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Lady Ramanathan

கௌரவ ஸ்ரீமதி லீலாவதி (லேடி ராமநாதன்) அம்மையார் அவர்கள்.
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THE
RÂMÂYANA

OR

THE WANDERINGS OF SHRI RÂMAN,
FROM AYOTHYA TO LANGKÂ
IN THE EARLY PART OF THRÊTHÂ YUGAM,
ACCORDING TO SAINT VÂLMÎKI,

BRIEFLY TOLD IN ENGLISH

BY

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WITH AN INTRODUCTION,
AND WITH NOTES IN THE APPENDIX,

PREPARED BY

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PREFACE.

It is over thirty years since I began to study this glorious Epic of India. Sir Rāmanāthan brought it to me one day, and began to read aloud and explain it in his own charming way, saying that I would learn much about that ancient land if I would read it. So I took the book and began to read, and soon became absorbed in it. Before long I began to repeat portions of it to Sir Rāmanāthan, which he would expound in words of grace and truth, giving me glimpses into the great ocean of wisdom, that is the sacred heritage of India. He then asked me to write the Rāmāyana in simple form and I began to write, learning myself the while the stirring songs of Rāma and Sīthā. My love for India has deepened. Most delightful memories have gathered round the Rāmāyana, illuminated by the Inner Light of his great soul. During the last days of his life, he devoted his spare moments to the *Introduction* and *Notes*, both of which gave him immense pleasure. He took the Rāmāyana everywhere with him. On the way to England and back during his last journey in 1930, he was busy writing *Notes* for it on board the ship. After his return he was engaged in revising them and getting them ready for the press. It will be of great interest to all to know that the last words he wrote when he was feeling better during his last illness were those on page xvi of the *Notes*, where he added to his note on Brahmā the latter part on Rūthra Mūrthi, and the beautiful words of Mānikkavāsaka Svāmi in Thamil from his *Pōtri Thiru Akaval*, beginning

பாம் பாம் ஜோதி, பானே போற்றி!

These words he quoted from memory. They formed part of his daily prayer. His closing words show how steadfastly his mind was fixed on that GREAT LIGHT. For him the world had receded very far when he repeated for the last time these much-loved lines from Mānikkavāsaka Svāmi. The GREAT LIGHT enveloped him and soon afterwards gathered him unto ITSELF. It is clear that his closing message to those who have ears to

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hear is expressed in these beautiful words. At the time I did not realise that they would be his words of farewell, but only after the sad event of the last month or two, during which we have lost our great Teacher, Leader and Friend, have I understood their true significance. These last words are the most fitting close to a life which has been devoted to the service of God and the people. Nothing has been added to his *Introduction* and *Notes*, which were in the revision stage. He had not quite finished his work; therefore, some parts are incomplete. But I am sure that every one would like to have them just as they are, and that those who grieve for him will be consoled by hearing his last message. He has quoted the passage in *Thamiz* in his *Notes*; but, as he had already published his English translation of these lines seven years ago, I give below the full text of the same for the benefit of such of my readers as are not versed in *Thamiz*.

Adoration of Parashivam.

(From *Mānikkavāsaka Svāmi's Pōtri Thiru Akaval*)

<i>Parashivam.</i>	O Light, Most High, adoration (to Thee) Transcendent! Unthinkable Thou, O Shiva, adoration! Everlasting Thou, adoration! Incorruptible Thou, adoration!
<i>Mahēshvaran.</i>	Things without forms and things with forms Thou hast become, adoration! The beginning, the middle, the end, Thou art (of all things), adoration!
<i>Evolution of the five gross bhūthas out of the five thanmāthrās.</i>	Through (material) space Thou pervadest as one (ākāsa thanmāthrā), adoration! Through (tangible) air Thou art pleased to stand forth as two (ākāsa and vāyu thanmāthrās), adoration! Through (visible) fire, Thou whirlest as three (ākāsa, vāyu and agni thanmāthrās); Through (tangible) water Thou movest as four (ākāsa, vāyu, agni and jala thanmāthrās), Through (tangible) earth Thou extendest as five (ākāsa, vāyu, agni, jala and prithvi thanmāthrās).

Three Mārthis.

O Thou who has become the Three Mārthis (Ruthra, Vishnu, Brahmā), adoration!
O Thou the first cause of the four Vēthas, adoration!
O Thou one who art not to be grasped by word or thought, adoration!

The five divine works of Mercy (pancha kri-thyam) of Mahēshvaran

O Thou Lord of every people in every country, adoration!
Adoration (to Thee), who createth, maintaineth and effaceth!
Adoration (to Thee), who removeth all things that hinder us!
Adoration (to Thee) who blotteth out the troubles of those who worship Thee!

Confession of faults and appeal for mercy

Restless in mind, wandering like a dog, thy servant, adoration!
Down-hearted, Thy servant, Thine-own, adoration!
O Thou Mountain of Grace who hast enfolded me (in Thy love from days of yore), adoration!

Conquest of restlessness, fear and depression

Mayest Thou say "Fear Not," adoration!
Adoration! Adoration! Victory, Victory (have I won), adoration!

He also intended to write at great length about the poet Vālmiki and the identity of what is now called Ceylon with Shri Langkā. In a later edition I may be able to add some notes on the latter subject which were made during one of our pilgrimages to places in this island where the traditions of Shri Rāma's journey are still preserved.

I most cordially thank all those who have helped me in innumerable ways during my work. My gratitude is most of all due to Sir Rāmanāthan himself, who took such an enthusiastic interest in the publication of the Rāmāyaṇa, and gave so much of his time and consideration to it. Through the years that have passed since I came to learn at his feet, he has been my one great Friend, my Beloved Teacher, my Everlasting Light of Grace and Truth, which no words can ever describe.

Rāmanāthan College,
Jaffna.

R. L. RĀMANĀTHAN.

December, 1930.

ERRATA.

TEXT.

Page.	Line.		
41	27	<i>For Vigourously</i>	<i>Read Vigorously</i>
94	17	<i>Omit 13</i>	
100	1	<i>For Susesana</i>	<i>Read Sushêna</i>
100	6	„ Ashvi	„ Ashvini
100	8	„ Thurmkuha	„ Thurmukha
101	9	„ Saravasthi	„ Sarasvathi
110	13	<i>Insert 24 before</i>	<i>After</i>
118	16	<i>For Vajrthamshtra</i>	<i>Read Vajrathamshtra</i>
123	10	„ Uma	„ Ruma
181	11	„ 9	„ 10
143	21	<i>Insert 4 before</i>	<i>On</i>
170	18	<i>Insert 23 before</i>	<i>Râma</i>

NOTES.

		<i>For words</i>	<i>Read works</i>
XVI	15	„	„
XVIII	16	„ சாமரை	„ சாமரம்
XXII	1	„ சேழ	„ சோழ
XXXV	33	„ கவோரி	„ காவிரி
XXXVI	7	„ Kesiri (கேசிரி)	„ Kêsini (கேவினி)
XXXVII	31	„ சும்பகர்ணன்	„ சும்பகர்ணன்
LXXII	31	„ Vaivastha	„ Vaivasvatha
LXXXI	16	„ Oceeân	„ Ocean

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INTRODUCTION.

PRELIMINARY.

THERE is no country in the world which has books of spiritual instruction so ancient, so very interesting and ennobling as our own country, B'aratha Thêsa, the land of King B'aratha, to whom our sages declare it was allotted, when the four quarters of the globe were first divided among the princes, descended directly from Manu Prajâpathi.

In comparatively recent times, about twenty-five centuries ago, when the Persians extended their conquests up to the Sinthu Nathi, or the River Indus, they gave to the immense country lying beyond that river the title of "Inthu-sthân," and their contemporaries, the Greeks, translated it as "Ind-ia," on the analogy of the words *Pers-ia*, the land of the Parsis, *Ion-ia* the land of the Yavanas, and *Assyr-ia*, the land of the Asuras. And, as the word *Ind* changes into *Hind* by the well-known rules of philology, the people who inhabit our country have come to be known among foreigners as *Hindûs*. Our proper name is "B'aratha-thêsis" or "B'arathis".

The earliest teachings, as to the existence and merciful works of God, the fallen condition of the Spirit, the evolution of the Universe for the sake of educating and purifying the Spirit, the maintenance of right ideals and right actions for the perfection of character, which is spiritual Enlightenment given through certain sanctified men, are contained in the Vêthas. The sayings in the Vêthas, written in ancient Samskurtham

verses, are very hard for an ordinary person to understand and later sages have expressed the Vêthic doctrines in simple style; and these form a series of works which are known as *Ithihâsas*, *Purânas*, *Tharma Shâsthras* and *Jnâna Shâsthras*. These form together a complete course of studies, designed specially for the conversion of the "worldly man" into the "spiritual man."

The *Ithihâsas* are stories, composed in such a simple style as all people could easily understand and appreciate, in support of the truth that when the people of the land find it impossible to resist the tyranny of vicious rulers, God will himself assume human form and labour for the destruction of the wicked (*Thushta Nigraham*) and the protection of the good (*Sishta paripâlanam*). In every æon, sages have composed *Ithihâsas*, or narratives of God's supervision of human affairs; and, as often as such *Ithihâsas* are lost, our sages have written others of greater interest to the people. We have now only two *Ithihâsas* in our possession, namely, the *Râmâyanam* and the *Mahâ B'âratham*.

The *Râmâyanam* relates to the gracious embodiment of God as Râma Mûrthi in North India for the express purpose of subduing Râvâna, who, having by persistent prayer obtained very high powers, mis-used them for the gratification of his own lustful and wicked passions.

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PART I.

On the necessity for correctly pronouncing the names of the persons and places mentioned in the Râmâyanam.

Considering that the *Râmâyanam* (இராமாயணம்) is an original work in the Samskurtha* (commonly mispronounced Samskritha) language, it is important that the names of the persons and places mentioned in it should not be wrongly pronounced by English-speaking students. For safe-guarding the proper method of expressing them in English, I devised many years ago, in connection with my Tamil translation of, and commentary upon, the *B'agavath Githâ* (published 20 years ago), a "trans-literation" scheme, with appropriate diacritical marks, which English readers could easily understand, and by means of which they could correctly pronounce the Samskurtha words.

By "trans-literation" is meant the conveying of the sounds denoted by the letters of one language to another language by means of corresponding letters in it, supplemented, when necessary, by suitable signs or by modified letters. In the Samskurtha language each letter represents one particular sound. The incompleteness of the alphabet of most other languages makes it difficult to reproduce, out of their respective letters, the sounds of Samskurtha words. In English, for instance, we have only 26 letters or *line-forms* (வரிவடிவங்கள்), and each of these represents many more *sound-forms* (வடிவங்கள்) than one, as in the case of the following vowels:—*f*at, *f*ate, *f*ar, *f*all; *m*e, *m*et, *t*here; *p*in, *p*ine; *l*ove, *o*n, *m*ove, *o*rigin; *f*ull, *s*alute, *f*ulsome, and so on; and in the case of the

* [As to why it should be pronounced as Samskurtham:—In the list of life-letters (called *ach* in Samskurtham, உயிர்எழுத்து in Tamil, and vowel in English) neither a body-letter (மெய்எழுத்து in Tamil, mute in English), nor a life-and body-letter (உயிர்மெய் எழுத்து in Tamil and consonant in English), should have a place. If *ur* be pronounced *ri*, it would be consonant and would lose its place in the list of vowels. The fact is the letters *ur* are representations of four forms of one sound, namely, *u* short, *u* long, *u* with a soft *r* as in 'furlong', and *u* with a slight *l* as in 'wile'. Therefore, *Samskurtham* is the proper pronunciation of the word].

following consonants, cat, cell, church, character; gift, gimlet, and so on. Hence the impossibility of finding equivalent letters in English to stand for the hundreds of sounds represented by as many letters in the Samskurtha alphabet, and the necessity of adding discriminating marks to such letters. Several trans-literation schemes have been formulated by European and American scholars, in the hope that readers would pronounce these Samskurtha words properly; but such schemes have failed in many respects to produce the right pronunciation. For example, the Samskurtha words:—

दैव राजेन्द्र, रत्न, द्राविड, हिन्दु, आत्मबोध, धृतराष्ट्र, धर्म

corresponding in Thamil to தேவ, ராஜேந்தர, ரத்ன, த்ராவீட, ஹிந்து, ஆத்மபோத, த்ரதராஷ்ட்ர, தர்ம, have been trans-literated into English by those scholars as Deva, Rajendra, Ratna, Dravida, Hindu, Atmabodha, Dridarashtra, Dharma; and the result is the prevalence of the English sounds of *t* and *d* and the disappearance of the Samskurtha sound *tha*. If such results are to be avoided in trans-literating Samskurtha words in English, we must maintain the natural values of English letters, so far as it is practicable to do so, and use them with adequate sounds to represent Samskurtha sounds.

This scheme of trans-literation having been adopted by Lady Rāmanāthan in her story of the Rāmāyaṇam (ராமாயணம்), her "copy", bearing our diacritical marks, was forwarded to the "Vasantha Press" at Adaiyar, Madras, in due course; but, unfortunately, that press found it impossible to fulfil its promise to get the diacritical moulds made in Madras, and we were, therefore, obliged to let the trans-literated words appear in the body of this work without the diacritical marks, much to our regret. But in the Introduction, the Contents and the Notes in the Appendix, which were printed later than the body of the book, we have added, for the benefit of those who can read Thamil, the Thamil equivalent for the Samskurtha names of persons and places, wherever it was necessary to do so.

1		2		3		4			
Samskurtham	Thamil Equivalent	English Equivalent	English Equivalent	Thamil Equivalent	English Equivalent	Thamil Equivalent	English Equivalent		
ஸ	ச	VOWELS	English Equivalent	Thamil Equivalent	English Equivalent	Thamil Equivalent	English Equivalent		
								a, as in rural, midland, equivalent	அ	o, as in hot	ஓ	jna	ஞ	ma	ம
ஶ	ஷ	i, as in Fāther	au	ஔ	t'a	த	ya	ய	
									i, as in hit, pin	அம்	த	ra	ர	la	ல
ஶ	ஷ	l, as in machine	am	ஊ	d'a	ட	va	வ	
									u, as in full	ஊ	ṇ	la	ள	sha	ஷ
ஶ	ஷ	ḍ, as in food	ah	ஊ	ṇ	ண	sa	ஸ	
									ur*	ஊ	ṇ	sa	ஸ
ஶ	ஷ	t	CONSONANTS	ஊ	ṇ	ண	sa	ஸ	
									ka	க	na	ந
ஶ	ஷ	t	k'a	க	ṇ	ண	sa	ஸ	
									ga	க	pa	ப
ஶ	ஷ	t	ga	க	ṇ	ண	sa	ஸ	
									ḡa	க	pa	ப
ஶ	ஷ	t	nga as in sing	ங	ṇ	ண	sa	ஸ	
									cha	ச	pa	ப
ஶ	ஷ	t	ch'a	ச	ṇ	ண	sa	ஸ	
									ch'a	ச	pa	ப
ஶ	ஷ	t	ja	ஜ	ṇ	ண	sa	ஸ	
									ja	ச	pa	ப
ஶ	ஷ	t	j'a	ச	ṇ	ண	sa	ஸ	
									j'a	ச	pa	ப
		COMPOUND							
		ksa		க்ச		க்ச		க்ச	
		la		ல		ல		ல	

* commonly mispronounced ri
† commonly mispronounced ri

* commonly mispronounced ri
† commonly mispronounced ri

On the æon in which Shri Rāman lived; and on the misconceptions of certain European and American Scholars as to the Ancient Traditions of the Sages of India that time, space, air, fire and water, heat and cold, land and hill, river and lake, bodies of living beings, instruments of knowledge, action and nutrition, injunctions and prohibitions regarding conduct, sense of right and wrong, gradations of knowledge about things perishable and imperishable, apt teachers, joys and sorrows meted out according to good works and bad works, are all creations of God, designed for freeing fallen souls from the corruptions of Evil or Wickedness.

The incidents of this stirring story of divine retribution took place two millions of years ago in India and Ceylon.

It is expressly stated in the Rāmāyanam (ராமாயணம்) that Shri Rāmasvāmi lived in the early part of Thrêthā Yugam (திரேதாயுகம்), which, according to our traditional calculation, is about two million years ago.

Our sanctified sages have clearly explained the truths relating to Time (Kālam, காலம், கேரம், ஊழி), as revealed to them in spiritual communion with God. They declare that God caused the wild medley of subtle confusions and corruptions of Evil or Wickedness or Chaos to become subject to causation (Kāraṇa-kārya-sambantham, cause-effect-connection), or the orderly correlations of cause and effect, and so began the far-famed course of five-kinds-of-merciful-works (pancha-krithyams) called: (1) Creation, or making, or rolling-out, or evolving the Universe, (Shrishti in Samskurtham, படைத்தல் in Tamil), (2) Maintenance of everything, animate and inanimate, in the Universe, (Sthithi, காத்தல்), (3) Unmaking, or rolling-in, or involving everything in due time, (Samhāram, ஒடுக்குதல்), (4) Veiling, or not permitting souls to know beforehand coming events or pre-ordained joys and sorrows, (Thirôb'avam, மறைத்தல்), and (5) Blessing, or granting

the cherished wishes of Souls according to their deserts, (Anugraham, அருளல்); that this series of merciful works has been carried on during the course of well-defined cycles of years, known as Kurtha Yugam, Thrêthā Yugam, Thvâpara Yugam, and Kali Yugam, consisting respectively of 1,728,000 years, 1,296,000 years, 864,000 years, and 432,000 years; that the commencement of these æons of time is see-able in the sky by the conjunctions (Yôgams) of certain constellations; and that, while each of these æons lasts, the hearts of the people are characterised by different kinds of moral and mental attitudes.

During Kurtha Yugam the minds of the people are not spoiled by doubt, dissatisfaction, jealousy, or misunderstanding. Their belief in God, as the Supreme Ruler of the Universe and the Granter of gifts to every individual according to his works in a previous life, keeps them contented with their lot. Kind thoughts, kind words and kind deeds are dominant in this yugam, under the instruction of sages, to whose abodes men, women and children go, bearing, morning and evening, milk, grain, fruits, flowers and firewood, as their offering towards the worship of God, which the sages perform by lighting the sacred fire (hômâgni) in accordance with Vêtha manthrams, or incantations traditionally enjoined for the purpose.

In Thrêthā Yugam, steadfast devotion to God declines, struggle for wealth and worldly power begins, kings are necessary to keep order and preserve peace by armed forces, and to levy taxes for maintaining the departments of State, for making roads and bridges for transport of produce to markets and export towns, and for establishing schools and temples. The Rāmāyanam contains a vivid description of this æon.

In Thvâpara Yugam, sensuousness, self-aggrandisement and gambling increase, and the story of the Pândavas in the Mahā B'âratham vividly describes this æon.

In Kali Yugam, which is the æon in which we are living, spirituality and morality are at their lowest ebb.

It is declared in the Aithrêya Brâhmanam (vii. 15), and the Mahâ B'âratham (iii. 190-9), that Tharman is like unto a bull moving firmly on four legs in Kurtha Yugam, moving on three legs in Thrêthâ Yugam, limping on two legs in Thvâpara Yugam, and lying low with the use of only one leg in Kali Yugam.

The one leg of Kali Yuga Tharmam is donation for relieving distress or promoting charities, which, if made for the glorification of oneself in the eyes of men, one may have their esteem, but not the grace of God; the two legs of Thvâpara Yuga Tharmam are fortitude (persistence in hard work) and donation; the three legs of Thrêthâ Yuga Tharmam are justice (willingness to give everyone his due), fortitude and donation; and the four legs of Kurtha Yuga Tharmam are faith in God, justice, fortitude and denation.

These four Yugams comprise a Mahâ-yugam, and the names assigned to the four Yuga-tharmams or æons of works in a Mahâ-yugam are similar to the names associated with the Chanthra Lôkam (Moon-World), in which its inhabitants experience fullness of light and power once a month on the full-moon day, and then gradually experience a waning in light and passage into darkness on the fourteenth day, and then a waxing gradually in light for a fortnight. Even so, when the virtues of faith in God, justice, fortitude and donation for charitable purposes prevail together, the age is said to be the perfect, or Kurtha Yugam, or the Golden Age. When faith in God declines and only *three* virtues prevail, it is spoken of as the Trinary Age or Thrêthâ Yugam. When only *two* of the remaining virtues are practised, it is said to be the Dual Age or Thvâpara Yugam. And, when only *one* virtue prevails, it is said to be the Age of Iron or Kali Yugam. After some millenniums of this Age comes abandonment of all virtues and the

practice of the vices of irreligion, lawlessness in every walk of life, adultery, incest, cheating in trade, looting of produce, tyranny in politics and sinking into utter depravity.

Many western scholars on either side of the Atlantic Ocean have mistaken ideas of the ancient traditions treasured in India.

As to the time of Shri Râman's birth, they think it occurred about 1350 years before Christ Jesus, that is, above 3400 years ago.

Mr. F. E. Pargiter, M. A., formerly of the Indian Civil Service, and late Judge of the High Court of Calcutta, writing on Ancient Indian Historical Tradition, admits that our knowledge of the most ancient times in India rests mainly on tradition; that any person who attempts to interpret the Vêthas (வேதங்கள்) without a sufficient knowledge of it, will not understand the real standpoint of view of the Vêthas; that the Ithihâsas (இதிறாஸங்கள்), consisting of the Râmâyanam and the Mahâ B'âratham and the Purânams (புராணங்கள்) including Harivamsam (ஹரிவம்ஸம்), record the traditions delivered by generations of sages; that the historical traditions in the Vêthas cannot be disputed; that ancient genealogies, tales and ballads were preserved by the Sûthas (bards, சூதர்); that their special duty, as declared in the Vâyu (வாயு) and Pathma (பத்ம) Purânams, was to preserve the genealogy of Thêvas (தேவர்கள்), Urshis (commonly mispronounced Rishis, உருஷிகள்), dynasties of kings, and the doings of great men; that, owing to the lack of "the historical sense" (சரித்திர முறை), there has been confusion between kings, urshis, and others who were possessed of the same names, but who lived at different periods; that by discoveries and excavations, its general trustworthiness has been demonstrated; that scepticism (நிச்சியமில்லாமை) or uncertainty, born of ignorance (அறியாமை), is inadmissible in argumentation (தர்க்கம்); that, if anyone contests tradition, the burden lies on him to show that it is wrong; and that there is strong presumption in favour of tradition.

Nevertheless, Mr. Pargiter has failed to comprehend the vastness of æons of time known as Yugams (யுகங்கள்) and Mahâyugams (மஹாயுகங்கள்), and the incidents associated with each of them.

The reason for this want of appreciation is the restricted meaning which the word "history" now bears among European and American scholars. They limit it to such events of the past as are supported by the testimony of contemporary witnesses or by archaeological remains, or inscriptions on rock or metal. Narratives not so corroborated are said by them to be non-historical, legendary, mythical or fabulous.

But the more modern investigators of the ancient relics recently found in different parts of the world, who have built up the science of "Pre-historic Archaeology," refuse to accept the limitations sought to be imposed on the term "History." Even so have geologists and astronomers done in regard to their departments of knowledge, with the result that our view of the Past, and of the course of generations of men, of the works of God and men of God, of rulers and heroes, together with their sayings and doings, extend, not to a few hundred years before Christ Jesus, but to centuries of millenniums.

The proper meaning of "myth" from Greek *mythos* (word of mouth or tradition), and *fable* (from Latin *fabula* derived from *fari*, to speak), and "legend" (from Latin *legenda*, derived from *legere*, to read), is a story of remote antiquity transmitted, either by word of mouth or by writing (scripture), to faithful and law-abiding people in many parts of the world, according to their fitness to hear and understand such things.

This story relates to the evolution-and-involution (*srishti-layam*) of the universe as ordained by God. The inmost faculty (*anthak-karanam*), the senses, the mind, the reason and the will of the people are so liable to be obscured and distorted by maleficent forces, invisibly working in their

hearts, that uplifting communications soon miscarry, if not watchfully guarded. With the decline of Faith in God (பக்தி), and the growth of materialism and sensualism, the terms *myth*, *fable* and *legend* have in western countries come to mean something concocted and fanciful. In countries where there is no real religion, no faith, no ancient literature teeming with truths of spiritual life, and no apt interpreters of them, scepticism and scoffing will quickly spread and audaciously criticise the thing that make for the elevation of the soul, even as the "advanced" school of theological criticism known as the Tübingen School of Germany, and the faithless criticisms of Bishop Colenso of Natal on the Pentateuch, have misconstrued Biblical history and tradition and promoted atheism, notwithstanding the assurance of sages, who have been blessed with actual knowledge of God, that in due time "self-love" or selfishness, or the folly that the body and the likes and dislikes of the flesh are the best part of humanity, will gradually decline when one marries and begets children, and neighbourly love or altruism or a preferential interest in the welfare of others, who have a natural claim to depend on us, will grow in us, and that again develop into "philanthropy," or love of men, regardless of language, land and creed, and that again into "Godly love," or love of all living beings apart from the bodies they inhabit. Their further assurance is that, along with the maturing of love in these ways, our knowledge of things grows broader, loftier and deeper, and makes us fit for fellowship with God.

One of the chief objects of my *Sahatharmini*, (help-mate in good works), in the preparation of the matchless story of Shri Rāman's birth and training, his conduct in prosperity and adversity, and his wanderings from Ayothyā to Langkâpurī, is to hold up for reverent study our ancient traditions, and to give an opportunity to our boys and girls, wherever English is spoken, to estimate them at their proper worth, and so release themselves from the dreadful consequences of irreligion and vilification of sacred ideals,

The traditions, which have come down to us in India, are of a higher and more convincing kind than any found elsewhere, in regard not only to the "historicity" of the people of the Earth and the other worlds of the universe, the guardian deities, the spiritual guides and the great dynasties, which have long ruled nations righteously from remote times, but also in regard to the evolution-and-involution (*srishtilayam*) of the universe, according to the most merciful design conceived by its Maker, long before its material foundations were laid.

The history of the elimination of Chaos, and the rolling-out (evolution), and the rolling-in (involution) of Cosmos, is the actual story of the "Cause-and-effect" processes necessary to be made by the almighty power of the Most High Being, which transcends all causes and effects and all qualities, for carrying on the five kinds of merciful works, (*pancha krithyams*), through its spiritual radiations (*thêvâthma guṇas*) of Light, Love and Peace to the goal called Godliness.

The cause-and-effect processes, which prevail in the universe and in every part of it, are not fortuitous. They do not happen by chance. They have all been designed for the special purpose of up-lifting fallen souls, setting them on the right path and urging them to prefer truth and purity, without which Godliness, (or Brahmi-sthithi, or Shivôham), the greatest achievement of human endeavour, cannot be realized. The means ordained for the triumph of the Soul over the malignant force called Worldliness, Wickedness, Badness or Evil, are tersely called Thanu (the machine), Karaṇam (the machine-drivers), B'uvanam (the sphere of operation for the machine and machinists), and B'ôgam (enjoyments and sufferings experienced during the allotted span of life).

By Thanu is meant the tangible body made of flesh. It consists of the brain, the spinal column, a series of nerve channels with grey matter in them, with six different plexuses, (*âthârams, ஆதாசங்கள்*), each springing from the base of the

brain, the nape of the neck and certain other parts of the vertebral column, the head, the blood, the kidneys, bladder, genitals, stomach and bowels. All these together form the gross body (*Sthûla Sharîram*) of the Soul.

None of these gross parts of the body are intelligent. They are the rods, nuts, tubes, gear-boxes, wheels and oil of a motor car or flying machine, which needs an intelligent and skilful operator for keeping them clean, and moving them in any direction. Without a care-taker and a driver, they will stand where they are left, fall to pieces and disappear in the dust of the earth. The body of man is designed for the occupation of a group of very subtle, intelligent, indestructible and correlated personalities, whose work, according to the will of God, is to serve the soul (*Jivâthma*), and help to get nearer and nearer to God.

The invisible group of powerful and subtle personalities is spoken of in the books of wisdom (*Jnâna Shâsthras*) as the soul's subtle body (*sûkshma sharîram*), because their excessively refined structure and their intimate correlation with the other, the *sthûla sharîram*, form a plastic covering for the soul to be in, during all the years it may take to grow in righteousness and purity, and to pine for freedom from the entanglements of worldliness and for complete fellowship with God. Sanctified sages declare that in this matured state of the soul, the help of the instruments of knowledge, nutrition and action becomes unnecessary, that the time for the delivery of the soul, as from a mother's womb, having arrived, it will issue forth in glory, and that then only will the soul know that it is of "the image of God," or "the son of God."

By "image" of God is meant that before the soul, drawn by the attractions of power and the vanities of worldly greatness, fell from its spiritual likeness unto God in respect of boundless love, light, and peace, it was dismissed from near and holy service to God and sent down to lower regions to suffer the pangs of hunger and thirst, and the

penalties attached to indulgence of low desires and passions. And, by "son" of God is meant the soul which, repenting of the thoughts and sayings and deeds common to people, who behave contrary to the commandments of God, has been granted an apt teacher, who, by sound precepts, examples and illustrations, can establish him in righteous ways.

The words of such a teacher, inspired by God, are received in the ears of the disciples, well-grasped by mind, examined by reason, and firmly planted in soul or understanding. The word of God is the "seed" of God and from it grows the Son of God, at first as a bud, imbued with patience, goodness, long suffering, gentleness, humility and delight in God, and, later on, when fully developed, abounding in love, light and bliss.

So long as these instruments of knowledge, nutrition and action remain in the body and work together, they seem to be one; and there is no sign of the body being moved or worked through a group of intelligent and indestructible workers. Most men, women and children know nothing about the soul being served by instruments of knowledge, nutrition and action. They think that it is the body which, by its own powers, eats, drinks, laughs, cries, walks, runs, leaps, vaults, swims, drives, climbs, hops, jumps, whirls, and does all kinds of funny things. But, one day, they find that the body sickens, does not rise or move, and remains like a log of wood. In a day or two, the body begins to stink, and even its mother and father are willing to have the body carried away to the cemetery to be buried or burnt. Wise people say that the body is dead and buried, and action will be re-embarked or re-incarnated, and the soul will return again to earthly life, and will be given facilities to learn not only about perishable things, but also about imperishable things, which are God and Souls—God Almighty, all merciful, and everlasting, but Souls so puny in power and mercy, and so subject to change.

Sensible people live in faith, hope and charity. But the senseless ones think that, after death, there will be no future

life, and that therefore it is better to eat, drink, and be merry as much as possible in this life, for they say, "tomorrow we die." Owing to this pernicious belief, mankind has degenerated and become utterly depraved. The rulers of the people know not how to recall the masses to duty, truth and peace.

There is only one way of awakening them and that is to give them a truer system of education than we have now. By precept and example must be shown the fact that we have missed the right way of living, and that it is time that we strive to re-form our thoughts, words and deeds, and invoke God to give us the will and strength to adhere to the traditions of our sages.

The most urgent lesson which ignorant rulers and the populace alike should learn is that they should not mis-use or desecrate the instruments of knowledge, nutrition and action, which God has vested the soul with, for uplifting it from evil or wickedness. If these instruments be not guarded against the trickeries of evil, they will not be allies of the soul for progressing towards God, but will become their enemies, work with evil, and plunge them all into damnation.

It is, therefore, very necessary for those who would extricate themselves from the temptations of evil, and proceed firmly towards God, to set apart a portion of their time to learn daily how gracious and how good God has been towards us for vesting us, souls, with a matchless set of invisible, intelligent, and indestructible instruments of knowledge, nutrition and action, and for making them to live in the fleshly body together with the soul and help us in our pilgrimage towards God.

They are all spoken of collectively in our books of wisdom as "karaṇam" (கரணம்), the power that works. They are wonderfully constituted by a mixture of subtle evolutes (sūkshma b'ūthas), in different properties. These fundamental evolutes are the subtle space atoms, air atoms, fire atoms, water atoms, and earth atoms (அதினுட்ப வெளி, வளி, தீ, நீர், நிலம், என்ற

தன் மாதிரைகள்; தத்+மாதிரை = தன் மாதிரை); these being all measured powers, all mathematical points, (not weighable by the balance or see-able by the microscope), which God only can divide so minutely and make compounds of in different properties, suitably to His merciful works.

These wonderful powers, faculties or instruments consist of four groups called :—

- (1) The five external senses (பஞ்சப்பொறிகள், பொறி = spark, so called because it brings light or information to the soul),
- (2) The five internal faculties (அந்தக்கரணங்கள்),
- (3) The five vital breaths (பஞ்சவாயுக்கள்), and
- (4) The five overt actors (கர்மேந்திரியங்கள், doers of deeds).

The five senses are :—

- (a) the seeing-sense (கண்பொறி), or perceiver of light and form, which is located in the eye-balls, the ocular nerves and their adjuncts in the brain;
- (b) the hearing-sense (செவிப்பொறி), or perceiver of sounds, which is located in the ear lobes, drums, auditory nerves, and their adjuncts in the brain;
- (c) the smelling-sense (மூக்குப்பொறி), or perceiver of smells, which is located in the nostrils, olfactory nerves, and their adjuncts in the brain;
- (d) the tasting-sense (வாய்ப்பொறி), or perceiver of tastes, which is located in the mouth, the gustatory nerves of the tongue, palate, lips and gums and their adjuncts in the brain; and
- (e) the touching-sense (மெய்ப்பொறி), or perceiver of touches, which is located throughout the skin and the fleshy parts under it, in a net-work of fibres and nerves, and their adjuncts in the brain.

Next to the particular senses we have to consider carefully the names and powers of the five mental instruments. They are called :—

- (a) the anthak-karanam (உள்ளம்), or the inmost faculty;
- (b) the manas (மனது), or mind;
- (c) the butthi (புத்தி), or reasoning faculty;
- (d) the chiththam (சித்தம்), or determining faculty; and
- (e) the ahangkaram (அகங்காரம்), or the I-making faculty, or the faculty which, after investigation and decision, rouses "interest" (inter + sum = I am in it; inter + est = he is in it), and urges to action.

This group of five mental instruments by which the soul knows the internal and external things of life is of a much higher order than the senses, which perceive each its own object only; for, the mental faculties have the power to conceive (Latin *Con* = together; + *Caperi* = to grasp), or grasp together all the special things perceivable by the senses.

The mental faculties are, therefore, said to have "common-sense," or general knowledge, or the power to know many kinds of things.

Of these five faculties, the mind (manas) is ever ready to grasp a percept and to convert it into a concept, whether it is a form or light, a sound, a scent, a taste or a touch. To conceive a thing is to make a thought-form (நினைவு ரூபம் ஆக்குதல்). In English, this making of a thought-form is called "to think". So, from the verb "think" (நினைத்தல்) came the noun "thought" (நினைவு).

If the mind fails to do its duty of grasping a percept and making a concept (thought-form) of it, none of the other faculties will be able to begin their respective functions of word-making, reasoning, willing and proceeding to action. To help them forward, the mind must go on thinking (making other thought-forms) of other things in quick succession,

bearing some relation to the first thought, so that the word-maker (வாக்கு) may rapidly make suitable words for a sentence. When, for example, the eye-sense perceives the setting sun and closes the eye-lids immediately, the retina of the eye will catch or perceive the impression of the glowing orb of the sun. This impression is the percept of the sun. If, at the time of receiving the impression, the mind stands by the eye-sense, and attends to the work done, the mind, by means of its power of expanding or contracting, will make an image (ரூபம்) of it, and this process of image-making (ரூபீகரித்தல்) is called the formation of a concept; but the concept will lose its vividness by shrinkage and by reducing itself into a minute roll or seed (b'ijam, விதை, வித்து), and then dropping into the cavity of the heart (hurtheraya gubai, ஹ்ருதயகுகை, நெஞ்சு), when the seed is said to be a memory or reminiscence (jnâpakam, vâsanai or residuum). It is possible to bring up the reminiscence at any later time or occasion by an effort of the will and to expand it to its original form and colour.

Form and colour are objects (vishayams) of the eye-sense. Sound is the object (vishayam) of the ear-sense. Odour is the object (vishayam) of the smell-sense. Softness and hardness, warmth and cold, are the objects (vishayams) of the touch-sense. And, six different kinds of tastes, such as sweetness (இனிப்பு), sourness (புளிப்பு), saltishness (உப்பு, உவர்ப்பு), bitterness (கைப்பு), are the objects (vishayams) of the taste-sense.

On dissecting the fleshly organs of the senses, one and the same kind of grey matter is found in the ocular, auditory, olfactory, gustatory, and tactile nerves. Scientists must also admit that the function of any one sense cannot be performed by any of the other senses. It is, therefore, clear that the functionaries who perceive their respective objects, while living in the sense of grey matter, are possessed of different powers, one seeing only, one hearing only, one smelling only, one tasting only, one touching only. Sages declare that these

functionaries are all intelligent personalities, each perceiving its own way, and that none of them can be destroyed or injured by storm, flame, lightning, or flood. The grey matter and the nerve channels may be ruined by such causes, but the senses or sparks (பொறிகள்) of intelligence will continue to live in wrecked habitations, and depart with the other instruments of knowledge, nutrition and action, when "death," or the separation of the fleshly body takes place, at the end of the allotted span of life.

It is also declared that, after "death", the soul and all its instruments of knowledge, nutrition and action will be re-embodied, or re-incarnated again and again, and migrate from the world of pain (Naraka-lôkam, or "hell") after suffering for its sins, to the world of pleasure, (Svarga-lôkam, or "Heaven"), for enjoying the rewards of good works, and return again and again to our "bitter-sweet" world called B'ûlôkam, or the earth.

We have now to consider the remaining two sets of subtle instruments which have been granted to the soul to labour for other purposes. The soul (Âthma), being eternal and spiritual like God, does not require food to maintain its strength; but food is necessary for the instruments engaged in gathering knowledge for the enlightenment of the soul and for the instruments of action entrusted with the work of moving about the limbs of the body for different practical ends, such as ploughing a field, raising garden produce, carrying things to the market, building houses, digging wells; undertaking long journeys and so on, which require the use of shoulders, arms and hands, and the hips, legs and feet, the work of speaking and teaching and giving orders by the vocal organ, and the work of begetting or bringing up children. The doers of such deeds must be fed, and the food eaten has to be digested, converted into blood, distributed throughout the body, so that it may grow and have strength, and the instruments themselves may have their own kind of food distributed by themselves for their own maintenance.

Instruments of nutrition are necessary for

(a) Prāna Vāyu, the breath that moves forward from the heart through the nostrils, draws in the external atmospheric air, and makes it course through all the nerve-channels in the body, with the aid of the Apāna Vāyu that operates between the heart and the rectum, purifies the blood, and takes in the poisoned atmospheric air ;

(b) Apāna Vāyu, which is the breath that is located in the rectum and works between that part and the heart, and, being invisible, united with the Prāna Vāyu in the relation of the grasper and the grasped (grahya-graham), is able to pull it down-ward so as to produce a constant succession of inhalations and exhalations. Besides the co-öperation given in this way to Prāna Vāyu, the Apāna Vāyu helps to move the food gently round in the stomach, so that the gastric fluid (Jālarāgni) may complete the work of digestion and move the excrement downwards through the rectum ;

(c) Samāna Vāyu (equally-distributing breath), which, being located in the navel region, distributes the essence of food (anna saram) in the form of blood throughout the nerve channels ;

(d) Vyāna Vāyu, which is the breath that pervades the body, keeps the invisible atoms of space, air, heat, cold and flesh, moving throughout the fleshly channels, adjusts obstructions when they rise in the body and generally protects the system ; and

(e) Uththāna Vāyu (uprising breath), which is located in the region of the neck, strengthens the mind, causes sleeping instruments to rise and bodies that have fallen to pick themselves up, and when the time for dying arrives pulls up the whole group of the subtle instruments of knowledge, nutrition, and action, and passes on with them to other worlds.

We have now to enumerate and explain the nature of the last set of instruments, those that have to work overtly for

the benefit of mankind. The five senses perceive their respective objects ; and the five inner instruments of knowledge-conceptions or ideas, and the five nutritious instruments conduce to the strength and comforts of the two previous groups of personalities, but without practical doers of deeds (karmēnthriyas).

* * * *

By Karanam is meant (a) a set of invisible and correlated instruments of knowledge such as the five senses and the five mental faculties of action such as speech- or word-making faculty, the faculty that works in the hands and arms, the faculty that makes the legs and feet to walk, run, jump and leap, the excreting faculties in the rectum, etc., that they may work efficiently in the different nerve centres and channels and organs of the fleshly body, and also with talents and other qualifications according to their deserts ; (b) the assigning of spheres of work and environment to each soul according to the deeds in past lives, including parentage, place of birth, language, religion etc. ; and (c) the rewarding of joys and sorrows in the present life in terms of works of love and kindness or indifference and hate done in the past life.

* * * *

Many Sthūla bodies give but only one Sūkshma Sarīram, and many orders of talents or capacities. Owing to ignorance of the difference between body and mind, life has been desecrated (St. Paul).

One, who minds the Law in its twofold aspects of injunctions (விதிகள்) and prohibitions (விவக்குகள்), and speaks and acts according to the Law, is rewarded by joys (sukham, இன்பம்), and those who violate it are punished by sorrows (in Samskurtam Dukhkhām, in Tamil துன்பம்). So, good works which are acts in conformity with God's Law are the cause of joys, and bad works which are done in violation of God's prohibitions are the cause of sorrows. In other words, joys and sorrows are respectively the "effects" of good and bad works,

God, the Rewarder of works of loving kindness and the Punisher of hate, caused Time-power (Kāla-thathvam, கால சத்தவம்) to persist all through God's gracious works of evolution as an instrument for measuring the duration of things and for enabling finite intelligences to gather knowledge easily and little by little about such questions as when things arose, how they grew, how they changed, and how they vanished. He caused Time to appear as the present, the past and the future; as days, months and years; as the seasons of spring, summer, autumn and winter; and as the ages, young, mature and old. But God transcends all phases of Time and exists eternally, independent of them.

God also caused diverse qualities and quantities to be associated with everything that may be perceived by the senses and thought of by the mind.

Similarly, He caused Space, Air, Fire, Water, and Earth to emanate subtly and imperceptibly from His transcendent power to become the rudiments, germs or seeds of the mental and material forms of the world.

Men of God speak of these five basic rudiments and their quantities and qualities as the foundations of the world. They have all been designed with mathematical precision and they are excessively tenuous entities (athi-sūkshma-b'ūthas). God is undoubtedly the greatest mathematician in the universe. His measurements are on the minutest and on the grandest scale.

Space evolutes appear to sanctified sages (when they are in spiritual communion, with closed eyes) by turns as dark-blue (thamas), or deep-red (rajas), or light-blue (sathvam). These colours merge gently one with the other and produce twilight, daylight and darkness, and then shade off into a soft glow with starry particles here and there, and then change into a sky without sun, moon or stars. Space, thus seen by the Soul (Jivāthma) in the isolated state, is said to be the first expanse which the Supreme Power (Parā-shakthi) of God creates as the

resting-place of the remaining four evolutes and all their qualities and quantities yet to come. Space is the holy tabernacle for establishing, developing and distributing things, animate and inanimate, throughout the universe, with the intention of promoting the welfare of souls needing uplift from corruption. Space appears in every direction as a never-ending pellucid substance, without any break or interstice, though really, according to the testimony of sages who have attained God, it is composed of myriads of minute particles, in every cubic inch of it, through which diverse beneficent powers go forth for the good of souls.

The chief property of Space (Ākāsa, ஆகாசம், வெளி) is sound, which is heard by the ear, grasped by the mind, stored in the memory, investigated by reason, and utilised by the faculty of speech (vāk-thathvam) for making words, for the expression of ideas or mental images or concepts formed by the mind out of the percepts of the senses.

Without sound, which is the prime characteristic of Space in regard to God's design and the goal to be reached, neither language nor literature can be, nor can communicable knowledge of the things of the world and of the spirit be imparted or received.

If it be asked whether there is any evidence in worldly life to corroborate the declaration of sanctified sages that the chief property of Space is sound, and that the highest products of sound are language and literature, we have only to remember that metallic sounds are heard aloft in the sky in a tropical thunder-storm. Such sounds are caused by the violent rush of the electric current through the subtle metal atoms which float in the regions where rain clouds abound some miles overhead. Higher than those regions too they exist undisturbed in more subtle forms for millions of miles. As they descend lower and lower they become grosser and grosser, and penetrate at last the region where earth particles have condensed into solids. Here, in our world called B'ulôkam or the Earth, we see them often on the surface as "rocks." Excavating

or mining underground, we find them existing in strata deep down for hundreds of feet, and so the term "mineral" (miner-al, pertaining to a mine) has been applied to metals, (Latin, *metallum*, Greek *metallon*), or such substances as gold, silver, copper, iron, lead etc., which are meltable by heat. In Samskurtham and Thamil, we call them *lōkas* (metals, உலோகங்கள்). A vast aggregate of these metallic substances, found in space, air, fire, water and earth may be called "world" in English, following the example of *lōka* in Samskurtham and Thamil.

Through the excessively minute porous nuclei of space-atoms came air-atoms which are characterised by a forward and backward motion or an upward and downward motion, commonly spoken of as exhalation and inhalation, by means of which atmospheric air may be drawn into and thrown out of the lungs, and so cleansing the grey matter in the nerve channels of the body. And this process of moving up and down is accompanied by the quality of exhausting or drying up moisture. A running man's tongue and throat get parched, and a wet cloth hung in a room even in a wet day dries of itself. Air is also a cleansing power. The bad smell of dirty cloth stretched out in the air gets less and less and would disappear if left long enough there.

Fire appears ordinarily as a flame, gives light and heat, and turns everything it touches to ashes, but, in its subtle form, flame, heat and consuming power are latent. It is authoritatively declared that God is Light, is the Enlightener of Souls, groping in darkness, is the Maker of the sun, moon and stars; that the prime cause of the heat of the sun is the vital air called *Prāna Vāyu*, which fills space and every living body or cell in it; and that if God withdraws it from space, the heat and light of the sun and all its glorious functions would instantly cease, even as the varied activities of the human body, including heat, the moment expiration happens. *Prāna Vāyu* is indeed the parent of subtle fire (*sūkshma agni*, or

II] WATER, THE OFF-SPRING OF SUBTLE FIRE. xxv

ushnam, உஷ்ணம்). In Ancient Grecian and Mediaeval Christian books the diffused sublimated fire is called the *empyrean*, (from Greek *en* = in, and *pur* = fire, c.f. "funeral pyre).

Water in its subtle form of coolness (*sitham*, சீதம்), and the grosser or mist, is the offspring of subtle fire. *Ushnam* (heat) and *Sitham* (cold) are correlated opposites (*thvanthvas*), because, out of the same pole or atom, heat appears at one end and cold appears at the other end. They have been designed as contrary to each other for the beneficent purpose of allaying each other's excesses. Water cools dryness and allays thirst. With other ingredients it becomes the saltwater of the ocean, and high up it appears as snow crystals and these very cold, pure and tasteless particles of water float in the upper regions of the sky as white fleecy clouds, which are very different from the rain clouds. Sages declare that, when the heat of the sun falls on the ocean, minute particles of saline steam rise upwards and, mingling with the lowering atoms of snow, generate rainclouds, from which issue sweet, fresh water, lightning and thunder.

After the earth was formed, the rain that fell on it ran down the highlands to the lowlands in streams along the valleys and many of these streams became tributaries of rivers. If the fresh water of the rivers did not daily flow into the ocean, the melting of the ice-bergs of the Arctic and the Antarctic seas did not take place periodically, and if the ebb and flow of the tide by forceful currents of air in the sea throughout the world was not maintained regularly, the sea-water that surrounds the earth would be like the waters of the Dead Sea, incapable of supporting life, and would make it impossible for people to thrive along the banks of rivers and raise crops of grain and garden-fruits, and rear oxen and kine, sheep and goats, and other domestic animals, so necessary for food, dress and other comforts.

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[Recapitulation]

The Lord adjudges joys and sorrows according to the previous works of man.

His judgment is by means of rewards and punishments.

Good conduct is rewarded by joys, bad conduct is punished by sorrows.

This system of rewards and punishments by joys, and sorrows is called the Design of God in regard to the evolution (unrolling) of the universe.

The making and the unmaking of the universe is according to this great design of God conceived long before the foundations of the world were laid.

Joys and sorrows are caused by previous good works and bad works. Therefore good works are the cause of joys, and bad works are the cause of sorrows.

This truth is conveyed by the expression "Causation reigns in the universe by the will (judgment) of God".

The beginning of the Universe happened when those subtle Powers of God which were called space, air, fire, water, and earth manifested themselves for the purpose of evolving and involving the universe.

These powers are invisible forces prevailing throughout the universe and produce invisible cells or bodies, and cause them to thicken in due time and become gross cells or bodies.

In the heavens we see minute atoms of mist, called nebulae, rotating round a centre and spreading themselves in the sky and forming together the great belt of star-particles called the "milky way". Similar whirling particles in various parts of the sky thickened as suns and moons, planets, asteroids and comets, and became the abodes of various kinds of living beings such as the *Thri-múrthis* (Ruthra, Vishnu and Brahmá), the Pithurs, or *Prajápathis*, the *Thévas*, men, *Yakshas*, *Rákshasas*, *Ghántharvas* etc.

PART III.

On the course of the wanderings of Shri Ráman from Ayothyá (அயோத்யா) to Langká Puri, the stronghold of Rávanan.

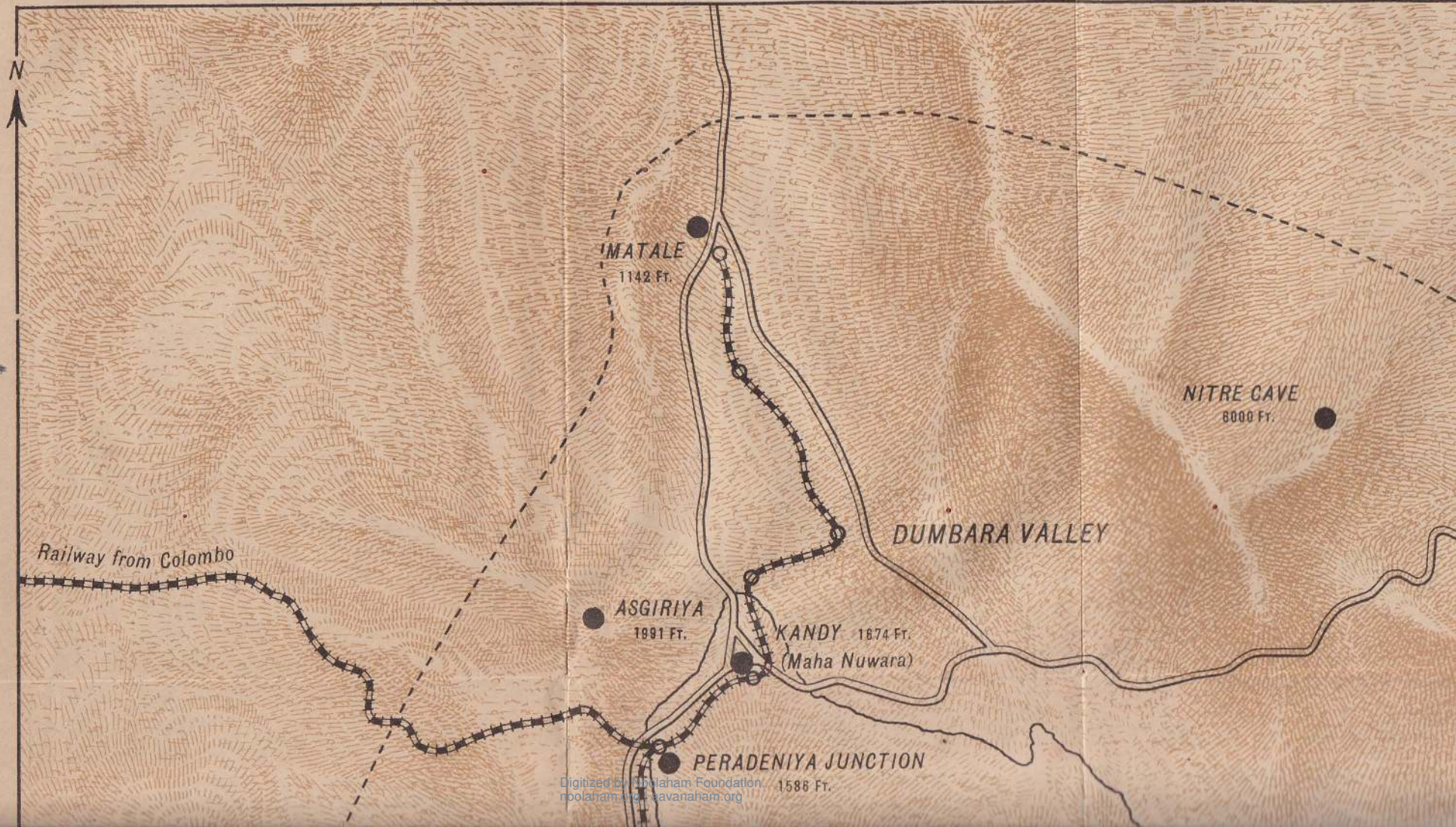
We have prepared a map showing at a glance how Shri Ráma, his Tharma Pathni and his brother Lakshmana travelled on foot from Ayothyá to *Panchavadi* (பஞ்சவடி), passing through *Prayágá* (பிரயாகை), where the sacred waters of Gangá and Yamuná meet, and through the *Áshramas* (ஆஸ்ரமங்கள்) or peaceful abodes in the forest of the great sages B'arathvája (பரதவாஜர்), *Válmiki* (வால்மீகி), *Athri* (அத்ரி), *Sharab'anga* (ஸரபங்கர்), *Suthikshana* (சுதிக்ஷனர்), *Agasthya* (அகஸ்தியர்), and through the rest of the *Thandaka* forest. While Ráma was resting at *Panchavadi* during the rainy season, *Rávana* (இராவணன்), the King of *Shri Langká* (Ceylon), assuming the form of an old *Bráhmaṇa*, seized *Sithá* (சீதை) and carried her off in an aerial car. *Shri Ráma* and *Lakshmana* were then absent from their hermitage. Returning to it, they missed *Sithá*, went in search of her, found at *Kishkinthá* two powerful allies, *Sugriva* (சுகரீவன்), and *Hanumán* (ஹனுமான்), and with their aid discovered that she had been taken to Ceylon. We have to follow closely the description of *Válmiki*, and set about identifying the places which *Hanumán* visited, after arriving at the south-eastern corner of the dominions of the *Pándian* King. He is said to have ascended a lofty hill called *Mahénthra*, which *Agasthya Muni*, possessed of mighty power, had raised out of the ocean to enable godly-minded *Thévas* and men to worship the Lord in peace, and leapt from its summit into the sky to do *Ákasha-gamanam* (sky-going, ஆகாச கமனம்) toward *Langkápurí*, the citadel of *Rávana*. Just as we move on earth treading land owing to the force called gravitation, there have been in India at all times, past and present, some persons skilled in the practice of *Prāṇāyāma* (breath-control, பிராணாயாமம்), who have developed in themselves the power called levitation,

which enables them to soar high and move at will in the sky. Like boats or ships made to float on water, this tangible body of ours may be made to float in the air in any direction according to the will of its owner. In this way, Hanumân went on and on in the air till he came to a range or "family" of mountains (kula parvatham, குலபர்வதம்) from which he could look all around, and landed on a plateau. This range has been known for ages to Sinhalese Butthists (புத்தாகமக்காரர்), and no doubt to the earlier inhabitants of that part of the country who spoke the Yaksha and Elu languages as "Namuna-kula" (நமுனகுல்). Neither pandit nor peasant knows the derivation of that name, nor why that name is attributed to two localities separated from each other by a distance of fifty miles. The name is obviously a corruption of Hanumân-kula-parvatham, meaning the range or family of mountains where Hanumân landed. Its height is given in Government maps as varying between 4500 and 6000 feet and it lies in the Province of Uva or Huva. Looking westwards, he saw a great gathering of fortresses and palaces and many people some six miles from where he landed. In the darkness of night, he went into the city and, unseen by others, he entered many of the abodes of the enemy without fear, because he was a great hero possessed of miraculous powers. He saw Sîthâ emaciated and in deep sorrow, sitting under a tree, and was able to make himself known to her as an emissary of Shri Râma who had given him his signet-ring to show her. She was pleased and gave him a valuable jewel which she was wearing, to be taken to her Lord in proof of his having met and spoken to her. He did Âkâsha-gâmanam again, and reported to Râma all that he had seen, heard and done. Râma's army, supplied by Sugrivan (சுகரீவன்) and other allies, moved on to the seashore at Mandapam in the District of Madurâ, and were engaged for some days in building a causeway across the Pâmban (பாம்பன்) channel, where huge slabs of stone are still visible, and which connects the Indian Ocean beating on the west of Ceylon and the same ocean along the

LANKA PURI IN SRI LANKA

SCALE, 4 MILES TO AN INCH.

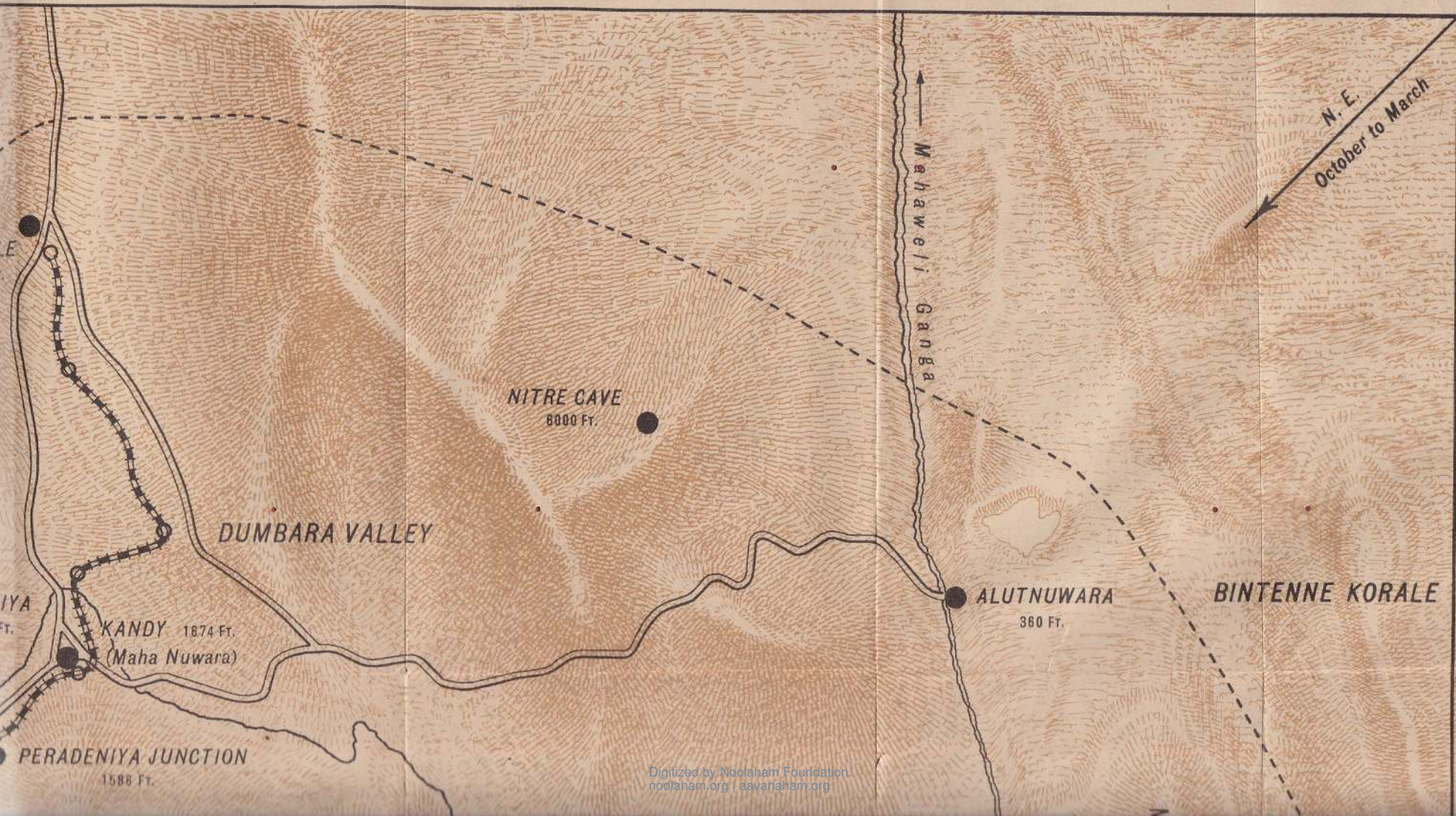
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LANKA PURI IN SRI LANKA

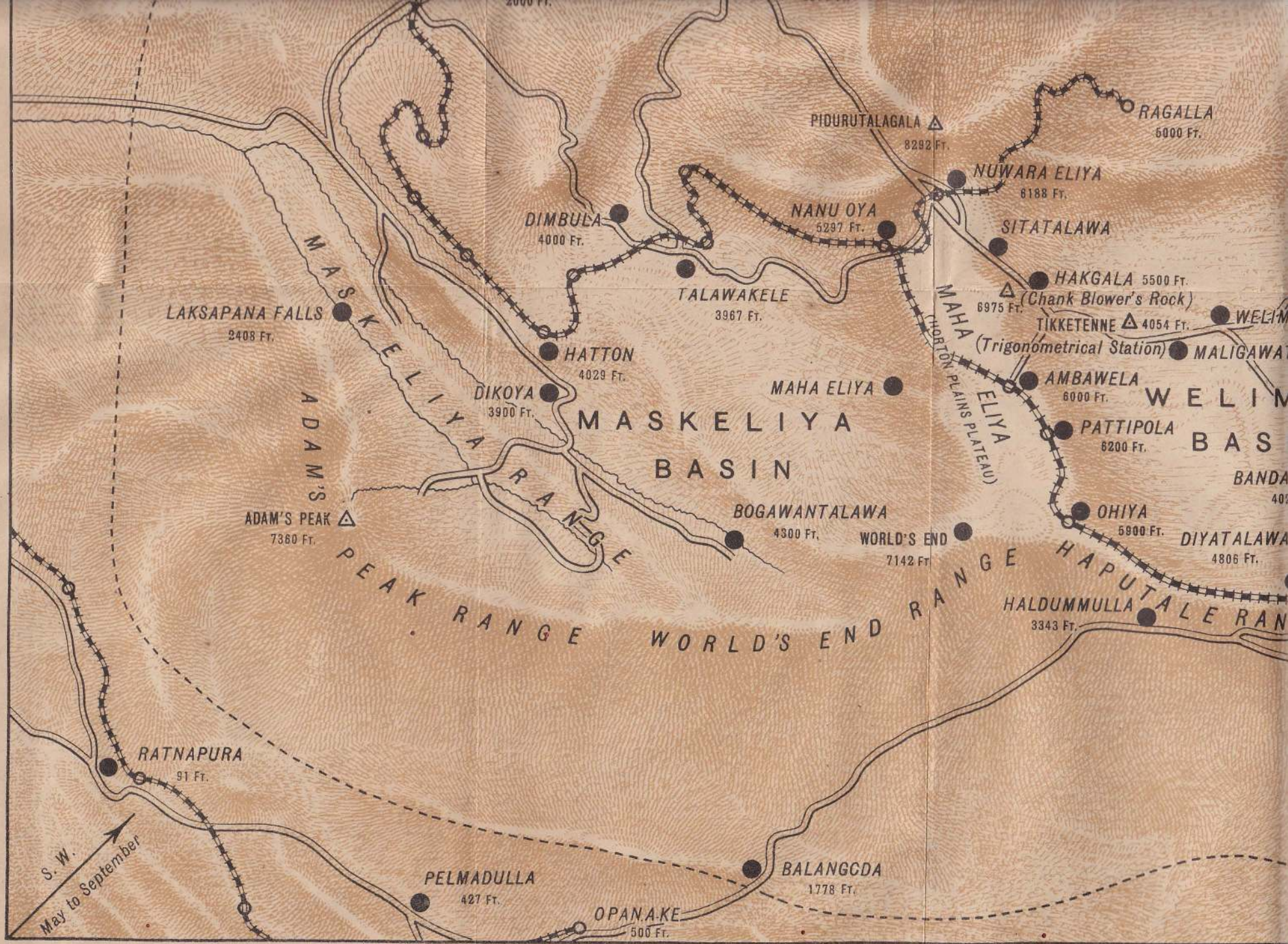
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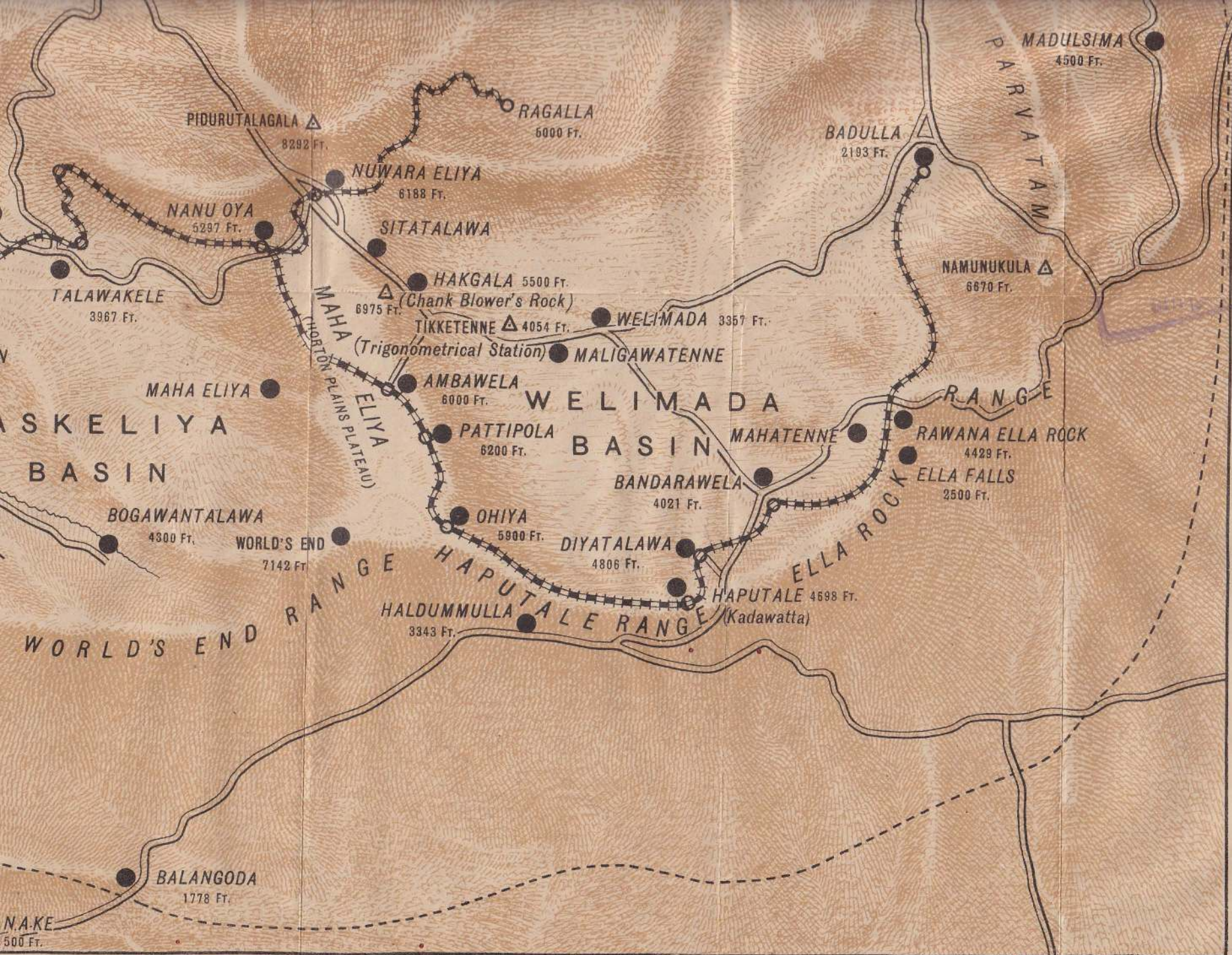
The Boundary of Lanka Puri is indicated thus - - - -











Survey Department, Ceylon, 6th Sept:1929

east coast of India and then passed over the sand-dunes of the island which was afterwards called Rāmēshvaram. At its south-eastern extremity was the same ocean where the army constructed a bridge of huge stones, trunks of trees and sea-sand stretching for several miles, and crossed over to Shri Langkā. It passed through dense forests under the guidance of Hanumān and arrived at the foot of the mountain range on which he had alighted a few months before. This part of Ceylon has been known for centuries to the Sinhalese and to their successors in rule, the Portuguese, the Dutch and the British, as Uva or Huva or Suva. In it is a mountain called Ella-parvatham, rising 4500 feet above the level of the sea. In the geographical maps of modern times, it is marked Ella Rock, and in the one-inch-to-a-mile-scale-map prepared at the instance of the Government of Ceylon, there are shown, at some distance from the Ella Rock, Rāvaṇa Ella (Rāvaṇa's Rock) and Rāvaṇa Ella falls, and one can see clearly from Rāvaṇa Ella a long range of lofty mountains in the east called *Namunakula* (நமூனகூல்). Neither native pandit nor peasant nor learned European knows the derivation of the word "Namunakula," but it is obviously a corruption of the term "*Hanumān-kula-parvatham*" denoting the family of mountains (*kula-parvatham*) or range, where Hanumān landed in his aerial flight. The higher parts of it are over 6500 feet above the level of the sea.

* * * * *

P. RĀMANĀTHAN.

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THE DAYS OF RAMA'S YOUTH
(BALA KANDAM)

1. In the Thretha Yuga, along the banks of the Sarayu, there was a far famed country called Kosala, the capital of which was Ayothya. It was one of the greatest cities of India, abounding in wheat, rice and other grains, fruits and milk, and elephants, camels, horses and cattle, and all kinds of metal and gems. Its golden domed temples and stately palaces glittered in the sun, like Amaravathi, the celestial city of Inthra. The air was laden with the perfume of flowers and incense. Well laid out gardens, mango groves, sporting places and theatres added beauty to the city, and the busy hum of its crowds of people, together with the sounds of bells, drums and other musical instruments, told of great social activity and domestic peace.

2. The people of Ayothya, though living in plenty amid scenes of enjoyment, were industrious

and mindful of God and the law. The four-good-and-true-communities (chathur varnis) served God and the Thevas with devotion, ministered to guests and made offerings to the pious, the poor and the maimed. The Brahmanas attended to the sacred fire and loved to chant the Vethas and to strengthen the ancestral faith of the people. The Kshathriyas, Vaishyas and Shuthras esteemed the spiritual life of the Brahmanas, and strove to fulfil their respective duties without harming others. Guarded by mighty warriors, the people spent their days in happiness and peace, free from the fear of enemies.

3. Ayothya was ruled by King Thasharatha, who was sprung from the line of Ikshvaku, and was honoured by all his subjects. Never allowing his mind to be drawn away by the senses or the passions, he walked in the path of justice, punishing the wicked and encouraging the good. He guarded the treasury against wasteful expense, increased the strength of his army, and became so renowned that the kings who ruled the adjoining countries acknowledged his power and paid tribute to him. In the administration of his empire, he frequently sought the advice of the great sages Vasishta and Vamatheva, even though aided by a council of eight wise and loyal ministers.

4. Having no progeny, Thasharatha was long engaged in austerities, hoping by prayer and

penance to become worthy of the gift of a good and able son in order to protect the welfare of the people and his own spiritual needs after his death. He resolved at last to undertake that most difficult of all sacrifices known as the Ashvametha Yaga, the crowning ceremony of which is the killing of the horse that had been let to roam about as it liked in foreign lands. The king thus spoke to his ministers: "Procure all things necessary for this sacrifice, which even mighty monarchs dread to make, through fear of Brahma Rakshasas ever ready to harm the doer of the Yaga, and let loose the best one of our horses to go abroad where it listeth, followed by a small band of matchless warriors to guard it against seizure by enemies, during its onward progress."

. Upon the invitation of the monarch, rishis, kings, princes, and the leaders of the people attended in vast numbers, and were all suitably entertained at Ayothya. The king then invited the great ascetic, Rishi Shringa, to conduct the Ashvametha Yaga and everyone became busily engaged in the preparations for the ceremony.

5. Upon the return of the horse, unscathed in its tour through the different countries of India, the Ashvametha Yaga began. While it was progressing, the Thevas, Siththas and Gantharvas went to Brahma Loka and prayed to Brahma that the mighty king of Rakshasas, named Ravana, who

was the terror of Bhu-loka, Bhuvan-loka and Svar-loka, be destroyed. This Rakshasa was a ten-headed person, skilled in the manthra shasthras and possessed of the power of being unslayable by either Thevas, Gantharvas, Yakshas or Rakshasas. His highest aim was to be the sovereign of the three worlds, and to gratify every kind of desire for thirty millions of years. By works of dire concentration and devotion he obtained from Shiva the boon he prayed for. Swollen with pride, he soon filled the worlds with fear by his frightful deeds. Therefore, the Thevas appealed to Brahma for help, and he comforted them, saying that, though Ravana could not be slain by a celestial, he could be slain by a human being, and that the Thevas should pray to Vishnu, the protector of the universe, to cause a ray of his own energy to be embodied in human form for the purpose of slaying the mighty Rakshasa. Vishnu granted their prayer, and resolved to be incarnated in the family of Thasharatha at the time of the very Ashvametha Yaga which the king was performing.

6. Then it came to pass that, in the sacrificial fire of Thasharatha, there appeared a Theva resplendent with jewels, and holding in his hands a basin made of gold, containing celestial milk (payasa). The divine messenger gave it to King Thasharatha and said, "Thou foremost of kings!

Thy prayers have been heard to-day, and the Lord who has sent me desires that each of thy wives should partake of this sweet milk in order to bring forth sons." The king reverently took the golden jar, and placing it on his head went round the Theva again and again in worship, in the midst of which the Theva disappeared. The king thankfully took the payasa to his wives, and offered a fourth part to Kausalya, the eldest queen, then a fourth to Sumithra, and a fourth to Kaikeyi, and there being still a fourth, he gave it to Sumithra.

7. In the meantime, Brahma had entrusted the chief celestials with the work of creating allies for the use of Vishnu in the destruction of Ravana.

According to the previous karma (works) of these Jivas, they were given monkey-like faces and tails, but were in all other respects human, speaking the languages of the country in which they were born and able to distinguish between right and wrong, to learn the arts of peace and warfare, to build underground cities in the forest or in caves on the tops of mountains, and to live according to law. In their frames were united the facilities of man and monkey, as they were destined for contact with Ravana and his rakshasas and men alike, in countries overgrown with heavy forest. They were a special creation and became known as vanaras (forest-men).

8. Inthra, the king of the Thevas, created Vali as the king of the Vanaras. Surya Theva created Sugriva, the brother of Vali; Brihaspathi, the spiritual guide of the Thevas, created the brave Thara. Kubera, the lord of wealth, created Ganthamathana. Vishvakarma, the architect, created Nala. Agni, the lord of fire, created Nila. The Ashvinis created Mainthva and Thvivitha. Varuna, the lord of the ocean, created Sushena. Paryyanya created Sarava. Marutha, the ruler of the winds, created the graceful Hanuman, the most intelligent and powerful of all the Vanaras. Besides these, other Vanaras and bears were created by thousands, gifted with wonderful powers of assuming any form they pleased, and able to use and resist different kinds of weapons. They could fight with their nails and teeth, move hills, pull up trees, agitate the seas, swim across oceans, tear up the earth and cause great trenches, and leap through the sky. Of these mighty Vanaras, many resided in forests, others on the mountains of Rikshavana, and lived on fruits and roots, and their leaders remained with Vali and Sugriva in the city of Kishkintha.

9. When Thasharatha's sacrifice was over, the Thevas returned to their abodes; the kings set out for their respective countries; the Brahmanas, who had received gifts of many hundreds of cows, and the other guests departed to

their various homes. Thasharatha began to live happily in Ayothyia, and in due course the rays of Vishnu Bhagavan entered the bodies of the queens. Four sons were born. The first by Kausalya was called Rama; the second by Kaikeyi was Bharatha, and the third and fourth by Sumithra were Lakshmana and Sathrugna. At the birth of these four sons, the Gantharvas and Apsaras began to sing and dance, and the Thevas showered down blossoms from the sky, and made sweet strains of music accompanied by the beating of drums. Everyone was overjoyed. The streets were decorated with garlands and pennons, and made lively with music; and the king Thasharatha in great joy gave away thousands of cows to the Brahmanas.

10. Year by year as the princes grew they became more dear to their father, and Rama, the eldest, was especially loved by all. He was a most devoted son, efficient in all branches of learning, kind, truthful, righteous, and ever worshipping the Deity; and, true to the doctrine that mother and father are the first known Deities of the child, he served them as such. He studied the use of arms that he might know how to fight in battle, for the benefit of his people, and learnt to ride horses and elephants and to drive different cars. Lakshmana followed Rama like his shadow, neglecting his own comforts, to wait upon his brother, and not eating or

drinking if Rama was not with him. His one thought was how best to serve Rama. In the same way, Sathrugna was attached to Baratha, and the king was happier every day to see his sons growing in beauty, goodness and grace. Still more delighted was he when they became famous heroes and engaged in works of charity and useful service to their king and country.

11. When Rama was about sixteen years of age, he went at the request of the great Rishi Vishvamithra to destroy some Rakshasas that were disturbing the ascetics at Siththashrama. On the way to that hermitage, Vishvamithra bestowed upon Rama the power to command all weapons, and to be free from sickness, hunger and thirst; and while they pursued their journey across many forests and mountains, the sage, who was very fond of the king's sons, began to relate to them stories of the countries through which they passed.

12. Coming to the confluence of the Sarayu and the Ganga, they beheld a quiet hermitage close by, and he said: "In this Siththashrama, Shiva was pleased to enter upon severe austere practices in ages long since passed. While so engaged, Kama Theva, the lord of sexual love, endeavoured to disturb him. Shiva looked intently at Kama Theva, and so consumed him on the spot. From that time he has had no body, and has been called

Ananga or the bodiless one, and the lovely land where he lost his body (anga) is known as Anga Thesha. This holy hermitage of Shiva has been the abode of great Rishis for thousands of years, who have been from father to son the devoted lovers and worshippers of Shiva. At this sacred place where the two rivers meet we shall rest. Let us now bathe and perform our worship. To-morrow we shall cross the Ganga and go on to the ashrama."

13. The ascetics in the hermitage, finding that Vishvamithra and the king's sons were near, welcomed them with great joy, giving them *arghya*, *pathya* and *achamaniya*. After spending the night there, they prepared to cross the river, for which purpose an elegant boat had been provided by the ascetics. About half way across the river, Rama and Lakshmana heard the sound of rushing waters, and asked Vishvamithra the reason. The saint replied—"On mount Kailasa there is a beautiful lake called the Manasa Sarasa, from which flows the sacred river Sarayu. The noise you hear is made by the meeting of the waters of the Jahnavi (or Ganga) and the Sarayu. Do obeisance to them, O Rama, with a devoted and humble mind." Rama and Lakshmana worshipped the Thevis of the rivers, and then proceeded to the opposite bank.

14. Presently they entered a dense forest, the history of which Rama enquired of Vishvamithra.

The Sage, ready to please them, said : "Thousands of years ago, two cities were built here by Visvakarma, called Malatha and Karusha. There Inthra was cleansed of his sin of killing a Brahmana. Being much pleased with these places, he made them prosperous and famous. For a long time these two cities abounded in grain and wealth, until a wicked Yakshini reduced them to ruins. Her name is Thataka, and she still lives, doing evil deeds in this forest, at a short distance from here. We shall go there, for thou, O Rama, art the only one that can slay this Yakshini and so free the people of this part of the world from fear."

15. Rama, hearing this story asked the ascetic to explain still further to him how she became so powerful. Vishvamithra answered, "Thataka is the daughter of the mighty Sukethu, and was endowed by Brahma with great beauty and the strength of a thousand elephants. She became the wife of Suntha, and her son is Maricha who disturbs my sacrifice. When Suntha was destroyed, Thataka and Maricha began to trouble that holy saint Agasthya, who seeing Thataka one day rushing at him to devour him, cursed both the Yakshini and her son, so that Maricha became a Rakshasa, and Thataka lost all her beauty and is now hideous to see. For that reason, Thataka in great rage ruined the cities of Malatha and Karusha, which were the abode of Agasthya in

times gone by." Vishvamithra then urged Rama to slay Thataka, and Rama, obedient to the sage in all things, went into the forest with Vishvamithra and Lakshmana, and after much fighting, killed the Yakshini. Seeing the death of Thataka, the enemy of the ascetics, the Lord of the Thevas, Puranthara, with the Thevas, came and paid homage to the sage and besought him to be gracious to Rama, whereupon Vishvamithra, taking Rama's face between his hands, blessed him. They spent that night in the forest and went forward the next morning to Vishvamithra's hermitage.

16. Speaking of that hermitage, the ascetic said, "Vishnu himself sat here in yoga for several thousands of years when this hermitage belonged to Vamana. It is called Siththashrama, because in this place Lord Vishnu attained his heart's desire. When Vishnu was staying here, the Thevas sought his aid. They had been conquered by Virochana's son Bali, the lord of the Asuras, who had made himself ruler of the three worlds. Therefore, they begged Vishnu to help them, saying "O Lord, Bali is now celebrating a sacrifice, and it is his custom to give at such a time whatever boon is asked of him. O Vishnu, we pray thee to take the form of a dwarf, and ask him for as much earth as can be covered by three of thy footsteps." Vishnu accordingly went to Bali as they wished, and asked of him the boon which he did not

hesitate to grant. Then Vishnu, assuming an immense form, strode through all the worlds in two steps, and, there being not enough space in the universe for the third step, he stepped on Bali and so overcame him and restored to the Thevas the kingdom of Inthra. Out of reverence for Vishnu I have made this hermitage my dwelling place, but it is filled with Rakshasas and the ascetics have no peace. Enter with me, O Rama; this hermitage is also thine."

17. Having said these words, Vishvamithra took the princes into Siththashrama, and many ascetics came joyfully to welcome them. When morning came, Rama and Lakshmana bathed, performed their worship, and began to keep watch over the ceremony, which lasted for six days and nights. On the sixth day, the ascetics lit up the altar, which was covered with wood and holy grasses and flowers, and just as they were beginning to chant the manthras, the Rakshasas came like an overspreading cloud of immense size and showered blood upon the altar. Rama rushed forward and shot a powerful arrow at Maricha, which hurled him back several hundreds of miles and cast him into the sea. The other Rakshasas were also slain by Rama. The altar being purified, the ceremony was completed without further interruption. After all was finished, Rama was honoured by the saints, and Vishvamithra in great

joy said, "O Rama, I have carried out my sacrifice, and thou hast done the will of thy spiritual guide and made this hermitage in truth a Siththashrama."

18. With much gladness Rama and Lakshmana arose next morning and did obeisance to the great ascetic, saying, "Lord! thy servants have come, that thou mayest command them further to serve thee." Vishvamithra answered, "Janaka, the king of Mithila, is about to perform a sacrifice of great merit to which we shall all go, and thou shalt see the celestial bow of Janaka, won by the austerities of Thevaratha. It is worshipped in the palace of the king like a deity and is incapable of being strung by either Thevas, Gantharvas, Asuras, Rakshasas or men." They then set out for the kingdom of Janaka, followed by the Brahmanas and at sunset reached the banks of the river Shona. There the devotees, paying homage to the saint sat down to rest, and Rama asked Vishvamithra to relate to them the history of that beautiful river.

19. Vishvamithra, ever pleased with Rama, said, "What you now see as the river Shona was at one time my father's sister Sathyavathi. My grandsire Kusha had four sons, namely, Kusamva, Kusanabha, Asurtharajas and Vasu, and he sent them to found cities in order to obtain merit. Kusanabha became king of Mahothaya, and had a hundred beautiful

daughters. These maidens, whilst sporting in their garden one day, were seen by Vayu Theva, the Lord of the winds, and finding them to be very beautiful, he solicited their hands in marriage. Doing obeisance to Vayu Theva, they replied, 'O, Theva, we are the daughters of Kusanabha. Our father is our first God, and he shall say whom we shall marry.' At this Vayu Theva became wrathful and broke their limbs, so that they were no longer beautiful. In great distress they went to the king, who having heard the cause of their trouble, praised them for honouring their father, and calling his ministers together he began to think of their marriage.

"About this time there was an ascetic named Chulira practising great austerities, and a righteous Ghantharvi, named Somatha, came and served him every day. For a long time Somatha waited upon the ascetic and worshipped him in deep humility, till at length Chulira became so pleased with her that he determined to grant her whatever she most wished to have. The Ghantharvi was greatly delighted to hear this, and with humble words she said, 'O gracious lord, who art like Brahma himself, I desire a righteous son. I have no husband, O Lord. Therefore, of thy great power bestow upon me a son.' The Brahmarishi much pleased gave her a mind-begotten son of great piety, named Brahmathaththa, who became the king of Kampilya.

Upon king Brahmathaththa, Kusanabha decided to bestow his daughters. For this purpose he invited him to Mahothaya and gave him the maidens. By turns Brahmathaththa received the hand of each in marriage, and as soon as he touched them their limbs became whole and their beauty shone forth anew.

"Kusanabha, having seen his daughters married, began to perform an Ashvametha sacrifice to obtain a son, and after sometime a powerful son named Gathi was born to him, who became my father; and my father's sister Sathyavathi, having great devotion to her husband Richika, followed him to Theva Loka in her own person. There she took the form of a river flowing from Himavath, and out of affection for the river Shona, I live near that mountain, from which the sacred waters flow for the benefit of all."

When Vishvamithra had finished speaking it was midnight, and the ascetics, with Rama, Lakshmana and Vishvamithra, slept peacefully by the river until morning, when the saint awakened them. They rose and continued their journey as far as the Ganga where they bathed, did their worship and sat down to rest.

20. Vishvamithra, whilst resting, began to narrate the story of the Ganga.

Is it the river-bed, or its waters, or the spirit, that gives unity and continuity to the "river"?

The bed and the waters are like unto the body, and the spirit that moves the waters, as the waters flow along the bed, is like unto the person or spirit in the body; and the spirit that pervades the waters has also the form of a woman. This woman-form, as well as the spirit that pervades the flowing waters, are called Ganga Thevi.

Vishvamithra said: "Ganga and Uma are two daughters of the famous mountain King Himavan. The Thevas besought him to give them Ganga, which request he granted. They took her and went away rejoicing. The other daughter, Uma, became the consort of Ruthra, and Ganga was given by the Thevas to Agni, the Lord of Fire, and in the course of time Agni was blessed with a son called Skantha. All the Thevas, together with Uma Thevi, regard Skantha as their own son, and he became the Senapathi or commander-in-chief of the celestial forces of Mahatheva."

21. Vishvamithra then explained how Ganga from supernal regions was brought down to the earth and flowed to the nether regions, by the austere practices of King Bagiratha to free Sagara's sons. He said, a former king of Ayothya, named Sagara, had two wives, but was without sons. Therefore he began to do *thapas* near Himavath on Mount Briguprasravana. After some time the great ascetic of the mountain, Brigu, granted a boon to Sagara, by means of which one of his

wives, Kesini, gave birth to a son named Asamanja, and the other wife Sumathi brought forth a gourd, from which came sixty thousand human embryos. These were placed in jars filled with clarified butter, and in this way they grew to be boys, but their step-brother Asamanja, who did much harm to everybody, found amusement in throwing his brothers into the Sarayu. For this reason he was banished by his father from the kingdom. Asamanja's son was Anshuman who was loved by all, and when king Sagara determined upon celebrating the Ashvametha sacrifice, he sent Anshuman to protect the horse. Vasava, wishing to prevent the sacrifice, assumed the form of a Rakshasi and took the horse away, and the king in great distress sent his sixty thousand sons to search for the animal throughout the world. They went in all directions but were obliged to return without the horse. Then the king in wrath said, "Do ye go again and dig up the whole earth until ye find the horse." Obedient to the king they went, and after much searching they at last saw the eternal Vasutheva, in the form of Kapila, with the horse grazing close by. Seeing him, they rushed at him intending to kill him, but Kapila reduced them to ashes on the spot.

Finding that his sons did not return, Sagara sent his grandson Anshuman to look for them. Anshuman after sometime came to the place where the

ashes of Sagara's sons lay and beheld the sacrificial horse close by. He was overcome with sorrow at learning what had befallen his uncles, and began to seek for water with which to offer oblations. On his way he met Suparna, the lord of birds, who told him that the waters of Ganga should be brought down to wash the ashes of Sagara's sons, after which they would be able to enter the celestial regions. Anshuman, hearing these words, took the horse and returned to the king, who then completed his sacrifice. He tried to think of some way of bringing down Ganga, but he died, unable to accomplish the liberation of his sons. Anshuman became king. He engaged in rigid austerities to bring down Ganga. Without succeeding he also died, and after him his son Thilipa spent his life in like manner. He also failed, and, installing his son Bagiratha, he breathed his last. Bagiratha, having no sons, consigned his kingdom to the care of his ministers and went away to Gokarna to practise austerities for bringing down Ganga. Controlling his senses, eating only once a month, surrounded by five fires, he practised yoga for many years. Then Brahma came, and praising him for his great austerities offered to him a boon, and Bagiratha asked that Ganga might be led to the earth for the liberation of Sagara's sons. Brahma granted this favour, but said that, as the earth could not bear the weight of the amassed

waters of Ganga, he must beseech the Lord Shiva to help him.

Bagiratha then spent a year in adoring Shiva, who well pleased with the unselfish devotion of the king agreed to let down Ganga through one of his matted locks. Vain of this favour and ignorant of the might of Shiva, she thought that she would enter the nether regions carrying Shiva away in her rush, but he kept her amidst his locks, where she wandered unable even to fall to the earth. Bagiratha again engaged in rigid austerities at which Shiva mercifully allowed Ganga to fall into the Vinthu Lake, and seven streams flowed off from her. Three took their course eastwards; three went westwards, and Ganga followed the car of Bagiratha.

As she was going, Ganga flooded the sacrificial ground of Jahnu whilst he was engaged in his ceremony. In his anger he consumed all her waters. The Thevas and Rishis in amazement propitiated Jahnu by giving Ganga to him as his daughter, at which he let Ganga flow out through his ears. Therefore Ganga is called Jahnu's daughter or Jahnavi.

After reaching the ocean, Ganga went to the nether regions, and there Bagiratha led her over the ashes of Sagara's sons, who, cleansed of their sins, attained heaven. Then Brahma spoke to Bagiratha saying, "Thou, for this act, shalt attain

the region of Brahma, and so long as the ocean endures, the sons of Sagara shall remain in heaven. Thou shalt also have Ganga for thy eldest daughter, and she shall be called Bagirathi." Ganga is also known by the name of Thripathaga, because she proceeded in three directions. Bagiratha, having bathed in the sacred waters, performed the long sought for oblations to Sagara's sons, and then returned to his kingdom, where he attained great prosperity.

22. After Vishvamithra had finished speaking of Ganga, they crossed over to the other side and came in sight of the city of Visala of King Sumathi, and the ascetic began to relate to them the history of that city.

He said, "In the Kritha Yuga the celestials began to churn the ocean of milk to obtain amirtham, which would give them freedom from disease and immortality. They were the sons of Kashyapa who had two wives, namely, Athithi and Thithi. The sons of Athithi became the Thevas, and those of Thithi were called Thaithyas. To accomplish the churning of the ocean they made the king of the serpents, Vasuki, the churning cord, and took the Manthara mountain for the churning stick, and set to work. In the course of the churning, Vasuki emitted a dreadful poison from which the Thaithyas, who had hold of the serpent's neck, suffered greatly. As the churning

proceeded, there came out of the ocean of milk a wonderful person who had knowledge of all medicines. His name was Thanvanthari. "Then came Apsaras and Inthra's horse Uchairsava, and last of all the celestial ambrosia, over which the sons of Thithi and Athithi began to fight, and while they were so engaged, Vishnu came and removed the ambrosia. The sons of Thithi weakened by the poison were all defeated, and the Thevas with Inthra returned to their abode, rejoicing in the gift of the amirtham. Then Thithi, grieving for her sons, went to her husband Kashyapa, and prayed for a son to slay Inthra, and he promised that one would be given her. With much happiness Thithi entered into austere practices, and Inthra, intending to mar her wishes, came in disguise and served her. After watching a long time for an opportunity, he caused her embryo to split into seven parts, which became the guardians of the seven winds. This is the place where Thithi practised her austerities waited on by Inthra, and this city, of which the present king is Sumathi, was built by a son of Ikshvaku called Visala."

King Sumathi, hearing that Vishvamithra and Rama had come into Visala, went out of his palace and welcomed them, and they spent the night with the king.

23. Continuing their journey next day, they came towards the city of Mithila, near which was

a lonely hermitage. Speaking about this hermitage, Vishvamithra said, "The great ascetic Gauthama lived here with his beautiful wife Ahalya, and one day, in the absence of the saint, Inthra, assuming the form of Gauthama, came and deceived Ahalya. As he was going away from her room, he was met by Gauthama, who cursed them both. Ahalya was converted into a stone, and the saint went away from the hermitage to practise austerities on the Himavath. Ahalya has had to remain like a stone in this hermitage for a thousand years, but Gauthama promised her that, when thou, O Rama, shouldst come to this place and set thy foot on the stone, she would regain her form and life, and that he would accept her again." They went to the hermitage, and Ahalya, obtaining her liberation by the grace of Rama, was happily united to her husband.

24. When Vishvamithra with Rama and Lakshmana entered Mithila, they were received by King Janaka and his priests with great honour. Among the priests was Gauthama's son Sathanantha, who seeing Rama and Lakshmana and Vishvamithra was very pleased, and presently began to tell Rama of the achievements of that great rishi.

25. He said, Vishvamithra was in years gone by a powerful king, who set out to visit the principal cities of the earth. He passed through many

countries, and one day came to the hermitage of the saint Vasishta in the middle of a vast forest. There Vishvamithra and his army were entertained in a miraculous way by Vasishta, to the amazement of Vishvamithra. It was the wonderful cow of plenty named Shabala who provided every one with delicious food and drink. After Vishvamithra had eaten, he felt that at any cost he must possess that cow, and begged Vasishta to give it in exchange for hundreds of thousands of other cows, fourteen thousand elephants decked with golden chains, eight hundred golden cars with four white horses to each, one thousand other horses and as much gold and gems as Vasishta would ask. Vasishta refused to part with Shabala. So Vishvamithra took her away by force, but the cow breaking loose returned, and Vishvamithra and Vasishta had a terrible battle in which Vishvamithra was conquered.

Leaving his kingdom in charge of his son, Vishvamithra went away to Himavath, and after practising austerities for a long time he obtained from Shiva power over all weapons. Then going boldly to Vasishta's hermitage, he again did fierce battle with him and was defeated a second time. Thoroughly ashamed, he journeyed southwards, and living on fruits and roots, performed many austerities, after which he became a Rajarishi; but not being satisfied, he continued in his austerities more severely than before.

In the meantime a king of Ayothya, named Thrishanku, resolved to celebrate a sacrifice in order to ascend to the abode of the Thevas in his own body, and asked his spiritual guide Vasishta to conduct the sacrifice, which the ascetic said he could not do. Then the king asked Vasishta's sons, but they said, "How can we do that which our father has declined to do?" Hearing this, the king said in anger that he would find some one else to help him. Vasishta's sons then cursed him and he became a chandala. In sore distress, the king appeared before Vishvamithra, who in pity offered to conduct his sacrifice and gain for him a place in Theva Loka.

To help him in the celebration of the sacrifice, Vishvamithra invited all the ascetics and Brahmanas, but Vasishta's sons refused to come, saying, "How can celestials and ascetics take the offerings of a chandala and one who has a Kshathriya for his priest, and how can Brahmanas enter Svarga Loka after eating with a chandala?" Receiving this answer to his invitation, Vishvamithra cursed them, and they became mushtikas, wandering through the world in search of dead men's clothes and the flesh of dogs, terrible to behold, and engaged in every kind of evil. Vishvamithra next invited the celestials, but they also refused to come. Then in dire rage he caused Thrishanku by his own power to ascend to Theva Loka, but immediately he

reached there, Inthra sent him down headlong. Seeing this, Vishvamithra began to create a new Theva Loka, and the Thevas becoming alarmed hastened to propitiate the ascetic. They agreed to allow Thrishanku to dwell in the heavens outside the path of the Sun among the Zodiacal stars, surrounded by the new stars which Vishvamithra had made.

After this disturbance Vishvamithra would no longer stay there, but set out for the hermitage of Pushkara. He practised great austerities for some time until one day he saw the beautiful Apsara Menaka and began to be captivated by her. Ten years went by as one day in his love for Menaka, and then the ascetic found all his ascetic power gone. Therefore he renounced the Apsara and fled to the banks of the river Kansiki, where he entered into rigid austerities. After many years he received from Brahma the title of Maharishi, but he desired to be known as Brahmarishi, and not feeling satisfied he continued his practices with upraised arms, going without food, surrounded by five fires in summer, and staying day and night under water in winter.

Seeing him thus engaged, the celestials, wishing to deprive him of the great power he was gaining, sent the fascinating Apsara Ramba to bewitch the ascetic. Vishvamithra discovered the strategem and cursed Ramba who then became a stone. With deep remorse the ascetic found that, because

of his burning anger, he was ever losing the ascetic merit which he had worked so hard to gain. He resolved to conquer his anger, and remain without speaking. Ceasing to breathe, he dried up his body and took no food until a thousand years had passed and he had subdued his anger. Then feeling hungry he thought he would eat a little boiled rice, but as he was about to take it, Inthra, in order to make him angry, came in the form of a Brahmana and asked for the rice. Vishvamithra gave it all in silence, and for another thousand years went without food. Seeing this, the Thevas unable to further distract him, and fearing that with his great power he would destroy them all, invoked Brahma who granted to Vishvamithra the status of a Brahmarishi. Vasishta then recognised him as such, and they once more became friends.

26. Having told the history of Vishvamithra, Sathanantha, offering many praises to the great ascetic, concluded his address. The next day, King Janaka showed Rama his celestial bow which many kings had failed to lift, saying that, if Rama succeeded in putting the string upon it, he should have Sitha, his daughter, as his bride. Rama, taking up the bow, fixed the string and drew it, and the bow broke into two pieces, with a noise like thunder. Pleased with the great strength of Rama, King Janaka said he wished

now to fulfil his promise to Rama to give him the beautiful Sitha. Therefore he invited King Thasharatha to come and witness the marriage of his son Rama. After a few days King Thasharatha arrived, and settled the marriage of his four sons. King Janaka bestowed Sitha upon Rama, his second daughter Urmila on Lakshmana, and the two daughters of his brother, the king of Shangkashya, were given to Baratha and Sathrugna. The Thevas were highly pleased and showered blossoms from the sky upon the newly married princes and princesses, and filled the air with strains of music and the beating of drums.

27. Next morning Vishvamithra went to the Himavath, and king Thasharatha, with his sons and daughters-in-law, having bade many farewells to King Janaka, set out for Ayothya. On the way they were stopped by the dreadful son of Jamathagni, Parashurama, who challenged Rama to fight him, but Rama absorbed all his power, deprived him of the regions which he had acquired by his asceticism, and made him fly for shelter to Mahenthra hill.

28. King Thasharatha and his retinue then continued their journey and were received in Ayothya with great joy. There they all lived in happiness. After sometime, Baratha's uncle Yuthajith invited him to come and stay in his kingdom, and Baratha followed by Sathrugna

went, leaving Rama and Lakshmana to attend to the commands of the king and help in the conduct of the affairs of Ayothya. Rama and Sitha lived very happily together. To Rama Sitha was ever beautiful and good, and Sitha's joy consisted in serving her husband as her lord.

CHAPTER II

THE CITY OF AYOTHYA

(AYOTHYA KANDAM)

1. King Thasharatha, feeling that he was far advanced in years and his body and mind required rest, resolved to install Rama on the throne of Ayothya and retire from active life. He consulted his ministers as well as some leaders of the people, and finding them to be in agreement with him, he sent for Rama and told him that the time had come for him to take charge of the government of the kingdom. Rama, bending low before his father, expressed his readiness to do as he was bidden. The king ordered his ministers to make all the necessary preparations for the installation of the prince. Then Rama went to his mother's apartments and informed her of the king's wishes. He informed Lakshmana also, saying how pleased he would be to share with him the administration of the country. Rama then carried the good news to Sitha, and they worshipped the Deity and spent

the night in fasting. Meanwhile, Ayothya became a scene of great festivity, and was crowded with people come to see the installation of Rama. The inhabitants of the city were engaged in decorating their houses and the streets, and the name of Rama could be heard on every side.

2. When everything was almost ready, a woman named Manthara, who had lived with Baratha's mother from her infancy, stirred up jealous thoughts in Kaikeyi's mind against Rama, and persuaded her that Baratha should be installed instead. With cunning words she reminded her of King Thasharatha's promises made long ago to her to grant her two boons for having once saved his life. These boons were still unasked by her and Manthara advised Kaikeyi to demand them now, asking as the first boon that Rama should be exiled to Thandaka forest for fourteen years, and as the second that Baratha should be installed on the throne.

3. Acting upon Manthara's words, Kaikeyi waited for the coming of her lord, and, assuming an air of injured innocence and neglect, spoke complainingly to the king, and reminded him of his promises yet unfulfilled. King Thasharatha, not understanding the cruel wishes in her heart, asked her to name the boons, and she immediately prayed for the exile of Rama and the installation of Baratha in his stead. The king was surprised at her folly.

He begged her to spare him, saying that, if Rama were taken from him, he could not live, and that he would give, in place of what she had asked, anything in the kingdom of Kosala. But she refused to be so satisfied, and at last the king, because of his plighted word, had to grant her the boons. Overcome with sorrow, Thasharatha sent for Rama and explained to him the unfortunate turn affairs had taken. Rama praised his royal sire for keeping his promise, and said that he would cheerfully go to the forest without any delay.

4. Rama then went to Kousalya and Lakshmana and informed them of what had happened, and they were both stricken with grief. Kousalya wept and implored Rama not to go, while Lakshmana said, if Rama would not stay, then he should follow him into the forest and never leave him. But Rama was firm in his resolve. So Kousalya calmed herself and blessed her son, who returned to his palace to tell Sitha of his exile. Sitha, not knowing what had happened, went joyfully to meet him, and seeing her lord, who had left the palace in a gorgeous chariot shaded by a white umbrella and attended by many servants, coming back on foot with only Lakshmana, she trembled and asked why this was so. On hearing the story, Sitha resolved at once to go with Rama, and they having distributed all their jewels, silk cloths, beds, chariots, gold and silver, with thousands of cows, horses and

elephants among the Brahmanas and his dependants, set out to see the king once more before they went.

5. The crowds of people who had come from all directions to see the installation mourned and wept as they beheld their beloved Rama with his fair wife and Lakshmana walking along the road as if in poverty. Arriving at the king's palace, Rama found his father almost insensible with grief. With him were assembled his queens and ministers and priests, and all but Kaikeyi were bowed down with the weight of sorrow. Sumanthra, a confidential minister of Thasharatha, seeing Rama, fell in anguish to the ground, and lay there mourning with pain. Then rising in anger he spoke these words to the mother of Baratha: "Sinful in thought and deed, you have killed your protector and ruined the glory of his power. Rama and Lakshmana will leave Ayothya, and we all shall follow them, leaving you and your son to rule the empty streets. I cannot understand why a being so wicked as you is permitted to live, but what better can be expected from the child of a woman so vicious as your mother? Oft have I heard old men relate the story of how your noble father obtained many boons from Sages, among which was one that enabled him to understand the sounds made by all beings, including animals and birds. One day when resting, he heard the chatter of a golden-coloured

bird near by, and knowing its thoughts he laughed heartily for sometime. Then your mother, curious to know why he laughed, begged of him to tell her, but the king said, "If I state what I have heard, I shall die immediately." That heedless woman again begged to know, saying "Whether you live or die, tell it to me." The king arose and went to the saint who had bestowed the boon, and asked what he should do, and the saint said he must on no account reveal it to his wife, so the king forsook his wife then and there and went away. As your mother was, so are you, evil-minded and unworthy of such a husband as King Thasharatha." Sumanthra, having addressed these words to Kaikeyi, tried to persuade her to withdraw her demand, and to make her feel ashamed. But Kaikeyi did not repent at all, nor did she shed one tear. Instead, she went and brought out two dresses made of bark suitable for ascetics, one for Rama and one for Lakshmana, and they doffed their costly clothes, and donned the robes offered by their step-mother. Then saying farewell to their father and mothers, they got into the king's chariot at the request of Thasharatha and were driven by Sumanthra from the city, taking with them nothing but their weapons and a basket and a hoe.

6. As they were going, they were joined by all the people of Ayothya, who determined to

follow Rama to the forest. The king also went from his palace, intending to go, but he fell fainting with sorrow upon the earth. Then Kousalya and Kaikeyi raised him and helped him to return, and he lamented bitterly for the loss of Rama. Kousalya also wept, and again and again reproached the king, until, unable to bear it, he begged her to desist. Sumithra comforted them both and patiently kept her own grief silent.

7. Rama on his way to the forest urged the people to go back to Ayothya and extend their love to Baratha even as they had done to him, but they continued to follow him. At night-fall they reached the banks of the Thamasa and spent their first night of the journey upon a bed of leaves. Rising early, Rama felt that his faithful people did not deserve to suffer the hardships of the forest. He called Sumanthra and, ascending the car with Sitha and Lakshmana, quietly went onwards, leaving the others sleeping. When the people awoke, they ran this way and that looking for Rama everywhere, and not finding him, were at last obliged to return to Ayothya.

Leaving Kosala behind, Rama crossed the rivers Vethashruthi, Gomathi, and Santhika and came to the Ganga near Sringaverapura. There they were met by Guha, king of the Nishathas, who invited them to rest at his palace, but Rama, having entered upon the life of an ascetic, said that they would

sleep by the riverside and eat only fruits and roots. When morning came, they prepared to cross the Ganga, and Rama said farewell to his charioteer Sumanthra, bidding him to return with the chariot to Ayothya. They took leave of the good king of the Nishathas, and got into a boat and began to move away. Seeing them quickly passing from his view, Sumanthra wept and strained his eyes till the last glimpse of them was gone, and then he sorrowfully set out towards Ayothya.

8. After Rama and Sitha and the faithful Lakshmana had reached the other bank and gone on for some distance, they stopped to spend the night under a tree, and Rama feeling sad at heart, mourned for his father and mother and for themselves with many tears. All through the night Lakshmana comforted him, with cheerful words, until at last Rama ceased to lament. When morning came, they entered a deep forest and wandered on to the place where the Yamuna meets the Ganga, and by sunset they reached the quiet hermitage of Barathvaja at Prayaga, where they received a loving welcome and passed the night. Barathvaja then directed them to Chithrakuta as a suitable place for them to build their hermitage, after which they took leave of the ascetic and continued on their way. As they crossed the river Kalinthe, Sitha humbly did obeisance to its spirit and, coming to a large banian tree called Syama,

Sitha bowed before it and asked for blessings upon Rama. There they stayed to rest and Lakshmana brought for Sitha beautiful flowers and fruits. Having spent the night under the tree, they next day arrived at Valmiki's hermitage near to Chithrakuta, and after doing obeisance to the ascetic, they went on towards the mountain where they built a hermitage of their own. When all was completed, they worshipped the Deity with manthras and garlands of wild flowers, fruits, roots, and the flesh of deer, and then entered the hermitage and made it their abode.

9. After Rama had gone, Sumanthra, weeping, turned his horses, which were also in tears, and drove back to Ayothya. In three days' time he reached the city that was once so full of joy, only to find it still, but as he entered the gates, hundreds of people came running to hear some news of Rama. Having heard what little there was to tell, they renewed their cries of sorrow, and Sumanthra driving on went to the king. At the words of Sumanthra King Thasharatha wept long and bitterly, but being presently comforted by Kousalya he lay down to rest. Disturbed by many thoughts he could not sleep, and at length rising he began to tell Kousalya of the actions he had done in his past to merit the present sorrow.

10. Beginning his story, he said: "O Kousalya, long ago, when I was a young man, it was my

habit to go shooting buffaloes and elephants, and one morning whilst looking about, I heard the filling of a pot at the river, which I mistook to be the roar of an elephant. So I shot my arrow in the direction of the sound, and going to the place I saw a young ascetic lying pierced with my arrow. The ascetic asked what reason I had for shooting him, and told me that he had come to carry water to his parents, who were aged and feeble and blind. Beside him, he said, they had no one in this world to help them, and asked me to go and tell them what had happened. Taking the pot of water, I went, and the parents, thinking I was their son, affectionately welcomed me. Then I had to tell them of their misfortune, and mourning deeply for the loss of their son, they asked to be led to the spot where he was. Coming near to him, they showered every endearing term they knew upon the son who had been their chief support. The ascetic, then visible in celestial form, told them that he had attained heaven because he had served them, and wished them soon to come to him, after saying which he departed in a golden car to the region of the Thevas. His father, having offered oblations with water unto his son, cursed me saying that, since I had brought about his death by depriving him of his son, so should I meet with death by losing my own son, and when he had said this, he with his

wife ascended the funeral pile, and joined their son in the abode of happiness. Through that sin in my past life I also have lost my son. The curse of the ascetic is taking effect." Having told Kousalya of this circumstance, the king, suffering bitter pain for the loss of Rama, departed to the celestial region.

11. When the king was dead, great was the mourning of Ayothya and the ministers sent word to Baratha to hasten his return. The night the messengers entered Kakeya land, Baratha had an evil dream, in which he saw his father falling from a mountain into a dirty pool, and then he saw him being beaten by women, and going swiftly to the south in a car drawn by asses, laughed at and taunted by Rakshasas. Baratha, fearing some harm had come upon his father and brothers, was sad at heart. When the messengers came they would tell him nothing but that he must speedily set out for Ayothya. This Baratha and Sathrugna quickly did, having first taken leave of their uncle.

12. After seven days' journey Baratha at last came in sight of Ayothya and his heart sank when he saw it. No people were entering at the gates, no pleasure-seekers in the gardens, no princes riding on cars or elephants, no incense rising, no music and dancing, in fact there were no signs of joy or of traffic. Entering the city, he beheld the people emaciated with fasting. Their houses were

without flags and garlands, and their courts not cleaned and polished as before; the temples looked deserted, and men and women pale with grief looked sorrowful as he passed. Baratha therefore knew that some great calamity had fallen upon his father's kingdom, and hastened his chariot towards the palace. His father did not come to meet him, but his mother Kaikeyi, bright with smiles, in great delight embraced him affectionately, asking many questions as to his uncle and the kingdom and his visit there. Obedient to her wishes, Baratha related all to her quickly, and inquired for his father. Kaikeyi then told him what had happened, and unable to bear it, he fell senseless to the ground.

13. Raising him, his mother tried to comfort him, and when he had sufficiently recovered, he began to ask about his brothers, Rama and Lakshmana, saying that he was glad that they had been with their father at his last moments, and had performed the funeral rites, but his gladness disappeared when Kaikeyi related how she had secured for him the kingdom and brought about the exile of Rama, for the loss of whom the king had died. Then Baratha bewailed his fate at being left without his father and brothers, and with burning indignation he arose and denounced Kaikeyi for her cruel work. In wrathful words he refused to rule Ayothya, and expressed his determination to go to Thandaka forest to bring Rama

back. Crying and in anguish he said, "O thou of sinful ways, thou dost not know how deeply I love Rama. In injuring Rama thou hast also injured me. Go from my sight, go out of the kingdom. I will not live in the same country where thou art. My father unable to live, because of thee, has gone to the region of the Thevas, but never shalt thou enjoy the heaven of my father. Thou art my enemy in disguise—thou art a Rakshasi, go away from me. Through thee will all people scorn me as a covetous wretch; because of thee I shall be laughed at in the streets. O sinful one, I shall this moment go to Rama, and do thou enter fire, or go to a forest, or hang thyself by a rope—there is no other way for thee."

14. Having said these words, he went, with tearful eyes and sad at heart, to Kousalya, followed by Sathrugna. Kousalya weeping embraced them both, and not knowing Baratha's mind reproached him for depriving Rama of the kingdom. She reminded him that he was now the king of Ayothya and begged to be sent with Sumithra to where Rama was. Feeling greatly pained by her hard words, Baratha said, "O Kousalya, knowest thou not that I have not done this? Why dost thou speak so? I only wish that all who have approved of Rama's exile may suffer every kind of misery and sorrow," and having comforted Kousalya, Baratha went away and passed the night in sorrow.

15. In the morning, Vasishtha reminded Baratha that the funeral ceremonies had not yet been performed. Hearing this, Baratha quickly went with the ministers and priests to where the king was lying. He gave directions for the royal funeral, and placing the body on a car, the retinue of relations, ministers, warriors, citizens and others went with mournful wailings to the funeral pile. Taking sandal and sweet incenses, the priests recited manthrams, and offered oblations to the departed spirit of the king, and having done their last service to their monarch, they left the body to burn. For several days Ayothya was in mourning. On the twelfth day the Sraththa ceremony was performed, and Baratha distributed gold, silver, clothing, grain, fruits and other offerings among the Brahmanas and the poor. On the thirteenth day he went in deep sorrow to the foot of the funeral pyre and gathered up the bones, and having placed them reverently in the sacred river and finished all the rites, Baratha and Sathrugna were unable to do anything further because of grief.

16. While they were in sore distress, the hump-backed woman Manthara came before them gaily dressed in silks and gems, the gifts of Kaikeyi. Seeing her, Baratha in terrible anger seized her, and gave her to Sathrugna, who vigorously beat her and dragged her screaming along the ground, pushing her this way and that, till all

her finery lay scattered in every direction, and then with many contemptuous words they let her go.

17. When the fourteenth day after the funeral ceremony had come, the ministers, addressing Baratha, put before him the necessity of installing a king, and knowing that Rama would not return till his time of exile was over, they urged Baratha to reign in Ayothya. Thinking that Baratha would carry out their wishes, they brought the articles for sprinkling the sacred water, but he, respectfully going round them, refused. Then ordering all things to be put in readiness, he told them it was his intention to change places with Rama, and send him to be installed as king. Taking with him a mighty army to escort Rama back, together with workmen and servants and guides, Baratha began his journey to Thandaka forest. Before him went thousands of consecrated elephants, with the ministers and priests, and behind him came six thousand cars with warriors, a brilliant chariot containing the three widows of Thasharatha, and then followed all the great people of the city rejoicing at the thought of seeing Rama. Behind these came thousands of people of all castes and occupations in carriages and carts.

18. After some days they reached Shringavera-pura, and King Guha, seeing them coming with garlands and banners, thought Baratha had come

for battle, and ordering out his army, stationed it along the banks of the river. He was much relieved to learn from Baratha what his mission was, and not only told him all he knew of Rama, but also offered to be their guide to the forest. Staying with the king on the banks of the river, Baratha and Sathrugna spent the night thinking sadly of Rama, and when morning dawned, they arose, and led by King Guha, they crossed the river and continued their journey. Arriving at the forest of Prayaga, Baratha left all the people resting, and proceeded on foot with King Guha and Vasishta to the hermitage of Barathvaja, who kindly asked them to remain that night with him. At the same time he invited all the people to come up to the hermitage, and in order to entertain his guests the saint, after worshipping the Deities, invoked Visvakarma and the celestials to help him. Visvakarma upon learning the will of Barathvaja, quickly changed the lonely forest into a garden filled with fruits and flowers, and placed there palaces, delicious food and drink, golden vessels, beds of silk, seats to rest upon and cool refreshing waters. Damsels decked with silk and jewels were sent from the regions of Brahma, Inthra and Kubera, and the people of Ayothya, bathed, perfumed and richly dressed, thought they were in heaven. Bewitched by the exquisite music and the delicate beauty of the scene, they

declared they would not dream of going to the forest to find Rama, and fully made up their minds to stay in Visvakarma's garden all their lives. Thus amidst untold pleasures they passed the night in Barathvaja's hermitage, and when at length they one by one began to sleep, the celestials, taking leave of the ascetic went away—the palaces and lovely gardens vanished, and the forest was the same as before.

Next morning, Baratha went to the great ascetic and asked his leave to depart accompanied by the ministers and wives of Thasharatha. Barathvaja, after enquiring if they had spent a pleasant night at his hermitage, directed them to mount Chithrakuta, and then asked Baratha which of the three ladies was his mother. On Kaikeyi being pointed out with many expressions of regret on the part of Baratha, the ascetic said, "O Baratha, be not hard on Kaikeyi, this misfortune will bring good to all." Then taking leave of Barathvaja, they entered the forest and continued their journey to Chithrakuta. As they neared the place, Baratha and Sathrugna with king Guha and one of the ministers, leaving the army stationed in the forest, went on foot to look for Rama, and seeing at some distance a blue cloud of smoke among the trees, Baratha felt sure they must be near.

19. That day, Rama had taken Sitha to the mountain to show her the beauty of the country.

Whilst they were there, they heard the tremendous noise of Baratha's army, and not knowing what it was, Lakshmana went up a high tree to try to find out. From there he saw, by the banner they carried, that his father's army had come, and hastily descending from the tree, he informed Rama, and they all returned to their hermitage. They had not been there long when Baratha and Sathrugna and Guha came up, and as soon as Baratha saw Rama, he fell at his feet in tears and lamentations. Sathrugna likewise did obeisance to Rama, and as Rama embraced his brothers and Guha and Sumanthra, his eyes filled with tears. Seeing Baratha wearing bark, with his face so thin and pale, he drew him close beside him and kindly asked, "Why hast thou come, my child, without thy father? Is the king well, or, overcome with grief, has he gone to the abode of the celestials? Is my mother well, and Sumithra and Kaikeyi, and does all go well in Ayothya? Tell me, child, why art thou wearing bark, why hast thou come?"

Then Baratha told Rama all about the king's death, and his journey to the forest, and begged him to return to Ayothya and be king; but Rama, embracing him, said gently, "How can I go when I have been commanded by the king to stay here for fourteen years? Our father assigned to thee the kingdom, and to me the forest, and hath gone to live elsewhere. Do thou be king. I cannot leave

the forest till fourteen years have gone. My father's will is mine, let it also be thine. Not even for Inthra's throne will I disobey the order given by my father."

And mourning deeply in spirit for the death of the king, Rama offered oblations and *piñda* to his father, and by the time he had completed his offering, the wives of Thasharatha with Vasishta and all the people came to the hermitage. Rama then saluted them all, and conversed for some hours, and then the sun began to set and all retired to rest. When morning dawned, Baratha again entreated Rama to go to Ayothya, but Rama replied as before, bidding Baratha cease to grieve either for his father's death, or his own exile, and told him to accept, as his duty to his father, the work he had given him to do. Again and again Baratha urged Rama to go, only to be as often refused by Rama saying "Go thou, my child, with a cheerful heart and I shall cheerfully stay here." Then the Brahmanas and ministers tried to persuade Rama, but without success. He only repeated that what his father had commanded him to do should, at any cost, be done.

20. Finding that nothing would avail, Baratha placed Kusa grass and lay down beside Rama, saying he would remain with him in the forest. Seeing this, the saints and celestials who had listened with great interest to all that had passed, remembering

the work that Rama had to do, spoke to Baratha, telling him to do his brother's will and so give joy to them and to his father. Hearing their words Baratha bowed down to Rama and asked him to appoint some one to govern his kingdom, and Rama appointed Baratha. Then obtaining Rama's sandals, and doing obeisance to them, Baratha said: "These sandals shall represent thy reign in Ayothya, and I shall stay outside the city for fourteen years living on roots and wearing bark, and carrying on the government for the king, and if after that time, O Rama, thou dost not return, I shall light for myself the funeral pyre." Then saying farewell to Rama, and taking the sandals on his head, Baratha, followed by the others, took his leave with a heavy heart.

21. Entering his chariot, Baratha and the army made their way slowly back to Ayothya, and reached the gates of the city after some days, to find it looking deserted and uncared-for. Leaving king Thasharatha's wives there with all the people, Baratha taking Rama's sandals and followed by the ministers and priests went on to Nanthigrama, where he installed Rama's sandals and governed Ayothya in submission to them.

22. Sometime after Baratha's visit to Chithrakuta, the ascetics there were much distressed by Rakshasas and went to live elsewhere, and Rama, feeling that that place ever reminded him of

sorrowful things, and also had become dirty with the refuse left by the great army with their elephants and horses, also left Chithrakuta and wandered about from one hermitage to another, seeking a suitable place to build another dwelling.

The first hermitage they visited was that belonging to the ascetic Athri, where they were joyfully welcomed and hospitably entertained. Sitha there received especial honour from the ascetic's wife Anasuya, who was herself a great ascetic. With great delight she adorned Sitha with garlands and sandal paste and ornaments, and then, asking her all about herself and saying many kindly and righteous words, Anasuya sent her to sit with Rama, who was highly pleased to see what honour had been done to Sitha. They spent the night at Athri's pleasant hermitage, and in the morning, after making enquiries of the ascetics as to the hermitages in Thandaka, they took leave of Athri and his wife and entered the forest.

CHAPTER III.

LIFE IN THE FOREST AND ABDUCTION OF SITHA

(ARANYA KANDAM)

1. There were many ascetics living in Thandaka forest who were greatly pleased to see Rama and made haste to entertain him. After spending some time at their hermitages, Rama and Lakshmana and Sitha continued their journey. They had not gone far when a terrible Rakshasa named Viratha rushed towards them threatening to devour them, but after much fighting Rama succeeded in slaying him, and they were able to go on without fear.

2. In a short time they reached the ascetic Sarabanga's hermitage, where a wonderful sight met their eyes, for in the sky above the hermitage they saw Inthra and the Thevas, whose brilliancy made the forest full of light. Inthra himself, shining with jewels and decked with garlands, was sitting in his chariot which was drawn by horses

that were radiant like the sun. A white umbrella shaded him, and two celestial damsels fanned him with golden chowries. The air was laden with sweet perfume, and the Thevas sang praises to Inthra with the most enchanting music. Wishing very much to see Inthra, Rama hastened towards the hermitage, but Inthra, knowing he was coming, said to Sarabanga, "Rama is near the hermitage, I shall therefore go. He shall see me another time when Ravana has been conquered." Then taking leave of Sarabanga he disappeared, and when Rama reached the hermitage he found him gone.

3. The ascetic received Rama and Sitha and Lakshmana very kindly and related to them the object of Inthra's visit, which was, to take the saint to the region of Brahma, as his body was grown too old. Sarabanga had delayed to start because he first wished to see Rama. After talking with them for some time, the saint asked Rama to watch while he divested himself of his tangible body and ascended to the region of Brahma. He explained to him the way to the ascetic Suthikshana's hermitage, and then made a fire and entered it, reciting the Brahmametha manthras. His body was all consumed, but up rose a brilliant subtle form of the age of not more than thirty, and passed on to the world of Brahma.

4. While Rama was resting at Sarabanga's hermitage, a great host of ascetics came to Rama,

praying for his protection against the hosts of Rakshasas who were killing the ascetics by hundreds. Rama promised to free the forest of Rakshasas for them, and the ascetics, highly pleased, stayed there with Rama, and when he again started on his journey, they all accompanied him. It was a long way to Suthikshana's hermitage, and they had many rivers and woods to pass, but at last they were rewarded by the sight of the hermitage roofed with bark and decked with garlands, looking beautiful through the trees. The ascetic was seated in the hermitage, but when they came near, he arose and embraced Rama, saying he had been expecting them for some time. They spent a pleasant night with the ascetic, and set out again the following morning. In this way, visiting various hermitages, ten years were passed, and Rama at last came to the hermitage of the holy ascetic Agasthya. As they came near to it, Rama related to Sitha and Lakshmana how Agasthya had destroyed a wicked Thaithya, and also how two Asuras, who did much harm to the Brahmanas, had been conquered by him. Those Asuras were called Vathapi and Ilvala, and Ilvala used to prepare a meal of Vathapi and then, assuming the form of a Brahmana, would invite all the Brahmanas to a sraththa ceremony and feed them on what they supposed was a sheep. When they had eaten, Ilvala would call Vathapi to come

out of them, and Vathapi would come out, tearing up the bodies of the Brahmanas, and so thousands of Brahmanas were killed. One day Agasthya, having been invited to a sraththa, ate of the Asura, and when Ilvala called to his brother to come out, Agasthya laughed and asked him how he could come out when he had gone in the form of a sheep to the abode of Yama. Then Ilvala in rage rushed at the ascetic, but Agasthya at once consumed him. Rama went on to tell how Agasthya had freed that quarter from Rakshasas, and how because of his great righteousness and asceticism, no evil person could approach him.

5. When they came near to Agasthya's hermitage, Lakshmana went onward to announce the arrival of Rama, and Agasthya was very pleased to see them and extended to them great hospitality. They rested there that night, and Agasthya next morning bestowed on Rama many powerful weapons, and directed him to a beautiful place close to the Gothavari, in which were fruits and roots in abundance, and, in which he said they could build a pleasant hermitage and live in peace. Then taking leave of Agasthya, they went in search of this lovely land which the ascetic said was called Panchavadi.

6. On the way they met a huge eagle, who told them that he was a friend of king Thasharatha, hearing which Rama did obeisance to the eagle and

asked his name. The eagle replied that his name was Jatayu, and related his lineage to Rama. When he had finished, he asked permission to go with them and help them in their new hermitage, and to protect Sitha in their absence. Rama assented with much pleasure. When at last they reached Panchavadi, Rama selected a suitable site, and Lakshmana built a hermitage of clay, thatched with leaves. As soon as it was complete, Lakshmana bathed in the Gothavari, gathered fresh fruits and flowers and made his offerings. Then he brought Rama and Sitha to see the hermitage and they were both delighted with his work. Rama embraced him gratefully, and from that time they made Panchavadi their dwelling place.

7. They were on one occasion seated together in the hermitage conversing, when they saw a Rakshasi coming towards them. She was very ugly, powerfully built, and had terrible eyes and coppery hair, and her voice was harsh and loud. Addressing Rama, she enquired the reason of his living in a region where Rakshasas loved to roam about. Rama told her his story and asked her who she was, and why she came to the hermitage? She answered, "I am the powerful Surpanaka, sister of Ravana, the king of the Rakshasas. I come of a mighty family. I am able to go wherever I wish and assume any form I please. As soon as I beheld you, love overcame me. Let me devour your

wife and brother, and do you take me as your wife. We shall go everywhere together and see the whole earth." Rama replied in jest that, as he was already married, it would be better if she bestowed her love upon Lakshmana, so she at once begged Lakshmana to become her husband. He smiling answered that he was only the servant of Rama, and that Rama was far more worthy of her than he; and calling her by endearing names, he commended her to Rama. Then the Rakshasi rushed at Sitha, intending to devour her, and Lakshmana cut off her nose and ears with his sword. Surpanaka screaming, fled to the forest of Janasthana, where her brother Khara was living with many other Rakshasas, and besought him for revenge. Seeing the state of his sister, Khara in a great rage sent some powerful Rakshasas with Surpanaka to slay Rama and Sitha and Lakshmana, but Rama slew them all. Surpanaka in great distress returned again to Khara, begging him to go himself and kill Rama, and Khara set out with fourteen thousand Rakshasas, armed with all kinds of weapons, to slay Rama. As they were going many inauspicious signs were seen, but Khara disregarded them and went on, and when he reached Rama's hermitage a terrible battle took place, and the Rakshasas together with Khara were slain by Rama. Thus did Rama fulfil his promise to the ascetics of ridding Thandaka forest of the Rakshasas, and

after that the saints were able to live there in peace.

8. One of the Rakshasas of Janasthana named Akambana, seeing what heavy losses had befallen the brother of Ravana and his followers, went speedily to Ravana and reported all that had happened. He said that the powerful Rama, with his wife and brother, was now in Thandaka forest, and urged Ravana to go and render Rama sorrow-stricken and powerless by capturing Sitha. Ravana, much enraged, quickly ordered out his car drawn by mules, and went riding through the sky to the hermitage of Maricha, to obtain his help in carrying off Sitha. Maricha, having heard the object of his coming, described to Ravana the strength of Rama, and told him how he would assuredly meet with death if he went, and at last succeeded in persuading Ravana to return to his own city Lanka, and not interfere with Rama.

9. Surpanaka however was not satisfied. Finding that Ravana did not come to her assistance, she went herself to Ravana, and speaking false words said to him that she had been disfigured because she tried to obtain for him Sitha of matchless beauty. She urged him to go without delay and carry off Sitha. Ravana ordered his car, and went straight away to Maricha for help. Maricha tried in vain to dissuade him, and even refused to help him in his evil course, but Ravana

was firm and threatened Maricha's life if he did not agree to his wishes. So Maricha consented, though he trembled at the very thought of meeting Rama. When they entered the car and went on through the air to Rama's hermitage, Ravana directed Maricha to assume the form of a beautiful deer in order to entice Sitha, while he himself waited.

10. Maricha taking the shape of a deer began to roam about near the hermitage, and Sitha was greatly delighted to see it. She called to Rama and Lakshmana to come quickly. As soon as Lakshmana saw it, he said, "This is none other than the Rakshasa Maricha, for he has often assumed the appearance of a deer and killed many kings who had gone to hunt in the forest. This deer is wonderful to behold, but surely there are no jewelled deer on earth like that. It is most certainly an illusion of Maricha's." But Sitha, being under the enchantment of Ravana longed for the deer and begged Rama and Lakshmana to get it for her. Rama, also charmed by the beauty of the deer, made up his mind to go and capture it for Sitha. Telling Lakshmana to remain protecting Sitha, he set out to follow the deer taking his bow and arrows.

11. As soon as the deer saw him coming, it disappeared and then came into view at some distance. Sometimes it ran close to Rama and

then, going out of sight again, it led Rama on from place to place far away from his hermitage. At last Rama, tired out and angry, rested in the shade, and the deer again appeared near by with other deer. Rama ran after it thinking to catch it, but it was not to be seen anywhere. Presently he saw it again behind a tree, and resolving to kill it, he sent a Brahma weapon flying after it which caused it to fall to the earth. Then appeared a Rakshasa form calling out in the voice of Rama, "O Lakshmana, O Sitha." Hearing it, Rama became alarmed and wondered what Sitha and Lakshmana would do when they heard that cry, and he made all the haste he could to get back to the hermitage, remembering sorrowfully that Lakshmana had said that it was Maricha in the shape of a deer.

12. As soon as Sitha heard the cry, she begged Lakshmana to go and see why Rama cried in such distress. But Lakshmana, having been ordered by Rama to stay and protect Sitha, did not go. Then Sitha exclaimed in anger, "Thou art the enemy of Rama. Hearing him calling in trouble, thou will not go to him. Thou dost wish him to die, thou hast no love for Rama." Lakshmana answered, "O Sitha, I know that Rama cannot be harmed by anyone in the three worlds. I do not dare to go and leave thee alone in the forest. Be patient and Rama will soon come. That cry is

nothing but an illusion of Maricha's." But Sitha, all the more angry, said, "Oh thou cruel one, thou dost selfishly wish for the death of Rama. Thou art a hypocrite, a monster of wickedness. Thou dost wish to possess me after Rama's death, but I tell thee without Rama I shall not live. I shall renounce my life before thee." Then Lakshmana, hearing those dreadful words, said, "O Sitha, thou art as a Goddess unto me. I cannot bear such words. Thy destruction is near at hand that thou dost think me capable of such evil. I shall go to Rama, but I see many inauspicious signs. May all the Deities of the forest protect thee, and may I see thee here when I return with Rama." Then taking leave of Sitha, who was weeping, Lakshmana often looking back to see that no harm came to her, went in search of Rama.

13. When Lakshmana had gone, Ravana approached Sitha in the form of a Sannyasi wearing a cloth dyed in ochre and wooden sandals, matted hair, an umbrella, and a triple rod on the left shoulder with a kamandala. Coming close to the hermitage he beheld Sitha weeping, and he was overcome with admiration for her. He noted that her lips and teeth were exquisitely fine, and her eyes like lotus petals. She wore an elegant cloth of yellow silk and looked beautiful like the Goddess of Wealth. Uttering with seeming devotion the name of Shiva, Ravana said to Sitha "O beauteous

one, who art thou living alone in this forest which is filled with fierce Rakshasas and wild beasts? Where is thy husband, what dost thou here? Art thou not afraid to be alone in such a place? Thy garlands are perfect, thy silken cloth is of fine texture, thou hast a sweet perfume, thou art worthy to live in better places than this poor lonely hut. Tell me who thou art, and why thou art here." Sitha, doing obeisance to him who seemed a Brahmana, made the usual offerings and looked all round anxiously, but nowhere could she see any sign of Rama or Lakshmana coming. Then she thought, "This person is my guest and a Brahmana, and if I do not answer him he may curse me." So Sitha told him who she was, and why they were living in the forest, and said that Rama and Lakshmana would soon be coming with venison and the flesh of iguana, wild boar and other animals with fresh fruits and roots. Then she respectfully enquired who he was and to what family he belonged.

14. Ravana replied, "I am Ravana, king of the Rakshasas to whom all worlds do honour. I have in my palace many beautiful wives, but thou art fairer than they. Do thou come with me to my kingdom and I will make thee my queen. My capital is the great city of Lanka surrounded by the ocean, and there thou shalt have lovely gardens to walk in, and thousands of servants to wait upon

thee." Hearing these words, Sitha indignantly replied, "I am the wife and servant of the powerful Rama, thou wretched Rakshasa! The difference between Rama and thee is like that between an elephant and a cat, or sandal and mud. If thou dost carry me away, I shall renounce my life." Ravana, fierce with anger at hearing these words, tried to frighten Sitha, saying "I am called the ten-necked Ravana, and am the step brother of the Lord of Wealth. The Thevas, Pisachas and Nagas cannot stand before me. The wind and sun fear to touch me. My capital Lanka is like Inthra's Amaravathi, and is guarded by fierce Rakshasas. It has jewelled gates and golden palaces and thousands of elephants and horses, and many gardens filled with all kinds of fruits. Thou shalt come with me there. Think no more of Rama." Sitha answered in great anger, "The Rakshasa race cannot last long with such an evil king as thou art. Their end is near. Thou mayest be able to carry off Inthra's wife and live, but if Rama's wife be stolen, there shall be no peace anywhere, and whoever shall insult me shall not escape death even if he drinks ambrosia." Then Ravana in great rage cast aside the appearance of a Brahmana and showed himself to Sitha in his Rakshasa form, like dark blue clouds, with ten faces and twenty arms and dressed in golden cloths, saying "I am a fitting husband for thee, thou shalt come with me." And catching up Sitha,

he ascended his celestial car and began to move away through the air.

15. Sitha cried aloud for Rama and Lakshmana, but no help came from them. Weeping bitterly, she at last caught sight of Jatayu and called to him to go and tell Rama what had happened. Jatayu, who had until then been in a deep sleep, awoke and, seeing Ravana hastening away with Sitha, he said, "O Ravana, it is a disgrace for thee, who art a king, to steal another's wife. A king should be the jewel of his subjects, but thou art sinful and full of evil. Rama has done no harm to thee. Let Sitha go, or Rama will certainly slay thee. For sixty thousand years I have been governing my kingdom of Krithra, but old though I am, thou shalt not in my presence carry off Sitha. I may not be able to save her, but I shall lay down my life for Rama." So saying he rushed at Ravana and broke up his bow and arrows, took away the asses which had faces of demons, from the car, smashed the chariot to pieces, threw the white umbrella down and golden chowries, and broke the head of the charioteer with his beak. Then Ravana still holding Sitha, fell to the earth, and Jatayu being old, was worn out by his exertions, and sat down on a tree to rest. Seeing this, Ravana took Sitha on his lap and rose in the air intending to go, but Jatayu, renewing his efforts, went after him and tore at his back with his beak and claws and

pulled off his left set of arms, which instantly grew again. At last maddened with rage, Ravana set Sitha down and, taking his dagger, cut off the wings and legs and sides of Jatayu, and the poor bird fell dying to the ground.

16. Sitha then began to mourn and weep for Jatayu that, through his kindness to her, he had met with death, and called again and again for Rama and Lakshmana to come. Then Ravana rushed at her saying, "Leave off! Be still," and taking hold of her hair and cloth, he went away with her through the air towards Lanka. Sitha continually wept and reproached him, but he took no heed. As they were flying along, Sitha saw five great monkeys on the top of a hill, and she dropped off her ornaments to them, hoping they would show them to Rama and tell him what they had seen. Ravana hurried on to Lanka, where he entered his own palace, and placed Sitha in his inner apartments with his wives. His orders were that no one should see her without his permission, and that, should she ask for jewels or gold, they should be given her; he also said that whoever harmed her should meet with death. Then he went away, and called eight mighty Rakshasas, and sent them to Janasthana, for the purpose of slaying Rama as speedily as possible.

17. Rejoicing greatly at his success in obtaining Sitha, Ravana went back to his inner

apartments, and found her sitting weeping for Rama. Calling to her to come, he took her to see the wonders of his kingdom, hoping to make her forget Rama amidst such scenes of luxury. Passing from palace to palace, Sitha saw magnificent gardens filled with flowers and stately halls adorned with pillars of ivory and gold and crystal and silver, and brilliant with diamond and lapises. She saw there thousands of beautiful women decked with ornaments, and wonderful birds whose notes echoed everywhere. The floors and stairs were of gold and gems, and the windows were made of ivory and silver, and covered with golden nets. Having shown Sitha all these things Ravana said, "I am the Lord of this kingdom, and if thou wilt love me, and forget Rama, all shall be thine." And Sitha, who had not ceased to weep, took a blade of grass and placing it between herself and Ravana, she said, "All thy power shall vanish before Rama. He who is able to destroy the moon or drink the ocean dry, shall surely save me from thee; I shall not live without Rama." Then Ravana said, "If thou within thirty days dost not cease thy weeping, and look favourably upon me, I shall devour thee." So saying he sent her away to the lovely Asoka wood, guarded by many fierce Rakshasas.

18. Seeing Sitha overcome with grief in Lanka, Brahma said to Inthra, "If we do not watch over

Sitha, she will renounce her life because of being separated from Rama; therefore go to her and offer rice and clarified butter." Hearing Brahma's words, Inthra at once went to Lanka, taking with him the goddess of sleep, who stupefied the Rakshasas, while he entered the city. Going to the Asoka wood, he said to Sitha, "I am the king of the Thevas. I come to tell thee that Rama shall, through my grace cross the ocean and rescue thee. Take from my hand this rice and clarified butter, and thou shalt have neither hunger nor thirst for many years." But Sitha was afraid and asked, "How can I know thee to be indeed Theventhra. Once I saw with Rama the signs of the celestials; if thou art Inthra, show those signs to me." Then Inthra showed them to her. His feet did not touch the earth, his eyelids never winked, he had the tender bloom of youth, the flowers of his garlands did not droop or fade. Seeing these things, Sitha knew him to be Inthra and wept for joy. Taking the rice and ghee from his hand, she offered it first in thought to Rama and Lakshmana, and then, having eaten of it herself, her hunger passed away. After Inthra had thus comforted Sitha, he went back with the goddess of sleep to his own abode.

19. As Rama was returning after slaying Maricha, he met Lakshmana coming in search of him, and not seeing Sitha, Rama's fears were

many. Reproaching Lakshmana for leaving Sitha alone in a place infested with Rakshasas, Rama hurried on. When he reached the hermitage he found it empty, and calling aloud for Sitha, he ran here and there looking for her in the places which she usually frequented. Weeping in anguish, he said again and again to Lakshmana, "O gentle one, why did you leave her when you knew that I was able to protect myself? Why did you not bear with her hard words a little longer? Sitha may have been devoured by some Rakshasa. O Lakshmana I cannot live without Sitha; if she is dead, I also shall die. How can I live in my kingdom when this exile is over without my dear one? Without Sitha I would not covet even the throne of Inthra. O Lakshmana where is Sitha?" Rushing wildly from tree to tree he called and listened but no answer came, and lamenting sadly he asked all the trees and flowers, "Where is Sitha? If thou knowest, O tell me where is Sitha?" Lakshmana also searched everywhere and tried to comfort Rama, but in his grief he took no heed. All the time weeping and calling, he went to every place he knew, and then appealed to the river Gothavari to help him to find Sitha. Going along the bank, they found the bunch of flowers which Sitha had been wearing, and a little further they came upon the footprints of Ravana and Sitha, the broken bow and arrows and chariot, the golden armour, white

umbrella and the asses and the dead charioteer. Sitha's golden ornaments were strewn about, with blood upon the earth. Then Rama's grief was uncontrollable; he was sure Sitha had been devoured or carried away by Rakshasas, and in great anger he cried, "O Lakshmana, I shall destroy the three worlds to-day, if the celestials do not give me back Sitha. None shall be spared, my arrows shall fill the sky for the destruction of all creation until I find Sitha." Then Lakshmana in soothing words said, "O Rama, do not let anger come upon thee now, for surely all the three worlds have not stolen Sitha, seeing there are only the footprints of one person on the ground. No mighty army has been here, but there must have been a conflict, because of the blood and the broken chariot. It is thy first duty to search for the one who has stolen Sitha. Let us go everywhere and search the mountains, rivers, seas, forests, caves and all the regions of the celestials until we find that person. Then if thou dost not hear of Sitha, it will be time to let thine anger have sway. O bear it patiently. Be not uncontrolled. We all have troubles to face, but our nature is such that they come like fires and vanish quickly. Even the celestials are subject to happiness and sorrow. Therefore do not give way to grief as if thou wert an exception. Even if Sitha is dead, thou shouldst not grieve like ordinary men. O King, those who are established in

righteousness and truth do not weep in times of peril." When Lakshmana had said these words, Rama was greatly soothed and comforted, and answered, "True, O gentle one, whatever you say as the best thing to be done, I shall do. In what place should we now seek the enemy who hath taken Sitha?", and Lakshmana said, "Let us first go all through the forest of Janasthana. There are many strongholds and caves belonging to different beings here. We must look in all those places." Rama willingly agreed, and taking their arrows, they began their search. In a few moments, they found the body of the faithful king of vultures, Jatayu, lying bathed in blood upon the ground. Not knowing at first that it was Jatayu, Rama said, "This is the Rakshasa in the form of a vulture who must have eaten Sitha, and is now sleeping. I shall at once kill him," and fixing his arrow to his bow, Rama rushed at Jatayu. But Jatayu, who was not dead, but suffering great pain, with difficulty spoke to Rama saying, "O Rama, thy beautiful goddess has been carried away by Ravana, the king of Rakshasas. I tried to save her, but he has conquered me, and wounded me till I am almost dead. Therefore do not kill me, O Raghava." Hearing these words, Rama throwing aside his bow, embraced Jatayu, and then losing his self-control, he lay weeping on the ground. His sorrow was now doubly hard to bear. Seeing Jatayu breathing with

difficulty, and life all but gone from him, Rama cried aloud saying, "O Lakshmana, Lakshmana! there is none so unfortunate as I in the three worlds. My kingdom was taken from me; my father has gone from earthly scenes in sorrow; my dear Sitha has been carried away, and now the devoted Jatayu, who was my father's beloved friend, lies dying for my sake. O Lakshmana, my grief burns like fire. If I entered the ocean, it would dry the waters up. This righteous bird is well nigh gone, his voice is weak, his eyesight fails. O Jatayu, most faithful friend, if thou hast a little strength, tell me what has happened to Sitha before thou leavest us for more beautiful regions. O noble bird, tell me where liveth the Rakshasa who has taken Sitha?" Then Jatayu, making an effort to rise, answered, "O thou who art dear to my soul, Sitha has been stolen by Ravana, the Rakshasa king, who went towards the south. Thou shalt go to his kingdom and soon return in triumph with Sitha. Have no fear or doubt of this, for Ravana took Sitha at the moment of Santhya. At such a time those who take away anything from another shall soon meet with death, like unto a fish devouring a hook. Thou shalt do battle with him and conquer. And now, O Rama, my life is almost done, my eyes, growing dim, mistake these trees to be golden and covered with hair like roots of the fragrant Ushira grass." Then blood began to pour

from Jatayu's mouth, but the king of vultures, though on the verge of death, retained his senses, and his mind was clear to the end. Telling Rama that Ravana was the son of Vishrava, and brother of Vishravana, the lord of wealth, Jatayu closed his eyes and gave up his life in peace.

20. Speaking softly, Rama said to Lakshmana, "Jatayu, who has lived in this forest of Thandaka for so many years, has breathed his last, and gone from his kingdom. I feel, O Saumithri, even more deeply afflicted for the loss of Jatayu than for Sitha, because he has renounced his life for me. In every sphere of animal creation and also among birds, there are souls like Jatayu, heroic, righteous, and honourable, who give refuge unto all. This king of vultures is worthy of my adoration and worship. Therefore, O gentle one, bring fuel and I shall perform the last ceremonies for Jatayu." When all were ready, Rama, addressing Jatayu, said, "O King, ascend in grace to that region which is attained by those devoted to good works—by Brahmanas who preserve continually the sacrificial fire—by heroes of the battle-field—and by those who do great charity." And having said these sweet words, Rama placed Jatayu's body on the funeral pyre and celebrated every rite as if Jatayu were his own father. Then chanting manthrams he offered the oblation of a deer, and at the river offered water, and bathed. He then performed the

Uthaka ceremony for the king of vultures, who, having been killed for a glorious work, attained a state of exceeding happiness. When all were finished Rama and Lakshmana unable to speak for sorrow, turned their steps slowly southwards to seek for Sitha.

21. Entering the forest of Krauncha, which was six miles from Janasthana, they began their search. The forest was dense and gloomy, and its dreary look did not help to cheer their souls. When they had explored the whole of the Krauncha forest, they found their way to the hermitage of Mathanga and also a deep cave in the mountain near to which was a dreadful Rakshasi. Beholding Rama and Lakshmana, she rushed at them, saying, "Come, let us sport," and embracing Lakshmana, she said "My name is Ayomukhi. Thou shalt be my husband and stay with me in these mountains." But Lakshmana was so angry that he cut off her nose and ears with his sword, at which she ran away screaming to the forest. They next met a huge Rakshasa, without a head, having his mouth in his belly, and one eye on his breast. He was devouring bears and lions and birds, and seeing Rama and Lakshmana, the Rakshasa, who was called Kavantha, said, "Who are you come here with bows and arrows? I have been hungry for many a day, you have been provided by destiny for my food. I shall now devour you." So saying, he

opened his mouth and prepared to eat them, but they quickly took their swords and cut off both his arms, and the Rakshasa fell roaring to the ground. Then he asked again who they were, and on being told, he exclaimed in great joy, "O welcome, welcome. What good fortune has befallen me to-day since you have come to me. Now I shall attain freedom. Listen while I tell you how I came to be such an evil-looking Rakshasa. I was once a strikingly beautiful being, like the sun and moon and Inthra, and I used to frighten the ascetics in the forest by assuming a very ugly form. In this way I was disturbing the holy ascetic Sthulasira, who was gathering fruits, and he cursed me saying, "May you retain the present form." Then I prayed to the saint to have mercy, and he said, "When Rama shall come to this forest and you have been slain and burnt by him, you shall again be beautiful." I then began to practise severe austerities, and Brahma, much pleased, conferred upon me long life. Puffed up with pride because of this boon, I went boldly to do battle with Inthra, thinking, "What power has Inthra over me, now that I have obtained long life? I shall without doubt conquer him easily." But Inthra hurled his thunderbolt at me, and crushed my thighs and knocked my head into my body. Hearing me praying for death, Inthra said, "When Rama shall conquer you, you shall be free. And now, O

Rama, thou hast come. I am conquered, do thou soon cremate me. Only, before I go, tell me what you are seeking; I may be able to help you." Rama readily told him how he lost Sitha, and asked if he had seen or heard anything of her. Kavantha replied, "O Rama, in this dreadful form I know nothing, but after I attain my original form, I shall be able to tell thee of one who knows Ravana and can tell you where to find him. Therefore burn me quickly, and I shall help thee." Obeying the Rakshasa, Rama and Lakshmana placed him on the funeral pyre in a cave, and when Rama had burned the body, there arose a beautiful being, bright with celestial apparel and garlands, seated in a celestial car drawn by swans.

22. Addressing Rama with a delighted heart, he said, "Listen, O Rama, to how thou shalt find Sitha. There are six expedients by adopting one of which a person in trouble may get out of it. They are: (1) santhi or peace; (2) vighraha or warfare; (3) yana or expedition against an enemy; (4) asana or halting; (5) thvaithibava or sowing dissension; and (6) samashraya or seeking protection. Thou O Rama, shouldst seek protection, and I shall show thee the way to one who is able to protect and guide thee. There lives in the mountains of Rishyamukha on the banks of the lake Pampa, a famous forest-man called Sugriva, who has been banished from his kingdom by his brother

Vali. Sugriva, who is powerful and wise, will be thy friend and help thee to find Sitha. Be not sorrowful, but hasten on to Sugriva even to-day, and in the presence of fire, seal thy friendship with him. Thou also can render him service in regaining his kingdom, but whether thou dost help him or not, he will assist thee. He knoweth every country, and all the abodes of the Rakshasas, and exploring with his army of foresters and bears, all the rivers, mountains, strongholds and caves, he will find Sitha for thee. Whether she be on the top of Sumeru, or in the regions beneath the earth, the lord of the foresters will discover her. The way to his dwelling place in Rishyamukha mountain is westwards through this forest and the next, and straight on over mountains and rivers, till you come to the beautiful lake Pampa. There thou shalt find pleasure in the trees and flowers and the full-blown white and pink lotuses. Garlands made of those flowers never fade, because they sprang from the drops of perspiration which fell from the disciples of Mathanga when, worn out, they returned from gathering wild fruits for the saint. There is now living an immortal woman named Sapari, who used to serve those disciples, and when she seeth thee, O Rama, she will attain the region of the Thevas. On the western bank of the lake is the sacred hermitage of Mathanga Mahamuni, and the forest around it is called the Mathanga Vana, which

is like the garden of Inthra. There stands, guarded by serpents, the inaccessible mountain Rishyamukha which was created by Brahma. A person sleeping on the top of mount Rishyamukha and dreaming of great wealth, obtains it when he wakes. An evil person going there is seized by Rakshasas. Many wild elephants roam there, but they never approach the hermitage of Mathanga, knowing the force of his asceticism. There thou shalt rejoice at finding a spacious cave of rock, hard to enter, where the mighty Sugriva abides. Make haste and go to him, and with his help bring Sitha." Then pointing out the way, Kavantha took leave of Rama and began to move through the air, saying again and again, "Go soon, and make friends with Sugriva."

23. After Kavantha had gone, Rama and Lakshmana went along the way shown to them, in search of Sugriva. Sleeping that night on the top of a hill, they next day came to the western bank of lake Pampa and found the pleasant hermitage of the ascetic woman Sapari. As soon as she saw them coming, she worshipped them and offered water for cleansing the hands, face and feet. Then Rama said to her, "O thou of gentle ways, are all hindrances to thine asceticism removed? Has thy attendance upon thy master borne fruit?" And Sapari replied, "Thy presence is the consummation of my asceticism. Blessed is my birth, fruitful is

my service to the saints, and my asceticism is accomplished. Worshipping thee, I attain the imperishable land of the celestials. The ascetics whom I served told me to watch always for thy coming. Take of these fruits, O Lord, gathered for thee from lake Pampa." Then Rama said, "I heard of thee, and how thou hast ever worshipped the feet of the saints' disciples. I wish to see where those high souled ones dwelt. O Sapari, show their hermitage to me." With great delight Sapari showed to Rama the forest, saying, "O Raghava, this is Mathanga's wood. In this place the ascetics, giving up their bodies, entered the fire. On this altar, my spiritual guides offered their flowers to the Lord with hands trembling with toil, and the altar still shines brightly because of their devotion. Behold, O Rama, the beautiful lake which is the conjunction of the seven seas. It appeared here at their will when, worn out with long fasting they were unable to move on. These barks, placed by them on the trees after bathing, still remain as fresh as when they were here. These blue flowers which they offered to the Deity have never faded. And now, O Rama, having shown thee all, I wish at thy command to renounce my body and ascend to the region where dwell those great ones whom I serve." Hearing this, Rama said, "O Sapari, O gentle one, I have been worshipped by thee. Go wherever thou wishest." Then the ascetic with

matted hair and clad in rags covered by a deer-skin, entered the fire, and from out the fire she arose adorned with celestial garlands and ornaments, sprinkled with sandal paste and lighting up all the forest and sky, and because of her great asceticism, Sapari was permitted to enter the region attained by the saints whom she had served and worshipped. Then Rama said to Lakshmana "O Saumithri, our misfortunes are ended, our time of prosperity has begun. There stands mount Rishyamukha where Sugriva is; come, let us go." And proceeding along the shores of the lake surrounded by trees and flowers and covered with lotuses, they came near the beautiful mountain. On the way they went down into the cool refreshing waters, and Rama, beholding the beauty of the country and the peacefulness of the waters, was reminded of Sitha and began to grieve for her absence.

CHAPTER IV

AT KISHKINTHA

(KISHKINTHA KANDAM)

1. When they had finished bathing, Rama said, "O Saumithri, how beautiful is the lake! how pleasant are its waters in which the lotus flowers float! Hear the notes of the birds and the hum of honey bees, behold the wild flowers and the blossoming trees and the luscious fruits. Sitha was ever joyful in the midst of scenes like these. The wind is rustling in the valleys—the Kokilas (cuckoos) are singing joyfully—the breeze is sandal-scented and the cool air has taken away our exhaustion. All these things remind me of Sitha. O what is life worth without my dear one, and how shall Sitha find happiness apart from me! Without each other we do not care to live. My eyes seek out the lotus petals because they are like Sitha's eyes, and the gentle breeze is like Sitha's breath. I ask for no palace in Ayothya, nor throne in Amaravathi, if I may dwell with Sitha here. O Lakshmana, my heart is sinking.

I know not when again I shall hear my darling's voice. O where is Sitha now? I yearn for Sitha." Then Lakshmana softly spoke to Rama and said "O Rama, my king-brother, cease to grieve, do not weep. Sorrow has an evil influence upon the mind. I shall slay Ravana for thee, and get back Sitha. Let us go on to Sugriva now. Renew thine energy, and nothing shall be impossible for thee. Those who have great energy never lose by action. Let us persevere, O Rama, for only so shall we succeed in finding Sitha. Cease thy grief and let us be going." Then Rama rising went gratefully with Lakshmana, his ever present comforter and friend.

2. Seeing Rama and Lakshmana coming, Sugriva was in great fear and said to his counsellors, "These two heroes, wearing bark and carrying arrows, must have been sent by Vali to slay me." Saying so, he fled with his hosts to the Malaya hill. Then the ministers of Sugriva went to him, and Hanuman, the son of Maruth, said, "O King, how do we know that they have come from Vali, and why need we fear while we remain on this mountain?" Sugriva answered, "Go and find out who it is that comes. Hasten, and meet them in another form, and learn what their intention is and why they come." Hearing Sugriva's command, Hanuman, taking the form of an ascetic, went to King Thasharatha's sons, and doing obeisance he

greeted them with sweet and humble words, saying, "O Rajarishis, I come from the lord of the foresters, Sugriva, who is dwelling on this mountain, having been banished from his kingdom by his elder brother Vali. Sugriva wishes to know who comes to this forest, wearing bark and matted locks and carrying bows and arrows, and wishes to extend to you his friendship and hospitality." Then Rama said to Lakshmana, "This is the minister of King Sugriva. Welcome a thousand times this highly accomplished and eloquent emissary who is beyond all praise. Welcome him, for my heart is touched by his gentleness." Obeying Rama, Lakshmana spoke kindly to Hanuman, and after telling him who they were and why they came, he said "We have come in friendship seeking shelter of Sugriva. Rama, the lord of all worlds and the joy of his people, seeks the protection of your king. Sugriva should therefore lend him every possible aid." Then Hanuman, in great delight, resumed his own form, and led Rama and Lakshmana to Sugriva, who, when he heard their names, received them both with joy, saying, "O Lord, thou conferrest great honour upon me by seeking my protection. If my friendship is of value to you, let us be bound together by a vow." Hearing this, Rama in great joy embraced Sugriva, and then worshipping the fire placed it between himself and

Sugriva, and their friendship was sealed. After which ceremony they took their seats beneath the shade of fragrant branches and began to speak of the misfortunes that had come upon them.

3. Sugriva said, "O Rama, I have heard of thy sorrow from Hanuman. It will soon be over, for I shall conquer Ravana and bring back Sitha to thee. I saw her being carried through the air by the lord of Rakshasas, and she was calling for thee and Lakshmana to help her. Seeing me with four others of my tribe standing on the mountain, she threw down her scarf and some jewels, which I have carefully kept." So saying, Sugriva went into a deep cavern in the hill-side and brought out Sitha's things, and as soon as Rama saw them his eyes filled with tears. Holding them close to him, he mourned anew saying, "O Lakshmana, look at these ornaments which Sitha wore; they are just the same as they were." Lakshmana answered, "I do not recognise either her bracelets or her earrings, but those bangles I remember well, because of having bowed down so often to her feet." Then Rama asked of Sugriva, "Where doth Ravana dwell, O King? Canst thou tell me anything about that enemy who hath brought this grief upon us all?" Sugriva replied, in tears, "I do not myself know anything of Ravana, but I promise thee I shall find him, wherever he may be. O Raghava, do not be overcome with weeping. I also have had my

wife taken from me, but I endure my trouble silently. Bear thy sorrow with patience, for patience is the dignity of the righteous. The wise do not grow disheartened in the time of calamity. It is only the unwise who allow themselves to indulge in lamentations and regrets, and hence they are like boats filled with water. I speak from love, O King. The sorrowful know no happiness, and their virtue goeth forth from them, and this I tell thee not as a teacher but as a friend." Hearing such kind words, Rama felt much comforted, and said to Sugriva, "O king, you have done what a friend ought to do. Friends like you are rare. Tell me what I can do for you, and I promise that all your wishes shall be gratified." Sugriva answered, "With such a friend as thee, it would be easy to obtain even Inthra's throne. Therefore, my freedom is already won. Know me for one distressed by constant fear of Vali, O Rama. It is never absent from me day or night. Having made thee my friend, I venture to tell thee of it, for thou art dearer to me than life."

4. And Sugriva continued: "At my father's death, my elder brother Vali became the lord of the forestmen, and I faithfully served him out of love. He had a very powerful enemy, namely, the Asura Mayavi, son of Thunthubi, who came one night when the city of Kishkintha was sleeping, and roared to Vali to give him battle. Vali

rising from his bed, rushed out to slay the Asura, though his wives tried hard to prevent him. Not heeding them, Vali went out and I accompanied him. As soon as Mayavi saw us coming, he fled in fear and, entering a cave, disappeared. Overcome with rage, Vali told me to keep watch at the entrance of the cave while he went in to kill the Asura, and though I begged to go and help him, he made me touch his feet and swear that I would remain and watch at the mouth of the cave. So I stayed there, and the days went by, one after another, till a whole year passed and still he did not come. At last I saw, issuing from the cave a stream of blood, and, concluding that my brother had been slain, I placed a huge rock over the mouth of the cave, performed oblations with water and returned in great sorrow to Kishkintha, when the people insisted upon installing me in the kingdom. I had been reigning for some time when Vali one day suddenly appeared, and, finding me on the throne, his anger was terrible. I tried to propitiate him and placed my crown at his feet, but he would not be reconciled and refused to listen to any explanation. Heaping bitter reproaches upon me before all his friends and ministers, he said, trembling with rage, 'This one was stationed by me to keep watch at the cave while I went in to slay my enemy, and after I had gone, he covered up the entrance with a rock and came and took my

kingdom. Having conquered the Asura, I return to my city, and find this crafty fellow upon my throne.' Thus did Vali speak, O Rama, and from fear of him I left Kishkintha. He has since never ceased to harass me. He has taken my wife, the beautiful Ruma, and pursued me over mountain and plain from one country to another, until I found refuge in this mountain of Malaya, which he is unable to approach."

5. Then Rama asked, "Why, O Sugriva, is Vali powerless to come here to the Malaya hill?" Sugriva then related to Rama the story of the Malaya hill, saying, "The Asura Thunthubi, who was handsome and strong, being puffed up with pride, went to the ocean, plunged into its waves and said, 'Give me battle.' The ruler of the ocean, assuming the shape of a man, said 'I do not fight, but I can tell you of one who can fight with you. There is a mighty King dwelling in the midst of a great forest, who is the refuge of ascetics and is a benefactor unto all living beings. He is called Himavan, and he can fight.' Thinking that the Ocean-King was afraid of him, Thunthubi hastened to Himavan and began to pull up rocks with tremendous shouts. Seeing him, the lord of mountains, Himavan, standing on the summit, like the softest of white clouds, said, 'O Thunthubi, I have to mind the affairs of the ascetics and care not for the art of warfare, therefore do not trouble me.'

Thunthubi roared, 'You have no energy, you are afraid of me. Tell me of some one who can fight with me.' Himavan replied, 'O powerful one, the graceful son of Inthra, Vali, who lives in Kishkintha is skilled in the use of all weapons. If you wish for battle, he is hard to be conquered.' Thunthubi, eager for a fight, went to Kishkintha, and, assuming the form of a terrible buffalo, began to roar loudly and knock down trees, tearing the earth with his hoofs. Vali, who was in his inner apartment, came out to Thunthubi and said, 'Why do you roar at my city gates. Go away, or I shall slay you.' But Thunthubi did not move. Therefore Vali, putting on the celestial garland which had been bestowed on him by Inthra, set out to kill Thunthubi. There was a dreadful fight and the Asura was slain by Vali, who threw him with great force to the distance of a yojana, when the body fell into the hermitage of the great ascetic Mathanga. Seeing blood sprinkled everywhere and the dead buffalo lying by, the saint knew it to be the work of a forestman, and he cursed him saying, 'He that hath done this evil deed shall not again enter here. If he comes within a yojana of my place on any side, he shall cease to exist, and any of his friends who come here shall likewise die. This forest has been carefully tended by me as though it were my son, and the forestmen are always destroying its leaves and fruits. Those

that are here to-day I shall forgive; but if I find any one of them here to-morrow, he shall be turned to stone and be so for thousands of years.' Terrified by the curse of the ascetic, all the forestmen ran in fear to Vali who, hearing what had happened, went to Mathanga and begged for mercy, but the saint turned away from him and entered his hermitage, and Vali, afraid of the curse, fled to Rishyamukha. For this reason it is that, in the Malaya Hill, I am free from Vali."

6. Then Rama smiling said to Sugriva, "Have no fear, I shall slay Vali, and you will regain your wife and your kingdom." Sugriva answered "Thou dost not know, O Rama, the strength of Vali. He can throw up mountains and catch them as they fall, and crush down large trees. These are the bones of Thunthubi thrown by Vali, and these seven *sala* trees he can pierce at one time, divesting them of all their leaves with one arrow. How canst thou destroy him, what wilt thou do? My confidence in thy power and ability will be firm if thou also canst throw these bones away from here, and shatter these seven trees. I shall then consider Vali as already conquered." Rama, lifting up the skeleton of Thunthubi with his thumb, threw it to a distance of ten yojanas, and having made ready his bow and arrow, he shattered the seven trees by one shot and sent it through a mountain from whence the arrow returned to

Rama's quiver. Sugriva then in great delight prostrated himself before Rama, and begged him to go and slay Vali that very day. Rama agreed to do so and they set out together for Kishkintha. Rama and Lakshmana stood behind some trees, and Sugriva, tightening his cloth round his loins and roaring loudly, invited Vali to battle, and Vali in great anger came rushing out, and a hard fight took place. Sugriva soon became exhausted, but Rama was unable to assist him as he had promised, owing to the similarity between Vali and Sugriva, and to his fear that he might kill Sugriva by mistake. So Sugriva, not being helped by Rama, was forced to flee for his life. Bitterly he reproached Rama for failing to help him, but Rama explained to him that he could not discharge his shaft not knowing which was Vali. He asked him to meet Vali again, wearing a garland of auspicious *gaya* flowers, so that he may be identified. Sugriva went again towards Kishkintha, wearing the garland, ahead of Rama and Lakshmana. They were followed by Hanuman and the leading forestmen.

7. On their way they were filled with admiration for the beauty of the country. The trees were bending low with the weight of their blossoms. There were shady valleys and hills, mountain peaks rising above the clouds, flowery hills and deep caves, and here and there flowed the

rippling mountain streams. They passed cool stretches of water entirely covered by lotus leaves and bright with flowers, and refreshing pools on which swans and geese and water-fowls were resting. The melodious singing of the birds delighted their ears, the deer came fearlessly towards them, and wild elephants and monkeys and many other animals roamed about at will. Beholding all this, Rama enquired, "What place is this so thickly surrounded by trees and plantain groves?", and Sugriva said, "O Raghava, this lovely hermitage and far-reaching forest was once occupied by the seven great saints who lived in these gardens, abounding in fruits and roots. They used to spend days and nights in water with their heads downwards, and once in seven nights they inhaled the air and lived on it. Seven hundred years passed in this way, and then they went bodily to the region of the Thevas. It was they who by means of their great asceticism made this wall of trees, which cannot be passed even by Inthra. Whoever entereth this hermitage is lost. The sound of Apsaras and the music of their voices accompanied by drums may be heard here, and the air is pervaded by celestial fragrance. The three fires burn here constantly, and their smoke we see like grey clouds just above the trees. Do obeisance to the sacred fires, which represent the great sages. They that bow to them are freed from sin."

8. Rama and Lakshmana, having paid homage to the saints, went on their way, and in a short time came in sight of Kishkintha. Sugriva approached the gates as before, and roared for Vali to come out, while Rama and the others stood behind trees. Vali rose up and took his weapons, but his wife Thara clung to him and implored him not to go, saying, "O Lord, thy son, Prince Angatha, has told me that the two heroic sons of King Thasharatha, named Rama and Lakshmana, have come to help Sugriva. Rama cannot be defeated. He is the refuge of all ascetics and the helper of the weak. He is the protector of his friends from enemies, and is powerful and wise. Thou shouldst not make an enemy of him, but for thine own sake be reconciled with Sugriva, and make him heir-apparent to the throne. Sugriva is thy best friend, therefore let thine anger die and receive him back with honours." Vali answered, "O beautiful one, my brother is my chief enemy. He is now roaring at my gates. I cannot bear his proud uproar. Have no fear, for I shall crush down his pride and then let him go." Not being able to persuade Vali, Thara did obeisance to her husband, and went back to her apartments, while Vali speedily set out to combat with Sugriva.

9. As he advanced, he saw the golden-hued Sugriva, with his garments firmly fixed, waiting for him. Tightening his own garments, he rushed

at Sugriva, and a mighty battle took place, in which Sugriva again waned in strength. Seeing this, Rama took an arrow and shot at Vali, who fell mortally wounded. Then Rama and Lakshmana approached the fallen hero, who beholding Rama, addressed him saying, "O Rama, I have heard people speak highly of thee upon this earth, as belonging to an honourable family, and as one who was also compassionate and kind. The virtues that belong to those of royal birth are readiness to punish, control of passions, forgiveness, piety, firmness, truth, prowess and suppression of evil. Knowing thy high fame, I said to myself, Rama would be the last to harm me while I am engaged in battle with another, but I now know thee to be an unrighteous man, passing before men as honest and religious. What merit hast thou gained by destroying one who not only never did thee wrong, but who would have been thy friend. I behold, O King, auspicious marks upon thee, and thou art beautiful beyond all men, but where is the Kshathriya besides thee who would do such an evil deed? Thou dost use thine arrows recklessly, thou dost not love virtue, and, though a lord of men, thou art enslaved by thy passions. Thou hast done a disgraceful thing in killing me who never crossed thy path. Those who do treason, who kill Brahmanas, cattle or animals, who thieves, who are atheists, and who marry before their elder

brothers, go to the world of pain. Villains, avaricious people, those who slay their friends and carry off the wives of their priests, go to the region of the wicked. What hast thou gained by slaying me? How didst thou, who art wicked and narrow-minded, a liar, seeking to bring misfortune upon others, come into the family of King Thasharatha? I have met my death at the hands of a person who has disregarded virtue and religion. Thou knowest that, if thou didst fight with me fairly, thou wouldst have been in the abode of Yama now. If thou hadst come to me, I would have slain Ravana for thee, and brought back Sitha in one day. But let that pass. I know that one who is born must die, and that after my death Sugriva must reign, but how do you justify your act of slaughter? Is it right on your part to kill me from an unseen position, when I was engaged in battle with another person?"

10. Then Rama said, "O Vali, why do you, a forester, ignorant of what is right and wrong (*tharma*), of constitutional government (*artha*), and of the proper limitations of earthly desire (*kama*), reproach me. This land belongs to the race of Ikshvaku to which I belong, and they have the power to reward and punish its inhabitants. The righteous Baratha is now in charge of this kingdom. In support of his rule, we have to see that those who violate the law and do works of iniquity are duly punished. You have done a

wicked thing. One's son, younger brother, and disciple are declared by the *Tharma Shasthras* to be one's own sons. You have not only ill-treated your younger brother, but also taken his wife and are living with her as her husband. You have allowed your mind to run according to your desires, and not guided it by righteousness. According to the *Shasthras*, one who has sexual intercourse with his daughter, sister, or younger brother's wife must be put to death. Baratha has to maintain the law, and I have carried it out. You have been shot because you violated Sugriva's wife, Ruma. I sought the friendship of Sugriva for political and private reasons. He complained to me of the wrongs you had done to him, and I then gave him my word that I would end your life, and make him the ruler of the foresters. It is right that I should keep my promise and help a faithful friend. They who accept patiently the punishment of their king are not only freed from the natural consequences of their sin, but also attain the abode of the celestials. This is expressly declared by Manu, and it is further said that the king who does not punish an evil-doer becomes himself an offender and will be punished. I am justified in killing you, whether you saw me or not, or whether you were prepared or not to fight me. There is no reason whatever to find fault with me. I have done what is righteous. Cease to blame."

11. When Rama had finished speaking, Vali said "O Raghava, all that thou hast said is right. I pray that you will forgive me for the foolish words I have spoken. I am the greatest of sinners. O righteous one, show me the way to a better land." Then with his voice choked with tears, he continued, "I do not weep for myself or Thara, but when I think of Angatha, my beloved son, I quake with grief. He has never been parted from me, he is my only son. O Rama, protect and shelter him, who is but a child in understanding, and look upon him and Sugriva as if they were thy brothers." Rama answered, "Let not your soul be in fear for Angatha. He shall be brought up by Sugriva and myself as he has been by you." Then Vali, comforted, once more begged Rama's forgiveness for his harsh words, and being in great pain closed his eyes. After a time he opened his eyes and saw Sugriva, and said, "O Sugriva, forgive me for the many and great injuries I have done to you. Rule this kingdom righteously and efficiently. Take every care of Angatha, and let him be like your son. Take this celestial garland and wear it, for therein dwelleth prosperity." Hearing these words, Sugriva became tearful, and Vali, recommending his son to Sugriva and telling Angatha to serve Sugriva faithfully, went to the abode of the celestials.

12. Finding her husband dead, Thara, threw herself beside him and bewailed her fate. She

implored Rama to kill her too. Sugriva also lamented again and again that he had brought about so much sorrow, and wished to enter the funeral fire. Then Rama said to Thara, "Being the wife of a hero, O Thara, you should not lose your good sense. Be calm and resigned to the will of God. The whole universe is being guided by the grace of God, who apportions happiness or misery according to one's good or bad works. All worlds and all kings are under his dominion. Therefore, cease to think that the death of your husband is a misfortune. Angatha shall be the heir-apparent, which also is the will of God, and now grieve not." Hearing these words, Thara dried her tears, and Rama next consoled Sugriva and Angatha, saying, "It does no good to the departed to weep and mourn for them. As the shedding of tears is customary in worldly life, it must be observed, but there has been sufficient weeping. Let there be no further delay in celebrating the funeral rites. Ishvara (the Lord of the Universe) is the first cause of all the worlds, and the ordainer of every corporeal being in them. Nothing can overcome His power. No being is independant of Him. He assigns joys and sorrows in due time to every one, according to his good works or bad works. Time (*kala*) is the way (*gathi*) of all works (*karma*). Time is the course on which *Tharma* as well as

Artha and *Kama* are fulfilled. Vali, the chief of foresters, has attained the fruits of former works, and has gone to the region of the Thevas. Therefore, grieve no longer, but do what you have to do now."

13. After Rama had spoken these words, a car was brought and the body of Vali was placed upon it, and covered with elegant cloths, ornaments and garlands. Then scattering gems on the way, the forest tribes followed the car weeping, and when the funeral pyre was reached, the body was placed on it, and Angatha lighted the pyre and went reverently round his father. After the rites were completed and the oblations of water offered, they all bathed in the river and returned to Rama.

13. When all the foresters were assembled, Hanuman, the son of Vayu Theva, did obeisance to Rama, and said, "O mighty Lord, with thy help Sugriva hath regained his kingdom. Command him therefore to enter Kishkintha and perform the duties of a king. When he has been consecrated by ceremonial ablution, permit him to worship thee with garlands, jewels and scents, and then do thou, O Rama, instal him on the throne." Rama answered, "Gentle Hanuman, let the forest tribes instal Sugriva. I cannot be present, because of my father's order not to enter any city or village for fourteen years." Then addressing Sugriva, he

said, "Let Angatha be made the junior king (*Yuvaraja*) and, as the month of Sravana has come bringing the rainy season, it is useless for us to attempt to find Sitha now. Therefore, go to Kishkintha and dwell there till the rains are over, and Lakshmana and I will live here in a cave. Then when the month of *Karthika* (November-December) sets in, we shall think about starting for Ravana's residence. Go now and rest till the rains pass."

14. Taking leave of Rama, Sugriva went to Kishkintha, where an elaborate installation took place. Sugriva mounted the throne facing the east. Above him was held a golden umbrella and he was fanned with white *chamaras*. Many foresters carried trays of articles necessary for the ceremony of *pattabishekam* (purification for investiture of royal rank), namely, a golden staff and jewels, various seeds, drugs, and roots, the flowers of the fig-tree and of water-lilies, white cloths, white sandal-paste, sweet-smelling garlands, scents, fried gram, honey, ghee, curd, slippers made of wild-boar's skin and tiger skins. Then came sixteen virgins bearing joyfully fragrant ointments, cow-bezoar (*gorochana*), and a shining circular mineral fillet (*manashila*) for decorating the forehead. *Havis* or offerings of ghee, fried rice, etc., were made to Agni-theva with manthras by the most expert foresters in the Vethas, and the ceremony

of ablution took place in a room on the uppermost floor of the palace, which was decorated with gold and garlands. The waters for the *abhisheka* (ablution) were brought from various rivers, sacred tanks and the sea, and being taken in golden pots and the horns of bulls, were poured on the king according to the shastras by Gaja, Gavaksha, Gavaya, Sharaba, Ganthamathana, Maintha, Thvivitha, Hanuman and Jambavan, like the eight Vasus who do the *pattabishekam* for Inthra in Svarga-loka. Then Angatha was also consecrated with holy water as the junior King (*Yuvaraja*). The delight of the forest-tribes was indescribable, and so great was their clatter that it was heard by Rama and Lakshmana outside the city. Kishkintha was full of music and rejoicing, and Sugriva was supremely happy.

15. Rama and Lakshmana then went to spend the rainy season in the cave of Prasravana. To Rama the time went very slowly, for he was ever thinking of Sitha. Lakshmana, though sad at heart himself, did his best to comfort Rama, and they both looked forward to the coming of the spring. At last, the long rainy days were over, but Sugriva made no move to assist Rama. Seeing the king engrossed in his own pleasures and forgetful of his promise, Hanuman ventured to remind him that Rama was anxiously waiting. Going to Sugriva, he said, "The rains are over, O Lord, and the time has

come to help Rama. Whatever thou hast now has come from the hands of all-powerful Rama. It is now thy duty to return his kindness. He who doth not serve his friend, by putting aside his own business or pleasure, is useless; and he who serves his friend when it is too late does no good, even though his work may be great. The proper time is almost passed, and still Rama waits patiently, saying nothing; though he is capable of conquering the three worlds without aid, he waits to see the fulfilment of thy promise." Thus reminded, Sugriva, without delay, ordered Hanuman to send, in all directions, a hundred of the fleetest foresters possessed of the power of moving at will through the air, over trees and hills, and of overcoming all obstructions, and fetch up hosts of foresters to Kishkintha.

16. In the meantime, Rama mourned from day to day for Sitha. Seeing the spring time come again, he longed to be going, but though he waited day after day, Sugriva did not come. Sorrowfully, he said to Lakshmana, "O gentle one, Sugriva is wrapped up in his own amusements and pleasures and has forgotten the appointed time. Go to Kishkintha and say that he who breaks a promise made to one who has helped him is not righteous. Ask him if he wishes to feel my arrows in battle. Tell him of my anger and say that, if he fails to keep his word, I shall destroy him as I did Vali."

Hearing Rama's words, Lakshmana took his bow and went to the city of Kishkintha, which appeared to be an enormous cave; and the forestmen at the gate, seeing him coming, felt themselves powerless and humbly did obeisance.

17. Entering Kishkintha, Lakshmana saw abundance of jewellers' shops full of sparkling gems, many storied buildings belonging to the chiefs and wealthy foresters, surrounded by fruit trees and flowers. The scent of sandal wood, incense, flowers and honey filled the air, and the city was crowded with thousands of beautiful foresters, wearing celestial garlands, who were the offspring of the Thevas. Sugriva's palace was surrounded by ramparts, washed all round with lime. The gates made of gold plate were guarded, but the sentinels did not obstruct the entry of Lakshmana. He passed seven divisions of the palace and went into the inner apartments of Sugriva, where he saw every sign of indulgence in sensuous pleasures. He grew angry and twanged his bow, and the sound of that twang (*thanush-tangara-thvani*), reaching Sugriva, made him jump out of his bed, and Lakshmana addressed him thus: "Who is worse, O king, than one who breaks his promises to his benefactors? Ungrateful is he who, having been helped by friends, does not take the earliest opportunity of requiting their kindness, and to him comes bondage to sorrow.

Having received so much aid from Rama, you should long ere now have begun to help him, but having falsely promised assistance, you are wasting time, immersed in sensuous enjoyments. If you do not soon get ready, Rama will certainly kill you, but if you fulfil your word, you will live in happiness and peace." Sugriva, trembling with fear, put away his garlands, and humbly said, "O Saumithri, I can never hope to return Rama's kindness, but when Rama is ready to go to battle with Ravana, I will accompany him with my army. If I have done ought to offend the great Rama, he should forgive his servant, and all servants at some time err." Hearing these words, Lakshmana was pacified, and he, together with Sugriva, followed by hosts of forestmen who had gathered there in obedience to the king's command, went to the place where Rama was and fell at his feet. Rama raised him, embraced him, and made him sit down and told him that now achievement was at hand.

18. Even as they were speaking, a great cloud of dust arose and dimmed the sky and the forests resounded with noise, and myriads of foresters arrived from different sides: from Astha-giri (western mountain) where the sun sets; from the Himalaya mountains, and from the country along the Kshira Sea, where forests of cocoanut (*nalikera*) trees abound, furnishing food to people. Sathabali

and Susesana (the father of Thara) also came with myriads of golden and white coloured foresters. Hanuman's father, Kesari, and Kavaksha (the king of tufted rabbits), Thumra, Thara, the father of Ruma, Nila, Gavaya, Tharimukha, Maintha and Thvivitha (the sons of Asvi Thevas), Gaja, Jambavan the king of bears, Rumanvan, Ganthamathana, Angatha, Inthrajanu, Rambana, Thurmkuha, Hanuman, Nala, Thathimukha, Saraba, Kumutha and Ramha came with their respective hosts. Foresters, superior and inferior came. The chiefs of foresters, well dressed, approached Sugriva and stood before him with their garments gathered in respectful attitude. Then Sugriva, with palms joined, offered to Rama all the army and its commanders, and turning to them, he said, "Kindly draw up your respective forces along the banks of mountain streams and the open skirts of forests, so that we may estimate their strength."

This being done, Sugriva begged Rama to give the necessary orders. But, Rama said that Sugriva himself should undertake that duty, after it was found that Sitha was still living, and where Ravana was at present.

19. Then Sugriva ordered Vinatha to go with thousands of foresters to every land, height and cave in the east, including Kalamahi, Brahmamala, Vitheha, Malva, Kasi, Kousala, Maghatha,

Pundara, Vanga, the islands in the sea, and then to pass beyond the salt ocean and scour every region beyond up to the limit of Bhuvvar Loka where the sun rises, and look for Sitha in all these places and return to Kishkintha within a month.

"O powerful one," said Sugriva to Vinatha, "followed by your hosts, search along the rivers Ganga, Sarayu, Kousiki, Yamuna, Saravasthi and Sona, and go to all lands and cities. On your way enter Manthara, where you will find people some of whom have no ears, and some who have ears in their lips, and some who have iron faces, and some having only one leg, and some called Krathas who have half human and half tiger bodies. Go to the islands called Suvarna, Rupyaka and Yava, and the mountain Sisira. Passing beyond the salt ocean, go to the region of the Siththas and Charanas, and to all the mountains, forests, streams, deserts, caverns and islands that you see. Go to the Yellow Sea, and the region of Mantheha which is inhabited by dreadful Rakshasas who hang by their feet to the rocks. Search in the sea of Kshira, the mountain of Rushaba and the tank of Sutharshana, where the Thevas, Charanas, Yakshas, Kinnaras and Apsaras sport. Then go to the White (Svetha) sea, in which is the famous fire called Vadavagni, which will consume all things when the time for the involution of the world comes. On the north of

it, is a great golden mountain called Jatharupashila, where you will see the thousand headed Theva of serpent-form (*sarpamurthi*), named Athi Sesa, bright like the moon with soft lotus-like eyes, who supports our Bhu-loka, and whose flag-staff is a golden palmyrah (thala) tree, which has been ordained by the Thrimurthis to be the limit of the eastern side of Bhuvan-loka.

“Then you will see Uthaya-giri, the mountain where the Sun rises. Its peak is Saumanasa, which is all of gold, where Vishnu, after obtaining from Bali Chakravarthi land enough to be measured by three paces, placed his first foot on Saumanasa peak, and his second foot on peak Savarnimeru, which is the western limit of Bhuvan-loka. After the Sun (Surya) has set, he makes a circuit north of the Earth (Jambhu-dvipa) and goes to Saumanasa peak, when the people residing south of Meru will see him. On Saumanasa peak dwell the Maharishis called Vaikhanasa and Valakilya. There is a continent called Sutharshana next to the golden mountain Uthayagiri. This east is called the Original Side (Purva-thik), because Brahma made it the rising side for the Sun and the first door-way for souls to enter Bhu-loka. When the rays of the rising sun fall on Uthayagiri, its golden rays blending with the Sun's rays make the Santhya at dawn bright red. Beyond it is darkness, through which you cannot go. When you arrive there, turn back and be not

absent for more than one month, or you shall suffer death. Make haste and return with news of Sitha.”

20. Sugriva next called Angatha with his hosts and leaders, the chief among whom were Hanuman, Jambavan (the son of Brahma), Suhothara, Nila, Ganthamathana and others, and said :

“Go southwards. First cross the Vinthya mountains and the rivers Narmatha, Gothavari Krishna, Varatha Mekala, and Uthkala. Then go to the cities of Thasarna, Asvavantha and Avanthi, which is full of horses. Search in the Mahisathesa, and the countries of the Anthras, Cholas, Pandyas and Keralas, and then cross the divine Kaveri and ascend the Malaya mountains, where the holy Agasthya dwells. Obtaining his permission, continue your journey to the river Thamraparni.

“From there go to Kapada-puram, whose golden gates are decorated with pearls, and which is the port of the Pandya country.

“Next you will come to the ocean, in the midst of which the Mahenthra mountain stands, established by Agasthya. It is a favourite resort of Sithhas, Charanas and Apsara-ssthris. Inthra comes here every full moon day for a bath.

“On this side of the ocean, there is an island inaccessible to man, about 100 yojanas long, called Lanka (the bright), in which Ravana resides, where you should search vigorously for Sitha.

“Beyond that are the mountains of Pushpithaka, Suryavantha, Vaithyutha and Kunjara, where Vishvakarma built for Agasthya an abode of vast size decorated with gold and gems. In Kunjara resides Vasuki, the king of snakes, in the city called Bogavathi. Poisonous and fierce snakes guard it. Further still is mount Vrushaba, having the form of a bull, abounding in sandal wood trees and lotuses of different colours, and beyond that the abode of people of good works.

“Still further on is Pithur-loka. It is the chief seat (rajathani) of Yama, wrapped in gloom and not to be entered. Do not approach it, but return and be here within one month. If you fail to come within that time, you shall die, but he who finds Sitha shall be dearer to me than my life.”

21. Sugriva next called Susena, the father of Thara, to go westwards, and Maricha, the eldest son of the great sage Marichi, said,—“Enter with thousands of forestmen, the countries called Surashtra, Bahlika and other lands, and search all the rivers flowing westwards and the mountains, woods, deserts and cliffs, and try to discover Sitha. Reaching the western ocean, go along its shores where cocoanut trees flourish, and proceed to Murasi-pattanam, Jatipura, Ananthapura, Angalopa-pura and the Alakshitha forest. Where the river Sinthu meets the ocean is mount Hemagiri, on which the

Simha (lion) birds live. They carry elephants and whales in their beaks high up to their nests and eat them. Further on is mount Pariyathra, where love-smitten Gantharvas, flame-coloured and fearful to behold, live in vast numbers. Do not approach them, nor touch the fruits of their country, for they are very strong and will resent it. The mountain of Vajra is there in which are many caves. After that you will come to mount Chakravantha, where Visvakarma made and placed a Chakrayutham (whirling weapon) with a thousand petals for the use of a despotic Thanava called Hayagriva, whom Vishnu slew at the battle waged between the Thevas and Asuras, after which the weapon passed into the possession of Vishnu. Here too Vishnu killed the Thanava named Pancha-jana, and made out of his bones the conch called Pancha-janya. Further on in the sea stands mount Varaha, where the golden city of Pragjyothisha is. In it lives the wicked Narakasura. Beyond Varaha is Meghavantha mount, where the Thevas acknowledged Inthra's royal power over them by the ceremony of ablution. Beyond it are sixty thousand mountains of gold, amid which mount Savarni-meru rises, which received from Surya Bhagavan (the lord of the sun-world) the boon of being golden day and night, and where the Maharishi Merusavarni dwells. Do obeisance to him. Beyond it is Asthamaya mountain where the Sun (Surya) sets,

to adore whom at that time come the Visvathevas, Vayuthevas, Ashta Vasus and other Thevas.

“There the sun disappears from the view of all beings. On the summit of this mount is the palace where Varuna dwells. Between Savarnitneru and Asthamaya mountains is a golden palmyra (thalu) tree which has ten heads and many coloured rings (vethikas). When the darkness of the night passes the sun appears on Uthaya Parvatha and shines only until he reaches Asthagiri. Beyond Asthagiri there is no sun-shine, and I know not what exists there. From there turn back and be here in one month’s time, or death awaits you.”

22. After Susena had been instructed to go westwards, Sugriva called Sathavali and said—“Take thousands of powerful forestmen and go northwards to the Mlechcha-thesa, Pulintha-thesa, Surasena-thesa, Prasthala-thesa, Inthraprastha-thesa, Kuru-thesa, Mathra-thesa, Kamboja-thesa, Yavana-thesa, Saka-thesa, Aratta-thesa, Bahlika-thesa, Vishika-thesa, Paurava-thesa, Dangana-thesa, China-thesa, Vihara-thesa, and Tharatha-thesa (Tartary), and search for Sitha in all these places. Pass on to the hermitage of Soma (Somashrama), and the mountains Kala, Sutharshana and Thevasaka. Cross the desert (sunya-prathesa) in which there are neither hills nor rivers, and go to mount Kailasa, where the mansion (bhavana) of

Kubera is, built by Vishvakarma. There Kubera, the most wealthy son of Vishravas, rules as king of the Yakshas and is worshipped by all beings. Then search mount Krauncha and its caves and mounts Manasa and Kama. Further on is mount Mainaka, where the Thanava Maya resides. Beyond that is a place which the Sithhas frequent, and also the Valakilya and Vaikhanasa ascetics, possessed of wonderful powers, whom you should ask concerning Sitha. You then come to the river Sailotha and a country inhabited by beneficent people. It is called Uththara Kuru (northern Kuru-thesa). It abounds in tanks full of pink and golden lotuses, and has rivers in which valuable pearls, gems and gold pieces lie in heaps. There also you will find trees bearing pearls and sapphires, and giving whatever one desires. There sport Gantharvas, Kinnaras, Kimpurushas, Nagas, and Vithyatharas, with lovely damsels, and everywhere is heard music, song and laughter.

“Beyond this Uththara Kuru is the Northern Ocean, in the middle of which is the great Somagiri (moon mountain), which is not visible to anybody but the Thevas of Vishnu-loka, Brahma-loka, and Inthra-loka. On this Somagiri are residences of Brahma, Vishnu and Shiva in the form of Ruthra. Beyond it is darkness. Having searched in all these places you must return, and be here before one month is ended.”

23. Then Sugriva gave special instructions to Hanuman, because he felt certain that Hanuman would anyhow succeed in his undertakings. He addressed him as follows: "Chief of foresters! You possess the power to move onwards, whether on land full of foes as strong as yourself, or in the sky which is made unobstructive for clouds to proceed and for whirling winds to blow, or in Svarga-loka inhabited by the celebrated Thevas, or in water where footed creatures cannot live. And you know well the worlds of Asuras, Gantharvas, and Thevas and other worlds too. You are like your father, Vayu Theva, in unopposable movement, rapidity, brightness and lightness. There is no one on earth superior to you in glory (thejas), nothing to match you. You are learned in the law, intelligent, powerful, just and discriminate in the use of opportune times and places, much more than other people. Therefore put forth your energies for the fulfilment of the object I have in view." Hearing these words of Sugriva, Rama said to himself: "Sugriva has boundless faith in well-tried Hanuman. I am certain that our object will be fulfilled." So, Rama handed to Hanuman a ring engraved with his name, and said "Sitha, seeing this sign, will not suspect or fear you. She will know that you are my messenger." Hanuman received the ring, bent low in worship of Rama, and, with Thara, Angatha and other leaders, departed southwards,

followed by a countless army of forestmen. When a month had passed, Vinatha, Sathabali and Susena returned, unable to hear anything of Sitha, but Angatha with his host did not come back, even though the month was over. Having by that time reached the Vinthya mountains, they were quite exhausted by their labours and worn out with hunger and thirst, and in this state they found a cave covered by trees and plants, and seeing swans and cranes coming from it, they gladly went into it in the hope of finding relief. Going on for some time in darkness they came to a place flooded with golden light, where golden trees and fruits were plenteous, and golden palaces shone in the sun. There everything they could desire met their eyes, but it was all guarded by a female ascetic clad in a deer skin, who looked at them wonderingly.

Hanuman doing obeisance enquired who she was and whose was the beautiful country they had so unexpectedly entered, and the ascetic said—"This golden grove was made by Maya the spreader of illusions, who practised asceticism for a thousand years here and gained as a boon from Brahma the powers of illusion. For sometime Maya was happy until he began to love the Apsara Hema, and then Inthra struck him dead. This beautiful place was then given to Hema. I who am the daughter of Merusavarni named Svayampraba, guard it, and Hema is my dear friend whose blessing I have

received." The ascetic then asked why they had come, and Hanuman replied, "We are searching for Sitha, who is the wife of Rama, and who has been stolen by the king of the Rakshasas. We beg to be shown our way from here that we may continue our journey." The ascetic answered, "It is difficult for anyone who has come here to go out alive, but I shall help you if you will close your eyes for a short time." The foresters did so, and in less than a second they found themselves once more on the mountain, and Svayampraba, wishing them success, returned to the cave.

After that they moved on and came to the ocean, and while resting there they found that the month was entirely gone. Then Angatha said, "It is useless for us to think of returning to Sugriva now, for we shall most certainly be slain. Let us stay here and fast to death rather than let our friends witness our downfall." Hearing these words, many of the forestmen agreed, and Thara suggested that they all should return to the beautiful cave. But Hanuman and part of the army preferred to strive to find Sitha and refused to follow Angatha and Thara. Then Hanuman endeavoured to persuade them all to continue their search, but Angatha and his followers sat down by the water's edge facing the east, and wishing to die determined to fast to death. While they were so engaged, the King of Vultures, Sampathi, saw them, and greatly pleased, he said

"I shall eat up all these foresters. They have been ordained for my food." Hearing this, Angatha said, "O Hanuman, listen to what the Vulture says. He will put an end to us all, and we have not yet accomplished Rama's work or Sugriva's order. We did not expect misfortune such as this. You remember how the faithful Jatayu was killed while doing Rama's work. We also are dying for his sake." Hearing the name of Jatayu, the Vulture asked, "Who is speaking of my brother Jatayu? For many years I have heard nothing of him. O tell me how Jatayu became Rama's friend, and how he died. I am not able to fly because my wings have been burned off. Therefore, I beg you to help me down from this place that I may hear news of my brother." Then the forestmen cried out in fright, "He will eat us up, but never mind, we shall help him." So Angatha helped Sampathi and began to relate to him the story of Sitha and Jatayu, saying "O Sampathi, Rama, the son of king Thasharatha, who was exiled to Thandaka forest, was living there with his wife Sitha, his brother Lakshmana and Jatayu. While the brothers were absent, one day Ravana came and carried her off, and Jatayu gave him battle but was slain, and Sitha was stolen. Rama performed the funeral ceremonies for Jatayu and came for help to my uncle Sugriva, who is now king of Kishkintha, and we have been sent to search for Sitha. As yet we have

not found her, and knowing we shall all be killed if we return, we have resolved to stay here and fast to death." Then Sampathi said, "Because of my age, and the loss of my wings, I have not been able to go about and get some information about my brother, nor can I go and battle with Ravana, but I shall help you to find Sitha. When Jatayu and I were engaged in the destruction of Vrithra, we both longed to be victorious and flew near the sun and Jatayu grew faint, and I shaded him with my wings, which at once were burnt. I fell on this mountain, where I have been ever since. In this state I am useless for battle, but I shall help Rama by other ways." Then Angatha enquired of the Vulture, if he knew anything of Ravana's abode, and Sampathi answered,—“That Rakshasa lives in the city of Lanka which is on the opposite shore from here. Sitha is there guarded by many fierce Rakshasas. Do you soon go and rescue her, but first carry me near to the ocean that I may offer libations of water for Jatayu.” Then the forestmen carried Sampathi to the water's edge, saying “O Sampathi, tell us how you came to know that Sitha is in Lanka?” The bird replied—“My son Suparava went one morning to find food for me and returned at night bringing nothing. I was very angry but he asked forgiveness saying, that while he was watching for food, he saw the king of Rakshasas carrying a damsel through the air

towards Lanka. Suparava determined to catch them for my food, but upon Ravana humbly begging to be allowed to go in peace he let them pass, after which certain Maharishis told him that it was Sitha, the wife of Rama, who was being carried off by Ravana. I was unable to go and fight for Rama, but you shall fight and conquer.” Sampathi then offered libations of water and said, “After my wings were burnt I was unconscious for six nights, and then I arose and began to look about. Not far off I saw a sacred hermitage belonging to the ascetic Nisakara, and going near to it I waited by a tree until I saw the saint coming towards the hermitage. He was very pleased to see me and enquired why I had come, and having heard my story he said that my wings would grow again, and then, after remaining here for sometime, I should render assistance to Rama's messengers by relating to them all I knew about Sitha.” As Sampathi was speaking his wings began to grow, and he was in great joy. Telling the foresters again to go on to Lanka, where they would be sure to find Sitha, he flew up to the mountain-top to test his wings. When Sampathi had gone, Angatha made enquiries as to who was able to leap across the ocean, and Hanuman was found to be the most powerful, for, in addition to his great ability to leap, he had received a boon from Brahma which rendered him incapable of being slain by weapons,

and also Inthra had granted him the boon that his death should take place only when he wished to die. Therefore, Hanuman was chosen to leap across the ocean for the purpose of searching in Lanka for Sitha.

CHAPTER V

HANUMAN'S SEARCH FOR SITHA IN
LANKA, SUPERBLY SUNG.

(SUNTHARA KANDAM)

1. Ascending the mountain of Mahenthra, Hanuman began to increase in size in order to leap, and the mountain shook with his efforts. He said to himself, "If I fail to find Sitha, I shall uproot Lanka and bring it to Rama with Ravana." Then bidding the forest hosts to wait there, and raising his eyes towards the sky, he stooped low and sprang into the air, causing the trees and rocks to quake. The wind caused by his flight carried off the blossoms from the trees, and Hanuman, as he soared through the sky, looked like a meteor. The Thevas, wishing to test his courage and steadfastness, sent the mother of serpents, Surasa, to obstruct him. She appeared before him and said, "I shall now swallow you. Enter my mouth." Hanuman invoked her help in his errand, but she refused it, saying "You shall

not pass except by entering my mouth." Then Hanuman said, "Open your mouth wide enough for me to enter," and, as Surasa increased the size of her mouth, Hanuman also increased in size, and suddenly becoming like a cloud, measuring one thumb only, he entered her mouth quickly and came out, and continued his journey, amidst the applause of the Thevas. He next met a Rakshasi, named Simhika, who lived by seizing her victims by their shadows. Finding his progress in the air stopped by the hold she had of his shadow in the sea, Hanuman looked for the cause and saw the Rakshasi rising to devour him, but he increased in size, and when she rushed at him, he became very minute, and, entering her mouth tore her heart and entrails so badly that she fell down dead. He went onwards without further trouble. As he drew near to Lanka, he changed his huge form into its usual size, so that the Rakshasas might not see him, and alighted on a mountain from which he could observe the city of Lanka.

2. It was built on the top of a three-crested mountain (p. 138), surrounded by a moat and golden ramparts. He saw extensive groves bearing flowers and fruits, and various sheets of water embellished with lilies and lotuses. Arriving at the northern gate, he said to himself, "I cannot in this form succeed in entering the city, guarded as it is by wily and powerful

Rakshasas. I must enter it by night with an invisible shape. My mission should not fail through foolishness, recklessness or unskilfulness. How am I to see Janaka's daughter by herself, secretly? Even if I wear a Rakshasa form, I cannot fail to be discovered by the Rakshasas. If I keep my own form, they will try to seize me. I must reduce myself to the size of a little monkey, enter Ravana's capital at night, and search every dwelling for Sitha." At dusk he approached the city walls, but was stopped by the Rakshasi guardian of Lanka, appointed by Ravana. She appeared in the form of an ugly Rakshasi and asked him why he, a denizen of the woods, was seeking to enter the great capital of Ravana, and smote him with her hand. Hanuman, assuming large proportions, hurled her down, and she humbly begged forgiveness, stating that now she knew that he was her deliverer, because Brahma himself had conferred a boon on her, and that was that, when a certain monkey should by his prowess overpower her, she should know that the reign of Ravana would soon end, and that she would be released from her unpleasant work of guarding Lanka for the benefit of Ravana. Therefore, she invited him to enter Lanka and search everywhere for Sitha.

3. Hanuman leaped over a wall where doorway there was none, and descended into the city by night. He saw well-divided high-ways, along

which were rows of seven or eight storied buildings with golden pillars and marble walls, with hundreds of banners, pennons and streamers. Lanka's golden edifices seemed to engarland her, and the rays of the moon made them all sparkle gloriously. He heard music, laughter and clapping of hands, and saw vast numbers of Rakshasas of various shapes engaged in divers works, but nowhere could he find Sitha. He resolved to ransack the great buildings that were in the neighbourhood of Ravana's palace. With one bound, he entered Prahastha's mansion and searched every nook and corner of it for Sitha. With another bound, he leapt into the abode of Mahaparshava, and in succession he searched the mansions of Kumbhakarna, Vibhishana, Mahothara, Vithyuthjihva, Vajrthamshtra, Suka, Sarana, Inthrajit, Jambumali, Sumali, Rashmikethu, Vajrakaya, Thumraksha, Sampathi, Vithyuthrupa and other Rakshasa heroes. He was pleased to observe their great affluence and prosperity, but was sorry not to find a clue to Sitha.

4. He then entered the palace of Ravana, which was guarded by mighty Rakshasas. It was built in strict conformity with the Shilpa Shasthras, and was so beautiful that it seemed like the abode of Kuvera or Inthra. There were wonderful towers belonging to buildings mountain high, fitted with golden windows. There were

elephants with four tusks, horses as large as elephants, peacocks, picture galleries, sporting chambers, flagstuffs, seats and beds of gold, and hundreds of damsels whose ornaments tinkled as they played their musical instruments. Jewelled stairways and crystal terraces glittered everywhere, and the air was perfumed with incense. He saw the mighty chariot known as Pushpaka, built by Vishvakarma for Brahma, to seat as many as was desired, expanding and contracting at the will of the driver, unsurpassed for beauty and fleetness by even the cars of the celestials. It was decorated with rows of hills. The hills were full of trees, and the trees were full of leaves and flowers and birds, all set with precious gems. There were also figured in it graceful elephants holding lotus leaves, and the goddess Lakshmi seated on the surface of a pool with a lotus in her hand. Every part of the car was finished to perfection. It moved in the air according to the wish of its owner. Brahma, pleased with the austerities of Kuvera, gifted it to him, and Ravana took forcible possession of it from Kuvera. Hanuman entered the car and smelt the rich odour of viands and drinks which it had the power to produce.

5. He descended from it and entered Ravana's inner apartments, which were bounded by walls of gold blazing with different shades of colour, and whose ceiling was decked with costly

pearls and other gems. There he saw persons with commanding faces and forms, and possessed of much dignity, as well as their wives who were beautiful and richly dressed. He saw other females in stately halls, lying happily with their heads on the laps of their lovers, under the influence of drink. Going further in, he found hundreds of women fast asleep in various attitudes with hair dishevelled, garlands crushed and ornaments loose, pearl necklaces broken, waist-zones dropped, robes displaced, some kissing the others in sleep, thinking they were kissing Ravana, some lying on the laps and breasts of others. They were daughters of Rajarishis, Brahmanas, Thaithyas, Gantharvas, Nagas and Rakshasas. Most of these women had been surrendered to him by their parents and friends who feared to fight him, and some had come to him of their own accord. None of them had set her heart upon any other person. They were all chaste and became devoted to Ravana on account of his prowess and kindness. But Sitha, the wife of Rama, he forcibly carried away, assuming an illusory form.

6. Surrounded by his wives, Ravana himself was fast asleep on a richly carved bed of ivory and gold, studded with gems and surmounted by a lovely canopy. Around it were images of beautiful women mechanically fanning him with chamaras, redolent with perfume. He wore a cloth made of

gold thread, a crown of great splendour, flaming ruby ear-rings, brilliant bracelets on his two arms, strings of pearls and jewelled chains round his neck, and sparkling rings on his fingers. His breath came hissing like a serpent, and smelt of mango and other fruits mixed with rich food and wine. The light of several lamps set on golden standards illumined the whole scene. Dancing women, fallen asleep, betrayed comely movements, and many other women—embracing their respective musical instruments, such as the Vina, Vipanchi, Muthuka, Mirthanga, Panava, Thinthima, Aramvara, Murajas and Chelikas—seemed to have been overcome by fatigue and sleep in the midst of their performances.

Hanuman saw also an exceedingly beautiful lady lying on a richly adorned bed. She was of a golden yellow hue and wore pearls and jewels of priceless value, and she seemed to be the mistress of the anthapura (inner apartments). Hanuman said to himself, "This one must be Sitha." Thinking so, his joy knew no bounds. He slapped his arms, kissed his tail, frolicked, darted towards the pillars, jumped upwards and downwards, and manifested every sign of monkey glee.

Then, he began to think, "How could Sitha take part in this riotous scene? How could she decorate her person, eat drink and be merry, and soundly sleep? The one that lies so grandly on the

jewelled bed cannot be Sitha. She must be Mandothari, the queen of Lanka." He began his search afresh. He passed on to the hall set apart for eating and drinking. He saw heaps of meat arranged separately in golden vessels—the flesh of goats, hare, deer, boar, buffaloes, fowls and peacocks; lickable and drinkable viands, sharp and mild, hot and cold, wines of different sorts, natural and prepared, such as, madhika from honey, asavas from sugar, flowers and fruits, and sithan from molasses. He went on to the galleries and sporting places, and saw everywhere every kind of preparation for gratifying the senses.

He feared the loss of his righteousness. "One's virtue," he said to himself, "cannot improve by such sights. Being obliged to search for Sitha among women, I had to enter the inner apartments of Ravana. Though my eyes have seen many degrading sights, my mind has not got entangled in them. I am sure that, though the unsuspecting wives of Ravana and her maids, singers and dancers, have been seen by me, my mind has not undergone any change for the worse. Hitherto I have failed to find Sitha, but perseverance brings good fortune and happiness. Sustained effort always produces the wished-for object."

7. He remembered that Sampathi had said that Sitha was in Ravana's palace. Now that he was certain that she was not there, he was in great

distress. He pictured the sorrow it would cause to everyone concerned if Sitha were not found. He said to himself, "My journey seems to have been in vain. What would Sugriva say if I returned without Sitha? Rama would renounce his life, and Lakshmana would die for love of Rama. Hearing of their death, Baratha and Sathrugna would not wish to live. Then Kausalya with Sumithra would also die, and Sugriva would perish through grief. Uma and Thara would follow Sugriva, and Angatha would enter fire. I will not go back to Kishkintha without Sitha, but will remain here living upon fruits and roots, and the crows and wild beasts can feed on my body after I die, or I will enter fire. But there is hope. I have not yet searched the Asoka-vana."

Then, having done obeisance to the celestial powers that haunt the woods, Hanuman entered the forest of Asoka trees. Passing rapidly from place to place, he came to a grove in which stood a palace. It was as white as Mount Kailasa. It was built upon a thousand pillars, and had coral stairs and golden pavements. There Hanuman beheld Sitha dressed in a soiled yellow cloth, emaciated by long fasting, and surrounded by terrible Rakshasis. She was in great distress, and seeing her, Hanuman's eyes filled with tears. He sat quietly on a branch of an asoka tree near which she was, and wept.

The Rakshasis were very ugly and vicious. Some had one ear, or one eye, or big ears, and some had no ears, and their noses projected upwards. Some were long bodied or long kneed or long necked, and others were dwarfish and hairy all over. Some had their lips and chins drawn together. They were all repulsive. Some had faces like a goat, or a boar, or a tiger. Some had legs like a camel's or an elephant's. Some had their heads placed on their breasts. Some had ears like those of a horse, or a cow, or a lion. They were hot-tempered and quarrelsome, continually eating raw flesh and drinking intoxicating liquor.

Surrounded by such Rakshasis, Sitha did not look happy, and her beauty had greatly faded from continued neglect. Her limbs, much reduced by grief and fasting, looked dirty. She was like mighty fame quickly departing, like a noble edifice charred by fire, like the full moon eclipsed, like flower petals crushed by elephants. Time fled quickly as Hanuman was gazing at Sitha and her woeful surroundings.

The shades of evening ripened into night. Long past midnight Hanuman heard the chantings of the Vethas by Rakshasas well versed in Vethic lore and ritual, and a little later he beheld Ravana coming with his retinue into the Asoka wood, lighted by the torches of hundreds of damsels. He had evidently been roused

from his sleep by the Yaga ceremonies of his priests, and, thinking of Sitha, he came to the Asoka forest attended by a host of dependants. A favourite girl carried in her right hand a jewelled goblet filled with wine. Another held a white umbrella having ribs of gold. The wives of Ravana, still not free from the effects of sleep and wine, followed their husband, whose mind was inflamed with love and haughtiness, and whose eyes were red and heavy.

8. As soon as Sitha saw Ravana, she began to tremble and crouched on the ground, wailing aloud. Ravana tried to calm her with sweet words and to persuade her to bestow her affections upon him, and cease to think of Rama. She, frail in limb and feeble in voice, said "Turn your mind away from me and fix them on your wives. You cannot tempt me with wealth and worldly enjoyments. As the rays of the sun belong to him, so do I belong to Rama. Send me back to Rama and you will be saved. Otherwise, great disaster will overtake you." Ravana turned away from her, saying to the Rakshasis, "Do your best, whether by conciliation or threat, to bring Sitha round." And they did all they could towards this end. They even threatened to throttle and spear her, but she remained firm and replied, "Eat me up if you will, but I shall never do what you want me to do. What sin did I perpetrate in a previous life that I

should be subjected to all this shame and suffering?" And she mourned aloud for Rama to come and deliver her, but the Rakshasis in attendance gave her no peace. They called her hard names and tormented her, until one named Thrijata, who was elderly and kind-hearted, protected Sitha and made them desist.

Hanuman, having seen and heard everything, began to consider how he could console Sitha. He did not know what to do or say. He debated thus: "She has never seen me before, and it must be very strange to hear human language spoken by a Vanara. Am I to speak to her in Samskritha (the language of the learned), or in Prakritha (the language of the unlearned)? She may fear that Ravana has come again in a different guise, and call out in distress." At last, he decided to begin by praising Rama. He addressed her in soft sweet tones, saying, "There was a righteous king named Thasharatha, whose beloved son was banished to the forest with his wife and brother. After they had been living in the forest for some years, Rama's beautiful wife Sitha was stolen by Ravana and taken away to Lanka. Overcome with sorrow, Rama wandered about in search of Sitha, and at length became friendly with Sugriva, the king of forestmen, and Sugriva sent out his hosts in all directions to try and find Sitha, and I have been the most fortunate of all, for I have found her."

Hearing these words, Sitha wondered greatly and looked up into the asoka tree, where she beheld a tawny coloured graceful monkey having a bright face and wearing a white cloth. She was amazed and agitated. Stricken with fear she exclaimed piteously, "O Rama, O Lakshmana." She thought she must be dreaming.

Then Hanuman came down gently and did obeisance to her. He asked if she were indeed Sitha, and she said "I am the wife of Rama, and I lived in Rama's palace for twelve years amidst every comfort. In the thirteenth year, Rama was exiled, and I followed him to the forest, from whence I have been stolen by the vicious-souled Ravana." Hanuman, being now quite sure that this was Sitha, addressed her again, saying, "O, Sitha, I come as a messenger from Rama, who is anxiously waiting for news of thee." Hearing this, Sitha was filled with joy, and Hanuman, being encouraged by her words, ventured a little nearer, at which Sitha became alarmed, and regretted that she had trusted the forestman, whom she now suspected to be Ravana in disguise. Then Hanuman tried hard to win her confidence.

At last, she said, her mind would be at rest if he could correctly describe to her the auspicious marks that were upon Rama and Lakshmana, and Hanuman gladly began to do so, saying,—“The

eyes of Rama are like lotus petals, and his face has the beauty of the full moon. He is broad-shouldered and strong-armed. His neck is like the conch. His voice is as rich and as full as the note of a thunthubi drum. His arms and legs are long, and he is graceful and effulgent. His colour is dark blue, and that of Lakshmana is golden, and the bearing of Rama is like that of an elephant." He again related to Sitha how Rama became friendly with Sugriva, and at last persuaded her that he was indeed sent by Rama.

Then Sitha's large eyes shone with delight. When Hanuman gave her Rama's ring, she felt as if all her troubles were at an end. Again and again she welcomed Hanuman, praising his strength and expressing her deep gratitude. Many were her enquiries regarding Rama and Lakshmana, which Hanuman answered to her satisfaction, promising that before long Rama himself would come to her and free her from her enemies. After conversing for some time, Hanuman offered to carry her on his back to where Rama was, but she feared that, if she went so, she might fall into the sea. Besides, she doubted his ability to perform this feat. How could a small monkey bear her on his back, she thought. Hanuman then began to increase in size. He became as large as the hill Manthara. Sitha now believed him, but she said that, if in his aerial

progress, a battle had to be fought with Rakshasas high up, there would arise many risks which had better be avoided. She gave him a jewel which she had received from her father, for wearing on the head. It was a chudamani (p. 136). She gave him also many messages for Rama, and told Hanuman that, out of the twelve months which Ravana had allowed her to change her mind, only two months still remained, and at the end of that period she would be killed, if Rama did not come and conquer Ravana.

9. Hanuman then took leave of Sitha and departed. It now occurred to him that, as the main object of his visit to Lanka was now accomplished, he should do something to impress on Ravana the danger of waging a war with Rama. A display of prowess would certainly help Ravana to understand the greatness of Rama. So, Hanuman raised a fearful gale and devastated the whole of the Asoka forest with its tanks and peaks. Having destroyed them all during the night, he remained alone, visible in all his huge proportions to the Rakshasas, who carried the fearful news to Ravana. Ravana sent out eighty thousand Rakshasas to slay him, and they surrounded him and began to rain arrows at him and hurl other kinds of weapons against him. Hanuman, flourishing his tail, shouted, "Victory to the powerful Rama and the mighty Lakshmana, and to the famous king of

the forest hosts. I come from Rama and shall destroy all the Rakshasas by my prowess." Having said so, he took up a terrific bolt and slew the whole army of Rakshasas and stood alone at the gate of the palace. He then jumped on the Chaitya dedicated to the deity worshipped by the Rakshasas and violently pulled down a huge pillar plated with gold, and whirled it in the air so quickly that fire broke out and burnt down the whole temple. Ravana, furious with anger, sent out Jambumali with an army which fought fiercely, but Hanuman, rooting up trees and rocks, hurled them in the midst of the Rakshasas, and killed both Jambumali and his followers. Ravana next sent the seven skilful sons of his counsellors with a great army, followed by his generals with an enormous host of Rakshasas, and after them came his son Aksha, with a great army, but they were all slain by Hanuman. Last of all, Ravana sent his most famous son, Inthrajith, the mighty conqueror of Inthra, who was skilled in the use of all weapons, and gifted with strength and prowess, and knowing all illusions. He speedily engaged in conflict with the courageous Hanuman. Inthrajith soon saw that Hanuman was proof against all his arrows, so he resolved to capture him alive. With this intention he discharged a Brahma weapon at Hanuman which brought him to the ground, where he had to stay because of being bound by the Brahma weapon.

The Rakshasas then rushed up and tied cords of bark to bind him more securely, as they thought, whereas in reality they made the Brahma weapon ineffectual, for the binding power of a Brahma weapon becomes null the moment some other binding power is added. Nevertheless, Hanuman did not move, feeling it a good opportunity to see and speak with Ravana. Knocking him about, and threatening to eat him and burn him, the Rakshasas dragged him before their king in triumph.

9. Seeing him, Ravana asked who he was, why he had come, and who had sent him, and Hanuman, very glad to have the chance of speaking to Ravana boldly said, "I am the emissary of king Sugriva engaged in the cause of the heroic Rama. I leaped over the ocean, and having searched all through Lanka I found Janaka's daughter in the Asoka wood. Having seen her and conversed with her, my work is over. Rama himself will accomplish the rest. No one who does harm to her can escape, even if he hides himself in the uttermost part of the three worlds. Therefore you, O Ravana, together with your wicked followers, will soon find yourself in the abode of Yama." Hearing these words, Ravana, his eyes burning with rage, ordered the immediate execution of Hanuman, but Ravana's younger brother, Vibhishana said, "O King, it is forbidden to take the life of an envoy, and such an act is most unbecoming of

thee. Therefore, think of some other way for punishing this person ; otherwise, thou wilt become involved in sin. If this sky-ranger be put to death, no other emissary will ever visit us, O King. Let him be punished by other means." Then Ravana called the Rakshasas and ordered them to set the Vanara's tail on fire and take him all through Lanka as a spy. At these words, the Rakshasas brought dry fuel and oil, and the tail of Hanuman was set alight. Great was the indignation felt by Hanuman, and he was inclined to kill them all then and there, but wishing to behold the fortifications of Lanka by daylight, he suppressed his inclination and allowed himself to be proclaimed all through the city as a spy. But though his tail had been fired, the flames did not burn him, because Sitha, on hearing what had happened to Hanuman, prayed to Agni not to burn the one who had served Rama so faithfully.

11. As soon as Hanuman had seen all he wished to see, he knocked the Rakshasas down on every side and sprang up into the air. Going back to the fortifications, he slaughtered all the guards and set fire to the fortifications and palaces with his burning tail. The city was immediately in a state of uproar and confusion. Many Rakshasas were killed, and many houses destroyed, and the people loudly bewailed the loss of their kindred and property. Hanuman himself sat on the top of one

of the edifices and watched the whole scene amidst the praises of the celestials. When he felt he had done enough, he began to reflect, saying in sudden fear, "What have I been doing? In my anger I have forgotten Sitha, and it may be she is now reduced to ashes by this huge fire. It is indeed true that those who allow anger to take possession of them do not know what they are doing. There is no evil which they will not do, no words too bad to be uttered by them. He only is assuredly great who can control his anger and practise forgiveness. If Sitha has come to harm at my hands, I have defeated the object for which I have laboured so hard, all because of my anger." With many misgivings Hanuman went to the Asoka wood, and to his profound relief and joy he beheld Sitha safe and unharmed.

12. He again took leave of Sitha and went up the mountain called Arishta, from where he leapt into the air and began to cross the ocean. On the way he touched mount Mainaka. When he came in sight of the Mahenthra mountain, he set up joyful shouts, hearing which the forestmen know at once that his mission had been crowned with success, and went eagerly to receive him. As he came near, they waved their spotless cloths, and when he was at last in their midst, they did obeisance to him, bringing roots and fruits and shouting with delight. Then Hanuman began to

tell them of his adventures, saying,—“I have seen the beautiful Sitha in Lanka surrounded by terrible Rakshasas.” But no sooner had he uttered the words “I have seen,” than the forest-hosts, not waiting to hear any more filled the air with shouts and roars of gladness. Flourishing their tails, they praised Hanuman and jumped about in their excitement, some springing to the top of the mountain, others running down the valley. After dancing and leaping for sometime, they came and sat down round Hanuman and asked him hundreds of questions, begging him clamorously to tell them more. When they were all quiet, Hanuman began to relate his experiences to them, from the time he left Mahenthra till he returned. Hearing of Sitha they were all highly pleased, and, as soon as Hanuman was ready, they leapt into the sky and set out in the direction of Kishkintha.

13. On their way, they came to the famous orchard of Sugriva called Mathuvana, which was full of delicious fruits and honey, kept by Sugriva's uncle, Prince Thathimuka. Longing for some honey, the Vanaras did obeisance to the prince and humbly begged honey and fruits of him, and Thathimuka permitted them to go in and help themselves. Delighted with the invitation, they went in and feasted on fruits and roots and drank honey until they were intoxicated, and then they began to dance

and sing and laugh most uproariously. They ran up and down in their merriment, jumped over each other, leaped from tree to tree, and presently began to fight and dig their nails into each other. Then they chased each other about the orchard, until at last Thathimuka grew enraged and tried to turn them out, but they in their mad excitement insisted upon staying and, rushing upon the Prince, they beat him almost to death. Then Hanuman shouted, “O Ye, Vanaras, I give you leave to take as much honey as you like, and whoever tries to stop you I will fight.” Hearing these words, Angatha cried, “We shall all do what Hanuman permits.” Then the Vanaras praised them loudly, and pitching the watchers by their legs into the air, they began to drink afresh, taking up the honey in their hands, and what they could not swallow they daubed each other with and sprinkled all about. Wearied out at last, many spread leaves and went to sleep. Then Thathimuka went in haste to Sugriva and complained of their doings, but the king guessed, from their mischievous behaviour in his garden, that they were returning in triumph, having found Sitha, and forgave their misdoings. Consoling Thathimuka with pleasing words, he sent him back to the orchard, and the prince, upon arriving there, reported Sugriva's forgiveness to Angatha, telling him that the king wished them soon to return. Hearing this, the foresters were overjoyed and

went roaring in great delight to Prasaravana Hill, where Rama and Sugriva were.

14. Going humbly before Rama and Lakshmana and Sugriva, they did obeisance to them, and Rama anxiously enquired what news they had of Sitha. Hanuman, folding his arms over his breast, related to him how he had gone over the sea to Lanka and seen Sitha, and having told all the details, and delivered Sitha's messages, he placed her jewel in Rama's hand. Receiving it, Rama said, "O Hanuman, my heart melts at the sight of this jewel, for it was given to my dear Sitha on our marriage day by King Janaka, and it was ever shining upon Sitha's head. King Janaka received it from Inthra as a token of his acceptance of a sacrifice made by Janaka. It recalls to me many memories. Let us soon go to Sitha, or my life will depart from me." After conversing with Hanuman, and hearing again and again all Sitha's words from him, Rama was much cast down because of Sitha's troubles, and he was anxious to be at her side as soon as possible.

CHAPTER VI

THE WAR WITH RAVANA

(YUTHTHA KANDAM)

1. When Rama had heard all, he began to praise Hanuman out of the fulness of his heart, saying to Lakshmana, "There is none other besides Garuda, Marutha, and the mighty Hanuman, who are capable of thus crossing the ocean. He has bounded from shore to shore and entered Lanka, which is inaccessible to men, and by his strength he has without assistance done worthily the service of King Sugriva. This heroic forester is persevering, faithful and reliable, a servant rare to find. That servant who, having performed a difficult task, adds another service to his master in furtherance of the work entrusted to him, is indeed a true servant. Next to him is the servant who does a given work and, though able to accomplish more for the benefit of his master, neglects it. Least of all is the servant who neglects his master's work altogether, or only partly does it. Hanuman hath proved himself a worthy servant indeed of the King, and I would that I could render him some

service in return, but being unable to do so, I embrace him with joy, for embrace expresses oneness of the spirit." Having said these gracious words, Rama embraced Hanuman affectionately, and then turning to Sugriva, he said,—“O King, so far our work has been successfully accomplished, but when I think of what is yet to be done, I am full of anxiety. How shall we ever be able to cross the far reaching ocean?” Sugriva, consoling Rama, replied,—“O Raghava, let not such thoughts trouble thee, for do we not know where Ravana lives who has stolen Sitha? Do not fear. We shall all cross the ocean and slay the Rakshasas. Let thine order be given for a bridge to be made, and then, once we are in Lanka, the day is won. I know we shall be victorious, for my soul bounds with joy, and auspicious signs are visible everywhere.”

2. Having thus received comfort from Sugriva, Rama questioned Hanuman as to the nature and extent of Ravana's fortifications, and Hanuman gave an account of what he had seen when being led through Lanka as a spy. He said,—“Lanka is situated upon the summit of Mount Thrikuta, and her golden walls and gates, adorned with pearls lapises and corals, look like the rising sun. It is entered by four massive gates heavy with bolts, and on the outside of the wall is a deep moat which can only be crossed at the gateways by four wide

bridges. Upon these stand rows of sharp iron weapons and hundreds of war-engines, which, when set in motion, have the power of throwing the enemy into the moat below. Of the four bridges, all are movable but one, which is stationary and is built upon pillars. The city of Lanka is filled with trained elephants and horses ready for battle, and is protected by thousands of heroic and mighty Rakshasas, but when thou shalt go, O Rama, nothing will be able to stand in the brightness of thy presence or resist thy powerful arrows. Therefore, when thou hast fixed upon an auspicious time, let us set out.”

Rama answered,—“Now has arrived the auspicious hour capable of conferring victory. The great Nila with hundreds of thousands of forestmen shall go in advance and lead the army into places where there are plenteous supplies of water, fruits, roots and honey; Gaya, Gavaya, and Gavaksha with their forces must come in the van of the army; Rishava must protect the right wing with his hosts, and Gantha and Ganthamathana must come on the left wing with their followers. I myself mounted upon Hanuman, and Lakshmana upon Angatha, will go in the midst with Sugriva; and the king of bears, Jambavan, with Sushena and Vegatharsi, must bring up the rear.”

These orders of Rama were given to the army by the king. When all was ready they started. The

forest hosts went forward with delighted hearts, bent upon the speedy accomplishment of Rama's work, nor did they stop to rest either day or night. Leaping and dancing along, they passed many mountains and forests filled with delicious fruits and fragrant flowers, and at last, arriving at the mountain of Mahenthra, they beheld the mighty ocean stretching far away before them. Going to the shore, they made their camp, and then took counsel together as to what was the best way to cross the sea and enter Lanka.

3. In the meantime, Ravana surveyed with dismay the destruction of some of his choicest palaces by Hanuman, and thought that, if such a heap of ruins, not to speak of the loss of thousands of Rakshasas, could be brought about by one person, what would happen to Lanka if the whole of Sugriva's army came. Calling his ministers, he put this earnestly before them, and commanded them to devise some way of holding their city against so powerful an enemy. But the Rakshasas made light of Ravana's misgivings, saying,—“O king, why art thou cast down? Didst thou not conquer the lord of death, the lord of wealth, and the lord of the ocean, the kings of the earth, and the serpents; and did not Maya, the king of the Thanavas, in fear give thee his daughter? How shall this Rama stand before thee? Have no fear, O king, for thou wilt need only to send Inthrajith,

thy mighty son, and he shall accomplish the work alone.”

Thus did the Rakshasas boast loudly of both Ravana's and their own ability and courage, and, grasping their weapons, they argued excitedly as to who was the mightiest, until the younger brother of the King, Vibhishana, silencing them, addressed them thus: “O rangers of the night, the strength of the foe is immeasurable, and therefore you should soberly take every precaution, and calmly consider what is best to be done. Having fixed your minds upon a sure and sound course of action, you should steadily with one purpose pursue it, and not deem the enemy a slender one, easy to be conquered and not worth serious thought. Indeed, Sugriva's host alone is hard to battle with. What then is to be said of their strength when headed by the heroic sons of king Thasharatha? Let us be cautious, and propose peace to Rama. Let us give back Sitha, with offerings of gold and elephants. We can never conquer Rama, and if we once enter into battle with him, it is our sure destruction, and Lanka will soon be a kingdom of the past. Ever since Sitha has been here, misfortune after misfortune has befallen us. In every house there are inauspicious signs, and great is our distress. The sacrificial fire is obscured by vapour and does not burn brightly even when oblations of ghee are placed thereon. Snakes frequent the sacred places,

and are also to be seen in our houses. Ants are found in the ghee, the cows have ceased to give milk, the elephants are in distress, horses neigh for food even after feeding upon fresh grass, asses and camels are tearful, and crows gather in great numbers upon the house-tops, vultures sit sadly on the roofs, jackals come within sight and howl dreadfully, and wild beasts roar at the very gates of the city. The only remedy for our calamities is that Sitha be sent back to Rama. Therefore, O Rakshasas, advise the king to do so."

Ravana then spoke to Vibhishana thus,—
 "Your fears are altogether childish. What enemy can stand before these powerful Rakshasas? I tell you Sitha shall never again see Rama, even though the Lord of the Celestials with his hosts should come and fight for her." Having said these words, Ravana ordered his general to make ready the army and defences for war; and Kumbhakarna, who had just awakened after sleeping for six months, jumped up and said,—
 "What need of army and defences? I myself will subdue the enemy, and make the proud Sitha humble before Ravana." Then Vibhishana said,—
 "The king of the Rakshasas is indeed surrounded by a set of foolish counsellors who know neither wisdom nor equity, and who have not his welfare at heart. They speak with loud boastings, but give no thought to sound judgment and wise counsel, which are so necessary to even the best of kings.

Not one of them can bear the arrows of Rama, yet they pretend to be able to slay him. They are the enemies of Ravana, flattering him, so that he knows not the danger that is impending." Hearing this, Inthrajith disrespectfully addressed his uncle, saying,—
 "Why art thou trembling at the thought of battle, O timid one? Thou art the only one of this family who is wanting in courage. I alone am sufficient to slay the enemy. Why dost thou fear?" Vibhishana answered,—
 "O son, you are incapable of distinguishing wisdom from foolishness. Therefore you are speaking like a demented person. People call you Ravana's son, but I know you for his enemy. You are childish and of a silly understanding." Hearing this Ravana said to Vibhishana,—
 "Because I am held in honour, you are jealous. Shame on you who wish only to occupy my throne. You are a disgrace to my family, and had any other Rakshasa spoken as you have done, he should have ceased long since to live."

On hearing these words, Vibhishana was moved greatly, and said,—
 "O king thou art mistaken, thou dost not follow godly ways. I cannot any longer stay to hear such words from thee. I spoke only for thy good, but thou, being near to destruction, art not able to perceive it. Many will speak sweet words to thee, but few will advise thee for thy well-being as I have done. I spoke because I do not wish to see thee slain. But thou art heedless. Therefore I

am going away from thee; my absence will be more welcome than my presence here." Saying these words, Vibhishana ascended into the air, and crossing the ocean went to where Rama was.

5. Seeing him coming with four attendants, the forest-men took him to be a spy, and reported so to Rama. Vibhishana announced himself to be the brother of Ravana and related to them that he had left him and come to Rama for protection. Sugriva and his hosts at once disbelieved him and wanted to slay him, but Rama and Hanuman trusted him and regarded him as a friend. Rama said,—“Vibhishana has come as a friend, therefore I cannot turn away from him. But supposing he had come with evil intentions, he should not be refused shelter, for even a wicked-minded enemy, if he came with folded palms and a poor heart, craving for shelter, must not be slain. Protection should be extended to an enemy if he seeks it, even at the risk of one's own life, and he who, seeing his enemy in trouble, fails to help him, commits sin. If the enemy who seeks shelter be slain, our virtues will take flight. O Sugriva, great is the sin of not affording shelter to those who seek it, and it stands in the way of gaining heaven. Therefore, bring Vibhishana here, and I shall welcome him as an honoured guest and friend.” When Vibhishana came, he was hospitably received

by Rama, who heard his explanations with great kindness.

6. After Rama had finished conversing with Vibhishana, he began to propitiate the Ocean-Theva for the purpose of crossing over to Lanka, and that Theva promised to support the weight of a bridge upon the waters, and counselled Rama to command the powerful and intelligent Nila, son of Vishvakarma, to begin the building of it. Nila at once began the bridge, and assisted by the whole army he completed it in five days. Then Rama, Lakshmana, Sugriva and Vibhishana with all the forest-hosts crossed over to Lanka, and took up their position on Mount Suvela with tremendous shouts. Ravana watched them coming in great alarm, and posted spies everywhere to report upon their movements. Then he thought he would make another endeavour to win Sitha by means of illusion, and taking with him one of his ministers, who was very efficient in the art of creating illusions, he went to the Asoka wood, where Sitha was still sitting weeping for Rama, and addressing her, he said,—“O gentle one, Rama has fallen in battle, therefore it is useless to mourn any longer. Do thou dry thy tears and put away thy grief and come to me.” Saying these words, he ordered his minister to bring Rama's head and satisfy Sitha that Rama was indeed slain, and the illusory head of Rama, together with his bow,

were brought. Seeing the head, Sitha took it to be Rama's, and her sorrow was indescribable. Then Ravana, being called away by his general, was obliged to leave Sitha. When he had gone, a Rakshasi named Sarama told Sitha how it was all the result of illusion employed for the purpose of bringing her round to Ravana's will, and Sitha was greatly comforted.

7. In the meanwhile, Rama had reached the city and was engaged in dividing the army. Lakshmana occupied the northern gate. Nila watched the eastern gate, Angatha stayed at the southern gate, and Hanuman took up his position at the western gate, while Rama, Sugriva and the others held positions in various places ready for the battle. Consulting his leaders, Rama determined to propose peace to Ravana, and calling Angatha, he said,—“Go to Ravana and say these words,—‘O Rakshasa, I have besieged Lanka, and intend to slay thee in battle, unless thou dost give back Sitha and ask for mercy.’” Taking the message, Angatha went speedily to Ravana and repeated Rama's words, hearing which Ravana became enraged and ordered Angatha to be killed at once. In obedience to his command, four Rakshasas seized Angatha to slay him, but the powerful forester sprang up with the Rakshasas holding him, and they quickly dropped down again before Ravana, while Angatha, bursting open the

roof of the palace, leaped up into the sky with mighty roars.

8. Finding that Ravana would not agree to peace, Rama prepared to do battle with him, and the forestmen, armed with trees and rocks, rushed against Lanka, crushing in her walls, and filling the moat with wood and sand and dust. They broke down the golden gate and mounted upon the walls, shouting “Victory! Victory to Rama!”, hearing which Ravana ordered his warriors to go to battle. Blowing their respective conchs, beating drums and roaring vigorously, the Rakshasas and foresters rushed towards each other, and in a very short time the ground was wet with blood and covered with the dead bodies of both Rakshasas and foresters. The conflict grew hot and furious. The invincible Inthrajith, son of Ravana, fought Angatha, and other powerful Rakshasas tried to slay Hanuman, Vibhishana, Nila, Sugriva, Lakshmana and Rama. Inthrajith, in a terrific rage, struck Angatha with his mace, at which Angatha crushed the car of Inthrajith, killing his horses and charioteer. Hanuman slew the Rakshasa Jambumali; Sugriva and Lakshmana slew two other mighty Rakshasas, and Rama broke the heads of four Rakshasas who were attacking him on all sides. By nightfall the field was strewn with weapons and broken cars and banners, dead horses, Rakshasas and foresters. Still the battle went on, and the Rakshasas showered

upon Rama thousands of arrows in the darkness. Inthrajith, enraged because of having been beaten by Angatha, took refuge in illusions and, while sending out his arrows among the foresters, he himself remained invisible, and with his mighty Brahma weapons, he bound Rama and Lakshmana, who were unable to protect themselves from such a subtle enemy, and they fell with their bodies covered with arrows, which turned into fiery serpents. Seeing them at his mercy, Inthrajith continued to pierce them with arrows until at length, thinking they were dead, he went away to Lanka rejoicing in his victory. Rama and Lakshmana lay motionless, and the foresters with Sugriva gathered round in great sorrow and distress.

9. Hearing of the death of Rama and Lakshmana, Ravana was overjoyed, and calling up the Rakshasis who kept guard over Sitha, he commanded them to take her through the air, upon the celestial car Pushpaka, to view the battlefield. The Rakshasis did so, and pointed to her Rama and Lakshmana lying on the ground senseless, covered with arrows, and apparently dead, and Sitha wept piteously in despair for her husband, until at last a Rakshasi named Thrijata spoke kindly to her, saying, —“O Sitha, Rama is not dead. Do you not see the forest hosts are quietly guarding Rama and Lakshmana, waiting for them to rise to battle

again? If Rama were slain, they would fly. Sitha looked again and saw that the Rakshasi was right, and prayed earnestly that it might be as Thrijata said. They then turned the car and took Sitha back to the Asoka wood.

While Sugriva and the foresters were lamenting, Rama opened his eyes, and seeing Lakshmana lying bound and covered with wounds, his grief broke forth and he cried “what use will it be to me to recover Sitha, or to live myself, if Lakshmana is dead? I may find another woman equal to Sitha, but a brother such as this one I shall never be able to replace. How could I return to Ayothya without my faithful Lakshmana, and what would Sumithra say? What could I tell her? That I left her son slain upon the field and came away? No, no. Sooner shall I renounce my life than return without Lakshmana. Go then, O Sugriva, back to Kishkintha now and leave me here. I shall stay and die with Lakshmana.” Hearing this, Sugriva said he would never go from Rama, but asked his father-in-law to take Rama and Lakshmana to Kishkintha, saying, that he alone would fight and conquer the enemy and rescue Sitha. Then Sushena suggested that some mighty foresters with Hanuman should go to the milky ocean and bring healing stuffs to revive Lakshmana, and while they were thus engaged, a great wind arose and trees began to fall down. Looking up,

the foresters beheld Vinatha's son, Garuda, the lord of birds, coming like a flaming fire. Seeing him, the serpents, which in the form of arrows had entered the bodies of Rama and Lakshmana, darted away, and Garuda, doing obeisance to Rama and Lakshmana, passed his hands lightly upon them and their wounds were immediately healed. He then raised them up, and Rama said,—“Who art thou, O blessed one, that hast saved our lives, who cometh in beauty, adorned with garlands, sandal paste and ornaments?” Garuda answered, with his eyes full of pleasure, “O Raghava,—I am thy friend, part of thy life. I am Garuda, and have come here only to serve thee. Neither Asuras nor Thevas, neither Gantharvas nor foresters could have aided thee, for these serpents are not obedient to all. From affection for thee I came, but do not ask the cause of the affection. Thou shalt know when success has been achieved.” Having thus addressed Rama, Garuda took his leave and went away like the wind.

10. The foresters danced for joy when they found Rama and Lakshmana cured, and shouting with gladness they uprooted trees and hills and rushed upon Lanka with terrible roars. Ravana trembled to find that Rama and Lakshmana were free. Calling for the skilful Thumraksha, he sent him out to battle, and Thumraksha went forth in an elegant car with thousands of warriors to conquer

Rama. Both the foresters and Rakshasas fought hard, and the former were greatly distressed by the savage night-rangers. Then Hanuman threw a huge rock upon Thumraksha's car and broke it into pieces, and a larger rock upon Thumraksha's head and killed him on the spot. The Rakshasas returned in haste to Lanka. In like manner many of Ravana's leaders and the flower of his army perished by the hands of the powerful foresters. Finding that his army could not vanquish the forest hosts, Ravana himself, surrounded by thousands of Rakshasas, went out to fight with Rama.

Beholding him coming in the splendour of the sun and adorned like a Theva with beautiful ornaments, Rama said,—“How glowing and how lovely is the lord of the Rakshasas. Like a great Theva he is too bright to look upon. But to-day shall he feel the power of my arrows, for having taken from me Sitha.” Ravana then rushed into the midst of the foresters, and Sugriva, catching up a mountain peak, hurled it at him. Avoiding it with ease, Ravana shot an arrow at Sugriva which pierced him, and he fell wounded to the earth. When Sugriva had fallen, the mighty leaders of the forest tribes attacked Ravana, who rendered all their efforts fruitless with his arrows. Then Lakshmana went to help them, and when he neared the king of Lanka, he found him fiercely battling with Hanuman who had just then given him a blow which made

Ravana tremble. Summoning up his strength again, Ravana struck Hanuman who was almost stunned, and Nila kept Ravana off while Hanuman recovered, but Nila was also badly wounded and had to retire. Then seeing Lakshmana, Ravana dashed at him with his weapons, which Lakshmana deftly turned away. At the same time he shot at Ravana with great skill and broke his bow. Taking up another bow, Ravana pierced Lakshmana's arm, and seeing him fall, Ravana caught hold of him, intending to carry him captive, but though in his great strength he could move Himavan, or Manthara, or Meru, or even the three worlds, yet he could not lift the mighty Lakshmana. Hanuman then rushed at Ravana and hit him with his fist, so that he fell senseless in the car, bleeding at the mouth and eyes, and Hanuman, quickly lifting up Lakshmana carried him to Rama. Because of Hanuman's love for Sumithra's son, he was able to raise him without difficulty. Upon opening his eyes, Lakshmana remembered that he was part of Vishnu, and immediately he was cured of his wounds.

11. Rama then felt it was time for him to go and fight with his enemy, and seated upon the back of Hanuman he went to Ravana who had by that time recovered. Seeing the Lord of the Rakshasas, Rama twanged his bow, and its sound was like thunder. He then addressed to Ravana

saying,—“O thou who hast done me such wrong, where wilt thou go? If thinking to escape me, thou dost enter the regions of Inthra or Yama, or Suryatheva, or Agni, or Brahma or even Sankara, thou canst not hide thyself from me.” Then Ravana, becoming enraged, shot an arrow and hit Hanuman, at which Rama's anger was roused, and he scattered Ravana's white umbrella, his banner, chariot, horses and charioteer to the winds, and sent an arrow upon Ravana's chest, which shook him, so that his bow dropped from his hands. Then with a crescent shaped arrow Rama split Ravana's crown in two upon his head, and left him standing shorn of all his splendour. Having thus gained upon his enemy and seeing him helpless and exhausted, Rama said, “O king, thou art now worn out with fighting. I therefore permit thee to return to thy palace, and when thou hast rested sufficiently, I will meet thee again,” hearing which, Ravana entered Lanka in great humility.

Reaching his palace in safety, Ravana, deeply grieved and ashamed, commanded his brother Kumbhakarna to be awakened, for he trusted in him to save them all. Kumbhakarna had then been asleep for nine months, and the Rakshasas had great trouble to arouse him. Taking with them perfumes and garlands, and a large quantity of food and drink, they went to his cave, but, as they

were entering, the force of his breath blew them out again. Getting in at length with difficulty, they placed near him an enormous heap of rice with jars of blood and different kinds of food, and filled the cave with the perfume of incense and garlands. They roared, sounded conchs, shook and pulled at Kumbhakarna, but he did not move. Then they beat him on his chest with clubs, and ten thousand Rakshasas shouted together at him, and they brought horses, camels, asses, snakes, rods, lashes and hooks and sounded drums and conchs in his ears, struck him with blocks of woods, cut off his hair, bit his ears, poured water into them, and at last made a thousand elephants rush against his body which at last woke him, and he got up yawning and roared for food. After he had devoured all they had, he asked why he had been awakened, and hearing that the king needed his help, he bathed, and went to Ravana, followed by the Rakshasas.

12. Going before Ravana, Kumbhakarna made his salutation and asked what service was required of him by the king. Ravana answered,—“O powerful one, while you have been sleeping, Rama, the son of Thasharatha, with Sugriva and the forest host, has come and is destroying all our armies. Take the field and save us, for they cannot conquer you.” At these words Kumbhakarna laughed and said,—“O king, the fruit of thy wicked actions

is now ripe, and the time has come for thee to gather it. Thou hast never paused at any time to think over thy conduct, but in self-confidence and pride thou hast rushed into actions which could but lead to thy destruction in the end. Thy works have been performed without due consideration as to the most fitting time and place, and without consulting thy ministers. That king is truly wise who, using his own intelligence correctly and being guided by his counsellors, acteth cautiously with certain knowledge of his friends and foes. But the king who, having been advised how to act, goeth his own way without understanding, has spent his time in vain. The advice of thy queen Mandothari and of Vibhishana was for thy good, but thou couldst not see it. No king will meet with calamities who, while controlling thoughts, follows in the way of righteousness, forbearance, prowess and profit. The counsels of those who do not understand the Shasthras, but who speak for the love of hearing their own voices should not be followed. Having rushed foolishly into action, despising the wise counsel of thy friends, thou art now where thou didst set out to go. Therefore tell me, O king, what is thy wish from me?”

Ravana, much angered, replied,—“Why do you speak these words to me, who am worthy of all honour? What is the use of talking at this time of what I did, or what I did not do? Much better

would it be for you to help me in a proper manner, for he is no friend who turns away in the hour of danger." Kumbhakarna replied, "O king, cease to be distressed, for while I live I will protect thee, but I must tell thee what is good for thee to know, or I would be no friend. Rama shall be slain by me, therefore have no fear, for Inthra, Yama, Agni, Marutha, Kubera and Varuna all tremble at the sight of me. Be certain that to-day shall Rama meet his death." Then Ravana arose in delight, placed a dazzling garland of jewels upon Kumbhakarna, and decked him with bracelets and garlands of flowers, and Kumbhakarna looked gorgeous as he set out in his chariot for the battle-field. When he appeared in the midst of the army, the foresters scattered in all directions with fright and began to run from the field, and only with great difficulty were they reassured and brought back by Angatha. Nothing however that they did had any effect upon Kumbhakarna, and though they pelted him with mountains, he was not in the least discomfited. He simply came upon the forestmen like a raging fire, and they fell before him in thousands, until those remaining fled in terror. Again Angatha brought them back and made them fight, but Kumbhakarna devoured them by the dozen. Hanuman continually hurled mountains upon his head with trees and rocks, and Kumbhakarna pierced Hanuman in the chest and made him vomit

blood. Many powerful foresters then attacked the terrible Rakshasa, but he vanquished them all, and at last they hastened away to Rama for protection.

Sugriva and Angatha went to the rescue, but Kumbhakarna hurled a mountain peak at Sugriva, which made him fall senseless to the ground, when Kumbhakarna picked up his body and carried it away captive to Lanka, where the Rakshasas joyfully sprinkled sweet waters and flowers on Kumbhakarna's path. As the cool waters fell upon Sugriva's face, he recovered, and attacking Kumbhakarna suddenly, he cut off his ears and nose, and split open his sides with his feet. The Rakshasa threw him to the ground and held him there, but Sugriva leapt into the air like a ball and swiftly returned to Rama. Kumbhakarna, covered in blood, rushed again upon the foresters and blindly fought and devoured both them and the Rakshasas. He then wounded Lakshmana and, praising him for his prowess, turned his attention to Rama, who pierced the Rakshasa with flaming arrows and deprived him of his weapons, after which Kumbhakarna began to fight with his fists. Rama next took off one of his arms with a mighty arrow, and in great fury, Kumbhakarna rushed at Rama with an enormous tree in his remaining arm, which also was cut off by shafts from Rama's bow. Then both his arms being gone, the Rakshasa sprang up and fought with his legs, and they also fell quickly

before Rama's arrows. Having now neither legs, nor arms, Kumbhakarna opening wide his huge mouth began to roar, and Rama filled it with arrows, and then, taking up the golden arrow of Inthra, cut off the Rakshasa's head, and the whole of Sugriva's army shouted with joy, while the Thevas and saints, who were watching the battle from the sky blessed Rama.

13. When this news reached Ravana he fell down weeping, and bitterly lamented the death of his chief helper, and he sent the very foremost of his warriors, by whom he trusted that Rama would soon be slain. For their part, these great Rakshasas went forth to battle determined to conquer or to die. The names of these warriors were Thrishiras, Mahothara, Thevanthaka, Maththa, Naranthaka and Athikaya, of whom not one survived, for Naranthaka was slain by the powerful Angatha, Thevanthaka and Thrishiras by Hanuman, Maththa by Reshabha, Mahothara by Nila, and Athikaya by Lakshmana. The Rakshasas, seeing the last of their leaders fall, fled in panic to Lanka, where Ravana, learning the fate of his chiefs, became greatly agitated, and fearing lest the foresters might come in suddenly and slaughter them all, he ordered the city to be carefully guarded on every side. Inthrajith was then sent again to battle, and Ravana relied upon him as his last resource. Before entering the battle field, Inthrajith worshipped the

Lord of Fire with offerings, and then prepared for the fight. The Rakshasas and foresters eagerly rushed at each other burning for victory, while the powerful Inthrajith with his unfailing arrows pierced Hanuman, Ganthamathana, Nila, Maintha, Gaja, Jambavan, Sugriva, Reshabha, Angatha and Thvitha, and rendered them almost lifeless. Then resorting to illusions he made himself invisible, so that the foresters could only see the shining arrows coming, but knew not how to attack him. Wounded on all sides, they fell, together with Rama and Lakshmana, senseless on the field. Satisfied that his victory was sure, Inthrajith went to Ravana in great delight.

14. Seeing all the heroes of Sugriva's army lying stupefied, Vibhishana cried,—“O foresters, do not lose heart and give way to fear and grief, for Rama is not dead,” and seeing Hanuman, he called to him, and together they went among the wounded and dying, and endeavoured to cheer them up. On the way they found the mighty king of bears, Jambavan, lying in great pain, and hearing their voices Jambavan asked, “Is the son of the Lord of the Winds, Hanuman, still living?” Vibhishana said, “Why, O noble one, dost thou enquire first about Hanuman?” Jambavan replied, “While Hanuman lives, the whole army, though destroyed, liveth.” Then seeing Hanuman, Jambavan said, “O powerful hero, it is in thy power to rescue all the Vanaras now. Leap across the ocean to Himavan and

Kailasa, and bring from there healing herbs, and the foresters will be saved." Hearing these words, Hanuman immediately obeyed, and leaped across to Himavan and Kailasa, but the herbs rendered themselves invisible. He searched for them everywhere in vain. So he dislodged the peak and carried it away to Lanka. At the sight of Hanuman, the foresters cried "victory!". They smelt the scent of the wonderful herbs and were healed of their wounds, and those who lay for dead on the field were also revived. When the whole army was once more restored to health, Hanuman put back the mountain summit in its place, and speedily returning to Lanka presented himself before Rama.

The foresters, filled with new strength, rushed again on the city, and set fire to its gates and houses. A further slaughter of the Rakshasas then took place, and the sons of Kumbhakarna and many other Rakshasas and foresters were slain. Inthrajith, again spreading his illusions, baffled all attempts to slay him. He placed upon his car an illusory figure of Sitha, and catching her by the hair killed her before Hanuman and his host. The foresters were panic struck and fled, and Hanuman went and related to Rama that Sitha had been slain by the wicked Rakshasa. In the meantime, Inthrajith entered Lanka in triumph, and then went to the sacrificial ground of

Nikumbhila to offer oblations to the Lord of Fire for the success of the Rakshasas in the battle.

15. When Rama heard that Sitha had been killed by Inthrajith, he fell to the ground in sorrow, and the whole army was in tears. Lakshmana, also weeping, endeavoured to console Rama, and, while he was thus engaged, the righteous Vibhishana came, and hearing what had occurred, he said, "O Rama, Ravana would never sanction the death of the beautiful Sitha. The Vanaras have been made the victims of illusion at the will of Inthrajith. He has now gone to the sacrificial ground called Nikumbhila to offer oblations to the Lord of Fire, in order that he may not be conquered. His deception was for the purpose of giving himself time to finish his sacrifice undisturbed by the foresters. If we can get there and compel him to rise from his ceremonies before they are completed, we shall be victorious. Inthrajith received from the Lord the boon that, so long as he could perform his sacrifice at Nikumbhila before the enemy interrupted him, he should be invincible. Therefore, we must now go and prevent his attaining success in his rites, and when Inthrajith is slain, Ravana will be easily vanquished." Having said these words, Vibhishana took Hanuman, Lakshmana, Angatha and the rest of the forest tribes, and marching into Nikumbhila they fiercely attacked the Rakshasas who were guarding Inthrajith. A mighty battle followed, and the

Rakshasas began to fly in all directions, thus obliging Inthrajith to rise from his sacrifice before it was over, in order to save the army. Lakshmana then entered into conflict with Inthrajith who tore Lakshmana's mail into pieces. Presently, Lakshmana smashed the chariot of Inthrajith and killed his horses and charioteer. Swiftly procuring a fresh car, Inthrajith continued to battle long and furiously, until at last Lakshmana severed the head of the mighty hero from his body, and he dropped dead upon the field, seeing which the Raksasas fled in terror amidst the victorious shouts of the forestmen. Having finished their work so well, Lakshmana and his army returned with Vibhishana to Rama, and when Rama heard the welcome news that so powerful an adversary had been slain, he cried "Well done! Well done! greatly pleased am I with thee, O gentle one," and he placed Lakshmana upon his lap and embraced him again and again.

16. Ravana's grief, upon hearing of the death of his son, was indescribable, for not only had he lost the great joy of his heart, but also a mighty hero, upon whom all his kingdom depended. With much weeping and grinding of his teeth, he at last worked himself into a terrific rage and cried, "For thousands of years I practised austerities and obtained great boons. My coat of mail I obtained from Brahma, and not even Inthra can pierce it. Therefore, who shall be able to conquer me? Sound

loudly the conchs and drums to-day, and the three worlds shall see the power and might of the Lord of the Rakshasas, for this Rama will I slay and come again in triumph." Ravana then took his bow and, ascending a gorgeous car, he set out for the battle field. Though many inauspicious signs were visible, Ravana heeded them not, but rushed right into the enemy's ranks and slaughtered forestmen on all sides, and they began to flee before him. Seeing their fright, Sugriva hurled down rocks and trees upon the Rakshasas and shattered a great portion of the army. Then he slew Ravana's mighty courtiers, Virupaksha and Mahothara; and Angatha slew Mahaparshva. Greatly enraged at this, Ravana determined to exterminate completely the whole of the enemy's forces, and rushing through their ranks, he began to pour arrows upon Rama and Lakshmana. Every arrow that fell from Rama's bow he sundered, and likewise Rama skilfully checked the course of Ravana's fierce weapons, and the sky became dark with their shafts. Then Lakshmana cut down Ravana's standard, killed his charioteer, and broke his jewelled bow, while Vibhishana killed his horses. Then in great anger, Ravana taking another bow, sent an arrow into the breast of Lakshmana which caused him to fall senseless to the earth, and Rama, thinking his brother was slain became enraged and fought Ravana fiercely. In the meanwhile,

Hanuman leaped across the ocean and brought herbs for Lakshmana, which made him recover from his stupor, and Rama rejoiced exceedingly, saying, "Without thee, O gentle Lakshmana, I care not for victory, nor for Sitha, nor for even life itself."

17. Then Rama continued to battle with the Lord of the Rakshasas who, mounted upon a fresh car, came rushing towards him. Inthra, who was watching the battle with great interest, seeing Rama at a disadvantage without a chariot, asked his charioteer Mathali to go quickly to Raghava and present to him his own car, and Mathali taking Inthra's beautiful chariot, covered with jewels and bells and drawn by horses decked with gold, went to Rama, and doing obeisance said, "O King, that victory may be thine, ascend this car sent by Theventhra, and slay the enemy of the Thevas and saints." Rama, much pleased, went round the car in worship, and after doing obeisance to it he entered, and Mathali drove the chariot near to Ravana. Fierce and terrible was the battle that took place between them. Inthra's brilliant standard was brought down and his horses wounded, and Rama poured thousands of arrows upon Ravana, till the sky became so dark with weapons that they could hardly see. Calling aloud to Ravana, Rama said, "You vile Rakshasa! Having carried off my consort from my hermitage, you

think yourself a hero. I tell you, to-day I shall slay you, and the vultures shall devour your flesh and drink your blood." Saying this, so fiercely did Rama fight that Ravana lost all his power of action, not even could he draw his bow. Then his charioteer drove the chariot quickly away from the field. In a short time Ravana regained his wits, and finding that he had been taken away from his enemy, he shouted at his charioteer in dreadful anger, saying,—“Why have you driven my car from the presence of the foe in the very midst of battle, making me appear as the meanest coward? Do you speedily return that I may slay the son of Thasharatha with mighty shafts.”

18. During the time of Ravana's absence, the ascetic Agasthya, who was viewing the battle, addressed Rama as follows: "Rama, my child, listen while I shall tell thee the secret by which thou mayest conquer Ravana in battle. Worshipping the Lord of the World, do thou carefully repeat this manthram, and victory will be thine." Then repeating the manthram to Rama, Agasthya disappeared, and Rama silently uttering it became intent on victory.

19. As Ravana's chariot came rushing back, Rama took up Inthra's mighty bow, and as the two heroes fought, the whole of their armies stood breathless in fear and wonder. The chariot got closer and closer until the horses' heads

were touching, and both Mathali and the horses received many wounds, but neither suffered any pain. At last Rama cut off Ravana's head with a fiery arrow, and immediately a second and third were taken off by shafts, up to his tenth, but each time the heads re-grew as often as a hundred times, and Rama gave it up in despair. Then Mathali said to Raghava, "O hero, the hour for Ravana's destruction hath arrived. Do thou take from the car the Brahma weapon given by the great Rishi Agasthya, and slay the foe." Taking up that powerful weapon, Rama, in setting it upon his bow, made the whole earth shake, and then, like lightning from the sky, the arrow, shot from the bow, entered Ravana's breast. He fell lifeless in the car. The foresters roared and shouted at the victory of Rama. The Thevas and saints praised him in a chorus, while the Rakshasas, trembling with fear, dropped their weapons and fled to the city for refuge.

20. Going up to Rama, Vibhishana did obeisance and said, "O worshipful lord, the ruler of the Rakshasas, who has never known anything but victory and who could not be conquered even by the Thevas, lies fallen before thee. Ravana was a source of terror to his enemies, yet to those he loved he was kind and gentle and full of charity. He conferred boons and gifts, and distributed wealth among his people. He was enthusiastic in his

worship of the Deity, reciting the Vethas, performing sacrifices and practising austerities. Therefore, permit me, O Raghava, out of respect for my brother, to celebrate with fitting honour his funeral rites." Rama in sweet words answered, "O Vibhishana, with death all enmity ceases. Do thou perform the ceremonies in whatever way thou likest, for the spiritual welfare of Ravana is as dear to me as to thee." In obedience to Rama's words, Vibhishana prepared everything for the cremation of Ravana, while in the city the wives, friends and subjects of the Lord of the Rakshasas bewailed their loss with heart-rending cries.

Entering Lanka, Vibhishana ordered out the king's Agnihotra pots, brass vessels and fire, and called together the Rakshasa Rithviks who offer sacrifices. He then procured sandal wood, incense, precious stones, pearls and corals, and returned to the battle field where Rama was. Placing the body upon a golden litter, they and Vibhishana, with tears in their eyes, spread over it a rich silken cloth, and amidst the sounds of conchs and the chanting of mantras, it was carried in procession to the cremation ground. Those who bore the sacred fire went before with their attendants; and all the Rakshasas and the wives of Ravana, headed by Vibhishana, followed slowly walking. Placing the sacred fire upon an altar in the south east corner,

they poured curds and ghee upon Ravana's shoulders, placed a wheel upon his feet, a mortar used for grounding paddy upon his thighs, and brass vessels, pieces of wood for kindling the fire and pestles each in its proper place, and celebrated the obsequies according to the Smrithis (or Tharma shasthras), slaughtering a goat, and dipping a cloth in the blood and ghee, and spreading it over the body of Ravana. Then decking him with fine garlands and shawls, the friends of Vibhishana showered fried paddy upon the body, after which Vibhishana lighted the funeral pyre. When the rites were completed, he bathed and, while yet in his wet cloth, he offered linseed and sacrificial grass and water as oblations, and consoling Ravana's wives, he begged them to return to their abode.

21. Ravana's funeral being over, Rama sent back Inthra's car, which rose into the sky and disappeared. Having embraced Sugriva with gratitude, Rama further commanded Lakshmana to procure water without delay and instal Vibhishana upon the throne. Hearing Rama's words, Lakshmana despatched the foresters to the ocean for water, who quickly returned with it in a golden jar. Then Lakshmana, placing Vibhishana upon an elegant seat, bathed him with the sacred water in the presence of all the Rakshasas, and installed him as their king.

22. The installation having been successfully completed, Rama, with the permission of Vibhishana, sent Hanuman to enquire about Sitha's well-being and to tell her of the victory, and Hanuman going humbly before Sitha, made his obeisance and delivered Rama's message, and Sitha in great delight made known her wish to see her lord. Bearing this message, Hanuman returned to Rama, who said, "Let Sitha be brought here speedily, adorned with sandal paste and ornaments." When Sitha had bathed and adorned herself, she was carried in a palanquin to Rama, who, seeing her standing humbly before him, addressed her thus with sorrowful accents,—“O gentle one, all my labour in the battle field was for thee. At the same time I have fought to uphold the dignity of my family and to free it from the insult of Ravana. But O Sitha, I cannot receive thee back after thou hast lived under the protection of another, for it would bring disgrace upon my line. My object has been accomplished. Now go wherever thou likest. Thou mayest live under the protection of my brothers, or Sugriva or Vibhishana, but I cannot take thee back again.”

Hearing these words, Sitha trembled, and wept bitterly and was overcome with shame. Then drying her eyes, she sorrowfully addressed Rama, saying,—“O my Lord, why dost thou speak like this, knowing my love for thee? Why didst thou

not renounce me at first? I would then have entered the fire-pit, and thou wouldst have been saved the toil of this long battle. I swear to thee that I am not what thou hast taken me to be." Then after weeping a while in silence, Sitha spoke to Lakshmana and said, "Make a pit of fire for me, O Lakshmana. I do not wish to keep my life in such disgrace. Before this assembly I shall enter the fire." Obedient to Sitha, Lakshmana sadly made a pit of fire, and Sitha, going round Rama, went to the burning fire and said,—“O Agni, knowing that my heart has ever been with Rama, protect me and be my witness. As Rama considereth me vile, who am pure, mayest thou O Lord of Fire, protect me.” Then going round the fire, Sitha entered the flames with a brave heart. The whole assembly stood aghast and began to weep with loud lamentations.

Rama beheld her amid the flames with his eyes full of tears, and as he stood there silently, Shiva, Brahma, Inthra, Kubera, Yama, and Varuna appeared in their chariots, bright like the sun. Addressing Rama, they said,—“O thou who art the preserver of all worlds, why dost thou neglect Sitha as if thou art an ordinary man? How is it that thou dost not understand thyself to be the protector and maintainer of the three worlds?” Rama answered,—“I only know myself to be Rama, the son of Thasharatha. Let the Lord Brahma tell me who I am.” Then

Brahma said,—O Lord, thou art Narayana, who has conquered the past, the present, and the future; thou art without end. Thou art the subduer of the senses, the Purusha, unconquerable by sin. Thou art Vishnu and Krishna, the army, the minister, the universe, the understanding, forgiveness, controller of passions, creation and destruction. Thou art Mahenthra, the creator of Inthra, and thou art called by the Thevas and Saints the refuge of those who seek thee. Thou art Purvaja, Vashatka, Om and Parathpara. Thou didst stride through the three worlds. Sitha is Lakshmi, thou art Krishna. Thou art Vishnu, the Preserver of the people. The chanting of thy glory is productive of great merit, and they who are devoted to thy service will be blessed.” Hearing these words, Agni Bhagavan arose from the midst of the fire, carried Sitha, and gave her unharmed to Rama, saying,—“O Rama here is thy beloved, untouched by sin. Sitha was carried away by Ravana, and although shut up in the inner apartments, her soul hath never gone from thee. Tempted in many ways and threatened, she hath remained pure. I command thee not to speak otherwise.”

Rama answered,—“Sitha was with Ravana for a long time, and if I had taken her back without this purification, people would have said that Rama, the son of king Thasharatha, was lustful and ignorant of morality. I know that Sitha is chaste and saintly ;

I know that she is mine, even as the rays belong to the sun, therefore I shall obey the command of the deities, and Sitha shall remain at my side." When Rama had finished speaking, Shiva said,— "O righteous one, thou hast done well. It is good that Ravana hath been removed by thee. Go to Ayothya, console Baratha and Kausalya, cheer thy friends, establish the dignity of thy family, perform horse-sacrifices, confer wealth upon Brahmanas, and having finished all, ascend to heaven. Behold now thy father, king Thasaratha, who has attained the region of Inthra, and together with Lakshmana do obeisance to him."

24. Seeing their father, they bowed low before him, and the king in great delight embraced Rama, saying, "O my son, I am in the abode of the Thevas, but without thee I do not care for it. I still remember how thou wert sent to the forest, and now beholding thee again, I rejoice after a long time of sadness. Thy time of exile is over. Blessed are they who shall see thee installed in thy kingdom." Having thus spoken to Rama, Thasharatha embraced Lakshmana, and said, "O righteous one, thou shalt ascend to heaven. Continue to serve Rama faithfully, for because of thy love for him, godliness and fame are thine." Then turning to Sitha, he said,— "Be not angry because Rama at first renounced thee. This method of purification was for thy welfare. Thou hast done a

difficult thing, O child, which shall glorify all women. There is no necessity for me to instruct thee as to thy duties, yet one thing I would say, that thy husband is thy God." When Thasaratha had finished speaking, he ascended the car and returned to the abode of the Thevas.

25. Then Inthra said to Rama, "O Raghava, we are greatly pleased with thee. Ask for whatever thou wouldst have." Rama answered, "O Lord, I pray that all the hosts of bears and forestmen, which have been slain in battle, may receive back their life, for I would like to send them all again to their homes at Kishkintha. And may there be always flowers and fruits and roots in plenty wherever they go, and may their rivers flow continually with fresh clear waters." Hearing Rama's request, Inthra replied, "O Raghava, the boon thou hast asked is great and difficult to attain, nevertheless it shall be granted. Let the whole of Sugriva's armies arise in health as if from sleep, and enjoy in happiness the flowers and fruits and roots and running streams which I shall always provide for them." At these words, the bears and forestmen got up from the ground in wonder, and the Deities, telling Rama to soon return to Ayothya and rule his kingdom, departed rejoicing.

26. The next day, being anxious to return to Ayothya, Rama expressed his wish to Vibhishana

that he would make the necessary arrangements. Vibhishana therefore brought for his use the celestial car, Pushpaka, and begging him to use it, he asked what further service he might do for Rama. Rama then said, "All these forestmen and bears have served me well, therefore I shall be very pleased if thou wilt bestow upon them riches and jewels and do honour to them, for without them I could not have conquered Lanka." Vibhishana at once carried out Rama's wishes, and then Rama, taking his seat in the car with Sitha and Lakshmana, prepared to go. But the foresters and Vibhishana prayed to be permitted to go with him and witness his installation; and Rama gladly bade them ascend the car with him. Hearing his pleasant words, the whole of the army with Sugriva, Hanuman, Vibhishana and his court took their seats inside the car, and when all were ready, it began to move swiftly through the air.

27. As they were going, Rama pointed out to Sitha the city of Lanka upon Mount Thrikuta, and related to her all the details of the battle. He then showed her the ocean, and the bridge constructed by Nila where they crossed; the golden mountain of Mainaka and the beautiful city of Kishkintha. When Sitha beheld Kishkintha she begged that the wives of Sugriva and the leading foresters might accompany them. Rama stopped the car and they were presented to Sitha. Then as the car moved on again, Rama showed to Sitha mount

Rishyamukha, lake Pampa with its fragrant waters covered with lotus flowers, the hermitage of Savari, the place where Jatayu was slain, and their own beautiful hermitage of leaves looking as fresh as when they had left it. They saw beneath them the river Gothaveri, the hermitage of Agasthya surrounded by plantain trees, the hermitage of Sarabanga where they once saw Inthra, the hermitage of Athri whose wife decked Sitha with jewels, the mountain of Chithrakuta, the river Yamuna, the hermitage of Barathvaja, the sacred Ganga, the city of Sringavera where Guha, the chief of the hunting tribes, met them, and last of all Ayothya.

28. Rama wished the car to move towards the hermitage of Barathvaja and decided to remain there, until his arrival at the hermitage had been made known in the city. Doing obeisance to the saint, Rama enquired as to his welfare, and then as to Baratha. The ascetic said, "O Rama, honouring thy sandals, Baratha hath never ceased to watch for thy coming. It gave me much pain, O Raghava, to see thee going through the dreary forest, and now that I behold thee again, with all thy troubles ended and thy work accomplished, I am overcome with joy. I have watched thy progress with interest, and being greatly pleased with thee, I would grant thee a boon. Ask of me whatever thou likest. Remain

with me here to-night, and go to Ayothya to-morrow." Rama cheerfully consented, and prayed the ascetic that all the trees between the hermitage and the city might be filled with fruits and honey for the foresters. No sooner had he made known his wish than it was granted, and all the trees, even those that were dried up, were covered with leaves and fruits and honey in abundance. The foresters were delighted, and sported here and there, feasting till they thought they were in heaven.

29. Rama then addressed Hanuman, saying, "Go to Ayothya and enquire at the palace if all is well. On your way visit Sringaverapura, and tell Guha, the king of the Nishathas, that I have returned, hearing which he will be delighted, and will direct you to Ayothya and tell you where to find Baratha. When you see Baratha, ask him as to his well-being, and announce to him my arrival here." At Raghava's command, Hanuman set out for Ayothya, going through the sky in a human form. As soon as he had delivered to king Guha Rama's message, the king was filled with joy and willingly directed Hanuman to where Baratha was. Crossing the rivers Parasurama, Balukini, Barathi and Gomathi and various forests and countries, Hanuman at length arrived at Nanthigrama, where he behold Baratha living as an ascetic in a hermitage, wearing

the skin of an antelope. His hair was matted, his body covered with dirt, and he was emaciated with long fasting and austerities. Together with him were all his courtiers and priests and warriors. Worshipping Rama's sandals, Bharatha protected the four castes from all fear. Approaching him and humbly doing obeisance, Hanuman addressed him saying,—“O worshipful lord, Rama, having finished his exile, has returned, and inquires how the noble Baratha is doing.” Hearing this joyful news, Baratha was overcome with gladness and said,—“The news that thou hast brought gives me great delight, for I have long waited for Rama, and now my desire has been fulfilled.” Then learning from Hanuman all that had taken place, he commanded the whole city to worship the Deity with garlands and music, and proceeded towards Barathvaja's hermitage to meet Rama. Sathrugna then gave orders for the roads to be levelled and sprinkled with water and strewn with flowers and dried paddy, and for the city to be decorated before the moon rose with pennons, garlands and other ornaments.

30. Then thousands of people mounted upon elephants decked with streamers and golden equipments, went forth, while others followed on horses. Sumithra and the other wives of king Thasharatha went in carriages, and Baratha, accompanied by his ministers, was followed by crowds of relatives and

friends, adorned with garlands and jewels. When they reached the hermitage, Baratha worshipped Rama, prostrating himself before him upon the earth. Raising him up, Rama embraced him, after which Baratha did obeisance to Lakshmana, Sitha, Sugriva and Vibhishana. Sathrugna also made his obeisance to them all, and Kausalya, Sumithra and Kaikeyi, and the Brahmanas welcomed them joyfully. When all the salutations were over, Baratha placed Rama's sandals at his feet, saying "O King, thy kingdom which thou didst leave in my care I return to thee, unable any longer to carry its heavy burdens. It is difficult to maintain the peace of the kingdom throughout its vast area. Owing to the depredations of thieves and robbers it is difficult to govern the country successfully. Let the world behold thee installed like unto the powerful midday Sun, before which all forms of darkness disappears." Hearing these pleasant words, Rama again gratefully embraced Baratha, after which he permitted the celestial car Pushpaka to return to the Lord of Wealth, from whom Ravana had taken it. Then skilful barbers having removed his matted locks, he was bathed, robed, jewelled and garlanded by Sathrugna, the upholder of the dignity of the race of Ikshvaku.

31. Rama then ascended the royal car of Ayothya driven by the graceful Baratha. Lakshmana and Vibhishana fanned him on either side with

chamaras, and he proceeded in state to the city. Sugriva mounted on his royal elephant was followed by his hosts in human forms riding also upon elephants, and the citizens, hearing the praises of the wonderful deeds done by the foresters sung on every side, were greatly astonished. As soon as they entered the city, Baratha set apart an elegant palace for the king of foresters, and taking him by the hand led him to it. Then Sugriva despatched four foresters to the eastern, southern, western and northern oceans with golden pots to bring water for Rama's installation, and as soon as they returned, Vasishta along with Vijaya, Javali, Kathyayana, Gouthama and Vamatheva placed Rama and Sitha on a jewelled throne and sprinkled them with holy waters, and Vasishta put upon Rama's head a beautiful crown made by Brahma, which had been used by Rama's ancestors from the time of Manu. The family priest adorned him with celestial garments; Sathrugna held the white umbrella; Sugriva and Vibhishana fanned him with white chamaras, and Inthra commanded Marutha to place upon Rama a garland of one hundred golden lotus flowers filled with gems. After the ceremony, Rama gave away thousands of horses, bulls and cows, and crores of golden coins, and abundance of costly clothes and ornaments to the Brahmanas, and bestowed great wealth upon the forest hosts. To king Sugriva he

gave a celestial garland; to Vali's son, Angatha, he presented two magnificent bracelets; and to Sitha he gave a pearl necklace with celestial clothes and ornaments, saying, "O beautiful one, give this necklace of pearls to him with whom thou art most pleased," and Sitha, taking from her neck the exquisite pearls, conferred them upon the intelligent and powerful Hanuman, out of gratitude for his great services.

32. Victorious over all his enemies, Rama ruled his kingdom justly, extending it all over the earth. Devoted to Lakshmana he invited him to be associated with him in the government of his kingdom, but Lakshmana loved only to serve Rama and not be the junior king. So Rama conferred this dignity on Baratha and ruled the empire for eleven thousand years. The people lived long and happy for several centuries. They had no trouble from thieves, diseases and sorrows. The winds blew pleasantly, the rains fell sufficiently, and the subjects were pious and truthful.

33. This poem, narrating the history of Rama, was composed by Valmiki of old time, and begets love of god, fame and long life. It cleanses the heart of sinful thoughts, and makes the hearers attain their objects of desire. As Kousalya gave birth to Rama, Sumithra to Lakshmana, and Kaikeyi to Baratha, women who love to hear the story of these best men will have excellent sons. This

book, treasured in the house, makes it free from the disturbances of evil spirits. They who write this narrative will become spiritual. Hearing it, people will increase in wealth and crops, in health and long life, in fame and happiness, in clear understanding and prowess, and enjoy the society of numerous relations and friends. Therefore it behoves every one who wishes for prosperity and contentment to hear or read this sacred story as often as possible. It links earth and heaven together through Tharma.

APPENDIX

NOTES IN ALPHABETICAL ORDER.

Abhishekam (அபிசேகம்): The ceremonial bathing of a *mārthi* (மூர்த்தி, image), or of a king, or of a *guru*, or of a *yajamānan* (யசுமான், one who performs a *yāgam*).

Agasthya-muni (அகத்தியமுனி): A great sage possessed of extraordinary spiritual powers. Thousands of æons ago, when Pārvathi (பார்வதி தேவி), the daughter of Parvatha-rājan (பர்வதராஜன்), the lord of all mountains, fervently prayed and sat in *yogam* (spiritual communion) in her Himālaya (ஹிமாலய) *āshramam* (abode), and besought Ruthreshvara Murthi, (உருத்திர ஈசுவர மூர்த்தி), the first of the three persons (*mārthis*) who emanated from the impersonal or formless Supreme Deity called Maheshvaran (மகா ஈசுவரன்) to wed her, notwithstanding the disparities between them, it pleased him to come down from Kailāsam (கைலாசம்) and accept her hand from her father at a great marriage ceremony performed on Earth. Here, on the slopes of Himālayam all the great ones in the universe assembled to witness the unique manifestation of grace on the part of Ruthreshvaran towards celestials (வண்ணவார்) and terrestrials (மண்ணவார்) alike. Agasthya-muni's *āshramam* on Earth was in Janasthānam (see map), which was at the source of the river Narmathā. Being most learned in Samskurtha language, he was elected as a member of the Ārya Sangam established by the King of Kāsi in the city of Vāranāsi (வாரநாசி, mispronounced Benares), for the preservation of the purity of the Samskurtha language and literature. The Pandits (பண்டிதர்) of later days grew jealous of his learning and skill in argument. He then resolved to secede from it and to found another Sangam in South India. When he went there, he saw the greatness

of the Pāndiyan kingdom, the fertility of the land, the industry of the people, and their thirst for knowledge of spiritual life. He made an āshramam for himself in Pothiya-malai, (பொதியமலை, ஞானமலை, in Samskurtham “bôthi parvatham”), a range of mountains extending from Thiru-Kuttrālam to a point between the Temple of Kanyā Kumārī (கன்யா குமாரி), the Virgin Goddess at Cape Comorin, and Thiru-ananthapuram (திருவனந்தபுரம், Triyandrum). The summit of this range is Agasthya-kûtam, (அகத்தியர் கூடம்), which is quite inaccessible to ordinary men. He worked unremittingly for the uplift of the Thamil people, helped in the formation of the Thamil Sangam, and wrote treatises on the healing of diseases, the conversion of baser metal into gold, the attainment of spirituality, and the study of Thamil Ilakkaṇam or the characteristics of classic Thamil. Shri Rāmasvāmi, Sīthā Thevi and Lakshamaṇan visited Agasthyamuni in his āshramam at Janasthānam (p. 51), in Threthā Yugam, about two million years ago. (See “Yugam”).

Agni (அக்னி): The great Power called Fire, which is formless (*amūrthi*, அமூர்த்தி) and has also a form (*mūrthi*, மூர்த்தி), who is invoked at every Agni-Kāriyam (ceremony of offering to Agni.) In the yāga ritual, offerings are made to the Thri-mūrthis (Ruthra, Vishnu, and Brahmā), to Inthran, Yaman, and other Thik-pālakas (திக்கபாலகர், protectors of the cardinal divisions of space), to Sūryan, Chanthran, and other Thevas (தேவர்கள்), through Agni.

Agnihotra (அக்னிகோத்திரம்): Offering of grain, ghee (melted butter), fruits, etc., made to the Thevas in the *homa-kundam*, or pit dug in the ground and walled according to rules laid down in Vētham (வேதம்) and Āgamam (ஆகமம்.)

Ahalyā (அகலிகை): The virtuous and lovely wife of the great sage Gauthamar (கௌதமர்). During his absence from home, Inthran, the king of the Thevas, assuming the form of Gauthamar, deceived her and violated her chastity. When the sage returned, he observed a cat running out, and he knew by his spiritual power that it was Inthran. For his wickedness he

bade him bear on his body the impress of a thousand shameful signs for ages, and as regards his wife, who had been too easily misled, he ordained that she should change into a stone. Both the curses took immediate effect. Ahalyā, as she was being metamorphosed, prayed to him for relief, and was told that she would regain her form and attain salvation when Rama's feet touched the stone in later ages.

Ākshan (அச்சன்): One of Rāvanan's sons, killed by Hanu-mān.

Amarāvathi (அமராவதி): The capital city of Inthran in Svarga Lōkam, so named to denote that it is the imperishable abode of beings who are always in the prime of life and deathless for æons. *Amara* = deathless.

Amurtham (அமூர்தம்): The fluid which gives immortality for a comparatively extensive period. At the churning of the milk-ocean by the Sūras (the children of light), and Asuras (the children of darkness), Thanvanthari (தன்வந்தரி), the physician of the Thevas, appeared bearing in his hands the cup of nectar, to get which the Sūras (சூரர்) and Asuras (அசுரர்) fought. Through the help of Vishnu, the Sūras overcame the Asuras and drank the amurtham. Thereby they became immortal.

Ananga (அனங்கன்): Literally, “the bodiless one”—referring to Manmathan (மன்மதன்) the inspirer of sex-love. His body was reduced to ashes by Shivan, for trying to disturb him with unholy thoughts, when he was in perfect peace.

Ananthapuram (அனந்தபுரம்): Literally, the city of the Infinite. It is now the capital of the Travancore State in South India. The presiding deity of the place is Sri Pathmanābha Svāmi (Vishnu), who is represented in the temple as reclining on the body of the great serpent called Āthi-Seshan.

Anāsuya (அனஞ்சுயை): Wife of the sage Athri (அத்ரி). She received Sīthā Thevi hospitably in her husband's āshramam, and presented her with her own jewels.

Angalōpapura (அங்கலோபபுரம்): A place south of Ananthapuram, to which Susenan was directed to go in search of Sīthâ Thevi.

Angathan (அங்கதன்): The heroic monkey-faced son of Vāli, king of Kishkintha (கிட்கிந்தை). He informs his mother, Thârâ, about Shri Râman's arrival, 88. Vāli beseeches Shri Râman to protect Angathan, 92. Shri Râman consoles Angathan on the death of his father, 93, and makes him heir to the throne of Kishkintha after Sugrivan (சுக்கிரீவன்) 95, 96. Angathan is deputed to search for Sīthâ Thevi in the south, 108; he carries Lakshamanan on his shoulders in the march to Lankâpuri, 139; his embassy to Râvanan before the declaration of hostilities, 146; his fight with Inthrajith (இந்திரசித்தன்), 147, 148; his fight with Kumbhakarnan, (கும்பகர்ணன்) 157, and with Inthrajith again, 159; his being presented by Shri Râman with two bracelets, 180.

Anga-thesam (அங்கதேசம்): A country adjacent to Vanga Thesam (வங்காளம், Bengal), and having for its capital Champa. (சம்பை).

Anjumân (அன்சுமான்): The grandson of King Sagara (சகரன்), who was charged with the protection of the horse which Sagarân intended to sacrifice at the Ashvamêtha Yâgam (horse-slaying sacrifice, அசுவமேத யாகம்). When the consecrated animal was roaming about under the supervision of Anjumân, it unaccountably fled and disappeared. See note on *B'agtratha*.

Apsaras (அப்ஸரஸ்நீரிகள்): Water-born (ap = water) damsels, skilled in singing and dancing, and in all seductive arts. They are engaged at the court of Inthran for these purposes.

Aramvara (அரம்வரம்): A kind of musical instrument.

Aratta-thesa (அரட்டநாடு): A country in North India, contiguous to Gânthâram and visited by the northern search-party sent by Sugrivan under Sathavali to look for Sīthâ Thevi.

Arghyam (அர்க்கியம்): Water mixed with a little milk, raw rice, sesame, tips of tharba grass, etc., for sprinkling on a newly arrived guest.

Arishtam (அரிட்டம்): The name of a mountain in Langká from which Hanumân leapt for crossing the ocean back to India.

Arththam (அர்த்தம்): The second of the four *purushârthas* (புருஷார்த்தங்கள்), or objects worthy of attainment by human beings in this life. The first is *Tharmam* (தருமம், அறம், Righteousness), or the principles relating to what should be done and what should never be done. The second is *Arththam* (அர்த்தம்), the chief of which is constitutional government (*Rôja Tharmam*, அரசியல்). The third is *Kâmam* (இன்பம்), or gratification of sexual desire according to law. And the fourth is *Môksham* (மீடு), or freedom of the spirit from worldly attachments. These four are collectively called *Purushârtham* (purusha + arththa,) things about which the soul (*purushan*) should acquire proper knowledge.

Asamanjan (அசமஞ்சன்): The son of Sagara (சகரராசன்) by his first wife, Kesini (கேசினி). He was banished from the kingdom by his father for throwing his step-brothers into the river Sarayu (சரயு), 17.

Ashvamêtha Yâgam (அசுவமேத யாகம்): A religious ceremony at which a horse is sacrificed and offered in the fire to the Thevas. It is performed according to the Brâhmaṇa Bhâgham of the Vethas and Kalpa Sûthram, as explained in the Mîmâmsa Shâsthrâ. The place, where the holy fire is reared and offering made, is called the Agni-vethika (அக்னி வேதிகை). It is of the form of a bird having its wings and tail spread out.

It was celebrated by kings in India of olden days, for the purpose of obtaining powerful sons and other great blessings. The king who wishes to perform the horse-sacrifice must be able to conquer any enemy, however great he may be, as the sacrificial horse wanders at its own will through any country for one year, attended by the family priest and able warriors,

At the end of the year the horse returns to the sacrificial ground, prepared along the bank of a river. The chiefs of all the four *Varnis* or classes of good and true men among the people are invited. The ceremony lasts for three days. On the last day, the priest, assisted by other priests, sacrifices the horse and several other animals to different deities. In the Rāmāyaṇam it is said the first queen called Kousalyâ Thevi went round the horse and made three clear incisions in its body with golden knives, before the animal was slaughtered and its bowels given to the *athvaryâ* who put them into the fire, and that the limbs of the horse were cut up and offered by sixteen *urthviks* in the hōmâgni.

If all the ceremonies have been done in proper time, some sign will be shewn as to the kings wish being gratified; but if any rule is violated, the sacrifice will end in naught, and the performer may be killed by Brahma-Rākshasas, who are always watching for some neglect in the sacrifice. By Asvamêtha Yâgam Inthran himself is said to have been cleansed from the sin of killing a Brâhmana; and king Illea, though changed into a female, regained his man-form; and King Thasharathan (தசரதன்) begot four worthy sons.

Ashvinis (அசுவீனி தேவர்கள்): They were born of Sûriya B'agavân (whose world is the sun) by his wife Samjna, (சம்ஞ தேவி), daughter of Vishva Karman, and mother of Manu and Yaman. Being spiritually minded, she was unable to consort with her fiery spouse and changed her form into that of a mare, desiring to rest in peace and practise yoga. Hence, Samjna was known as Ashvini (she who is of horse-form). But her husband assumed the form of a horse, and obtained fulfilment of his desires. The sons she bore were called Ashvinikumâras (அசுவீனி புத்திரர்கள்.) They are ever young and handsome, and ride in a golden car drawn by horses or birds. They are the harbingers of Ushas, the dawn, and are also the physicians of Svarga-lokam.

Asuras (அசுரர்): These were born from the breath (*asu*) of Brahmâ, when *thamas gunam* (quality of darkness) was

prevalent in his body. Hence, the Asuras (the children of darkness) are gross in thought, speech, and action, and are more powerful in the night than in the day. The Thevas (the bright ones) were created when Brahmâ was imbued with the quality of peace (*sathva gunam*).

One of the *mânasa puthras* of Brahmâ is Thaksha Prajâpathi, three of whose daughters named Athithi, Thithi and Thanu were married to Kâsyapa. Athithi's sons are the Âthithya Thevas. Thithi's sons are the Thaithya Asuras. Thanu's sons are the Thânaava Asuras.

Athithi (அதிதி): 'Unfettered.' A daughter of Thaksha Prajâpathi and one of the two wives of Kasyapa. The children born of Athithi, whose soul was not fettered by passion and prejudice, became the Thevas (தேவர்). Hence, she was known as "Theva-mâthâ". She was also the mother of Inthran and Vâmanan (the dwarf-incarnation).

Athri (அத்திரி): A famous sage who welcomed Shri Râman in his hermitage (ஆசிரமம்) before his entry into the Thandaka forest (தண்டக வனம்). He is a *manasa-puthran* (mind-born son) of Brahmâ, helping him in the work of creation. He married Anâsuya, the daughter of Thaksha Prajâpathi (தச்சப் பிரஜாபதி), and had three sons by her—Somai Thevan, Thathâtreyan, and Thurvâsan.

Avanthi (அவந்தி): A name for Ujjayini (or Ujjain, உச்சைனி) one of the cities visited by the southern party sent to search for Sîthâ Thevi, p. 103. In Kali-yugam it became the capital of Vikramâthithyan, who reigned 1,986 years ago.

Ayômukhi (அயோமுகி): A Rākshasi who lived in the Krauncha forest, six miles from Janasthânam, and became enamoured of Lakshmana who punished her for her lustful advances by cutting off her nose and ears, 70.

Ayothyia (அயோத்தி): 'The invincible city', built by Manu, capital of the far-famed country called Kosala (கோசல தேசம்) ruled by Ikshvâku (இக்ஷ்வாகு) and a long line of kings

including Thasha-rathan (தசரதன், the ten-car warrior) and Shri Rāman.

Āchamāniyam (ஆசுபனீயம்): Water for sipping. This, being mixed with certain spices, is poured into the hollow of the palm of the right hand of the newly arrived guest, to be sipped after the *pāththyam* (பாத்தியம்) and *arghyam* (அர்க்கியம்) have been offered. (See notes on these words.)

Ānthras (ஆந்த்ர தேசத்தார்): The ancestors of the people who speak the Telugu (தெலுங்கு) language in the Madras Presidency. "Thelungu," from Thri-lingam, or the land which has three land marks for its boundary, one of which is Vengatāchalam (வெங்கடாசலம்).

Āthi-sesha (ஆதிசேடன்): The son of Kasyapa (கசியப்பர்) and Kathru (கதிரை), and king of the tribe of cobras or Nāgas, or hooded snakes. He is also called "ananthan" (அனந்தன்) the endless, as he survives the general destruction of all bodies. On his body Vishnu lies as on a couch, and enjoys his *yoga-nithra* (யோகநித்திரை) between the close of one creation and the beginning of another.

When the Thevas and Asuras churned the ocean of milk (பாற்கடல்) for amurtham (nectar, or the drink which makes the person who drinks it live for a long time), Āthi-seshan was used as a rope for coiling round the Manthara mountain, and churning the milky ocean.

Worshipped by all, Āthi Seshan once became puffed up with pride, when Shiva split his head into a thousand pieces. On being propitiated by severe penances, Mahātheva changed the splinters into a thousand hoods, whereon he bears Bhūlokam. He is the embodiment of strength and eternity.

B'agiratha (பகீரதன்): A king descended from Sūrya Thevan and a son of Thvīlpa, and by whose severe austerities the river Ganga was brought down from Svarga-lokam to Bhū-lokam and Pāthālam, in order that his forefathers, the sixty-thousand sons of Sagara (சகரன்), might attain Svarga-lokam.

When Sagarān (an ancient king of Ayothya-puri) desired to perform an asvametha-yāgam and let loose the horse intended for the sacrifice, it went astray by the power of Inthra Thevaṅ. Sagarān sent his sons in search of it, and they found it grazing in the nether regions (Pāthālam) near the sage Kāpila (கபிலர்), whom they attacked, suspecting him to have abducted the animal. He reduced them to ashes. After many years of enquiry and search, a descendant of Sagarān in the fifth degree, B'agirathan (பகீரதன்) by name, learnt what had happened and how the waters of the river Ganga, if brought down from Svarga-lōkam and made to flow over the ashes, could restore life to his consumed forefathers and make them gain Svarga-lōkam. He practised severe *thapas*, and, by the grace of Shivam, the river fell into the Binthu lake on the Himālayan range, and flowed in three directions as seven branches. A set of three of those branches moved westwards as the Sinthu (Indus) and its tributaries, another set moved eastwards as the Halhini (or Brahmaputhra) and its tributaries, and the seventh as Ganga followed B'agirathan to the ocean and descended to Pāthālam, where it purified the ashes and helped Sagarān's sons to attain the joys of Svarga-lōkam.

B'agirathi (பகீரதி): As Gangā was brought down from Svarga-lokam to B'u-lokam by King B'agirathan, it became celebrated as B'agirathi, 20.

Bāhlika (பாலிகை): The country of the Bāhlikas (பாலிகர்) or Vāhlikas (வாலிகர்), who lived in Threthā Yugam in the north-western provinces of B'aratha Thesam, as it was in those days, which extended from the Hindu Kush of the Himālayan range to the Baltic range. This country was visited by the western search-party under Susena, 104, 106.

Bali (பலி): A very powerful Asura (அசுர) King, the son of Virōchanan and the grandson of Prabhāthan. By austere works he became the sovereign of the three worlds, B'u, B'uvar and Svar. To check his overweening pride, Vishnu appeared

as Vāmana avathāra puruṣa (வாமன அவதார புருஷன்) i.e., he assumed the form of a dwarf and obtained from him the gift of as much territory as could be covered by three paces. He then manifested himself in his infinite form, strode all the three worlds in two paces, and placed the third step on Bali's head and sent him to reign in Pāthālam. The three worlds were restored to the previous rulers.

B'arathvaja (பரத்வாசர்): A son of the Theva guru, Brihaspathi (வியாழபகவான்). He received Shri Rāman and Sithā Thevi in his hermitage at Prayāga 35, and directed them to Chithrakūta (சித்ரகூடம்). He also entertained B'arathan when he came in search of Shri Rāman, 43. He received him again on his return journey from Langka, 175, 177.

B'arathan (பரதன்): The son of Kaikeyi (கைகேயி) the third queen of Thasarathan. B'arathan was as much attached to Sathrugnan (சத்தருஞ்ஞனன்,) the second son of Sumithra, (சமித்திரை) as Shri Rāman was to Lakshmanan, her first son. He married a daughter of King Janaka's brother, on the day of Shri Rāman's own marriage, 27.

B'arathan, ignorant of his father's death and of Shri Rāman's exile, returns to Ayōthya from Kekaya Thesam (கேகய நாடு), 38; denounces Kaikeyi for her wiles; consoles Kousalya Mahārāni and clears her doubts about his sincerity, 40; performs his father's funeral, 41; declines the crown and goes to Thandaka (தண்டக) forest in search of Shri Rāman, 42; meets with Guha (குகன்) and B'arathvāja, 44; meets Shri Rāman in Chithrakūtam and presses him to return to Ayōthya, 45; is requested by the Sages and Thevas to return home; takes Shri Rāman's sandals and rules in his name, 46; lives at Nanthigrāmam as an ascetic during his exile, 47; welcomes him on his return, and escorts him to Ayōthya, 180.

B'u-loka (பூலோகம்): The world where we, human beings, live. It is the lowest of the seven Upper Worlds (மேல் ஏழு லோகங்கள்) of life and matter, which in the ascending order

are named (1) B'u-lokam, (2) B'ubar-lokam, (3) Svar (சுவர்)—lokam, (4) Mahar (மகர்)-lokam, (5) Jana (ஜன)-lokam, (6) Thapa (தபு)-lokam, and (7) Sathya (சத்ய)-lokam. Besides these seven Upper Worlds are the seven Lower Worlds, called the Pāthālas (பாதாளங்கள்) viz: (1) Athala (அதளம்), (2) Vithala (விதளம்), (3) Suthala (சுதலம்), (4) Thalāthala (தளாதளம்), (5) Mahāthala (மகாதளம்), (6) Rasāthala (ரசாதளம்), and (7) Pāthāla (பாதாளம்). All these 14 stratas of life and matter make up one Brahmādam (பிரமண்டம்), that is an egg (அண்டம்) which is very extensive, (Brahma, பிரம), which is oval in shape beyond calculation.

B'ubar-loka (புவர் லோகம்): This is the stratum of Brahmādam where the sun, moon and stars shine, being the worlds of powerful Thevas entrusted with duties of various kinds.

B'oghavathi (போகவதி): The city of the Nāgas in Pāthālam, where Āthi-Seshan, called also Vāsuki, the King of the Nāgas, reigns.

Brahmā: One of the first three Īshvaras (ஈசுவர்) or deities possessed of almighty powers, all three having been created by Mahā-Īshvaran (or Maheshvaran) in the following order, at great intervals of time, viz: (1) Ruthran, (2) Vishnu, and (3) Brahmā. These almighty personalities are known as Thri-mūrthis (திரி மூர்த்திகள்) or "three embodied deities". Their souls, (ātmās, ஆத்மாக்கள்) were vested with subtle and gross bodies (sūkshma and sthūla sharīras, சூக்ஞம, தூல சரீரங்கள்), and each has his own place of abode.

The usual abode of Brahmā is Sathylokam (சத்திய லோகம்); of Vishnu, Vaikuntam (வைகுண்டம்) and of Ruthran, Kailasam (கைலாசம்).

In the Rāmāyanam it is recorded that Brahmā counselled the Thevas to pray to Vishnu for Rāvanan's destruction, 4; endowed the Yakshmi Thātakā (தாடகை) with extraordinary beauty and strength, 10; granted a boon to B'agiratha

for bringing down Gangā and advised him to beseech Shiva for help, 18, 19; made Visvāmithra a Brahmarishi, 26; directed Inthran to give Sīthā Thevi the celestial rice and ghee, 64; granted long life to Kavanthan, 71; created Rishyamukha, 74; made Hanumān invulnerable, 162; appeared to Shri Rāman when Sīthā Thevi entered the fire, and announced to him that he was an incarnation of Vishnu, 170; and gifted a beautiful crown to the first king of Ayōthya, which long afterwards Vasishtha placed on the head of Shri Rāman at his coronation, 179.

As regards Brahmā, it is related in the Bārghava Purānam (பார்ச்சுவ புராணம்), composed by Brighu, a son of Brahmā, that one day Brahmā found himself fully formed mentally and bodily, standing in the open, without anything whatever to see except the clear blue space around him; that moving onwards, he met another person, and, in the conversation that ensued, learnt that his own name was Brahmā, and the informant's name was Vishnu; that Vishnu led him to Rūthran; that Rūthran explained to him why they all appeared, what duties they had each to perform according to the will of the Supreme Deity, and what vast dominating powers (Ishvara Thathvas ஈசுவர தத்துவங்கள்) had been granted to them for executing the works which It had ordained for freeing souls from gnawing care, sorrow, fear and hate, caused by that vain and inglorious power called Evil (Malam), or Vice (Visham), or Wickedness, which spoils and corrupts everything which comes in contact with it, with its foulness, agitation, waywardness, contrariness and delusiveness.

In order to understand rightly the life and works of Brahmā, we have first to know some truths about (1) the Formless (அசூர்த்தி) the Supreme Deity Itself, (2) the wonderful organization designed by It for effecting the welfare of souls, and, (3) the reason for interposing the three corporeal emanations (Thri-mūrthies) between them and Itself.

The Supreme Deity called Parashivam (பரசிவம்) is the "Most High Being" in whom Irresistible Power (Parā Shakthi)

resides, and from whom all rays or radiations of peace, enlightenment, activity, joyfulness, order of righteousness and beauty have gone forth to fulfil its beneficent purposes. It is without beginning or end, all knowing, ever loving and pure. It is formless (amūrtham, அசூர்த்தம்) and, being almighty, it can assume any form at will and can control everything, living and lifeless.

Living Beings are called Jīvas or Jivāthmas or (ஜீவர்கள்); and lifeless things are called Jatam (சடம்), matter.

As matter is ever changing, never stable, it is said to be unsubstantial or unreal. Owing to its instability (anithyam, அநித்தியம்) it is said to be deceptive, to mislead people into the belief that it exists, whereas particles which conclude matter are like a quicksand heap, always varying in form. It is indeed a thing of variety, appearing only to disappear. It is the mathur or mother of all falsity and trouble.

When Souls, disregarding God and their own high spiritual status, came to associate with this chaotic misleading stuff, their intelligence, or power of knowing, became obscured, and their aims in life distorted. Thus arose the wicked condition of fallen souls, characterized by excitement, doubt, contrariness, care and sorrow.

In order to uplift them and lead them back to their original state of purity and peace, the Supreme Deity (Parameshvaram or Para Shivam) caused its spiritual Power to enter matter so as to overcome its vagaries and distractions, and to utilize it for evolving cells, bodies and worlds, according to certain Righteous Principles known as Sanāthana Tharmam or Eternal Laws designed for the-uplift-of-the-fallen-souls, (Āthma Utharanam, ஆத்ம உத்தாரணம்). The result is the wonderful organization which stands forth in all directions as the Great Expansion (prapancham, பரபஞ்சம்),—as Cosmos, a thing of order and beauty,—which our sages declare, consists of the ubiquitous Deity Itself, permeating everyone of the countless millions of souls (Jivāthma Kōties, ஜீவாத்ம

கேரடிகள்), each encased in a fast-changing body (sharīram). The compound word **Jiveshvarajagath** (Jīva-īshvara-jagathe) denotes the mysterious truth that God, Life and Matter are necessarily inter-related factors in the great scheme of uplift-of-the-soul (āthma-uthāranam, ஆத்ம உத்தாரணம்) from its debased condition.

It takes ages to bring about the freedom (mōksham) or liberation or extraction of the spirit from evil. By the design of God, conceived long before creation, the System of Eternal Laws, called **Sanāthana Tharmam**, (சனாதன தருமம்), has been regulating the course of things, physical, mental, and moral, for the fulfilment of the work of purifying every soul in due time, place and order. It is in accordance with **Sanāthana-tharmam** that all things are evolved and involved for the ulterior end of converting bad souls into good ones.

Though Western thinkers have studied the processes of evolution and involution of bodies from the days of Homer, Socrates and Plato downwards, yet they have failed to understand the purport or *raison d'être* of the prevalence of causation in nature. They think of evolution and involution as natural and unnatural, or as progressive or retrograde, or as benignant and malignant. They do not know that Nature, (a Latin word, *natura*, what is born, *natus*, for *gnatus*, from Samskurtham root **Jan**, to be born) or the aggregate of material things which appear, decay and disappear, is unintelligent and chaotic, and cannot of its own power regulate itself or work for the good of others. Nor do they know that anything that is evolved and involved, whether it be an atom or the world, has been designed to serve the great end of uplifting souls from their fallen condition wherever they may have been placed, on earth or in any other orb projected in space.

Evolution and involution are conducted in orderly succession according to cause-and-effect-relations (kāraṇa-kārya-sambantham, காரண காரிய சம்பந்தம்), which hold sway throughout the universe, and are knowable in terms of the

divine powers called Time (kālam), Space or place (thesam), and cardinal Direction (thik, திக்கு). In the case of living beings ripe for entering upon a career of usefulness, God supplies each of them with a body (thanu, தனது), a set of instruments or faculties of knowledge, speech and action (karaṇam கரணம்) spheres of livelihood (bhuvanam, புவனம்), and the sensations of pleasure and pain (bhōgam, போகம்), according to their respective works in a previous or past life. And of all these gifts, the last named **bhogam** which are experiences of joy and sorrow, are of the highest importance, for, according to the design of God, there is a necessary connection between joy and works of love, and between sorrow and works of hate. If a person, by the use of his mind, speech or body, does a work of hate, he will assuredly reap sorrow; and if, by means of these instruments, he does a work of loving kindness, he will reap joy. Thus, joys are rewards for works of love, and sorrows are punishments for works of hate. This is the **Karma Chakram**, (கர்ம சக்ரம்) or ordained course of works of the Supreme Deity, wherein works of love cause joyful effects and works of hate cause sorrowful effects. This is the true meaning of the phrase that causation reigns in the Universe.

The **Karma-chakram** of the Supreme Deity consists of five kinds of merciful works towards fallen souls, called **Pancha Krithyas**, (ஐவகை அன்யார்த்த தொழில்கள்). They are:—

(1) Srishti in Samskurtham, and படைத்தல் or தேற்றலு வித்தல், or உண்டாக்குதல்—உள் நின்று ஆக்குதல், in Tamil; evolving bodies for souls to live in, and evolving sense for their use and enjoyment, and for their punishment and purification.

(2) Sthithi in Samskurtham; in Tamil, காத்தல், உண்டாக்கப்பட்ட ஜீவனங்களை விதிப்படி நடைபெரச் செய்தல்; maintaining duly all that has been evolved for the welfare of souls;

(3) Samhāram, or Layam in Samskurtham; in Thamil ஒடுக்குதல், நிலைகளை இறக்கச்செய்தல், பூர்வகர்ம பலன்களுக்கு ஏத்பபடி ஜீவர்களின் வாழ்வுகளை துலைத்தல்; involving in due time whatever had been evolved for the welfare of souls;

(4) Thirōbhavam in Samskurtham; in Thamil, மறைத்தல், முற்பிரலீகளில் செய்த கர்மங்களுக்கு ஏத்பபடி சுகதுக்கங்களை மறையும்படி செய்தல்; keeping veiled in darkness the things of joy and sorrow which have to be experienced by the soul as a consequence of its works in previous lives, until the proper time comes for experiencing them face to face; and

(5) Anugraham in Samskurtham; in Thamil அருளல்; a granting of blessings or the fructification of cherished wishes according to one's deserts.

The Supreme Ruler, Parashivam, having thus designed this succession of words that should prevail in the evolution, maintenance, and the involution of the universe for uplifting and improving fallen souls, caused the Thri-Mūrthis, (மூன்று மூர்த்திகளை) to appear in succession, so as to carry out the scheme of delivering, liberating or freeing them from evil.

Ruthra-Mūrthi was the first to emanate from Parashivam. His name means consumer of everything that corrupts, obstructs, debases and upsets the holy aims and purposes designed by Parashivam. Ruthreshvaran, commonly known as Mahā Ruthreshvaran, was given by Parashivam the help of eleven other Ruthreshvaram to help him to overcome all obstructive forces,

Mahā-Ruthreshvaran knows the present, past and the future, possesses all mighty powers, sternly controls the waywardness of the senses, and keeps a mind subject to the Laws of Eternal Life (Sanāthana Tharmam, சநாதன தர்மம்), and is unswervingly righteous and spiritual.

He appeared in space, fully formed in body and mind, with matted locks and beard like a *parama yōgī* and with the sacred thread called Yajnopavītham, (யஜுஸூபவீதம்), and with holy ashes, and a Thrisūlam (trident).

The work of Mahā Ruthreshvaran is Samhāram in Samskurtham, or ஒடுக்குதல் in Thamil.

When the time for final involution comes, Mahā Ruthreshvara Mūrthi will cause all created bodies to perish or disappear, together with the Lesser Thri-Mūrthis known, as Brahmā and Vishnu, and will stand forth by himself with his Jatai, Thrisūlam, Yajnopavītham, and other creations which emanated from him, such as, Natarāja-Mūrthi, Chandrasekara-Mūrthi, and the correlated forms known as Vīrashakbthi, B'ōga Shakbthi (i.e. Umā Thevi), Bāla Skantha Mūrthi and the Sōma Mūrthi, who together were worshipped by Rājenthiran (the King of the Thevas in Svarga-lōkam) and who was obliged, by the greater prowess of a great Chola King to surrender to him the Sōmā-Skantha Mūrthi.

This wonderful story of involution and evolution is the subject of a most remarkable Akaval, sung by Mānikkavāchaka Svāmi as follows:—

பாம் பரம் ஜோதி, பரணே போற்றி !
சித்தனைக்கரிய சிவமே போற்றி !
சித்தா போற்றி ! நிமலா போற்றி !
அருவமும் உருவமுமாய் போற்றி !
அடியொடு நடு ஈரூனாய் போற்றி !
வெளியிடை ஒன்றாய் விளைந்தாய் போற்றி !
வழியிடை இரண்டாய் மகிழ்ந்தாய் போற்றி !
தீயிடை மூன்றாய்த் திகழ்ந்தாய் போற்றி !
நீரிடை நான்காய் நிகழ்ந்தாய் போற்றி !
பாரிடை ஐந்தாய்ப் பரந்தாய் போற்றி !
* மூவா போற்றி ! நான் மறை முதல்வா போற்றி !
உரைஉணர்வு இரைந்த ஒருவ போற்றி !
என்னாட்டவர்க்கும் இறைவா போற்றி !

In these sacred verses, uttered by the grace of Parashivam, is given the startling truth that, earlier than the Thri-Mūrthis, came the Athi shukshma Bhuthas, known as the imperceptible space atoms, Vāyu atoms, fire atoms, water atoms and the earth

atoms; and that it was only after these five classes of atoms had been called into existence by Parashivam, the Thri-Mūrthis made themselves manifest, first as Mahā Ruthreshvara Mūrthi, second as Vishnu Mūrthi, and third as Brāhmā.

Bhrigu (பிருகு): A *mānasa-puṭhran* (mind-born, son) of Brāhmā. He was the founder of the race of Bhrigus or Bhārgavas. Jamathagni and Parasurāma were born in this line. The wonderful Purānam written by Bhrigu in Samskurtham is called Bhārgava Purānam. It has been translated into Thamil.

Brihaspathi (பரிஹஸ்பதி): Son of Angīras and the guru of the Thevas. His wife, Thāra, was carried away by Sōma-Theva. This event led to a terrible war between the Thevas and the Asuras. Brāhmā's intercession brought it to a close, and Thāra was restored to Brihaspathi, 6.

Chāmara, (சாமரை): The silvery grey hair of the tail of a wild ox, found in the Himālayan plateaux, and called the *Yak*. It is fixed in tufts into a silver handle, and used as a whisk at temples and at weddings and on other ceremonial occasions. Usually, a pair of chāmaras are displayed, 95, 107.

Chāranas (சாரணர்): Singers among the Theyas. Their name means Eulogists, 108, 191.

Chathur-varnis, (சதுர்வர்க்கள், நான்கு வருணத்தார்.) People who belong to the four "varṇas," or superior tribes called Brāhmaṇas, Kshathriyas, Vaishyas, and Sūthras.

It is commonly supposed that to be a Brāhmaṇan, one should be born of the loins of a Brāhmaṇan; to be a Kshathriyan, one should be born of a Kshathriyan; to be a Vaishyan, one should be born of a Vaishyan; and to be a Sūthran, one should be born of a Sūthran.

This supposition is rooted in the error that the terms denote bodily difference dependent upon parentage, whereas the truth is that they denote definite congenital, mental and moral phases, which in English are understood as "good character".

The characteristics of a "Brāhmaṇan" are unswerving recognition of God as the ruler of the universe, the punisher of the wicked and the rewarder of the good; devotion to the righteousness, called Tharmam; and recognition of the truth that neither his body nor his senses, nor his mind, nor his intellect is himself, that his Āthma or Spirit is his true self, that his senses, his mind and intellect are his instruments of knowledge, that his speech, hands, feet, etc., are his instruments of action, that his body is the fleshly and fleeting home wherein his soul resides temporarily together with his instruments of knowledge and action, and that everything in life must be subordinated to the duty of keeping the spirit pure and holy, so as to make it acceptable to God.

A Kshathriyan is also one who believes in God and in Tharmam, but is quite convinced that he should wakefully and readily do his duty of protecting the good and punishing the wicked, even at the risk of losing life, limb and property. He is, therefore, said to be a *parōpakāri*, or one who is public-spirited.

A Vaishyan also believes in God and in Tharmam but he loves to accumulate wealth in the form of lands, cattle, money, jewels, etc. For this purpose he is bent on pursuits of agriculture and trade. He is very strict in the transaction of his business, seldom inclined to part with a thing without getting its value back in some way. When engaged in the creation of capital he is dominated by *vinimayabuthi* or the spirit of barter or exchange. Apart from business, he is pious and charitable, and willing and ready to relieve the suffering of others.

A Sūthran is also a believer in God and Tharmam; but for want of a clear understanding and good memory and perseverance, he is unable to learn the higher truths of life. He is very much distressed about his ignorance of the affairs of the world and the things of the spirit. Not being facile in reading or writing, he is anxious to enter the service of a kind and

intelligent master, who could, by constant example and occasional precept, uplift him. He will not stipulate for a salary but trust to the generosity of his employer for keeping him, his wife and children in food and dress. He is faithful, good and true, and humbly confesses his shortcomings.

Such are the mental, moral and spiritual attitudes of the *Chathurvarnis*. Each of these orders of men enjoys the esteem of all persons in their respective societies for their inborn characteristics. Hence, the name *varna* and *varni*, which means, 'worthy of respect'. They are to be found in every part of the world though in small numbers. Amongst the English such men are spoken of as good and true men.

By far the largest number of human beings is very different from this comparatively small body of *Chathurvarnis*; because, while these classes are high-principled, devoted to God, law, order, beneficence, self-control, and subjugation of passions and prejudices, those classes live for the day, believing in the ruinous doctrine of "Eat, drink, and be merry, for tomorrow we die," now loving, now hating, never steadfast, ready to take advantage of the ignorance and weakness of others.

The Hebraic sage, St. Paul, in his epistle to one of his disciples has well described the ways of the selfish spirit which is at the bottom of this immense body of people, as follows:—

In the domestic circle, the selfishness of these people pays no heed to the voice of their natural guardians, is devoid of affection for those whom it should love, is unthankful, not willing to oblige, not easily pacified. Abroad, it puts on the appearance of goodness without believing in its virtue, is false in friendship, given to belittling others, boastful of its own deeds, unforgiving, scornful, much inclined to the pleasures of the senses, easily urged by external influences, and led away by diverse spirits owing to instability of character. Such a spirit, said St. Paul, may be ever learning, but will never know the truth, which is God.

It is declared in our Jnāna Shāsthras, which expound the principles of eternal life (*Sandthana Tharma*) that Parameshvara organised this great and merciful scheme of graduated Chathur-varnis to reward meritorious men according to their, respective deeds and raise them by degrees to the highest phases of righteousness and purity, and to actual knowledge of God.

Those who have learnt the bitter results of lawlessness and sensuous gratification, and the hollowness of atheism and agnosticism, and have begun to repent and to crave for light, are given the boon of *Sāthra-varna*, so that religious and moral life may be learnt "line upon line and precept upon precept" and successfully practised. When the allotted time on earth expires, he is invested with the characteristics of *Vaishya-thvam*, and when this period passes, he is granted *Kshathriya-thvam*, and later on *Brāhmana-thvam*.

Chelika (சேலிகை): A kind of musical instrument, 121.

Chera (சேர சேஷம்): The country ruled by the Chera dynasty. Its capital was Karūr or Vanji on the River Porunai. Near where it discharged itself into the sea was the principal port of the kingdom, named Musiri, now Karanganūr, about 18 miles north of Cochin. To the south was the great temple-city Thiru-anantha-puram, now called Trivandrum.

Owing to many wars which were waged between the Chera Kings and the Chōla and Pāndya Kings, the boundaries of these kingdoms varied at different periods. The western boundary of the Chera kingdom was the Indian Ocean and its eastern boundaries were parts of the Pāndya kingdom and the Chōla kingdom, and its northern boundary was Erumai-Nādu (Mahishathesa, now called Mysore).

Chithrakūta (சித்திர கூடம்): 'Lovely peak.' It was the seat of Vālmīki's hermitage, where Rāma, Sīthā, and Lakshmaṇa stayed for some time before entering Thandaka forest. It is the modern Chitrakote along the river Pisuni, lying about 50 miles south-east of Banda in Bundelkhand and south-west of Shringavêrapura. See map.

Chôla-Thesa (சேழநேசம்): The northern part of *Thamila-kam* ruled by the Chôla dynasty. It was bounded on the east by the Indian ocean, on the south and west by the river, Kāviri, and on the north by the river, Pālār. Between the river Kāviri and the river Kumâri (destroyed many centuries ago), lay the Pândya kingdom. West of the Pândya and the Chôla kingdoms was the Chera kingdom.

Chôlathesam or Chôla-nâdu was also called Chôlamandalam, corrupted into Coromandel.

Its capital was Uraiyûr (உறையூர்) near Trichinopoly. Its chief sea-port was Kāviripûmpattanam or Puhâr.

The names Chera, Chôla, and Pândya, were primarily the names of families to which those kings belonged and came to signify the countries only later, 103.

Chudamani (சூடாமணி): A jewel worn on the head, presented to Sîthâ by her father, Janaka, 129.

Chulira (சுலிவர்): An ascetic whose austerities were narrated to Râma by Vishvâmithra and by whose grace, the Gantharvi, Somatha, got a mind-begotten son of great piety, named Brahmathaththa, 14.

Ganga (கங்கை): The sacred river, Ganges (see notes on B'agîratha and B'agîrathi).

Gantharvas (கந்தவர்): A class of celestial beings skilled in music and dancing, fond of travel and merriment, able to move about in space at will, ready to love and be loved, marry without ceremony, live together as husband and wife, and part by agreement. Their chief is Chithraratha.

Gâthi (காதி): The son of Kusanâbha, king of Makôthaya, who begot him after performing an asvametha yâga, and the father of Vishvâmithra. This Kshathriya King, Vishvâmithra, should not be confounded with the Vishvâmithra Rishi mentioned in the hymns of the third mandala of the Rig Vêtha, which contains the celebrated Gâyathri.

Gâthi was a descendant of Puru, the sixth king of the Lunar dynasty (Chanthra Vamsa).

Garuda (சுருடன்): His father was Prajâpathi Kasyapa and his mother was Vinatha, a daughter of Thaksha Prajâpathi, Being a great Theva, he could assume any form at will. Usually he has the head, beak, and wings of an eagle, but his other limbs are those of a Theva or man. His face is white, wings red, and body golden. He is the *Vahana* or vehicle of Vishnu. His powers are immense. Once he conquered Inthra in a great fight. He is skilled in Samskurtha language and literature. He is the sworn enemy of venomous serpents, who have always been in mortal dread of him.

He advised Anshumân that the descent of Ganga to Bhûlôka and Pâthâla would uplift the souls of his consumed uncles to Svarga-lôka, 18; and by his timely appearance on the battle-field of Langka, when Râma and Lakshmana were overwhelmed by Inthrajith with arrows which converted themselves into death-dealing serpents and stung them on all sides, the serpents hastily fled, and the wounds were all healed by Garuda passing his hands lightly over them. Thus did Inthrajith's Nâga-pâsam prove useless, 150.

Garuda's sons were Jatâyû, who was killed by Râvana, p. 65, and Sampâthi, p. 112.

Gauthama (கௌதமர்): A name given to Sarathvath, because he was a son of Gôthama. He had a hermitage near the city of Mithila. His wife was Ahalya. When Inthra violated her chastity, Gauthama pronounced upon him and her terrible curses. Sathânantha, the court-priest of Janaka, Mahârâjah of Mithila, was his son, 22, 179.

Gavaksha (கவாக்ஷன்)	} Names of leaders in the Vânarâ army, 139.
Gavaya (கவையன்)	
Gaya (கயன்)	

Gaya (கஜமரம்): A tree bearing dark, purple, flowers. Sugrîva wore a garland of *gaya* flowers in his last and successful duel with Vâli, 86.

Gôkarna (கோகர்ணம்): "Cow's ear." A celebrated place of pilgrimage, west of Mysore, near Mângalore, on the western

coast of India. It is sacred to Shiva. B'agiratha performed *thapas* here to bring down Ganga, 18; Rāvaṇa also did *thapas* here and obtained from Brahmā the power of being unkillable by Thevas, Thaithyas, Thānavās, Rākshasās, Yakṣhas, Nāgās and Suparnas.

Gomāthi (கோமதி): One of the tributaries of the Ganges, the modern Gumti. Rāma crossed it and went on to the Ganges, 34, 176.

Gothāvāri (கோதாவரி): A river sacred to all Hindus, rising from the Sāhya mountains, the northern portion of the Western Ghats, and falling into the Eastern Sea, now Bay of Bengal. Rāma's hermitage at Panchavati stood close to the Gōthāvāri.

Guha (குஹன்): The chief of the Nishathas, a powerful forest-tribe who lived near the Ganges. He received Rāma at Srīngaverapura, which was about ten miles north of the modern city of Allahabad, when he was on his way to the forest, 34: He supplied him with a boat to cross the Ganges and go to B'arathvāja's hermitage; helped Bharatha also, when he came in search of Rāma, in order to persuade him to return to Ayōthya, and accompanied Bharatha to Chithrakūta, where Rāma was then lodging, about 80 miles south of Prayāg, 42-45. Guha learnt of the completion of Rāma's exile, from Hanumān as also of his victory over Rāvaṇa, and his return from Langka, and went to Ayōthya to be present at the coronation, 176.

This Bharathan (பரதன்) must not be mistaken for the much earlier B'arathan, (or near descendant of Manu) who ruled the country between Kanyā Kumāri at Cape Comorin, and the Himālayan and Baltic ranges of mountains.

Hanumān (அனுமான்): The greatest of the Vānara allies of Rāma, famous as much for his wisdom as for his valour. He was the son of Vāyu Bhagavān, 6; and the Prime-minister of Sugrīva, the king of the Vānaras, 78. He greeted Rāma in the form of an ascetic and conducted him to Sugrīva, 79; requested Rāma to install Sugrīva on the throne of Kishkintha, 94; reminded

Sugrīva of the promise to gather together an army at the end of the rainy season for searching Sīthā, 96; joined Angatha's search-party and went southwards, 103; received special instructions from Sugrīva and a ring from Rāma, 108; leapt across the ocean from the Mahēnthra mount, 115; met on his way the Rākshasis, Surasa and Simhika, and killed them, 116. He sees Mandōthari, Rāvaṇa's first queen, fast asleep in his palace, and Sīthā in the Asōkavana, 123, 124, 126; takes leave of Sīthā after receiving from her the chūdamaṇi jewel to be given to Rāma, 127; destroys a great part of the Asōkavana and also many Rākshasas, 130; is captured by Inthrajith and taken to Rāvaṇa, 131. He sets fire to Langka, 132-133; re-crosses the ocean, 134; returns to Rāma to announce the success of his mission, 136; and describes Langka's fortifications to him, 138. He commends Vibhīshana to Rāma's protection, 144; guides Rāma and Lakshmaṇa and the army of Sugrīva to the western gate of Langka, 146; slays many Rākshasa commanders, 147-150; fights with Rāvaṇa, 152; and destroys Nikumbhila, 161. After the death of Rāvaṇa, he is sent in advance to Bharatha to announce the glad tidings of Rāma's victory and reunion with Sīthā, 176-177. He is presented with a necklace of pearls by Sīthā at the coronation, 180.

Havis (அவிஸ்): Offerings of ghee, fried rice, etc., made to Agni Bhagavān in a yāga ceremony on behalf of the invoked Thevas, 95.

Hayagrīva (அயக்கிரீவர்): "The horse-necked." A Thānava and son of Kasyapa. He tried to appropriate the Vethas as they emanated from the mouth of Brahmā, and was killed by Vishṇu. His abode was Vithala, one of the nether regions, 105.

Hēma (ஹேமை): A beautiful Apsara damsel with whom Maya fell in love and was struck dead by Inthra, 109.

Hēmagiri (ஹேமகிரி): 'The golden mountain' which lies where the Sinthu meets the ocean,

Ikshvāku (இட்சுவாகு): A son of Manu, who is a son of Vivasvān (விவஸ்வான் or Sūrya Bhagavān), the great Theva who rules the world called in English the Sun. Being the grandson of Sūrya, the first man to be appointed as a king on earth, Ikshvāku is said to belong to the Solar dynasty, or the Solar line of kings. From him was descended Thasharatha (see "Janaka").

Ivala (இவ்வலன்): A Rākshasa who, with the aid of his brother Vāthāpi (வாதாபி) delighted to kill and eat up Brāhmaṇas by trickery, p 51.

Inthra or **Theventhra** (இந்திரன், தேவேந்திரன்): the title by which the king of the Thevas is known. His region or realm is Theva lōka, his capital is Amarāvathi (அமராவதி), his court or audience-hall is Suntharma (சந்தரம்); his park is Nanthana (நந்தன); and his wife is Sachi-thevi (சகிதேவி) or Inthraṇi (இந்திராணி). His royal vehicles are the elephant Airāvatham (ஐராவதம்) and the horse Uchchaisravas (உச்சைசஸ்ரவஸ்). His charioteer is Māthali (மாதலி). His chief weapons are the thunderbolt (Vajram) and the net of illusion and delusion called jālā (சாலம்) for entangling and confounding his foes. His other names are Theva-pathi (Lord of the Thevas), Maruthavān (Lord of the winds) and Svargā-vathi (Possessor of Svargalōka). The right to this exalted position is earned by austere works of worship and great deeds of firm resolve, or by the successful performance of a hundred Asvametha Yāgas, done in a past life. During one day-time of the life allotted to Brahmā (see notes under the name Theva) fourteen Inthras will appear and disappear.

One such day-time of Brahmā is equal to 4,320,000,000 million human years. It is called a *Kalpam* of Brahmā. Considering that Brahmā is ordained to live for 100 Brahmaic years, there will be 504,000 Inthras during this Brahmaic centennial period.

Each of these fourteen Inthras in the first *Kalpam* of Brahmā will flourish for a Manvantharam (Manu-anthara) i.e.,

for a period of about 308 million years. The age of a Manu, who is the invisible maintainer of Law in the hearts of all earthly rulers, is coincident with the age of an Inthra, who is the ruler of the celestials.

The first of these Inthras was the son of Kasyapa-prajāpathi by Athithi, a daughter of Thaksha Prajāpathi; the second was Vipaschith; the third Suchanthi; the fourth, Shiva; the fifth, Vibha; the sixth, Manōjava; the seventh, Puranthara; the eighth, Bali; the ninth, Athbuttha; the tenth, Shānthi; the eleventh, Virischa; the twelfth, Rithuthama; the thirteenth, Thivaspathi; and the fourteenth, Suchi. Of these fourteen, the first six have finished their several reigns and the present Inthra is the seventh whose own name is Puranthara, a son of Vivasvān, who is the ruler of the sun-world (Sūrya lōka).

Any person who faithfully performs his duty and devotes himself to works of worship and loving kindness may become a Theva. More intense works may earn for him the rank of an Inthra or Manu. In Shrimath Bhāghavatham, which is a Vishṇu Purāna, it is declared that a great soul which flourished in the land of the Thamil people as a Pāndyan king was enfleshed in the body of Vivasvān, and became the present Vaivasvatha Manu.

Since it is possible for a man to become an Inthra by appropriate works, some of the reigning Inthras, who have been jealous about their dignity, are known to have done all they could to prevent others from qualifying by Yajnam, Thānam and Thapas to become Inthras. (See notes on B'agratha and Visvāmithra). Other Inthras, proud of their power and longevity have indulged their low desires and passions, and have suffered bitterly in consequence. References to Inthra, Agni, Vāyu, Varuṇa, Yama, Sūrya and other Thevas are numerous in the Karma Kāṇdam of the Vethas. As persons possessed of wonderful powers, many hymns are addressed to them for various worldly blessings, but in the

Jnāna Kāṇḍam of the Vethas, which treats of the littleness of worldly greatness and the degrading nature of sensuous enjoyments, the invocations are all addressed to Maheshvara or the Thri-Mārthis for spiritual blessings.

The Rāmāyaṇam refers to Inthra splitting the embryo in Thithi's womb who was then carrying a probable rival to Inthra, 11; to his seduction of Ahalya, 22; to his irritating Visvāmithra in the guise of a Brāhmaṇa for the purpose of destroying his thapas, 26; to his visiting Sarabhangā's hermitage when Shri Rāman rested there, 49; to his giving celestial rice and ghee to Sīthā Thevi in order to suppress her hunger and thirst, 64; to his hurling the thunderbolt at Kavantha, 71; to his giving celestial garland to Vāli to ensure success against Sugrīva, 84; to his visiting the Mahēnthra mountain near Langka every full-moon day for bath and worship, 103; to his killing Mayan who dared to love the Apsara damsel Hema, 109; to his granting the boon of longevity to Hanumān, 114; to lending Rāma his own car for fighting Rāvaṇa, 164; to his appearing in person, when Sīthā Thevi entered the fire and proclaimed her purity, 107; to his reviving the dead Vānaras at the request of Rāma, 173; and to his directing Mārutha to put on Rāma a garland of lotus flowers at his coronation, 179.

Inthrajanu (இந்திரசன): A leader of the Vānara army, 100.

Inthrajith (இந்திரசித்த): The heroic son of Rāvaṇa, so called because of his victory over Inthra, whom he took prisoner in Svargalōka and brought manacled to Shri Langka. His original name was Meganāthan. He captured Hanumān, when he wrought great havoc to Rāvaṇa's Asōka-vanam, during his first visit to Langka, 130; he ridiculed the righteous words of Vibhīshana in the council of war, 143; bound Rāma and Lakshmaṇa with the Brahmā weapon, 148; and left them senseless on the field by means of his illusions, 159; performed the Nikumbhila Yāga to ensure the ultimate victory of his own party, 161; and when attacked there, he died by the hand of Lakshmaṇa, 162.

Jambu-dvīpa (சம்புதீபம்): The Earth with all its continents and islands surrounded by the Salt Ocean. Its divisions according to Vishṇu Purāṇam are:—1. *Bhārathavarsha* in the south, extending from the Himālayan range to the Indian Ocean; 2. *Kimpurusha-varsha* lying between the Himālaya and Hemakūta mountain ranges. The Hemakūta range is now known as the Kuen-Lun mountains, including the country now called Tibet; 3. *Hari-varsha*, lying between the Hemakūta and Nishatha mountain ranges, is now known as the Celestial Mountains or Thian Shen mountains; 4. *Ilavriṭha-varsha*, lying between the Nishatha and Nīla ranges. The Nīla mountains are now known as the Āltai mountains; 5. *Ramyaka-varsha* lying between the Nīla and Thrisringa ranges of mountains. The Thrisringa mountains are now called the Yabloni mountains; 6. *Hiran-Maya-varsha*, lying north of Thrisringa-varsha and the Northern Ocean. 8. *Bhathrasva-varsha*, east of the Ganthamāthana range of mountains, now known as China; and 9. *Kethumali* or Varapa, now known as Europe.

These nine divisions are spread out like lotus petals around the golden mountain called Meru, which stands invisible to mortal eyes like the pericarp of the lotus, between the Nīla and Nishada mountains. See "Meru".

Jambumali (சம்புமலி): A Rākshasa general under Rāvaṇa slain by Hanumān in battle, 130, 147.

Janaka (சனகன்): King of Vitheha, the capital of which was Mithila (See Map). He was the "father" of Sīthā Thevi, 13, in the sense that, while he was ploughing the site intended for the celebration of a Yāga for attaining a child, he found a box which contained a girl, whom he adopted as his daughter. He was famous for his deep spiritual knowledge, for his good works and for his sanctity. His family-priest was Yājñavalkya. He received Visvāmithra and Rāma and Lakshmaṇa at Mithila, 22; and bestowed Sīthā on Rāma in marriage, because the Ayōthyan Prince only succeeded in stringing the celestial bow, 27.

This Janaka was a lineal descendant in the twentieth generation of another Janaka, born of Nimi, the son of Ikshvāku, who was the son of Vaivasvatha Manu, who was born of Vivasvān, the Lord of Sūrya Lōka (the Sun-World). Thus, both the Janakas belonged to the solar race of kings.

Janasthāna (ஜனஸ்தானம்): A forest region lying along the southern bank of the river Gôthāvāri at its upper parts. Sūrpanakā and her brother, Kara, were allowed by Rāvaṇa to guard this region.

Jatayu (சுடையு): The son of Garuda and brother of Sampāthi. (See "Garuda" and the king of Eagles). He proffers aid to Sīthā in the absence of Rāma, 53; fights with Rāvaṇa and is mutilated, 61; while in a dying condition, he informs Rāma of Rāvaṇa's abduction of Sīthā, 67; his last rites performed by Rāma, 69.

Jāhnavi (சாக்காமி); Another name for the River-Goddess Ganga. Literally, the word means the daughter of Jahnu (சக்னு), the great rishi whose place of worship was destroyed by the flowing of the Ganges, and whose miraculous power enabled him to drink up the whole river and then, upon intercession of other Rishis and Thevas, to let it out by his ear to resume its course. Ganga being thus reborn was said to be the daughter of Jahnu, 9, 19.

Jamathagni (சமதக்னி): A descendant of Prajāpathi Bhrigu. He was the son of Rishi Richika (ரிச்சிகர்) who was learned in the four Vethas and deeply spiritual. He had five sons, of whom Parasu-Rāma (axe-armed Rāma) was the youngest and most renowned.

Jamathagniya i. e., Parasu-Rāma (பரசுராமர்): the son of Jamathagni. When Kārtha-Vīrya, king of the Haihayas (a warlike tribe that lived along the Vinthya mountain range) visited the Āshrama of Jamathagni in his absence and carried away the calf of the divine Kāma-thenu, Parasu-Rāma pursued him and killed him and brought back the calf. In

retaliation, the sons of Kārtha-Vīrya entered Jamathagni's residence and killed him, during Parasu-Rāma's absence. And Parasu-Rāma slew them all, and cleared the Earth twenty-one times of the tyranny of the Kshathriyas.

Jāmbavan (சாம்பவான்): He was the wise and powerful soul who was incarnated as a bear by Brahmā, and made an ally of Rāma. He brought up the rear of the Vānara army during the march on Langka, 139.

Jāthipura (சாதிபுரம்): A city on the shores of the western ocean visited by the western party under Susena in search of Sīthā, 104.

Jīva (ஜீவன்): A Jīva is a living being, and not a lifeless thing like a stone, or a dead tree, or a dead animal or corpse; See Art. on Brahmā.

Another name for Jīva is Prāṇi, which means literally "breather" or "spirit" (from the Latin *spiro*, "I breathe").

A Soul (Āthma), when invested by God with a set of *subtle* instruments of knowledge and action among which the most important is the Prāṇa Vāyu, causes creatures to breathe and enables the senses, the mind and other faculties of the Soul to perform their respective functions in the different tissues of the *gross* (or material) body.

Thus, the soul has two vestments, one invisible and the other visible.

These two organised structures are respectively the subtle and gross "bodies of the soul".

The word "body" in English means that which is the abode of anything. As the soul abides or resides in these cells or cases or vestments, they are called "bodies". In Samskṛt, they are spoken of as *Sūkshma Sharīra* and *Sihūla Sharīra*. *Sharīra* means a perishable body.

The soul (Āthma) is imperishable. It is not a "creature" or a being created by some other being. The soul is declared to be co-eval with God, and to be of the same "substance" as

God, that is, love, understanding and everlastingness. God is Eternity, unlimited understanding, unlimited love, and unlimited power. But, the soul is that which is limited in understanding, love and power, and being thus limited, it needs such instruments of knowledge as the senses, mind and reason, and such instruments of action as the faculty of speech, the faculty of giving and taking by the hand, the faculty of moving from one place to another by the leg, the faculty of procreation and the faculty of excretion, and such instruments of nutrition, digestion and distribution of the essence of food as carry on those functions in the material body.

A creature (or *Janthu*) is said to "die", when the soul, together with the faculties which constitute the subtle body, departs from the gross body. Putrefaction then sets in and necessitates the burial or cremation of the gross body.

After the soul and its subtle body have departed from the the material body, they will in due time be given other material bodies by the grace of God, according to the works (karmas) done in its previous lives (see Karma).

Kaikeyi (கைகேயி) : The youngest of the three wives of King Thasharatha. She was a daughter of the King of Kekaya Thesam (shewn in map). To strengthen his Imperial power he sought and obtained her hand, and he appointed him as his Asvapathi or Commander of the cavalry section of his army.

Kaikeyi was well versed in chariot-driving and riding. She gave birth to Bharatha, 7; she obtained two boons from Thasharatha in consideration of her saving his life on the field of battle; incited by the malignant Manthara, she procured the banishment of Rāma, and was cursed by Bharatha for her greed and unlawfulness. She went with Bharatha to Chithrakūta to bring back Rāma, 44; and welcomed Rāma on his return from the forest, 178.

Kailāsa (கைலாசம்) : The celestial abode of Ruthra Mūrthi, (Shiva in his corporeal form), which is on the summit of Mount Meru, (see "Meru").

On the northern side of the Himālayan range (shewn in the map) there is also a sacred place called Kailāsa, to the North of the Mānasa Lake, 106,123. The Hindus of Southern India speak of certain other hills as Southern Kailāsa, such as, Thri-Sira-pāli (Trichinopoly), Sri Sailam, Thri Kōṇamalai (Trincomalie), etc.

Kēkaya (கேகயநாடு) : The name of a country in Pāñchala Thēsam (the Punjab) north-west of India beyond the river Vipasa (modern Beas). See map. The King of this country bearing the name Kēkaya was the father of Kaikeyi.

Kalamahi (கலமகி) : A country scoured by the eastern party under Vinatha who went in search of Sīthā, 100.

Kālinthi (காளிந்தி) : Another name for the river Yamuna, crossed by Rāma and Sīthā on their way from Prayāga to Chithrakūta, 85.

Kāma (Sexual Desire), (காமம்) : One of the four purushārthas (புருஷார்த்தங்கள்) or objects worthy of attainment by Souls under the guidance of Tharma, p. 90. Desire is the first impulse which sets the mind to think, and of all impulses, the desire for satisfying one's lustful passions is the strongest and the most pleasing, but if it be ruled and guided by principles of Tharma (or Law) it would rouse the tenderest feelings and conduce to generosity and self-sacrifice. Hence the nobility of lawful sexual desire as a purushārtham.

Kāma-Thēva (காமதேவன்) : Manmatha (மன்மதன்) the lord of Love, the mānasa puththra (mind-born son) of Vishṇu. His function was to promote the growth of population in the world so that Jīvas may by degrees become good, useful and spiritual. To please certain Asuras he tempted Shiva and his body was consumed to ashes, 8.

Kāmboja-Thēsa : (காம்போஜ தேசம்) The country in the north-west of India famous for its horses. See Map. This land was searched by the northern party, 106.

Kampilya (கம்பிலிய நகரம்): The capital of the country called Pâncâhâlam over which Brahmathaththa, who married Kusanâbhâ's hundred daughters, ruled. In Thvâpara Yuga, the Svayamvaram of Thraupathi was held here. It corresponds to modern Kampila between Badaûn and Farrukhâbâd, 14.

Kapadapuram (கபாடபுரம்): The principal port of the Pândya Kingdom from its earliest days. Shri Râma's army halted near it two million years ago on its way to Langka. It was the seat of the second Tamil Academy and in later times it was ruined by the submergence of the land on which it stood and the flowing in of the sea, p. 103. See map.

Kapila (கபிலர்): A great ascetic, son of Prajâpathi Karthama who when attacked by the sixty thousand sons of Sakara (சகரர்) Chakravarthi burnt them on the spot, 17.

Karma (கர்மம்) (see "Jîva"): Works done by the Karmênthriyas (கர்ம இந்திரியங்கள்) or instruments of action of a Jîva. They are the faculties which make thought, words and acts. The thought-maker in man is called *manas* or mind. The word-maker is *Vâk* (வாக்) or the faculty of speech. The act-maker, or doer of deeds, are hands, feet, etc.

If these instruments of action work in accordance with the precepts of Tharma (or law) doing what is enjoined, and avoiding altogether what is prohibited by it, the Jîva will assuredly have joys meted out to it in a future birth as the fruits of its past good works. But if the Jîva's instruments are allowed to neglect the enjoined works or to do unlawful works, it will as certainly reap sorrows. Such is the will or judgment of the Lord of the Universe (Paramêshvara). This necessary relation of cause and effect between works of loving kindness and joys, and between works of hate and sorrows, is the great Law of Causation which prevails throughout space and time.

Health and disease, beauty and ugliness, strength and weakness wealth and want, fortune and misfortune, success

and failure, honour and dishonour, freedom and bondage, are all the necessary effects of good and bad works respectively. This cause and effect connection (kâraṇa-kâriya-sambandham) between one's works in a previous life and one's experience in the present life takes place inevitably according to the design of God ordained before the foundation of the world.

Karusha (கருஷம்): The name of a city inhabited by people called the Karushas, who were descended from Karusha, one of the sons of Manu Vaivasvatha. This city was destroyed by Thâtaka, 10.

Kasyapa (கஸ்யபர்): One of the mind-born sons of Brahmâ. He married the thirteen daughters of Thaksha Prajâpathi, including Athithi and Thithi and begot the Âthithyas, and Thaitiyas, and most of the living creatures of the earth, 20, 21.

Kâsi (காசி): The country round Vâraṇâsi (Benares), the holy City on the Ganges. It was visited by the eastern search-party under Vinatha, 100.

Kathyâyana (காத்யாயனர்): A great ascetic, who, with Vashishta and other Rishis, celebrated the coronation of Râma, 179. He should not be confounded with the grammarian Kathyâyana.

Kausalya (கௌசலி): The daughter of the king of Kôsala (see Map) and the eldest wife of Thasaratha. She partook of the divine Pâyasa, 5; gave birth to Râma, 7; lamented over Râma's departure to the forest, 31; consoled the unhappy Thasaratha, 36; warmly welcomed Râma on his return from Langka, 176.

Kavaksha (கவாக்சன்): The King of tufted rabbits who came with his hosts to help Sugrîva in searching for Sîthâ, 100.

Kavantha (கபந்தன்): A Râkshasa who threatened to devour Râma and Lakshmaṇa in the Thandaka forest, 70; narrates to Râma the history of his previous birth, 71; directs Râma to Sugrîva for help in overcoming Râvaṇa, 72.

Kaveri (காவேரி): A sacred river which, rising in the Sâhya mountains (Western Ghats), flows through the Tanjore

(Thanjāvūr) district into the Bay of Bengal. It is also known as Ponnī because it has golden grains of sand in its bed.

Kerala (கேரளம்): The country ruled over by the Chêra dynasty of Thamil kings, 103. See map. Kêra-la in Samskurtham stands for the Thamil Chera-Nâdu.

Kesari (கேசரி): A leader in Sugrîva's army.

Kesiri (கேசிரி): The wife of Sakara and the mother of Asamanja, 17. She was the daughter of Vitharbha.

Kara (கரன்): The brother of Sûrpanaka (சூர்பணகை) appointed by her as guardian of Janasthâna. See Map. Wandering to avenge her mutilation, he led an army of fourteen-thousand Rākshasās against Râma, and was killed with all his forces by Râma, 54.

Kimpurushas (கிம்புருஷர்): A tribe of people with horse-face and human body, who inhabited one of the nine divisions of Jambu-thvîpa (Earth) lying between the Himālayan and Hêmakûta ranges, 107. They departed to Kailâsa in Mount Mêru and became subject to the rule of Kubêra.

Kinnaras (கின்னரர்): Beings with the form of man and the head of a horse. They are celestial choristers serving Kubêra, the lord of wealth, 107.

Kishkintha (கிஷ்கிந்தை): The capital of the country over which Vâli (வாலி) and Sugrîva successively ruled. See map.

Kôkilam (கோகிலம்): The Indian cuckoo, famous for its sweet notes, 77.

Kousiki (கௌஸிகி): A river in Kurukshêthra which joins the river Thrishathvathi. This confluence is a holy place, where Visvâmithra Rishi and other sages performed thapas, 25, 101.

Krathas (கரதர்): Beings with bodies of half-man and half-tiger, inhabiting mount Manthara, 101.

Krauncha (கிரௌஞ்சம்): A forest (see map) situated some miles from Janasthâna, 70.

Krishna (கிருஷ்ணா நதி): A sacred river to the south of the Gôthâvari, 103.

Krishna Bhagavân: The being who is dark-blue in colour, possessed of wonderful powers, 171. Just as, at the end of Thvâpâra Yuga (about six thousand years ago) there was born of king Vâsuthêva of the Yâthava (யாதவர்) race an incarnation of Vishnu, called Shri Krishna, whose skin was dark blue in colour like that of Vishnu himself in order to rid the world of the wicked Kaurava princes of North India and their allies, who were bent upon crushing the righteous Pândavas as described in the *Mahâ Bhâratham*, even so there appeared æons before, in Thrêtha Yuga, another *avathâra purusha* born of king Thasaratha, for destroying the tyrant Râvâna, as narrated in the *Râmâyanam*. His name was Râma, who also was dark-blue in colour, like Vishnu. Brahu therefore spoke of Râma on p. 171 as "Krishna" (dark-blue).

Kritha Yuga (க்ருத யுகம்): The first of the four recurrent Yugas. This æon comprised a period of 1,728,000 years. See "Yuga".

Kshathriya (க்சத்திரியர்): See note on "Chathur-Varnis".

Kubêra (குபேரன்): An appellation founded upon the bodily deformities of Vaisravaṇa, who by works of great austerity became a Thik-pâlaka or protector of the peoples living in the northern regions of Mount Mêru including the Yakshas who have been *punya janas*, devoted to works of worship; the Kimpurushas, the Kinnaras, the Gantharvas and the Guhyakās who are guardians of his hidden treasures, gold and silver, precious stones and the particular nithis, pathma nithi, shanka nithi, nîla nithi, kuntha nithi, muluntha nithi, mâlu nithi, &c. His capital city is Alakâpuri in Mount Mêru.

Kumbhakarna (கும்பகர்ணன்): A brother of Râvâna. His mansion was searched by Hanumân, 118; he was awakened from sleep for fighting with Râma, 153; he remonstrated with Râvâna for his abduction of Sîthâ, 154; his battle with the Vânarâ

army, 156; he dies mutilated by Rāma's shafts, 158; his son also slain, 160.

Kumutha (குமுதன்): A Vānara leader under Sugrīva, 100;

Kunjara (குஞ்சரம்): A mountain where Vāsuki, the king of snakes dwells, 104.

Kushanābha (குவநாபர்): A son of Kusha, who was the great-grand-father of Visvāmithra. Kushanābha became the king of Mahōthaya, having given one hundred beautiful daughters in marriage to Brahmahaththa, practised thapas to obtain a son equal to Inthra. For frustrating this purpose Inthra incarnated himself as his son named Gāthi (காதி), 13, 14, 15.

Lakshmana: A son of Thasharatha by Sumithra and the devoted brother of Rāma. When the ray of Vishṇu was incarnated as Rāma, Āthisēsha (the son of Prajāpathi Kasyapa), who had been granted the power of bearing up the earth and serving Vishṇu as his seat of rest, was incarnated as Lakshmana.

He accompanied Rāma in his journey to the hermitage of Visvāmithra and followed them to Mithila, 13, 22; he married Ūrmila, the second daughter of King Janaka, 27. He insisted on serving Rāma wherever he went all through the period of his banishment, 31; he dons the dark dress offered by his step-mother Kaikēyi, 33; his comforting words to Rāma, 35; his gathering flowers and fruits for Sīthā, 36; his informing Rāma of Bharatha's arrival in the forest with an army, 45, 46; his stay at Sarabhangā's hermitage, 50; his announcing Rāma's arrival to Agasthya, 52; his constructing a hermitage, for Rāma and Sīthā at Panchavati, 53; his punishment of the Rākshasi Sūrpaṇaka by cutting off her nose and ears, 54; his warning Rāma of Mārīcha's trick of assuming the form of a beautiful deer, 56; his expostulations with Sīthā that she should not send him away from the hermitage after the deer 58; his being reprimanded by Rāma for leaving Sīthā alone, 65; his pacification of Rāma, 66; his search with Rāma for Sīthā, 67, 70; his cutting off the nose and ears of

the Rākshasi Ayōmukhi, 70; his arrival at Mount Rishyamukha with Rāma, 76; his soothing words to Rāma, 78; his welcome to, Hanumān, 79; his entering Kishkintha and reproving Sugrīva for his dilatoriness, 98, 99; his occupation of the northern gate of Langkāpurī, 146; his fight with the Rākshasas, 147; his falling down pierced with Inthrajith's arrows; his being revived by Garuda, 150; his fight with Rāvaṇa, 152; his fight with Kumbhakarna, 157; his being rendered senseless by the illusion of Inthrajith, 162; his cutting down Rāvaṇa's standard, 163; his being pierced in the breast by Rāvaṇa's arrow and his regaining consciousness by herbs brought by Hanumān, 164; his crowning Vibhīshana as King of the Rākshasas, under Rāma's orders, 168; his making a pit of fire for Sīthā to enter the flames, 170; his fanning Rāma with a chāmara (wisp of the silvery tail of the Himālayan ox) at the coronation, 178; his declining to be the junior king, and his desire to serve Rāma always, 180.

Lakshmi (இலக்ஷ்மி): The beautiful Thēvi born at the churning of the milk-ocean by the Thēvas and Asuras, and taken by Vishṇu as his consort.

Magatha (மகதம்): A country west of Vanga (Bengal) oft mentioned in the Purānas and Ithihāshas, the capital of which in days of Visvāmithra in the early part of Thrētha Yuga was Magōthaya, known also as Kanyā Kubja (Canouj). It was visited by the search-party under Vinatha, 100. At the end of Dvāpara Yuga, about 6000 years ago Shri Krishṇa and Arjuna entered Magōthaya and killed its far-famed king Jarāsantha (ஜராசந்தன்).

Mahaparshva (மகாபார்ஸ்வன்): A Rākshasa general under Rāvaṇa, slain by Angatha, 163.

Maharishi (மஹாரிஷி): A title assigned to persons endowed with great sanctity and power, often living in wed-lock.

When Brahmā wished for help in the performance of his works there appeared before him, by the grace of Mahēshvara (see my commentary on Bhagavath Gītha, p. 86) Sanaka,

Sanantha, Sanāthana and Sanath Kumāra, who, preferring knowledge (Jñānam) to works (Karmam), devoted themselves to worship of God by the path of manô-laya-yôga.

Brahmā again wished for help in his work of creating bodies for Jīvas of all kinds.

Then appeared before him by the grace of Mahēshvara ten Prajāpathis (பிரஜாபதிகள்). They are Marīchi (மரீசி), Athri (அத்திரி), Bhrigu (பிருகு), Angīras (அங்கிரஸர்), Pulasthya (புலஸ்தியர்), Pulaha (புலகர்), Krathu (க்ரது), Thaksha (தக்ஷசர்), Vashishta (வசிஷ்டர்) and Nārathar (நாரதர்).

The seven Mahārishis of the seventh Manvantaram of Vaivasvatha Manu are Vashishta, Kashyapa, Athri, Jamathagni, Ganthama, Visvāmithra and Bharathvāja (Bhagavath Gītha Commentary, 300).

Their worlds are the stars of the constellation known to western nations as the Great Bear (*ursus major*), revolving round the Pole Star (Thruva's world).

Mahathēva (மஹாதேவர்): Literally the Great Thēva, the name by which Shiva, the first of the Thri-Mūrti Deities, is known. The three Eternal Omniscient and Omnipotent Beings, are Shiva or Ruthra, Vishṇu and Brahmā, 16.

Mahēnthra (மஹேந்திரம்): A long chain of mountains on the East coast of India, now known as the Eastern Ghats extending from Simhapura as shewn in the map to the Nilagiri and Palani Hills, and to the Mahēnthra Hill near the mouth of the river Vaikai. The mouth of this river is dried up by the sands thrown up by the sea, and the Mahēnthra Hill, from which Hanumān leapt towards Shri Langka (p. 116) is not now in existence.

Mahisha-Thēsa (மகிஷதேசம்): The country ruled by Mahishā, Asura corresponding partly to modern Mysore, 103.

Mahōthara (மஹோதரன்) Lit erally, "one with a protruding belly"; the name of Rāvaṇa's Prime-minister. He gave only such advice as would be flattering and acceptable to Rāvaṇa. Hence,

the phrase "Mahōthara-Manthri" (மஹோதரமந்திரி) used in common parlance in Thamil lends to denote a flattering and evil councillor. He was killed by Sugrīva in battle, 163.

Mahōthaya (மஹோதயம்): The kingdom and city over which Kusanābha ruled. This is modern Kanouj, 13, 15.

Maināka (மைநாகம்): A submarine mountain placed by Inthra in the ocean between the mainland of South India and Ceylon, to keep guard over the Asuras who were living in Pāthāla. Varuṇa Bhagavān caused it to rise from the ocean and serve as a resting place to Hanumān in his aerial flight to Langka. After the departure of Rāma and Hanumān from Ceylon, it subsided under the sea.

Maintha (மைந்தன்): A leader in Sugrīva's Vānara army. He and Thvivitha were created by the Ashvini Thēvas.

Malatha (மாலதம்): A prosperous city built by Vishvakarma where Agasthya once lived. It was destroyed by the Rākshasi Thātaka (தாடகை), 10.

Malaya (மலயம்): The range of mountains which demarcates Chēra Nādu from Pāndiya Nādu (see map) and ends with Pothiya Malai, the abode of Agasthya. The Malaya range is the cause of the name "Malayālam" or mountain territory which includes the states of modern Cochin and Travāncore. It is part of the Western Ghats.

Mālva (மாளவம்): A country west of Vitharba Thēsam, visited by the eastern search party under Vinatha, 100.

Manasa-Sarasa (மானஸஸரஸ்): A lake situated in the tableland of Thibet, north of the Himālayās from which the sacred rivers, Sarayu, Ganda and Sathathru take their rise (see Map), 9.

Manashila (மனசிலம்): A shining circular mineral fillet for decorating the forehead, 95.

Mandothari (மண்டோதரி): The daughter of Maya (மயன்) and the favourite wife of Rāvaṇa. She was the mother of Inthrajith, 122.

great Rishi asked her what her errand was. She said that her name was Kaikasi and that she had come in obedience to her father's wishes; and she humbly added: "The rest thou knoweth."

The Brahma-rishi thought for a while and then replied: "In as much as you have come to me for my blessing at this moment when I am engaged in performing the *Agni-hôthra* and offering prayers to Agni (Blazing Fire), you shall beget a brood of terrible Rākshasas."

At this Kaikasi wept piteously. The sage was moved; and he told her that her last son would be "like unto *my* line". In time she begot a number of children. Her first son had ten necks, ten faces with terrible teeth and coppery lips and hair, and had twenty arms. He was named Thasha-grīva (the ten-necked one), and later on came to be known as Rāvaṇa. The second son was Kumbha-karṇa, (one of prodigious size and strength). The third child was a daughter of frightful visage, named Sūrpaṇakā; and the youngest of all was the righteous Vibhīṣhaṇa.

Seeing their father engaged in severe austerities, the three sons (Thasha-Grīva, Kumbha-karṇa, and Vibhīṣhaṇa) also followed his example. Rāvaṇa performed such austere *thapas* in the sacred āshrama of Gōkarṇa, near Māngalore on the west coast of India, that Brahmā himself appeared before him and endowed him with the power of assuming at any time any form he wished. Rāvaṇa prayed that he should not be slain by either birds or serpents, Yakshas or Thāit̄hyas, Thānavas or Thēvas or even by Rākshasas; and, as he despised the face of men as weaklings, he failed to pray for immunity from men. Brahmā granted him this prayer.

Just before Brahmā appeared before Kumbha-karṇa, this Rākshasa had devoured a number of men and innocent sages, as well as of Apsaras and other attendants of Inthra; and he was so drowsy-headed as not to know his own mind regarding the powers he would obtain from the Creator; and he

stupidly prayed for long spells of sleep. Brahmā smiled and granted him this boon.

Vibhīṣhaṇa had his turn next; and he prayed Brahmā to grant him possession of a mind fixed unswervingly upon righteousness and of full knowledge of God. Brahmā gladly granted him this boon and gave him his blessings.

Learning that these sons of Kaikasi had attained their hearts' wishes, Sumāli cast off all fear, and came out of the nether regions, together with his ministers, Mārīcha, Prahastha, Virūpāksha, and Mahôthara. He persuaded Rāvaṇa to seek at the hands of Vaishravaṇa the restoration of Shri Langka to the Rākshasas, as at one time it belonged to them; and Vaishravaṇa, on the advice of his father, surrendered the island to Rāvaṇa and took his abode in Kailāsa together with his wives, sons and all his retinue.

Rāvaṇa bestowed his sister Sūrpaṇakā on Vithyuthjihva, the lord of the Thānavas and king of the Kālakas.

He himself married Mandôthari, daughter of Maya, who, being a son of Thithi, was allowed by the Thēvas to marry an Apsara girl, named Hēma, and through her begot two sons, Māyāvi and Thunthubhi, and one daughter, Mandôthari. Rāvaṇa's son through Mandôthari was Mēgha-nāthan, also called Inthrajith.

Vibhīṣhaṇa married Saramā, daughter of the high-souled Sailūsha, the king of the Ghāntharvas.

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Rakshasi (இராக்ஷஸி, அரக்ஷி): A woman of the Rākshasa race.

^A
Rama (இராமர்): The son of Thasharatha and the hero of the Rāmāyana. He is born to Kousalya, 7; he is taken out by Vishvāmithra to destroy some Rākshasas, 8; Vishvāmithra recounts the sanctity of Siththāshrama to Rāma, 9; and narrates the evil deeds of Thātaka; Rāma kills Thātaka, 11; hurls Mārīcha into the sea, 12; follows Vishvāmithra to Mithila, 13; Vishvāmithra narrates

Muraja (முரசம்): A kind of musical instrument, 121.

Murasi-pattanam (முரசு பட்டணம்): A coast-town in Western India, searched by the western party under Susēna, 104.

Mushtikas (முஷ்டிகை): A degraded kind of savages eating dogs and other unclean food. The Brāhmanas who refused to be present at the sacrifice of Vishvāmithra were turned into this class by his terrible curse, 24.

Muthuka (முத்துகை): A musical instrument, 121.

Nagas (நாகர்): A race of semi-divine beings, half-human and half-serpent, the children of Kathru and Kasyapa. In historical usage, the word refers to a tribe distinct from the Āryans and the Dravidians who worshipped serpents as their gods.

Nala (நளன்): A monkey chief and incarnation of the divine architect, Vishvakarma, and one of the leaders of Sugrīva's army. He had the power of making stones float in water; and it was he who built the bridge, Rāma-Sēthu, or Nala-Sēthu from India to Ceylon over which Rāma passed with his army, 6, 100.

Nanthigrama (நந்திகிராமம்): A village close by Ayōthya where Bharatha installed Rāma's sandals and governed the country in Rāma's name, 47.

Narakasura (நரகாசுரன்): A wicked Asura, son of Vishṇu and Bhūmi, who stole the ear-rings of Athithi and was hence killed by Krishṇa at the request of the gods. He lived in the golden city of Pragjyōthisha (modern Assam), 105.

Narānthaka (நாராந்தகன்): A Rākshasa warrior under Rāvāna killed by Angatha, 158.

Narayana (நாராயணன்): The name commonly applies to Vishṇu. It first meant the Creator, Brahmā, because the waters (*nara*) were his first *ayana* or place of motion. (Vide note on Vishṇu). 171.

Narmatha (நர்மதை): The Nerbudda, a sacred river flowing westwards to the Arabian Sea. It is represented as being the daughter of a Rishi named Mēkala. Hence, its name *Mēkala-kanyā*, 103.

Nikumbhila (நிகும்பிலை): The name of a desert in Langka, where Inthrajith tried to perform a yāga, which, if completed, would have secured him ultimate victory in the battle with Rāma. On Vibhishana's advice, Lakshmana and others invaded the sacrificial ground and prevented the successful performance of the yāga, 161.

Nilā (நிலன்): An incarnation of Agni and one of the leaders of Sugrīva's army. He follows Angatha to the south in search of Sīthā, 103; marches with the vanguard of the Vānara army, 139; supervises the construction of the bridge across the sea, 145, 174; leads the attack on the eastern gate of Langka, 146; fights with Inthrajith, 147; is being wounded and forced to retire before Rāvāna, 152; slays Mahōthara, 158; and falls down senseless by Inthrajith's arrows, 159.

Nisakara (நிலாகரர்): An ascetic who predicted to Sampāthi that his scorched wings would grow again, if he rendered assistance to Rāma's messengers by relating to them all about Sīthā, 113.

Nishathas (நிஷதர்): A mountain tribe dwelling in the Vinthya mountains, ruled over by Guha, 34.

Om (ஓம்): Om-kāra or Prāṇava manthra, the most solemn invocation known to the Hindus. It is composed of three letters *a*, *u*, *m*, representing the union of the three gods, *a* being Vishṇu, *u* Shiva, and *m* Brahmā. In the Vēthas it is used to denote all the gods. It is also said to typify the three holy fires, the three steps of Vishṇu etc. Frequent meditation upon it and constant repetition of it ensure release from worldly existence, 171.

Pampa (பம்பை): A beautiful lake on the outskirts of the Rishyamukha mountains, on the banks of which Sugrīva resides, 72; Kavantha directs Rāma to Pampa, 73; Rāma's

arrival at Pampa and visit to Sapari Āshramam, 74; Sapari's present of fruits gathered from Lake Pampa to Rāma, 75; Rāma showing Pampa to Sīthā on his return-journey from Langka, 175.

Panava (பண்ணம்): A musical instrument, 121.

Pancha-jana (பாஞ்ச ஜனன்): A sea-demon who seized the son of Sānthīpani, under whom Krishna learnt the use of arms. Krishna rescued the boy after killing this demon, 105.

Pancha-janya (பாஞ்ச ஜன்யம்): Vishnu's conch made of the bones of the demon or Thānava, Pānchā-jana, whom he killed, 105 (Vide note on Pānchā-jana).

Panchavadi (பஞ்சவடி): A lovely place by the side of the Gōthāvāri where Lakshmaṇa built a hermitage of clay and leaves for Rāma and Sīthā to dwell in, 53.

Within a furlong of the southern bank of the Gōthāvāri is situated Panchavadi. The name means five *vada-vriksha* which is a huge *alai* tree (ஆலமரம்) with several branches from which have sprouted down new roots forming new supports, from each of which have sprung collateral trees.

Near this tree is a shed where Rāma with Sīthā and Lakshmaṇa are traditionally believed to have lived.

Two miles further, south-east of this shed, is the Thapōvanan, so called because the Saptha-Rishis performed *thapas* there. Sūrpaṇaka's nose was cut off by Lakshmaṇa here. And the place is still known as 'Sūrpaṇakai-Bhangam.' On this site is an image of Lakshmaṇa in the act of cutting off the nose (nāsika) of Sūrpaṇaka. Though this incident happened about two miles south of Panchavadi, yet the name Nāsik has been given to a railway station built six miles off from Sūrpaṇakai-Bhangam, in order to enable passengers to alight there and proceed to a flourishing town named Nāsik, which is on the northern bank of the Gōthāvāri. The country on the southern bank up to the site of Sūrpaṇakai-Bhangam passes by the name of Panchavadi.

Pāndyas (பாண்டியர்): One of the three lines of crowned monarchs who ruled over Thamilakam in ancient times. Mādura was their later capital. The earlier capital, Kapādapuram, mentioned in the Rāmāyana, had been swallowed up by the sea, 103.

Parashurama (பரசுராமர்): The dreadful son of Jamathagni, a Brāhmaṇa sage, who waged a war of extermination against the Kshathriya race twenty-one times. When Rāma was returning from Mithila after his marriage with Sīthā, Parashurāma invited him to a trial of strength. The Brāhmaṇa sage was defeated and had to retire crestfallen, giving up all the fruits of his *thapas* to Rāma's arrow, 27.

Parasurāma (பரசுராமம்): A river crossed by Hanumān before reaching Nanthigrāma, 176.

Parāthpara (பராத்பரன்): The great among the great, 171.

Pāriyathra (பாரியத்திரமலை): Variant of 'Paripathra' a mountain at the western end of the Vindhya range, on the shores of the western sea, 105.

Paryyanya (பரியன்யர்): The god of thunder-storms and rains, who incarnated as Sarava to aid Rāma in the destruction of Rāvaṇa, 6.

Pathya (பாத்யம்): Water for washing the feet of great persons, 9.

Pattabishekam (பட்டாபிஷேகம்): Purification by pouring water *re* for investiture of royal rank.

Paurava-thesa (பௌரவ தேசம்): The country ruled over by the kings of the Puru or Kuru dynasty, and visited by the northern search-party under Sathavali, 106.

Payasa (பாயஸம்): A sweet preparation consisting of rice boiled with milk and sugar, 4, 5.

Pinda (பிண்டம்): A small ball of boiled rice or flour offered to the Manes, 46.

Pisachas (பிசாசர்): A race of evil beings lower than the Rākshasas.

Pithur-loka (பிதூர் லோகம்): The gloomy abode of the departed spirits situated in the south and ruled over by Yama.

Pragjyotisha (பிரக்ஜோதிஷம்): The capital city of Narakāsura in the mount Varāha, visited by the western search-party under Susēna, 105. The identification of this with Assam does not accord with the Rāmāyana version given here, 105.

Prahastha (பிரஹஸ்தன்): A Rākshasa general under Rāvaṇa. His house was searched by Hanumān for Sīthā, 118.

Prakritha (பிராகிருதம்): A corrupt form of the Samskurtha language spoken by the unlettered and forming its provincial dialects in different parts of North India.

Prasavana (ப்ரஸ்ரவணம்): A hill, in a cave of which Rāma and Lakshmaṇa spent the rainy season, 96. The meeting of Rāma and Sugrīva with the southern search-party was on this hill, 136.

Prayaga (ப்ரயாகை): Modern Allāhābād, a place where the Ganges, the Jumna, and the subterranean Sarasvathi meet. Hence, it is known as Thri-vēṇi, 'the triple braid'. Rishi B'arathvāja had his hermitage here, which was visited by Rāma twice during his exile, 43.

Pulintha-thesa (புலிண்ட தேசம்): The country inhabited by the Pulinthas, a race of barbarians living in the desert-tracts near the Indus. This country also was searched by the northern party under Sathavali, 106.

Pundara (புண்டரம்): The country corresponding to Bengal proper, with part of South Bihar and the jungle "mahāls." This was visited by the eastern search-party under Vinatha, 101.

Puranthara (புரந்தரன்): Another name for Inthra, the lord of the Thēvas. (vide note on Inthra).

Parusha (பருஷன்): The Supreme Being and Soul of the universe, as distinguished from Prakrithi, the blind, unformed matter of the universe, 171.

Purvaja (பூர்வஜன்): Literally, the first-born, the pre-existent, the being on whom all creation depends for its existence, 171.

Purva-thik (பூர்வதிக்கு): Literally, the original side, referring to the East, because Brahmā made it the rising-side for the sun and the first door-way for souls to enter Bhū-lōka, 102.

Pushkara (புஷ்கரம்): A place where Vishvāmithra built his hermitage and entered on severe austerities, which were later on disturbed by the appearance of the beautiful Apsara, Mēnakā, 25.

Pushpaka (புஷ்பக விமானம்): A divine chariot built by Vishvakarma for Brahmā. Brahmā presents it to Kubēra, 119; Rāvaṇa dispossesses Kubēra of it, 119; Rāvaṇa sends Sīthā in this car to view the battle-field, 148; Rāma returns to Ayōthya in this car, 174; Rāma returns the car to its original owner, Kubēra, 178.

Pushpithaka (புஷ்பிதக மலை): A range of mountains in South India visited by the southern search-party under Angatha, 104.

Raghava (இராகவன்): A patronymic of Rāma derived from Raghu, Rāma's great-grand-father and the son of Thilāpa of the solar race, 67. (Vide note on Rāma).

Rajarishi (இராஜரிஷி): A Rishi or saint of the royal or Kshathriya caste, 23.

Rajathani (இராஜ தானி): The capital or seat of government of a country, 104.

Rakshasas (இராக்ஷதர், அரக்ஷர்): A race of demoniacal beings, descended from the sage, Pulasthya. They devour human beings, disturb sacrifices, harass devout men, and vex and afflict mankind in all sorts of ways.

In the Utthara Kāṇḍam of the Rāmāyaṇam the great Rishi, Agasthya, narrated the history of the Rākshasa race as follows:—

After Brahmā had generated the creatures for protecting the waters from which he himself was born, they (the creatures) came to him, crying, "What shall we do? we are sorely hungry and thirsty". Brahmā said, "Do you carefully guard the waters." Thereupon, some said, "Rakshāma," (we shall protect), and others said, "Yakshāma," (we shall worship). The Creator said, "Those of you who have said 'Rakshāma' shall be known as Rākshasas; and those of you who have said 'Yakshāma' shall be known as Yakshas."

The sons of the Rākshasas were two brothers, Hēthu and Prahēthu.

Prahēthu, being spiritually-minded, went to the forest to practise *thapas* (austere works purifying the soul).

Hēthu married B'aya, the sister of Kāla, and begot Vithyuthkēsha (one possessed of splendour and energy). Vithyuthkēsha married the daughter of Santhya and begot the magnanimous Sukēsha, to whom Shiva and Pārvathi granted immortality and the power of moving freely in the air. Sukēsha married Thēvavathī, the beautiful daughter of a righteous Ghāntharva named Grāmaṇi, and begot three sons, Mālyavān, Sumāli, and Māli, who were vicious and ambitious. Craving for worldly power, they practised yōga and succeeded in obtaining from Brahmā great boons, which they mis-used for afflicting the Thēvas, Asuras, and men. These Rākshasa kings summoned Vishvakarma, the Celestial Architect, and bade him to build for them palaces near the Himālaya mountains, or Mount Mēru or Manthara; but he suggested to them a magnificent residence in Shri Langka like Amarāvathi, the city of Inthra, the King of the Thēvas. He said, "Ye Lords of the Rākshasas! On the shore of the southern sea is a three-peaked mountain range. There is another range called Suvēla in the plateau resembling rolling clouds. Amid these ranges all the

four quarters seem to have been hewn with hatchets. If I am desired by you, I can build the city of Langka there, thirty yōjāns in breadth and hundred in length, surrounding the area with a golden wall furnished with golden gateways. In it, Ye Unconquerable, Ye foremost of Rākshasas, should dwell".

Hearing Vishvakarma's words, they were delighted. On the completion of the golden walls and gates and the laying of the roads and gardens suitably to the dwelling houses of the people and the golden palaces of the chiefs, the Lords of the Rākshasas entered into the occupation of the city. Mālyavān, Sumāli and Māli each married one of the daughters of the Ghāntharvi, Narmatha, and had a numerous progeny; and all of them, elated with their prowess, began to pursue and afflict the Sages, Nāgas, and Yakshas, and the Thēvas also, including Inthra, who appealed to his brother, Vishṇu, for help. Māli and his brothers, with a host of Rākshasas ascended the celestial regions and attacked Vishṇu and his army there. Vishṇu slew Māli. Mālyavān and Sumāli dropped down from the celestial regions into the deep waters of the ocean and fled to Langka with their forces. They were pursued by Vishṇu, and being utterly defeated and driven out of Langka, they took shelter in the nether regions with their armies and dependents, and continued to live there for a long time.

Then Sumāli issued forth from the nether regions and began to range freely all over the earth. He saw Vaishravaṇa, son of Visrava and grandson of Pulasthya, going from Shri Langka in his Pushpaka car to visit his father; and being amazed, he re-entered the nether regions, and considered how he could resuscitate the fallen fortunes of the Rākshasas. He advised his daughter, whose face was as fair as the full moon, to seek the abode of Pulasthya and make herself acceptable to him, so that she might have sons as great and powerful as Vaishravaṇa himself. She did as she was bidden; and in a short while, she stood respectfully before the great sage, who was at that time engaged in performing *Agni-hōthra*. The

great Rishi asked her what her errand was. She said that her name was Kaikasi and that she had come in obedience to her father's wishes; and she humbly added: "The rest thou knoweth."

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to Rāma the story of Ganga, 15-20; relates the history of Visāla also, 20; Rāma is welcomed by Sumathi, king of Visāla, 21. Now happens the liberation of Ahalyā from her husband's curse by the grace of Rāma, 22; Sathānantha relates Vishvāmithra's history to Rāma, 23-26; Rāma by bending Janaka's celestial bow wins the hand of Sīthā, 27. Rāma is directed by Thasharatha to rule the kingdom, 29. Manthara's machinations against Rāma succeed; Rāma cheerfully agrees to go to the forest, 31. He is followed by all the people of Ayōthya to the forest, 34. During his forward journey in the forest occurs his meeting with Guha, the king of the Nishathas, 34, 35; his visit to Vālmīki's hermitage at Chithrakūta, 36; his meeting with B'aratha, 45; his mourning for the death of his father, Thasharatha, 46; and his refusal to go back with B'aratha to Ayōthya, 47. Rāma slays Virātha, a terrible Rākshasa, 49. He successively goes on to Sarab'anga's hermitage, 49, 50, to Suthīkshana's hermitage, 51, and to Agasthya's hermitage, 52. He comes across Jatāyu, the king of the eagles, 53. He jestingly turns away from Sūrpanakā's overtures, 54. Following that illusory and beautiful deer to capture it for Sīthā, he comes to kill Mārīcha, 57. Rāma reproaches Lakshmana for leaving Sīthā and grieves over her disappearance, and threatens to destroy all creation, moved to anger at Sīthā's loss, 67. He performs the last rites for Jatāyu, 69. He begins his search for Sīthā in the Krauncha forest where he meets with Ayōmukhi, 70. Rāma cuts off the arms and legs of Kavantha, the horrid Rākshasa, 71. Being told by Kavantha to go to Sugrīva for help in destroying Rāvāna, 73, he journeys on and arrives at Lake Pampa, 74, where he is entertained by Sapari, 75. He arrives at Mount Rishyamukha to meet Sugrīva, 76. His longing for Sīthā's company ever persists, 77. Rāma meets Hanumān in the garb of an ascetic, 79. He enters into friendship with Sugrīva, 80. Rāma promises Sugrīva to slay Vāli, 85, kills Vāli, 89, admonishes Vāli on his death-bed, 90, 91, and consoles the widowed Thāra, 93.

Rāma spends the rainy season in the cave of Prasaravaṇa, 96; and is angry at Sugrīva's delay in beginning the search for Sīthā, 97. When everything is ready, he reviews Sugrīva's army, which starts in search of Sīthā in all directions, 100.

Hanumān who succeeds in the search praises Rāma to Sīthā, 126; and describes Rāma's features, 128. Hanumān returns from Sīthā with a token, and Rāma rejoices at the sight of Sīthā's chūdāmaṇi, 136, and praises Hanumān on the success of his mission, 137. He questions Hanumān about Langka's fortifications, 138.

He marches southwards with the Vānara army, 139; welcomes Vibhishana as guest and friend, 144; crosses over to Langka with the Vānara hosts, 145; and assigns posts of duty to the several Vānara leaders, 146. During the bloody war with the Rākshasas we may note his grief over fainting Lakshmana, 149, his praise of Garuda, 150, his defeating Rāvāna in the first fight, 153, his killing Kumbhakarna, 158, his uncontrollable grief at the report of Sīthā's fictitious death, 161, his praising Lakshmana for killing Inthrajith, 162, his fight with Rāvāna 164, and his cutting off of Rāvāna's head, 166, which brought the war to a close. He directs Vibhishana to perform the funeral ceremonies of his brother, Rāvāna, 167. Then he orders Lakshmana to install Vibhishana upon the throne of Langka, 168. Rāma rejects Sīthā during their first meeting after Rāvāna's death, 169, and takes her back when the celestials testify to her purity, 172. He solicits a boon from Inthra to give life to the Vānara dead, which is, of course, granted, 173. He starts back for Ayōthya in the car, Pushpaka, 174. He sends Hanumān in advance to announce his return to B'aratha, 176. Taken to Ayōthya in a royal car driven by B'aratha, 178, he is crowned with all pomp and ceremony by Vasishta, 179, when he bestows suitable presents on the Vānara leaders, 180.

Ramba (இரம்பை): An Apsara or nymph produced at the churning of the milky ocean and regarded popularly as the ideal for female beauty. When she was deputed by Inthra to

tempt Vishvāmithra, she was cursed by that sage to become a stone and remain so for a thousand years, 25.

Rambana (இரம்பணன்): A Vānara leader in Sugrīva's army, 100.

Ramha (இரம்பன்): Another Vānara leader in Sugrīva's army, 100.

Rashmikethu (இரஸ்திகேது): A Rākshasa, whose mansion was searched by Hanumān to find Sīthā, 118.

Ravana (இராவணன்): The powerful Rākshasa king of Langka, from which he expelled his brother, Kubēra. His sovereignty over the three worlds, his pride and his frightful deeds, 4; his being urged by Sūrpanakā to carry off Sīthā, 55; his threat to Mārīcha if he did not consent to entice away Rāma from Sīthā, 56; his approaching Sīthā in the form of a Sannyāsi, 58; his altercation with Sīthā, 59, 60; his carrying away Sīthā, 60; mortally wounding Jatāyu with his dagger, 62; pleading with Sīthā for her love, 63; meeting her again in the Asōka garden and importuning Sīthā to bestow her love upon him, 125; his questioning Hanumān about the purpose of his mission, 131; his consultation with his ministers for devising means of defence for Langka, 140; his chiding Vibhīshana for his childish fears, 142; his declining the peace-terms proposed by Angatha, 146; his being defeated by Rāma at the first battle, 153; his sending Kumbhakarna to battle, 154, 155, 156; his lamenting Kumbhakarna's death, 158; his grief for Inthrajith's death, 162; his going to battle in a gorgeous car, 163; his fierce battle with Rāma, 164, 165; his being killed by Rāma, 166.

Reshabha (ரிஷபன்): A Vānara leader, 158, 159.

Richika (ரிச்சிகரிஷி): A Rishi descended from Bhrigu. He was the husband of Sathyavathī (சத்தியவதி), 15, the sister of Gāthi (காதி), who is Vishvāmithra's father. He was a very old man when he married Sathyavathī. He had a son by her.

named Sunah-sēpas (ஸுநஸ்சேபன்), whom he sold to be offered as a sacrifice to the Gods.

Rikshavana (இருட்சவனமலை): A mountain where the Vānaras had their residence, 6.

Rishava (ரிஷவன், இருடவன்): A leader in the Vānara army of Sugrīva, 139.

Rishis (ரிஷிகள், இருடிகள்): Sages or ascetics endowed with high spiritual powers. They acquire these by severe penances and meditation.

Rishi Shringa (ரிஷி ஸ்ரீங்கர்): "The deer-horned." This sage had the horns of a deer on his head. It was through his advice that Thasharatha performed his *Puthra-kamēshthi yāga* (புத்திரகாமேஷ்தியாகம்) for getting a son, 3.

Rishyamukha (ரிஷ்யமுகம், இருச்சியமுக பர்வதம்): A mountain near the source of the Pampa river and the lake Pampa. Here, Sugrīva had taken refuge from the pursuit of Vāli; and it was here that Rāma met him and made him his ally in the war against Rāvaṇa, 72, 76.

Ruma (ருமை): The wife of the Vānara king, Sugrīva, who was forcibly taken away from her husband by Vāli, Sugrīva's brother, 83, 91.

Rumanvan (ருமன்வான்): A leader in the Vānara army under Sugrīva, 100.

Rupyaka (ரூபியக தீவு): An island searched by the eastern party under Vinatha, 101.

Rushaba (ருஷபமலை): A mountain visited by the eastern search-party under Vinatha, 101.

Ruthra (உருத்திர மூர்த்தி): A name of God Shiva in His destructive and renovative character. (Vide notes on Shiva and Thrimūrthis).

Sagara (சகரன்): A king of Ayodhya and son of King Bāhu (பாகு). The name literally means 'with poison' (*sa*-with, *gara*-poison), because his delivery as a child was prevented for

seven years by the administration of poison to his mother by a rival wife of his father. Sagara married two wives, Sumathi (சுமதி) and Kêsini (கேசினி), and had sixty-thousand sons by the former. These sons dug up the Earth to go to the nether regions or Pâthâlam, where their father's *ashvanêtha* horse had been taken and hidden. The huge pits thus dug up came to be filled with water and is now known as *sâgaram* or ocean after them. 16—20.

Sailôtha (சைலோதநதி): The name of a river in Uththara Kuru on the north of Mount Kailâsa, 107.

Saka-thesa (சக தேசம்): The country inhabited by the Sakas or Yavanas, the 'sacæ' of the classical writers of the West. They lived on the western borders of North India. This land too was searched for Sîthâ by the northern party under Sathavali, 106.

Sala (சாலமரம்): A tough, close-grained Indian tree, Ebony—*Diospyros ebenaster*. Râma shatters the seven *sala* trees, 85.

Sampathi (ஸம்பாதி): The king of eagles, after Jatâyû's death, and the son of Aruṇa (அருண்) and Syêni (ஸ்யேனி). He meets the southern search-party under Angatha, 110; he is informed by them of the death of his brother, Jatâyû, 111; he tells them how Râvaṇa had carried off Sîthâ to Langka, 112.

Sankara (சங்கரன்): 'The author of good', referring to God Shiva, the Supreme Spirit (பரம் பொருள்) in which all beings live and move and have their being. (Vide notes on Shiva and Thrimûrthis).

Sannyasi (சந்நியாசி): A person who has arrived at the fourth and last stage of religious life, when he sets no value on worldly possessions and attachments. The first three *ashramas* or stages through which a man should pass before reaching this final stage are:—(1) *Brahmacharyam* (student—

life), (2) *Grahasatham* (life of a house-holder), and (3) *Vana-prastham* (life in the forest with one's wife). Râvaṇa approaches Sîthâ in the form of a Sannyâsi, 58.

Santhika (சாந்திகநதி): A river crossed by Râma before he came to the Gangâ river, 34.

Santhya (சந்தி): Twilight, especially the evening twilight, —the term, 'Jyôthсна' being used for morning twilight. The name literally means the meeting-time of day and night.

Sapari (சபரி): An ascetic woman who had her hermitage on the western shore of Lake Pampa and worked her way to *Môksha* by serving other ascetics in her neighbourhood. She is met by Râma and questioned about her spiritual progress, 74; she presents fruits to Râma and takes him to the Mathanga hermitage, 75; she attains *Môksha*, 76.

Saraba (சரபன்): A Vânara leader, who was the incarnation of Paryyanya (பரியன்யர்) and who took part in the fight with the Râkshasas, 6, 96, 100.

Sarab'anga (சரபங்கர்): A hermit visited by Râma and Sîthâ in Thandaka forest, who, after meeting Râma, got his own body consumed by fire and attained *Môksha*, 49, 50.

Sarama (சரமை): A Râkshasa woman, the wife of Vibhishana, who comforted Sîthâ by revealing to her that the head shown her by Râvaṇa was not really Râma's head, and that Râma was not slain, the whole thing being a deception practised on her by the Râkshasas by their wonderful power of creating illusions of every kind, 146.

Sarana (சாரணன்): A Râkshasa leader whose mansion was searched by Hanumân for Sîthâ, 118.

Sarasvathi (சரஸ்வதிநதி): A river close by the Yamunâ, whose banks were searched by the eastern party under Vinath for finding out Sîthâ, 101.

Sarayu (சரயு நதி): A sacred river, now known as Sarjū or Gōgra. It takes its name from Saras or Lake Mānasa, from which it takes its rise. Ayothyā on the Sarayū, 1; Rāma at the confluence of the Sarayū and the Ganges, 8, 9.

Sarpa-murthi (சர்ப்ப மூர்த்தி): The lord of *sarpas* or snakes. It is a name for Āthi-Sēsha, 102. (vide note on Āthi-Sēsha).

Sathavali (சதவலி): The Vānara leader who was deputed by Sugrīva to command the party which went to the north in search of Sīthā, 106.

Sathanantha (சதானந்தர்): A Rishi at the court of Janaka, who narrated to Rāma the achievements of Vishvāmithra. He was the son of Gauthama and Ahalyā, 22, 26.

Sathrugna (சதருக்ஞன்): The youngest of the four sons of Thasharatha. His mother was Sumithrā. His attachment to B'aratha, 8; his marrying the daughter of Janaka's brother, the king of Shangākshyā, 27; his return from the Kēkaya land with B'aratha, 38; his vigorously beating Manthara and dragging her along the ground, 41; his following B'aratha to the forest, 43; his meeting Rāma in the forest and doing obeisance to him, 45; his attending to the decoration of Ayothyā before Rāma's arrival, 177; Rāma being robed, jewelled and garlanded by Sathrugna, 178; his holding the white umbrella over Rāma at the time of his installation, 179.

Sathyavathī (சத்தியவதி): Sister of Gāthi, Vishvāmithra's father, and the wife of Richika. She followed her husband to Thēva-lōka in her own person out of deep devotion to him. She returned to Earth in the form of a river, named Shōpā, flowing from the Himālayas, 13, 15.

Saumanasa (சௌமனச மலை): A mountain peak situated to the north of Jamb'u-dvīpa, where the Mahārishis, Vaikhānasa (வைகாநசர்) and Vālakilya (வாலகிலியர்) resided, 102.

Saumithrī (சௌமித்திரி): Lakshmaṇa, being the son of Sumithrā (சுமித்திரை), one of the wives of Thasharatha, was called Saumithrī.

Savarnimēru (ஸவர்ணிமேரு): A mountain on the western limit of B'uvar-lōka, 105.

Shabala (ஸபலை): A wonderful cow possessing divine powers and was possessed by sage Vasishta. With its help he provided his guests with delicious food and drink, 23. It was also known as Nanthinī.

Shangākshyā (சங்காக்ஷியன்): A king, the brother of Janaka, whose daughters were married to B'aratha and Sathrugna, 27. His real name was Kusathwaja (குஸத்தவஜன்), and, because he conquered the country of Sangkākshyā and became its king, he came to be known also as Shangākshyā.

Shilpa Shāsthras (சில்ப சாஸ்திரங்கள்): Treatises on the science of architecture, 118.

Shiva (சிவம்): The name of the supreme God from whom the Thrimūrtis, Brahmā, Vishṇu and Rūthra, derive their respective powers of creation, protection, and destruction. His boons to Rāvaṇa, 4; his destroying Kāma-thēva with a mere look, 8; his austerities in the Sīthhāshrama rendered thus sacred to his devotees, 9; his keeping Gangā in his matted locks, 19; his grant to Vishvāmithra of power over all weapons, 23; his stay on the Sōmagiri mount in the form of Rūthra, 107; his appearance before Rāma, 170; his words of counsel to Rāma, 172.

Shōnā (சோணநதி): A sacred river flowing from the Mēkāla, Mānāka, or Himālayas, and running to the east of the Ganges, beside which Vishvāmithra stayed and performed his *thapas*. (Vide note on Sathyavathī) 13, 15, 101.

Shūthras (சூத்திரர்): The lowest of the four castes or *chathur-varnas* as laid down in the code of Manu—the first, three being Brāhmaṇa, Kshathriya, and Vaishya. (Vide note on *chathur-varnis*). These form the servile caste whose duty is to serve the other three castes, 2.

Simha birds (சிங்கப்பகலிகள்): 'Lion-birds,' They are of huge size and live in the Hēmagiri mount at the mouth of the river Sinthu. These birds carry elephants and whales in their beaks high up to their nests and eat them, 105.

Simhikā (சிம்மிகை): The name of a Rākshasi who lived by seizing her victims by their shadows. When she played this trick upon Hanumān on his way to Langka, she was killed by him, 116.

Sinthu (சிந்து நதி): The name of the modern Indus. From Sinthu came the *Hind* of the Arabs, the *Indoi* of the Greeks, and our *India*. Sinthu meets the ocean, 104.

Sisira (சிவிர மலை): A mountain searched by the eastern search-party under Vinatha, 101.

Sīthā (சீதை): Literally "the furrow." When king Janaka was ploughing the ground for a yāga ceremony, a child sprang from the earth. Janaka took this child home and brought it up as his own daughter. He called her Sīthā on account of her birth from the furrow. Her marriage to Rāma, 27; her happy life with him, 28; her resolution to follow Rāma into exile, 31; her worshipping Kālinthi, 35; her viewing the beauty of the mountain scenery with Rāma, 44; her being honoured and presented with ornaments and sandal paste by Anasūyā, the wife of Athri, 48; her stay with Rāma in Sara-b'anga's hermitage, 50; Śārpaṅakā trying to carry away Sīthā, 54; Sīthā's request to Rāma to get the beautiful deer for her, 56; her being angry with Lakshmaṇa for not going after Rāma, 57; her welcoming Rāvaṇa, 59; her reproof to Rāvaṇa, 60; her being forcibly carried off by Rāvaṇa, 61; her mourning for Jatāyu, 62; her confinement in the Asōka wood guarded by many Rākshasis, 63; her becoming hunger-proof by eating the rice and ghee given her by Inthra, 64; Hanumān beholding Sīthā dressed in a soiled yellow cloth and emaciated by fasting, 123; Sīthā's indignant rejection of Rāvaṇa's advances, 125; her amazement and agitation at the sight of Hanumān, 127; her delight at being told by Hanumān of Rāma's beauty, 128;

her giving the chūdāmaṇi to Hanumān to be taken to Rāma, 129; her prayer to Agni not to harm Hanumān, 132; her sorrow at the reported death of Rāma, 146; her being taken by the Rākshasis in the car, Pushpaka, to view the battle-field, 148; her presenting herself before Rāma after his final victory, 169; Rāma renouncing her and Sīthā entering fire, 170; the pleadings of the gods for Sīthā, 171; her being consoled by Thasharatha's spirit, 172; her request to take the wives of Sugriva and the leading foresters to Ayothyā, 174; her sitting with Rāma on a jewelled throne at the installation ceremony, 179; her presenting a pearl necklace to Hanumān, 180.

Siththas (சித்தர்): One of the eighteen classes of supernal beings spoken of in the Hindu religious works. The name refers also to holy men who have come to acquire certain miraculous powers, as in the performance of *Ashtamasiththis* (அஷ்டம சித்தங்கள்) by a course of special spiritual experience. 8, 101, 103, 107.

Siththāshrama (சித்தாஸ்ரமம்): The sacred spot at the confluence of the Sarayū and the Gangā, where God Shiva performed his austerities, when Rāma Thēva endeavoured to disturb him and hence was burnt to ashes by Shiva, 11-13.

Skantha (ஸ்கந்தர், கந்தஸ்வாமி): The warrior son of Shiva and the commander-in-chief of the celestial forces, 16. He was fostered by the Pleiades (Kṛithikās, கிரீத்திகை), and hence he has six heads and bears the name, Kārthikēya (கார்த்திகேயர்). He was born for the purpose of destroying Thāraka (தாரகன்), a Thāithya, whose austerities had made him formidable to the gods.

Somagiri (சோமகிரி): "The moon-mountain," situate in the middle of the northern ocean on the other side of Uththara Kuru. Brahmā, Vishṇu, and Rūthra have their residences on this mountain. This mount too was searched by the northern party under Sathavali, 107.

Somashrama (சோமாஸ்ரமம்): The hermitage of Sôma, searched by the northern party under Sathavali, 106.

Somatha (சோமதை): A Ghântharvi, who waited upon and served the ascetic, Chulira (சுலிரர்), for a long time and got a mind-begotten son of great piety, Brahmathaththa (பிரம்மதத்தர்), by the grace of that Brahma-rishi, 14.

Sringaverapura (ஸ்ரீங்கவேரபுரம்): A city on the left bank of the Ganges and on the frontiers of the Kôsala and the Bhîl countries. It was the capital of Guha, the king of the Nishathas, and a great friend of Râma. The modern name is Sungrûr; 34, 42, 175.

Sthulasira (சுலசிரர்): A holy ascetic by whose curse Kavantha (கவந்தன்) got the form of a headless evil-looking Rākshasa. When the sage was implored for mercy, he said that Kavantha would regain his original beautiful form when he would get killed by Râma, 71.

Sugrîva (சுகரீவன்): The brother of Vâli, and the ally of Râma, with whose help he had his brother slain and re-acquired the kingdom of Kishkintha. Sugrîva's first fear at Râma's approach, 78; his deputing Hanumân to know the reason of Râma's visit, 79; his promise to help Râma in conquering Râvâna, 80; his relating to Râma the reason of Vâli's enmity towards him, 81; his relating the story of the Malaya hill to Râma, 83; his request to Râma to pierce the seven *sala* trees with one arrow, 85; his first fight with Vâli and defeat, 86; his pointing out the hermitage of the seven great saints to Râma, 87; his second fight with Vâli, 89; his grieving over the death of Vâli, and Râma consoling him, 93; his installation as the king of Kishkintha, 95; his failure to fit out the expedition for searching Sithâ at the appointed time, 96; his sending for the hosts of foresters, 97; his being immersed in sensuous pleasures, 98; his trembling with fear at Râma's message through Lakshmaņa, 99; his offering the services of all the Vânara army for Râma's service, 100; his

directions to the eastern search-party, 101, to the southern search-party, 103, to the western search-party, 104, to the northern search-party, 106; his special instructions to Hanumân, 108; his forgiving Angatha and his party for their misdoings in Mathuvana, 135; his consoling Râma and his promise to slay the Rākshasas, 138; his march south with the Vânara army, 139; his disbelief in Vibhîshana and his advice to slay him, 144; his crossing over to Langka with Râma and the Vânara army, 145; his great sorrow when Râma and Lakshmaņa fell down motionless, 148; his refusal to quit Râma and return to Kishkintha, 149; his fight with Râvâna, 151; his fight with Kumbhakarna, 157; his fight with Inthrajith, 159; his hurling down rocks and trees upon the Rākshasas, 168; his being embraced with gratitude by Râma after the final victory, 168; his journey to Ayothyâ with Râma, 174; his following Râma's car to Ayothyâ mounted on his royal elephant, 179; his being presented with a celestial garland by Râma after the coronation, 180.

Suhothara (சுகோதரன்): A leader in the Vânara army, 103.

Suka (சுகன்): A Rākshasa leader whose mansion was searched for Sithâ, by Hanumân, 118.

Sukethu (சுகேது): A Rākshasa, son of Sarchara. By doing severe penances he was blessed with a beautiful daughter, Thâtakâ, by the grace of Brahmâ, 10.

Sumali (சுமாலி): A Rākshasa leader whose mansion was searched by Hanumân, 118.

Sumanthra (சுமந்திரன்): 'The good counsellor.' The minister and charioteer of Thasharatha. His reproving Kaikêyi for her wiles, 32; his taking Râma to the forest in a chariot, 33; his weeping at parting with Râma, 35; his returning to Ayothyâ and telling Thasharatha of Râma's life in the forest, 36; his following B'aratha in order to meet Râma in the forest, 45.

Sumathi (சுமதை): One of the two wives of Sagara, who brought forth a gourd from which issued sixty-thousand human embryos. (vide note on Sagara).

Sumeru (சுமேரு): "The beautiful Mēru"—another appellation of that glorious mountain. (Vide note on Mēru).

Sumithra (சுமித்திரை): One of the three wives of King Thasharatha and the mother of Lakshmana and Sathrugna. Her being given half of the celestial *pāyasa* by Thasharatha, 5 her giving birth to Lakshmana and Sathrugna, 7; her comforting Kousalyā and King Thasharatha, 34; her following B'aratha to escort Rāma to Ayothyā, 177; her welcome to Rāma, 178.

Suntha (சுந்தன்): A Rākshasa who married Thātakā, Sukēthu's daughter, and had a son by her named Mārīcha. His destruction, 10.

Sunya-prathesa (சூன்யப் பிரதேசம்): A desert devoid of any living creature or plant-life, 106.

Suparava (சுபரவன்): The son of Sampāthi, who, while searching for food for his father, saw Rāvaṇa taking away Sīthā to Langka, 112, 113.

Suparna (சுபர்ணன்): "The fine-winged," the lord of birds, who informed Anshumān that he should bring down Gangā from heaven to wash the ashes of his uncles—the sixty-thousand sons of Sagara—and that this would enable them to enter the celestial regions, 18.

Surasa (சுரசை): A Rākshasi, mother of the Nāgas. When Hanumān was on his flight to Langka, she tried to swallow him bodily. Shrinking himself up to the size of a thumb, Hanumān entered her mouth and came out through her right ear, thus killing the Rākshasi. 115, 116.

Surasena-thesa (சூரசேன தேசம்): The country of the Sūrasēna, the "Sūrasēni" of Arrian. Their capital was

Mathurā on the Yamunā, which Manu calls Sūrasēna. This country was visited by the northern search-party, 106.

Surashtra (சுராஷ்டிரம்): A country in western India, the modern Surat, visited by the western search-party under Sushēna, 104.

Surpanaka (சூர்ப்பணகை): The sister of Rāvaṇa, by whose wily machinations, he was led to abduct Sīthā and had to lose his life in consequence. Her meeting Rāma in the forest, 53; her love-proposal to Rāma and Lakshmana and her consequent disfigurement, 54; her going to Rāvaṇa and urging him to carry off Sīthā, 55.

Surya (சூரிய பகவான்): The lord of the sun-world, known as Sūrya-B'agavān. He incarnated himself as Sugrīva to help Rāma in his war against Rāvaṇa, 6.

Suryavantha (சூரியவந்த மலை): A mountain range beyond Langka to the south, 104.

Sushena (சுகேணன்): The incarnation of Varuṇa, the lord of the ocean, 6. He was the father of Thāra (தாரன்) and a leader in the Vānara army, 100. His leading the western party in search of Sīthā, 104; his return to Sugrīva after an unsuccessful search, 109; his bringing up the rear of the Vānara army with Jāmbavān and Vēgatharsi, 139; his suggestion that Hanumān should go to the milky ocean to bring the healing stuffs to revive Lakshmana, 149.

Sutharshana (சுதர்சனம்): It refers to a tank near the Rushaba mount, 101; to a continent next to the golden mountain of Uthayagiri, 102; and to a mountain-range in the north, 106.

Suthikshana (சுதிக்ஷணர்): A sage who dwelt in the Thāṇḍa-ka forest and was visited by Rāma and Sīthā before their departure to Agasthya's hermitage, 50, 51.

Suvarna (சுவர்ணத்தீவு): An island visited by the eastern party under Vinâtha, 101.

Suvela (சுவேலமலை): One of the three peaks of the mountain, Thrikûta, on the midmost of which the city of Langka was built. It was on the top of this mountain that the Vânarâ army took up its first position with tremendous shouts, 145.

Svarga-lôka (ஸ்வர்க லோகம்): The abode of Inthra and of the gods on Mount Mëru, also known as Svar-lôka, 4. (Vide note on B'û-lôka).

Svayamprabâ (ஸ்வயம்பிரபை): The name of a female ascetic, the daughter of Mërusavarûi, who showed the way out of the cave in the Vinthya mountains, into which Hanuman and others of the Angatha party had strayed unawares, 109, 110.

Syama (ஸ்யாம மரம்): The name of a large banyan tree near the Kâlinthi river (the Jumna) to whose spirit Sîthâ offered her humble prayers and asked for blessings upon Râma, 35, 36.

Thaithyas (தைத்தியர்): The descendants of Thithi (திதி) by Kasyapa, (கச்யபர்). They are a race of giants who warred against the gods and interfered with sacrifices. (Vide note on Asuras), 20, 51, 120.

Thamasa (தமசா நதி): A river on the banks of which Râma and Sîthâ slept on the first night of their exile, 34. This is a tributary of the Ganges.

Thamraparni (தாம்பிரபரணி): A river which rises in the Malaya mountains and flows by the modern town of Thirunelveli. Vide Sugrîva's directions to the southern search-party, 103.

Thanavas (தானவர்): A metronymic for the descendants of Thanu (தனு) by the sage Kasyapa, one of the mind-born

sons of Brahmâ. Like the Thaithyas, these had an implacable hatred for the gods and were engaged in constant warfare with them. Another similarity with the Thaithyas was that both these classes were ruled over by Prahlaâtha, son of Hiranyakasipu and a great devotee of Vishnu, 105, 107.

Thandaka Aranyam (தண்டக ஆரண்யம்): The name of the forest which at one time in the days of Ikshvâku, the first king of Ayothâ, lay south of the Vinthya mountains and between the rivers Gôthâvari and Narmathâ. It was of vast extent, extending even up to the banks of the river Yamunâ, stated in the Râmâyana, 39, 42, 48, 49, 55, 69, 111. It was dotted with the hermitages of many great sages, and was infested with Râkshasas and wild animals, causing trouble to them. Ikshvâku banished his unworthy son, Thandâ (தண்டன்), to this forest. The prince built there a city called Mathu-mantham (மதுமந்தம்), improved the district and became its ruler. For violating the chastity of a daughter of Sukra B'agavân, the son of B'rigu, he lost his kingdom and his life by a sand-storm falling over the town and villages he had created. They were all buried. In course of years forests grew up and the whole mass of them from Panchavati (see map) to Chithrakûta was known as Thandaka-aranyam.

Thanvanthari (தந்வந்தரி): The physician of the gods produced at the churning of the milky ocean, 21. He is also called "Sutha-pâni" (carrying nectar in his hands), because it was he who held the cup of *amurtham* in his hand when he rose from the milky ocean. In accordance with the boon of Nârâyana, he was born as the son of Thîrgathamas, king of Kâsi, and composed the eightfold system of medical science. Susrutha, the famous Samskurtha medical writer, is said to have been instructed by him in medicine.

Thara (தாரன்): A powerful Vânarâ leader, the uncle of Vâli and Sugrîva, and the father of Thârâ, Vâli's wife, and of Rumâ, the wife of Sugrîva. He was the incarnation of Brihas-

pathi, 6; his following the southern party which went in search of Sīthā, 108.

Tharā (தாரா): Wife of Vāli and daughter of Thāra, the Vānara chief. She was a very shrewd woman and predicted the fatal consequences of Vāli's last fight with Sugrīva, 88. Her words of remonstrance to Vāli against fighting with Sugrīva, Rāma's ally, 88; her weeping over Vāli's death, 92; her being comforted by Rāma, 93.

Tharimukha (தரிமுகன்): A Vānara leader under Sugrīva, 100.

Tharma (தர்மம்): Vide note on "Artha."

Tharma Shasthras (தர்ம சாஸ்திரங்கள்): These are also called "smrithis," (ஸ்மிருதிகள்), (literally, recollections of what the sages had received from a divine source.). They comprise the whole body of Hindu Law, Custom, and Ethics. The term is particularly applicable to the Code of Manu, of Yājñavalkya, and the works of eighteen other inspired sages. They contain generally three parts:—(1) *Āchāra* (ஆசாரம்) or rules of conduct and practice, (2) *Vyavahāra* (விவகாரம்) or judicature, and (3) *Prāyas-chiṭhtha* (பிராயஸ்சித்தம்) or penance and punishment, 91, 168,

Thasarṇa (தசர்ண நகரம்): The capital of the country, Thasarṇa, inhabited by a people called Thasarṇas. They were so called because they had 'ten forts,' subsequently multiplied to thirty-six. This is the import of the name "Chhattisgarh" which seems to be on the site of Thasarṇa. This was visited by the southern party under Angatha, 103.

Thasharatha (தசரதர்): A descendant of Ikshvāku (இடசுவாகு) of the solar race, son of Aja (அஜன்), and father of the hero of the Rāmāyaṇam. His mode of ruling Ayothya, 2; his performance of Ashvameṭha-yāga for the gift of a son, 3; his distributing the *pāyasa* to his wives, 5; his arrival at Mithila for Rāma's marriage, 27; his desire to install Rāma on the throne, 29; his grant of two boons to Kaikeyī, 31; his anguish at Rāma's departure, 32; his telling Kousalyā of

the ascetic's curse, 36; his death, 38; his appearance before Rāma when Sīthā entered the fire, 172; his consoling Sīthā after the fire-ordeal, 173.

Thataka (தாடகை): A female Thaithya, daughter of the Yaksha, Sukēthu (சுகேது). She became the wife of Suntha (சந்தன்), the Rākshasa, and had a son called Mārīcha (மாரீசன்). At birth she was endowed with great beauty by Brahmā, but lost it subsequently through the curse of the sage, Agasthya. As she was a source of untold sufferings to the Rishis, Vishvāmithra took Prince Rāma to kill her. But chivalrous Rāma could not think of killing a woman. However, goaded on by Vishvāmithra and assailed also by a rain of stones from the Rākshasi, Rāma was at last forced to kill her with an arrow, 10, 11.

Thathimukha (ததிமுகன்): A Vānara chief and uncle of Sugrīva. He was in charge of Sugrīva's famous orchard 'Mathavana' (மதுவனம்), when it was ransacked for honey by Angatha's search-party on its return from the south, 100, 135.

Theva, Thevi (தேவன், தேவி): Thēva (male): Thēvi (female); from root "Thiv," meaning "shining." The bodies of Thēvas and their mental faculties are bright.

Just as among men, there are various orders of ruling men and subordinate men, so too among Thēvas there are various orders of ruling Thēvas and subordinate Thēvas. Among the ruling Thēvas, the Most High in wisdom, mercy, and power combined, is Mahā-Ishvara or Mahēshvara (மஹேஸ்வரன்) or Anthar-yāmi (அந்தர்யாமி) the invisible Inner-ruler, of our universe called Brahmāṇḍam (பிரம்மாண்டம்). The universe is egg-shaped, infinitely expanded, oval in form; and in it fourteen kinds of strata of mixed space, air, heat, water and earth exist, tempered in different proportions to suit the needs of the Living Beings (Jīvas) peculiar to each sphere of existence. (See B'ū-lōka for the names of the 14 lōkas). The Anthar-yāmi, Mahēshvara, is the ruler also of thousands of

other Brahmāṇḍams. The highest of all powerful beings reigning throughout in space is formless (Amūrthi, அமூர்த்தி) and its knowledge and work are independent of the instruments of knowledge and action which living beings with forms or bodies (Mūrthis, மூர்த்திகள்) require for gaining knowledge and doing their duty.

From Mahēshvara came the Thri-Mūrthis, Ruthra, Vishṇu and Brahmā (see Brahmā); also such Mūrthis as Nrutha Mūrthi or Natarāja Mūrthi, Sômāskantha Mūrthi, Chanthrasékara Mūrthi, B'ikshadāna Mūrthi etc.

From Ruthra came Gaṇēsha, Subramāṇia, Virabhadra, B'airava and so on. From Vishṇu came many *avathāras*.

From Brahmā came Svayamb'u Manu and many other Prajāpathis (பிரஜாபதிகள்), such as Marichi, Athri, Angiras, Pulasthya, Pulapa, Krathu, Thaksha, Vasishta, Nāratha, all ordained by Mahēshvara to help Brahmā in the work of creation. Similarly, by the same ordinance appeared eleven Ruthras from the brow of Brahmā in order to overcome the obstructions and difficulties he experienced in the work of creation.

From these Prajāpathis came the Pithurs (பிதூர்க்கள்), (fathers), by which is meant the fathers of the Thēvas born of Kasyapa.

Kasyapa (கஸ்யபர்), married Athithi (அதிதி), a daughter of Thaksha Prajāpathi, and produced twelve Āthithyas (literally, sons of Athithi). Their world is Sūrya-lōka, in English 'the Sun-orb,' whose appointed course through the heavens is southwards (Thakshināyanam) from July to November, and northwards (Uththarāyanam) from December to June. In this course, the Lord of the Sun-orb enters Aries. One of these Āthithyas is Vivasvath. His son is Vaivastha Manu [whose son is Ikshyāku, the first ruler on earth of the Solar Dynasty, Sūrya Vamsa, enthroned in Ayothyā].

By Kasyapa marrying another daughter of Thaksha Prajāpathi named Thithi, the Thaithyas were born; and by

his marriage with another of Thaksha's daughters named Thanu, the Thānavas were born. The Thaithyas and Thānavas are usually hostile to the Āthithya Thēvas.

Ten of Thaksha Prajāpathi's daughters were given in marriage to Tharma-Thēva and twenty-seven other daughters to Chanthra-B'agavān (சந்திர பகவான்), whose world is the Moon-orb.

The Ashta Vasus (அஷ்ட வஸுக்கள்), are sons of Tharma-Thēva, (named in Thamil, தரன், தருவன், சோமன், அஹஸ, அனலன், அனிலன், பிரத்யூஷன், பிரபாசன்). Tharma-Thēva was born of Brahmā.

Chanthra's wives are called Nakshathras (நக்ஷத்திரங்கள்), (Indestructible Ones), whose duty is to keep time in conjunction with the Lord of the Moon-orb and to help Jīvas to proceed in due course with their respective methods of life. Their worlds (also called Nakshathras) are the twenty-seven asterisms or constellations, B'araṇi, Kirththikā etc, and thirty-three crores (33,00,00,000) of Thēvas (See also my B'agavath-gīthā, 90-96).

[^] [^] [^]
Theva-loka: "The abode of the gods," known also as Svar-lōka or Svarga, where Inthra rules as sovereign. (Vide note on B'ū-lōka.)

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Thevanthaka (தேவாந்தகன்): "Killer of the Thēvas." A Rākshasa leader and son of Rāvaṇa, slain by Hanumān, 158.

[^] [^] [^]
Thevaratha (தேவராதர்): A royal Rishi of the Solar race, son of Sukēthu, who dwelt among the Vidēhas in North Behar and had charge of Shiva's bow, which descended to Janaka and was broken by Rāma, 13.

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Thevasaka (தேவசாகமலை): A mountain in the north visited by the northern search-party, 106.

Thilipa (திலீபன்): Son of Ansumath and father of B'agiraatha. On one occasion he failed to pay due attention to Surabhi, the "Cow of Fortune," when she pronounced a curse upon him that he should have no off-spring until he and his wife, Suthakshinā (ஸுதகக்ஷிணை), had carefully tended Surabhi's daughter, Nanthini. They obediently waited on this calf and Thilipa once even offered his own life to save hers from the lion of Shiva. In due time the curse was removed, and a son, Raghu, was born to them. 18.

Thinthima (திந்திமம்): A musical instrument, 121.

Thithi (திதி): According to the Vêthas she is a goddess closely associated with Athithi as an antithesis or complement to her. In the Rāmāyana and the Purānas, she was the daughter of Thaksha, wife of Kasyapa and mother of the Thaithyas. Having lost her children, she begged of Kasyapa a son of irresistible prowess who should destroy Inthra. The boon was granted, but with the condition that she should carefully carry the babe in her womb for a hundred years, keep her thoughts clean and her person pure. She observed the conditions with great care; but one night in the last year of the century she retired to rest without washing her feet. Inthra, who had been fearing the birth of this child all the time, did not allow this opportunity to slip. He stole into Thithi's chamber and with his thunderbolt divided the embryo in her womb into seven portions. The child cried bitterly and Inthra, being unable to pacify it, further divided each of the seven portions into seven, thus forming the swift-moving deities called Maruths, from the words *ma-rōdih*, "weep not" with which Inthra tried to quiet the crying child.

Thretha Yuga (தரேதாயுகம்): The third æon of the four, mentioned in the sacred books of India. Viewing the progress of souls from Worldliness to Godliness, our sages say that the period called *Santhyā* or twilight is followed by another period of equal length called the *Santhyānsa* portion of twilight, each

being equal to one-tenth of the yuga. The duration of the yugas computed first by years of the gods is as follows:—

		Years	
1.	Kurtha Yuga	.... 4000	
	Santhyā	.... 400	
	Santhyānsa	.... 400	
		-----	4800
2.	Thrêthā Yuga	.... 3000	
	Santhyā	.... 300	
	Santhyānsa	.... 300	
		-----	3600
3.	Thvâpara Yuga	.... 2000	
	Santhyā	.... 200	
	Santhyānsa	.... 200	
		-----	2400
4.	Kali Yuga	.... 1000	
	Santhyā	.... 100	
	Santhyānsa	.... 100	
		-----	1200
			<u>Total 12,000 years</u>

A year of the gods being equal to 360 years of men, a Chathuryuga, Mahâyuga or Manvanthara contains $12,000 \times 360$ or 4,320,000 years. Two thousand such Mahâyugas make a *Kalpa* or a night and day for Brahmā. The standard of cosmic chronology is thus inconceivably extensive as compared with that of human chronology! Page 1.

Thrijata (திரிஜடை): The amiable daughter of Vibbishaṇa who befriended Sîthā in the days of her captivity in Asōkavana and consoled her in her moments of deep affliction, 126, 148, 149.

Thrikuta (திரிகூடம்): Literally, 'three peaks.' The name of the mountain on which the city of Langka was built by the divine architect, Vishvakarma, originally for Kubêra, who

was later dispossessed of it by Rāvaṇa. Once upon a time a dispute arose between Vāyu-B'agavān and Āthi-sēsha as to who was the mightier of the two. For a trial of their strength it was proposed that Āthi-sēsha should protect the summit of Mahā-Mēru with his thousand hoods and that Vāyu should try to dislocate his rival from any one of the peaks by blowing against it with all his violence. As Vāyu was foiled in his attempt, the Thēvas came to his help by playing a trick on Āthi-sēsha. When the latter raised his hoods for a time, Vāyu came upon the mountain top with all his violence, broke three peaks and threw them into the southern sea. It was on the top of the midmost of these three peaks (Thrikūta mount) that the golden city of Langka (literally, *The Glittering*) was built, 118, 138, 174.

Thrimurthis (திருமூர்த்திகள்): The triple form of creative, protective, and destructive principles of the Supreme Spirit or God. While engaged in creation, the Supreme Spirit is known as Brahmā; in protection, as Vishṇu; and in destruction, as Rūthra. The Absolute Being who transcends these changeable active Thrimūrthis or Īshvaras is the Supreme Paramēshvara or Shiva. He is one with the Three and the Three are one with Him, 102.

Thripathaga (திரிபாதகை): Another name for the Ganges, because it flowed from Lake Vinthu in three directions—East, West, and South, 20.

Thrishanku (திரிசங்கு): A king of the Solar race descended from Ikshvāku and the father of Harischandra. He was known also as Sathyavrattha. He wanted to ascend bodily to Heaven. To attain this object, he thought of performing a sacrifice, but neither his family-priest, Vasishtha, nor his sons would help him in his project. He next applied to the Kshathriya sage, Vishvāmithra, and with his powerful help, the king went bodily to heaven. But Inthra would not give him admittance therein. Then Vishvāmithra, in great rage,

declared that he would create another Inthra or the world should have no Inthra at all. Inthra and the gods were at last obliged to yield, and Thrishanku's ambition was satisfied by admission into the region of immortality, 24, 25.

Thrishiras (திரிவிசஸ்): "The three-headed"—a son of Rāvaṇa, killed by Hanumān, 158.

Thumra (தூமரன்): A Vānara leader under Sugriva, 100

Thumraksha (தூமராக்ஷன்): A Rākshasa leader under Rāvaṇa. He was killed in battle by Hanumān, who threw a huge rock on his head, 151.

Thunthubi (தந்தூபி): An Asura who possessed two horns on his head. He was the son of Maya and the brother of Mandōthari, Rāvaṇa's wife. He gave battle to Vāli and was killed by him, 81, 83-85.

Thurmukha (தூம்முகன்): "The evil-faced." The name of a Vānara leader, 100.

Thvivitha (தவிவிதன்): A Vānara leader who, with Maintha, was the incarnation of the Ashvinis, 6, 96, 100.

Uchairsava (உச்சைஸ்ரவம்): The model horse, being the white horse of Inthra, produced at the churning of the ocean. It is fed on ambrosia and is held to be the king of horses, 21.

Uma (உமை, உமா தேவிய்): "Light." A name of the consort of Shiva and the daughter of Himavath. She typifies the *Sakthi* or energy of Shiva, 16. She has two aspects, one mild and the other fierce. In her milder form, she is *Umd* (உமா தேவிய்), 'Light' and a type of beauty, *Gauri* (கௌரி), "the brilliant", and *Jaganmāthā* (ஜகந்மாதா), "the mother of the world". In her terrible form she is *Durgā* (தூர்க்கை), "the inaccessible", *Kālī* (காளி), "the black", and *B'airavi* (பைரவிய்), "the terrible". The *Sakthas* or Thantric worshippers of *Sakthi* fall into two classes, viz:—the *Dakshinachāris* (the right-handed) and the *Vāmanachāris* (the left-handed). The worship of the former is addressed to *Sakthi* in her gentle forms, while that of the

latter revels in her fierce aspect. Naturally, this has introduced indecencies into the worship of the latter sect, which cannot but be deplored, because it is the degeneracy of a true cult brought about by human weaknesses.

Urmilā (உர்மிலா): The second daughter of Janaka and sister of Sīthā, married to Lakshmana, 27.

Ushira: A kind of fragrant grass—*andropogon muricatum*. 68.

Uthaka (உதகம்): 'water.' As an obsequial ceremony it means presenting a libation of water to a departed spirit. Among the Thamilars it is known as நீர்க்கடன் (water-debt). 70.

Uthkalā (உத்கலை, உத்கலாநதி): The name of a river running through the country Uthkalā, or modern Orissa. It was known as Uthkalāvathī (உத்கலாவதி). The Chitrôthpala of the "Prathāpa Mārthhānda" is probably this river. The environs of this river also were searched by the southern party under Angatha, 103.

Uththara-Kuru (உத்தரகூரு): The northern-most Varsha (division) of the nine Varshas into which the continent of Jambu-dvīpa was divided. It lies immediately south of the Northern Ocean and to the north of Hiraṇmaya Varsha. There are six other continents or dvīpas, which, together with Jambu-dvīpa, make up the entire earth. They are:—

- (1) Plaksha—dvīpa,
- (2) Sālmali—dvīpa,
- (3) Kusa—dvīpa,
- (4) Krauncha—dvīpa,
- (5) Saka—dvīpa,
- and (6) Pushkara—dvīpa.

Uththara-Kuru is so-called because this northern-most division was bestowed upon Kuru, one of the nine sons of Agnidhara, the king of Jambu-dvīpa.

Vadavāgni (வடவாக்கினி): At the end of a *Kalpa*, when dissolution begins, a fire breaks out from the bed of the ocean,

which consumes all its waters and destroys all creation. This sub-marine fire is called Vadavāgni or Vadava-anala (Vadavānala) or Haya-shiras, because it possesses the head of a horse 101.

Vaikhanasa (வைகாணசர்): The name of a Rishi who was the author of the Vaikhānasa Sūthras. He was the mind-born son of Vishṇu. 102, 107.

Vaishravaṇa (வைஸ்ரவணன்): In the Kurtha Yuga of the earliest cycle of Mahā Yugas there sprang from Brahmā a son very like himself in righteousness, and therefore known as Brahma-puththra. His proper name is Pulasthya. He retired to Mount Mēru and did *thapas* (works of austerity) in an āshrama of the Rāja-rishi Thriṇabinthu, who gave his daughter in marriage to Pulasthya. Of them was born Vishravas, who married Thēvavarṇinī, daughter of B'arathvāja Rishi. Vishravas's son was Vaishravaṇa, who, being desirous of doing *thapas* in a pure and quiet place was asked by his father to reside in Shri Langka for that purpose.

His father Vishravas described Langka as follows:—

"On the shore of the Southern Sea there is a mountain called Thri-Kūta (*Three Summits*). On its brow is a beautiful and broad city built by Vishvakarma, named Langka, resembling Amarāvathi, the city of Inthra. The city of Shri Langka was designed for the Rākshasas. It is surrounded by a golden wall and a moat, and is supplied with engines and weapons, and has gateways of gold and lapis-lazuli. These Rākshasas incurred the displeasure of Vishṇu and were expelled by him from Langka, (see "Rākshasas"). They fled to Pāthāla."

Vaishravaṇa practised *thapas* in Langka for a thousand years, praying for the power of maintaining and protecting people. Brahmā, accompanied by Inthra, made him the protector of all the hosts who lived in the northern part of Mount Mēru, and endowed him with wealth and all other resources sufficient to maintain them. Thus he became the

Thik-pālaka of the North, the other three Thik-pālakas being Inthra, Yama and Varuṇa, for the East, South and West cardinal directions respectively. Brahmā gave him also an aerial car, called Pushpaka.

As Brahmā did not fix for Vaishravaṇa a "place of abode", he continued to remain in Langka, until Rāvaṇa appeared before him and claimed Langka as belonging to the Rākshasas, and the city of Langka as having been built by Vishvakarma at the bidding of the Rākshasa Chiefs, Māli, Mālyavān and Sumāli. Māli was killed in battle by Viṣṇu and the other two fled to Pāthāla. Vaishravaṇa recognised Rāvaṇa as his step-brother, born of Pulasthya, and surrendering Langka to him, he went to Kailāsa and took his abode there.

When Vaishravaṇa was once in the Himālayas, he saw Umā Thēvi in the company of Rūthra, and looked at her surpassing beauty with his left eye, "for knowing who she was, and not for any other reason." There-upon his left eye lost its sight and appeared as if burnt. Therefore he was called "Ēkākshi-pingali". Another appellation based upon the deformity of his having three legs and eight teeth only, was Ku-bēra or Ku-thanu.

Vaishyas (வைசியர்) : People belonging to the agricultural and trading classes. These form the third caste in the fourfold system of castes introduced by Manu and applied to the inhabitants of Brahmavartha in his time. (Vide note on Chathurvarṇis), 2.

Vaithyutha (வைத்யுதமலை) : A mountain in one of the seven Varshas or divisions of Sālmali-dvīpa, ruled over by Vaithyutha, one of the seven sons of Vapushmath, King of Sālmali-dvīpa, which is so-called because a large Sālmali (silk-cotton) tree grows in this dvīpa, 104.

Vajra (வஜ்ஜிரமலை) : Probably, the Vajrakūta mountain in Pāksha-dvīpa. 105. This dvīpa is so called because a large Pippala-tree (அரசு மரம்—*ficus religiosa*) grows therein.

Vajra-kaya (வஜ்ஜிரகாயன்) : "The diamond-bodied." The name of a Rākshasa leader under Rāvaṇa, 118.

Vajra-thamshtra (வஜ்ஜிரதம்ஷ்டிரன்) : "The diamond-fanged." The name of a Rākshasa leader under Rāvaṇa, 118.

Valakilya (வாலகில்லியர்) : The common-name of the pigmy sages, 60,000 in number, brought forth by Sanmathî, the wife of Krathu. "They are no bigger than a joint of the thumb, chaste, pious, and resplendent as the rays of the sun." They are able to fly swifter than birds. 102, 107.

Vāli (வாலி) : The famous king of the Vānaras, who was the son of Inthra and brother of Sugrīva. He was born from the hair (bāla, vāla) of his mother, whence his name Bāli, which appears in Thamiḷ as Vāli. He was noted for many acts of superhuman strength and heroism. When the gods and Asuras were tired of turning the Manthara mount planted in the milky ocean, Vāli came to their rescue, and, singly turning the huge mountain, succeeded in getting the *amuritham* for the Thēvas. On another occasion when Rāvaṇa was on a world-expedition in quest of adventure, he happened to meet Vāli with whom he closed in fight. Vāli caught the ten-headed monster, tied him to the tip of his tail, and jumped with him from one end of the earth to the other. He brought him at last to Kishkintha where he afterwards had him liberated.

Sugrīva's fears regarding the overpowerful Vāli, 81; Vāli's fight with Māyāvi, 82; with Thunthubi, 84; his not setting foot on Mount Rishyamukha on account of a curse, 85; his first fight with Sugrīva, 86; his second fight with Sugrīva, 89; his reprimand to Rāma, 90; his praying Rāma for forgiveness, 92; his death and obsequies, 93, 94.

Vālmiki (வால்மீகி) : The famous author of the Rāmāyaṇa Epic and the father of Samskurtha poetry. 86, 180. The invention of the *anushtup slōka* is attributed to him. But this metre appears also in the Vēthas.

Vamana Avatharam (வாமன் அவதாரம்), (The Dwarf-Incarnation): The fifth incarnation of Vishṇu, assumed for the destruction of Bali Chakravarthi, 11. See note on Balī (பலி சக்கிரவர்த்தி). The ten incarnations assumed by Vishṇu to protect the world from some great danger or trouble are as follows:—

(1) Matsya (the fish), (2) Kūrma (the tortoise), (3) Varāha (the Boar), (4) Nara-simha (the man-lion), (5) Vamana (the dwarf), (6) Parashu-Rāma (Rāma with the axe), (7) Rāma, (8) Krishṇa (the dark-coloured), (9) Buddha, and (10), Kalki (the white horse). The tenth *avathār* is yet to be. It is predicted that, at the end of the Kali-yuga, Kalki will appear seated on a white horse with a flaming sword in hand to do execution on the wicked and bring about the renovation of the world and the restoration of purity.

Vamatheva (வாமதேவர்): A sage at the court of Thasha-ratha, who, with Vasishtha, was consulted on all important matters of state, even though the king had a council of eight wise and loyal ministers, 2.

Vanaras (வானரர்): These were a class of special beings created by Brahmā for the purpose of assisting Rāma in the destruction of Rāvaṇa. Their sires were the Thēvas, Ghāntharvas, Mahārishis, Siththas, Vithyātharas, Uragas, Yakshas, Kimpurushas, and Chavaras; and they “issued from the bodies of the foremost Apsarasis, Ghāntharvis, Yakshis, Pannagis, Rikshis, Vithyātharis, and Kinnaris.” They are described as having excellent bodies covered with hair; sharp teeth four of which were canine; manes; hands; five toes and long hairy tails. Their voice was guttural like the roll of thunder. They could assume different forms at will and see through illusions. They could tear up hills, uproot trees, swim the seas, and go through the sky with the swiftness of wind. They were intelligent and moral, persevering and austere. They dieted on fruits and roots. They fought with their nails and teeth, and were skilled in throwing rocks, trees, and

other missiles. Their chief city was Kishkinthā which was built by Vishvakarma in a mountain cave.

Vanga (வங்கதேசம்); The country which is now known as Eastern Bengal, visited by the eastern search-party under Vinatha, 101.

Varaha (வராகமலை): A mountain searched by the western search-party under Sushēṇa. It is situated in Varāha-dvīpa, identified by Colonel Wilford as Europe, 105.

Varathamekala (வரதமேகலை): A river, probably the Varatha or Wurda of modern Berar. The vicinity of this river also was visited by the southern search-party under Angatha, 103.

Varuna (வருணன்): The god of seas and rivers who rides upon the Makara. He is the regent of the west quarter and “binds the guilty in fatal chords.” His wife is Vāruṇī (வாருணி), the goddess of wine, who came out of the milky ocean. Varuṇa was born as Sushēṇa to help Rāma, 6, 106, 156, 170.

Vasava (வாசவன்): Another name for Inthra (Vide note on Inthra) 17.

Vashatka (வசுத்கர்): Vashatkāra is deified oblation. Vashat is the utterance with which the oblation is offered to the gods. 171.

Vasishtha (வசிஷ்டர்): Literally, “the most wealthy.” He was the possessor of “a cow of plenty” called Nanthini, who had the power of granting him all things (*vasu*) he desired. Hence his name. There was constant rivalry between Vasishtha and Vishvāmithra, a Kshathriya sage, who aspired to become a Brahmarishi and who at last succeeded in becoming one by dint of severe penances. Vasishtha was the family-priest of the house of Ikshvāku. He was not only contemporary with Ikshvāku himself but with his descendants down to the sixty-first generation.

Vasu (வசு): One of the four sons of Kusa, 13.

Vasus (வசுக்கள்): The *Vasus* are a class of deities, eight in number, who are attendants upon Inthra. They are (1) *Āpa* (water), (2) *Dhruva* (Pole-star), (3) *Sōma* (moon), (4) *Dhara* (Earth), (5) *Anīla* (wind), (6) *Anala* (Fire), (7) *Prabhāsa* (Dawn), (8) *Prathyūsha* (Light). They seem to have been personifications of natural phenomena in Vêthic times; but in the Rāmāyana they appear as children of Athithi, 96, 106.

Vasuki (வாசுகி): The king of the serpents, who live in Pāthāla. He was used as a cord round the Manthara mountain at the churning of the milky ocean (Vide note on Āthi-Sēsha). 20, 104.

Vasutheva (வாசுதேவர்): A patronym of Krishṇa, his father being Vasutthēva of the Yāthava branch of the Lunar race. His mother was Thēvakī (Vide note on Krishṇa), 17.

Vathapi (வாதாபி): The name of a Rākshasa, brother of Ilvala, burnt to ashes by Agasthya. These were the sons of Thānava Viprachithi by Simbika, the sister of Hiraṇyakasipu, 51, 52. (Vide note on Ilvala).

Vayu Theva (வாயு தேவன்): The god of the winds and the regent of the north-west quarter. He is the father of B'īma and of Hanumān. As he was once repulsed in his love-overtures by the hundred daughters of King Kusanābha, he broke their back-bones and made them hump-backed damsels. The city of Kanyā-Kubja (Kanouj) takes its name after these damsels. (Vide note on Brahmathaththa). 14, 94, 106, 108.

Vegatharsi (வேகதர்ஸி): A Vānara leader, who with Sushēṇa was deputed to bring up the rear of Sugrīva's army during its march on Langka, 139.

Vêthas (வேதங்கள்): The word is derived from the root *vidh*, 'to know'. It means 'divine knowledge' or Revelation. The Vêthas are the holy books which are the foundation of all the

religions of the Hindus. They were orally revealed to the Rishis, whose names they bear, and hence the whole body of the Vêthas is known as *Shruthi*, "what was heard." The Vêthas are four in number:—(1) *Rig* (2) *Yajur* (3) *Sāma* and (4) *Atharva*. Each Vêtha is divided into four parts; (i) *The Manthras* or prayers embodied in metrical hymns (ii) *The Brāhmanās*—or the liturgical and ritualistic glosses, explanations, and applications of the hymns in prose (iii) *The Aranya-kas* and (iv) *The Upanishads*—the last two parts being treatises in prose and verse upon the nature of Spirit and of God with some freedom of thought. All the Vêthic writings are classified into two great divisions, viz: (1) Karmakāṇḍa or department of works (2) Jnānakāṇḍa or department of knowledge. The *Manthras* or hymns come under the first, and the philosophical speculations of the *Upanishads* under the second.

Vethashruthi (வேதஸ்ருதி): Probably refers to Vêthasmrithi (Modern Beas) which rises in the Paripathra mountains and flows between Mahānada and Vêthāsini. This was the first river crossed by Rāma after leaving Kōsala. 34.

Vibhishana (விபிஷணர்): Literally, "the terrible"; the youngest brother of Rāvaṇa. Like his brother, he propitiated Brahmā and got a boon that he should never commit an unworthy action even in the greatest extremity. He was virtuous and opposed to the practices of the Rākshasas. He remonstrated forcibly with Rāvaṇa against his unjust and immoral acts, and advised him to liberate Sīthā and make friends with Rāma. This led to a quarrel with Rāvaṇa, as a result of which he quitted him and joined Rāma. He was of immense help to Rāma in keeping him informed of the wiles and tricks of the Rākshasas. After the defeat and death of Rāvaṇa, he was raised by Rāma to the throne of Langka.

Vihara-thesa (விஹார தேசம்): A country (probably Bīhar) visited by the northern search-party under Sathavali. 106.

Vina (விணை): A kind of stringed musical instrument, 121.

Vinatha (விநதன்): A Vānara general under Sugrīva who was sent to search for Sīthā in the East; 100, 101, 109, 150.

Vinthu (விந்து): The name of the lake which received first the waters of Gangā, and from which seven rivers seem to have taken their rise, three flowing to the east, three flowing to the west, and one, B'āgīrathi or the Ganges proper to the south, 19.

Vinthya (விந்திய மலை): The mountains which stretch across the central table-land of India and divides what Manu calls the Madhya-thēsa or middle-land from Dakṣiṇa-thēsa or peninsular India, 103, 109.

Vipanchi (விபஞ்சி): A kind of musical instrument, 121.

Viratha (விராதன்): A horrible man-eating demon, son of Kāla and Sathabrathā. He was the first Rākshasa to attack Rāma, when the latter entered the Thandaka forest. He was killed by Rāma, 49.

Virôchana (விரோசனன்): A Thānava, the son of Prahlātha and father of Bali. When the earth was milked, Virôchana acted as the calf of the Asuras, 11.

Virupaksha (விருபாக்ஷன்): "Deformed as to the eyes"; a Thānava, son of Kasyapa, attached to Rāvaṇa. He was killed by Sugrīva in battle, 163.

Visala (விசால நகரம்): The ancient name of the city, Ujjayini, 20, 21.

Vishika-thesa (விஷிக தேசம்): A country in northern India visited by the northern search-party, 106.

Vishnu (விஷ்ணு): *Pervader* from the root *Vish*, 'to pervade'; the God of protection in the Hindu triad and the embodiment of *Sathvaguna*. He is associated with the watery element and is called Nārāyaṇa, "moving in the waters," and is represented as slumbering on Sēsha, floating on the waters.

His *avathāras* or incarnations are ten in number. He has a thousand names, (Sahasra-nāma). His wife is Lakshmi or Shri, the Goddess of fortune. His heaven is Vaikuṇṭa and his vehicle, Garuda. (Vide note on Thrimūrthis).

Vishvakarma (விஸ்வகர்மன்): "Omnificent"; the divine architect. He is not only the architect of the worlds, but the general artificer of the gods, the maker of their ornaments, chariots and weapons. It was he who made the Āgnēyāsthram (Agni-asthram) or fiery weapon and revealed the Sthāpathya-vētha or the science of architecture and mechanics.

Vishvamithra (விஸ்வமித்திரர்): A celebrated Kshathriya sage, who by severe austerities attained the position of Brahmarishi. He was the son of Gāthi (காதி). He was Rāma's *guru*, took him to Mithila, and got him married to Sīthā. Sathānantha tells his history on pages 23 to 26. (Vide notes on Thrishanku and Vasishṭa).

Vishravas (விஸ்ரவன்): Son of Prajāpathi Pulasthya. By a Brāhmaṇa wife, Iavidā, his son, Kubēra, the god of wealth, was born; by a Rākshasi wife, Kaikasi (கைகவி), he had Rāvaṇa, Kumbhakarṇa, Vibhīṣaṇa, and a daughter, Sūrpaṇakā, 69, 107.

Visva-thevas (விஸ்வதேவர்கள்): "All the gods." In the Vēthas they form a class, nine in number. Subsequently, the class became ten, and grew later to twelve. They now signify deities of an inferior order interested in exequial offerings. The names of the ten Visva-thēvas are as follows:—(1) Vasu (2) Sathya (3) Krathu (4) Thaksha (5) Kāla (6) Kāma, (7) Dhriti (8) Kuru (9) Purū-ravas (10) Mādhra-vas. 106.

Vithea (விதேக தேசம்): A country corresponding to modern Tirhut or North Behar, Its capital was Mithila. This too was searched for Sīthā, 100.

Vithyatharas (வித்யாதாரர்): "Possessors of knowledge" A class of inferior deities inhabiting the regions between the

earth and the sky and generally of benevolent disposition. They are attendants upon Inthra. They are also called 'Kâmarûpin' (taking shapes at will), 'Nabhas-châra' (moving in the air), and 'Priyam-vada' (sweet in speech).

Vithyuthjihva (வித்யுத்திக்வன்): A Râkshasa leader under Râvâna, 118.

Vithyuth-rupa (வித்யுத் ரூபன்) "Possessing a form like lightning." A Râkshasa leader in Râvâna's army, 118.

Vrushaba (வ்ருஷபமலை): The older word for Rishaba; a mountain so-called because of its possessing the form of a bull. This mountain was searched by the southern party under Angatha, 104.

Yaga (யாகம்): Yajna (யக்ஞியம்), "sacrifice." This has been personified in the Purânas as son of Ruchi and husband of his twin-sister, Dakshina, 'donation to a Brâhmana.' He had the head of a deer and was killed by Virabhathra at Dhaksha's sacrifice. Brahmâ raised him to the stellar sphere and transformed him into the constellation 'Mriga-shras' (deer-head). According to Sâma Vêtha, the five great yâgas are:—

- (1) Agnihôthra or libations of clarified butter on sacred fire;
- (2) Darsapaurnamâsa or sacrifices at new and full moons;
- (3) Chathurmâsya or sacrifices every four months;
- (4) Pasu-yajna or Asvamêtha—sacrifice of a horse or animal; and
- (5) Sôma-yajna—offerings and libations of the juice of the acid asclepias;

According to Manu, the Mahâyajnas are:—

- (1) Brahma-yajna—Sacred study;
- (2) Pithur-yajna—libation to the manes;
- (3) Thêva-yajna—burnt offerings to the gods;
- (4) Bali-yajna—offerings to all creatures;
- and (5) Nri-yajna—hospitality, 3, 125.

Yakshas (யக்ஷர்): A class of supernatural beings attendant on Kubêra, the god of wealth. They are generally inoffensive and so are called *Punya-janas*, 'good people'; but they occasionally appear as imps of evil. The female is called Yakshini; 1, 101, 107.

Yama (யமன்): 'Restrainer.' In the Vêthas, Yama is the god of the dead, with whom the spirits of the dead dwell. He was the son of Vivasvath (Sun) and had a twin-sister, named Yamî. He is the regent of the south quarter and so is called Dakshinadisâpathi. He rides upon a buffalo and is armed with a ponderous mace and a noose to secure his victims. In his judgment on the departed souls he is assisted by Chithraguptha, his recorder and councillor. The good and evil acts of the souls are read out from the great Register, called Agrasanthâni, and a just sentence follows, when the soul either ascends to the abodes of Pithurs (manes) or is sent to one of the twenty-one hells according to its guilt.

Yamuna (யமுனை): Vide note on Kâlinthi.

Yava (யவம்): An island visited by the eastern search-party under Vinatha, 101.

Yavana-thesa (யவன தேசம்): A country in the north-west of India occupied by the Yavanas, who are characterized as "wise and eminently brave" and who were one of the races conquered by king Sagara, who made them shave their heads entirely. Manu calls them Vrishâlas (out-castes) i. e. degraded Kohathriyas. But some scholars identify them with the Greeks of Bactria or the Punjâb. 106.

Yoga (யோகம்): or Union with God is attainable by two classes of devotees. One class attains it by the path of Sânkhya Yôga, the other class by the path of Ashtânga Yôga.

Ashtânga Yôga is so called because it has eight parts. They are:—

(1) Yamam which is control of unlawful desires by the determination not to kill, not to thief, not to drink intoxicating liquor, not to commit fornication or adultery, and not to tell lies.

(2) Nyamam, the regular practice of cleanliness, cheerfulness, chanting the Vêthas, and abiding faith or unwavering belief in God, His commandments (shâsthras) and one's spiritual teacher.

(3) Āsanam, choice of a seat in a suitable place.

(4) Prānāyāmam, control of the breath by the practice of *rêchakam* (slowly breathing out the atmospheric air from the lungs and other parts of the body), *purakam*, (breathing in fresh air) and *kumbakam* (keeping in or storing such air as long as possible, and then repeating the process of breathing out, breathing in and storing a few more times).

(5) Prathyākaram, turning back the senses from their respective objects and tethering the senses to the mind, so as not to allow the mind to be pulled off by the senses worldwards.

(6) Thâranam, steadfastly fixing the mind, reason and will on God, the mainstay of the world.

(7) Thyānam, 1. mentally building up the image of a *mârthi* or form which God had assumed in æons past for making worship easier for the yearning soul, and 2. realizing during the contemplation of such a *mârthi* the truth that the past incidents of one's life had happened in terms of God's will and guidance.

By the practice of Thyānam is ripened the belief that "all is best" which Milton sang of as follows: "What though we oft doubt, what the insearchable dispose of Highest Wisdom brings about, and is found ever best in the close," and which the prophets of old proclaimed "Be still and know that I am the Ruler."

(8) Samâthi, levelling up the differentiations between the knower (Jnâtha), the thing to be known (Jnêyam), and knowledge (Jnânam).

In the earlier stage of Samâthi the Knower is conscious of his own existence but unconscious of all objects of knowledge and the act of knowing. The Vêthâgamas speak of this attainment as Āthma-tharsanam, corresponding to the biblical "coming of Christ" (In Greek, *parousia* = appearance-presentation-coming).

In the next stage of Samâthi the personal factor disappears, and then is realised Shiva-tharsanam or the unquantitative and unqualitative being called Parashivam or Paramâthma, the infinite Spirit that transcends all quantities and qualities.

(See Commentary of Bhagavad Gîtâ, pp 77 and 78.)

Sânkhya Yôga is appropriate to those who are naturally peaceful and not urged by passions and emotions. To them comes easily the practice of dismissing thought and yet not being overcome by sleep. Such persons are not drawn worldwards by the senses, because they have great control over the mind, and will not allow it to run with sense.

Sitting for union with God, the Sânkhyas, or right-minded persons, are not disturbed by sorrow, fear and depression when thoughts intrude. They say in silence to themselves "Nyêthi, Nyêthi," "not so, not so," meaning "not wanted" (nâ ithi), and the mind gets quieted. When all thoughts by this Nyêthi practice run down to a calm, the soul or Āthma manifests itself as Light and Love.

[^]
Yojana (योजन): A measure of distance prevalent in Ancient India. One yôjanâ is a little over 15 miles. A table of distance from the Mârkanîdêya Purâna is subjoined for reference.

6 angulas (fingers) = 1 pâtha (breadth of foot)

2 pâthas = 1 Hastha (long cubit)

4 Hasthas = 1 Dhanurthanda (bow-staff)

- 2 Dhanurthanda = 1 Nālikai
 1000 Nālikais = 1 Krōsa
 2 Krōsas = 1 gavyūti
 4 Gavyūtis = 1 Yōjanā

A Dhanur-thanda being taken as 5 feet long, one Yōjanā contains 80,000 feet or about 15 miles.

Yuga (युग): An æon of time, an age. The age of the world is divided into four Yugas. For detailed information, vide note on "Thrêthā Yuga."



