave birth to Shakuntala, who was the mother of the great Emperor Bharat (भरत), in whose name this land is called Bharat-Varsha,
being the motherland of Bharat (प्रभु) what a queer coincidence or the game of fate or luck Vishwamitra lost his balance and Hindustan could get a heroic son like Bharat

Again Vishwamitra went to Himalayas and started Tapas. He was insistent and determined for getting his ambition fulfilled. Indra, the king of Gods sent Rambha one of his damsels to attract Vishwamitra. Here Vishwamitra conquered passion but anger came in. He cursed the beautiful Rambha. Vishwamitra left the area and came to Siddhashram where Waman (the 5th incarnation) did his Tapas. Here Vishwamitra was successful and Brahma offered him his desired qualification of Brahma Rishi (The saint who achieved divine realisation in human life).

Yet Vishwamitra had a desire that his contemporary Vashishtha should also recognise him as Brahma Rishi. He went to Vashistha’s residence. It was moonlit night. The sky was clear and the Moon was shining with all its pleasant and beautiful glory. Vashishtha and his wife Arundhati were enjoying the moon light in the backward of their hermitage. Arundhati appreciated the pleasant moon light. Rishi Vashishtha affirmatively said “Yes it is as pleasing as the penance of Vishwamitra”

Vishwamitra wondered the appreciation by Vashistha. He never expected any appreciation from his perpetual opponent. But actually it was one sided enmity. Guru Vashishtha was as loving and saintly as he could be. He had no jealousy for anybody in his mind. Vishwamitra realised his mistake. He fell down on Vashistha’s feet. Vashistha held Vishwamitra in his arms and embraced him calling him ‘Brahma-rishi’. The whole ego of Vishwamitra melted out.

One can see that all the vices of lust, anger, passion, attachment etc. can be won over by penance or Tapas, but it is not easy to win over
It is ever incessant in effect. Only by the grace of God or by the contact with sacred and pious persons like Vashistha (having no ego) one can learn to suppress ego. Only to pinpoint this particular idea, the complete narration of the story was essential. The full story of Vashistha and Vishwamitra has been told to Rama by Shatananda in Janakpuri, which I preferred to put it here in the above context.

Both of the saints were now dedicated for the welfare of the Nation. Vishwamitra was received with all grandeur and devotion by Dasharatha in his palace. He appreciated the Tapa of Vishwamitra which could make him Brahma Rishi, from a King of Warrior class, in one single life. Dasharatha requested him for the service he (Dasharatha) could offer to him. He told Vishwamitra that the kingdom of Ayodhya with all its resources were at his disposal. He would utter a word and it would be fulfilled by Dasharatha.

Vishwamitra got the vow confirmed by Dasharatha. The king unhesitatingly repeated the offer. Knowing Dasharatha’s determination, Vishwamitra told him that the Rakshasas were disturbing the religious activities, sacrifices or offerings in his Siddhashram at the behest of Ravana. Vishwamitra demanded the help of Rama and Laxmana for the protection of their Yagyas. Only with that purpose in mind, he trod over the long distance from Siddhashram to Ayodhya.

Dasharatha, as any loving father, trembled at the very demand of Vishwamitra. He got in a half conscious state. He could not utter words. He had such beautiful children at that old age. And now sage had come to demand the best of them as if to offer them as sacrifice to the man eaters, Rakshasas. His mouth became dry. His tongue could not function. Dasharath begged pardon to the Rishi and requested him to demand any thing else but his beloved sons.
Vishwamitra was angry. He reminded the king that he had promised to give whatever he demanded. He could not go back on his words as he enjoys the throne of the solar dynasty. Dasharatha told Vishwamitra that he with his army can accompany Vishwamitra to protect the Yagyas from the Rakshasas. But the Rishi insisted on his demand of Rama and Laxmana only.

Ray IV Training for Tasks ahead

Dasharatha was in dilemma. He was not an ordinary king. He could not understand the revelance of the demand for the teenagers for the great task, while refusing his own help and the help of his army. Here is the problem to be considered by all. Any one can apparently conclude that the protection of the Yagya or religious offerings was not the actual intention of Vishwamitra. He had an eye over the new generation of Solar dynasty to be trained and cultured in a new atmosphere which only could fulfill the desires of the suffering nation.

Vishwamitra himself being of warrior class could have done away with the mischief mongers. Finding him insistent on his demand, Dasharatha some how accepted sending Rama and Laxmana and added that he would also accompany them with his army. But Vishwamitra categorically rejected the proposal and on the other hand threatened Dasharath of cursing him and his family.

The Royal priest Vasishtha interfered and advised the king Dasharatha that he should allow his sons to accompany sage Vishwamitra. He recommended the action saying that lives of Rama and Laxmana were safe in the hands of the sage. The king need not worry. As a matter of fact, Vishwamitra was not only an expert in handling different weapons, but he was an inventor and a researcher in weaponry. तात्त्वात्मकविवेक्षविद्या वातुकुसूकपति अयूर्वर्णा च जनने कोपभयभूषित देख। 1121/18 Having taken the
Deeksha or oath of the sacrifice (Yagya), he cannot handle weapons himself as it was against the creed. That is why he needs someone's nominal attendance.

Vashishta further argued that Rama's accompanying Vishwamitra would serve one more purpose. Rama needed some more training in weaponry and war technique as he had to lead all the subordinate kings. Only Vishwamitra could give that advance training to Rama as he was himself conversant in that. The object of Vishwamitra's arrival and demand became clear. Hesitatingly Dasharath accepted the advice of his family priest and allowed Rama and Laxmana to follow Vishwamitra. He bade them farewell with formal rituals.

By the evening, both the Royal princes accompanying Vishwamitra, reached the river Tamasa, bordering Ayodhya. All the three took over bath and finished their evening religious rituals. Vishwamitra taught Rama two Yogic practices called Bala (बल) and Atibala (अतिबल) which could overcome sleep, hunger, thirst and did not allow a man to be tired or exhausted. Rama on his part taught this to Laxmana. The party spent that night at the bank of the river Tamsa.

The next morning the party started and by evening reached the crossing of sacred Ganges and Sarayu. This was the place where Lord Shankara had won over Kama (sexual passion). Since then, the area was called Kamashram. Naturally it became a place for penance and many a sages started dwelling there. All the three saluted the sacred rivers and spent the night at the sacred place.

It was nothing but a training for Rama for his future life mission. Early morning they started. In one of the Ramayans, Vishwamitra tells Rama that there were two roads to reach his Siddhashrama. The shorter one was dangerous and full of terrible Rakshasas. The longer one was safer. Rama
chose the former and thus passed the test by Vishwamitra. The sage was glad to listen to the answer. He told him the approaching forest was named after Rakshasi Tadaka as Tadakawan.

While telling him the background, Vishwamitra psychologically prepared Rama to kill the cruel woman who was the root-cause of the trouble to the sages and hermits in that area. As such Rama should not hesitate in killing a woman. “Vishwamitra convinced him that whosoever obstructs the conducting of Dharma and following of respective duties according to the natural, social responsibilities, should be punished. She may be a woman or any body” नहीं स्त्रीवधकः सुवृणकायं नरोत्तम । चातुर्वंद्र हितार्थं करवः राजस्नुत ॥ 26/17 नृशंस वा अनुवसंत्र प्रजारक्षण कारणः ॥ पातक वा सदेयवः करवः रक्षणांसदृश ॥ 1/26/18 Quoting scriptures, Vishwamitra told Rama that Indra had killed one such woman and even Vishnu had killed the wife of sage Bhrigu as she was an instrument in protecting irreligious men.

It was a clear advice by the sage to a future king that he need not be guilty conscious or hesitate in punishing the culprit because of the fear of sin, but stick to his duty of protecting the people of the country. Rama became ready to kill the wicked woman to protect the cows and the saintly people and made the resounding noise of his bowstring. Tadaka immediately responded and attacked the young prince. Rama once again felt pity at the right of the woman and thought to deface her and send back.

Vishwamitra could guess the mind of Rama and insisted on killing her. Ultimately Rama killed her, which was a matter of great joy for the Rishi and he praised Rama for his valour and blessed him for victory in the future life. Tadaka with her two sons and army of Rakshasas was staying in that forest which was named after her as Tadakawan. The party spent that night in that jungle and next morning proceeded for Siddhashram.
Pleased by Rama's bravery, Vishwamitra taught the brothers the art of handling different types of 52 weapons and missiles (Shastra and Astra). The weapons to be used by hand were called Shastras and those which are thrown on the enemy by hand or by bow were called Astras. The missiles included tear-gas shells, bombs exploding smoke, water, fire, insects, serpents, small weapons, stones etc. The missiles could even hypnotise the whole army. On Rama's request Vishwamitra taught him the countering action of such missiles if they are used by the enemies.

There is a challenge for the scholars of art of weaponry to have further research in the ancient practices in this field. In this atomic age, the possibility of such missiles will not be ruled out, nor it will be taken as a miracle. There is nothing abnormal or divine in it. It was a case of developed science in those times which might have been buried under the load of time as so many civilizations have already perished. Similarly all that Valmiki has described could not be brushed aside as imaginary. This much can be understood that it requires scholarship to go in depth.

Coming out of Tadakawan, they approached Siddhashram a beautiful forest retreat. The great sage with both the Royal princes were received with great honour and joy by the Ashramites. Vishwamitra told Rama that Lord Vishnu also had Tapas here when he came on the earth as Woman. The young incarnation being the deity of Vishwamitra, he also chose this place for penance where ultimately he succeeded and was called Brahmari. Here he was conducting a special Yagyā. Rama was cautioned that he with Laxmana should guard the proceedings from the sons of Tadaka.

Next morning the sacrifices started. Rama and Laxmana stood by, with their arrows on their bows. Continuously for six days and nights they stood in the same position without getting tired. On the
seventh morning, the Rakshasas led by Mareecha and Subahu started throwing stones, flesh and dirt at the sacred fire and wanted to disturb the offerings. Rama used a pointless arrow and threw Mareecha miles away and killed Subahu and the rest of the Rakshasas by their arrows. The Yagya was a complete success. There prevailed a boundless joy all over the Ashram. Vishwamitra was so much pleased with Rama that he embraced him and kissed him. His mission was half complete when he saw Rama competent enough to complete his future responsibilities.

**V Ray**

**Towards Mithila**

Vishwamitra had one more plan in his mind. He wanted that the two families of Ayodhya and Janakpuris should be brought closer. The King Janak had staked his daughter Seeta for the valorous man who can bend the bow of Shiva and tie the string. Vishwamitra wanted to use the opportunity. Dasharatha also was contemplating for the marriage of Rama. Vishwamitra told Rama about Dhanusha Yagya (Sacrifice in the name of bow) at Janakpur, for which the sage had received an invitation from the king.

In India, all such useful or sacred acts are termed pious Yagya or acts of religious offerings as they have healthy and solemn intentions. For some the age of Rama was not supposed to be marriageable as he was hardly sixteen at that time. But the Bharatiya thought does not take marriage to be only a personal affair of satisfying passions as in the west. It is equally a family and a social affair, having religious responsibilities.

It was not only the face of the girl that was looked at but her health, habits, heritage and so many other things which would make the full life of the couple happy, were considered before marriage. How far the coming together of the bride and the bridegroom would be beneficial to the family.
and the society, was also a point to be thought over. There is divine love in a brother and a sister. If the couple weds at a younger age, the same type of love can be easily bred in them, which can sustain the family life in all the psychological storms in the family. The girl adopted in younger age becomes the part and parcel of the family life, as a daughter has a sense of the belonging till the marriage.

Naturally marriage of Rama was the matter of interest even for a detached sage like Vishwamitra. It was a national concern and not only a personal or family affair. So Vishwamitra planned to go to Mithila, the capital of King Janak. When the sage Vishwamitra started, all the ashramites including the cow and birds accompanied him. Some how he persuaded them to return and bade farewell. He told them that he was going away not to return to Ashram again after Janakpuri. Vishwamitra left the Ashram for ever.

Many a kings, the Gandharvas, Devetas, Rakshasas tried to bend the bow and string it, but failed. Vishwamitra allowed very few Rishies to accompany him. They spent the first night at the banks of the river Shonbhadra. The place was rehabilitated by the founder of Vishwamitra family called Kush. Thus the sage was also called Kaushika. When Rama asked about the family history, Vishwamitra narrated it upto his father Gadhri.

Next day, they crossed the Shonbhadra and started their journey further. By the evening, they reached and rested at the bank of sacred Ganges. Here Vishwamitra told the story of Bhagiratha and the Ganges to Rama. Here again Vishwamitra told the story of the Tortoise incarnation and the coming up of Ashwinikumars, wine, the horse uchchashrava, the Airwat, Neetor (Amrit) etc. from the churning of the ocean.

The place where this churning took place, was known as a place for the meditation of the mother.
of Daityas called Ditee. One of the kings of Ishwaku dynasty named Vishal had built up a city called Vishala city. The king Sumati of the city received Vishwamitra with all honours. The party stayed there for the night and started for Mithila the next morning.

As the party approached Mithila, they saw once a charming but now deserted Ashram. On enquiry Rama was told by Vishwamitra that the Ashram belonged to Rishi Gautam. The Rishi continued that he had a beautiful wife called Ahilya. Indra the king of Gods had an eye over her and came in disguise of the Rishi Gautam in his absence. Indra managed to have intercourse with her and left the hermit Gautam saw Indra leaving the cottage. He went inside and saw Ahilya hanging her head in shame. He cursed both and told Ahilya to meditate sitting in ashes and live only on air. Cursing Ahilya Rishi Gautam left for Himalayas.

"Since then, the innocent Ahilya is penancing in the Ashram. Some body like you a man of respect and daring should go and honour her so that she can be rehabilited in the society. Such souls need not be condemned for life. Rama went inside the cottage. He saw there was bright light, a natural effect of Ahilya’s penance. He with his bother approached the meditating Ahilya and touched her feet. शांतस्वातु मुथामये तेषा दर्शनामागते राज्यबो तु तदा तस्या पादा जन्नति तुर्भवः."

Valmiki described that the inside room was so much glaring that, leave aside the mortal beings, even the Gods dare not enter it. लोकजीव प्राणाय मथामये हृदिनिनिश्चा दुर्सुरे. When Rama and Laxmana touched her feet, all the Gods & Rishies were full of joy. They all blessed her. Even Rishi Gautam returned
to receive her with honours. Rama regained the social respect for Ahilya, for which Gautam thanked him and left back for the Himalayas with his wife.

Ray VI  Great dynasties unite

The party of Vishwamitra left the Ashram of Gautam and reached Mithila. Already king Janaka was informed of the arrival of great sage Vishwamitra. His royal priest Shatanand the son of Ahilya and Gautam received the party with all honours and respect and left them to the place of sacrifice. The pandal for the bow sacrifice was constructed in the south-west direction of the city. Rama was very much impressed by the very sight of the decoration and the arrangements of the pandal.

Hundreds of Rishis and vedic pandits had arrived at Mithila for the sacrifice in their own bullock carts. Vishwamitra pitched his tent at a place where fresh water was available. Here Janaka followed Shatanand and offered his respects and sacred waters to Rishi Vishwamitra. The king washed the feet of the sage and asked for his blessings. He felt proud that Rishi Vishwamitra has obliged him on the auspicious occasion.

Rama and Laxmana were introduced to Janaka as sons of Dasharatha. They had a desire to visit the sacrifice and see the Bow of Shiva. Vishwamitra told the whole story of their leaving Ayodhya upto rehabilitation of Ahilya. Shatanand felt much obliged when he heard that his father had accepted his mother and took her with him. Naturally he was very much impressed by the personality of Rama. On further enquiry by Shatanand, Vishwamitra narrated the full story in detail about the reunion of Gautam and Ahilya.

Shatanand Saluted Rama and narrated the life history of the great sage Vishwamitra. We have already read it in the last rays. But actually it was told in the presence of the sage. Though the narration was full of appreciation of the sage, there
was no symptoms of any reaction on his face. Such
was his grip on his senses Rishi Vishwamitra was
described as greatest amongst the sages, embodiment
of meditation and Dharma, and a symbol of bravery.

We have already discussed the topic that in
Bharat the term Yagya, was not used only for
spiritual purposes. The horse sacrifice or the
sacrifice for getting children to a childless king
have been already described in the previous rays.
Many a times they were conducted for the temporal
property of the nation These sacrifices were the
occasions when great men from different spheres
of the society come together, sit together, think
together, plan together and act together Vishwa-
mitra sought the opportunity to connect the two
great dynasties on this occasion

A heavy bow of lord Shiva was kept as a trust
with the ancestors of Janak-Seerdhwaj (सीरधवज) the
father of Seeta Seerdhwaj found the child Seeta
while he was ploughing the field The pointed iron
part of the wooden plough is also called Seeta in
Sanskrit. Thus the girl was called Seeta This is
how the story goes But those who infer that it
was all an imaginary or allegorical story, connect it
with the science of agriculture which is sheer
distortion, They had too much stretched the
imagination that the whole Ramayan was a story
of spreading the art of agriculture to southern part
of India.

Seeta was so beautiful that Valmiki thought that
as if the creator-Lord Brahma has put all his skill
in modelling Seeta and stopped his creation there
after. Tulsidas says that even the full moon of the
autumn season could not compete Seeta in beauty.
Jank called her Veyra-Shulka meaning that she
will be married to him who will prove his valour.

The stake was the stringing of the bow of Shiva.
It was quite heavy There is nothing abnormal or
heavenly in it. Even the helmet and armour of
Rana Pratap weighs half a quintal which is yet available in the Udaipur museum. The bow was moved on a four wheeler trolley. Many a kings tried to string it but failed. Some of them attacked the king Janak some months before. The war lasted for a long time. Only with the help of Gods Janak survived and the attackers ran away.

Vishwamitra asked king Janak to get the Bow in the Pandal. It was brought there by the servants. Vishwamitra asked Rama to try the stringing of the Bow. Rama stood up. All the eyes including those of Seeta were set on Rama. Everyone had his own impression and imagination Seeta had her own dreams. She had already heard much about Rama. Actually she had dedicated herself to Rama in her mind and had a strong desire to marry him since she heard about him.

Rama lifted the bow and started bending it. The bows are kept unstrung when they are not in use. They are to be stringed prior to shooting of arrows. When Rama was to tie the string to the other end, the Bow could not bear the strain as it was old and broke in the middle. Hundreds of hands in the pandal clapped and applauded the success of Rama of breaking of the bow. Seeta was overwhelmed with joy. Janak was full of pride and joy. Vishwamitra had the sense of fulfilment. The noise of the breaking of the bow resembled the sound of earthquake.

Seerdhwaj Janak felt obliged to the sage Vishwamitra. He was much happy at the sight of Rama’s valour. He felt that Seeta would immortalise the name of his family in marrying Rama. He gladly offered her to Rama. Janak sent messages and his counsels to invite Dasharatha for the wedding. The messengers reached Ayodhya with numerous gifts and requested Dasharatha to start for Mithila at the earliest after they have enquired the welfare of Ayodhya in presence of sacred fire. The king inclu-
AHILYA IN TRANCE

Ram and Laxmana touched her feet
ding the Royal priest and his counsels also had been invited for the marriage.

Dasharatha led by Royal priest Vashishtha and followed by his ministers and a small army reached Mithila in due time. They took four days to reach the capital of Videh Desh. King Janak received the marriage party of King Dasharatha with all honours and were formally invited for the wedding and accept Seeta as his daughter-in-law. The King Dasharatha told King Janak that the former was in the receiving end. Thus Janak being the oblier should order and they would be followed by Dasharatha and his party.

All were in joyous mood. Vishwamitra with Rama and Laxmana met Dasharatha. The King touched the feet of Rishi Vishwamitra and thanked him for the happy occasion which was the result of the blessings and well wishes of the Rishi. Rama and Laxmana touched the feet of their father who embraced and kissed them with love. Grand arrangements were made for the residence of the marriage party. One can imagine the grandeur in those times when actually Rama and Seeta were to be married.

Janak offered his second daughter Urmila to Laxmana. Rishi Vishwamitra suggested Janak to ask his brother Kushdhwaj (कुष्ठध्वज) if he can agree to offer his daughters to the other two brothers. King Janak called his brother Kushdhwaj from Sankhsya (संक्ष्या) city on the bank of river Ikshumati with his family. On the latter's arrival when he was told the suggestion of Rishi Vishwamitra, he immediately agreed to offer his daughters Mandavi and Shrutkeerti to Bharat and Shatrughna.

Next morning all the primary rituals and offerings or sacrifices (Yagyas) were completed. All the members of both the families and many a Royal guests and saints gathered for the marriage cere-
mony. Vashistha introduced the members of the solar dynasty which was followed by the introduction of Janak dynasty by Seerdhwaj Janak himself. Janak then thrice repeated the offering of Seeta and Urmila to Rama and Laxmana while Kushdhwaj followed Seerdhwaj in the offerings.

Janak announced his satisfaction and he felt glorified as he was obliged by the king of solar dynasty by accepting the daughters for his sons. There was limitless charity and gifts from both sides as they were leading Royalties of Bharat. It is difficult even to imagine the grandure of the occasion. How an ordinary pen can describe it where even the goddess of learning Saraswati may not be able to narrate it. Fulfilling the second task of rejoining the great Royalties, Vishwamitra left for meditation on the bank of Kaushiki in Himalayas.

Ray VII Humbling Parashu Ram

Janak and Dasharatha finished up with the remaining religio-social formalities of the marriage and Dasharath took leave of Janak. The marriage party of the four illustrious princes of the greatest king of those times was unique in grandure. This time they included the new wedded brides, unequal in beauty and behaviour. Every body on the way felt himself fortunate to have a look at the marriage procession. Those who could see it had all praise for it.

As the procession was crossing the village and jungles, rivers and riveretts, there was a big bang followed by a storm. It appeared that as if there was a thunder of clouds. The army of Ayodhya was not used to war as no body dared to attack. A sense of terror spread in the marriage party including the accompanying army. King Dasharatha was more disturbed with the very idea of any bad omen on such a happy occasion. So many fears gathered in his pious and noble mind when he saw
Parshuram, the former incarnation and avowed enemy of the marshal race, to which he belonged.

Dasharath was the most terrified man. All his limbs started trembling at the very sight of the Axe Master Parshuram, who was approaching the procession. He started begging pardon to the lord and asked Parshuram to forgive and protect Rama. The egoist Parshuram bypassed Dasharath and straight way proceeded to Rama and challenging his Marshal career said “I have heard that you have broken the Bow of Lord Shiva”

Rama was unperturbed and calm. He humbly replied that a great warrior like Parshuram need not be a pray to anger. It is not a sign of strength but of weakness. Rama told him that to take birth is not in any body’s control. It is by God’s grace that one takes birth as a Brahmin or a warrior. He himself was not proud for that. Then why a great sage like him should come challenging in that crude manner. Rama’s answer cooled down the beat created by Parshuram to a great extent. He felt bit ashamed. Rama asked Parshuram “If a high class Brahmin like your great self takes to anger where the people can get the lessons of controlling anger?”

Tulsidas described the incident in more dramatic way. Parshuram while some times looking towards his Axe or some times pointing towards it and some times even raising it, he wanted to terrorise the marriage party including Rama. But to no avail. Rama was quite calm and determined though he was egoless. He made a sarcastic joke that how can he claim that he has broken the bow. It was all old. No sooner he lifted it, it was broken by its own weight.

Parshuram was full of ego and sense of doing a thing. Rama knew the reality that every action happens with the grace of Almighty and the human
bodies are only instrumental in that. The temperature of Parshuram still came down. But he went on challenging Rama and offered him the Bow of Vishnu and told him that if he can break it or string it, Parshuram will judge and accept Rama as a strong man with whom he can have a duel fight.

Rama again told Parshuram that it would have been better if he had behaved in a saintly way. Laxmana mistook Parshuram as he could not see his sacred thread and could see only his axe as was shown by him. That is why he joked with him. Rama told him that “You need not raise your axe. We belong to the real warrior class. The Brahmans are safe at our hands. My head is before you. You can do as you like. If the Brahmans are troubled and killed by a prince of solar dynasty, who will protect them?”

“But you should know one thing” Rama further added. “Leave aside yourself, the challenge given to a hero of solar dynasty, even by the God of death will not go unchallenged. But being a brahmin, you are safe here”. Rama took over the bow of Vishnu offered by Parshuram and tied the string after bending it and put the arrow on it.

Parshuram realised the strength and superiority of Rama in every respect and begged him pardon. He could realise and remember that he was outliving in the material world as his life mission as an incarnation was complete and should have retired to forest for ever. He begged leave of Rama. But it was now Rama’s turn. Rama told Parshuram “usually I never string a bow and put an arrow without any purpose. But once I put it I never withdraw it before finishing the purpose.”

Rama wanted Parshuram to tell him the target where or to which direction the arrow should be used. Parshuram requested Rama not to stop his own movement but to finish up all the good fortu-
nes he has earned in his life time. Rama did according to the wishes of the great sage warrior and Parshuram moved on to the Mahendra mounts for further meditation to go back to his permanent abode. Thus the lacuna of egoism in the prior incarnation was removed by Rama and made him fit to become divine.

Every body of the marriage party had the sense of relief and appreciated the strength, maturity and sobriety of Shri Rama who could handle the difficult situation with that much balance. Every body started praising Rama. Particularly Dasharath embraced him and kissed his head for a long time. The marriage party proceeded with doubled enthusiasm and joy after passing through the ordeal of Parshuram. King Dasharath led by the Royal priest Vashistha and his assistants entered the heavenly decorated Ayodhya and was received with all honours by the remaining top officials and priest of the capital.

Conclusion—Revelation IV

Unlike the Ramayanas in vernacular languages, Valmiki has less divinised the arrival of Rama on the earth. We get a more historic touch in his approach from the prevailing conditions before Rama's birth. From the very beginning it appeared to be a systematic planned affair in the form of horse sacrifice, sacrifice for a desired child, Rama's education, Vishwamitra's arrival and Rama's further training and ultimately the union of two great Royalties of the North in the form of the marriage.

The well intentioned human intelligence, effort and social urge gets priority in the divine dispensation. Truth prevails and justice succeeds if there are honest human efforts in the right direction, was once more proved in the birth or incarnation of Rama. The sacrifices were not religious affairs only
but were more a social gatherings and meant for conferences, rethinking of the national conditions or economic redistribution etc

The possibility or the development of many a saints and sages to follow Rishi Agasty to the South may not be ruled out. Brahma has told the Devas to go in the form of Vanaras in the Vanarloks or Kishkindha. The qualities expected from the Vanaras by Brahma, do not make them monkeys. Brahma wanted them to be having good personality, intelligence, shrewdness, statesmanship, hypnotics, able to take any form, unconquerable, knowledge of many arts and expert in weaponry. नबाद्वियुथा सर्वं सर्विलक्षणार्थां विचारलेयं शेषेद्रास्मेवदये विक्षिराविवानं।

We can ourselves conclude who they could be. They could be residents of forest areas or the type of people called Vannar or it may be a name of their tribe. Valmiki says that those who came in the form of Golangul were more valourous than the Gods themselves. When we will come to Kishkindha Canto, we will know how all these qualities were exhibited by many of them and Hanuman was not an exception. Hanuman has introduced himself to Rama as a man belonging to Vanar caste.

The life of Vishwamitra is a good lesson for all those who want to win over their vices and particularly the ego. It is a lesson for the defaulter not to accept defeat but to go on trying again and again. The indomitable Vishwamitra stands as a hard rock against all failures and ultimately succeeds. His arrival in the court of Dasharatha and the demand for Rama and Laxmana was also not an accident or a chance. It appears to be a completely planned affair. Even his contemporary Vashishta did not support his demand for nothing. Both had a common purpose at heart, the national interest.

Vishwamitra neither wanted Dasharath nor his army even to accompany Rama. It was a clear case
of the training of the new leadership for the mission, Rama had to fulfill in the future life. Dasharath with his mental aptitude would have been necessarily a hinderance in the culturing of Rama by Vishwamitra. That is why he categorically rejected his company. Vishwamitra did not want Rama for the protection of the sacrifice but it was only an excuse is quite clear from the whole dialogue

Vishwamitra comes in the picture only for one month. He had only these two tasks to be fulfilled. He immediately leaves the area and left for Himalayas as soon as Rama was married. The main purpose of his arrival becomes more clear. Similarly the influence of Ravana and his clan even at the bottom of Himalayas in the form of Tadaka and her sons was quite evident.

The incident of Ahilya had been quite differently described by Valmiki. It was not that Rama touched his foot to any stone and therefrom rose Ahilya, but she was shining like bright sun as a mediant sage whose feet were touched by Rama. No doubt she was a defaulter. Her husband and the society has discarded her as a fallen woman. But her penance was sufficient enough to wash off the sins. Rama lifted her to social respect by touching her feet. In those times it was a new kind of social and cultural reform that Rama introduced.

There were eight types of marriages in Bharat. One of them was called swayamvar, in which the girl is allowed to choose a suitable husband to her liking. Usually the marriage of Seeta is called swayamvar. But actually Seeta had no choice but to accept the man who would string the Bow. He could have been any other man who could have stringed the bow before Rama. So Valmiki has used the word Veerya-shulka (वीर्यशुल्क) meaning that who will demonstrate, the expected valour will be able to marry Sita.
The first or the Bal Kanda of Valmiki closes with the humbleing down of the earlier incarnation Parshuram at the hands of Rama. Keeping to the tradition of his family and its grandure, Rama showed courage, magnanimity, sweetness of tongue, presence of mind, balanced behaviour, moral and physical strength in dealing with Parshuram without letting the earlier incarnation fall down. Rama saved the grace of both and made Parsurama feel that the time for retirement had come and it would be graceful on his part to do the same. Parsurama took leave of Rama with appreciation and love for his greatness.

The description of the civilization and culture of those days prevalent in Ayodhya or Mithila or in different Ashramas in forests, does not appear to be imaginary, but can be easily understood as historical presentation. No poet can describe a non-existing civilisation in so much details about a barbarian society as the westerners like to call India of those days. If literature is supposed to be a reflection of the prevailing social conditions of the period, then the description of Valmiki should be accepted as a historical fact. Let us know the socio-political values and behaviour of those times in the next Revelation.
Om

REVELATION V

AYODHYA KAND

Ray I  Plan Coronation

Parshuram, the embodiment of physical strength having been convinced of the superiority of Rama in all the qualities including physical strength, retired from his mundane life for meditation. The marriage party of Dasharatha returned back to Ayodhya without any new incident. It was received by the citizens with most fitting and majestic grandeur, which can be imagined by the readers themselves. Even after thousands of years of Rama's departure from this earth, the marriage processions of Rama and Seeta draw lacs of people in North India. What must have been the condition then, should be better imagined, as it is beyond description.

Following the receptionists, King Dasharatha entered his own snow-white palace which was appearing like mount Kailash. The new brides went with their mother-in-laws and the Princes went to their own palaces. The whole of Ayodhya was in a joyous mood. There was not a single unhappy man visible anywhere in the capital. The citizens were feeling so much happy that as if they brought new brides for their own sons.

How the writers of the story of Rama in different languages derived meanings of different happenings in Rama's life is quite amusing. When Rama took the bow of Vishnu from Parshuram for stringing it according to one vernacular Ramayana, Seeta got afraid. She thought that by stringing the bow of Shiva, Rama married her. Now he is stringing the bow of Vishnu. He may not marry a new girl.
And how long this will happen. If every time he strings a bow and marries a new wife, what will be her own position? So many such amusing inferences are drawn by devoted saint poets like Guru Govind Singhji. Similarly the distorted stories in the Boudh Jatakas based on some such fairy tales, Rama is said to have married thousands of women. He is shown to have been enjoying with all such maidens, dance and sing with them and so on. Even the description of the marriage party consists of men and women as per the tradition prevalent in different provinces. But these different descriptions do not prevent the life of Rama being a historic one as the poets are free to use their imaginations to make their work more attractive and impressive.

The City of Ayodhya was decorated to the last corner by flags and hostings. Very fine music was heard all over the city. The main roads on which the marriage procession was to pass were properly washed and scent was spread over them. Flowers were also showered on all the approaching roads to the main palace, as if it was a carpet of flowers. Learned Brahmins and some elders received the procession at the main gate of Ayodhya.

After some months the life of the capital returned to normalcy. Yudhajeet, the maternal uncle of Bharat wanted to take away Bharat to his grandfather’s house in the Kaikeya Desh. Shatrughna was also to accompany Bharat. Yudhajeet sought permission from Dasharatha and the two brothers got it from their mothers also. They left Ayodhya with due offerings for the King of Kaikeya from Dasharatha. Rama and Laxmana were engaged in the service of their father and the people. They were obedient to their mother and used to pay proper attention and regards to their Gurus. Naturally Rama became popular with the people, with his mothers and the priests also.
Rama had a handsome personality. He was the best archer and the bravest among the brave, yet he was humble and a symbol of humility. He used to appreciate the qualities of others and never found faults with any one. Because of his soft and sweet tongue he could win over whosoever came in contact with him. Even in joke he never uttered lie or never took interest in any undesirable act. He used to honour the elders to whatever caste they may belong. He was well versed in all the four Vedas and their six branches. At the same time he learnt these subjects with efficiency and was specialised in Archery, even better than his father.

He knew the way of earning wealth according to law (Dharma) and knew how and where to spend it. He was faithful, saintly, simple and appeared like a store of goodwill for every citizen. Naturally everybody loved him and had a high regard for his divine qualities. He became the centre of attraction and appreciation for the people of Ayodhya. Everybody felt that Dasharath was really fortunate to have such a son like Rama.

There was all peace and happiness in the Kingdom of King Dasharatha. Being undisturbed and satisfied, as their wants were easily fulfilled due to ampicity, the citizens could look after their spiritual development. Everybody including the Shudras and women used to perform religious ceremonies including Yajnyas. There was no thief or a man of bad habits. There was no one who was narrow (Kshudra) minded. No one in the Brahmins was a liar, atheist, uneducated, not versed in religious books or a fault finder.

Everybody being nationally conscious, was wealthy having handsome look. People of all the 4 Varnas were God worshipping, hospitable, grateful, charitable, brave and valourous. Though Dasharatha was like a father and protector of the Janpad, the people used to protect each other and
the Kingdom, due to the sense of Dharma or dutifulness. Practically there was a want-free life or freedom from wants, in Ayodhya.

Rama was the eldest son of Dasharatha. As the sun is known by its own rays, Rama became popular by his own behaviour and qualities. It appeared that even the revered mother land wanted to accept Rama as its ruler to entertain and sustain the people. Having ruled for so many years and having become old, Dasharath also wanted to relinquish the throne as the tradition of Solar dynasty. Rama was competent enough to shoulder the reins of Ayodhya.

Dasharatha consulted his ministers. Through them the King invited many a saints and important persons from all over the kingdom. The time being short, he could not send messengers to Mithila or Kashi or Desh. He told the selected gentry that it is always better to consult many as their advice is always better than one man's decision. King Dasharatha expressed his desire to enthrone Rama and quit the office of the Ruler. He wanted the members of the house to think over the pros and cons about the proposal and advise him the right course.

Though all those who were present were delighted at the very suggestion of King, they pondered over the relevancy of the suggestion and gave their sanction to the idea, put forward by the King. But the King wanted to know whether the advice was merely genuine or a flattery. He put a counter question that when he himself was quite competent to continue as a ruler, to which they also, agreed, then why the members are suggesting him to quit and enthrone Rama? The members, one after the other, described and praised Rama's various qualities and suggested the King that not because of any distrust in him but according to the dynastical tradition the King has to vacate in favour
of his able son. At the same time they were sure that Rama will not fall short to the responsibility entrusted to him.

Having been convinced of the genuine desire of the members of the house, Dasharatha ordered for the necessary arrangements for the coronation ceremony of Rama. He wanted it to be done at the earliest. He consulted the Royal Priest Vashistha and decided the auspicious time early next morning. The members have supported the plan of the King in a symbolic way by touching their joined palms to their heads.

The citizens were happy at the news of Rama's coronation. For them, Rama could bring the material prosperity while sticking to truth and Dharma. He made a place for himself in every family in the city. He used to enquire in details about the every day life and rituals conducted by them, whenever he got a chance to meet them. Even the ladies or ordinary servants were not spared by him. He used to enjoy the festivity in every house as his own. Naturally, all of them desired and expressed well wishes for Rama's health and long life.

Already the ministers and other priests have started preparation for the coronation. A festive look was given to the whole city of Ayodhya. King Dasharatha called Rama to the the meeting hall and was informed of the decision and some other necessary instructions were given to him. Unmoved by the news, and maintaining his equanimity Rama went back and conveyed the news first to Kaushalya and then to Seeta.

Ray II Kaikeyi and Manthara

By the early night the whole city of Ayodhya was fully decorated with flags and hostings. The buildings were illuminated in an artistic way. The
temples and the sacred trees were cleaned and painted. The people started distributing sweets. The palace officers arranged free meals for the people. All the main gates were decorated with garlands and sandal-wood paste. Lamps were placed in front of every main gate of the house and temples. Scent was sprayed on the roads and lanes. All the other arrangements for the coronation were also complete.

Though every individual of the city was joyous over the news of coronation of Rama, Manthara, the main servant of queen Kaikeyi, felt jealous and unhappy over the news. No sooner she heard the news she ran back to the palace and conveyed the news to Kaikeyi. To her surprise Kaikeyi also felt very much happy at the news and offered Manthara the best of her jewellery in return. Kaikeyi on her part enquired that why Manthara was unhappy at the news of the coronation of most beloved Rama.

Manthara wanted to explain the implications and result of the happening, but to her further surprise Kaikeyi remained unconvinced. For a long time Manthara argued but every time Kaikeyi praised Rama, his qualities and his love of truth. Kaikeyi said that Rama loved her more than his own mother Kaushalya and she too loved him equally if not more than Bharat.

Ultimately Manthara was disgusted with Kaikeyi's arguments and her unintelligent approach and reported that she was speaking in Kaikeyi's interest. She has neither to gain nor to lose by Rama's coronation. It was Kaikeyi who will be at a loss. Manthara was to remain a made-servant, whatever may happen. She was not going to be a queen. According to Goswami Manthara says कोऊ नष्ट होह ह्ने का हानी। Now Manthara started to hit at the weak point of a woman who is usually jealous of the second wife of her husband. Manthara knew this psychological weakness of Kaikeyi.
Manthara tried to hit that feeling in Kaikeyi and she was successful in hitting the bulls eye. She told Kaikeyi that by the crowning of Rama, Kaushalya will get priority in every field and she will be honoured more, while Kaikeyi would loose her honoured position and would be among the remaining hundreds and odd wives of Dasharat ha. Here Kaikeyi gave way. She started rethinking about the whole issue. She felt that Manthara is not talking irrelevant, and there is much sense in it. Kaikeyi thought that, she should understand Manthara more.

It was a clear case of struggle for power and supremacy One need not give it a divine colour. It was struggle between the step-wives of Dasharath which was not uncommon. In all the Royal palaces, wherever the King married more than one wife and they bore children, a struggle for power was a common phenomena. What Kaikeyi wanted to do for her son was a matter of common experience. At least in present day India, people need not wonder at Kaikeyi’s behaviour. One need not thrust a sense of national responsibility on her human weakness which was a vice. To say that Kaikeyi did all that in the national interest at her own cost would be misleading the people.

She need not be exempted from the fault or an act of jealousy. Some modern writers want to prove her a great patriot. They argue that Rama’s going to the forest was in the interest of the Nation. She took the blame on her and sent Rama to Jungle even at the cost of her husband’s death. It is all unnecessary exercise. There may be some point in the puranic description that the mind of Manthara was poisoned by Saraswati at the instance of Devas. The people of Devlok were interested from the beginning in Rama’s life mission. It will be also proved at many a points in the following revelations.
Saraswati may not be a goddess but a symbolic name for their messenger.

Dasharatha himself was suspicious about the whole affair. That is why he again called Rama back from his palace to caution him of the possible mishaps. He wanted Rama and his friends to be alert in the night before the coronation and protect him. He said that Bharat is quite saintly and pious. But no one can say when and how the mind of any noble man can change. Dasharatha was even afraid of a change in his own mind, and so he asked Rama to get coronated before that ताबदेवाभिषिष्ठ स्वचरा हि प्राणिना माति: ॥ 4/20 सता च घर्म नित्याना हृद शोभिष्ठ राजव ॥ 4/27 7/4/20-27 so he said “let us guard against all the possible evils”. Narada also came to Rama to ask him that if he was crowned what would happen to his life mission. Rama told him to wait and see the forces of time.

In such Royal families the queens are not alone but they have their followers and pressure groups. It is confirmed by the dialogue of Laxmana, when he says that “I will wipe out all the supporters of Bharata”. All the material in Valmiki is a good proof for the existence of most human weakness in the form of family feuds which was sensed by King Dasharatha and thus he warned Rama. This was that home front which Rama had to fight in his own way and secure peace and happiness for all. Let us see how has Rama fought on this point.

Getting the necessary sanction from the house of special invitees, Dasharatha called Rama and informed him of the crowning decision. Rama remained in the same normal mood. There was no change on Rama’s face. He saluted his father and went back to his mother’s palace to inform her. From there he went to his own palace and conveyed the news to his wife Seeta. By that time the Royal priest Guru Vashishtha arrived at the main gate of
Rama's palace. Rama offered him due reception at the third gate, led him to his inner chamber and made him seated on a decorated platform.

Vashishtha initiated Rama for the necessary rituals and practices to be conducted in the previous night according to scriptures. Rama was to keep fast that night and sleep on a grass mat. Vashishtha asked Sita also to follow Rama. Vashishtha Rishi drove back from the third courtyard of Rama's palace in his chariot. His chariot was a specially built one for the spiritual souls. On the way back to the court of Dasharatha, Vashishtha saw tens of groups of enthusiastic people. It was difficult to steer his chariot through the crowds. The joy of the citizens knew no bounds. Rather it was overflowing. After informing Dasharatha, the priest could return to his cottage with much difficulty. After Vashishta's return, Rama took bath and worshipped Narayana and offered some Havishya to the sacred fire.

By this time Kaikeyi was totally convinced by the logic of Manthara and was hypnotised by her magic influence. Manthara became her guide and philosopher. She became the master and Kaikeyi the pupil. Kaikeyi sought advice from Manthara as to what could be done at the eleventh hour. Manthara like a seasoned tutor asked her not to be disappointed. She told her that the time is not lost. Everything can be turned over if Kaikeyi would follow her guidelines.

Kaikeyi obediently followed her. One can imagine what could happen when a most powerful queen of an empire is guided by a crooked maid servant. Manthara reminded Kaikeyi the two boons she received from Dasharatha in the Deccan wars. She told her that she should get promise on oath from the King Dasharatha. Dasharatha, when he will come to her palace, that he would fulfill the demands she will put before him and then ask for the two booms.
Manthara told her to demand the crowning of Bharata according to first boon, and by the second she should demand the extermination of Rama for 14 years to the forests. She told Kaikeyi not to have pity with the king as he was a pretender, a liar, and a most deceptive man, who posed outwardly in a gentle way but at heart he was a villain. His nobility was showy one. Kaikeyi should not believe him and fall a prey to his sweet tongue. Manthara could successfully poison the mind of Kaikeyi and could make her act on her own command.

Manthara advised her to retire to the inner compartment which was meant to express protest and wrath. She should be able to pretend anger and hatred for Dasharatha and his way of behaviour. She should throw away the ornaments hither and thither and get her clothes disturbed. Her face should have an angry look, and she should show gloominess in all her expressions. Manthara told Kaikeyi “When the King will try to pacify you, you should not easily succumb to his words but you should stick to your demands. Let the King bow down before your wishes and thus you should slowly overpower him”. Kaikeyi was totally in the grip of the maid servant. She followed every word that Manthara told her and went to the inner apartment and fell down on the earth in the most disgusted anger mood. She was waiting for the arrival of King with avengeful look.

Ray III  

Foundation of Ram Rajya Satyagrah

The readers need not be surprised at the heading of the Ray. Those who know something of Bharat or Bharatiya history, know that the time was set for Rama to quit the throne and leave for Jungles. Then how the heading fits this Ray. The writer does not intend to create suspense or curiosity in the readers. It is out of certain conviction that the heading is thought fit here.
The more the writer went through Valmiki’s original work and yet he is reading and trying to digest it, the more he is convinced about this heading at this particular place. It has revealed to the writer that Ram Rajya or the Pattern of the Rule in the name of Rama is not a rule of any individual person, or a pattern of Government based on particular political theory or a type of administration. It is a rule by or of the values that Rama held dear at heart and followed by the average citizen of the kingdom.

Valmiki had himself declared the objective of the epic. We can know in his own words. काश्यं रामायण कृत्स्तं सीतयास्वरूप महत् पोलत्य वर्षमित्रेव चकार चरित ब्रजं. The whole poetry relating to Rama’s invasion is a description of the great life and character of Seeta and the name the epic carried is the end of Ravana. Taking inspiration from Lokmanya Tilak or revolutionary school of thought, the name of the epic formally attracted the author’s imagination.

But the more he went through the epic the more he was convinced that sufferings in the life of Rama have a special place in the whole epic. No doubt Ravana dominates the epic from the time before Rama’s birth to the last but one canto in which Ravana was done to death. But again in the last canto on Rama’s enquiry, the full history of Ravana’s destructive valour is described in detail. Naturally his death was also an important factor in the establishment of the Rule of Values or Ram Rajya.

But eradication of the evil doers is a different thing and the establishment of noble practices and Rule of Law or Dharma is altogether different. The death of Ravana at the hands of a man of specially a noble character in the form of Rama was the precondition for the Rule of Rama. What were the specialities and what type of high nobility of mind Rama expressed is seen in this revelation.
This Ray is named the foundation of Ram Rajya or Rule of Rama as here from Rama exhibited the practice of positive and noble values. Let us try to study them from his own life.

Kaikeyi was lying down in her palace in a corner room in most disturbed condition. She was a prey to Manthara's advice. Only God can save when one accepts a lady like witch Manthara as his Guru. Manthara taught her to be in angry mood and demanded her two boons which she got at the Deccan war Rama's going to forest only could get unhindered rule to Bharata. Thus both the boons were equally important and corelated. She should not accept one was Manthara's advice. Dasharatha, after instructing for the next morning coronation ceremony to his ministers and the concerned persons, retired to Kaikeyi's palace. He enquired with the maid servant about her when he could not find her in her personal room. The maid servant told the King that Kaikeyi was in the corner room in an angry mood. The King also got disturbed at the news and rushed to Kaikeyi's room.

He saw Kaikeyi's angry mood and asked her the reason why she was sad and melancholy on such an happy occasion when her beloved Rama was to be enthroned the next morning. Kaikeyi kept quiet and wanted to understand the mental condition of the King. She was all the time pretending and wanted that he should commit on oath, that he would grant her demands. The King in a pitiable voice asked her the cause of her anger. He wanted to know her desire. He was even ready to hang a non-punishable or release a man from the gallows at her command. She should only put a word and the King was ready to obey.

Kaikeyi observing the submissive mood of the King asked him that if he was ready to accept her demand on oath, she would speak her mind. In the name of Rama and his family tradition, the
King Dasharatha told her that he would better die than not fulfil the promise. Getting the King committed on oath, Kaikeyi reminded him the two boons he offered at the time of the Deccan war when she saved his life and thus ultimately he won the war in favour of the Devas (Gods). Kaikeyi in a soft but determined voice suggested the King that the first boon would be the enthroning of Bharat in place of Rama and by the second boon, Rama should leave this kingdom for 14 years and go to Jungles.

The King was so much shocked at the very idea of Rama's extermination that he fell unconscious. When he regained some consciousness, he spoke with a trembling voice and questioned Kaikeyi's nobility, intelligence, sweetness and love for Rama she exhibited till then. The King asked her the fault of Rama or the harm Rama has done to her for which she wants to punish him. He was ready to offer the kingdom to Bharat at the very moment even in his absence but why exterminate Rama? The King told her that he will die if Rama quits Ayodhya was his problem Kaikeyi without caring about the King's arguments, told him that he will have to accept both the boons to the letter, otherwise he would be called a liar. He will be responsible for tarnishing the image of the solar dynasty. It was up to him to prove to his words and increase the honour of his ancestors or be a liar and go to hell.

Here the King was in a dilemma. Only a few hours before he promised the full house of special invitees in his court to coronate Rama, and now he was to oblige Kaikeyi with the two boons which are contradictory of the decision of the house. This was the curious and strange problem which the King had to face and thus he was disturbed. He lost all love for Kaikeyi. No sooner he gained consciousness he called her unkind, crooked, and abused her.
with so many bitter words. A henpecked man could not utter such words for his beloved. It was a matter of prestige and honour not for himself but for the whole dynasty. How to fulfill two contradictory promises and be true to given words was his dilemma.

He went on arguing with once a sweet, but now a rough hearted treacherous queen in so many ways and tried to beg pity from her in a most compassionate stirring voice. Yet the grim faced lady remained unmoved. An irreligious lady, as she was behaving that time, wanted to quote the Bible (Shastras) in a proverbial way. She gave many examples of fulfilling the promises from the mythology naming the king Shibi, Alark and others and suggested the king Dasharatha to follow them.

The king was getting more and more aggrieved and begging. Frequently he was loosing consciousness. Whenever he came to consciousness he tried to beg kindness from Kaikeyi and beg particularly Rama's non-externment. The whole night passed like that. Early morning as all the preparations for the coronation were ready and seeing that the king was not there, the Royal priest Guru Vashistha sent Sumant with his chariot to the king.

Sumant straightway drove to Kaikeyi's palace and found the King in an half conscious mood. Kaikeyi lost all her sense of nobility. Even in that precarious condition of the King, she joked in taunting words and told Sumanta that King was overjoyed with the very idea of Rama's coronation and thus could not sleep for the whole night, but now he desires to see Rama. Sumanta refused to oblige her and said that he can act only on the orders of the King. There was no alternative. The King told Sumant to call Rama whose sight could give him some solace.
Hearing from Sumant, Rama told Seeta that the King and the beloved youngest mother Kaikeyi wanted to meet him before coronation. So he is going to her palace. When Rama was driving through the streets, the mass of humanity standing on both sides of the road cheered him with great noise. His heart was overwhelmed with joy and felt obliged at the love demonstrated by the people. Tears started coming out of his loving eyes.

The scene in Kaikeyi's palace was totally different. Rama wondered to see the pitiable condition of his father and the grave face of Kaikeyi. He asked Kaikeyi, the matter that troubled his father. Was he having any physical ailment or did she insult him or anybody else dishonoured him? Was there any mistake on his own part? Rama wanted to know the reason immediately to be taken care of.

Kaikeyi told Rama that there was nothing wrong in the King's health nor anybody insulted or dishonoured him. He is in a dilemma. Kaikeyi wanted that Rama also should commit first to act according to the King. She asked Rama that if he was to carry out the wishes of his father she would tell him the problem troubling Dasharath's mind. Rama was surprised to hear such words from her as she was doubting Rama's obedience. He reminded her about his truthfulness and said: "I can throw myself in the sea or in the fire and take poison at the word of my father and I have never talked twice or changed my statement." 

Getting Rama committed, Kaikeyi told him the boons to which was already committed Dasharatha and his hesitation on the point of Rama's going to forest. Rama stood quite unmoved.

Hearing the bitter words by Kaikeyi, he asked in an emotionally raised voice that "Oh mother, why did
you trouble the great King for such an insignificant matter? You are also my mother. You could have put your demand and I would have followed it to the letter. What to talk of the kingdom of Ayodhya, I can sacrifice the kingdom of all the three lokas (worlds), all the wealth, my life and even my beloved wife Seeta for the sake of Bharata अहूँ हि सीता राज्यः ब्राह्मणिष्टात्ते वनानिति। हुष्टे आने ख्ये दशो मर्ताय प्रचोदित्॥

19/7 Here Rama laid the foundation stone of the Ram Rajya or Rule of Rama based on certain values. Rama could no longer tolerate any jealousy, greed, political ambitiousness in his family or in the people of Ayodhya. He nibbed in the bud the after effects of Kaikeyi’s demands.

Ray IV Kaushalya Blesses

Dasharatha had already proved his metal. No body could charge him of being guided by or playing in the hands of his damsel. He already told Kaikayi that she was breaking all the religious bonds which he has accepted in the presence of the sacred fire at the time of their marriage. He wanted that she or Bharat, if he was to follow her plans, should not pay respects as a sign of fidelity even after his death. So much was his wrath with the cruel faced lady.

Now his son was following him and proving the metal of which he was made. He had absolutely no lust for power. His words delighted Kaikeyi but her cruel mind and designs could not rest, so long as Rama was in Ayodhya. She told him that he need not wait for the arrival of Bharat and leave for the forest that very day. The more he will stay in Ayodhya, the more troublesome it would be for his beloved father and the citizens also. She tried to get confirm Rama’s vow.

In spite of the bitterness Kaikeyi exhibited, Rama was unmoved and loving. He told the queen that she need not be sorry. He had neither lust for
THE FOUNDATION STONE OF RAMRAJYA

Shri Rama, ‘Oh Mother, why did you trouble father for such an insignificant matter?
I would have gone to forest on your demand.’"
power nor for money or wealth. He rests in and adore Dharma or duty. She would see that the noble wishes of his great father were acted upon in shortest time. "Though Dasharatha has not himself told me, yet I will leave for the forest on your command. Please guide dear Bharat with noble heart so that he will be able to serve the father, the people and the kingdom in the best way" Rama assured Kaikeyi of his departure and gave guidelines for Bharat also.

Dasharatha felt much aggrieved and started weeping loudly. Rama saluted both of them, touched their feet and left for his mother Kaushalya's palace. There was a wave of sorrow on the people of Ayodhya. Esteem love for Rama made the people condemn Kaikeyi with all types of charges. That is why Rama also wanted to leave Ayodhya at the earliest Laxmana had accompanied Rama to Kaikeyi's palace. He heard all the dialogues at that palace. He accompanied Rama to Kausalya's palace also. He was full of anger and was just fuming like a cobra.

On the first gate of Kaushalya's palace, they saw elderly honourable persons guarding the gate. On the second one learned scholars were present. Rama saluted them and went in. On the third gate old and young ladies were guarding, through whom Rama sent the message of his arrival and followed them. Kaushalya was offering sacrifice to the fire. Rama touched her feet and was invited for meals by his mother. She wanted him to take blessed food before coronation. Observing her jubilant mood, how to convey the news to the loving mother was a problem for Rama.

In a gracious way and with sweet words Rama told her that King Dasharath has kindly given the kingdom of Ayodha to our beloved Bharat and obliged me with the kingdom of the forest. The news was a bolt from the blue for Kaushalya.
Though she was the eldest of the queens and belonged to the honoured Royal family of King of Southern Kaushal Desh, she never received the least honour or respect since the arrival of Kaikeyi. She was dreaming of getting back that honourable place in Rama’s coronation. Her whole dream was shattered to pieces. She became unconscious and fell down. When she came to consciousness, she started abusing Kaikeyi and hence Dasharatha also. All her arguments were concerned to them. She was ready to eat grass but wanted to live with Rama in Ayodhya. Kaushalya told Rama that if he is ordered by his father to go to forest, she orders him to stay in Ayodhya. She was his mother and mother should get more reverence than one’s father. Laxmana got the chance to speak out his heart. He was already boiling in his own mind.

Laxmana burst out in abusing language for his father and said that Dasharatha should be put in jail and Rama should get himself crowned. According to him, Dasharatha has lost his mental balance due to old age and he was acting as an henpecked man. Before the news of Rama’s externment spreads over the city, Rama should take over the reins of the Kingdom, was Laxmana’s suggestion. He was ready to face the consequences. Laxmana felt confident that he would eradicate all those who would side by Bharat. He told Kaushalya that if Rama jumps in fire, he would also follow him and it was his resolute decision.

Encouraged by the talks of Laxmana, Kaushalya told Rama that if he sticks to the decision of leaving Ayodhya, she will kill herself, and he would be the sinner. Rama tried to convince her by quoting so many examples from mythology and told her that by following the orders of his father, he will not be the sinner, as he will be treading the path of Dharma. There was nothing irreligious or objection-
able in his action. Turning towards Laxmana, he gave a piece of advice concerning both of them.

Rama said "Oh noble Laxmana! I know the love and dedication you have in your heart, for me. Mother Kaushalya is more disturbed because of her non-understanding the implications of the deeper meaning of Dharma and my own ideas about the following of truth. In this world Dharma is supreme. And the Dharma is based upon the action which is based on truth. The words of our father, being based on Dharma, must be given top priority."

Rama continued that Laxmana should not be light minded and restrain his narrow mind and shortsighted approach based on mere physical strength. Rama said "It was the time for discretion. I know your affection and valour very well. But it is pitiable that without understanding my approach and by provoking the aggrieved mother, you are troubling both of us.

"A wealth and pleasure based on Dharma should be accepted and not without Dharma. A woman has a great responsibility. She can fulfil all the three responsibilities of the husband as a good wife. Being hospitable as directed by the husband, she serves Dharma, as a beloved she offers pleasure (Kama) and by giving birth and culturing a good child she helps in the welfare (Artha). None should accept anything without or against Dharma. People only after money or women are condemned and be a prey to jealousy." Rama added "The King Dasharatha is our father, King and a Guru who gave us initiation in the Mantras and also an elderly person. All of us including our mothers should obey him in all respects. He may be in a joyous mood or in an angry one. He may give orders even in passionate mood, we must obey them as a sacred duty. He is our priest or Guru. When he orders
us, but he is not only a husband to our mothers, but he is the source of salvation and everything in her life as his wife.

Rama went on describing the conventional and sacred responsibilities to them. He further said “I can not disobey father’s orders. So long King Dasharatha the embodiment of Dharma is alive, how can my mother accompany me as a widow in jungle?” In this way Rama tried to convince them the concerned and the timely duties. He insisted his mother to grant him permission immediately to go to forest. He however promised her to return after 14 years and said that “I can not accept an irreligious kingdom (devoid of values) and give up the duty or Dharma based on values”.

He pleaded on oath his determination to leave Ayodhya and requested his mother to bid him farewell. He further advised Laxmana to be calm and patient and remove the anger and grief from his mind. He should use his enthusiasm in preparing for his departure to the forest rather than for coronation. Rama said “Let not my beloved mother Kaikeyi have any doubt about it. I do not want to see her in pains even for few minutes”. The foundation of Rama Rajya was being built up

Rama added “I do not remember that I have dishonoured or did any insult to my parents. Our father is known for his truthfulness. Let me do everything that will secure him peaceful life in the world hereafter. His anxiety will always trouble me. It is God who has turned the mind of Kaikeyi. I do not want to trouble her by disappointing her in her desire”.

Rama felt that fortune was responsible for the perverted mind of Kaikeyi. The way in which a noble princess like Kaikeyi who was qualities personified, have troubled our father by uttering most bitter and terrific words, could be explained
by accepting the force of fortune or times (Kala). It is the verdict or the impact of the luck or fortune about which no one can or could presume or think over. No body has the capacity to brush it off. Every body has to bow before it.

One can not fight an accident which comes to anybody’s knowledge only after its occurrence. Happiness or sorrow, anger or fear, profit or loss, existence or destruction, all happen according to the game or the whim of times, the reason of which can not be explained High class Sadhakas or Seers fall down due to the impact or the force of luck. They become helpless before the vices of anger or passion (Kama) and thus they slip down. Only luck hinders the already well started work and leads to defeat.

Rama told Laxmana “On these lines I have trained my mind and restrain my sentiments. You also should do it and follow me. The new life I am going to accept do not require the water brought from different seas for the coronation ceremony. I can draw water from the well and take the oath of leaving Ayodhya. For me the kingdom and the forest life is the same. On second thought it appears that forest life is superior to the life in the palace.”

Rama wanted that Laxmana should not blame their father or Kaikeyi. But Laxmana was full of anger. He was not convinced by Rama’s arguments. Like a pure materialistic young man, he spoke in angry words and disagreed with Rama in the line of his approach. He went to the extent of telling Rama that he does not have a correct concept of Dharma or sense of duty. He was confident about his valour and he even boasted of fighting the luck. He challenged that no body can stop Rama from the coronation. What to talk of Dasharatha or Kaikeyi even the protector Gods of all the eight directions could not stop it.
Laxmana said, "His arms are not meant only for wearing ornaments, neither his bow was one of those ornaments. His sword was not meant only for hanging in the belt, neither his arrows meant for making holes". Laxmana was speaking in such a high tone and forceful words that even a coward would be inspired for war. Rama wiped out the tears of anger from Laxmana’s face by his cloth and consoled him. Rama told him that when he himself is reluctant of the throne, what was the use of Laxmana’s valour? He further told him that he had fixed his mind on obedience to his father the King Dasharatha.

Realising the position and the determination of Rama, Kaushalya said “It seems that really luck is most powerful. Otherwise how a wise young man like you will desert the offered Royalty and leave for forest. If you go alone, I will also seek death by burning myself. It is better you allow me to accompany you”. Rama told his mother to have discretion and reminded her the state of his father and her husband. Rama said in painful voice “The King was a prey to deception. If you my mother accompany me who will take care of the noble King? To leave one’s own husband is itself a cruel act. To serve him is the only duty of a wife. This is the eternal law”.

Rama again told both of them that “to obey the king is the sacred duty of all of us, as he is our master, Guru (priest), God and Almighty to us. So long as a husband is alive, he is a God for a wife.” Ultimately Kaushalya was convinced and pleased with Rama and allowed him to go to the forest. At the same time she expected his early return which will give her pleasure and peace of mind. She started chanting the Mantras bidding him farewell. She wanted all the Gods to protect Rama. She expected that the arms and ammunition he received from Sage Vishwamitra will protect him,
In the end she prayed lord Indra and the protector Gods of all the Eight directions to protect Rama. Similarly she prayed the six seasons, the stars, the planets and all such known and unknown centres of powers to protect Rama and make his forest life safe and happy. Rama prostrated before his mother and took leave of her. She on her part kissed his head and bade him farewell.

Ray V    Rama and Seeta

Rama straightway drove to his own palace By that time the news spread all over the city. Yet Seeta was not informed of the news, She had finished the worship of the Gods and was awaiting for Rama’s arrival in a very happy mood. As Rama entered her room in a strainless mood Seeta got perturbed at the very sight of his face. Even Rama could not control himself as the news of his departure to forest was to shatter all the dreams Seeta might have cherished. His face became gloomy and his body sweated. Seeta asked Rama “Oh my lord! Why you have lost the charm of your face? Neither you are wearing the crown nor any other symptom of coronation is there? Why this is so? Why are you not accompanied by the ministers or army chiefs? Why I could not see the auspicious elephants who led the procession of a prince to be crowned? When all the preparations of the coronation are ready, why this gloom on your face?”

All the questions were a proof of Seeta’s simple and innocent mind. Rama told Seeta that his father has changed the plans and wanted him to go to forest. Rama did not utter a single word of blame either for Dasharatha or Kaikeyi. He told Seeta that mother Kaikeyi had two boons from the King years before, which she demanded yesterday night after getting him recommitted to oblige. Naturally father had to give the throne to Bharat and his own extriment was the result of the second boon,
Rama told Seeta "I have come to take your leave before going to forest which is without human habitation. Take care that you should not praise my qualities before Bharat. The fortunate and rich people do not like other's praise. You should try to keep his pleasure. Do get up early morning and touch the feet of our revered father and noble mothers. Take more care about my mother Kaushalya, as she will be more grieved and strained in my absence". Seeta could not understand what Rama was talking. She could not relish the advice of Shri Rama. In a light mood she asked Rama "Do you consider me to be a low class woman? Why and how could you talk like that? Father, mother, brother, son and in-laws and all such relations are secondary for a married lady and many of them only depend upon the husband. All these relatives enjoy or suffer according to their own actions. Only the wife shares in the fortune or downfall of the husband. Being your married wife, I am also ordered to accompany you".

Seeta continued "In the other world also the woman is linked with her husband. I will go in advance before you, trouncing the thorns on the path. To accompany with and serve the feet of revered husband is more honourable and befitting for a woman than to dwell in palaces, travel in planes or gain Yogic powers (like Anima and Garima). I will be equally happy in the jungles as I am here with you. All the riches of the three worlds are of no value as against your company."

"As you protect others, you can also protect me". Seeta went on appealing, "I on my part would not be a cause for your anxiety. I will enjoy the roots and fruits in the jungles. I will be satisfied with the food that will remain after your meals and yet I will be walking in advance. Such life I can enjoy in your company for innumerable years and yet it will not be painful. Without you I
will be nowhere and thus die instantaneous death. I am totally dedicated to you in person. I will not be a burden to you."

Rama tried to convince her of the fearful and dreadful nature of forest life in so many words. He emphasised “It is always painful to live in the forest. Every single minute is full of danger. The wild animals including the tigers and lions, untamed elephants and bears, move freely and are a source of terror by roaring now and then. One has to sleep on the dry leaves of trees and no soft material is available in the jungle.”

Rama was detailing the hard life in the jungles and told Seeta “In spite of all these hardships, you have to worship and offer hospitality to the Gods, forefathers and guests in a specified manner and conduct religious practices as a primary duty. Violent storm, fierce darkness, intense hunger are to be faced as a daily routine. Poisonous serpents and insects, mosquitoes are co-existent with those who reside in forests.”

Seeta reminded Rama the verdict of an astrologer that she will have to go to jungles after marriage. She also argued that all those troubles in company of Rama will be a source of joy for her. She emphatically said “You are my husband and a master. To be loyal and dedicated to you is my duty towards you as a wife. This is the only path for my salvation. This is what has been described in the holy scriptures. I am your religiously wedded wife. How and why you want to abandon me? Whether in pleasure or sorrow, I would like to be with you. If you abandon me, I will take poison and lay my life.”

When Seeta saw that Rama was still unmoved, she hit a psychological point in a most modest and generous wordings that her father may not doubt that whether he has married her to a body in a
man’s posture, if Rama feels that he can not protect her. The society may also doubt that Rama is lacking in valour and bravery as he can not protect his wife. Here she asks Rama “Whom are you afraid of? Why are you so much anxious and overconcerned? Why do you want to leave a dedicated wife?”

She asserted that she never even looked at any other person barring him. She stayed with him from young age. How he wants to offer her to someone else for protection? She said “Your going to forest without me is undesirable. If you want to go to forest or heaven, I will accompany you. At the time of marriage we have taken an oath, that does not exclude the hardships in your life which I have to share. You will see that my behaviour will be as consistent as should be I am not at all afraid of the forest life. But I can not live without you even for few hours.”

Agreeing with the sentiments and the modest way of Seeta's narration, Rama was satisfied with her strength and dedication. He embraced the aggrieved wife and told her “I do not want to go even to the heaven without you. Like Brahma, the creator, I am also equally fearless. I am quite competent to protect you in jungles. Without knowing your sentiments, to compel you to accompany me to the forest was not desirable. When you are born to live with me in jungles, how can I leave you? We will follow our ancestors in fulfilling our duties jointly in the jungles.”

Rama further continued “It is not possible that I will not go to forest. It is up to us to serve our father, mother and priest (Guru). The Gods are unseen. It is always good to serve and worship the seen than the unseen. Thus following Dharma, we earn wealth and pleasure. Services to one’s father and mother are more sacred and enlightening than
even following truth, offering charity or sacrifices in fire (yagyas). The people who serve parents can earn all heavens. That is why I am insistent on following the orders of my father.”

Rama allowed Seeta to accompany him as he observed complete dedication in her behaviour. He asked her to offer all the best clothes and ornaments or other enjoyable things to the poor and learned men, including their servants and be ready to accompany him. Having sought the permission, Seeta was very much pleased and started planning and executing as Rama wanted her to do. Rama told Seeta that he did not want her to complain in the jungles and hence he equipped her with all the information.

When Laxmana saw that Seeta was allowed to accompany, he also started insisting. His eyes were full of tears. He could not tolerate the departure of his brother. He caught both the legs of Rama and started appealing him. He wanted to serve both of them in Jungles and be helpful in all circumstances. Without Rama, he did not want to go even to the heaven or enjoy the kingdom of all the three worlds or to become immortal. Rama tried to convince him with the argument that their father and two mothers need more care and service as the atmosphere of Ayodhya was that much poisoned.

Laxmana was determined to follow Rama. He was not convinced even when Rama told him that Kaikeyi will ill treat all the respected persons including father and mother and Bharat will have to keep quiet. Rama understood Laxmana’s impatience and praised him for his valour, affection, his sticking to right path, devotion and dutifulness. Yet Rama added that “by accepting my suggestion, you would prove your devotion in a correct direction, and it will be helpful to all.”
Laxmana replied "Oh Saintly Rama! Bharat will act in a right direction with your kind influence on him and protect all mothers and please our father. If he behaved otherwise, I will wipe him out with all his supporters. But I am sure that Bharat is noble-minded and quite competent to serve the whole of Ayodhya. Apart from the bow and arrows I will take a basket and a shovel with me and go in advance to make proper way in the jungles. So please allow me to accompany you."

Ultimately Rama had to concede to Laxmana's desire, keeping in view his hot tempered nature, which may hinder the smooth rule of Bharat. He asked Laxmana to seek permission from his mother and take leave of his friends. Similarly Rama asked Laxmana to bring the arms and missiles from the cottage of Guru Vashistha. Sumitra not only permitted Laxmana but told him that he had taken birth to serve Rama. She further added "Think Rama to be your father and Seeta in my place and enjoy the forest as Ayodhya itself." राम द्वाराधिकारिणी विनिहर्द जनकात्मजासु। अयोध्यामर्त्यी विनिहर्द गच्छतात यथा मुख || 40/9. Such was a large hearted mother Sumitra.

Ray VI The Tearful Send-off

Laxmana returned to Rama after following all the instructions and with whole hearted blessings from his mother. All the three, Rama, Laxmana and Seeta left Rama's palace on foot. Every inch of the main road of Ayodhya was covered with sea of humanity. No place on the tall multistoried buildings was without observers. All of them have chocked voices and tearful eyes. Everybody was blaming Kaikeyi and they were defaming Das-}

Rama was pained too much when he listened all that. He was moving slowly on foot as it was not easy to find way in the surging crowds. It was a terrible mental torture. People were charging
differently. Somebody was saying that Dasharatha was witch-hunted, while others were wondering that how the king could drive out Rama, the embodiment of qualities. How far the act of the King was justified?

The public was in a mood to follow Rama to jungles. They were cursing Kaikeyi saying “let her rule the deserted Ayodhya. We will erect a new Ayodhya where Rama will stay, and this—Ayodhya will become a wild jungle. The serpents from the jungle will come to this Ayodhya due to our fear and stay in our deserted houses. Let Kaikeyi enjoy such a rule.” But Rama’s determination of going to forest was unchanged.

Somehow Rama managed to reach Kaikeyi’s palace. Sumanta received him and led him inside Dasharatha called all the queens and they received Rama with folded hands. The King Dasharatha proceeded to embrace him, but was so much tired and grieved that he fell unconscious on the ground. Rama and Laxmana hurriedly lifted him up and tried to bring him to consciousness.

All the queens started weeping and remembering Rama’s qualities. Rama also could not control himself. All of them joined the queen. When Dasharatha regained consciousness, Rama told him that he was there to take leave from his father and mothers and guaranteed the king to return quite urgently. Rama further said “Laxmana and Seeta also want to accompany me whom I have tried to dissuade but failed”.

Dasharatha felt much more disturbed but in a grim voice he said “I am personally bound by the boons which I gave to Kaikeyi, but you are not so. You prosecute me and get yourself enthroned”. Hearing that Rama said “Oh Great Father, May God bless you the throne for a long long period. I do not have any desire for a kingdom. Let me go to
the forest to fulfil your promise and just enjoying
the pilgrimage I will return at the earliest, and will
prostrate before you.”

Dasharatha conceded Rama’s desire and allowed
him to go in the following words: “Oh truthful
Rama, you are embodiment of truth and Dharma
(Duty). I can not deter you from your decision. So
for the sake of welfare and prosperity of all and to
return safely, go with peace of mind. I bless you”
“But please stay over here one night more and
then go.” The King further added that he did not
like the decision of Rama. But because he was going
to keep his words and proving him truthful, the
King blessed him a safe voyage.

Rama knew that the attachment a father feels
for his children was boundless. He assertedly told
his father that “I have to comply the boons without
loosing any time as was promised. I can not stay
in Ayodhya any longer Please hand over the whole
kingdom to noble Bharat and I will stay in the
jungles for 14 years I never had any desire for the
kingdom for my own pleasure or the pleasure of
my relatives I accepted it only as a duty bound
decision to serve the people Hence Your grand self
need not worry or be aggrieved. The ocean never
crosses the limits. You can also be restrained and
steady. Let the world recognise you as a man true
to words is my only desire I had no other desire
either for kingdom or for happiness, either for
heaven, or for life or not even for any enjoyment”
Rama said “Please do not visit me in the forest.
Give consolation to the citizens of this beloved
Ayodhya. I won’t like to have the kingdom of the
whole earth or even Seeta, putting your noble self
in a false position.”

Hearing Rama’s noble thoughts, Dasharatha
embraced him and fell unconscious. By then the
chariot driver Sumant started thrashing Kaikeyi
for her cruel deed. He said "Usually the son follows the father in behaviour and the daughter her mother. Your mother was also equally wicked and did not care whether her husband would die or remain alive. She wanted to know the secret of his laughter at the conversation of the birds, which he could not disclose as he was instructed by his Guru. Had he disclosed it, he would have died was Guru's direction Sumant told her "You are ready to see your husband dead You can go to any extent in crookedness due to greed and jealousy."

Sumant continued "The great King Dasharatha is unconquerable like Indra, steady like a mountain, and broad-minded like ocean. You dared to trouble pious man like him. He is your husband, master and Guru. Husband is regarded dearer by cultured woman, to hundreds of sons You are breaking the tradition of the dynasty by getting the throne for Bharat Remember, that all the relatives, pious Pandits, intellectuals and the loyal servants will leave Ayodhya enblock Let you rule the deserted land."

Sumant requested Kaikeyi not to follow her mother and accept the request of the King and be a benevolent queen, to the people of Ayodhya. But the wicked Kaikeyi stood unmoved On the other hand, the king asked the driver not to involve with the crooked lady and make arrangements for Rama's send off. The King wanted that the multi-winged army, the ministers and the citizens should accompany Rama and make his pilgrimage a happy one. Rama will have to offer due aima to priest, and observe many religious rituals, so let the treasury be sent with him.

Kaikeyi resisted the instructions of the King of sending the treasury with Rama. Rama on his part interfered in the dialogue and humourously told the
King that after donating the elephant what is the use in quarrelling or aspiring for the chamber over it? I have sacrificed all types of pleasure. I do not have any attachment for the ropes that tie down the elephant. Please offer all the treasure and valuables to dear Bharat. Rama asked the maid servants of mother Kaikeyi to offer the old clothes (बीर) and treebarks (बल्कल) for his use in jungles.

Kaikeyi herself went in and brought the old clothes and tree barks as she was devoid of any shame. Both the brothers wore the bark like cloth, but it was a problem for Seeta who was standing in suspense with the bark in her hand. All the queens started weeping loudly. The hall was full of gloom and sorrow. The King objected this extreme cruel act of Kaikeyi. Even Guru Vashistha could not bear it. He started scolding the wicked woman and said “Oh unkind lady, if Seeta goes to the forest all the citizens of Ayodhya will join the party.”

The sage continued “All the guards of the female apartment will also leave Ayodhya. Even Bharat and Shatrughna will not like to stay here. When Bharat will know the whole story, he will refuse to accept the throne and follow Rama. Then Oh Kaikeyi, Ye rule the deserted kingdom. Wherever Rama will go, a new Ayodhya will be settled there. You may try your best but Bharat will not act against the tradition of the solar dynasty. You have not sought welfare of your son but have harmed him. You will see that the beasts, the birds and every living being would like to accompany Rama. Even the trees are in a mood to leave Ayodhya and go with Rama.”

2/37/33. “The noble Seeta is your daughter-in-law. Do not offer the tree bark to her.” By the time Rama helped Seeta to wear the treebark. The very sight of Seeta enraged every one whosoever was standing nearby. Now the tables were turned. Keikeyi’s behaviour was
so much out of the way, that everybody got annoyed with her.

The King Dasharatha could not stop scolding her. But Rama was in a hurry to leave and wanted to change the atmosphere. He reminded the King of his old and aggrieved mother Kaushalya and requested him that "she should get due respect at your hands and you have to console her whenever she will be unhappy, because of me I am afraid that she may not die in my absence, hence I am requesting your noble self to take care of the mother." The King himself became unconscious while listening Rama's request. In a half conscious mood, he started abusing his own deeds of past lives and praising Rama for his nobility. He asked Sumant to get the chariot ready and bring the necessary valuable clothes and ornaments for Seeta which would suffice her for 14 years Sumant went hurriedly to comply with the orders of the King.

Kaushalya advised Seeta to be ever loyal and in service to Rama as a dutiful religious wife. Whether the husband is wealthy, happy or in difficulty, a dutiful wife must serve him. Seeta being conversant with the family Dharma (Law), assured her mother-in-law that "As a violin is useless without the wire, similarly a chaste woman can not be happy without a husband though she may have hundred sons. Father, brother or son give a limited joy, but the husband is an abode of unlimited happiness. Only the husband can offer welfare of both worlds to his wife."

Rama requested his mother not to blame the King for his own forest going. 14 years will pass on easily and he would return with Laxmana and Seeta in shortest time. He requested all the mothers to excuse him for the wrong behaviour (in words or action) on his part. This sentence of Rama made
all of them more unhappy. Rama touched the feet of his father and mothers who was followed by Laxmana and Seeta. All of them bade farewell by chanting Vedic Mantras. The King was not in full conscious state. The mothers requested the Gods of all directions and of the jungles and of all seas to protect the three and make their voyage of forest life happy.

Ray VII  At the Bank of Tamasa

Sumant was ready with the chariot. He requested Rama to take his seat and said that the period of 14 years starts at that particular moment. Seeta got in first and was followed by Rama and Laxmana. Sumant drove the chariot as soon as all the three got in. As the chariot moved, the people present on the spot started getting unconscious. A huge crowd spread all over Ayodhya. All of them including the elders and the children ran after the chariot. They were requesting the driver to move it slowly so that they could have a look at Rama.

They were praising the fate of Laxmana and Seeta on one hand and on the other condemning Kaikeyi for her cruel act. The King Dasharatha also came out of Kaikeyi's palace to see Rama. Rama heard the loud cry of the queens following the King. He asked the driver in a firm voice to drive the chariot with speed as the driver was in a dilemma. He was neither driving the chariot fast nor was he stopping it.

It appeared as if the road became wet by the tears of the citizens of Ayodhya. The whole city was pained. There was wail and cry in all the directions. Dasharatha was getting unconscious after every few steps he walked. Rama could see that the aggrieved father and mothers are following him. They were shouting, Ha' Rama, Ha' Seeta. The King also was requesting the driver to stop the
chariot or drive it slowly. Rama ordered him with a stout heart to drive fast.

He told Sumant “My stopping here will be more troublesome for my father, mothers and the citizens. It will be painful for me also. So please be fast. If the King will be angry with you on return tell him that you could not listen his words due to loud cries and the big sound of the wheels” ना भोविनति राजान मुळांभोजपि बश्यसि। चिररुः सत्य पाणिषु इति रामस्तम्भवीत”। 40/47 Sumant drove faster. Those who were able bodied, followed the chariot and those who could not run saluted Rama and returned home. The ministers of the King Dasharatha suggested him “If we want a dear one to return earlier, let us not follow him a long way” This was based on social psychological experience.

The King was already tired. He stopped and started looking towards the passing chariot with eagerness and loving eyes full of tears. The longer the chariot moved, the King tried to raise his feet and see the face of Rama. Valmiki says that the King was as if getting elevated at the very remembrance of Rama. Rama also kept his hand folded so long as he could see his father and mothers. Ultimately the chariot taking away Rama and Seeta disappeared. The queens returned with the King, weeping loudly and beating their chests. Though their husband was alive, they were feeling masterless as they remembered the qualities of Rama. Some of them started even speaking harsh words about the King Dasharatha. Listening the cries and seeing the condition of the queens, the sorrow of Dasharatha also increased. Somehow he managed to walk with somebody’s help, getting senseless now and then.

The sacred fires in the houses were not lit that day in Ayodhya. There were no meals. The elephants did not chew the grass. The cows did
not allow the calves to drink milk. Nobody was interested in any work whatsoever needy he may be. That night the stars looked faint and the planets had no brightness. The city was having a feeling of a big earthquake. All the citizens had a pitiable look. The streets became lonely and those who could be seen here and there had a gloomy look. Even the children forgot their parents and the wives did not remember their husbands. The condition of Rama's friends was beyond description.

Naturally the condition of the King was yet precarious to be described by words. He was lying down on the earth in a most grieved mood. Kaushalya wanted him to be lifted and taken to the palace. Kaikeyi came to help her. Seeing Kaikeyi coming forward to touch him, the King, an embodiment of sobriety, Dharma, sanctity and humility, could not tolerate her touch and shouted loudly that she should not touch him. He said "Oh cruel woman, I do not even want to see you, I am breaking all the relationships I had with you. You are no more my wife. The oath I have taken in the presence of fire no more stands sacred; I divorce you for ever."

The King told Kaikeyi, "If Bharat is to have the kingdom of Ayodhya, he also should not offer his obeisance to me. All those who seek livelihood with you are no more related to me. You should not even touch my dead body." Some how Kaushalya managed to help him and took him to the Royal palace.

While returning to his palace the King saw the roads and the gates of the buildings without human habitation. Majority of the citizens followed Rama. The remaining people appeared sad, gloomy, weak and had tears in their eyes. His own palace appeared much more dreadful. He dared not enter it. He asked Kaushalya to take him to her own palace. He felt that his own palace was, as if full
of ghosts, who would cut him to pieces and eat him. He thought that he might get rest in the palace of Kaushalya.

In the mid-night he started telling Kaushalya, "I am losing my sight I cannot see you. Please touch my body. Those who could see Rama's return to Ayodhya after 14 years will be fortunate and happy." Kaushalya, on her part was really feeling much aggrieved, anticipating the treatment at the hands of Kaikeyi in the future as the mother queen. That is why she preferred Rama's staying in Ayodhya even eating grass or as an ordinary servant.

Only Sumitra could console her. She told Kaushalya that Rama with his own physical strength, his valour, his patience and presence of mind will return shortly and safely. Nobody should worry for him. He is the embodiment and source of strength of the Sun, Fire, Gods and even may be an incarnation of The God Almighty. There is no danger for him in the city or in the forest. He is ever victorious. You will see that the superman Rama, the husband of Seeta will shortly be enthroned as the Master of the World. The beautiful, faultless, and sweet tongued Sumitra was successful in consoling Kaushalya.

The able bodied people of Ayodhya were accompanying Rama. They were determined to follow Rama in Jungles and reside in his company. Rama requested them to return and offer the same love to Bharat, Rama said "Bharat is a great noble and matured person though he may be younger in age. No doubt he is brave but also very kind at heart. He will prove to be the best and benevolent king who will make all people free from want and fear. Having more qualities, and being a more capable administrator than me king Dasharatha chose him to be enthroned."
Rama tried to convince the people to return for the above said reasons and thanked them for their kind hearted love towards him. But the more Rama wanted them to return the more they were insisting on following him. Many of them were highly learned, and men from noble families. Considering their troubles Rama also got down from the chariot and accompanied them on foot. It was a proof of his loving and respecting nature. Yet he was proceeding slowly in the desired direction.

The elderly learned men tried to persuade Rama to return home. They threatened him out of love, that if he did not return, all of them will have to carry their sacred fire on their heads and accompany him all the way long. All the animates and even the inanimates wanted to follow him. According to them the trees being motionless could not follow Rama, but the sound created by the leaves as the wind was passing through them was a call for his return to Ayodhya. By the time all of them reached the River Tamsa, on whose bank Rama decided to encamp that night.

Rama reminded Laxmana not to think of Ayodhya, or worry about the life there, hereafter. Rama said, "We should enjoy the beauty of the jungle. It may be that our father and mother must be in great grief. I am afraid that they may not get blind due to continuous weeping. No doubt, I am confident that loving Bharat being a dutiful son will convince them with his sweet talks and loving manners. The first night Rama wanted to spend by drinking only water though many kinds of fruits were made available in the jungles. Laxmana directed Sumant to look after the horses and prepared a proper place for the night-rest. All of them finished the evening rituals and Rama and Seeta rested on the mats, prepared by Laxmana. Laxmana and Sumant spent the whole night in remembering the qualities of Rama and Seeta."
Ray VIII Shringwerpur

The Idealist Rama got up much earlier and asked Laxmana to be ready with the chariot. The people who followed him from Ayodhya being over-tired were fast asleep. He felt sorry for their helpless condition who had no other attraction but pure love for him (Rama). He thought that they will die rather than return home; as was seen from their determination. Thus Rama told Laxmana, “Let us move from this place silently and cleverly so long as they are in sleep. Then they will not have to live such a hard life for us and sleep beneath the trees in jungles.”

Sumant brought the chariot and all the three took their seats. Rama stopped the chariot after crossing Tamsa and instructed Sumant to take it back in the direction of Ayodhya for some miles and taking a different route meet them some where beyond the river Tamsa. The innocent people of Ayodhya will follow the track of the wheels of the chariot, and move in the direction of Ayodhya, naturally they would not like to return. Sumant was specially instructed that his movements should be such that the people should not get the trace of Rama’s direction.

When the people woke up and could not see Rama in the morning they were much grieved and many of them fainted. Those who were conscious started abusing their own lethargy and idleness. Some of them wanted to die, while some of them thought of renouncing the worldly life and move towards Himalayas. A few of them wanted to get themselves burnt in the fire, but nobody wanted to return to Ayodhya without Rama. What answer they could give to the members of their families on return without Rama was their problem and mental torture. In that confused mood some one saw the signs of the wheels of the chariot, and all of them joyously followed them. They were so much
perturbed that they could not know in which direction they were moving. They reached Ayodhya in spite of their different desires. All of them were in the same position as those who could not accompany Rama. It was a matter of great disappointment for all.

They started weeping when they saw their own kith and kin at home as it was a shame on their part. There was no joy on anybody's face. Nobody opened the shop, nobody came to purchase anything. The markets had a deserted look. Nobody cooked food on the second day also. The housewives were scolding their husbands as they returned without Rama. Now the ladies wanted to trace out Rama before he could go far away. They lost all interest in the house, in their children, in the wealth or even in their husbands. They had no joy in pleasure or luxury. According to them neither love nor sanctity existed in Ayodhya in the absence of Rama. They were afraid of Kaikeyi who did not care for her husband and drive out beloved Rama who was more than a son to her, only for the sake of political power. They thought that she may go to any extent in troubling the citizens. They vowed in the name of their own sons, that they would never live in the Rule of Kaikeyi. It appeared that the face of Ayodhya was tarnished by the darkness of night.

Rama moved a long distance in the remaining early morning hours. They were passing through well populated villages and flowery jungles. Rama was so much absorbed in the beauty of the jungles that he felt that his chariot was moving quite slowly. The village people used to tell them many hearsay stories about his leaving Ayodhya. Much of the talk consisted of abuse to Dasharatha and Kaikeyi and praise for Rama and Seeta. They crossed the river Gomati and after driving for a long time crossed the river Syndika. Rama was describing the
ALL ARE EQUAL

Shrī Rama, "Oh Tribal King! The reception is more than enough as you have personally come. Please arrange some grass for the horses."
geography of the area and told Seeta that the fine land was offered by Manu to Ishwaku thousands of years ago.

On the way Rama used to gossip with Sumant also. He used to remember frequently his father, mothers or Ayodhya out of compassion. He remembered the hunting he used to do at the banks of the Sarayu which he never liked as a game. He used to accompany others because it was only a traditional game even of saintly kings नात्यसंविनवांशामी मृण्या सरयू तन्म। रति होषानुलालोके राजसिंधणसमता। 2/49/16

When the party crossed the boundary of Koshal Desh, Rama asked Sumant to stop the chariot and he himself got down on the earth Rama faced Ayodhya with folded hands and prayed "Oh Great Ayodhya! the capital of the Kukustha family I beg permission from you, from the inhabitants, and from the protector Gods, for going to the forest After the completion of the promised period and getting free from the loan or burden of the King, I will return and enjoy your sacred sight"

Rama raised his hands and spoke to the villagers with tears in his eyes. He said, "Oh laudable citizens of Ayodhya Kingdom, you have obliged me by your love, kindness and merciful behaviour. You bore too much hardships for me Please return to your houses and engage yourself in your own duties" Saying thus Rama boarded the chariot and proceeded in the Eastern direction.

The new area through which Rama with his party was passing was also equally fertile, beautiful in look, rich in production and full of comforts. There were number of flowery gardens which were developed and enjoyed by small Royalties. Here he saw the most sacred river Ganges or Bhagirathi silently flowing because of its deep water. The water
was quite clean and cool. Many a saints were having their cottages on its banks for meditation.

Rama decided to spend that night in the neighbourhood of the sacred river. He saw a densely leafed Ingudi tree full of flowers. Laxmana arranged for good mats below the tree. Rama wanted to enjoy a constant look at the Ganges which gave peace and purity of mind, to any one who is a devotee. The place was in the Kingdom of Guhak who was supposed to be of low caste. He was the King of the Sailors and Fishermen community.

The capital of the King Guhak called Shringwarpur was nearby. The populace was quite healthy and brave. Guhak was a loving and fast friend of Rama. When he came to know the arrival of Rama, he with his relatives, ministers and many offerable articles went to meet him. Rama and Laxmana saw Guhak coming and went to receive him. Rama embraced Guhak. Guhak had tears in his eyes when he saw Rama wearing tree skins.

Guhak told Rama that his kingdom equally belong to Rama. He can fully enjoy it. He asked any service he could offer. Guhak felt honoured as it was only a rare fortune to receive a guest like Rama. By that time so many servants brought eatables in so many baskets. Guhak offered water to Rama on his legs and hands with religious rituals and waited for further instructions from Rama.

Waiting for some time Guhak said, “This land belongs to you. You are the real master and we are mere servants. The dishes are full of eatables, sweets, drinks and energetic, digestible salads. Please accept them. There are soft beds ready for all of you and there is ample grass for the horses.” Rama was pleased at the hospitality of Guha and felt obliged.
Rama thanked him and said, “your coming here on foot itself is an honour for us. I am glad to see your family members. I am gladly accepting your offerings, to return to you. I am bound by my vow not to enjoy any civil luxury. I can take only fruits from jungles. You please arrange grass for the horses. That will be a personal service for me.” Guhak followed Rama’s request with a heavy heart.

That night also Rama took only a glass of water brought by Laxmana to sustain and he with Seeta rested on the grass mats prepared by Laxmana. That day the attendants were joined by Guhak and they enjoyed the night remembering the sufferings of Rama to fulfill the promise of his father.

Ray IX  Prayag to Chitrakoot

The King of the Fishermen, Guhak, wanted that Laxmana should also take rest, and he prepared a grass bed for him. Laxmana was very happy to see the love and dedication of Guhak. When Guhak took the responsibility of protecting Rama and Seeta and wanted Laxmana to take rest, Laxmana said, “When the man, whose force of the arrows is unbearable even for the joint forces of the Gods and Rakshasas is lying on a grass mat, how for my sleeping on a cushioned bed, or enjoying tasteful food and other pleasures is advisable and fitting for me?”

While praising Rama Laxmana remembered the condition of his father, King Dasharatha, who could have a noble minded Rama as a son, after much Tapas (penances) and sacrifices. Laxmana thought that the King may not live long. The Queens as well as the city of Ayodhya might have become widows. The palace must be echoing the cries and wails of those widowed queens. The great mother Kaushalya even might not be alive! The sad expressions and sorrowful agonies with tears in Laxmana’s eyes
made Guhak also weep and he felt as if his throat was choking.

Early in the morning, Rama wanted Laxmana to be quick and arrange for the crossing of the Ganges. Laxmana conveyed the plan to Guhak and Sumant. Guhak arranged for a well decorated boat. When Rama was to enter the boat, Sumant asked Rama his further orders. Rama told Sumant to return earliest to Ayodhya. Sumant was thrilled with the very idea of his separation from Rama and abused his misfortune. Sumant felt that the qualities like celibacy, the learning of Vedas and scriptures, compassion, charity, nobility etc., are practically useless. He thought that in spite of all these good behaviours even Rama had to accept the verdict of the Luck. It means that no one can by-pass it. He was afraid that he will not be able to see Rama and will have to remain under the yoke of Kaikeyī. Sumant thus imagining the future agonies started weeping loudly.

Rama praised him as a protector of the honour and traditions of Ishwaku Dynasty and said, “You should take care of the old King who must have been disheartened and thus might be very unhappy. Please convey my message to him that I am not at all unhappy in the forest and will return earliest after finishing the promised period.” Rama gave some messages to others including Bharat. Sumant wanted to stay on with Rama and argued, “Horses of the chariot are habituated to move along with you. Even they would not move in your absence.”

Rama was pleased with the devotion of Sumant and convinced him that only by his return to Ayodhya, the younger mother Kaikeyī will not doubt about his (Rama’s) going to forest.”

नगरी त्वांज्जते दृष्टवा जननीमेयबीयसी।
कैकेयी प्रत्यय गच्छिण्डिति रामो वनंगत ॥ २/५२/६॥
"If you do not return she is bound to doubt about my behaviour." After that Rama convinced Guha also that his (Rama's) staying near Ayodhya was not at all advisable as it would be a permanent trouble for all. His departure to the far off forests was essential. Rama's explanation satisfied Guhak.

Still Rama further told Guhak, "It is necessary for me to sleep on the floor, eat only fruits and roots and follow some such disciplines including the tying down the long hair like sages" He called for the milk of the banyan tree, and applied it to his own and Laxmana's hair and fixed them with a tie. Rama advised Guhak on political issues and got in the boat with Seeta and Laxmana. He chanted some Vedic Mantras and saluted the sacred Ganges. He bade farewell to Sumant and Guhak and requested Guhak to return with his retinue (army).

When the boat reached the midstream, Seeta made a special prayer for the protection of Rama and Laxmana in jungles to the sacred river, after duly worshipping it. She begged the blessings of the pious Ganges and vowed to worship it again on safe return with all honours. The post chrest, devotional narrations of Rama Kathas made an appealing story about Guhaka's demanding Rama to get his feet washed. The demand was on the presumption that due to the touch of his feet to a stone the chaste Ahilya came out Guhaka was afraid that his boat might also be converted in a living being and he might have to lose the job.

Valmiki appears to be more concerned in describing the temporal incidents and have avoided sentimental or devotional approach as far as possible. Rama left the boat on the other shore and asked the boatman to take it back. He cautioned and reminded Laxmana the responsibility of protecting Seeta in the forest hereafter as they will be only three in the party. Till then there was no such
occasion, but thereafter Seeta would have to face the difficulties in the forest. There was no human habitation, or no agriculture, what to talk of gardens. There were only ditches and pitfalls in the unlevelled country with a danger of falling down at any moment.

Rama reached Vatsadesh (Prayag) after crossing the Jungles. The country was also enjoying amplitude and people were hale and hearty. Both of them picked up fruits on the way and made a halt for the night under a densely leafed tree. On the way Rama once again tried to test Laxmana and sarcastically provoked him to return to Ayodhya to protect Dasharath and their mothers, Rama even pretended to blame Kaikeyi saying that she may poison them. He described the condition of King Dasharatha, similar to a man who is devoid of sense of duty and who hankers after passion.

Rama argued that “to serve such helpless King and mothers, your presence in Ayodhya was urgently needed.” But Laxmana could not be provoked in spite of his nausea towards Bharat and hatred particularly towards Kaikeyi. He flatly refused the suggestion and said “I have no desire to see my father, mother or brother Shatrughna or even go to the heaven. I want to be an humble servant of your noble self and nothing else.” Rama admired Laxmana’s devotion and embraced him.

It was the first night when only three of them started the long tortuous journey. Early morning they started in the eastward direction towards the confluence of the two sacred Rivers Ganges and Jamuna called “Prayaga” (Yag meaning confluence). While enjoying the sight on the banks of Ganges, they came near the residence of Sage Bharadwaj in the evening. The smoke was coming out of the cottage. It was a sign indicating that the sage may be there who may be conducting Yagnya (sacrifice).
Rama reached the place with loosened string of his bow (a sign of etiquette) and entered the cottage with due permission. The sage had finished his evening rituals and was sitting with his disciples around him. Rama and Laxmana prostrated themselves before him and sought blessings after introducing the party. Seeta paid her respects in a different manner.

The sage received Rama with the fitting honours and told him that he (the sage) was expecting his visit. He had heard the news of Rama's departure from Ayodhya and the reasons for that. The Sage wanted them to stay at the sacred confluence of the great divine rivers which they would enjoy and feel much more enlightened. Rama told the Rishi, "As Ayodhya is much nearer here, it will be troublesome for all because of the frequent visits of his subjects. I would like to know a suitable but a far off place for our stay." Bharadwaj Rishi guided Rama to stay at Chitrakoot on the banks of the Mandakini River which was about 50 miles away from the sacred confluence. The hillock was full of beautiful forests and deer, monkeys, peacocks, and other animals and birds have made the place more charming.

The party spent the night at Bharadwaj Ashram. The next morning Shri Rama took permission from the sage who bade him farewell. The sage expressed his well wishes and a safe journey in his saintly manner. The places on the way to Chitrakoot as described in the epic can be seen even on the map of India. It cannot be imaginary. Traditionally, the Bharatiya Rishis connect everything sacred, attracting enjoyable with the divine power. The River Yamuna is called the daughter of the Sun. The Rishi suggested Seeta to seek blessings from the sacred river also.

Rama felt the parental loving behaviour of the Sage Bharadwaj as a special fortune of theirs and
left the Ashram along with the banks of Jamuna or Kalindi in the westward direction. The current in the river was moving fast. They stopped at a spot where the span was narrow and planned to cross it. Both the brothers brought bamboos and trunks of trees from the jungle and prepared a country raft on which Laxmana prepared a seat of cane for Seeta.

Seeta was asked to climb into the raft and both the brothers followed her. In the midstream Seeta offered her respects to the river and prayed for their safe journey. One can imagine how much pains Rama and Laxmana had to take for preparing a raft and take a risky sail to cross the river. Those who wish that by only chanting the name of such a Rama one can pass through such ordeals may not even realise the hardships Rama was put to. It would not be wrong to suggest them to realise and understand the efforts of human Rama just to be true to words.

They left the raft after crossing the river and reached a big bluish tree as was suggested by the sage Bharadwaj. From there they proceeded to Neelvan (‘Blue Forest’) after taking leave of Jamuna. Seeta wanted to know the new variety of flowers and plants and Rama used to explain to her. Laxmana was bringing some of the samples for her enjoyment. The next evening the party was near Chitrakoot. The surroundings were very much pleasing and full of beautiful scenes.

Honeycombs were hanging in trees in abundance. Different types of coloured birds with sweet voices were moving fearlessly as there was none who could harm them. Flowery trees have strayed flowers on the path and on the ground near about, giving the appearance of the valley of flowers. The silent rivulet Mandakini was passing near by the hillock on whose ridge were many hermits engaged in
meditation. Rama selected a spot on the ridge and decided to build a suitable cottage for their stay. Laxmana did the remaining job excellently who was rewarded by Rama with an embrace. This is how the first phase of the forest trip of Rama and his party started

_Ray X  Ayodhya Orphaned_

After crossing the Ganges Rama advanced in the south-eastern direction and could not be seen any more. Sumant and Guhak became too much unhappy and returned to Guhak’s house. After three days, a messenger of Guhak brought the information of Rama’s reaching and settling at Chitrakoot. Getting full information from the messenger, Sumant returned to Ayodhya with a gloomy mind. He reached Ayodhya, the second evening and waited outside the city till the night covered the scene. He did not want to enter the city in the day time. He felt that even the animals in the capital have become lifeless due to Rama’s departure. He wanted to hide himself. But the citizens recognised the chariot and the horses and gathered round him. When he narrated the whole story all of them joined in chorus by crying and weeping loudly. Sumant heard the weeping cries of the womenfolk from the houses on both sides. He covered his face and somehow managed to reach Kaushalya’s palace to see the King.

One can imagine the vastness of palaces and the development in architecture even in those ancient times. The chariot-driver, Sumant, had to pass through 7 Courtyards and 8 huge gates. Then only he could see King Dasharath in a sad and groaning mood and in a pitiable condition. Sumant touched the feet of the King and conveyed to him the messages given by Rama. The King became more grieved and lost his consciousness. The ladies started crying still more loudly. With the help
of Sumant, Kaushalya tried to bring the King back to consciousness.

When Dasharatha regained consciousness, he enquired in detail the whereabouts of Rama and the way he could travel through the long jungle path. The very idea of Rama treading the path in the jungles on foot and resting under the trees was shocking for the King and thus there were non-stop tears in his eyes. Sumant conveyed Rama's salutations to his father, and mothers, and requested them on behalf of Rama "to take care of themselves and of each other." Rama also wanted that "due respect should be given to Bharat and that he should get all co-operation, affection and blessings which they would have given to Rama."

No doubt Laxmana had some harsh talking but Rama requested him (Sumant) that those words need not be conveyed. While sending the messages tears appeared in the eyes of Rama, who was followed by Seeta. Sumant narrated the plight of Ayodhya as he saw it and said, "Even the horses of my chariot had tears in their eyes when they were returning to the city from the bank of the Ganges. Similarly, the trees in Ayodhya had a gloomy appearance and the flowers withered." Sumant further stated that the waters of the rivers, tanks or lakes became hot and the gardens dried up. The birds had hidden and the beasts appeared gloomy. The citizens were grieved much when they saw the chariot that took Rama returning empty.

All this narration reacted very adversely on the King and he expressed a desire of going to Chitrakoot. The King thought that before promising the boons to Kaikeyi he should have consulted some well-wisher. He never suspected any betrayal by Kaikeyi as she also loved Rama too much. While wailing deeply the King off and on became semi-
conscious. Whenever he could speak, the only desire he expressed was that he should be taken to Rama. Kaushalya could not bear the condition of her husband any longer. She also started wailing and wanted to go and meet Rama. Sumant tried to pacify them both. Sumant continued narration and said "Rama is enjoying the forest life but it appears that Seeta also is well habituated for that life. While Laxmana is always there to look after their well-being. There was no sign of unhappiness on the faces of any one of the three." Yet Kaushalya's grief increased and she started condemning her husband for all that had happened

She was lamenting in anger and said, "Oh! King of Raghu dynasty! you are supposed to be sweet tongued while you have acted in a cruel way. Rama, who can beat and conquer the forces of all three worlds, did not accept the throne as it was irreligious. He had to teach religiosity in practice, how can he behave the opposite way. You have externed such a noble and dutiful son. How far you regard and respect the Dharma or ethics according to scriptures? You have harmed the national interest in exterminating Rama and practically orphaned the people."

The King Dasharath was much more pained at the words of Kaushalya. He requested Kaushalya with folded hands to be pleased as she loved all. She was compassionate and dutiful, who knew right and wrong actions. The King further said, "No doubt you are grieved much but I am not less grieved. I would request you not to use such harsh words for me". Listening this stream of tears flowed from Kaushalya's eyes. She was afraid of her irreligious behaviour of abusing her own husband which was also against social values.

She caught the hand of Dasharatha and put it on her own head and asked the King, "Please forgive
me for my harshness out of grief. Be cheerful and excuse me by offering blessings. Please do not scold me. I know that husband is worshippable in both the worlds. A lady who is to be requested by her husband, does not belong to a noble family. Whatever I have spoken was out of grief for my son. The grief destroys patience and discretion and thus I have lost the balance. It is easy to bear the wound caused by a sword but it is difficult to bear the grief due to misfortune. Five nights have passed since Rama left Ayodhya. I thought that as if five years have passed. This grief has spoiled my power of discretion. That is why Oh kind and noble King! please excuse me."

Dasharatha had a slight feeling of satisfaction by the words of Kaushalya and he had a bit of nap as he could not sleep for that long duration. When Dasharatha woke up he remembered so many past instances including the death of Shranav and the curse of Shravan's old father. We have already read it in the IV Revelation. It reveals that the man has to reap the fruits of his good or bad actions (consciously or unconsciously) A child only acts indiscreetly. An elderly man can not expect a mango tree if he sows Babool seeds. Dasharatha remembered the touching words of Shravan and the curse of his parents.

Dasharatha told Kaushalya "The time of the expected result of their curse is approaching. I shall also die out of grief for my son. I am leaving for the Yamlok (The country of God of death). Dying man can not see his relatives, thus now I am unable to see you. Generally men do not exterminate even their misguided sons, while I have exterminated a godly son like Rama, who was so much obedient that he did not utter a single word against me. He quickly followed my wish and left Ayodhya for forest life." The King continued, "The executives of Yama, the god of death are approaching. At
this last hour my life I can not see Rama the beloved son. What can be more painful misfortune than this? Actually they are fortunate and happy who will see Rama after 14 years. My condition is just like a lamp in which the oil is getting dried up. The high speed of the current of water of the river cuts its own banks. Similarly the grief of my own deeds is cutting short my life."

Dasharatha was uttering his last words. He said, "Oh great noble Rama! You are moving in the forest to fulfill my words. Oh beloved Rama! where are you moving? I am coming in search of you. Oh cruel Kaikeyi! you got your wild desire fulfilled. Oh Kaushalya, Oh Sumitra I am leaving. Leaving all of you for ever. Let God bless you." Uttering such words of full grief with stream of tears in eyes, Dasharatha’s soul left his body which was lying down, near Kaushalya and Sumitra. It was midnight. Every where it was dark and dreadful. The chapter of a great, benevolent noble Emperor of Solar dynasty was closed. The lights went off.

Ray XI Bharat Returns

The demise of the great king yet shocked the already mourning Ayodhya. Kaushalya and Sumitra felt that if they were also dying. They were already grieved because of the banishment of Rama. Now their husband also had left the world. They became widows. The very idea of becoming widows made them exhausted and they got unconscious. The ladies, who came in the early morning to wake up the king, started mourning loudly. The noisy scene of sorrow brought Kaushalya and Sumitra to consciousness. But again due to double grief they got unconscious. By that time all other queens including Kaikeyi entered the hall.

The noise of cries and mourning increased. Kaushalya regained consciousness. Her eyes were
red. When she saw Kaikeyi, she burst out at her and said "Oh wicked lady! you got your desire fulfilled. Now you can enjoy the kingdom without any hindrance. Rama has left for forests and the husband has left this world. I will also not live any longer as I will get myself burnt on the pyre of my husband. Thus you will be free to rule as per your ambition!"

By that time the ministers and many elders of Ayodha gathered there. Looking at the precarious condition of Kaushalya some of them removed her from the scene. Others, on the instructions from the chief priest Guru Vashishtha put the dead body of the king in a boat full of oil, to avoid decomposition. It appears that the people of those times knew the science, though they may not be boasting as modern graduates of having any degree or diploma. Other queens also started abusing Kaikeyi. A lady who can kill her husband and banish noble son like Rama can go to any extent in getting her desire fulfilled, was their apprehension. The citizens also joined the chorus of abuses for Kaikeyi. For the whole day it went on like that and the Sun also preferred to hide its face behind the Darkness which swept over Ayodhya as executive of Night.

As the night passed the Knights and the ministers, the priests and elders assembled in the Assembly hall. They included Markandeya, Moudgalya, Vamdeo, Kashyap, Katyayan, Gautam and the superior intellect Jabali. All of them started discussing with the chief Royal priest Vashistha, the future plans. According to them the king was dead, Rama was in forests, Laxmana accompanied him and Bharat and Shatrughna were far off at their maternal grandfather’s house. Thus who should take charge of the kingdom was their problem. Kingless state was full of dangers, where many a men of good characters also misbehave. What to talk of wealth, it is difficult to protect even
one's own wife in kingless country were the dictates of wisemen. Valmiki has written one full chapter on this subject showing the insight of the epic writer in socio-political science.

In the Krit Yuga people used to be self-governed by following of Dharma or innate laws. But in the remaining three Yugas (periods) the necessity of King was thought to be essential. The God of times (death) Yam offers punishment, God of wealth Kuber offers wealth, the God Indra offers sustenance through food and water and God Varun offers ethics and moral values. But the King is expected to offer all these. Thus he becomes one of the divine dispensation, in whose absence anarchy prevails, was the inference of the discussion that went on among the scholar ministers. The learned members of the assembly told Vashishtha that as the sea remains in its limits, they also used to remain loyal and obedient to Vashishtha, when the great king Dashratha was alive. Now again it was his responsibility to nominate any one from the Solar dynasty on the throne to avoid anarchy.

On this Vashishtha replied that Dasharatha was committed to give kingdom to Bharat. Thus they can not think of any alternative, but are obliged to call Bharat back to Ayodhya as early as possible and get him crowned. Vashishtha called fast riding messengers who were led by Sidhartha. He gave them many valuables, ornaments and costly garments, as an offering to King of Kaikay Desh, and his sons. Vashishtha instructed Sidhartha that the news of the death of Dasharatha should not be disclosed in that country or even it should not leak. Their main duty was to tell Bharat that he was immediately required by Vashishtha and to bring him back as fast as they could.

The messengers left Ayodhya by the banks of the river Malini and proceeded straight westward
where they crossed the sacred Ganges at Hastinapur (the to be capital of Pandavas). Further west they passed through Panchal, Kuruangal, and turned north when they could enjoy the watery rivers of Panchnad (Punjab) and crossed the river Shardanda. When they further advanced north-west they saw the river Ikshumati which was specially liked by Dasharatha. Further they reached the Sudama mountain in the Walhika desha. They had the darshan of the feet of Vishnu on the mountain and reached Vipasha (Vyas) river. They were galloping at such a speed that they could reach Rajgrih the capital of Kaikayadesh in seven days Naturally they were quite tired, but did not rest till they reached the destination.

Bharat had experienced a very bad dream the previous night. He was just describing it to his friends when the messengers arrived in the capital. The dream was totally concerned with the death of his father. There is nothing abnormal or celestial in this matter. It is all human. The students of parapsychology of India can easily understand it. Dr Rajgopalachari calls it telepathy of love. The messengers gave the different articles of gifts brought from Ayodhya and told Bharat that all was well in Ayodhya as he also enquired in details.

They further told the the purpose of their visit, that there was an urgent call from Guru Vashishtha and thus Bharat should take due permission from his grandfather and accompany them. The articles they brought were so much valuable that nobody could imagine anything wrong at Ayodhya. Yet Bharat repeatedly enquired welfare of his near and dear by taking individual names. In reference to Kaikeyi his own mother he qualified her name by adding the following adjectives. Bharat asked “How is my self-centred, angry looking and much egotistic about her own intelligence, mother Kaikeyi doing?”
The messengers repeated their answer and asked Bharat to hurry up and start as the priest and the ministers wanted him earliest. Bharat sought permission from his grandfather and took leave of his maternal uncle and other women relations and left for Ayodhya with Shatrughna. The King of Kaikeya desh also offered many a valuables and other things as was the custom and sent some army also to accompany Bharat. Naturally Bharat had to change the route.

Bharat passed by the side of Sudama mounts and crossed the river Hladini (ह्लादिनी) and reached the westward flowing Shatadru (Satlaj). Crossing Shatadru the party went through Shalya-Karshan desh, and crossed river Shilavetri. They reached Chastra Rath forests and therefrom at the confluence of Saraswati with a particular branch of Ganges. Here from they reached Veerbhats desh. There they crossed Kalanga and came to Yamuna. Taking rest for sometime they crossed the Ganges at Pragvat town and reached Ujjhara town. Here Bharat asked the army to follow slowly and started alone with speed in a chariot. He crossed the river Sthanumati near Eksalanagar and then crossed the Gomati near Vinatgram. Giving rest to his horses for sometime he started at past midnight and reached Ayodhya just early morning, the great capital founded by Manu, the founder of Solar dynasty.

Observing deserted look of the beloved Ayodhya the noble minded Bharat became sad and doubting. He said to the driver that the appearance of the city was dreadful. All the symptoms were indicative of the death of the King. Houses were not cleaned for past many days. Naturally they were dirty and without grandeur. Doors were not properly closed and without any decoration outside as the practice was. The temples also lacked fitting decoration by flowers. The places of Yagya (sacrifice) appeared
to be without fire as there was no smoke. The roads were deserted and markets were without the usual hue and cry. It was all sorrowful atmosphere where even the birds and cows appear to be melancholy. Observing the gloomy faces of the citizens, even his ever cheerful mind is unusual and got disturbed at the very sight of the city. In that mood he reached the palace of Dasharatha.

Not finding Dasharatha in the palace he went to his mothers palace, who received him with great joy, as he was returning after a very long time. She left her golden throne and jumped up to embrace him. But Bharat experienced a gloom even in that palace which shocked him much. He prostrated before his mother who lifted him over and tightly embraced him by her both arms. After answering her queries about her father and brothers Bharat asked “Where is my noble father, the great King?”

Ray XI  Kaikéyi, Bharat and Kaushalya

Bharat was more anxious to know about his own father. He told his mother that actually he came to see him and he has not found him anywhere. Bharat also told her that he did not see a single jolly face in the whole of Ayodhya. Knowing Bharat’s mind Kaikéyi praised the king as a great man who was valorous, charitable and an abode of so many qualities and said that as every man who takes birth has to leave this world at God’s will his noble father also had gone the same way.

No sooner Bharat heard the news of the demise of his great father, he fell down on the ground with tears in his eyes. He started beating the ground and his chest with wailing sound. Kaikéyi tried to pacify him. Bharat enquired about the disease the King was suffering from and what were his last
words and directions for him. Kaikeyi told Bharat that there was no disease and he uttered Hai Rama Hai Seeta before death and nothing else.

Bharat was thinking that Rama would be his guardian at Ayodhya. But when he heard from his mother the last words of his father he was anxious to know the whereabouts of Rama. He was told by his mother that Rama had gone to forests with Laxmana and Seeta. Naturally Bharat asked about the faults of Rama in a most disturbed mood. He asked whether Rama had stolen money or had he killed any one or had he kidnapped any body's wife or daughter? Kaikeyi said that nobody will believe even in dream that Rama can steal money or kidnap any woman. He would never touch any other lady, nor he has killed anybody.

Kaikeyi described her plans of better future for Bharat and told him that Rama went to jungles to fulfill the promise of his father. She said, "Your father promised me two boons by which I demanded the kingdom for you and 14 years banishment for Rama. Now you can enjoy the kingdom offered by your father without any obstacle." Hearing this Bharat became red with anger and started scolding his mother right and left. He was remembering the troubles of scores of relatives who must be experiencing due to Rama's departure. He was pained very much as all that had happened was in his name.

Bharat condemned Kaikeyi in so many words and said that it would have been better had she remained barren and not given birth to him. It was a shame on his part to have such a mother. Because of increasing anger Bharat's voice also was roused. He asked Kaikeyi, "How can I ever live in Ayodhya without Rama and Laxmana while you are shameless enough to talk of enjoying the
kingdom of Ayodhya. The throne of Ayodhya was adorned by the great King Dasharatha and his great ancestors. How can I sit on it when the elder brother is living. It will be against our family tradition” Bharat was filling the foundation of Ram Rajya.

Bharat continued, “If I am a real devotee I will see that your absolutely sinful desire of crowning me and exterminating a noble man like Rama will not be materialised. You have fallen from the great standard of chastity of a woman and thus become a sinner. Had Rama not loved you as his own mother I would have broken relations with you. Being a daughter of the King of Kaikeyi desh you are totally ignorant of the essence of politics (in the service of the people).” Bharat could not control himself. He was very much pained at the very idea that Rama had to lead such a painful life only because of his heartless mother and that too for his sake. He called Kaikeyi cruel hearted, having dirty ambition and said, “You have discarded Dharma (religiosity). You should not even shed tears for the King whom you have yourself killed. You did not care for the duties of a chaste wife. It is a sin like killing one’s own child. It is better you burn yourself in the fire or go to Dandakarnya or even hang yourself.”

“Let God Yama take you to hell and not to the sacred atmosphere where the soul of my great father must have reached.” Bharat continued, “You have proved to be an enemy in the guise of a mother. My face is tarnished because you have externed Rama. The whole world is as if spitting on me. My beloved and great mothers Kaushalya and Sumitra also must be suffering a lot because of you. I am ashamed even to meet them. I will immediately go to Rama to persuade him to return. He will be on the throne and I will act as his humble servant.”
Bharat spoke out his decisive mind and said, "When Rama will return to Ayodhya, the blame on me will be removed. Then only I will have a sense of fulfilment." His anger overpowered him and he fell down on the ground and became senseless (unconscious). By that time all the ministers and elders gathered there. When Bharat regained consciousness he saw his mother sitting amongst the elder statesmen. He told the ministers that he dislikes the throne. He never cherished it, neither he ever told it to his mother. He was totally ignorant of Rama's extermination. Bharat continued, "I was faraway from Ayodhya. The whole conspiracy is the product of the inhuman villainous brain of my mother. I had absolutely no knowledge. Please don't blame me." By the time Kaushalya came to know the arrival of Bharata, she with Sumitra started to meet him. He also saw them coming. Both the queens had become pale and depressed due to grief.

Bharat rushed forward to receive them. Kaushalya was in full tears. She could not stand and she fell down on the earth. Bharat and Shatrughna rushed to the spot, lifted her and sat close to her bosom. The sorrow of Kaushalya increased. She had some sarcastic remarks for Bharat which too much pained the innocent devotee. He fell down at her feet and got unconscious. When Bharat regained consciousness he pleaded for his nonguilty mind and abused Kaikeyi for the whole disaster. He cursed Kaikeyi and said, "Be all ill to her, who had externed Rama, the great noble and adherent to truth. No other sin can equal this act."

Valmiki has written full one chapter (Sarg) to describe the feelings of Bharat in abusing his own mother. It is better to read the original to understand the devotion and sincerity of Bharat towards Rama, his non-attachment and the sorrow he was feeling because of Rama's visit to forest. No son of a noble family could blame his mother in such strong words, yet without crossing limits of culture.
Bharat tried to convince Kaushalya by taking oaths. Kaushalya was a pure minded innocent lady. She immediately understood that Bharat was sincere to the core of his heart and he was sticking to dharma. Being true to his words he will enjoy the life in the next world also. She pulled Bharat to her bosom and joined him in wailing and shedding tears. Intermittantly both of them were getting semiconscious. The full night passed in that mood. Early morning as the chief priest Guru Vashishththa arrived on the scene, Bharat prostrated before him.

Vashishththa advised patience and balance of mind to Bharat and asked him to take care of the future urgent duties. He said, “Be God with you Oh great Bharat! Now leave aside the grief as it won’t help in changing the past. Thus look forward to your duties. The body of the King of the Solar dynasty is lying in an oil boat for last fifteen days, as there was none of you here to perform the religious rituals and offerings. So immediately arrange for the cremation of the body and the other necessary functions and formalities according to scriptures”.

Bharat instructed the concerned men including the ministers about the cremation arrangements. Though the face of the dead body of the King became pale as it was soaked in oil for so many days, Dasharath did not appear like a dead man. He appeared as if he was enjoying a sound sleep. Such was the brightness of his face. The dead body was bathed and put on a decorated dais. Observing the whole scene Bharat felt more grieved. Again Vashishththa consoled him and advised him peace of mind at that crucial hour.

The dead body of the great King was taken to the funeral ground in a palanquin. It was a huge procession, Ayodhya ever witnessed in the past. Thousands of gold coins were thrown on the body for charity purposes. A sandal wood pyre was
specially erected for the cremation. By chanting mantras from the Sam Veda and some other scriptures the pyre was set on fire by Bharat. All the queens including Kaushalya came to the pyre and took a round of the fire as the custom was.

When the major body was burnt to ashes all the participants including ministers, priests etc went to the sacred river Sarayu and they offered their homage to the departed soul by the sacred water of the River. The charities offered on Shradha (rituals representing the faithful devotion) ceremony were limitless. Bharat and Shatrughna collected the remains of the body from the cremation ground on the third day, when they again felt extremely grieved. There again Vashishta and Sumant tried to console them. Guru Vashishta said, “Oh Bharat! Now you need not be sorry. Hunger and thirst, sorrow and attachment, decay and death are the three evils which are equally experienced by every living being. Nobody can stop them. You can win them over. Thus you try to control your sorrow and be sane.” They finished the necessary rituals with great difficulty and returned home.

Bharat expressed his anger to Shatrughna. He said, “Laxmana should have jailed our father and freed Rama from the harassment, as our father had been unjust being in grip of my mother.” By chance the maid servant Manthara came by that way. She was supposed to be at the root of all the evil. Shatrughna started pulling her and wanted to kill her. Bharat stopped him from the act as the women are supposed to be non-punishable. He told Shatrughna to forgive her. He said, “If Rama comes to know of her death he will not even talk with us.” Shatrughna left her in unconscious state.

On the 14th day all the office bearers and ministers came to meet Bharat and seek his guidance.
on administrative matters. They prayed to him that the great king had left the world and Rama had gone to forest. The kingdom of Ayodhya was without a ruler. Thus he should immediately get himself enthroned according to the sacred wish of his father. The ministers told him that they were ready with all the necessary material for coronation. They wanted him to accept their request and adorn the throne of Ayodhya and oblige the loyal subjects.

Bharat spoke out his mind to them and said, "I appreciate your love and dedication, but so long as the elder brother is alive he should adorn the throne I cannot act against our family tradition. You get ready with the necessary army and we will go to Chitrakoot where Rama is staying and request him to come back. Take all this material for the coronation with you and let it move on the front of the entourage. Only Rama can become the king of Ayodhya and if necessary I can go to the forest in his place."

The words of Bharat created a wave of surprise mixed with joy in the statesmen gathered there. The path from Ayodhya to Shringwerapur was properly repaired to make it walkable for all the old and young, ladies and children. Engineers, surveyors, dutiful and laborious men with digging and levelling instruments, masons, carpenters, ironsmiths etc. all were put to work. The path was made walkable for all. The statesmen and the marchers were in a jubilant mood. Necessary bridges were constructed. Small water tanks were connected to bigger ones to make sufficient water available for the marchers. Temporary wells also were constructed. Where the road was rough, the masons put in concrete, lime and brick sand to make it harder but smooth. Hatchets were built by the side of road at different
intervals for the stay of the army. Special arrangements for the V I. P's of the Royal family were also made. Flags and hoisting were hanged on the whole path. The forward unit completed the task with full efficiency and in given time.

When musicians and singers went to Bharat's palace to awaken him he was sorry and got annoyed. He said, "he was not a king. Why all that pomp was there?" Bharat asked them to stop it, and proceeded to the place where all the concerned people have collected at the Ashram of Guru Vashishthta. But the Royal priest spoke to Bharat "This fertile land of amnicity has been handed over to you by the great King Dasharatha. Shri Rama also followed his orders and left for the forest. Following your father and the elder brother it is better for you to accept the throne and get coronated." Bharat was moved by the words of Vashishthta and spoke to Vashishthta in a melancholy requesting voice. Bharat said, "Oh saintly Vashishthta, no son of the great King Dasharatha can snatch the throne from the elder brother Rama. The kingdom and myself belong to Shri Rama. Please advise the right path consistent with Dharma. I can not sinfully act against Dharma, and take up the throne of Rama. Our Ishwaku dynasty will lose its grandeur by my action. I do not support the cruel action of my mother. I salute Rama and will follow him and try to persuade him to return. If he does not return I will also accompany him like Laxmana and stay in the forest."

Bharat requested all those who wanted to accompany him to follow him. According to him Rama was competent enough to rule the three worlds. All those present appreciated Bharat's feelings and had tears in their eyes out of joy. Sumant informed all those who were not present on the spot about the march to Chitrakoot. Even
the wives of the military personnel were hurrying them up. People belonging to all castes joined the march with quadruple enthusiasm. Bharat wished that all should bless his desire to bring back Rama for the welfare of the world.

Ray XII The Long March

The chariots of the ministers and the priests led the march. Elephants, horseriders and many other chariots of the citizens followed them. Kaushalya, Sumitra and other queens including Kaikeyi participated in the march to get Rama back to Ayodhya. Their chariots followed the chariot of Bharat which was moving in the centre of the procession. The enthusiasm of the people of all castes was a scene to be experienced. The writer’s pen is powerless to describe it. It was incomparable.

Honourable citizens, businessmen, intellectuals and others were competing with each other in the march. They wore very fine dresses of different varieties. All of them followed the queens in a graceful manner. The great march reached near Shringwerpur in the evening and the army was asked to encamp there. Others had their own special arrangements which were pre-arranged.

Here the King of the fisherman Guhak suspected Bharat’s intention as he was accompanied by the army. Shringwerpur was his capital. He thought that the army would first annihilate his own forces and then attack Rama. Then only Bharat could rule without any obstruction. He cautioned his lieutenants and deployed them in hilly formation and asked them to be on guards. Similar orders were sent to the boatmen also. Then Guhak accompanied with his ministers and with many articles for honouring the royal guests went to the camp of Bharat and received him with honours. Sumant introduced Guhak as a friend of Dasharatha
and devotee of Rama. Bharat warmly embraced him, as if he was meeting Rama. Just after formal enquiries Guhak straight way asked Bharat the motive of his march in an innocent simple manner. Bharat was already influenced by his open minded friend, the tribal king.

Bharata, accepting the invitation to be a guest of the King of fishermen, said, "Oh noble friend! I know that you are a friend of Shri Rama. But it is a too much ambitious plan for your kind self to host such a big army. I am thankful for the invitation itself. It is enough proof of your hospitality. Now I would like to request you to get the doubt cleared from your mind about my intention. Rama is my elder brother. I am going to Chitrakoot to persuade him to return to Ayodhya." Guhak felt a bit ashamed but glorified to meet Bharat the other jewel of the Solar dynasty. He praised Bharata and said that "It is really an unimaginable experience, as you have abandoned the precious kingdom which you were getting without efforts. A great soul like you will not be found throughout the whole world." The foundation of Rama Rajya was being filled up.

All of them retired for the night. But Bharat could not sleep as he could realise the trouble Rama must have been put to. Bharat was boiling in grief. By the time Guhak returned after making arrangements for his Royal guests he saw Bharat in grief. He tried to pacify him. He told him the sincerity and grief of Laxmana when they spent their night at Sringwerpur. When Guhak told him the further march of Rama after matting his hair Bharat started weeping loudly and became unconscious. Bharat in spite of his heroism was very much kind, soft and sensitive at heart. He had a beautiful charming personality but he was discreet more than many elders. Still he could not bear the information about Rama's sufferings. The idea that Rama has matted his hair by applying the milk of a banyan
tree, it-self created a doubt in the mind of Bharat that he may not return to Ayodhya. It was a sign of renouncing the world.

Observing Bharat's condition, Shatrughna also lost his balance. He also started weeping loudly. All the mothers including Kaushalya came there and joined the melancholy group. Kaushalya thought that some bad news about Rama had reached. Naturally she was more perturbed. The big noise of weeping brought Bharat to consciousness. The doubt of Kaushalya was removed by Bharat when she enquired with him.

Then Bharat further enquired about Rama's stay at Sringwerpur, the place where Rama and Seeta slept and some such other queries Bharat was shown the grass mat Rama and Seeta used for their sleep, which again made him grieved. The contrast of Rama's life in Ayodhya and in the jungles pained him more. He doubted whether it was all a dream? Nobody could trouble the Godly Rama, so much was his mental agony. But when he remembered the troubles of Seeta he was further grieved.

At the same time Bharat was thinking that Laxmana and Seeta were fortunate as they could accompany Rama. He felt that it was due to Rama's indirect influence that there was no disturbance in the Kingless Ayodhya. He decided to lead the way of life Rama was leading. He would sleep on grass mat on the floor and matt his hair and wear the skin. He would offer himself to stay in forest and relieve Rama of the responsibility of fulfilling the promise of his father. This may appeal Rama to accept the throne of Ayodhya. The supporting walls of the building of Rama Rajya were being erected.

The long march spent that night at Sringwerpur. Bharat and Shatrughna could not sleep the whole night as they were thinking about the troubles of
Rama and Seeta. They requested Guhak to arrange for the crossing of Ganges. Guhak ordered for 500 and more boats for the general people and he arranged a dozen and more for the V. I. Ps. They had the welfare symbol of Swastic and were decorated with coloured flags. Guhak himself sailed one of them. Guru Vashishtha and other priests were followed by Royal mothers with Bharat and Shatrughna climbed on the boat sailed by Guhak himself. Now it was a navel march which had its own grandeur. By the help of these fishermen and sailors Bharat’s army crossed the Ganges. He asked the army to encamp in the forest near Prayag and he himself went to the Ashram of Bharadwaj accompanied by priests. As he approached the Ashram he took off the Royal dress and weapons and walked in wearing two silken clothes.

Rishi Bharadwaj offered his respects to Guru Vashishtha while Bharat and Shatrughna prostrated before the host sage. Rishi Bharadwaj enquired about their own wellbeing and then about the mothers, army and the kingdom including the animals, birds and even the trees. In Bharat (India) they are all supposed to form the part of the human family, and it was one of the responsibilities of the king to see their welfare. Then the sage expressed his doubt and asked Bharata “When you are already ruling the kingdom of Ayodhya, why should you take trouble to come to this side with your army? Does it imply some harm to Rama?”

Tears were seen in the eyes of Bharat. He humbly said “Oh kind Munji! If a man of your stature is to doubt me I will have no place for shelter. It is not my fault that Rama had to come to the jungles. Please do not use harsh words for me. Disagreeing with my mother I have come to take back Rama to Ayodhya and see him crowned. May I request you to tell me the place and the way to Rama’s cottage.” Guru Vashishtha also supported
the statement of Bharat. Muni Bharadwaj praised Bharat and said I know your sentiments. But to make them stronger and to spread your noble fame I queried in the above manner (अपूर्च्छ स्वा तवावर्ष फीति समभिर्वर्ष्यत् \ 90/21) Rama with Seeta and Laxmana are residing on a hillock on Chitrakoot mount. Today I would like to act as a host to your goodself, the saintly priests and your whole army. Stay over here to night and proceed tomorrow morning "

Thinking about the huge army, Bharat told the sage that as a matter of fact he had already hosted and gave a reception as was possible for a sage in the forests. No further formality was needed. But the sage insisted and invited the whole army requesting Bharat to accept it without any hesitation Bharat had to agree to the pressing request of Muni Bharadwaj and could leave only next morning for Chitrakoot. Before leaving Prayag, Bharat introduced the members of the Royal family to the Rishi. Particularly he condemned Kaikeyi using very bitter words. The sage Bharadwaj told Bharat not to blame Kaikeyi as the result of Rama's externment to the forest will be beneficial and in the interest of all the three worlds.

Bharat sought information about the route to Chitrakoot and ordered his army to march. He himself accompanied by his mothers, priests and ministers started in their respective chariots, who were also competing in their own way after crossing Yamuna. When they travelled a long distance till the evening Bharat thought that they were approaching the place of Rama's residence. He ordered his army to encamp round about the hillock in jungles. Then Bharat sent some advance scouts to find out Rama's cottage.

When the scouts informed him about the cottage he asked others to stay in that area and
left with Shatrughna in the specific direction. Rama was enjoying the scenery and the silent flow of the river Mandakini with Seeta. As the army approached the area, the birds and the beasts started running hither and thither with fear. Rama asked Laxmana to know the reason. Laxmana climbed on a tree and saw the encampment of an army with many chariots. He could recognise some of them belonging to Ayodhya.

To his surprise there was no flag of Dasharatha. So he suspected that Bharat with his army must have come to annihilate Rama as he saw a chariot with a flag symbol of Kovidor tree. He asked Rama to get the lights off and be ready with bow and arrows. He could not control his anger and started shouting abuses to Bharat and others. He was determined to kill all the relatives of Bharat, who accompanied there. He felt that only thus he could have the sense of fulfilment of his training in handling the bow. Laxmana practically lost all his discretion as usually happens in rage. Rama asked Laxmana to climb down the tree and be cool. Rama said, “If Bharat is coming with his army why we should take up arms फि भरत धनुष कार्यसू बासिन नावासत्सर्येण | मह्माले महोत्साह मरते स्वय आगते ||97/2 What is the use of killing our own kith and kin for the sake of worldly kingdom as against the promise of our father. If Bharat or any one of you is killed what is the charm in ruling Ayodhya. Will it not tarnish the name and fame of our Raghu dynasty?”

Rama was completing the lower structure of Ram Rajya and thus said, “Oh Laxmana! Not only the kingdom of Ayodhya, the wealth and the pleasure but even the ethical Dharma I use to serve and follow just for the sake of you, dear brothers and the noble people of Ayodhya घरम अर्थ च काम च पुरब्धिचारपि लक्षण | इत्यादि भवतामय सत्यतिथिष्योथिति || 97/5 It is not difficult for me to conquer single handed
the whole world surrounded by the seas. But against ethics and Dharma I would not like to get even the throne of Indra, the King of Devlok.” Rama in very much moved voice said, “Let the fire burn all the pleasures that can be achieved by killing any one of you. Oh great Laxmana! You have not properly understood Bharat. He is a great lover of all brothers and I also love him more than my life. He is coming to take me back and offer me the kingdom, as he must have been angry with his mother Kaikeyi. He deserves a great reception. Bharat can never dream of harming us. All this I say with confidence and I can bet for that.”

In the end Rama told Laxmana, “You need not be afraid of Bharat. He never had done any harm to you before. Any harm done to Bharat will be harm done to me. If you are desirous of the kingdom of Ayodhya and thus you are speaking all these harsh words, rest assure that Bharat will be immediately ready to hand over the charge and follow me.” Laxmana felt much ashamed of his own behaviour when he heard Rama. He started thinking that as if king Dasharatha himself in the guise of Bharat was coming to take back Rama. Such was a fundamental change in Laxmana’s attitude towards Bharat. It was the magic of Rama, who was building up the structure of Ram Rajya.

Ray XIV The Divine Meet

The whole army of Bharata encamped round about the Chitrakoot hillock without troubling even the beasts. Bharat was over anxious and desirous of meeting Rama. Only by meeting him, Bharat could have felt peaceful. He had the feeling that even the immovable or lifeless mountain was also appearing cheerful because of Rama. He climbed on a tall tree and saw round about when he saw smoke coming out of a lone cottage at some distance. He was glad to see the hut as he was to
get full peace when he could get Rama returned to Ayodhya.

Bharat asked his mothers to follow the chief priest and he himself went with faster steps, accompanied by Shatrughna, Guhak and Sumant. They saw indicators giving the direction towards the cottage, hanging on trees Dried firewood, tree leaves and dried cow dung was collected near the hut for yagya. The hut was prepared from the wood and bamboos and was also covered by palm leaves. Many bows and quivers, swords and some other instruments were also seen in the cottage. Hand gloves prepared from the thick skin of a crocodile were hanging on a pole.

There was well lit consecrated fire in the earthen pot used for Yagya. Bharat saw Rama sitting near the fire with equally bright face, having his hair matted and wearing the tree bark. Bharat felt grieved and rushed towards Rama. The idea that Rama had to wear the barks of trees or deer-skin because of him was troubling Bharat. He could hardly utter the words, yet he said “Oh Arya ("noble") and fell down before reaching near Rama. Shatrughna also prostrated before him. Rama lifted both of them and embraced them. It was a divine sight only to be experienced.

After mutual exchanges of a sentence or two with Bharat, Rama and Laxmana met Guhak and Sumant. The four Royal brothers who were used to gracious and honourable elephant drive were freely moving in jungles was a matter of joy for the forest dwellers. They had tears of joy in their eyes. Rama felt that Bharat had become weak and thin due to sorrow. He made Bharat sit close to him and enquired about the wellbeing of Ayodhya.

Rama asked Bharat, “Why did you come to the forest, leaving behind our aged father behind who
must be very much unhappy due to my coming to this area. I doubt that he might have died out of grief.” Rama questioned the welfare of many others by naming them personally, including Kaikeyi. In the end Rama required about the state, the administration, the law and order situation and wellbeing of the servants and the people.

In this context Rama asked Bharat, “Foregoing the responsibility of the empire why did you matt your hair and wore tree bark and came to the forest?” Bharata told him that because of the fault of his mother, father has expired and all our mothers and Ayodhya has become widows. Bharat said, “Please oblige this devotee of yours and return to Ayodhya and get yourself crowned. All the mothers accompanied by the ministers and elite of Ayodhya have come to this forest to take you back. I beg your kind self, putting our heads at your noble feet to accept their request and pray not to refuse.”

Bharat continued that the voice of the ministers was valued even by the king Dasharatha also. Rama asked Bharat that how far it would be ethical and advisable to disobey the orders of their father? Rama said, “I know that you are not at all guilty. But do not blame even mother Kaikeyi. Father was quite competent to order us and offer me the kingdom or an externment. We should never challenge his authority.”

Rama continued, “Oh dutiful Bharat, one should have the same respect and honour for his mother as he has for his father. Both of them have ordered me to go to the forests. How can I act against the orders and be sinful, creating a sense of indiscipline in the people. The words of our saintly father should be regarded as truth and sacred. You have to fulfill and do what is expected from you, and I will live here in Dandakarnya (Dandaka forests) for 14 years and return.”
Bharat reminded Rama of the demise of his father (to change the topic) and asked him to offer his regards as he was eldest son. Seeing Bharat some what calmed Rama felt the bitter pinch of grief as his father was no more. Even for sometime he lost his consciousness. When he regained consciousness he started wailing and weeping loudly. So many memories and recollections started troubling him. Rama was convinced that because of his coming to the forest King Dasharatha has lost his life. He could not be present at the cremation ground was also paining him. What must be the state of Ayodhya in the absence of the king was also a matter of his anxiety. He thought that Bharat was fortunate to be present at the last rites. Rama asked Laxmana to make arrangements for the homage and respects to be offered to their revered father.

Laxmana brought the flowers of forest, fruits and some fresh cloth to offer as a body cover. Seeta led the party towards the river Mandakini as the custom was, who was followed by Laxmana and then Rama. All the three offered their respects according to scriptures. They prepared round balls by mixing flours of jungle fruits and offered them. Rama was sorry for the crude offering, he had to do as he was in jungles. He prayed his father and said, “Oh great king and dear father! please excuse me, for the crude offer. One can offer as he affords to use or offer. Please accept this food as we are sustaining on this food only.”

(Shlok 103/30)

All of them returned to the cottage where again there was a scene of sorrowful assembly. By that time the army personnel and the elite of Ayodhya also arrived there. Rama embraced some of them and some of them touched Rama’s feet. Guru Vashishtha with Royal ladies were the last to reach the cottage. Kaushalya was shocked to see the
crude offer to her husband on her way to the cottage. Tears came out of her eyes. Anybody’s heart would have melted at the very sight of the offer to a great king like Dasharatha of Solar dynasty.

Rama prostrated before Guru Vashishtha and sought his blessings, who was followed by Laxmana. Then both the brothers touched the feet of their mothers respectively who bathed them with tears. Seeta followed the brothers. The night was getting more and more dark. The whole night was spent in mourning by all remembering Dasharath. At the same time, the people of Ayodhya were feeling somewhat happy as they could again meet Rama.

Next morning all of them collected after finishing the morning rituals. Bharat started pleading his case for Rama’s return. Bharat said, “Father has offered me the kingdom to please my mother. Now I offer it to you. As you know the king in fact desired that you should accept the throne and serve the people. By not complying with it, his wishes will be unfulfilled.” Majority of the visitors from Ayodhya supported the arguments put forth by Bharat.

Rama answered in a more graceful way. He said, “Oh learned Bharat! Man is not free to act as Almighty God. One cannot do anything according to his own will. The fate or the force of times, pulls him this way or that way. Destruction follows accumulation, degradation or loss follows material gains or progress, separation follows happy union and death follows birth is the law of nature. The ripe fruit is bound to fall. Similarly the birth is bound to result in death.”

Rama continued, “The time that has passed, does not return, the water of the river flowed down to the sea can never return, similarly the age of a man shortens every second. Thus it is not advisable
to be grieved for the dead, for a long time. How man who himself has to follow the same track, can be sorry for those who have gone earlier? Our father was a great noble and godly man He must have reached heaven leaving his degenerated body. Let us not mourn him any longer, which would trouble him more.”

Rama reasserted and told Bharat, “Return to Ayodhya and get yourself crowned according to the desire of our great father and let me follow his orders and stay in jungles” Here Rama tried to emphasize the importance of obedience to one’s father for some time. Bharat replied, “I know that you are a realised soul and not affected by pleasure or sorrow, success or defeat, cold or heat You have trained your body and mind in such a way that you can feel your own living body a dead one.”

Bharat continued, “You can not be disturbed because of any sad or good news But I am not so. I am too much angry. Had I not been bound by the moral law I would have killed my mother, who is responsible for the death of our father and your externment I do not want to blame our father. But I would say that, to please one’s wife he had acted against the code of moral law or economic growth. I would request you to reverse that effect. The children who get corrected the wrongs done by their father deserve to be called the real children of the family ”

In the end Bharat appealed to Rama “Please do not comply with the anti Dharma acts of our father and take courage to act according to Dharma. Please concede to my request of protecting the nation including Kaikeyi. If you want to follow the trouble infested Dharma, then you can follow the same in the protection of all the four varnas. All the elders, including Maharishi Vashishtha and other priests, the ministers and commanders etc.
are supporting my request. You can wash the black spot on my mother and save our father from the blame. And if you yet insist on going to the forest, I will also accompany you.”

Rama was determined to go to the forest. He could not accept even the noble, sober and logical demand of Bharat who was full of sentiments. The citizens and eldersmen from Ayodhya had a mixed effect of sorrow and pleasure when they saw the resoluteness of Shri Rama. But the mothers were praising Bharat’s steady persuasion with tears in their eyes. They also tried to persuade Rama to return. But they also failed.

Rama praised Bharat as his way of appeal was just and fitting to his nature and glorifying the name of Kaikeyi and Dasharatha. He reminded Bharat that “their father promised the throne of Ayodhya to the son of Kaikeyi at the time of her marriage. The present condition was the result of the two boons sanctioned by the king to his mother at the war between the Davas and Asuras. So by accepting his desire let king Dasharatha be proved a man of Truth and allow me to be free from the debt of our revered father and mother.”

Rama emphatically said, “Only this action of ours will save him from going to hell.” The Sanskrit word Putra (Son) means a man who protects his father from the hell called Pum. Similarly the son who saves his father from falling down or becoming immoral is called ‘Apatya’. You go back to Ayodhya with Shatrughna and rule the country and I proceed to the forest with Laxmana.”

Ray XV ‘Ram Rajyabishek’—Rama’s Symbolic Coronation

Those who are acquainted with the story of Rama may feel surprised at the heading of this Ray. But the readers who are following this text
can find a link and would be anxious to know the final picture. The writer feels that the proverbial concept of Rama Rajya is not a rule by a particular person nor is any particular political system which can bring that type of rule. It is a rule of values or innate laws governing the individual to the universal and their mutual relationship.

Values cannot be established by political power but are to be practised upon by governing or popular individuals who can inspire the masses to follow them. They serve and protect each other by the behaviour based on the values. How Rama practised them and sowed the seeds and how he slowly built up the structure who was joined by Bharat in the further construction, could be seen from the number of Rays in this Ayodhya Kand. Close reading can make us enlighten on the idea of Rama Rajya.

Rama put the foundation stone in gladly accepting the externment and relinquishing the throne for Bharat. Rama was ready to follow the orders of his revered father to any extent and was ready to leave the kingdom of the three worlds and even Seeta for Bharat. Bharat on his part was not ready to oblige his mother and went to Chitrakoot to bring back Rama. In not accepting the throne between the brothers there was queer competition unseen in human history.

Rama on his part tried to persuade Bharat to return to Ayodhya and comply with the wishes of their revered father. But the elders, the ministers, the priests were not in a mood to be convinced. One of the renowned sages and priest Jabali went to the extent of giving unethical arguments and spoke in strong words. He said, "Oh Rama! one comes alone in this world and returns alone. He need not have any attachment to his father or mother and at least after death. The so-called
binding is absolutely illogical and nonsense. Their relationship is just temporary and like a rest house keeper with a traveller.”

Jabali continued, “The father is just an outer cause for the birth of a child. Actually it is mother who sustains. Your father has left this world for his own destiny. If anybody’s taking food can satisfy the hunger of the other, then arrangements of food packets for the travellers are not necessary. You can offer food in your own homes and that is enough. Neglecting the mundane benefit and only insisting on values and duties is inviting unnecessary troubles.”

Jabali asserted, “There exists only this world and no other one. Thus in the hope to achieve better life in the other world, it is all futile to lead a dutiful life in the name of values and troubling oneself. It is better for you to accept the wishes of Bharat, all the mothers, the ministers and particularly all the elders and priests of your kingdom and return to Ayodhya to get yourself coronated.”

Rama questioned the correctness of appointing such a man as priest of the Royal family by his father. He humbly submitted to the Rishi, “Oh great saint! Your apparently logical talks are neither beneficial nor sustaining. They appear to be healthy but will spoil the structure of the society. The basic rules which sustain the individual as a component of society are called Dharma. It is possible that by following them some may be put to trouble, but if I become a symbol, or one who breaks his own promise, the ordinary people will not deem it necessary to fulfill promises. Thus I must insist on truth as it is Dharma. It is the basis and the final goal of all, that is good and even god itself. सत्यमेवेतर्थोर्म सत्यं धर्मं सदानिति: । सत्यमुखानि सर्वाणि सत्यानां तत्वं परं पदं ॥” 109/13.
Rama continued, "If I do not pay proper respect and due importance to my revered father and mother, nobody in the world will get the respect by anybody. The masses will become irresponsible, unrestrained or vagrant. The people follow the King in practising the values. यद्यप निरवाशा सेविताराजानस्तदद्वृत्ता सत्त्व हि प्रजा: ॥ 2/101/9. It is the duty of the king to follow Dharma or the basic rules, like truth, as Dharma is based on Truth. People are afraid of an untrue man as they are afraid of a serpent."

Stating the basic principals regarding the Vedas, the scriptures and the corresponding actions like charity, meditation, or sacrifices (Yagya) etc are based on the fundamental truths, to sustain the society. Rama asked, "Then how can I break the promise out of greed, lust or for pleasure and accept the throne. To value truth is beneficial to all in the world. So I know what I should do and have decided to act with determination."

Rama further explained his line of action as a Vanvasi (retired man in jungles). He said, "I will feed my body with fruits and roots available in jungles and observe the disciplines of Vanprastha order, with faith and righteousness". When Rama spoke in such a forceful but logical way, the great Rishi Jabali withdrew his words. He humbly said, "Oh noble Rama! I am neither an atheist nor against Dharma. I have argued just to make you agree to return some how to Ayodhya."

But Rama was in a fix when the chief priest Guru Vashishthha also forcefully appealed to him to return to Ayodhya. Guru Vashishthha supported Jabali and pleaded that he was not an atheist but he was equally a theist. Vashishthha reminded Rama of the great tradition of Solar dynasty and told him that he was the eldest son of the great king Dasharatha of the same dynasty. Naturally he was the right heir of the throne of Ayodhya. He should
accept it and do his duty. Vashishtha further emphatically said, "You should not disturb the ancestral traditions of the Solar dynasty I am the chief priest of this kingdom since the times of your father. You can safely accept my advice and act accordingly. It will not be against the code of noble persons. You should not disregard the requests of your mothers, and accept Bharat's appeal It would not be an irreligious act. This much I can guarantee."

Rama replied with due respect to the great sage Vashishtha and said, "A son can not easily free himself from the debt and obligations of the services done by his father and mother. Naturally I cannot tolerate their orders dis obeyed." Realising Rama's resoluteness Bharat felt sad and declared that he would picket at his residence and so long as Rama would not return, he would neither eat nor drink anything. Sumant and others started looking towards Rama and Bharat who were sitting on a grass mat. Rama tried to convince Bharat in a mild tone and said, "What wrong have I done to you personally, that you want to do hunger strike at my cottage? It is not befitting for a man of warrior clan, (Kshatriya family) to go on hunger strike. Stop this extreme step in wrong direction and return to Ayodhya and stick to moral discipline. One should do his own duty and not sway in wave of sentiments."

The citizens felt that it was impossible to change Rama's determined mind though they appreciated Bharat's desire. They spoke out their mind. Rama told Bharat that even the ordinary citizens could understand the spirit and requested him not to insist but give deep thought on the whole matter dispassionately. Bharat stood up and declared, "Oh members of the Royal family and citizens of Ayodhya! Neither I have demanded the kingdom from the father nor I had any talk with my mother. I do not agree with Rama's decision of staying
in the forests. If the orders of our sacred father are to be executed I am ready to comply and stay in jungles for 14 years and let Rama return to Ayodhya."

Rama was surprised to see Bharat’s insistence and said, "The things which our father has sold or mortgaged can not be withdrawn without his wish. I do not need any representative to go to the forests, being myself competent enough, physically or otherwise. It would be sinful and undesirable in such a condition, if I ask anybody to represent me and suffer in jungles. The demand of mother Kaikeyi was correct and by accepting it our revered father has acted in a just manner. When I will return after 14 years I will rule Ayodhya in your company. Thus Oh Bharat! accept my advice and save our great father of being called an untrue man. It would be troubling him even in the heaven."

The great saints and sages were astonished to see the competition of the two brothers, about renouncing the throne. They were desirous of listening such a noble enlightening dialogue for still more time. At the same time they had the desire to see Ravana eradicated. In that context they convinced Bharat and told him that if he wanted to please and make happy the soul of his father, he should accept the advice of Rama. The Rishis wanted that Rama also should be free from the moral debt he was carrying. They told Bharat that by fulfilling the demand of Kaikeyi the soul of Dasharatha would be free of bondage. Advising thus the sages and saints from the near about areas returned to their Ashrama.

Rama was pleased at the guidance of the sages but Bharat started perspiring, as all his plans were being frustrated. Still in an humble tone he requested Rama to accept his and mother Kaushalya's
appeal. He wanted that Rama should accept the throne and hand it over to some one else as he felt himself incompetent to run the government, which had a great tradition.

Here Rama told Bharat that the unlimited store of humility he possesses, the selfless character, the sincerity of purpose and the intelligence he owed was more than enough to serve and protect the whole world "अगत्याऽऽ इव बुद्धि स्वजातेनिकोष्या। मृषामुल्लहसेतात रक्षितुपूण्यमधि॥ ११२/१६।" It appeared that as if Rama was illustrating the fundamentals for the Rama Rajya Rama further advised Bharat that with due consultations with the ministers, priests and honest friends one can achieve success in any plan howsoever big or complicated it may be.

Rama warned Bharat once again not to blame his real mother Kaikeyi but behave with her with all respects Accepting Rama’s advice Bharat put forward two wooden sandals before Rama and requested him to sanctify them by the touch of his sacred feet. He told Rama that these sanctified sandals will represent his Rama’s noble self and be the guardians and protectors of the people of Ayodhya. Rama did not mind Bharat’s request and honoured his sentiments by touching those sandals by foot and returned them.

Bharat put the sandals on his head and told Rama, “I will stay out side the city of Ayodhya with my hair matted and lead a renounced life for 14 years, waiting for your return. The sacred sandals will be enthroned and I will conduct the administration, with the inspiration received from these sandals. If on completion of 14 years, I will not be able to see you, I will get myself burnt”

Rama assured Bharat of his return and advised Shatrughna with oath in the name of Seeta, that he should protect mother Kaikeyi and never to be
angry with her. Rama was overwhelmed with sorrow and his eyes were full of tears. He could give them send off with much difficulty and mental strain as he was an embodied of compassion. Bharat prostrated and paid respects to Rama with Shatrughna and then put the sandals on the head of the Royal elephant and took his leave.

After Bharat left the cottage Rama bade send off to the priests, ministers and other elders one after the other in a restrained mood. All those present were weeping and their voices were choked. When Rama took leave of the mothers he could not control himself and tears flowed from his eyes. In that mood he retired to his cottage. When the party came out of Chitrakoot, Bharat put the sandals on his head and sat on a chariot with Shatrughna. Vashishtha led the march and all of them had taken a round of the sacred mount and area of Chitrakoot and crossed Mandakini enroute to Prayag.

Bharat paid regards to the Rishi Bharadwaj at his Ashram at Prayag and gave him the full details of the happenings at Chitrakoot. Bharadwaj Muni praised Bharat that he was brave and valourous like a lion and surpass the learned in nobility and chastity of behaviour. Bharadwaj said that it is no wonder that all the qualities have found a fitting place in your personality and the great king Dasharatha must have been relieved of his debt as he got a son like you and thus he must be enjoying peace in the other world.

Keeping the Ashram on the right and taking a round of the Ashram, Bharat reached Shringverpur with his army. The army crossed the holy Ganges next morning and could reach Ayodhya by the evening after a long travel. Bharat saw the great city lifeless as there was neither the great king nor the noble Rama. The owls and cats were
enjoying in the empty palaces with their other colleagues. The gates of the houses were closed and the streets were deserted and thus appeared dreadful. The roads were quite dirty and unclean as they were not cleaned. A bad pungent smell had spread all over the city as heaps of dirt was collected here and there. Darkness has swept over the township as it was moonless night. In such an atmosphere Bharat some how reached the king’s palace with a sad heart. Naturally his heart was full of emotion when he saw the completely empty palace.

Early morning Bharat got up and met all the mothers and saw them properly set up. He invited all the ministers and priests and begged leave of them to go to Nandigram an adjacent village on the banks of Sarayu. Guru Vashishthta appreciated the spirit of Bharat and said, “Oh noble Bharat! the idea befits your high character and nobody would object to it as you are pursuing a grand path.” Bharat took permission from his mothers and accompanied by the ministers started for Nandigram with the sandals on his head. Many a citizens followed them including some army personnel. In Nandigram Bharat told the Rishis and others that the kingdom has been given to me by Shri Rama as a trust. But I am sure that these sandals will oblige all of us with welfare.

Bharat bowed down before the sandals of Rama and offered the trusted kingdom to them. Then he told all the chief officials (Prakriti Mandal) including the ministers, Lokpal and commanders that the Royal umbrella should be held upon these sandals. While coronating them on the throne with all formalities Bharat said, “They are the sacred feet of Rama himself. They will establish rule of law (Dharma) on this earth. So long as Rama does not return, these sandals will represent him, to conduct Rama Rajya or Rule of Rama.”
Bharat further said, "When Rama will return to Ayodhya I will offer these sandals, the city and the state to His Holiness Shri Rama and be sitting at his sacred feet as an humble servant I will enjoy such a position many times more than ruling a state as that will be more honourable for me." Saying thus Bharat coronated the sandals or the emblem of values which represented the spirit of Rama Rajya. That is how the heading of this last Ray of Ayodhya Kand is justified Here from the heir apparent got his hair matted and wearing tree bark lived in a cottage and the spirit of Rama ruled. Ultimately truth succeeds ‘सत्यमेव जयते’।

Ray XV  The Inference of Ayodhya Kand

The Ayodhya Kand, as compared with the previous one consists of more swift and voluminous incidents in the life of Rama. It is evident that Dasharatha suspected some trouble in the crowning of Rama as he cautioned Rama the previous evening. Jealousy in the ladies of a Royal family is not uncommon and particularly more, when they have a common husband.

It will not be out of place to remember the influence of Dasharatha in his own words. He was ruling over all the provinces of Hindusthan including Daxinapath, Dravida, Saurashtra, while he carried influence over the area wherever the Sun shines. यावदार्तने चक्र ताबतीमे वसु धरा ॥ 10/36। द्राविड़ा सिंहु सौभिरा: सौराष्ट्रा दक्षिणपथा । वगाग मगधा मल्ल्या समृद्धा काशी कौशल ॥ 18/37. That is why Dasharath wanted Rama to get coronated as long as Bharat was away. Group pressures do exist in such atmosphere which become clear from the statement of Laxmana when he said that he would finish off all those who were in favour of Bharat or Kaikeyi.

Then Manthara was not alone Jealousy must have penetrated to some extent more. That is why
the role and stand Rama had taken was of great importance. Even in normal conditions the man on the top had to deal with the murmuring on home front and the enemy on the battlefield. For a better administration, cohesion, cooperation, and harmony are essential at home, then only one can fight the enemy outside. Rama had to deal with the discontent and jealous atmosphere with the extreme role of sacrificing everything and suffering himself as a fitting remedy.

This adherence to truth or words by Rama could win him over even the most condemned Kaïkeyî, what to talk of others. The policy worked as a foundation stone for the future Rama Rajya or Rule of Values. It appears that in this Kanda or Canto Rama is seen, filling up building up, and guarding this fundamental base for the future ideal. Naturally Bharat and Laxmana followed him in a strong but remarkable competition of renunciation of the throne. It will be more inspiring to note that Rama not only rejects the offer of the throne but he gives away all the luxurious material from his palace before leaving Ayodhyâ. He asks Seeta to distribute all the valuable ornaments, costly clothes and things of enjoyments, best cushioned cots and coaches, the best chariots and the horses amongst all his servants and poor brahmîns द्रिज मुद्दर मृत्युजनोऽयथा तवा. दर्शन विश्वा चरणश्रव यो भवेत्।। 2/31/45.

In Ayodhyâ Kand Rama seems to stick to traditional norms while at some points he establishes new norms. Neither Valmîkî nor any other poet worth the name has stated clearly that Dasharatha ordered Rama to go to forests and that too with clear mind. On the other hand Valmîkî says that Dasharatha told in clear words to Rama that he totally disagrees with Rama's accepting Kaïkeyî's demand. Dasharatha wanted that Rama should arrest him and take up the throne as he was not bound by words given to Kaïkeyî.
Rama wants that the words given by Dasharatha to Kaikeyi should be honoured and not the dictates of Dasharatha who was giving them in an anguish mood. Apparently it was a clear case of disobedience. But on the other side Rama argues in so many words to Kaushalya and Laxmana in favour of obedience to father in all conditions. Thus we have to follow the implied meaning of obedience and not the mere words. No doubt it requires the power of discretion and sincerity of purpose which Rama had shown. The dispassionate and absolutely selfless decision was courageously taken by Rama and followed persistently.

Goswami described Dasharath as saying that he would prefer death to breaking the promise. But when he listened to the demands of Kaikeyi he was in a dilemma. Rama has shown high character in accepting the inopportune, untimely, illogical, antitradiational, and even unpleasant demands even for Bharat himself, though he knew that Dasharatha will die in his absence. By this he made Dasharatha keep his words of dying for fulfilling the promise. Rama interpreted the words of Dasharatha to Kaikeyi as orders and followed them unhesitatingly. He knew well that the demands of Kaikeyi symbolically represent the jealous aspiration and attachment for Bharat in her mind, but to follow them to the letter was the only remedy for the ill Kaikeyi had sowed in Ayodhya.

Question of interpretation applied in the case of defining truth was also there. Rama clearly tells Sumant to tell the king on return that he could not listen to the King's request of driving slowly. Apparently it was non-truth. Further Rama directed Sumant to go to Ayodhya in the beginning and return by a different route, just to divert the people of Ayodhya and not allowing them to follow him. It was also a clear case of deceit. Can any one agree that Rama could do it.
But the history says, yes. Rama did all that. In both cases he had to avoid and bypass the obstacles coming in his way of following his sacred duty of following truth. The desires of his father or his citizens who loved him most were the result of their affection and attachment for a person and not for the truth. He solved the dilemma by sticking to truth. We can infer that the actions helping in performance and practice of truth could be termed as actions according to truth and vice versa. Both incidents in Rama’s life are quite delicate which need deep thinking and meditation to follow the secret behind them.

The humiliated and pitiable condition of Dasharatha in the case of Kaikeyi was not the result of Dasharatha as a passionate man or a man of over sex. He was in a fix or dilemma. On one side he was deceived by his beloved wife and got him committed on oath to give two boons. On the other he was committed to the house of commons which has supported the idea of crowning Rama in full throated one voice. Any devout celebrant would have had the same experience had he faced the same dilemma.

The problem for Dasharatha was that the acceptance of one demand was to break the other side. And as a king of Solar dynasty and a man of honour he could not break his own promise. Thus it would be cruelty to condemn Dasharatha for his indecision. This point becomes still more clear when we remember the words of Dasharatha when he scolded Kaikeyi. He did not spare any word of condemnation. He declared divorce with her and told her not to touch even his living body. A henpecked man cannot speak such words to his beloved. He asked her to get herself burnt, or take poison or get herself hanged as she was a shame for his dynasty.
The unattached and most non-reactive mood of Rama is highly appreciable. He stood absolutely unmoved in either cases, when he was told the decision of his coronation or when he was asked to go to forest by Kaikeyi. He heard both the news with equanimity of mind. There was no reaction on his face. Goswamiji had described this in a very fine couplet-

प्रसन्नता या न गताभिषेकता।
तथा न मस्ते बनवास-दुःखता॥

Rama was neither happy for coronation nor sorry for going to forest. Valmiki says that the bitter, unfriendly, most pinching words of Kaikeyi could not create anguish in Rama's mind.

तदप्रयम-मिण्डने वचन मरणोपमः।
सुवा न विवशे रामः फकरौं चे-दमश्रीत॥ 2/19/1

Kaikeyi wondered when Rama told her that he never change his words or talks twice. Rama asks Kaikeyi that for such an ordinary insignificant matter why should she trouble his father? The matter of leaving the throne was such a valueless event for him. He assured her that he could have acted even on her direction, or even sacrifice Seeta to see Bharat happy. What to talk of a kingdom of Ayodhya.

Except Rama all appear to be doubting Bharat including the saint Bharadwaj in the beginning. On the other hand Rama's love for Bharat exceeds all limits and which is immortal and divine. He told Laxmana that by killing Bharat how can he enjoy the throne of Ayodhya. Of what use it could be was his question. If Bharat was coming with army why should they take up to arms? He was abnormally confident that Bharat was coming to Chitrakoot to take him back. Actually in the whole of Ramayana the role of Bharat is limited only to half of this Ayodhya Kanda. But the qualities Bharat has shown could influence the whole epic and have deep impression on the minds of the readers.
Rama embraces Guhak who was of a low caste. It is unfortunate that the traditionalists advise the masses that this act of Rama is not according to scriptures and thus not to be followed by the people. It may be fitting for his divine image but we should copy only those actions of Rama which are according to scriptures. These so-called learned scholars miss the point that they are unconsciously charging Rama of dishonouring the scriptures in their wave of caste hatred.

Even many foreigners are proud of Bhartiya culture, our literature, our epics, our scriptures and our divine achievements of the past. Can these traditionalists stop for a moment and give a deep thought to the fact that in this land of Rama, who spent the whole life in suffering for these down-trodden, they are yet experiencing the same socio-economic humiliation, who number more than 10 crores. Is it a glory or a shame on the part of the people who owe that great culture and heritage?

It is a challenge for the patriots and the religious minded devotees who swear in the name of Rama now and then and experience deceptive peace in uttering his name. So long as crores of Bhartiyas are kept below human level and minimum social status, all that great culture, the literature and heritage of nobility stands devalued and smells irrelevance. Let us not stop at chanting the name of Rama for hours a day but spare everything extra with us (including time, money, food, clothes, medicines, utensils) to see that these descendants and equal lovers of Rama are raised to human levels. Lest if they turned to be haters of Rama it will be our responsibility.

So long as the repetition of the incarnations is not a granted fact and even otherwise the argument forwarded by Rama while answering Jabali Rishi is a misfit in Rama's nature and appears to be unhistoric and a forged one. Buddha came much later than
Rama even after Shri Krishna. How can Rama say to Jabali that he should not argue like the thief Buddha an atheist? In the whole of Ramayana, Rama has never uttered abuses (except one or two to Ravana) particularly to the Rishis. Let us note that the first Shankaracharya included Buddha in the major divine incarnations.

One more point can be considered about this interpretation. The arguments of Jabali appear to be more convincing and the arguments by Rama appear to be less effective and they smell of reaction. Rama also argues to consult the scriptural books in support as these traditionalist always do. We don’t think that Valmiki lacked that intelligence of counter arguments which could close the mouth of Jabali.

Valmiki could have easily said that the homage or Shradha ceremony conducted in this country in the memory of the forefathers is not meant for supplying food for them in the other world. The offered material is only a sign of respect, reverence, faith, and the obligation we owe to them or in short a symbolic thanks giving process repeated every year in Bhartiya way. One can only feel pity on the brain that can think that the offerings here in fire are a process of supplying food at any other place and thus slander Bhartiya traditions.

Even the cruel beasts like lion remember the obligations done by a traveller who removed the thorn from his leg and protects him. As we hear in many cases and particularly in the circus we see such incidents repeatedly. Is it not unworthy of human beings not to recognise or remember the obligations done by their parents and others. If some such inhuman brain does exist then even to call them animals may be insulting to the animals. Those who do not feel obliged by their parents, who have not only given them birth but served and
looked after them till their youth should themselves decide their own category.

The behaviour of Kaikeyi also does not appear to be much abnormal. At least the present day Indian need not be told to what extent an ambitious politician lady can go. Normally other political beings also behave somewhat the same way. The lust for power is the only incentive they have. The link that we get in the following revelations will also throw some light on the cooperation of the Deva’s in the mission of Rama. It many not be surprising that some of them might have perverted the brain of Manthara a hunchback. You may choose to name her Saraswati or any one else.

All Bhartiyas including the great devotees casually pass on the incident of Rama’s leaving the throne and going to forest. The idea does not pinch us deeper. But it must react on our minds much forcefully as it is a unique case itself. Then again if a man of Rama and Seeta’s living standard leave for an uninhabited dense forest, should it not provoke deep sympathy for the couple. They had never walked on ordinary grounds in their early life. They were used to chariots or palatial floors. Today they have to spend their nights below trees and on grass mats in no man’s land.

Can we imagine to what immense trouble they must have been put to, and that too for no fault of theirs. Can any one of us try that experiment for a day or two. Many of us may not be able even to lie down peacefully but would sit trembling with fear for the whole night. Let us remember that Rama and Seeta had spent such nights for 14 years. What must have been their plight. Rama suffered all this, only to prove true to the words given by his father. He was not committed, but felt equally indebted and wanted to get rid of. Such was Rama’s adherence to truth. Valmiki also did not miss to
mention particularly the first night in jungles when they were only three.

Rama was to be crowned the previous day. Leaving the throne he had to leave for jungles. How much psychological pressure he himself and Seeta must have carried in their minds. When they passed through Ayodhya they saw the deserted appearance of the great city like a graveyard. The sentimental and compassionate mind of Rama must have reacted sharply. The sad plight of the great King and his mother Kaushalya also must have added the tremendous pressure on his mind. And with all this burden he had to pass night after nights in uninhabited jungles, which were inhabited only by cruel beasts, reptiles and demons. All the dreams, the young couple might have seen about their future happy life must have shattered to pieces.

As a matter of fact Rama enjoyed absolutely favourable condition to get himself coronated. The King himself advised him like that, mother Kaushalya insisted even to disobey father. The people were already with him. All the saints including the chief priests have appealed to him. The ministers and commanders were pressurising him to return to Ayodhya and ultimately Bharat himself insistently appealed to him to come back and accept the throne on his behalf. Yet Rama stood firm to his determination to fulfil the promises of his father. Nothing could deter him.

The present day politicians and particularly of India may take this to be an unwanted exercise by Rama, who are always after power. Anybody may suggest or not, they themselves get nominated and go on telling that they could not help as the people compelled them. Not, that they can not live without chairs but they feel that they have taken birth only with chair. Thus it is their birthright. That is why Rama’s life does not appeal to them
and they do not like to subscribe or feel honoured with the heritage of Rama. They take Ramayana to be one of the stories from Aesop.

On the other side Bharat’s character stands somewhat superior to Rama in this respect who has renounced the throne. Dasharatha was committed for Rama’s extermination. Naturally Rama a man of truth had to renounce the throne in spite of all other favourable conditions. But Bharat need not have done that. In his two days stay in Ayodhya he won over all the troubled and aggrieved hearts and all those who doubted his sincerity on the way were compelled to praise him, for his genuineness and devotion. Such a noble minded Bharat was.

Such a symbol of magnanimity has naturally left unhesitatingly the crown which had come to him without any effort on his part, and which was fully approved by Rama. Bharat put the sandals of Rama on the throne and coronated them and he had taken to forest life in Nandigram like Rama and conducted the administration on behalf of the sacred sandals. By replacing Rama in jungles Bharat might have required less restraint on his mind and behaviour which he was expected of in ruling the disturbed Ayodhya. What a great character Bharat must be? The inference strikes to the mind to that the basis of Rama Rajya can not be a greed for power but a divine competition for renouncing the throne. Those who are greedy of chair can not bring Rama Rajya. Only those who have no lust for political power can establish the rule of values meaning Dharma represented by Rama.

There was only one reaction in the mind of Bharat and that too towards his own mother Kaikeyi. For him and for all others except Rama she was the only woman who was responsible for the catastrophe. Here also Rama stands head and
THE PATH RAMA FOLLOWED
shoulder above all. Every time he told Bharat not to abuse Kaikeyi but to offer her love like a true son. Rama here also defended fate and told Bharat that it was none of her faults.

Human nature, the culturing of one's mind due to innumerable past lives, the fate or fortune of the concerned parties including himself, all such things have a cumulative effect and they result in such a particular occurrence. It is not any one's fault. So Bharat need not blame his own mother all the time. He argued to the extent that had not the times (काल) be against him could Kaikeyi or the maid servant Manthara could plan and succeed in exterminating him? All the Gods, the Gandharvas, Asuras combined together could not face Rama in a face to face battle. What to talk of Kaikeyi?

It was the game of Destiny. It was the power of destiny that has acted in all that had happened. Thus Rama convinced Bharat and Shatrughna not to ill treat anyone of them (Kaikeyi or Manthara). What a magnanimity of mind? What a nobility of heart? What a strength of spirit Rama had exhibited not only for the people present at Chitrakoot but for the generations to come. If any body bows his head before such a man as an incarnation, there is nothing wrong. How and why they should be condemned.

But do we get freed from the debt we owe to the Godman by chanting his name or idolising him in temples? Did he stick to truth and bore so much pain and strain so that we his devotees should chant his name or worship him? Is it good or just on our part or is it some what unworthy for the devotees. Rama behaved in that way as a Satyagrahi just to eradicate all the vices like jealousy, ego, greed, lust, passion, hatred from the whole of Ayodhya.

Naturally, he won over every one of them including Kaikeyi by his penance for truth. This is
the real nature of Satyagraha Rama could practice. Adherance to truth, not to deter at any cost, but to suffer and suffer till the end of life. No reaction, no vindictiveness, no vengeance nothing but only self-restraint, self-sacrifice, punishing one self to win over others with love. Thus the Chapter on Satyagraha also closes with the end of Ayodhya Kand.

From Rama's example it can be easily understood that the weapon of Satyagraha is to be used in a particular society to change hearts of certain individuals who are basically righteous. Here from Rama changes the technic of war and wielded weapons for those who as a group or a society are basically crude or beastly, and have an imperialistic attitude resulting in harrassment to all including sober and noble minded persons even of their own clan.

In short Rama used the weapon of Satyagraha or self-penance to win over his own people on the home front. And now he takes up to bow and arrow to handle the demon front in the forests, which can be called Shastragraha (शास्त्राग्रह). How Rama dealt with the other front we can see in the following revelation.
THE CHRONOLOGY

Based on the position of planets and stars at particular occasion according to Valmiki Ramayana the dates according to Bharatiya calendar relating to those incidents are derived in Patal Khand of Padam Puran and reproduced by Skanda Purana are as follows:

<table>
<thead>
<tr>
<th>Age of Rama</th>
<th>Incident</th>
<th>Month</th>
<th>Fortnight</th>
<th>Date</th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>Birth of Rama</td>
<td>Chaitra</td>
<td>Moon</td>
<td>9</td>
</tr>
<tr>
<td>9</td>
<td>Birth of Seeta</td>
<td>Vaishakha</td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>15</td>
<td>Accompanied Vishwamitra</td>
<td>Margsheersha</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td></td>
<td>Breaking of Bow of Shiva</td>
<td></td>
<td></td>
<td>12</td>
</tr>
<tr>
<td>15</td>
<td>Marriage with Seeta</td>
<td>Paush</td>
<td>Dark</td>
<td>7</td>
</tr>
<tr>
<td>27</td>
<td>Disturbance in Coronation</td>
<td>Chaitra</td>
<td>Moon</td>
<td>10</td>
</tr>
<tr>
<td>39</td>
<td>Abduction of Seeta</td>
<td>Magh</td>
<td>Dark</td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Hanumana crosses Sea</td>
<td>Margsheersha</td>
<td></td>
<td>11</td>
</tr>
<tr>
<td></td>
<td>Hanumana Returns</td>
<td>-do-</td>
<td></td>
<td>15</td>
</tr>
<tr>
<td></td>
<td>Vanara army reaches on Sea</td>
<td>Paush</td>
<td></td>
<td>8</td>
</tr>
<tr>
<td></td>
<td>Bibhishana joins Rama</td>
<td></td>
<td></td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Building bridge</td>
<td></td>
<td></td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Angad as a messenger of peace</td>
<td>Magh</td>
<td></td>
<td>1</td>
</tr>
<tr>
<td>40</td>
<td>Rakshasa Vanar war begins</td>
<td></td>
<td></td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Binding in Nagpash</td>
<td></td>
<td></td>
<td>9</td>
</tr>
<tr>
<td>Age of Rama</td>
<td>Incident</td>
<td>Month</td>
<td>Fortnight</td>
<td>Date</td>
</tr>
<tr>
<td>-------------</td>
<td>----------</td>
<td>-------</td>
<td>-----------</td>
<td>------</td>
</tr>
<tr>
<td>41</td>
<td>Death of Ravana</td>
<td>Falgun</td>
<td>Dark</td>
<td>14</td>
</tr>
<tr>
<td>41</td>
<td>Funeral of Ravana</td>
<td>Falgun</td>
<td>Dark</td>
<td>15</td>
</tr>
<tr>
<td>71</td>
<td>The End-Jalsamadhı Margsheersha</td>
<td>Magh</td>
<td>Dark</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>Rama-Ravana first war</td>
<td>Magh</td>
<td>Dark</td>
<td>2 to 4</td>
</tr>
<tr>
<td></td>
<td>Kumbha Karna dies</td>
<td>&quot;</td>
<td>&quot;</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>Indrajeet runs away</td>
<td>&quot;</td>
<td>Moon</td>
<td>2</td>
</tr>
<tr>
<td></td>
<td>Death of Indrajeet</td>
<td>Falgun</td>
<td>&quot;</td>
<td>13</td>
</tr>
<tr>
<td></td>
<td>Laxmana unconscious</td>
<td>Chaitra</td>
<td>&quot;</td>
<td>9</td>
</tr>
<tr>
<td></td>
<td>Rama-Ravana Final war (18 days)</td>
<td>&quot;</td>
<td>Dark</td>
<td>14</td>
</tr>
<tr>
<td></td>
<td>Coronation of Rama</td>
<td>Vaishakh</td>
<td>Moon</td>
<td>7</td>
</tr>
</tbody>
</table>
THE ERA OF RAMA—A view point

The Era of Rama starts by the death of Ravana. According to Padma Puran, Ravana was killed on Vaisakh Krishna 14 (fourteenth day of the black night). He has been cremated on the Amavasya (Moonless night) of the same month. Naturally the era starts on the first day of Vaishakha Shukla (Moon light) All the ancient books agree that Rama incarnated at the end of the Treta Age (नेतायुग) नेता द्रापरी सधो राम: शस्त्रभूता वर.

The puranas say that Rama born in Treta Age when it had to complete 9000 years. In normal calculation the number is 25 years. To make the figure divine (देवमय्यः) it had been multiplied by 360 If you divide 9000 by 360 it comes to 25 which is human or mundane period. It means that 25 years before the end of Treta Age, Rama took birth on the 9th day of the moonlight fortnight of Chaitra in Taran (तारण) Samvatsar. It was mid day and it had punarvasu Nakshatra चैत्रे नवम्या प्राक्षेढः दिवा पुष्ये पुनर्वश (अगस्त सहित)।

Rama blessed Jambavan and his 4 vanara colleagues and said "Be alive till the advent of Kaliyug" मेद च द्रिविद चैव पच जाववता सह यावाते कलिष्च चा संप्राप्तस्ततावतु जीवन सवैदा Ramayan 7/109/33 The couplet does not have any mention of twenty eighth yugas, meaning the just coming Kaliyuga All the five heroes were alive at the time of the Mahabharat war. It is said that Krishna married Jamvavati, the daughter of Jamvavan, while Dwivid was killed by Balram, elder brother of Krishna According to Mahabharata Hanumana tells Bheema that he was born at the end of Treta Yuga and now Kaliyuga is to come.
All these incidents prove that Rama was born in the just last Treta yuga. Similarly the natural inference is that the period constituting the yuga are ordinary human years and not divine years. For example, Jamvavan was born before the Vaman incarnation and was alive till the end of Dwapar yuga. Jamvavan tells Ravana that he was a youth at the time of Vamana incarnation. If we accept the measure as divine years, Jamvavan should have lived for 1400000 years and his other colleagues like Dwivid might have been alive for 20000 years and more.

Similarly it is said that Rama ruled for 11,000 years. It is possible that the end of Treta and the commencement of Dwapar is taken from the deportation of Rama. At that time his age was 27 years. He lived in the forest for 14 years. Making the age 42 at the time of his coronation. Then what exactly he did for 11000 years is not mentioned any where. One more amusing information is about a child of 5000 years old of a brahmin who was brought to Rama’s court as it died at that early age.

Now Rama was called a child at the age of 15 years and Dasharatha was refusing the demand of Vishwamitra on that basis. At the age of 27 he was called a youth who was supposed to be fit for coronation. After that he was mentioned as a youth in all the following cantos. If 5000 years age is to be called a child age, 11000 years age can not be called old age. All these instances prove that the apparently hyperbolic figures are not years but days. If we divide 11000 by 360, the resultant number 30 years 6 month 20 days is the period for which Rama ruled.

There appears a difference of one month in the different seasons in Ramayana and Mahabharat Hymnes—The rainy season starts in Bhadrapada in
Ramayana period and in Shravana in Mahabharat period. It has been noted in the chapter on seasons that there occurs a difference of one month in the seasons after every 2156 years. Naturally the inference is Rama was born 2000 years before Krishna.

Kaliyuga started 1869 years before Vikram era. If we add 2000 years of Dwapar to this period, Dwapar might have started 3869 years before Vikram era Rama was born 25 years before this period. He left for forest at the age of 27 years and returned at 41 years age and ruled for 30½ years. On this basis 3822 years before Vikram Era on the 7th day of the moon fortnight of Vaisakh Rama was coronated. Since then the Rama Era commenced, which completed 5830 years on Vaishakha Shukla Seventh 2008

Devakinandan Khandelwal
THE ERA OF MANU

(Manav Samvat: one view point)

Before the last deluge the King Satyavrat of Dravida country was offering prayers at the river Kritmala. A small fish came in his palms with the water. The king wanted to throw it away. The fish said "I have come to you for protection from bigger fishes." The King put it in his holy pot and returned to his cottage. It had to be transferred from bigger to bigger water sheds like a pond, a tank, a lake and river and ultimately it was transferred to the ocean as it went on increasing in size.

As the fish felt happy at the service of the King it blessed him and said "Oh great Satyavrat! advent of a great deluge is due in week when the whole of the earth will be drowned in the sea. You get collected all the best seeds of corrs, medicines, plants and living beings and get in a strong ship. Tie that ship to my horn and all of you will be safe in that period. After the restoration of normal condition you would act as a Vaivaswat Manu (वैवस्वत मनु) and rule the world."

The above story about the deluge has been taken from the Bharatiya Puranas. But even the Western mythologies also narrate the similar description with little difference here and there. The Persians called it snow storm while the Western a sea storm etc. The first man after the deluge is called 'Nu' or "Nuh" by Jews and Muslims. Greeks call him Venkash while Asirians call him Ascrrious Jams call him Adinath, all meaning the equivalent of Manu. The residence of Manu was Sumeru Mt. according to Bharatiya Puranas while the Jews call it Ararti or Kohaaf. In short in this deluge
according to our ancient books Manu took shelter at the peaks of Himalayas (Sumeru)

According to some Western thinkers the deluge occurred before 7568 years before. They call it the Era of Nuh or Turkey and the first man as Adam who came to this earth before 7303 years. According to Bharatiya calender the period of 4 yugas (Mahayuga) come to 10000 years having 10 equal divisions. It had 4 parts in Satya Yuga, 3 in Tretra, 2 in Dwapar and one in Kaliyuga.

Fish (मछल्य) incarnation was in the first part of Satyayuga. Tortoise (कुम्भ) incarnation in the second one, Pig (वराह) in the third and Manlion (नरसिंह) in the fourth part Similarly Vaman came in the first part of Tretra, Parshuram in 2nd part and Rama came in the last i.e 3rd part. These incarnations repeat after every one thousand years. It is possible that the joining period of these yugas (संघी) might have been accepted since the time of solar principle, as to have correct calculation about the positions of the planets for which the divine years were taken with consideration. But according to Manu Smriti and Mahabharat the Maha Yuga is supposed to be of 12000 years

If we take it 10000 years the Satya Yuga commenced 14713 years before on Kartic Shukla 15th and the fish incarnation 1000 years later on 3rd chastra Shukla came into being 2000 years after this on Vaishakh Shukla 15 Tortise (कुम्भ) incarnation was there and 3000 years after this, on Bhadrapad Shukla three Varah (pig) incarnation took place. The man lion incarnated 4000 years later on 14th of Vaishakh Shukla which completes Satya Yuga.

Similarly in Tretra when it completed one thousand years Yamana incarnated on 12th of moonlight Bhadrapad and Parsuram incarnated on Vaisakh Shukla three. Here our hero Rama borns
on Chaitra Shukla First after 3000 years at the end of Treta. If we accept the emergence of the man in this last Satya Yuga, we can feel relevance in the stories of Puranas. We can quote some broad example from the Puranas.

Krishna married Jambavati daughter of Jambavan at the end of Dwapar. Jambavan tells Ravana that he was old at the time of Lanka war and was young at the time of Vaman incarnation. King Bali was the grand son of Prahlad and great grand son of Hiranyakashyapa. Who was the grand son of Kala the grand daughter of Manu. Though we have to accept longer living span of the individual yet we can comparatively relate the stories if we accept the origin of the man-hood from the recent Satyayuga.

The Varvaswat Manu (King Satyavrat) was supposed to have number of children Ishwaktu, Nrig, Sharyati, Nabhag (नाभग) and such other ten were famous. His daughter Ila was married to Budh the son of the moon and her progeny was called chandra (moon) dynasty and the continued dynasty of Manu from Sun (Vivaswan) was called Solar or Surya dynasty. Manu was the first king who was the founder of Ayodhya

We have seen that there are four incarnations in the Satya Yuga called fish, Tortoise, Pig and Man-lion. The last one is having a body of man and head of a lion. The first full man incarnation was Vaman but in a primitive form. The king Pururava who co-existed at the time of Ishwaka divided the Vedas in three books. It means that the third generation after Manu was in the beginning of Treta.

One thing is definite that we cannot accept the modern concept about the span of 20 years for one generation in those times for different reasons. The people use to live for much longer period. Thus that cannot measure the period of ancient kings and their ruling time. Devakinandan Khandelwal
RAMA IN VERNACULAR LITERATURE

Many a vernacular poets were not mere poets but were highly distinguished saints with unique genius and devotion. They had neither translated the original Ramayana by Valmiki nor distorted the main theme to gain cheap popularity or to create unwanted sensation. Naturally their works on Ramayana have more touch of originality and are more lively. They could inspire crores and crores of people of this land and thus could develop devotion and culture in them. It is they who are responsible for popularising Ramayana and took it to the nook and corner of this sacred land. None of them can be compared in popularity, appeal or impact as they equally influence the life of the people in their own linguistic areas.

As the urge of the study of Ramayana increased in the 20th century, many of the Ramayana in local languages have been translated particularly in Hindi and English and in other languages also. In this respect The Ramcharit Manas of Tulsī tops the list as it had been translated in maximum languages (Bharatiya and foreign) next to Valmiki Ramayana. We will deal about it in the end. Next comes the Kamban Ramayana in Tamil, regarding its force, contents and its style. The main story has been taken from Valmiki but with an independent original touch.

According to Kamban: Ravana also regards Seeta’s chastity. Thus he does not touch her body but lifts her up with the earth below her feet. The Telgu Ramayana (Ranganath and Dwipad of the 13th Century) also has the same story. A squirrel trying to help the building the bridge as a sacred cause or service to Rama or Sulochana gets herself
burn with Indrajeeta is also described in these books. The Kadali Ramayana in Malayalam is more or less a translation of Valmiki. In Kannad (कन्नड) the Tokhe (तोके) Ramayana of Jain poets of 16th Century is more popular. Here in Angad uses his tail to make a throne out of it as against Ravana in his palace or Ravana points the thumb of his leg as point to Jatayu or the fishes attack the bridge are some of the special features.

The Kashmiri Ramayana is written in the form of a discussion between Shiva and Parvati and deals more with the theory of incarnation. Narada reminds Rama of his being incarnation of Vishnu. Seeta was supposed to be related to Mandodari. Seeta was abandoned second time because she sketches a picture of Ravana. Seeta gives her religious offerings to Dasharath at Gaya as a part of funeral ceremonials. Narada told the life of Ravana to Hanumana in Lanka.

The Madhav Kadali (मध्व कद्दू) Ramayana of 14th Century in Assamiya Language is more based on Valmiki's Goudiya path (गौड़ीयपथ). In this book the planet Shani blesses the king Dasharatha, who had 700 queens. Hanumana meets Ravana in the guise of a Brahmin before burning the Ashoka Vatika (Garden). The Kritivas (कृतिवास) Ramayana of 15th Century is a Bengali version by Kritivas Oza. According to this edition Seeta was a fairy from heaven in her previous life and Shanta (शान्ता) was daughter of Dasharatha. Kaikeyi was absolved of her fault of sending Rama to forest. Ravana kicks Bibhishana, or Bharat had a dialogue with Hanumana are some other special features. It is more influenced by Patal Khand of Padamapuran. Yet in Bengal the Adbhut Ramayana (अद्भुत रामायण) is more popular as it depicts Seeta as Goddess Durga who kills the thousand headed Ravana.

The Bhakti Darshan gives the detailed story of emancipation of Valmiki, the curse of Vashishtba to
Vamdeo (his own son). Hanumana opens his chest where people saw Ram and Seeta enthroned. Rama is shown to be devotee of Shiva and Durga (Shaki). Seeta had prior love with Rama before marriage. Laxmana draws a sacred limit line in front of their hut in Panchavati, Tara curses Rama, the story of Mahi Ravana, the breaking of the bridge, the dancing of moon, Rama blesses Mandodari, that the fire of Ravana's pyre will burn eternally are some of the special features.

In the 15th Century Siddheshwar Parida or Saraladas wrote a Ramayana in oria (ଓଡ଼ିଆ) language which was named Vilanka Ramayana. Here also a thousand headed Ravana was killed, while many a charecters of the stories of Rama and Krishna have resemblance. The theory of incarnation in new form, Bharat and Shatrughna deceieve Vishwamitra and accompany him in the guise of Rama and Laxmana Vali and Sugreeva were shown sons of Ahilya, Hanumana was shown an incarnation of Shiva, and Valmiki as son of Brahma. Hanumana humbles down Arjuna, Rama returns to Ayodhya on feet accompanied by Vanara army. Balramadas depicts Rama, Laxmana, Seeta as Krishna, Balram and Subhadra and thus his Ramayana became more popular in Orissa as Krishna is the governing deity of the main Temple in Jagannathpuri.

As we have already said the Hindi version of Ramayana Ram-charit Manas of Saint Tulsidas tops the reproduction because of its language, simplicity, appeal, devotion and characteer sketching. Tulsí himself surpasses in devotion to Rama in his other books Geetavali which had more impact of Krishna Bhakti according to Bhagwat. Naturally he had shown the spring festival. The Dolostava (colour festival) and other instances similar to Krishna's life. But Ramcharit is more influenced by Adhyatma and Anand Ramayana. These saints wrote in
Samadhi Bhasha which is to be understood in spirit and not by mere words.

The blind saint Surdas described the whole Rama story only in 150 couplets with its more touching incidents in his book Sursagar (सूरसागर). Prithviraj Raso had given the story in his Dashavtar in 100 couplets giving more emphasis on Yuddha Kanda. In the 20th century, Upadhyayji wrote Ramcharit Chintamani and the great patriot poet Maithlisharan wrote “Saket”. Ayodha Singh wrote “Vaidehi Vanvas” while Mishraji wrote “Saket Sant”. Following the same line Navinji wrote Urmila, and Kedarnath Mishra, Kaikely. All these modern writers have more emphasized on manhood of Rama and dealing elaborately on one of the characters which appealed them most or through whom they wanted to project one idea.

Similarly the modern writers have described Rama as an Ideal man for the society and reduced the figurative descriptions. They found in him a socio-religious ideal man of action and success in this mundane world. Thus they have brought forth some neglected characters in the original Ramayana. The Ramchandrika by Keshavdas gives the story of the fight between Ravana and Banasur, and shows that Rama felt a sense of renunciation after killing Ravana who was rehabilitated by Vashishtha through his advice.

Guru Govind Singh also wrote a small booklet on Ramayana with so many supernatural incidents. He shows that Seeta brings back Rama and Laxmana to senses by chanting Nag Mantra. She vows in the name of her chaste life and got the dead Vanaras alive. In Gujrat the life of Krishna is more popular. Yet since 1370 to 1852 more than 50 poets have written on Rama. At present the Ramayana by Girdhardas is more popular. It is more a translation of original Sanskrit volumes.
Saint Eknath wrote Bhawarth Ramayana (भावर्थ रामायण) in the 16th century in Marathi which is most popular in Maharashtra and has similar influence like that of Tulsi in north Bharat. The last Uttar Kand is written by his disciple. Though the main theme belongs to Valmiki yet the volume carries more influence of Adhyatma and Anand Ramayana. Narad-Kumbhakarna Dialogue, dragging of Mandodary by Hanumana by pulling her hair to provoke Ravana, Rama's pilgrimage in his young age, Seeta's birth out of fire, the sacred boundary line by Laxmana, the beating of Manthara by Rama are some of the special features. Similarly Bharat Shatrughna are shown real brothers born from Kaikeyi, while Laxmana fought a war with Bharat at Chitrakoot is also shown Kaikeyi helped Dasharath in the war against Indra. The disguised Seeta, fight between Ravana and Hanumana, dialogue between Seeta and Mandodari, are practically new additions. Rama vijay by Shridhara, Laghu Ramayana by Ramdas, Sankshep Ramayana by Mukteshwar (मुक्तेश्वर), Ahiravan Vadh or Ramayana by Moropant are other Marathi books on Ramayana.

There are dozens of Books written by great men of this country relating to Ramayana like Dr. Rajgopalachari, Shrinivas Shastri, a great revolutionary Shri V V K. Shastri, Pooyja Pandurang Shastri Athavale, Shri Bal Shastri Hardas, and some such eminent scholars. The beauty of their books is that they have put forth Rama like a human being maintaining his divine character, without hiding his divine image.

But there are some modern writers who have though not blamed or defamed Rama, but had their own interpretations, arguments and dialogues suiting to their theme or mental approach. Two books from Gujarat by Nanu Bhai Bhatt, a book by Prof. Narvekar as a "Modern approach to
Ramayana" or a book by Shri Dhruva ‘A legacy of Ramayana’ are some such examples.

Prof. Narvelkar painted Rama as a Military strategist like Hitler and created a doubt for Seeta. Shabari (शबरी) acted in that role is his inference. Prof. Dhruva concludes that the woman bondage in India starts and follows from the age of Ramayana, and so on. There is no dearth of books for any research student. But it is advisable to try to know Rama of Valmiki who has written about him without any partisan view. Inspite of interpolations we can better know Rama in the ancient most epic, in his real form, and get tremendous inspiration from the great nation builder.
RAMA IN SANSKRIT LITERATURE

There is rare reference of devotion to or worshipping of Rama in the ancient Sanskrit Literature. Many modern scholars agree on the point that the incarnation theory about Rama has emerged after Bhagawata's emergence and devotion and chanting of Rama's name started most recently 2000 years back. In 1902 Rangeeta on the pattern of Bhagawatgeeta a dialogue between Rama and Hanuman has been written which also preaches idol worship.

Vyasa wrote the Adhyatma Ramayana as such, it has the impact of his psychology. Maintaining the Vedant philosophy or Adwait philosophy Adhyatma Ramayana propagated the incarnation theory which was further borrowed by majority of the local languages (Ramcharitmanas, Bhavarth Ramayan etc.) Naturally, Ahilya emerging out from the stone, washing of Rama's feet by Guhak before boarding his boat, misguidance of Manthara by Sarawasti, the disguised form of Seeta, Laxmana's 14 years fast, the foundation of Rameshwaram, Ravana's abduction of Seeta for his own salvation as he would be killed at the hands of Rama the Almighty etc. are the result of Adhyatma Ramayana and have no connection with Valmiki.

According to Devi Bhagawat, Rama observed the Devi Navratra (नवरात्र) Nine days worship of Goddess in Ashvin (आश्विन) Shukla fortnight to emphasize its importance. Rama starts for war on Vijaya Dashami Day after the completion of Durga worship as was suggested by Saint Narada. The Kalki Purana describes the love affairs before marriage between Rama and Seeta. Seeta observes Rukmini (रुक्मिणी) Vrata though Krishna was born 2000 years after Rama. Yog Vashishtha gives four
different reasons for Rama's wandering in forest. The curse by the wife of Rishi Bhrigu (ब्रह्म भ्रीगु), the curse by Vrinda (वृंदा), the curse by a brahmin Dev Sharma, the curse by Sanat Kumar. Rama develops a sense of renunciation because of his tour of the holy places after his education who was pacified by Vashishtha himself.

The Anand Ramayana is full of so many amusing and at some places most irrelevant and inconsistent incidents in Rama's life. Naturally for ordinary people of less intellect and more faith it became more popular. The popularity was so much that pure hearted saints like Tulsidas, Eknath, Rangnath, Kritivas Oza and others picked up many suitable and innocent stories from Anand Ramayana. Otherwise this Ramayana goes to the extent of vulgarity in describing some incidents which were not taken up by the saints. But the writer of the book had hidden his own name to make it popular and thus tried to show that the book is the product of Valmiki himself.

The Mantra Ramayana (मन्त्र रामायण) starts with Rama Raksha Stotra (रामरक्षास्तोत्र Prayer). According to it Vedas originated with Rama. The book has tried to show that the whole life of Rama can be derived from the Vedic Mantras. The praise of Indra in the 19th Sukta of the X Mandal of Rigveda is applicable to Rama and Hanuman. A crow lifts the sacred milk preparation from the hands of angry Kaikeyi and gives it to Anjana and thus Hanumana was born. Lava and Kusha had a fight with Rama, etc are its special interesting features. Setu Mahatmya (सेतु महात्म्य) says that Rama invited Ravana as priest being a devotee of Shiva for the consecration of Shivalinga at Rameshwaram. While Rameshwar Mahatmya says that Rama consecrated the Shiva Linga on his return from Lanka, and that too made up of sand by Seeta.

The comparatively modern literature has developed the story of Rama in totally a different
manner suitable to the topic of the writer. A drama "Prasanna Raghav" (प्रसन्न राघव) says that the poetry is lifeless without Rama. It is not the fault of the writers but it is the fault of the qualities as all of them have taken shelter in Rama's person. Bhavabhuti in his Mahavir Charitra made Seeta and Urmila meet Rama and Laxmana in the hermitage of Vishwamitra, where the spies of Ravana also were present. Shurpanakha in the guise of Manthara takes the message from Kaikeyi for Rama at Mithila. And as such Rama gives the Ayodhya kingdom to Bharat and leaves for forest from Mithila itself.

Malyavan inspires Vali to stop the advance of Rama and as such he was killed. Besides the war between Rama and Lava, Kusha the penance of Seeta was shown in the Ashrama of Valmiki in the presence of Kaushalya, Janaka and others and Rama returns with Seeta to Ayodhya. The Bal Ramayana of Rajshekhar says that Laxmana wielded the bow of Janaka Maya the fore father of Ravana, his sister Shurpanakha and her maid servant came in disguise of Dharathra, Kaikeyi, and Manthara and sent Rama to forest from Mithila. The Janaki Parinaya is a comic drama where the disguised Rakshasas as in the form of Rama and Seeta deceive each other ultimately kill themselves.

The most vulgar drama named Mahanatak (महानाटक) depicts the love affairs of Rama and Seeta in most dirty words. It depicts the emancipation of Ahilya in Aranya Kanda in Agasti Ashrama. It points out that there was hidden animosity in the mind of Angad for Rama who provides Rama for the war with Ravana so that he may be killed. A drama called Unmatta Raghuva (उम्मत राघव) shows that Rama loses his balance of mind and nearly becomes mad to the extent that Laxmana went to Lanka, killed Ravana and brought back Seeta and then only Rama gained his moral senses and thus all of them returned to Ayodhya,
RAMAYANA IN FOREIGN COUNTRIES

In spite of the difference and difficulty of language Valmiki had influenced a large part of the world since millennium. It spread through Tibbet to the North to China and to the West to Turky while the other wave covered Burma, Siam, Indo China, Indonesia etc.

Tibbet

There are many manuscripts in Tibbetan language which were written in 8th and 9th centuries which deal in the full Ramayana Story where Ravana's life is given in the beginning. According to these texts King Dasharatha had two wives. The younger one gives birth to Rama, the incarnation of Vishnu. The elder one gives birth to Laxmana the son of Vishnu. The Uttar Purana states that Seeta was an unauspicious daughter of Ravana. She was thrown in the sea, who was saved and nursed by a farmer and named her Lilavati. In some books the name is Seeta also. Rama leaves Ayodhya due to the indecision of his father and Laxmana rules the throne. Rama married Seeta in the Jungles and rules Ayodhya after return. Ravana abducts Seeta from the Ashok Van in Rama's Kingdom without touching her, just to keep decorum. Jattayu had been killed by making him eat the stones. Ravan's vulnerable weakest point was his thumb of the leg. The abandonment of Seeta due to the charge of a washerman after the birth of Lav, Kush are some special features.

East Turky (Khomani Ramayana)

In many parts it tallies with the Tibbetan Ramayana. There is no reference about Rama's life after return to Ayodhya while some stories are totally independent which had some influence of
Boudha Jatakas. It calls Rama-Buddha and Laxmana-Maikaya. Boudha doctors treat the ailment of Rama. Ravana was not killed but he was only seriously wounded. He paid tax and thus was saved. It had confusing description about Sahastrarjun Parsuram, Dasharatha, Rama, Laxmana and others. Rama and Laxmana go to forest for not any specific reason and both marry Seeta. As Turky had polygamy system which influenced the Rama story also.

Indonesia

The full Rama story is available in Java and Malesia with some difference. The story is carved on the walls of Shiva Temple in ninth century. Ancient Ramayana of Java is much nearer to Valmiki. The modern scripts have more interpolation. The ancient writers were Shaivaits. Thus the Shiva Temple had carvings. Ramayana Kakvin has been written in the 10th century but the author is not known. It’s translation in Dutch language gives an impression that the story is based on Bhatti Kavya. Seeta sends a letter with the head symbol. Seven wives of Indrakeeta are killed while helping him in the war. Ancient Uttar Kand is the translation of Valmiki in prose while the modern Serat Ram Kakvin resembles more with Valmiki and is in poetry. The dramas in Java are based on Ramkelling and Serat Kand and they are different than the ancient tradition.

Malesia

‘Hikayat Seriram’ is more famous in this country which is modern. It depicts the story of Ravana in totally different way. Laxmana marries Shurpanakha as per orders of Rama. Ravana has been abandoned even by his father because of his bad character. ‘Hikayat Maharaj Ravan’ is based on Hikayat Seriram, in which the daughters of Ravana in order to avenge their father’s death, put a photo copy of
Ravana on the chest of sleeping Seeta, which creates doubt in Rama's mind and thus he abandons her.

Ravana gains the kingdom of the four worlds from Allah through intensive meditation. He married girl from each kingdom and appointed his relatives as Kings. Indrajeeta was appointed in Devlok and Mahiravan in Patal were more known. After return from victory voyage he founded Lanka. Darya Singha husband of Shurankha was the chief of intelligence. Dasharath had four sons and a daughter called Kikavi. Bharat is named Bardan and Shatrughna is Chitvan (influence of Tamil). Seeta inauspicious daughter of Ravana was thrown in sea and was saved and nursed by Maharsi Kali (Maharshi Valmiki) Rama gives kingdom to Bardan and go to forest for meditation. Story of Mahiravan and Bhasmalochan resembling Kritivas (Bengali) (कृत्तिवास) Ramayan. Weak vulnerable point of Ravana was his eleventh head behind the right ear.

Indochina

The traders spread the Bhartiya culture in this country in the first century and established Champa kingdom. Rama story became popular in the 7th century when King Prakash Dharma built up Valmiki temple in 653 B.C. The carvings depict Valmiki as incarnation of Vishnu but literature of those times is not available today. Propagation of short Rama story started in 18th century in which they have depicted that the whole story is an historical incident of their own country. They have divided their own country and thought that Dasharatha ruled the land above 'Anam' and Ravana the southern part. Ravana attacks Dasharatha and abducts Seeta. Hundreds of temples and their remnants had the story of Rama painted on their walls in the 9th to 13th century. Angarkot the ancient capital had carved pictures on stone of
11th century from Ramayana, Mahabharat and Harivansh.

Rumer (Kambodia) Ancient manuscript of 17 A. C. is available as a beautiful poetry called Ramkerti (Riyamke) which carries Boudha influence as it depicts Rama as Bodhi Satwa. Yet it agrees more with Valmiki though it has influence of Seri Rama Laxmana fasts for 14 years, battle between Laxmana and Hanuman are some of its specialities.

Siam

Ram Kiyen (Ram Keerti) In this country the drama and story books are variedly influenced by Ramayana Ancient book belongs to 17th century. The actors of Ram Kiyen belong to Siam and the places of incidents also of the same country as in Indonesia because it's base is Ram Keerti Hanumana is supposed to be the son of Shiva and Anjana. While Sugreeva and Anjana are children of Ahilya Similarly Angad is shown as the son of Vali and Mandodari

Ram Keerti also describes the Mahi Ravan episode and states that Seeta was born in Lanka. There was a struggle between Nal (the bridge builder) and Hanumana, and Rama scolds Nal. Ravana comes to north shore of ocean before the building of the bridge in a disguise of sage and advises Rama to avoid war. Before the commencement of the war Brahma held a court for justice, in which Rama, Seeta and Ravana were made to stand in the dock. Ravana did not accept the judgement and thus was cursed by Brahma. Sons of Ravana planned a revolt in Bibhishana's kingdom. Bharat and Shatrughna came to crush it. The destruction of various Yagyas by Ravana, Hanumana's Romance with many women, Hanuman's showy revolt against Rama for which Ravana offers all the wealth of Indrajeeta and even Mandodari to Hanumana and so many such amusing stories are there.
Laos

Ramkatha is described in the local language like the type of Panchtantra or Aesop fables. Ramjatak had been written in the end of 16th century in which the place of happenings is Siam. In this book Rama and Ravana are born cousins and yet Ravana abducts Seeta and thus was killed. Hanumana was the son of Anjana and Rama. Rama marries Tara, the widow of Vali and Bibhishana smarriage Seeta are some of its queer stories. Such three-four Jatak books are there which have clear influence of Boudh Jatakas.

Burma

Rama literature in Burma is quite recent. When the king of Burma attacked Siam many soldiers were made prisoners. They enacted dramas in Burma. Only on that basis Yu To wrote Ramyagan which became the most important epic of this country. Now-a-days drama called Ramkhe is most popular. The actors wear costly costumes and masks and they are worshipped before the commencement of the drama. Shurpanakha herself come in the guise of a deer is one of the special features of this country.

Western Records

Travellers from the western countries and missionaries since the 15th century have written about the story of Rama in their reports about Bharat. Comparatively they lack in information. In 1605 J. K Nichio in his description about ten incarnations (Dashavatara Nirupana) gave the story of Rama which is based on Valmiki. But the life of king Janak has been given in Aranya Kand while Seeta takes birth from fire and not from earth.

De Open Dore-one Dutch father (Missionary) wrote the story of Rama based on Valmiki in 1654.
P. Valdeyus—The western travellers who stayed in South India and Shri Lanka had written some stories in 1659. They stated that Seeta had been many times put to trials.

Asia Portugeesa—Story of Rama written by De Faria in 1674.

The Spanish story shows that Seeta has been abandoned because of the photo of Ravana in her possession.

Palasio Des Arayari: Short story of Rama based on the notes taken by Denopili had been written in French in 1644. It gives the washerman’s complaint as the reason for Seeta’s abandonment. There are about 8 to 10 books in French and Dutch language.

Historia de-La-Bar—Writer D Gosalvor wrote a book when he stayed in Kerala. The atrocities by Ravana, Rama as Vishnu’s incarnation, description of Rameshwaram, the invisible earrings of Hanuman (he, who will see it, would be his master), and Rama did it, are some of the special features.

In the 2nd century China had translated Rama Story from the Boudh Jataks which are the oldest translations in the world outside Bharat.
ARVIND AND OTHER EMINENT BHARATIYA THINKERS ON RAMAYANA EPIC

An epic is that kind or pattern of literature which is ever developing. While Valmiki has brought out the soul of an epic, Vedavyas has given it a body and Kalidas has adorned and decorated it. Similarly in foreign countries Homer engraved the ideal and form of an epic while Vergil gave it a complete shape and Milton shaped the objectives. The epics can be divided in two categories.

The first category consists of such epics which are meant for thought, meditation and follow up action which are called Honest or Real epics. The others are meant for enjoining literary beauty and lyrics which are called literary epics. The real epics are based on stories well known or influencing the society who have an ideal to preach. Ramayana and Mahabharat belong to this category. Having written in the age of bravery and heroism, a velorous man is their hero.

Iliad and Odessi describe a war which was in the memory of the then society. But the divine comedy of Dante does not have such story. Thus the critics started thinking that a king or historical story is not necessary for an epic. It is enough to have literary or lyrical beauty to the poetry and some purpose. That purpose or object is to inculcate values or principals in one’s life.

To have courage in distress and to fight boldly, to achieve objectives also develop the necessary values in life. Then Love, sacrifice and leading towards total emancipation also can be ideals in human life. The ideals develop the heroic or devo-
tional epics. In this context the epic ‘Savitri’ gives us a heroine fighting for her ideal without frustration at any point.

The Divine Comedy of Dante neither has any historic or traditional story but it is only an allegorical poetry. Milton’s ‘Paradise Lost’ also does not have any living story. He has created imaginary man and a Satan. While the Gods and Angels of Homer appear real, the angels of Milton are non-real. The modern poetry is heading towards more and more subjective bases. Now it is said that the aim of the poetry should be “the man and his mission in the world.”

The epics after Milton are not supposed to be successful. The ‘Phaust’ of Gole appears to be last effort in that direction but it could not reach the height and greatness of an Epic. It appears that the Epics in English literature do not come up to the mark as they do not possess a powerful impact or an inspiration for a society in an idealist direction. “Revolts of Siam” of Shatly or ‘High Perium’ of Keats do have a touch of an Epic but they also could not reach the proper height.

The western critics not only neglected the Bharatiya epics but they do not even take cognizance of the Epics of the whole of Asia. They may think them to be misfit according to their definition of an Epic. They have easily overlooked Ramayana, Mahabharat, Raghuvansh etc. These Epics are the representative Epics of Bharatiya traditions, values and the ideals Bharat stands for. They bring forth the Spiritual, moral and religious ideals for the humanity which have been adopted by the people of Bharat.

Only Ramayana and Mahabharat have been successful in inculcating the ideals of Dharma in the far off corners of our society. That is why it is said about Mahabharat that whatever is written
in it, would be experienced in the world and whatever is not in it will not be found any where in the world and it is fully justified.

*Extract from the introduction to Ramayana by Rajendra Beoharsing.*

Ramayana and Mahabharata are real epics as they have developed all facets of an Epic. While the lives of Rama and Krishna have full divinity they also have full human qualities. The Epics deal in mundane and divine experiences and knowledge, devotional powers, duties and responsibilities, polity and warfare, sociology and geography, etc leaving no aspect of human life

*Hanuman Prasad Poddar alais Bhaiji*

The Bharatiya thought can think in multiple directions. It appreciates Rama as a historic personality and can also adore him as incarnation of Vishnu. That is why chanting his name could be used as an instrument of spiritual development.

*Kaka Kalelkar*

I do not want to bother about the historicity of Rama and Krishna as it is enough for me that an average Bharatiya has adopted him as his ancestor while Rama has brought the north and south end of Bharat together by walking from Ayodha to Lanka. Krishna has tied down the East and West from Dwarka to Kamrup by his victories over the wicked kings. No body can vanish them from our hearts.

*Dr. Ram Manohar Lohia*
THEESIS OF KAMIL BULKE

Revered Dr. Kamil Bulke was a foreigner and a Christian Missionary. Barring exceptions the fathers every where showed a prejudiced mind. This gentleman came to Bharat at the age of 35 He studied Hindi and Sanskrit and got his M A. degree from Prayag (Allahabad) University. Further he studied Ramayanas and books related to Rama practically in all languages and wrote the thesis on "The origin of the story of Rama and its growth." in Hindi. The university honoured him with the degree of Doctorate. He was the Head and Reader in the Hindi department of Ranchi University.

His guide Dr. Dheerendra Verma, the then head of the Hindi Deptt. Allahabad university in his introduction to Dr. Bulke's book titled "Ram Katha Ki Utpatti Aur Vikas" (800 pages) wrote that it is an encyclopedia on Rama Katha. Till then no Bharatiya scholar studied Ramayana so widely. Only after its publication the greatest scholar of our times Pooyja Shri Karpatrij Maharaj took the labour and tried to answer in detail and comment on many points of Dr. Bulke in his traditional way in the book 'Ramayana Mimansa' (1200 pages).

One may not agree with whatever Dr. Bulke has written or inferred and he can be charged of prejudices and reservations by conservatives but one point is clear that he had emphatically stated that apart from the different narrations, Valmiki's Rama is an historical fact. He counter argues with the foreign and Bharatiya scholars and proved them wrong, when they say Ramayan is only imaginary mythology. No where he had condemned or defamed Rama, Seeta or Valmiki. On the other hand he had expressed high regard for the three and
also he had special reverence for Goswamy Tulsidasji Maharaj.

It might be the divine effect of the study of Ram Katha, but his devotion to Rama and Ramayana is second to none. No doubt he disagrees with the theory of incarnation and agrees with many modern Bharatiya scholars and writers when they say that the first and last cantos are practically forged or more part as an interpolations. At the same time he outright condemns the Boudh Jataka’s and Jain Ramanyanas which according to him are purposely distorted versions (P. 726)

Bulke says “The very day Valmiki wrote his epic, the triumph of the story of Rama and its influence over the world started. Boudhas and Jains felt jealous over the popularity of Ramayana and thus they owned and distorted it. Boudhas have adopted Rama, centuries before Christ and made Ramayana a part of their literature and pointed him as one of the incarnations of Bodhi Tatwa.”

“Though the Jains have adopted Rama later, he influences their psychology and code of conduct till this day. They have also adopted him as one of their Tripuris. Vaishnavas called him Vishnu, Buddha and Jains called him Enlightened Baldeo (Ram). Thus all the three chief faiths carried great influence of Rama’s life. All the modern languages of Bharat, practically have their first famous epic on Rama’s life and have hundreds of books related to Rama. It is still more astonishing to note that the story of Rama is also quite popular in foreign countries.”

Dr. Bulke adds “After the full review of the influence or impact the story of Rama carries, one can infer that it forms an inherent part of the culture not only of Bharat but of the whole of Asia. The complete credit of this popularity of Ramayana
goes to Valmiki and none else. There is no other epic or piece of literature in the history of the world literature which has influenced so widely the literary world as this epic of the epoch-making most ancient poet Valmiki" (P.725)

Dr. Bulke continues "The epic can be divided into two styles. One is mundane or historic and the other one is divine or allegorical. Rama's marriage with Seeta, his expulsion from Ayodhya, abduction of Seeta, friendship with Sugreeva, death of Ravana and such other instances which are authoritative part of the story of Rama should be accepted as historical fact. Even agreeing the allegorical part as myth, one has to accept that Valmiki has chosen this topic for his epic only as an history. He has comparatively avoided exaggeration and maintained balance in describing the apparently mundane life."

He further says "The spirit of the epic is more culture-oriented and not religious or sectional, which is the speciality of the golden period of Sanskrit literature. Only for that reason it may be that foreigners were not influenced by the theory of incarnation. The variety in the stories of Rama made it more and more popular in the Bharatiya mind. The story of Rama has an extra-ordinary capacity of catching the imaginations which is not available in any other epic. At the same time the story maintains the balance between a real or normal life and human ideal. Thus it easily influences an idealist also."

Dr. Bulke writes "Public education and social reconstruction in the story of Rama also appears to influence the poets who followed Valmiki. Chastity of Seeta, obedience of Rama and his extreme dutifulness, the sublime love of Bharat and Laxmana, truthfulness of Dasharatha, the motherly love of Kaushalya and such qualities have been highly projected in Valmiki. All praise for this piece of
literature falls short which had so much nobly cultured the average mind of this country by projecting such living ideals before them”.

Dr. Bulke concludes “All the psychological and other noble sentiments and ideals of Bharat have been made the central theme in describing the life of Rama and Seeta Thus the story of Rama has become the representative expression of the cultural idealism of Bharat We find a climax when we see the most pious and chaste life of Rama and Seeta weakened the extreme cruelty and immorality even of Ravana and his lieutenants and they also become gentle and pure due to the influence of Rama’s life full of purity and pioussness”
Apart from the Tirupati Devasthan Board and G. G. Charitable Trust Delhi, Shri Jayanti Bhai Dalal of Camphor and Alhed Industries also has obliged us by contributing sumptuous amount in thousands. Those who have donated 500/- and more are included in the following list.

<table>
<thead>
<tr>
<th>Laxmandas Harcharanadas Charity Trust</th>
<th>Agra</th>
<th>Rs. 1001</th>
</tr>
</thead>
<tbody>
<tr>
<td>Hari Atmaram</td>
<td>Bombay</td>
<td></td>
</tr>
<tr>
<td>Purashottam Giriraj Dharan</td>
<td>Mathura</td>
<td></td>
</tr>
<tr>
<td>Shivshankar Contractors</td>
<td>Ajmer</td>
<td></td>
</tr>
<tr>
<td>Shiva Prasad Saraf</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Narayan Prasad Sweet Merchant</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Harshhankar Saraf</td>
<td>Aligarh</td>
<td></td>
</tr>
<tr>
<td>Chaganlal Yadav</td>
<td>Ajmer</td>
<td></td>
</tr>
<tr>
<td>Kanabyalal Bansal Publishers</td>
<td>Agra</td>
<td></td>
</tr>
<tr>
<td>Brj Kumar Zawar</td>
<td>Ranchi</td>
<td></td>
</tr>
<tr>
<td>Madanlal ji</td>
<td>Dhanbad</td>
<td></td>
</tr>
<tr>
<td>Prem manoharji</td>
<td>Kanpur</td>
<td></td>
</tr>
<tr>
<td>Suresh Gupta medusal stores</td>
<td>Moradabad</td>
<td></td>
</tr>
<tr>
<td>Wheeler Charitable Trust</td>
<td>Prayag</td>
<td></td>
</tr>
<tr>
<td>Shri Prakash Dairy, Arouli,</td>
<td>Aligarh</td>
<td></td>
</tr>
<tr>
<td>Baleshwer Kanchan</td>
<td>Rishikesh</td>
<td>Rs. 500</td>
</tr>
<tr>
<td>Dwarkadas Agrawal (D. Bhai)</td>
<td>Ajmer</td>
<td></td>
</tr>
<tr>
<td>Phoolchand Bansal</td>
<td>Agra</td>
<td></td>
</tr>
<tr>
<td>Shri Kalyanji</td>
<td>Ajmer</td>
<td></td>
</tr>
<tr>
<td>Krishnavallabh Prasad Narasangh</td>
<td>Patna</td>
<td></td>
</tr>
</tbody>
</table>

Shri Banwarilal Sharma, Ravindra kishore Sinha, and Devakunandan Khandelwal from Patna, has also been able by contributing substantial amounts of thousands and more.
Born of I-ywaka dynasty he is famous as Rama by name. He is physically super strong and controller of mind as well. Having a glowing face and Himalayan patience he can restrain his senses. As he is knower of Dharma, (Law of Life) he is truthful, pure, wise and thus ever victorious. He can concentrate his mind and is ever dedicated to the service of the people. He is well versed in Holy scriptures like Vedas and is master of spiritual knowledge and yet he is equally expert in archery while he is very particular about his own duties and maintaining norms he is also particular about the maintenance of norms by others.

God Almighty is the inspiration behind this effort nothing more.