



Rāmāyaṇa

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## INTRODUCTION TO THE RĀMĀYAṆA

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The word 'Rāmāyaṇa' refers to the story of Rāma. The word 'ayanam' means path and here refers to a movement in time. Thus the word 'Rāmāyaṇa' means the life history of Rāma. The Rāmāyaṇa written by Sage Vālmīki is known as the Vālmīki Rāmāyaṇa.

The Vālmīki Rāmāyaṇa is an epic, *itihāsa*, depicting the traditions, ideologies and heroes of ancient India. Its characters provide role-models for the child and the adult. The child's mind seeks an anchor, a fantasy, a hero in order to be inspired and grow into a beautiful, mature adult. Every ancient culture carries myths and stories that provide a framework wherein people can live a simple life committed to truth and beauty.

The Rāmāyaṇa is a historical poem. The characters and events it describes are historical, like those in the plays of William Shakespeare and the novels of Walter Scott.

The Rāmāyaṇa's poetic embellishments, however, are not to be taken literally. Rāvaṇa's ten heads, for example, are a poetic way of expressing a person full of conflicts.

Vālmīki is known as a *mahākavi*, while the Rāmāyaṇa is called a *mahākāvya*. A *kāvya* is a literary work in which one or more sentiments occupy a predominant position, while the others subserve. A *mahākāvya* is a literary work in which all the nine sentiments, *navarasas* enjoy equal importance. The *navarasas* in Indian aesthetics are *śṛṅgāra*, amorous love; *vīra*, courage; *adbhuta*, wonder; *karuṇā*, compassion; *hāsyā*, laughter; *bhayānaka*, fear; *raudra*, anger; *bībhatsā*, disgust; and *śānta*, peace. These sentiments are treated equally throughout the epic.

Following are selected episodes that unfold these sentiments in the text.

*Śṛṅgāra*, amorous love is highlighted in the first meeting of Rāma and Sītā and in their life in *Pañcavaṭī*.

*Vīra*, courage is seen in the attitudes of the princes *Indrajit* and *Aṅgada*, as well as in *Lakṣmaṇa* and *Hanumān*.

*Adbhuta*, wonder is felt by the people when Rāma breaks the bow; by *Sugrīva* when he tests Rāma's archery skills; and by *Jāmbavān*, *Aṅgada* and other monkey warriors when *Hanumān* leaps over the ocean.

*Karuṇā*, compassion is seen in Rāma's attitude towards *Guha*, the tribal chief and towards *Jaṭāyu*, the wise eagle. Rāma displays compassion towards his enemy Rāvaṇa when he requests the wounded Rāvaṇa to retreat from the battlefield and return to war only when strengthened. Rāma again shows compassion in giving refuge to *Vibhīṣaṇa*, Rāvaṇa's brother.

*Hāsyā*, laughter ripples through our hearts during the encounter between *Śūrpaṅakhā* and *Lakṣmaṇa*, and again when the monkeys are at war with the *rākṣasas*.

*Bhayānaka*, fear is seen in the monkeys fighting the giant *Kumbhakarna* and in *Rāma*, when *Lakṣmaṇa* falls unconscious after being hit by *Indrajit*.

*Raudra*, anger is felt by *Lakṣmaṇa* towards *Sugrīva* when he finds that *Sugrīva* has not lived up to his promise to help *Rāma* find *Sītā*. *Rāma* displays anger at *Rāvaṇa*'s abduction of *Sītā* and again when the ocean deity does not surface to bless *Rāma*'s venture into *Laṅkā*.

*Bībhatsā*, disgust surfaces in *Bharata*'s heart when he discovers the pain his mother *Kaikeyī* has caused. King *Vāli*'s accusations of *Rāma* bring disgust to his listeners.

*Śānta*, peace is always seen in *Rāma*'s countenance, as well as in his reaching out to *Bharata*, *Ahalyā* and *Śabarī*.

Important characters in the *Rāmāyaṇa* appeal to different types of people. Though *Rāma* represents the ideal person, as one who lives a life of *dharma*, others in the story inspire us through their choices and actions. *Sītā*, *Lakṣmaṇa*, *Bharata*, *Hanumān*, *Kaikeyī*, *Rāvaṇa*, *Sugrīva*, *Vibhīṣaṇa* and others teach us important lessons as the epic unfolds.

Some actions of *Rāma* and others seem controversial today because *dharma* has been interpreted differently at different times. Throughout history, every culture undergoes upheavals to accommodate the changing needs of its people. A culture that is unable to change is destroyed over time. But a culture that carries the strength of accommodation survives the onslaughts of time. The Vedic vision and its inherent capacity to interpret *dharma* as needed by society form the strength of Indian culture.

This introduction describes some of the important characters and episodes in order to highlight the values in the stories. An understanding of the characters and their value structures is the key to conveying the message of the *Rāmāyaṇa* to children.

Important characters in the epic include:

### **Daśaratha**

*Daśaratha*, *Rāma*'s father, appears as a typical parent whose joy and sorrow centres on *Rāma*, his eldest son. His attachment to *Rāma*, interferes with his sense of duty as a king. *Bāla-kāṇḍa*, the first section of the *Rāmāyaṇa*, shows *Daśaratha*'s unwillingness to let go of *Rāma*, even after giving his word to *Viśvāmitra* that he would do whatever was asked of him to protect the *ṛṣis* in the forest.

The people of *Ayodhyā* enjoy the rule of *Daśaratha* because he is a kind, strong and just king. *Daśaratha*'s strength is in his sense of justice and *dharma*. His weakness lies in his lack of objectivity with respect to his loved ones. His disproportionate sense of generosity causes him to make promises that he finds difficult to fulfil. When he gets into a difficult situation with *Kaikeyī*, only *Rāma*'s sense of *dharma* offers the solution. *Rāma* helps his father keep his promise so that *Daśaratha*'s word to *Kaikeyī* will not be falsified.

*Daśaratha*'s rashness causes the death of the young boy *Śravaṇa Kumāra* who was devoted to his parents. Due to grief and sorrow the old couple die. Similarly, *Daśaratha*, too, dies from the pain of separation from his son. Sorrow and guilt alone remain in *Daśaratha*'s heart at the time of his own death, because of his unclear thinking and binding attachment to his son.

*Daśaratha's* shortcomings teach us lessons about unhealthy parenting, about how important it is not to lose sight of *dharma*, and about being alert to one's spoken words. Once one's word is given, it is important to make every effort to keep one's promise.

### **Kausalyā**

*Kausalyā*, the eldest queen, is a graceful and dignified person. She is greatly affected by *Rāma's* banishment to the forest and *Bharata's* anointment as king. It is *Rāma*, who helps her correct her thinking and recognise her responsibilities as a queen and as a wife.

### **Sumitrā**

*Sumitrā*, the second queen of *Daśaratha*, though younger than *Kausalyā*, appears more composed and understanding. She is insightful and rises to difficult situations despite her emotional ties. While recognising her own loss, she offers *Lakṣmaṇa's* help and support to *Rāma* and encourages *Lakṣmaṇa* to accompany *Rāma* to the forest.

### **Kaikeyī**

*Kaikeyī*, the favourite queen of *Daśaratha*, appears selfish, irresponsible and immature. Her actions cost the people of *Ayodhyā* the life of their beloved king and the banishment of their favourite prince. But, despite her delicate nature which makes her vulnerable to the negative influences of *Mantharā*, *Kaikeyī* genuinely loves *Rāma*. She courageously repents her act, seeks forgiveness from *Rāma*, and wholeheartedly supports his return to *Ayodhyā*.

From *Kaikeyī*, one may learn that however erroneous one's thinking may be, given proper support and the right environment, one can learn to make decisions with sensitivity and insight. *Rāma* never judges *Kaikeyī* or treats her with insensitivity. In fact, his love and patience help her grow and come to terms with her mistakes.

### **Rāma**

*Rāma* is known as the *dharma-puruṣa*, the human embodiment of righteousness, the ideal that we all strive to attain. His actions, words and thoughts reflect the strength of his commitment to *dharma*. He appears as the ideal son, ideal husband, ideal brother, ideal friend and ideal king.

*Rāma's* moral certitude, his unwillingness to compromise his value for values, drives him to the forest for fourteen years, a difficult step he takes with grace. His respect and adoration for his father make him an ideal son, as does his accommodation and love towards *Kaikeyī*, his mother who banished him. He bears pain and hardships with equanimity and stakes his life to help others, including *Sugrīva* and *Vibhīṣaṇa*. When *Rāma* returns to *Ayodhyā* after exile, his sensitivity towards *Bharata's* intentions for the kingdom reveals his deep love and sacrificing nature.

*Rāma* also displays other aspects of the human character. He grieves at the loss of *Sītā* and is hurt when *Sugrīva* seemingly does not keep his promise to search for *Sītā*. He also displays a sense of mocking jest when he advises *Lakṣmaṇa* to help ridicule *Śūrpaṇakhā*.

*Rāma* exemplifies a person of wisdom who lives a life of *dharma*. His life teaches us what *dharma* is, and thus teaching the meaning of his life requires a corresponding sensitivity and careful understanding of *dharma*.



Later in the *Rāmāyaṇa*, as king, *Rāma* establishes a social climate of *dharma*, creating an ideal country where people enjoy prosperity and happiness. This ideal of *Rāmarājya* has come down through the centuries, influencing the minds of people.

## **Sītā**

*Sītā* is considered the ideal woman, combining beauty, gentleness and femininity. Her *pāti-vratya*, devoted attitude towards husband, is frequently cited to women to inspire commitment and support of their husbands. It can also inspire anyone to have an unswerving commitment to relationships and obligations. *Sītā* lives contentedly within the means available in the forest. Her happiness lies not in palace comforts, but in being beside her husband.

She spurns *Rāvaṇa*'s advances and his promise to make her his queen. Yet, she, too, has blemishes. She shows impatience and rashness in judgement when she accuses *Lakṣmaṇa* of ulterior motives for his refusal to leave her alone in the hut while *Rāma* is away chasing the golden deer.

## **Lakṣmaṇa**

*Lakṣmaṇa* is inseparable from *Rāma*, whom he sees as his brother, friend, guide, father, advisor, protector and much more. Throughout the story, *Lakṣmaṇa* remains devoted to and protective of *Rāma*. However, he is not as much in touch with *dharma* when he thinks independently of *Rāma*. He is willing to kill his father for the latter's decision to banish *Rāma* to the forest. *Lakṣmaṇa* displays suspicion and questions the intentions of *Bharata* and *Vibhīṣaṇa* on different occasions. He appears volatile, but is also quick to repent, such as when he visits *Sugrīva* to accuse him of swerving from his commitment to find *Sītā*.

## **Bharata**

*Bharata*, a man of great strength and perseverance, appears as the ideal brother because of his love for *Rāma*, his attitude of self-sacrifice, and his disenchantment with the kingdom. Being sensitive, he feels responsible for his father's death and the suffering of his family. He values asceticism and lives in the midst of the court in as simple a manner as *Rāma* does in the forest. Yet he also displays a certain disrespect and anger towards his mother for wronging *Rāma*.

## **Hanumān**

*Hanumān*, the ideal devotee, represents strength, humility, wisdom and dedication to *Rāma*. His strength and prowess are unmatched; yet he sees these glories only as an expression of *Rāma*'s grace towards him. This conviction allows him to leap to *Laṅkā* in search of *Sītā*, and to bring the herb-hill from the *Himālayas* to revive *Lakṣmaṇa*. *Hanumān* did not know his strength fully, however, he had to be told by *Jāmbavān* that he could leap to *Laṅkā*.

## **Sugrīva**

*Sugrīva*, the monkey-king, teaches loyalty and the sanctity of friendship through his unflinching support of *Rāma* in the search for *Sītā*. Occasionally *Sugrīva* shows a tendency towards hasty and indiscreet decision-making, a character trait that makes dealing with situations more complex. He anxiously closes the mouth of the cave where his brother *Vāli* is fighting an enemy. Later, seeing *Rāvaṇa*, he impulsively fights with him because he cannot contain his anger and await the war.

## Vibhīṣaṇa

*Vibhīṣaṇa*, even though born in a *rākṣasa* family, shines as a seer committed to *dharma*. This commitment causes him to lose face before his own family and to have his loyalty questioned by them. Although he loses his home, royalty and name he does not compromise his commitment to truth and he seeks refuge in *Rāma*.

Compassionate and sensitive to his own people, it is with a heavy heart that *Vibhīṣaṇa* helps *Rāma* in killing *Indrajit* and others. He does not believe in false patriotism and brotherhood, and his grief at the death of *Rāvaṇa*, *Kumbhakarna* and *Indrajit* makes his love for them obvious.

## Kumbhakarna

*Kumbhakarna*, big and strong, is also sensitive to *dharma*. He boldly points out to *Rāvaṇa* the hurtful consequences of *Rāvaṇa*'s adharmic acts. *Kumbhakarna* even advises *Rāvaṇa* to return *Sītā* to *Rāma* and to seek *Rāma*'s friendship. He participates in the adharmic war against *Rāma* only for the love of *Rāvaṇa*, his brother and king.

Thus *Rāvaṇa*'s two brothers take opposite decisions in their commitment to help him. Each is right in his own way. *Kumbhakarna*'s patriotism and brotherhood are absolute and, despite knowing *Rāvaṇa*'s actions to be wrong, he sacrifices his life for his brother. *Vibhīṣaṇa*'s commitment to *dharma* being absolute, he cannot support wrong actions. He risks everything for the sake of *dharma*. Both brothers hold deep affection for *Rāvaṇa* and for their own people. They share a sense of *dharma*, but it is *Vibhīṣaṇa*'s actions that show a love for truth and sacrifice. *Vibhīṣaṇa* emerges as the rightful heir to the throne, and *Kumbhakarna* gives up his life.

## Rāvaṇa

*Rāvaṇa*, the glorious, accomplished *rākṣasa*, is a great devotee of Lord *Śiva*. His single-pointedness helps him conquer the three worlds. He seeks the power and glory of the highest place in the creation. His pursuit of goals and accomplishments remains harmless until his pride overtakes his good sense. Pride, self-centredness and disrespect for dharmic people and other beings bring about his downfall.

*Rāvaṇa* considers all beings, including the *devas*, his slaves and he carries a special contempt for human beings. Fascinated by women, he captures them against their will and violates them as he pleases. His pride and over-confidence cause him to make wrong decisions. Examples of this can be seen in his refusal to ask the Lord to protect his life from human beings and in his decision to kidnap *Sītā*. His pride also prevents him from heeding the advice of others. Such a person, however illustrious, represents pride born of ignorance and brings about his own destruction and death.

## THE CONTEXT OF THE RĀMĀYAṆA

*Vālmīki*, the great ascetic, once asked *Nārada*, whether there existed a man in the world committed to *dharma*, who is brave and strong, who is endowed with accomplishments, who is a scholar, capable and handsome? *Nārada* pointed out that such a man did exist in flesh and blood and his name was *Rāma*. In this manner, *Nārada* introduces the *San̄kṣepa Rāmāyaṇa*, where he tells *Vālmīki* the entire epic in one hundred verses.

Having listened to the words of Sage *Nārada*, *Vālmīki* proceeded to the River *Tamasā* for his daily oblations. As he was admiring the beautiful landscape around the banks, he noticed two *krauñca* birds sporting in union in a nearby tree. The next moment, an arrow released by a hunter hit the male bird and killed it. The female bird started grieving intensely over the loss of her beloved.

Moved by the plight of the bird, *Vālmīki* cursed the hunter:

मा निषाद प्रतिष्ठां त्वम् अगमः शाश्वतीः समाः ।  
यत् क्रौञ्चमिथुनादेकम् अवधीः काममोहितम् ॥

*mā niṣāda pratiṣṭhām tvam agamaḥ śāśvatīḥ samāḥ*  
*yat krauñcamithunādekam avadhīḥ kāma-mohitam*

*mā* - not; *niṣāda* - O hunter!; *pratiṣṭhām* - abidance; *tvam* - you; *agamaḥ* - gain; *śāśvatīḥ* - for eternal; *samāḥ* - years; *yat* - because; *krauñca-mithunāt* - of the pair of *krauñca* birds; *ekam* - one; *avadhīḥ* - you killed; *kāmamohitam* - which was sporting in love

“O hunter, may you not gain peace for eternal years since you have killed this *krauñca* bird sporting in love.”

Soon after recovering from the grip of compassion, he regretted having cursed the hunter. When he recollected the curse, much to his surprise, he saw that it was an expression of sorrow, *śoka*, in the form of a *śloka*, a simple Sanskrit verse.

Pondering over the words of the *śloka*, *Vālmīki* returned to his hermitage, *āśrama*. At that time, Lord *Brahmā*, the creator, came to meet him at the *āśrama*. *Vālmīki* received the Lord with the customary rituals and worship. But his mind was preoccupied with the curse. Unable to contain himself, he recounted the event to the Lord and repeated the *śloka* he had uttered. Lord *Brahmā* told him that it was due to his blessings alone that the curse came out in the form of a *śloka* and that it contained the seed of the story of Lord *Rāma* as follows:

*māniṣāda* - O Lord *Viṣṇu* seated with *Lakṣmī*; *pratiṣṭhām* - abidance; *tvam* - you; *agamaḥ* - gained; *śāśvatīḥ* - for eternal; *samāḥ* - years; *yat* - because; *krauñca-mithunāt* - of the pair of *Rāvaṇa* and *Maṇḍodari* (revelling like the *krauñca* birds); *ekam* - one (*Rāvaṇa*); *kāma-mohitam* - who was overcome by passion (for *Sītā*); *avadhīḥ* - you killed

“O Lord *Viṣṇu* seated with *Lakṣmī*! you gained abidance for eternity since of the pair of *Rāvaṇa* and *Maṇḍodari* you killed *Rāvaṇa* who was overcome by passion (and abducted *Sītā*).”

Lord *Brahmā* blessed *Vālmīki* to write the story of *Rāma* by giving him a vision of episodes in *Rāma*'s life and of those individuals associated with him. Thus, *Vālmīki*'s curse born of *śoka*, grief became the cause for the birth of *Vālmīki Rāmāyaṇa*, an epic, primarily in the form of *ślokas* in *anuṣṭubh* meter.

The sanctity that the *Vālmīki Rāmāyaṇa* enjoys in the tradition is seen in the practice of reciting a specific *kāṇḍa*, book or specific sections of a *kāṇḍa* for achieving various ends. Among the six *kāṇḍas*, *Sundara-kāṇḍa* having sixty-eight *sargas*, chapters occupies a special place in the matter of recitation.



सरस्वति नमस्तुभ्यं वरदे कामरूपिणी।  
विद्यारम्भं करिष्यामि सिद्धिर्भवतु मे सदा॥

*sarasvati namastubhyam varade kāmārūpiṇī*  
*vidyārambham kariṣyāmi siddhirbhavatu me sadā*

“Salutation to you O Goddess Sarasvati, who is a giver of boons, and who has a beautiful form! I begin my studies. Let there be success for me always.”

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Rāmāyaṇa

# Rāmāyaṇa

## INTRODUCTION AND CONTEXT OF RĀMĀYAṆA

The word 'Rāmāyaṇa' refers to the story of *Rāma*. The word 'ayanam' means path and here refers to a movement in time. Thus the word 'Rāmāyaṇa' means the life history of *Rāma*. The *Rāmāyaṇa* written by Sage *Vālmiki* is known as the *Vālmiki Rāmāyaṇa*.

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*Vālmiki*, the great ascetic, once asked *Nārada*, whether there existed a man in the world committed to *dharma*, who is brave and strong, who is endowed with accomplishments, who is a scholar, capable and handsome? *Nārada* pointed out that such a man did exist in flesh and blood and his name was *Rāma*. In this manner, *Nārada* introduces the *San̄kṣepa Rāmāyaṇa*, where he tells *Vālmiki* the entire epic in one hundred verses.

Having listened to the words of Sage *Nārada*, *Vālmiki* proceeded to the River *Tamasā* for his daily oblations. As he was admiring the beautiful landscape around the banks, he noticed two *krauñca* birds sporting in union in a nearby tree. The next moment, an arrow released by a hunter hit the male bird and killed it. The female bird started grieving intensely over the loss of her beloved.

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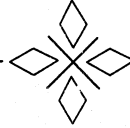
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## BĀLA KĀṆDA

This section begins with a prelude to the writing of the *Rāmāyaṇa*. The actual story commences with a description of *Ayodhyā*, the capital of the kingdom of *Kosala*. King *Daśaratha*, a descendant of the solar dynasty, was ruling the kingdom of *Kosala* from *Ayodhyā*. He had everything in life that one could desire, except a son who could inherit his kingdom. He consulted his guru, *Vasiṣṭha* and other sages in the assembly about performing the *Aśvamedha-yajña*, horse-sacrifice. *Sumantra*, the minister, suggested that the king invite Sage *Ṛṣyaśṛṅga* to perform the sacrifice. *Vasiṣṭha* and others approved this suggestion and the king ceremoniously invited the great Sage *Ṛṣyaśṛṅga* to officiate the sacrifice.

All the *devatās* also assembled at the *yajña-śālā* to receive their oblations in the *yajña*. Seeing that the time was opportune, they prayed to Lord *Viṣṇu* for relief from the harassments of *Rāvaṇa*, the powerful *rākṣasa* king. The Lord blessed them and assured them that he would be born as *Daśaratha*'s son and would kill *Rāvaṇa*.







Vālmiki composes Rāmāyaṇa

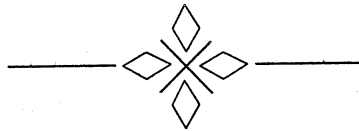
## Bāla Kāṇḍa contd...

After *Aśvamedha* sacrifice was completed, *Daśaratha* requested *Ṛṣyaśṛṅga* to perform a ritual that would help him beget children. *Ṛṣyaśṛṅga* performed the *Putrakāmeṣṭi-yajña*, a sacrifice done for the sake of progeny. As the ritual was about to end, a divine being appeared from the fire altar with a pot of *pāyasam*, kheer. The divine being asked *Daśaratha* to distribute it among his three queens. Rejoicing at the appearance of the divine being, the king gave half of the *pāyasam* to *Kausalyā*, a quarter of the portion to *Sumitrā* and one-eighth of it to *Kaikeyī*, the youngest queen. The remaining one-eighth of the portion was again given to *Sumitrā*.

All the queens soon after became expectant mothers. On the auspicious ninth day of the bright fortnight of *Caitra*, *Kausalyā* gave birth to *Rāma*. The next day *Bharata* was born to *Kaikeyī* and the following day *Sumitrā* gave birth to twins: *Lakṣmaṇa* and *Śatrughna*. All of *Ayodhyā* celebrated the birth of the princes. The four brothers grew up receiving all the *saṃskāras* and education befitting their royal clan. They loved each other and shared everything. Though *Daśaratha* loved all his sons, he was extremely attached to *Rāma*, the eldest. *Rāma* was devoted to his father and at every available opportunity he tried to please him. Many happy years went by in the palace and in *Ayodhyā*.

One day, Sage *Viśvāmitra* arrived at the palace on an urgent mission. King *Daśaratha* welcomed the sage with great joy and reverence and offered to help him in any way needed. *Viśvāmitra*, pleased with the king's words, revealed the purpose of his visit. He told the king about a *yajña* he had started at his *āśrama* which he was unable to complete due to the interference of two powerful *rākṣasas*: *Māricā* and *Subāhu*. Since he could not curse the *rākṣasas* while the *yajña* was in progress, he requested *Daśaratha* to send *Rāma* with him to protect the *yajña*.

*Daśaratha* was shocked to hear *Viśvāmitra*'s request, as the thought of being away from *Rāma* was unbearable. He began proposing alternatives to *Viśvāmitra* which would achieve the same purpose. Knowing that only *Rāma* could solve the problems caused by the *rākṣasas*, *Viśvāmitra* insisted on *Rāma* accompanying him. He began expressing displeasure at *Daśaratha*'s attempts to go back on his words. Finally, on the advice of *Vasiṣṭha*, *Daśaratha* reluctantly agreed to let *Rāma* go but he decided to have *Lakṣmaṇa* accompany him.

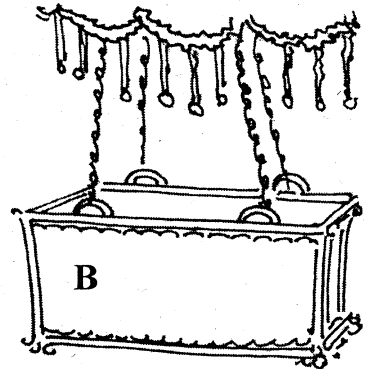
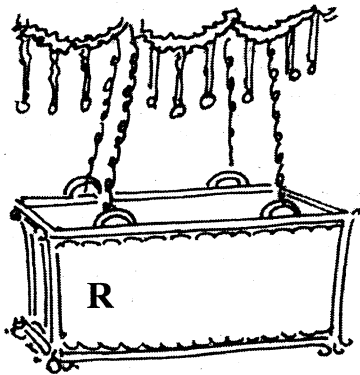




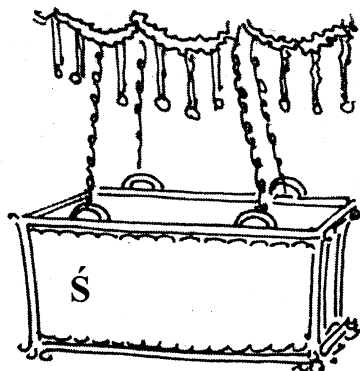
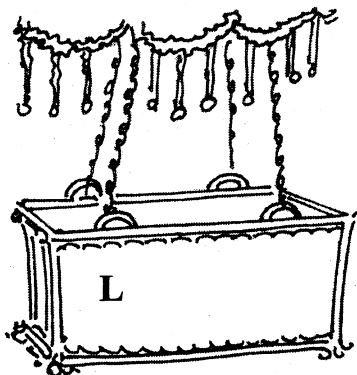
King Daśaratha being offered pāyasa

# I. Cradle Game

Write the names of the three queens and the princes. Draw lines to connect the mothers to their respective babies.



K \_\_\_\_\_ S \_\_\_\_\_ K \_\_\_\_\_ i



## Bāla Kāṇḍa contd...

After receiving the blessings of their elders and parents, the two princes left the palace with the sage. When they reached the banks of the River *Sarayū*, *Viśvāmitra* taught them secret *mantras*, incantations, of *Balā* and *Atibalā*. These *mantras* would bestow extraordinary physical powers and protect them from the hardships of hunger, thirst and disease. They spent the night in *Kāmāśrama*, a hermitage located at the confluence of the rivers *Sarayū* and *Gaṅgā*. The sage entertained the princes with stories about the holy places they were to pass through on their journey.

The next morning, after crossing the river *Gaṅgā*, they reached a dense forest. *Rāma* was struck by its beauty and silence broken only by the intermittent noises made by the birds and other animals. *Viśvāmitra* explained to the princes that a dreadful *rākṣasī* named *Tāṭakā* lived in the forest. She was a living terror for all and could assume any form at will. The sage asked *Rāma* to kill her at first sight without any hesitation. As *Viśvāmitra* was talking, *Rāma* strung his bow and twanged it. The thunderous sound from his bow reverberated throughout the entire forest. Surprised at the audacity of the intruder, *Tāṭakā* rushed towards the direction of the sound. A furious battle ensued between *Rāma* and *Tāṭakā*. *Viśvāmitra* warned *Rāma* not to delay killing her as the *rākṣasī* would become stronger as the night advanced. *Rāma* sent a deadly arrow and killed her.

*Viśvāmitra* was pleased with *Rāma*'s valour. To show his gratefulness, he imparted his knowledge of all the divine missiles, *astras*, in his possession to *Rāma*. He also taught *Rāma* how to invoke, despatch and call back each one of them. The presiding deities of the *astras* appeared and blessed *Rāma*. *Rāma* then taught the *astras* to *Lakṣmaṇa*.

Journeying over rough terrains, they finally reached the vicinity of *Siddhāśrama*. As they continued to walk, *Rāma* enquired about the place. *Viśvāmitra* told *Rāma* that this was the place where Sage *Kaśyapa* performed penance to beget Lord *Viṣṇu* as his son, *Vāmana*. *Viśvāmitra* then narrated the story of *Mahābali*. *Viśvāmitra* added that *Siddhāśrama* was his place of residence.

Upon reaching the *āśrama*, *Viśvāmitra* briefed *Rāma* and *Lakṣmaṇa* about the sacrifice and the two *rākṣasas*: *Subāhu* and *Mārīca*. He told them that the *yajña* would continue for six days and that he would be observing silence for its duration. He asked them to keep a twenty-four hour vigil.



Rāma kills the demoness Tāṭakā

## II. Fill in the blanks using the following words.

*Rāvaṇa*

*Viśvāmitra*

*Rāmāyaṇa*

bow

*Rāma*

*Vālmīki*

respectful

*Sītā*

*dharma*

horse

*Viṣṇu*

*yajña*

1. *Nārada* told *Vālmīki* the story of \_\_\_\_\_.
2. The *devas* were harassed by the powerful *rākṣasa* king \_\_\_\_\_ and his men.
3. Lord \_\_\_\_\_ incarnated on earth as *Rāma* to kill the *rākṣasas*.
4. \_\_\_\_\_ is called a *mahā-kāvya* and is written by Sage \_\_\_\_\_.
5. The *Aśvamedha-yajña* is a \_\_\_\_\_ sacrifice.
6. Sage \_\_\_\_\_ took *Rāma* and *Lakṣmaṇa* to *Mithilā*.
7. *Rāma* and *Lakṣmaṇa* protected the \_\_\_\_\_ from being disturbed by the *rākṣasas*.
8. *Rāma* was very \_\_\_\_\_ to the *ṛṣis*.
9. \_\_\_\_\_ was the daughter of King *Janaka*.

## Bāla Kāṇḍa contd...

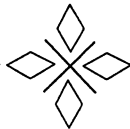
On the sixth and last day, the two *rākṣasas* appeared to defile the place and obstruct the *yajña*. Enraged at their behaviour, *Rāma* sent *Mānavāstra* at *Mārīca* which carried him far away and threw him into the ocean. With the help of *Āgneyāstra*, *Rāma* killed *Subāhu* on the spot. *Viśvāmitra* was thus able to complete the *yajña* without any obstacle.

Pleased with their help, the next day *Viśvāmitra* told *Rāma* that he would take them to *Mithilā* where King *Janaka* was performing a *yajña*. *Viśvāmitra* wanted *Rāma* to have a look at the great bow of Lord *Śiva* in *Janaka's* assembly which no one was able to even lift.

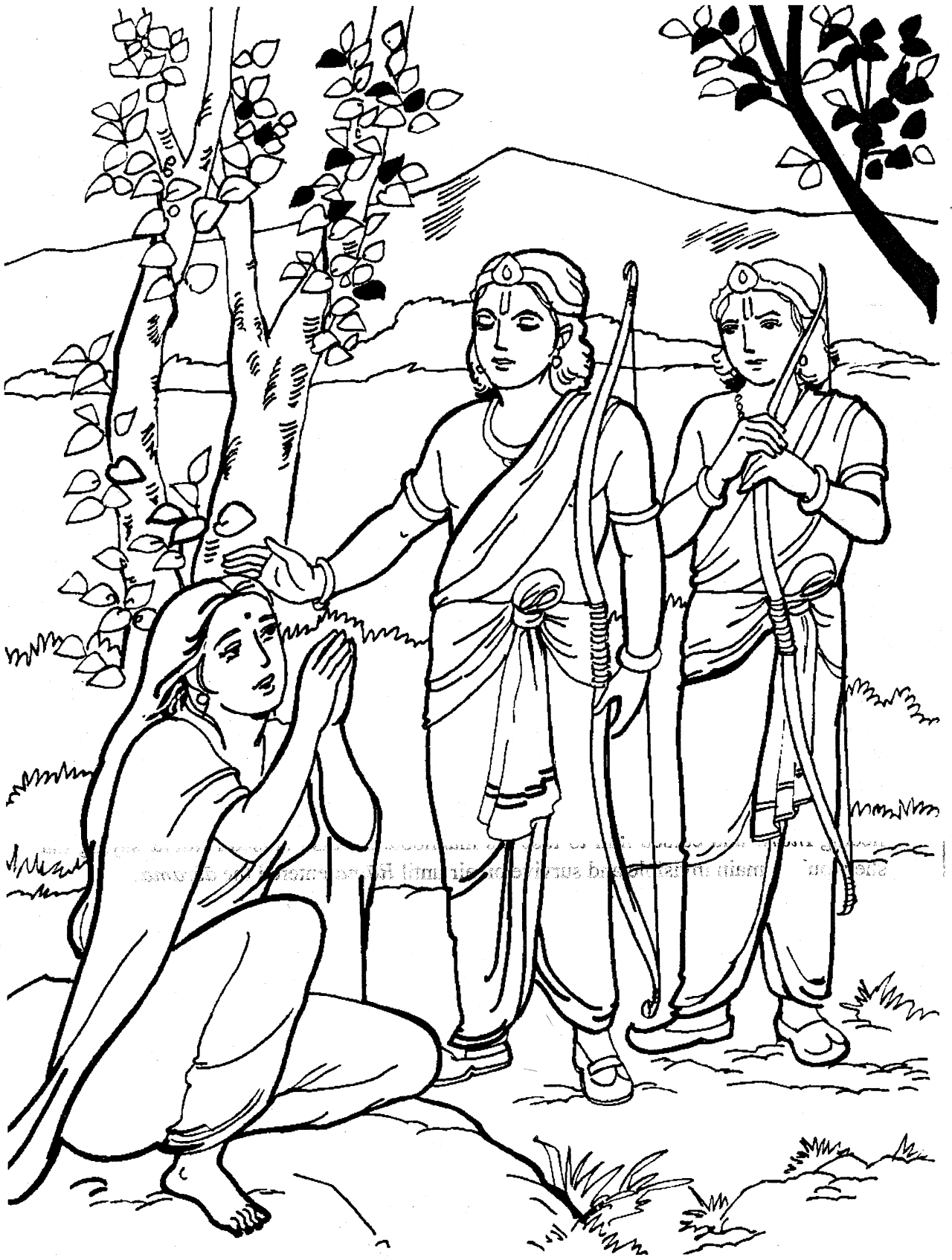
Accompanied by the sages of his *āśrama* and flanked by *Rāma* and *Lakṣmaṇa*, *Viśvāmitra* set out for *Mithilā*. When the group reached the banks of the *Gaṅgā*, *Rāma* asked *Viśvāmitra* to tell him the story of the birth of Lord *Kārtikeya* and the origin of the *Gaṅgā*, which he did. On the northern banks of the *Gaṅgā*, they could see the city of *Viśālā*. *Viśvāmitra* gave *Rāma* the history of the city, from the time of the churning of the ocean by the *devas* and the *asuras*. They spent the night at *Viśālā* as guests of King *Sumati* and left for *Mithilā* the next day.

On the outskirts of *Mithilā*, *Rāma* noticed a beautiful but deserted *āśrama*. Seeing the curious eyes of *Rāma*, *Viśvāmitra* briefed him about the place. He told *Rāma* that it was sage *Gautama's* *āśrama*. Once *Indra*, who had been enchanted by the beauty of the sage's wife, approached her in the guise of *Gautama*, when the sage was away. *Ahalyā* conceded to the king of the gods. On his return, *Gautama* happened to see the fleeing *Indra* and cursed him to lose his manhood. He also cursed *Ahalyā* saying that she would remain invisible and survive on air until *Rāma* entered the *āśrama*.

As desired by *Viśvāmitra*, *Rāma* and *Lakṣmaṇa* entered the *āśrama* and released *Ahalyā* from her husband's curse. After blessing *Gautama* and *Ahalyā*, they left for *Mithilā*. Sage *Viśvāmitra* was received with all honours by King *Janaka*. *Janaka's* preceptor *Śatānanda* praised the great sage and narrated the story of his life to *Rāma* and *Lakṣmaṇa*.







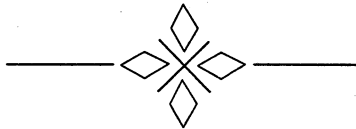
Rāma blesses Ahalyā

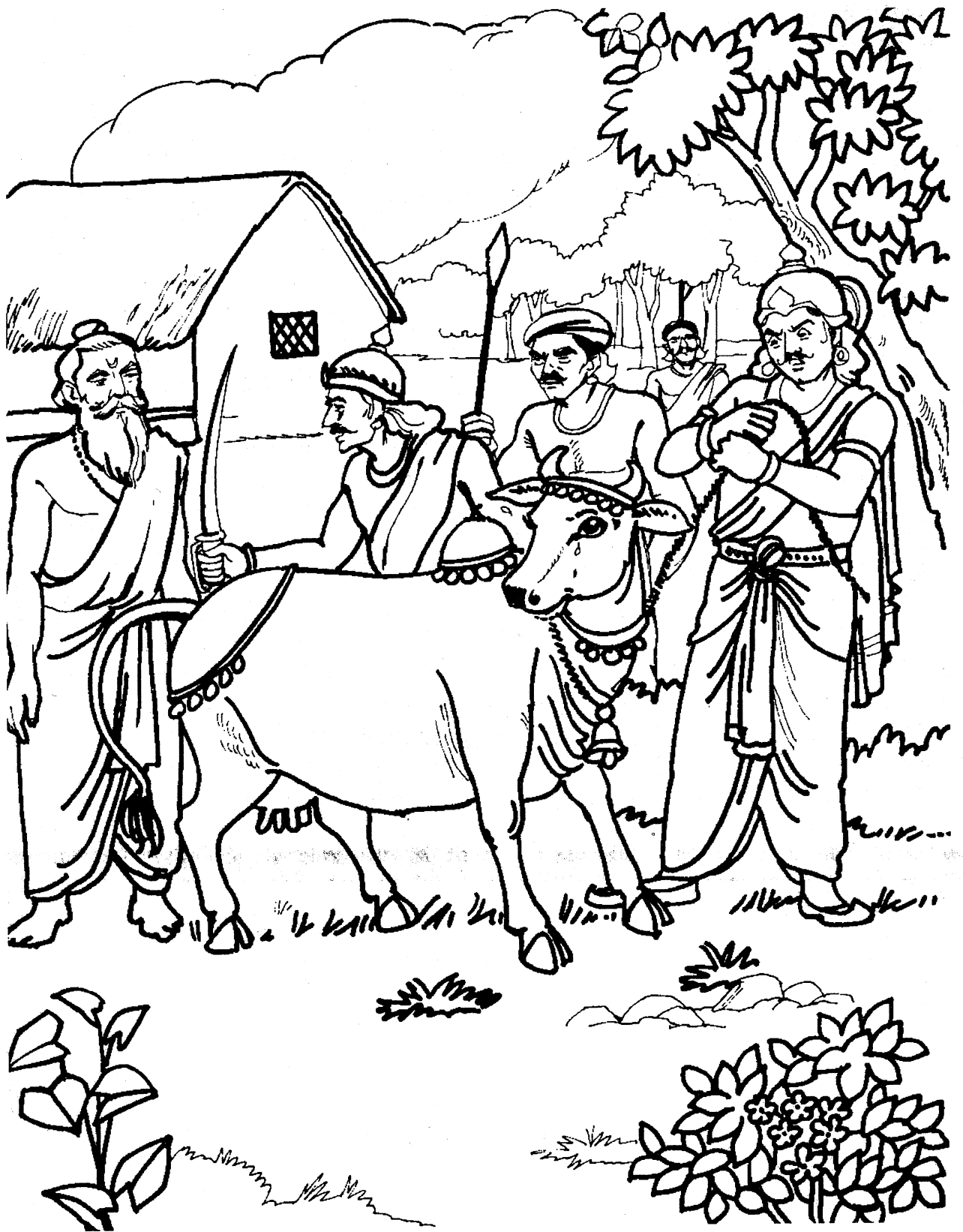
## Bāla Kāṇḍa contd...

*Viśvāmitra* was a great king before he became sage. Once he went out with his army and chanced to visit the *āśrama* of *Vasiṣṭha*. The sage hosted them and instantly provided a sumptuous feast for his entire army. *Viśvāmitra* wondered how he managed to feed them in this manner and questioned the sage. *Vasiṣṭha* revealed that his precious cow *Śabalā* possessed the capacity to provide anything that he desired. *Viśvāmitra* demanded the cow for himself as he was convinced that she would be more useful to a king than to a sage. *Vasiṣṭha* declined to part with her. Enraged at *Vasiṣṭha*'s refusal to comply with his request, he ordered his men to take the cow away by force. When she was captured by them, *Śabalā* broke down at the thought of being abandoned by *Vasiṣṭha*. She quickly released herself from the aggressors and sped towards *Vasiṣṭha*. *Vasiṣṭha* consoled her and gave her permission to create an army to battle with the opponents. Defeated by the inexhaustible strength of the army created by *Śabalā*, *Viśvāmitra* returned to the kingdom disgraced.

Determined to subdue *Vasiṣṭha*, he handed over his kingdom to one of his sons and went to the *Himālayas* for penance. Pleased with his austerities, Lord *Śiva* granted *Viśvāmitra* all the divine *astras* as desired by the sage, and helped him gain mastery over them. With the vanity of his newly acquired strength *Viśvāmitra* dashed to the *āśrama* of *Vasiṣṭha* and unleashed his missiles at *Vasiṣṭha*. *Vasiṣṭha* understood what was happening and calmly placed his holy staff in front of him. The holy staff, symbolising the power of sainthood as opposed to the power of arms, swallowed all the missiles aimed by *Viśvāmitra*. Stunned at *Vasiṣṭha*'s power of saintliness, *Viśvāmitra* accepted defeat and returned this time with a determination to gain the title of *Brahma Ṛṣi* in order to be at the same level as *Vasiṣṭha*.

*Viśvāmitra* pursued his austerities relentlessly for thousands of years. He was not satisfied with any intermediate gains such as the status of a *Ṛṣi* or *Mahaṛṣi*. He achieved the status of a *Brahma Ṛṣi* when he no more gave way to anger or passions and was thus acknowledged by Sage *Vasiṣṭha*.





Viśvāmitra demanding the precious cow

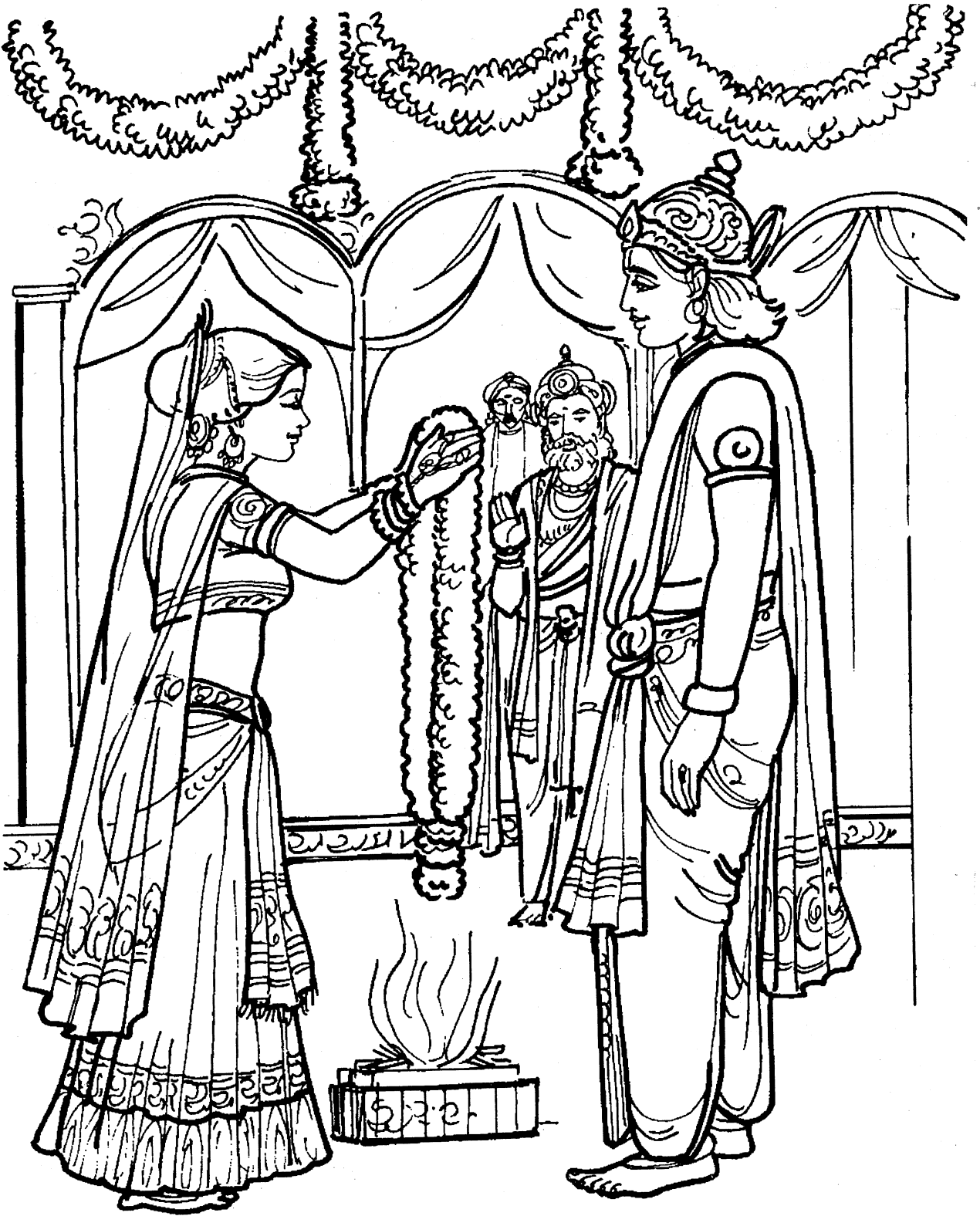
## Bāla Kāṇḍa contd...

Thus praising *Viśvāmitra*, *Śatānanda* also complimented *Rāma* and *Lakṣmaṇa* for having sought guidance and care of the great Sage *Viśvāmitra*. King *Janaka* took them to the *yajña-sālā* the next day, the day of completion of a sacrifice he was performing. *Viśvāmitra* told King *Janaka* about the achievements of the young princes and expressed his desire that they should see the great bow. King *Janaka* was happy and informed them that he would give his daughter, *Sītā*, in marriage to the one who could break the bow of Lord *Śiva*. Urged by *Viśvāmitra*, *Rāma* went to see the bow, lifted it effortlessly from the casket, strung it by bending it and pulled the string back. With a deafening noise, the bow broke into two, gladdening the heart of *Janaka* and everyone in the assembly.

King *Janaka* sent invitations to *Ayodhyā* through special messengers. *Daśaratha* arrived at *Mithilā* with all family, friends, counsellors and preceptors. In the presence of many great sages and witnessed by the Lord of Fire, *Rāma* married *Sītā*. *Lakṣmaṇa* wedded *Urmilā*, the sister of *Sītā*. *Bharata* and *Śatrughna* married *Māṇḍavī* and *Śrutakīrti* respectively, daughters of King *Kuśadhvaja*, brother of King *Janaka*. The newly married couples returned to *Ayodhyā* along with *Daśaratha* and others. The citizens of *Ayodhyā* received them with great rejoice. *Rāma* and *Sītā* and his brothers with their wives, lived happily for a number of years. *Rāma* served his father and the citizens of *Ayodhyā* and all were pleased with the disposition and conduct of *Rāma*.



॥ श्रीगणेशाय नमः ॥



Rāma weds Sītā

### III. Three-in-one Word Game

A1. Name the three wives of *Daśaratha*.

1. K \_\_\_\_\_
2. S \_\_\_\_\_
3. K \_\_\_\_\_

A2. Name three persons related to *Rāma* whose names start with the letter "S".

1. S \_\_\_\_\_ [wife]
2. Ś \_\_\_\_\_ [brother]
3. S \_\_\_\_\_ [mother]

A3. Name the four *puruṣārthas*.

1. D \_\_\_\_\_
2. A \_\_\_\_\_
3. K \_\_\_\_\_
4. M \_\_\_\_\_

B. Find all the answers of the “Three-in-one” word game here.  
Look up, down, diagonally and across.

Ā	R	T	I	M	U	S	L	H	Ś
Y	I	D	K	S	Y	A	D	A	K
L	M	D	H	P	A	H	T	R	A
A	K	A	H	A	H	R	R	A	Ī
S	Ī	T	Ā	A	U	S	M	N	Y
U	K	M	I	G	R	M	O	S	E
A	Ā	P	H	T	I	M	A	L	K
K	L	N	A	K	Ā	M	A	I	I
P	A	M	S	A	Ṣ	K	O	M	A
Ś	A	T	R	U	G	H	N	A	K

Puzzle - There are two *Śatrughnas* hidden in the word game. Can you find both of them?

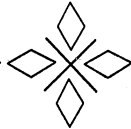
## AYODHYĀ KĀṆḌA

*Daśaratha* seeing his own ageing desired to install *Rāma* as *yuvarājā*, heir to the throne. He invited all the rulers in his kingdom and consulted them in this regard. Everyone saw in *Rāma* the qualities necessary for a king and approved *Daśaratha's* desire. *Daśaratha* did not want to wait even a day longer and decided to coronate *Rāma* the very next day. He asked *Vasiṣṭha* to make all the arrangements for the celebration. *Daśaratha* called *Rāma* and informed him of his decision to anoint him as the *yuvarājā* and gave him important advice on ruling the kingdom. *Kausalyā* blessed him when *Rāma* told her the good news. *Vasiṣṭha* gave *dīkṣā* to *Rāma* and *Sītā* and they began their *upavāsa-vrata*, fasting discipline, the previous night. The whole city was decorated with colours and festoons. There was joy and excitement in the air.

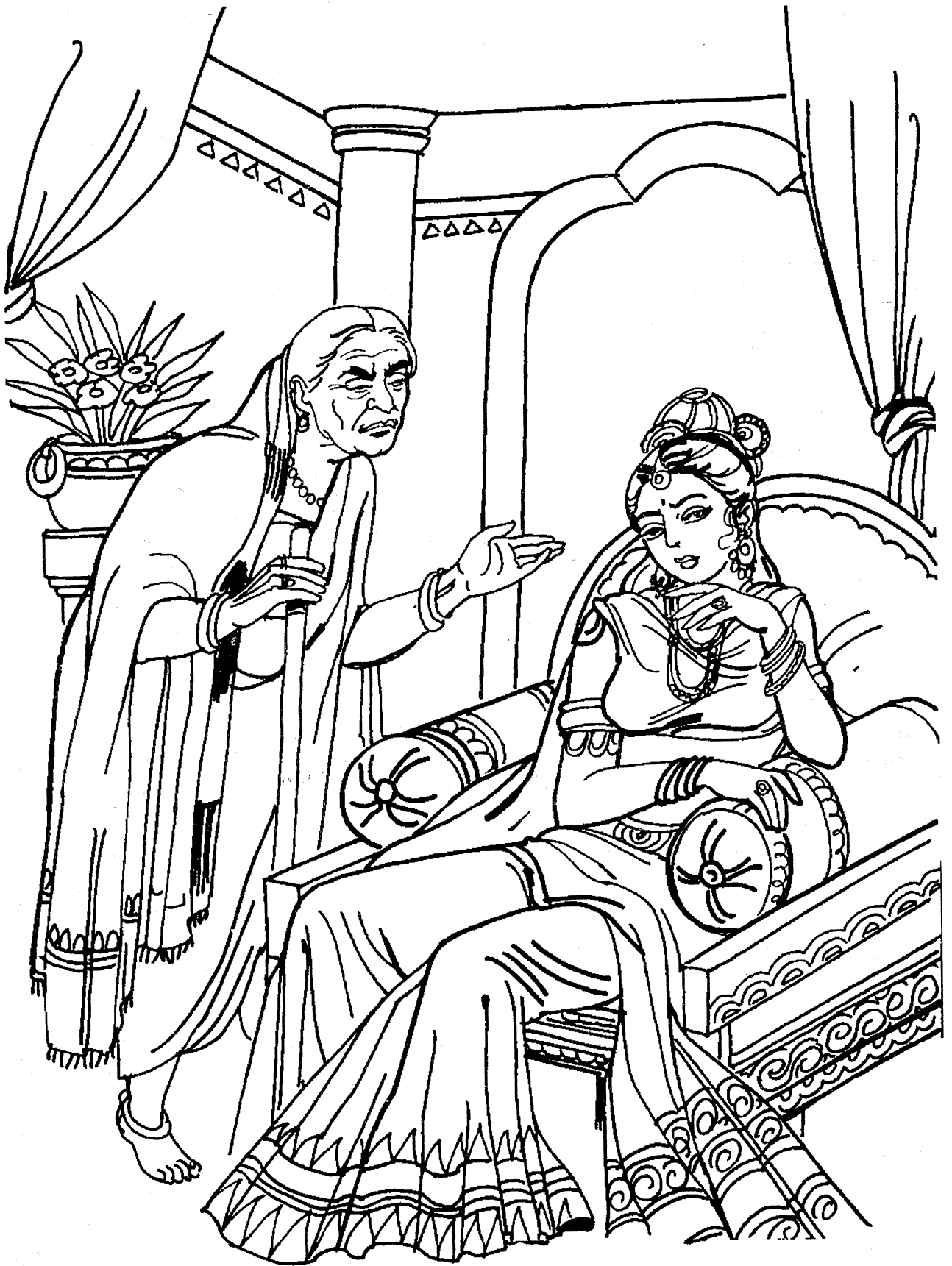
*Mantharā*, a servant-maid of *Kaikeyī* and a hunchback went up the terrace of her apartments to survey the happenings in the streets of *Ayodhyā*. She saw the festivity everywhere and came to know that *Rāma* was being installed as *yuvarājā*. She was afraid of becoming insignificant if *Kausalyā's* son was installed on the throne. Her conniving mind at once struck a plan to thwart the whole celebration and she rushed to *Kaikeyī's* chambers. She played with her mind, pointing out the dangers in *Rāma* becoming the king. *Kaikeyī* could not understand *Mantharā's* attitude, instead she offered her precious gifts expressing her joy in *Rāma* becoming the king.

But *Mantharā* worked slowly and steadily using all her wits and planting the poison of jealousy in *Kaikeyī's* mind against *Kausalyā*. She pointed out evil designs of *Daśaratha* in sending *Bharata* away to *Kekaya* to be with his grand father and in deciding to install *Rāma* on the throne in *Bharata's* absence. Thus influencing *Kaikeyī*, she convinced her to encash the two boons that *Daśaratha* had given to her earlier when she had saved his life in a battle with the *asuras*. She cautioned the queen to be firm and to encash the two boons to crown *Bharata* to the throne and send *Rāma* to the forest.

After making all the arrangements for the coronation, when *Daśaratha* went to visit his favourite queen's chambers he was surprised to find *Kaikeyī* in the *krodha-gr̥ha*, the place she resorted to in times of anger. *Daśaratha* was dismayed to see her lying on the ground with her ornaments strewn all over the floor.







Queen Kaikeyi's mind being poisoned by maid Manthara

## Ayodhyā Kāṇḍa contd...

He pleaded with her to tell him the reason for being upset. Extracting a promise from *Daśaratha* to fulfil the boons to her, *Kaikeyī* proceeded to encash her two boons. She asked that *Bharata* be the crown prince and that *Rāma* be sent to the forest for fourteen years.

*Daśaratha* was shocked at the cruel requests of his queen. He begged her to ask for anything else except *Rāma's* banishment. *Kaikeyī* would not relent. Thus, the whole night was spent in agony and delirium.

The next morning, when *Sumantra*, the minister went to *Kaikeyī's* chambers to invite the king for the ceremonies, he was commanded to bring *Rāma* immediately. When *Rāma* arrived, *Kaikeyī* revealed *Daśaratha's* promise to her and her two boons to which *Daśaratha* was bound. *Rāma* assured her that he would fulfil his father's promise, and sought *Kaikeyī's* blessings. Even though he did not want to leave his grieving father, bound by his duty to fulfil his father's promise, *Rāma* left the place to take leave of his mother *Kausalyā*. Her tearful pleas would not shake *Rāma's* commitment to go. *Lakṣmaṇa* could not bear *Kausalyā's* grief. He was seething with anger at the injustice done to his brother. Taking *Kausalyā's* blessing *Rāma* went to inform *Sītā*. As a true *pativratā*, *Sītā* decided to go to forest with *Rāma*. *Rāma* could not dissuade the persistent *Lakṣmaṇa* who also chose to accompany them.

The whole city was grief-stricken at the turn of events. It was a painful farewell at the palace. Standing at the doorway, the heart broken sobbing *Daśaratha* watched *Rāma* as far as his eyes could see. Seeing the banner of the chariot of *Rāma* receding, grief-stricken, he fell unconscious. *Kausalyā* ran behind the chariot like the cow separated from its calf. The people of *Ayodhyā* followed the chariot driven by *Sumantra* pleading with him to go slow so that they could accompany their prince.

They reached the banks of the River *Tamasā* where *Rāma* decided to rest for the night. At midnight, *Rāma* woke up and told *Sumantra* to take them across the river while the people were still asleep. Having crossed the river he asked *Sumantra* to go back alone with the chariot to the other side and drive the chariot for some distance towards *Ayodhyā* and then return so that people would think that *Rāma* had returned to *Ayodhyā*. *Sumantra* did accordingly.

The next day they travelled far into the forest. As they reached the banks of the *Gaṅgā*, *Guha*, the tribal chief received them with love and devotion. He arranged for their stay in the forest and the next day bid them farewell as they crossed the *Gaṅgā*. Before parting, *Rāma* asked *Sumantra* to return to *Ayodhyā*. *Rāma* had to convince *Sumantra* to return by pointing out that if *Sumantra* did not return and explain to *Kaikeyī* that *Rāma* had really taken to the forest life, *Kaikeyī* might cause harm to *Daśaratha* and therefore for the sake of *Daśaratha* he should return. Unwillingly, *Sumantra* took leave of *Rāma* with tears flowing down his eyes.



King Daśaratha grieves his loss due to Kaikeyi's boons

# I. What do I say?

Write in your own words a dialogue between *Mantharā*, and *Kaikeyī* in the speech bubbles given.

I am so happy *Rāma* - will be king .....

.....

.....

.....

.....

.....

.....

.....

1

My foolish queen .....

.....

.....

.....

.....

.....

.....

.....

.....

2



3

Then, what should I do .....

.....

.....

.....

.....

.....

.....

.....

.....

.....

4

Don't you remember.....

.....

.....

.....

.....

.....

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.....

.....

.....



A painfull farewell from Ayodhyā



Tribal chief Guha hosts Rāma, Lakṣmaṇa and Sītā

## Ayodhyā Kāṇḍa contd...

They proceeded towards *Bharadvāja's āśrama*. *Rāma* introduced himself to *Bharadvāja* and sought the blessings of the Sage. *Bharadvāja* advised them to go to *Citrakūṭa* and described the beauty of the place which was located south of Prayag. *Lakṣmaṇa* built a hut for them out of wood and covered the roof with straw and grass. Performing the ritual of *Vāstu-śānti*, they began their austere life in the forest.

Back in *Ayodhyā*, an atmosphere of gloom was prevalent everywhere. Six days had passed after *Rāma* left for the forest. *Daśaratha* recollected an earlier curse on him and narrated it to *Kausalyā*.

As a young prince, *Daśaratha* once went for hunting. He had the skill of shooting an arrow on a target that was out of sight by merely listening to its sound. Upon reaching the banks of *Sarayū*, he heard the gurgling sound of an animal drinking water. He at once shot an arrow in the direction of the sound. Unfortunately the target happened to be a young boy named *Śravaṇa Kumāra* who was collecting water from the river.

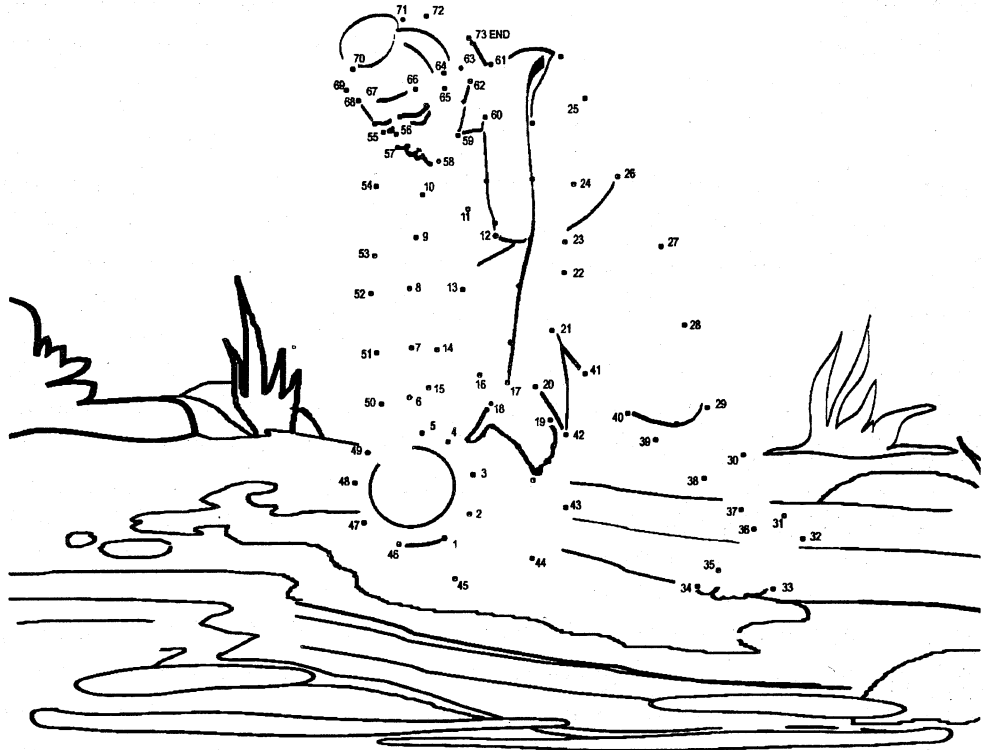
*Daśaratha* was in deep anguish seeing the dying boy. The boy told *Daśaratha* to rush the waters to his aged blind parents who were very thirsty. Saying thus, he breathed his last. *Daśaratha* guided the boy's parents to the banks of the river and helped them perform the last rites of their son. Grieving over the loss of their dear son who was their only support, they cursed *Daśaratha* that he would also die of anguish and grief of separation from his son.

*Daśaratha* now feared that the curse would become true. Soon after, he passed away in grief of separation from his beloved son. *Vasiṣṭha* sent messengers to *Kekaya* to bring *Bharata*. When *Bharata* entered *Ayodhyā* he could sense some great tragedy had taken place. He went to *Kaikeyī's* residence. Hearing about his father's death, *Bharata* was deeply aggrieved over his father's loss. When *Kaikeyī* revealed the rest of the news to *Bharata*, *Bharata's* grief turned to anger against his mother. He felt deep hatred for her and abused her in unpardonable language. He went to see *Kausalyā* and she accused him of desiring the kingdom. *Bharata*, hurt by these false accusations, pleaded innocence and asked to be understood. With great sorrow, *Bharata* then went with *Śatrughna* to see his father's body preserved in oil and performed the last rites.

After the completion of the thirteenth day ceremonies, *Vasiṣṭha* requested *Bharata* to occupy the throne and fill the vacuum caused by the death of *Daśaratha* and absence of *Rāma*. *Bharata* refused to accept the kingdom and vowed to bring *Rāma* back from the forest and crown him as the king.

## II. Join the dots.

Once King *Daśaratha* was hunting in the forest and heard the gurgling sound of an animal drinking water. He thought it was an elephant. Join the dots to find out who it actually was.



Rearrange the letters to read who it really was :

ŚAVṆARA MUKĀRA \_\_\_\_\_

What do you understand from *Daśaratha's* action in his younger days? Discuss.



## Ayodhyā Kāṇḍa contd...

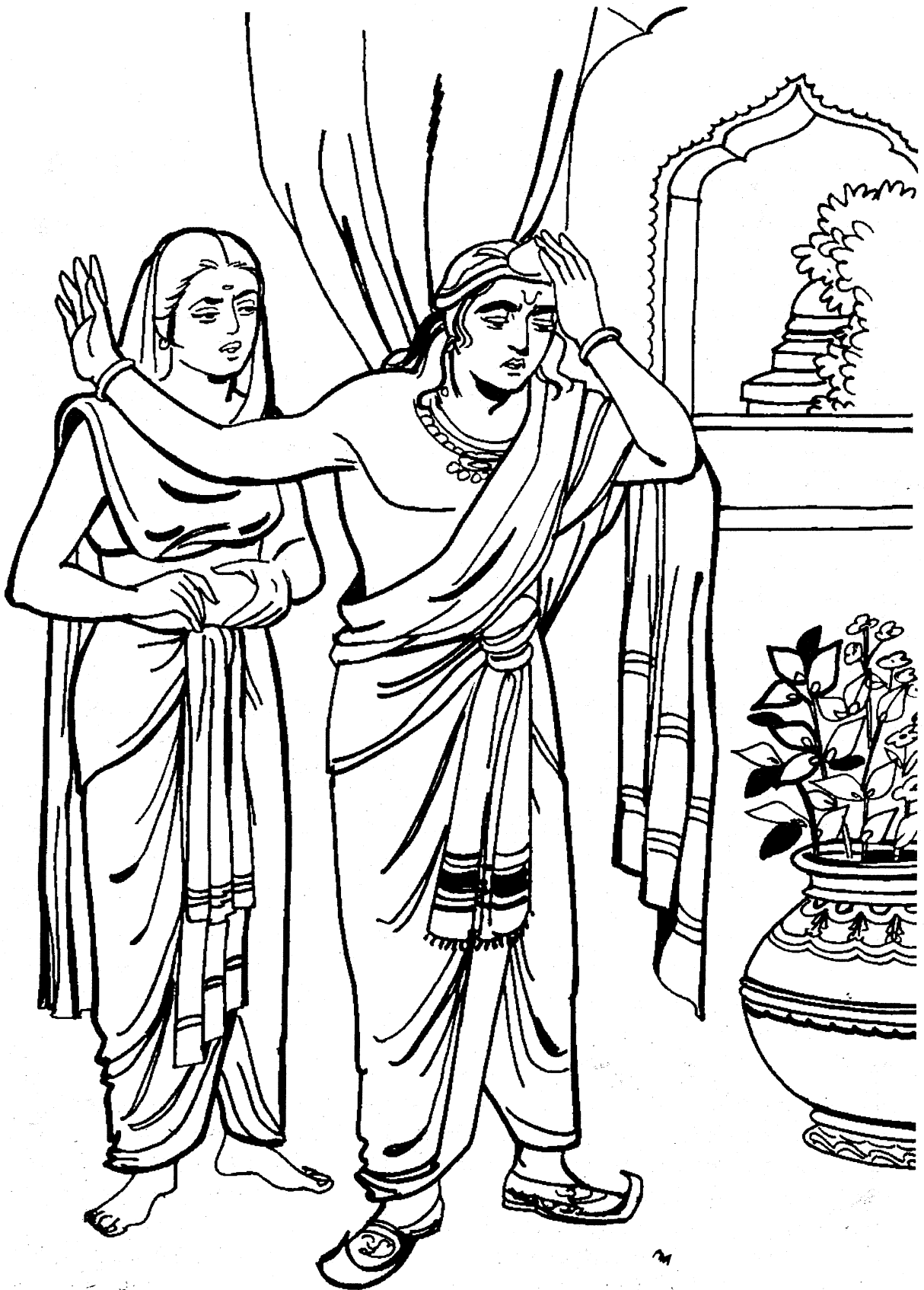
Elaborate preparations were made for *Bharata's* journey to the forest along with a big retinue and army. Guided by *Bharadvāja*, *Bharata* traced the route to *Citrakūṭa*. *Rāma* and *Lakṣmaṇa* saw a cloud of dust rising up in the sky at a distance and moving towards the *āśrama*. *Lakṣmaṇa* observed from the top of a tree and identified the movement to be that of *Bharata's* army. He concluded that *Bharata* was coming to *Citrakūṭa* to kill *Rāma* and got ready with his bow and arrows to fight *Bharata*. *Rāma* pacified *Lakṣmaṇa* and convinced him of *Bharata's* great qualities. He said that *Bharata* was coming there to ask him to take back the kingdom. Ashamed of his hasty conclusion, *Lakṣmaṇa* stood humbly by the side of *Rāma* with folded hands.

As he approached the *āśrama*, leaving behind the retinue and army, *Bharata's* eyes were filled with tears. The meeting of the two brothers was a touching scene. Overpowered by his emotions of love and devotion, *Bharata* became speechless and fell at *Rāma's* feet. Lifting him from the ground, *Rāma* embraced him with tears in his eyes. He enquired about the welfare of the people of *Ayodhyā* and his parents. *Bharata* revealed the news of the death of his father. *Rāma* could not control his sorrow and cried over his father's loss. After taking a bath in the River *Mandākinī*, he offered rice balls and water for his departed father.

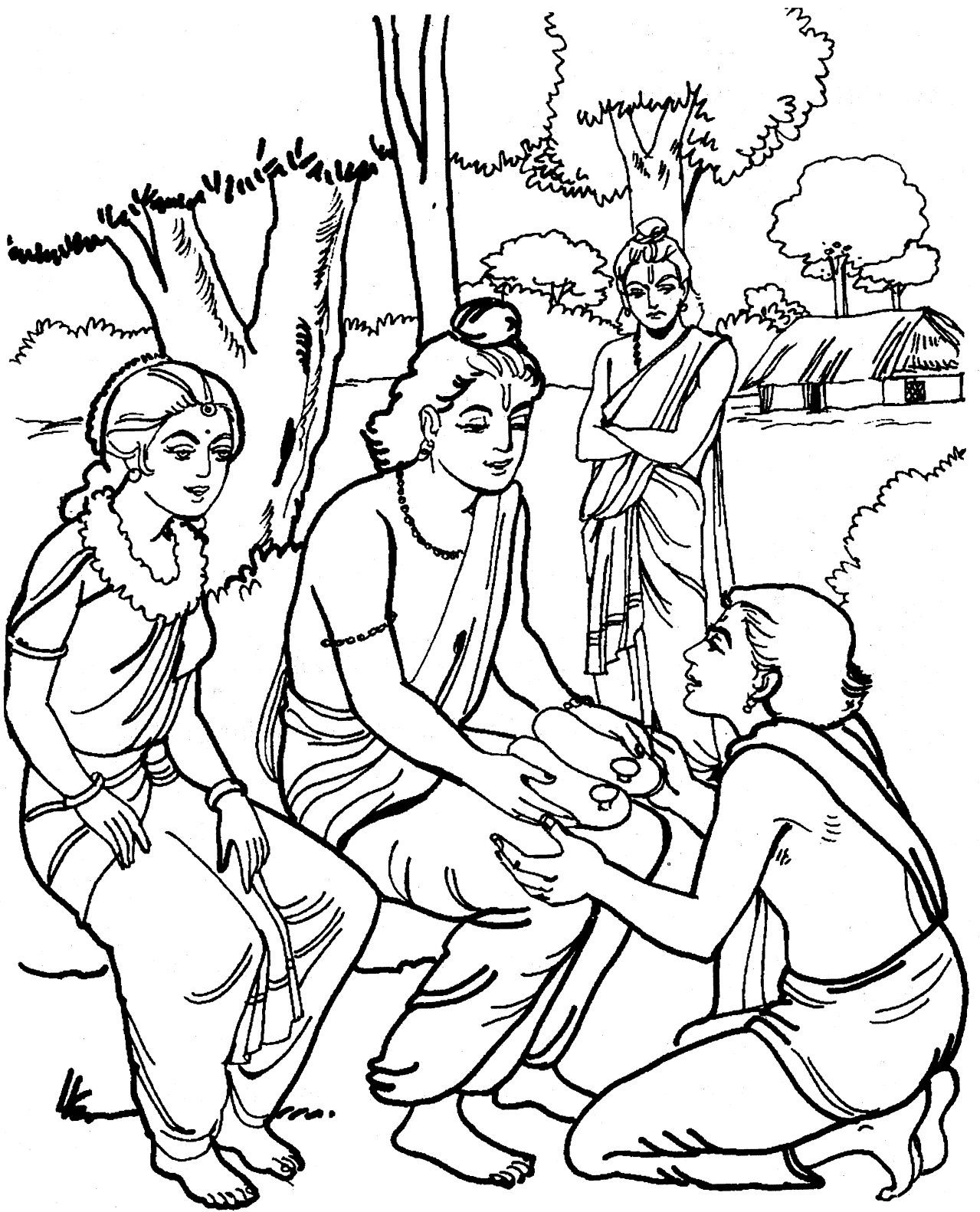
*Bharata* revealed the purpose of his visit to the forest and pleaded with *Rāma* to return to *Ayodhyā* and occupy the throne. On seeing *Rāma's* reluctance, *Bharata* even threatened to sacrifice his life if *Rāma* did not return. But *Rāma* stood firm in his commitment to fulfill his father's promise. He told *Bharata* that he had fulfilled his part of his father's promise to *Kaikeyī* by coming to the forest and *Bharata* must carry out the other part of his father's promise of his ruling the kingdom. Seeing *Bharata's* pleas to *Rāma* as ineffective, *Vasiṣṭha* suggested to *Bharata* to rule the kingdom in *Rāma's* name.

*Bharata* requested *Rāma* for his *pādukās*, sandals, as a symbol of his authority and declared himself as a mere protector of the throne until *Rāma* returned at the end of the fourteenth year. The retinue and the army returned to *Ayodhyā* while *Bharata* stayed at *Nandigrāma* and ruled the kingdom in the name of *Rāma* with the help of his ministers.

In *Citrakūṭa*, *Rāma* was sad at the turn of events and *Bharata's* departure. The place constantly reminded him of *Ayodhyā*, *Bharata's* visit, his father's death and so on. So they decided to leave *Citrakūṭa* and proceeded to *Atri's āśrama* where they were affectionately received. *Rāma* introduced *Sītā* to *Anasūyā*, wife of Sage *Atri*, and *Sītā* sought her blessings. *Anasūyā* gave *Sītā* an elaborate *upadeśa*, teaching on the *pativrata-dharma*. Then taking leave of them *Rāma* entered the *Daṇḍaka* forest with *Lakṣmaṇa* and *Sītā*.



Bharata shocked by mother's action



Bharata requests Rāma for the pādukās

### III. Fill in the blanks.

A. These sentences describe *Bharata*. Use the correct word to fill in the blanks.

bark

caretaker

righteously

loyal

*Ayodhya*

grandfather

sandals

angry

1. *Bharata* went to *Kekaya* to visit his \_\_\_\_\_.
2. *Bharata* was \_\_\_\_\_ with his mother when he heard about *Rāma*'s exile.
3. *Bharata* was \_\_\_\_\_ to *Rāma*.
4. *Bharata* pleaded with *Rāma* to become the king of \_\_\_\_\_.
5. *Bharata* placed *Rāma*'s \_\_\_\_\_ on the throne.
6. *Bharata* wore clothes of \_\_\_\_\_.
7. *Bharata* ruled the kingdom \_\_\_\_\_ for fourteen years as a \_\_\_\_\_.

B. Which quality of *Bharata* appeals to you most and why?

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#### IV. Mark the correct answer.

1. *Daśaratha* was the king of
  - a. India
  - b. *Kosala*
  - c. *Mithilā*
2. *Daśaratha* and his sons were descendants of this dynasty
  - a. Solar Dynasty
  - b. Lunar Dynasty
  - c. Stellar Dynasty
3. The sage at *Daśaratha*'s palace was
  - a. *Vasiṣṭha*
  - b. *Vālmiki*
  - c. *Viśvāmitra*
4. *Mantharā* was
  - a. a demon
  - b. a witch
  - c. a hunchback
5. *Kaikeyī* asked *Daśaratha* for two boons
  - a. to make *Rāma* king and banish her to the forest
  - b. to make *Bharata* king and banish her to the forest
  - c. to make *Bharata* king and banish *Rāma* to the forest
6. Name the divine bow that *Rāma* took to the forest
  - a. *Indra*
  - b. *Paraśurāma*
  - c. *Varuṇa*

(Game continued)

7. *Sītā* followed her husband to the forest. She was a true
  - a. princess
  - b. goddess
  - c. *pativrata*
8. *Daśaratha* was cursed when he was young because he killed
  - a. a deer
  - b. a young girl
  - c. a young boy
9. *Bharata* went with an army to the forest
  - a. to capture *Rāma*
  - b. to kill the *rākṣasas*
  - c. to convince *Rāma* to be king
10. *Bharata* ruled the kingdom for fourteen years
  - a. as a king
  - b. as a caretaker
  - c. as a minister
11. *Rāma* and his brothers were
  - a. selfish
  - b. selfless
  - c. self-centred
12. *Rāma* built his first hermitage at
  - a. *Ayodhyā*
  - b. *Citrakūṭa*
  - c. *Pāñcāla*

## ĀRANYA KĀNDA

When *Rāma* entered the great *Daṇḍaka* forest along with *Lakṣmaṇa* and *Sītā*, seeing saints living their lives of rituals and penance was very welcoming. As they proceeded further interior, they came across a gigantic figure with a trident in its hand. It was *rākṣasa*, *Virādha*. *Virādha* rushed towards *Sītā* to carry her away. A fight ensued and *Virādha* lifted *Rāma* and *Lakṣmaṇa* and carrying them on his shoulders ran into the forest, leaving behind the wailing *Sītā*. The brothers decided to kill *Virādha* and *Rāma* chopped off his right arm and *Lakṣmaṇa* the left arm. *Virādha* fell on the ground, but would not die. Seeing that he could not be killed by any means, *Rāma* told *Lakṣmaṇa* to dig a pit where they could bury him.

At that moment, *Virādha* recognised who *Rāma* was and accepted defeat. Through *Rāma*'s grace, he got released from his curse of being a *rākṣasa* and assumed his original form of a *gandharva*. Suggesting *Rāma* to visit Sage *Śarabhaṅga*'s *āśrama*, the *gandharva* left for the heavens. *Rāma* and *Lakṣmaṇa* buried his physical body and proceeded towards the *āśrama* of Sage *Śarabhaṅga* along with *Sītā*.

*Śarabhaṅga* had been waiting to have *darśana* of *Rāma* before leaving this earth. *Rāma*, *Sītā* and *Lakṣmaṇa* offered salutations to the sage and earned his grace. Later, a group of sages approached *Rāma* and told him of the persecutions they were suffering at the hands of *rākṣasas* of the forest. *Rāma* assured them that he would kill the *rākṣasas* and relieve them of their afflictions.

They then visited the *āśrama* of Sage *Sutikṣṇa* and spent a night enjoying his hospitality. When they left the *āśrama* next morning, fearing frightening scenes ahead during their stay in the forest, *Sītā* affectionately admonished *Rāma* to strictly follow the value of *ahimsā* and not kill any being in the forest except in self-defence. But *Rāma* reminded her of his duties as a *kṣatriya* prince to protect the helpless people in the forest and his resolve to eliminate all the *rākṣasas* from the forest. Wandering in the forest, and staying in different *āśramas* and killing troublesome *rākṣasas* they spent ten years happily.



Rāma and Sītā in Daṇḍaka Forest



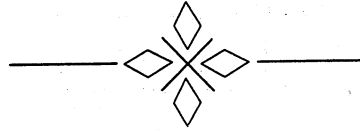
## Āraṇya Kāṇḍa contd...

As their forest life was approaching its closing years, *Rāma* went back to Sage *Sutīkṣṇa*'s *āśrama* and spent sometime with him. One day, he asked the sage regarding *Agastya Ṛṣi* about whom he had heard a lot. Sage *Sutīkṣṇa* directed *Rāma* to the hermitage of *Agastya*. On their way, *Rāma* narrated to *Lakṣmaṇa* the glories of *Agastya Ṛṣi* and his effortless destruction of *Vātāpi*, the great *rākṣasa* by swallowing and digesting him.

As they approached the *āśrama*, *Agastya* sent his disciple to receive them and bring them to the *āśrama*. *Rāma* was thrilled at the sight of the great *ṛṣi*. The sage gifted *Rāma* the great bow of *Viṣṇu*, two inexhaustible quivers of *Indra*, and a divine sword. He also told *Rāma* that *Mātali*, the charioteer of *Indra* would bring him *Indra*'s chariot whenever he needed.

The sage praised *Sītā* for her great qualities such as fidelity, wisdom, endurance, courage and self-sacrifice. Humbly accepting gifts from the sage, *Rāma* sought leave of *Agastya*. *Agastya* advised them to spend the remaining time of their exile in *Pañcavaṭī* on the banks of the River *Godāvare*.

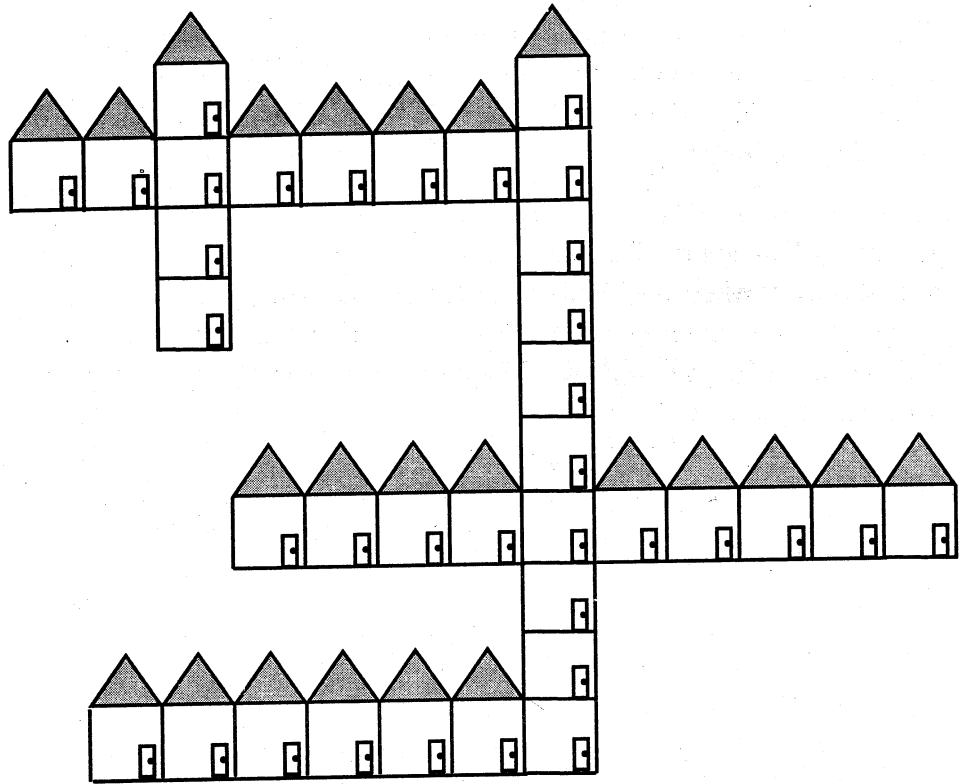
Following *Agastya*'s instructions, they reached *Pañcavaṭī*. They were thrilled by the beauty of *Pañcavaṭī*. The place was surrounded by trees laden with flowers, dancing peacocks everywhere and herds of deer which roamed fearlessly on the slopes of mountains around. *Lakṣmaṇa* chose an ideal spot and built a beautiful hut of grass and wood. *Rāma* admired his skill and workmanship. They lived happily in the hut, enjoying the natural beauty all around them.



# I. Sage-O-Mania Puzzle

*Rāma* visited these sages in the *Daṇḍaka* forest. Place the sages in the *āśramas* where they belong.

*Atri* \* *Bharadvāja* \* *Sutīkṣṇa* \* *Agastya* \* *Śarabhaṅga*



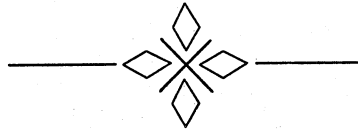
## Āraṇya Kāṇḍa contd...

One day, a *rākṣasī*, in her ugly form, arrived at the *āśrama*. She introduced herself as *Śūrpaṇakhā*, the sister of King *Rāvaṇa*, who was the son of Sage *Viśravas*. She expressed her desire to marry *Rāma*. *Rāma* in humorous jest told her to go to *Lakṣmaṇa* as he was unmarried and a good match to her beauty. *Lakṣmaṇa* too joined his brother in the humour and directed her back to *Rāma* telling her that she would be a mere servant if she married him, since he was only *Rāma*'s servant and that *Rāma* would like her better than *Sītā* who lacked beauty.

Thus, being sent back and forth, *Śūrpaṇakhā* lost her patience and seeing *Sītā* as the stumbling block in her marrying *Rāma*, she furiously advanced towards her. *Rāma* saw the farce taking a grave turn and in concern for *Sītā*'s safety, he pointed at *Lakṣmaṇa* to teach *Śūrpaṇakhā* a lesson. *Lakṣmaṇa* promptly took his sword and chopped off the tip of her nose and ears.

Bleeding profusely, she ran with anger towards her brother *Khara* and complained to him about the insult meted out to her. Furious at the intruders, *Khara* proceeded to *Pañcavati* with his brother *Dūṣaṇa* and an army of fourteen thousand *rākṣasas* to fight *Rāma*. *Rāma* instructed *Lakṣmaṇa* to lead *Sītā* to the safety of a cave and protect her there. Single-handed he fought *rākṣasas* and killed all of them in a big fight that ensued. The gods showered flowers from the sky in admiration of *Rāma*'s prowess.

*Rāvaṇa* heard with great anguish about the total destruction of the *rākṣasa* army including his brothers *Khara* and *Dūṣaṇa*. He immediately set out on his chariot to kill *Rāma*. But *Akampana*, one of *Rāvaṇa*'s ministers, discouraged *Rāvaṇa* from fighting *Rāma* and instead suggested him to capture *Sītā*, the beautiful wife of *Rāma* and whom *Rāma* loved more than his life. *Mārīca*, the son of *Tātakā*, who knew the power of *Rāma*'s arrows stopped *Rāvaṇa* from committing this grave offence by describing him about the valour of *Rāma*. Though *Rāvaṇa* did not fear *Rāma*, he valued the words of *Mārīca* and decided to give up the pursuit of *Sītā*.





Lakṣmaṇa cuts off the tips of Sūrpaṅkhā's nose and ears

## Āraṇya Kāṇḍa contd...

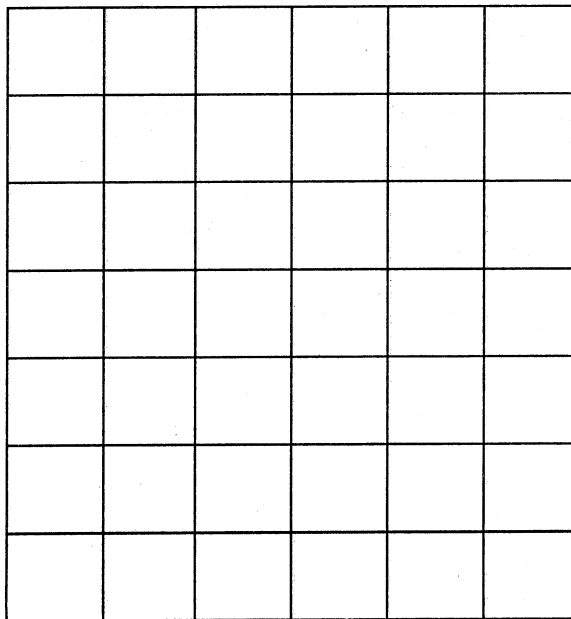
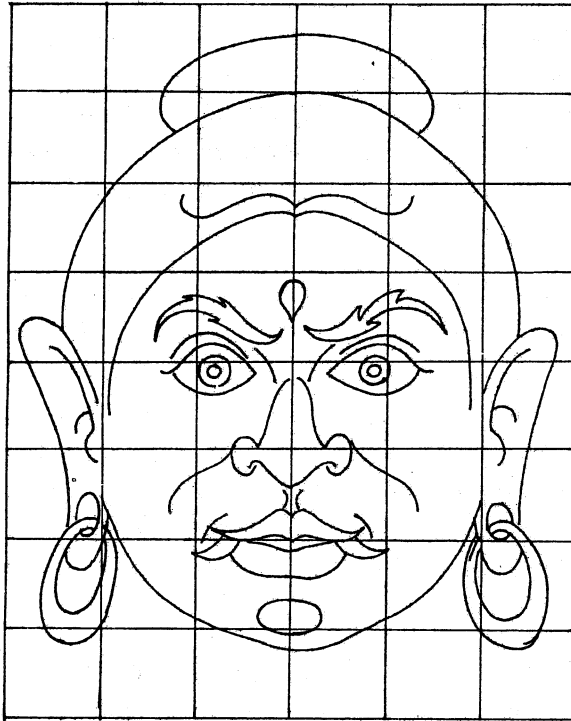
In the meanwhile, Śūrpaṅakhā arrived at Rāvaṇa's palace and indicted him for the insult she had suffered and influenced him to capture Sītā as a punishment to Rāma. She evoked in him a passion for Sītā by describing her beauty to him. Rāvaṇa pondered over her words and dwelling on her description of Sītā, decided to have her at any cost. Once again he went to Mārīca seeking his help and told him of his plan of action. Rāvaṇa asked Mārīca to take the form of a beautiful golden deer with silver spots and jewelled horns and roam in the vicinity of Pañcavaṭī. Unable to convince Rāvaṇa that he was sowing the seeds of self-destruction in this action, Mārīca decided that he would rather be killed in the hands of Rāma than Rāvaṇa and accepted his plan. He got into Rāvaṇa's chariot and they reached Daṇḍaka.

Mārīca changed himself into a capturing golden deer with surpassing beauty and wandered around the āśrama playfully in order to draw Sītā's attention. Sītā was gathering flowers near the āśrama, when she suddenly saw the deer. Enchanted by the charming beauty of the animal, she called out to Rāma and Lakṣmaṇa and asked them to look at the exquisite animal. Lakṣmaṇa suspected the reality of the form of the deer and concluded that it was the trick of a rākṣasa. But Sītā fascinated by the animal, requested Rāma to capture the deer and bring it to her. Rāma could not resist her entreaties. He asked Lakṣmaṇa to look after Sītā as he proceeded to chase the deer. Destiny had now set the stage for unfolding the tragic part of their life of exile.

Playing hide and seek, Mārīca drew Rāma far away from the āśrama, in order to give Rāvaṇa plenty of time and opportunity to carry out his plan. Tired of the chase, Rāma decided to shoot an arrow at the animal at the next glimpse. As he shot the arrow, it pierced the deer and killed it. While dying, Mārīca resumed his original form and simulating Rāma's voice, cried out, "Hey Sītā! Hey Lakṣmaṇa!" At first Rāma feared tragic consequences of this pitiful cry of Mārīca but later comforted himself knowing well Lakṣmaṇa's presence would protect Sītā in the āśrama.

## II. Draw me.

With the help of this picture, draw *Śūrpaṅakhā*'s face in the grid given below and colour it.





Rāma kills the golden deer

## Āraṇya Kāṇḍa contd...

Hearing *Rāma's* voice, *Sītā* became anxious thinking *Rāma's* life was in danger. She appealed to *Lakṣmaṇa* to go and help *Rāma*. *Lakṣmaṇa* sensing danger for *Sītā* decided to obey his brother's command and refused to leave her alone. *Sītā's* fears turned into anger against *Lakṣmaṇa*. She assailed him of bad character and ascribed ulterior motives of his desire to marry her. She even threatened to give up her life if he did not go and save *Rāma*. *Lakṣmaṇa* reluctantly left her.

*Rāvaṇa* who had been hiding himself in the bushes all this time, came out in the open after making sure that *Lakṣmaṇa* was out of sight. In the guise of a mendicant, clad in ochre robes, *Rāvaṇa* approached the *āśrama*. *Sītā* received him with respect and offered him a seat. *Rāvaṇa* then revealed who he was and asked her to become his queen. *Sītā* challenged him to leave immediately and not risk his life at the *āśrama*. Fearless and undaunted, *Rāvaṇa* assumed his real form and lifted her in his hands and placed her in his chariot. Within moments, the chariot was off in the air.

Enroute, *Jaṭāyu*, an eagle bird, whom *Rāma* had met in the forest earlier, resisted *Rāvaṇa* on his flight and tried to coax him to give up his evil action. *Rāvaṇa* did not heed to *Jaṭāyu's* words and overpowered him in the fight. *Jaṭāyu* fell on the ground half-conscious. Despising *Rāvaṇa*, *Sītā* wailed all through the journey. She dropped her ornaments while passing over a mountain peak where she saw a group of monkeys sitting. She hoped that they might recover her ornaments and pass them to *Rāma*. On reaching *Laṅkā*, *Rāvaṇa* took *Sītā* around his palace and exhibited his wealth and power to her in order to win her. But *Sītā* did not even look at his face. Finally *Rāvaṇa* kept her in the *Aśokavana*, the royal grove, closely guarded by a number of *rākṣasīs*.

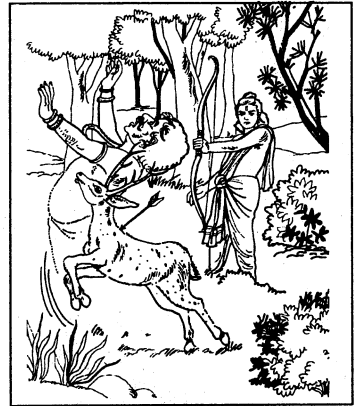


### III. Jumbled Pictures

Number these pictures in the right sequence and give a title to each.



a) \_\_\_\_\_



b) \_\_\_\_\_



c) \_\_\_\_\_



d) \_\_\_\_\_



e) \_\_\_\_\_



Rāma and Lakṣmaṇa pained by the fallen Jaṭāyu

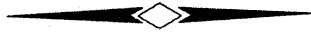
## Āraṇya Kāṇḍa contd...

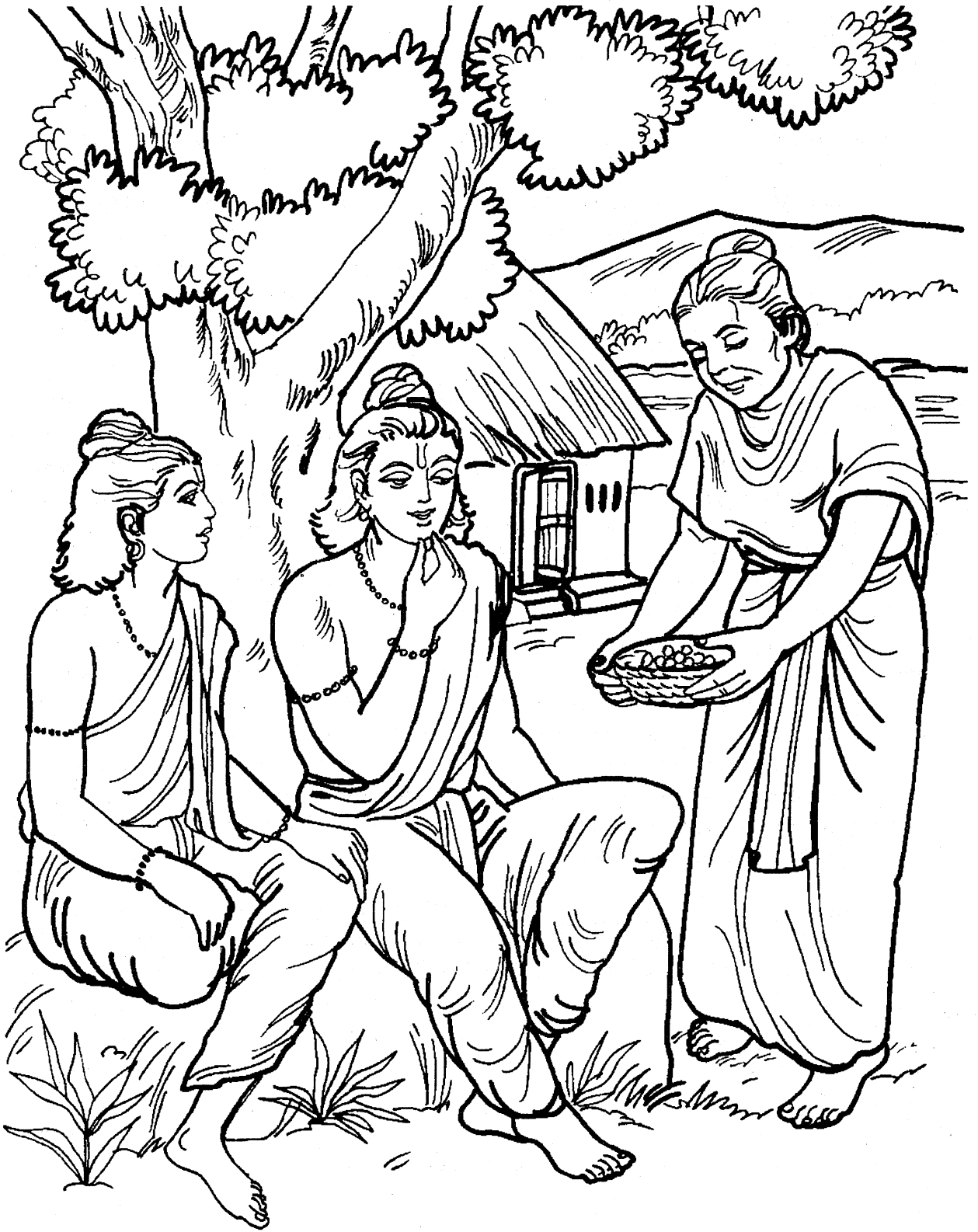
Back in *Daṇḍaka* forest, after killing *Mārīca*, *Rāma* hurried towards the *āśrama* where on the way he met *Lakṣmaṇa* running towards him. *Rāma* was displeased with *Lakṣmaṇa* for having left *Sītā* alone in the *āśrama*. *Lakṣmaṇa*'s explanation did not satisfy *Rāma* as he feared for *Sītā*'s life. As they rushed back towards the *āśrama*, they saw the *āśrama* empty and abandoned, confirming their fears. *Rāma* wept bitterly and ran all over searching for *Sītā*. His grief of separation from her overwhelmed him. *Rāma* wept loud and implored even the inanimate objects like trees and streams whether they saw *Sītā* anywhere. *Lakṣmaṇa* tried to console *Rāma* and calm him down.

Searching everywhere in the forest, as they proceeded further, they met *Jaṭāyu* on the way. *Jaṭāyu* was lying on the ground injured all over with his wings cut off in his fight with *Rāvaṇa*. *Jaṭāyu* narrated his encounter with *Rāvaṇa* and his failure to save *Sītā* from *Rāvaṇa*'s hands. With tears in his eyes, *Rāma* embraced the bird who had given up his life for *Sītā*. *Jaṭāyu* soon passed away and *Rāma* and *Lakṣmaṇa* performed the last rites on the banks of *Godāvarī* since for *Rāma*, *Jaṭāyu* was not a mere bird.

Passing through the forest, the two princes came across an unusual form of a *rākṣasa*. He was of enormous size, did not have a head and his mouth was located in the stomach. His name was *Kabandha*. *Kabandha* caught hold of the two princes and drew them towards his mouth. They severed his hands and felled him on the ground. *Kabandha*, released from his curse due to *Rāma*'s presence pleaded with him to cremate his body. He promised to return in his divine form and give information about *Sītā*. They did accordingly and *Kabandha* reappeared in his divine form. He advised *Rāma* to extend his friendship to *Sugrīva*, a monkey chieftain. He knew *Sugrīva* could help *Rāma* with his knowledge and resources at his disposal in order to recover *Sītā*.

As suggested by *Kabandha*, they first visited the Sage *Mataṅga*. They were received with great devotion by *Śabari*, the disciple of Sage *Mataṅga*. She had been waiting for a number of years to see *Rāma* and honour him with her humble offerings. She brought the berries she had gathered and saved for *Rāma* and offered to him. *Rāma* partook the fruits with great love and then took leave of her. Relieved to some extent by the words of *Kabandha*, *Rāma* and *Lakṣmaṇa* now proceeded towards Lake *Pampā* on their way to *Ṛṣyamūka* hill where *Sugrīva* lived.





Śabarī offers berries to Rāma

#### IV. Fill in the blanks using the appropriate words.

*Rāma*

*rākṣasas*

*Jaṭāyu*

*Khara*

*jewels*

*Śūrpaṇakhā*

*Mārīca*

*Laṅkā*

*Pañcavaṭī*

1. The *Daṇḍaka* forest was infested with \_\_\_\_\_ who disturbed the *ṛṣis*.
2. \_\_\_\_\_ promised the *ṛṣis* that he would bring peace to the forest.
3. *Rāvaṇa* asked \_\_\_\_\_ to be a golden deer.
4. *Lakṣmaṇa* cut off \_\_\_\_\_'s nose.
5. *Rāvaṇa* kidnapped *Sītā* and took her to \_\_\_\_\_.
6. *Rāvaṇa* killed \_\_\_\_\_ the eagle when he tried to save *Sītā*.
7. The monkeys found the \_\_\_\_\_ that *Sītā* threw down as she was being kidnapped.
8. *Rāma*, *Lakṣmaṇa* and *Sītā* lived at their hermitage in \_\_\_\_\_.
9. *Rāma* killed *Rāvaṇa*'s half-brother named \_\_\_\_\_.

## KIṢKINDHĀ KĀṄḌA

*Rāma* and *Lakṣmaṇa* went around *Pampā* Lake. The beauty of the place only intensified *Rāma*'s grief as he felt *Sītā*'s absence. *Lakṣmaṇa* tried to revive *Rāma*'s spirit with his words of wisdom and support. As they were wandering around *Pampā*, they were noticed by *Sugrīva*, the monkey chief and his aides.

*Sugrīva*, was the younger brother of *Vāli*, son of *Indra*. Once *Vāli* was engaged in a long fierce fight with a *rākṣasa*, *Māyāvī* in a deep cave. *Sugrīva* was guarding the mouth of the cave as instructed by *Vāli*. Months passed and *Sugrīva* had no indication of what was happening inside the cave. One day *Sugrīva* heard some indistinct shouts and groans. He also saw a stream of blood flowing out from the cave. Horrified, he mistook the voices to be those of *Vāli* and concluded that *Vāli* had died in the fight. Anxious to protect himself from the *rākṣasa*, he covered the mouth of the cave with a huge boulder and returned to *Kiṣkindhā*.

The ministers of *Vāli* persuaded *Sugrīva* to become the king, in place of his brother and crowned him. Later, *Vāli* returned victorious from the fight. Angered by *Sugrīva*'s conduct, he censured him for betraying him and exiled him from the kingdom. He also seized *Sugrīva*'s wife, *Rumā*. *Vāli* had received a curse from Sage *Mataṅga* who forbade him and his allies from entering *Rṣyamūka* hill failing which they would meet their death. *Sugrīva*, therefore, chose to live in *Rṣyamūka* hill.

Seeing *Rāma* and *Lakṣmaṇa*, *Sugrīva* suspected them to be allies of *Vāli* and got frightened. *Hanumān*, the chief of aides of *Sugrīva*, assured him that he should not fear them as *Vāli* or his aides could never have access to *Rṣyamūka*. *Sugrīva* sent *Hanumān* to find out the identity of the princes. *Hanumān*, the son of *Vāyu*, carried out his assignment immediately. With intelligent speech, he first introduced himself and then briefed them about *Sugrīva*. *Rāma* was very much pleased with the words of *Hanumān*. He explained to *Hanumān* who he was and how he reached there and expressed his desire to befriend *Sugrīva*.



## I. Word Swing

This is a dialogue between *Vāli* and *Sugrīva*. Some of the words have swung around. Put them back correctly to fill in the blanks.



“*Sugrīva*, why did you \_\_\_\_\_ the cave with a \_\_\_\_\_?”  
    e s o l e                      l c o t

“Dear \_\_\_\_\_, I thought *Māyāvī* had \_\_\_\_\_ you. I did  
    e h t o r                      e l l i t  
 not \_\_\_\_\_ him to come out. So, I \_\_\_\_\_ the cave.”  
    t n a w                      e s o l e

“I do not believe this \_\_\_\_\_. You wanted to \_\_\_\_\_ the  
    p r o t s                      e m o c e b  
 King.”

“Brother *Vāli* please \_\_\_\_\_ me.”  
    e v e i l e b

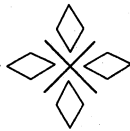
“*Sugrīva*, I want you to leave \_\_\_\_\_ at once.”  
    a h d n i k s i k

## Kiṣkindhā Kāṇḍa contd...

*Hanumān* carried them on his shoulders to *Sugrīva*'s place. He informed *Sugrīva* of the arrival of the princes and apprised him of their identity. *Sugrīva* welcomed them affectionately. *Rāma* embraced *Sugrīva* and they struck a bond of friendship. *Rāma* promised *Sugrīva* that he would help him get rid of *Vāli* and restore his wife to him. *Sugrīva*, in turn, promised all assistance to *Rāma* in his efforts to find *Sītā*. They solemnised their friendship by going around the fire, holding each other's hands and taking the oath of friendship.

*Sugrīva* then narrated to *Rāma* a recent occurrence in which he saw a speeding chariot in the skies from which a woman dropped a small bundle tied up in a piece of cloth. She was calling aloud, "Hey *Rāma*! Hey *Lakṣmaṇa*!" *Sugrīva* told *Rāma* that he had picked up the bundle and on opening it found that it consisted of some jewels. He brought them to *Rāma* to see if they were *Sītā*'s jewels. *Rāma* could not bear to look at the jewels and asked *Lakṣmaṇa* to examine them. *Lakṣmaṇa* identified the anklets as he had often seen them when he prostrated to *Sītā*. *Rāma* was grieved looking at them as he visualised the scene of *Sītā* struggling with the *rākṣasā*. *Sugrīva* consoled him and helped him gain his composure.

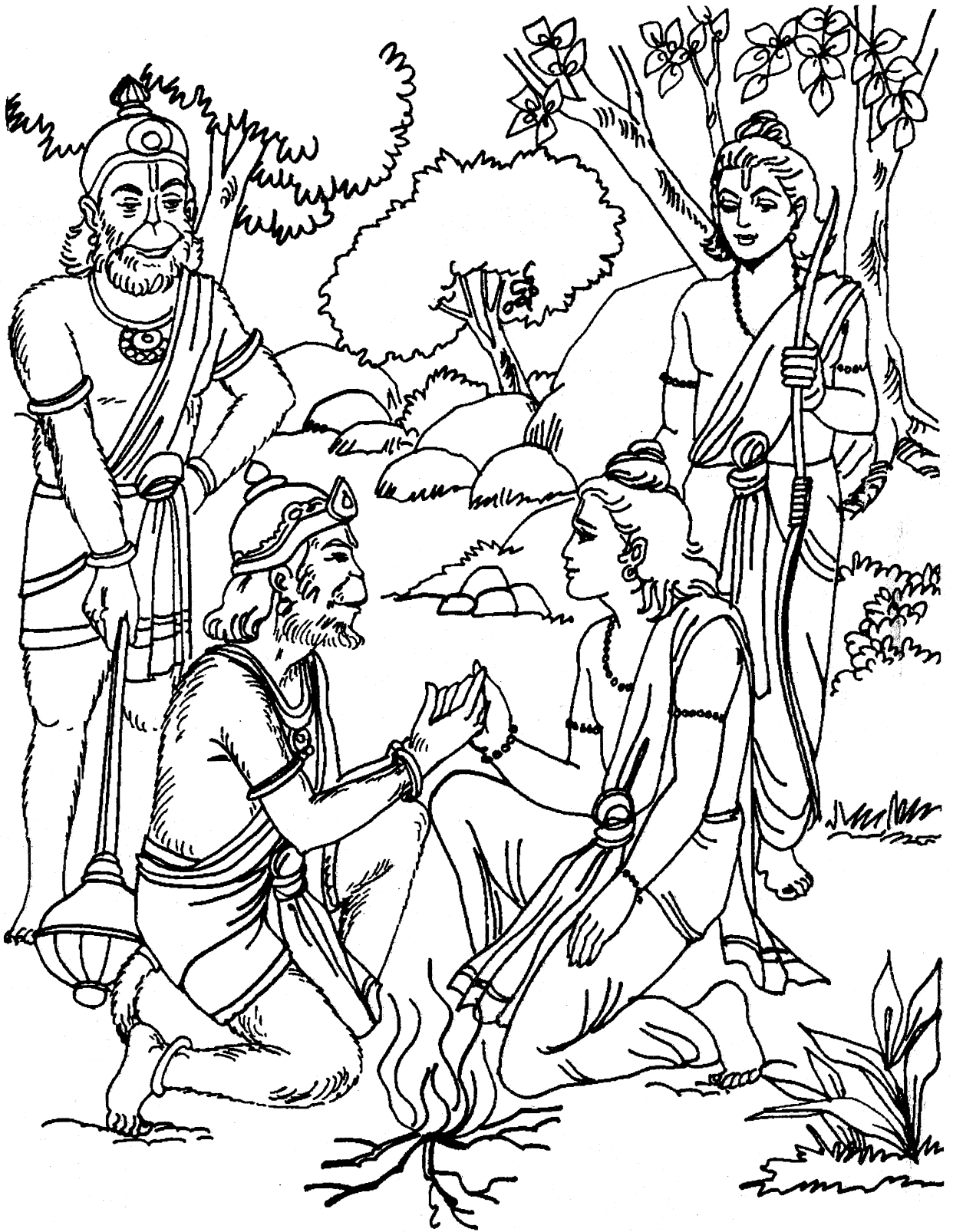
*Rāma* then asked *Sugrīva* to describe his quarrel with *Vāli*. *Sugrīva* began his narration. His voice choked as he talked about the humiliation he had suffered in the hands of *Vāli*, his brother. *Rāma* assured him that he would help *Sugrīva* kill *Vāli* that very day. *Sugrīva* apprised *Rāma* of *Vāli*'s valour and how he had once humbled the mighty *asura Dundubhi*. Seeing the doubts entertained by *Sugrīva* regarding *Rāma*'s ability to kill *Vāli*, *Lakṣmaṇa* asked *Sugrīva* to test *Rāma*'s strength. *Sugrīva*, though embarrassed, wanted to be convinced about *Rāma*'s powers. He asked *Rāma* to pierce one of the *śāla* trees with a single arrow. *Rāma* released an arrow that not only pierced one but seven *śāla* trees standing in a row, as well as the land on which they stood and returned to his quiver with lightning speed. *Sugrīva* was amazed at *Rāma*'s feat.







Hanumān carries Rāma and Lakṣmaṇa on his shoulders



The oath of friendship between Sugriva and Rāma

## Kiṣkindhā Kāṇḍa contd...

Convinced of *Rāma*'s prowess and valour, *Sugrīva* challenged *Vāli* to a fight. Surprised at *Sugrīva*'s audacity, *Vāli* decided to teach him a lesson. The two brothers fought fiercely as *Rāma* hid behind a tree in a dense forest. *Rāma* had planned to shoot a fatal arrow at *Vāli* and kill him on the spot. But he could not release the arrow as he was unable to distinguish *Vāli* from *Sugrīva* due to the close resemblance of the two brothers. Wounded and bleeding, *Sugrīva* fled to *R̥ṣyamūka* hill for safety. *Rāma* explained to *Sugrīva* his difficulty at the fight and requested *Sugrīva* to fight again with *Vāli*, this time wearing a garland around his neck as an identification.

*Sugrīva* went to *Kiṣkindhā* a second time and called *Vāli* for a fight. *Tārā*, his wife, begged her husband not to accept the fight as she had heard of *Sugrīva*'s friendship with *Rāma* and feared for her husband's life. She advised him to make a pact of reconciliation with *Sugrīva*. *Vāli* would not listen. The two brothers again battled with each other for a long time. When *Rāma* saw *Sugrīva* showing signs of weakness, he sent his arrow at *Vāli* from his concealed position and fatally knocked him down.

Lying on the ground with fatal wounds, *Vāli* was still breathing when he saw *Rāma* approaching him with bow in his hand and reproached him for this ignoble action. *Rāma* justified his killing and helped *Vāli* see his own crime of usurping his younger brother's wife, *Rumā*. At the end of their conversation, *Vāli* sought forgiveness from *Rāma*. He requested *Sugrīva* to take care of his son *Aṅgada* and to be kind to his wise queen, *Tārā*. With *Aṅgada* clasping his feet and *Tārā* lamenting by his side, *Vāli* breathed his last.

Seeing her husband dead, *Tārā* decided to cast off her life by indefinite *upavāsa*, fasting. *Sugrīva* also wanted to end his life to atone for the sin of killing his brother. *Rāma* consoled them and helped them understand the value of their existence. The obsequies of *Vāli* were duly performed. *Rāma* instructed that *Sugrīva* be installed on the throne as the king of *Kiṣkindhā* and *Aṅgada* as *yuvarājā*, crown prince.





Rāma kiils Vāli

## II. Sugrīva Vs Vāli

*Rāma* is not able to distinguish *Vāli* from *Sugrīva*. Colour the differences between them in the pictures below. Now draw a garland on *Sugrīva* to help *Rāma* spot him.



Vāli



Sugrīva

## Kiṣkindhā Kāṇḍa contd...

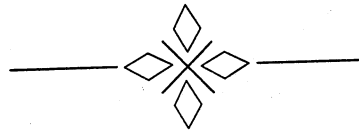
However, he did not enter *Kiṣkindhā* and kept his promise to his father of living in the forest and keeping out of the limits of a village or a town. He stayed with *Lakṣmaṇa* in a cave in *Praśravaṇa* hill near *Kiṣkindhā* awaiting the rainy season to be over. He instructed *Sugrīva* to initiate efforts in the search for *Sītā* at the end of the four rainy months. *Sugrīva* began to live a luxurious and prosperous life of enjoyment in *Kiṣkindhā* and soon forgot about his promise to *Rāma*.

At last, the rainy season came to an end. But *Sugrīva* continued with his life of indulgence, oblivious to his responsibilities and duties as king. *Hanumān* reminded him that the term given to him by *Rāma* had expired and urged him to take immediate steps and fulfill his promise to *Rāma*. *Sugrīva* then called *Nala* and gave orders to collect all the *vānaras* in the kingdom within a fortnight.

In the meantime, in *Praśravaṇa* hill, *Rāma* lost his patience at the inaction of *Sugrīva* and in his anger censured him to *Lakṣmaṇa*. He sent *Lakṣmaṇa* to *Sugrīva* to make enquiries. *Lakṣmaṇa*'s aggressive nature could not bear the insult either. He rushed to *Kiṣkindhā* in all fury. Fearing *Lakṣmaṇa*'s anger, *Sugrīva* sent *Tārā* to pacify him. *Tārā*, with her knowledge of human nature and her skill in speech, calmed him down. *Sugrīva* then welcomed *Lakṣmaṇa* and apologised for his delay and promised to take immediate action in the search for *Sītā*.

The army of *vānaras* assembled at *Kiṣkindhā*. *Sugrīva* divided the *vānaras* into four groups and sent them in four directions. He commanded *Vinata* to lead the eastbound group, *Aṅgada* to head the southbound group, *Suśeṇa* to lead the westbound group, and *Śatabali* to take the northbound group.

He gave detailed instructions to the chiefs on the search operations and offered an elaborate description of the places they would traverse. *Sugrīva* was well-versed in the geography of the country as he had travelled far and wide seeking a place of safety when *Vāli* drove him out of the kingdom. He asked the leaders to thoroughly search for *Sītā* and return with information about her.



### III. Wash Out

*Sugrīva* gave instructions to his army. But parts of the instructions were washed out in a sudden rain. Fill in the missing parts.

My dear *Vā* \_\_\_\_\_,

Your task is to f\_\_\_\_\_ mother *Sītā*. I have d\_\_\_\_\_ d  
the army into f\_\_\_\_\_ groups. I w\_\_\_\_\_ you to go in  
d\_\_\_\_\_ di\_\_\_\_\_ ns and r\_\_\_\_\_ n  
with news.

*Ha* \_\_\_\_\_ n will j\_\_\_\_\_ n the army g\_\_\_\_\_ g s\_\_\_\_\_ h.  
Re \_\_\_\_\_ ber to s \_\_\_\_\_ ch thoroughly.

I wish you all b \_\_\_\_\_ t of l \_\_\_\_\_ k.

King *S* \_\_\_\_\_ *a*

*K* \_\_\_\_\_ *ā*



#### IV. Mark the correct answer.

1. *Sugrīva* and his men lived on this mountain  
\_\_\_\_\_ *Ṛṣyamūka* \_\_\_\_\_ *Girimūka* \_\_\_\_\_ *Vānaramūka*
2. *Hanumān* was the son of  
\_\_\_\_\_ *Vāyu* \_\_\_\_\_ *Agni* \_\_\_\_\_ *Indra*
3. *Vāli* was the son of  
\_\_\_\_\_ *Vāyu* \_\_\_\_\_ *Agni* \_\_\_\_\_ *Indra*
4. *Vāli* was cursed by this ṛṣi not to come near his *āśrama*  
\_\_\_\_\_ *Śarabhaṅga* \_\_\_\_\_ *Bharadvāja* \_\_\_\_\_ *Mataṅga*
5. *Rāma* pledged a friendship in front of the fire with  
\_\_\_\_\_ *Vāli* \_\_\_\_\_ *Sugrīva* \_\_\_\_\_ *Jāmbavān*
6. The oldest and wisest member of *Sugrīva*'s army was  
\_\_\_\_\_ *Aṅgada* \_\_\_\_\_ *Jāmbavān* \_\_\_\_\_ *Sugrīva*
7. The strongest monkey to cross the ocean to *Laṅkā* was  
\_\_\_\_\_ *Jāmbavān* \_\_\_\_\_ *Aṅgada* \_\_\_\_\_ *Hanumān*
8. After *Vāli*'s death, *Sugrīva* became the king of  
\_\_\_\_\_ *Daṇḍaka* \_\_\_\_\_ *Kiṣkindhā* \_\_\_\_\_ *Janasthāna*



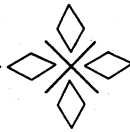
## Kiṣkindhā Kāṇḍa contd...

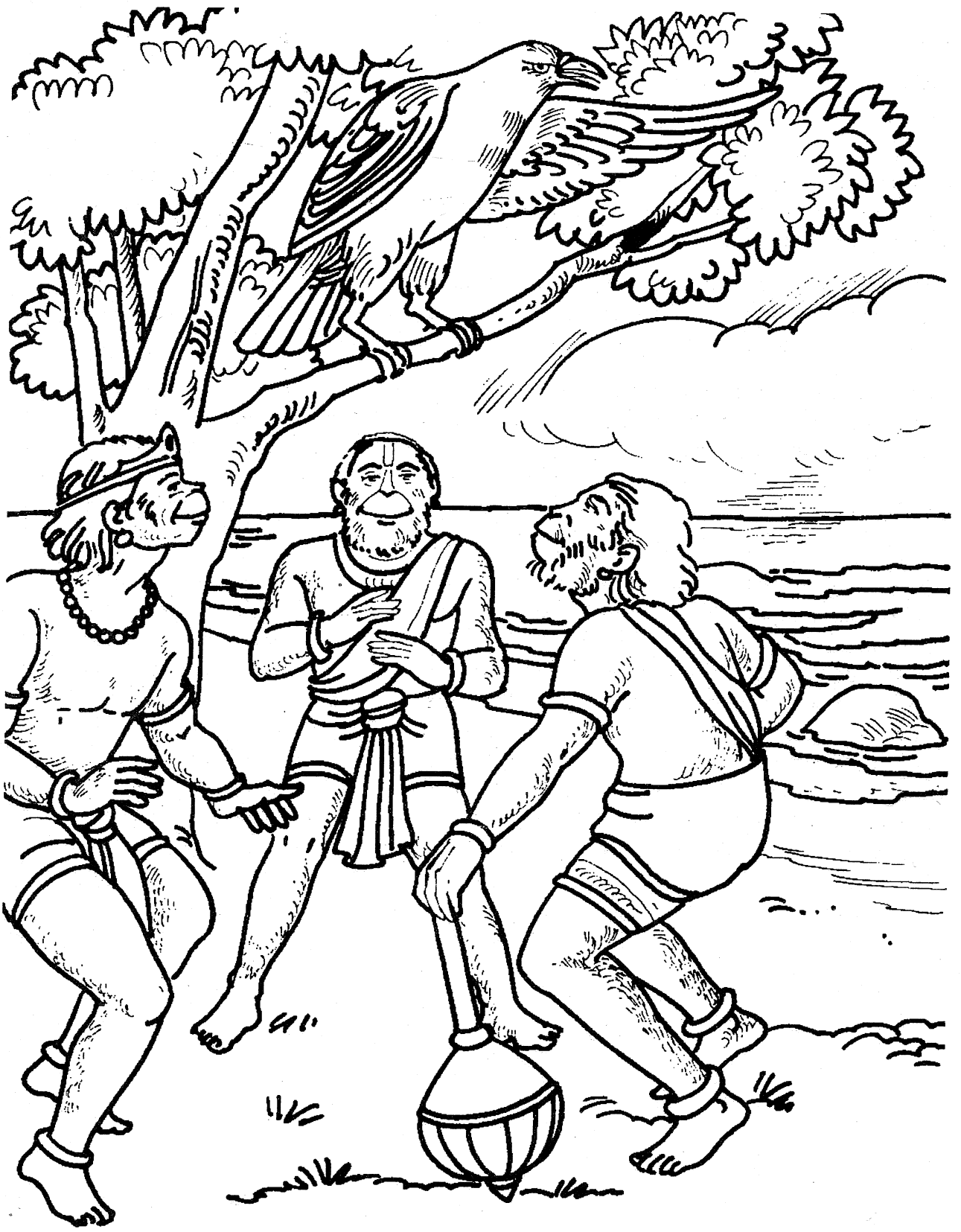
As *Sugrīva* had seen the chariot carrying *Sītā* going towards the southern direction, he hoped to find her in the south. *Rāma*, too, concurred with *Sugrīva*'s view and was pleased that *Sugrīva* had included *Hanumān* in the southbound army. He gave his signet ring to *Hanumān* to show it to *Sītā* upon finding her and convince her that he was sent by *Rāma*.

The monkey chiefs assigned to east, west and north returned despondent, unable to get any lead on *Sītā*'s whereabouts. The southbound *vānaras* too did not succeed in their efforts. They did not want to go back empty handed and decided to fast unto death.

*Sampāti*, an eagle seated on a high post in the neighbourhood saw this group of *vānaras*, emerging from a cave with a resolve to die. He rejoiced at the prospect of getting abundant food stock and murmured to himself his intention to eat them. *Aṅgada* overheard these words of *Sampāti*. He praised *Jaṭāyu* as being more fortunate in achieving a heroic death at the hands of *Rāvaṇa* and brooded over their tragedy as they now faced death without accomplishing *Rāma*'s mission for them.

*Sampāti*'s attention was drawn when he heard about *Jaṭāyu*, his brother. He sought the help of the *vānaras* to get down, as his wings had once been damaged in a competition. He introduced himself to the *vānaras* and told them his story in exchange for theirs about his brother. When *Aṅgada* asked whether he knew about *Sītā*, *Sampāti* informed that he had once seen a woman being carried away by *Rāvaṇa*. Using his far-vision, *Sampāti* discovered that *Sītā* was in *Aśokavana* in the country of *Laṅkā* which was about eight hundred miles from the southern shores. Suddenly *Sampāti* got back a pair of beautiful wings in the place of his scorched ones. He then told the *vānaras* that this miracle was in keeping with the prediction of Sage *Niśākara* who had told him that he would get back his wings the day he narrated the whereabouts of *Sītā* to a group of monkeys.





Sampati helps Angada and others

## Kiṣkindhā Kāṇḍa contd...

*Aṅgada* and others were convinced about the truth of *Sampāti*'s statements. With fresh energy and enthusiasm, they proceeded further south and reached the Indian Ocean. Seeing the vastness of the ocean, they felt depressed as they saw it beyond their capacity to cross the ocean. However, *Aṅgada* asked each one of them to declare their capacity to leap. Each one improved the figure of the previous *vānara*. *Jāmbavān*, the oldest and the wisest among them said he could do seven hundred and twenty miles. *Aṅgada* informed that he could leap across and reach *Laṅkā*, but doubted his strength to leap back the same distance. At this stage *Jāmbavān* reminded *Hanumān* of his enormous strength. Recollecting *Hanumān*'s past life, *Jāmbavān* greatly praised him.

*Hanumān* was born to *Añjanā* and *Vāyu*, the deity of wind. He had all the powers of his father. Once, when he saw the rising sun, as a child he sprung up in the sky to pluck the sun ball. *Indra* concerned for sun's safety, hurled his thunderbolt at *Hanumān* and damaged his left chin. From that day *Hanumān* got this very name, meaning one with a broken chin. *Vāyu* was enraged at the hurt caused to his son and stopped his functioning. *Brahmā* and others panicked and prayed to *Vāyu* to relent. Pleased with *Vāyu*, they granted boons to *Hanumān* that he would die only at his will and not otherwise.

Encouraged and convinced of his capacity, *Hanumān* prepared himself for the great leap across the ocean, a leap that was to bring an end to *Rāma*'s miseries.



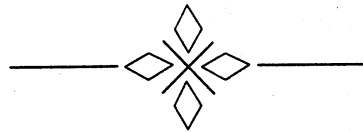
## SUNDARA KĀṆDA

*Hanumān* offered salutations to various gods, his father *Vāyu*, *Rāma* and *Lakṣmaṇa* for the success of his endeavour. He then pressed down Mount *Mahendra* with his feet and struck it with his hands to get the lift for the great leap. Lashing his tail on the ground, he took off for *Laṅkā*. He had encounters with *Surasā*, mother serpent and *Simhikā*, a *rākṣasī* on his way. Overcoming these obstacles, he descended on a peak of *Trikūṭa* hill. He surveyed *Laṅkā* from the top of the hill and wondered at the beauty of *Laṅkā*. It was strongly protected all around with moats and warriors. He decided to enter the city in diminished size at nightfall to remain undetected.

When darkness fell, he went to the main gate of *Laṅkā*. The guardian of the city, *Laṅkiṇī*, accosted him. He unnerved her with a strong punch and made his way in. *Laṅkiṇī* left the city forever predicting its destruction soon. *Hanumān* placed his left foot first on the soil to mark inauspiciousness for *Laṅkā*.

Passing through highways and streets, he examined every mansion. He made use of the occasion to assess the strength of *Rāvaṇa*'s forces and weapons. Soon he reached the royal palace and entered the private apartments of *Rāvaṇa*. He was amazed at *Rāvaṇa*'s lavish lifestyle of luxury and richness exhibited all over the palace. Exercising self-control, he surveyed all the sleeping women as he searched for *Sītā*. He saw one beautiful woman lying asleep on a magnificent couch profusely adorned with ornaments. *Hanumān* took her for *Sītā* and jumped up in joy. It was *Maṇḍodari*, *Rāvaṇa*'s wife. After a while, he realised she could not be *Sītā* as *Sītā* would not be dressed in that manner, given her sorrowful disposition. He felt ashamed at his wrong conclusion.

Having searched for *Sītā* everywhere, and not finding her, *Hanumān* became despondent. He contemplated fasting unto death. But he pulled himself together with better reasoning and resolved to search other unexplored locations. Just then, he saw a grove adjacent to a shrine with high walls all around which he did not remember to have seen before. Fervently praying for success, he jumped up and sat on the wall and surveyed the beautiful park. He climbed up a tall *śimśupā* tree having a platform at the base. On a branch, he sat hidden by the leaves and looked around. Suddenly his eyes fell on the platform. To his great joy, at last he saw *Sītā*, a thin and pale woman, tears flowing down her eyes, her body wrapped in a soiled yellow silk cloth with no ornaments on her, her simple beauty glowing. She was guarded by *rākṣasīs* wielding weapons. *Hanumān* was distressed to see her in that condition.





The gigantic leap of Hanumān

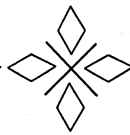
## Sundara Kāṇḍa contd...

As dawn approached, *Rāvaṇa* was woken up from his sleep by the sound of Vedic chants of Brahmins and songs by bards. He immediately thought of *Sītā*. Surrounded by his entourage, he went to *Aśokavana*. He tried to coax her into marrying him. *Sītā* scorned at him, advised him to give up the futile attempts and surrender to *Rāma*. *Rāvaṇa* got angry and warned her of doing away with her if she did not change her mind within the next two months. He told the *rākṣasīs* to work with her through persuasions and intimidations.

*Sītā* could not bear the menace of the *rākṣasīs* and burst into tears. She had waited for ten long months for her dear *Rāma* to come and take her and now her patience had reached its limits. She decided to put an end to her life when one *rākṣasī* named *Trijaṭā*, waking up from her sleep just then, narrated her dream to her companions. She had seen *Rāma* coming to *Laṅkā*, taking *Sītā* back to *Ayodhyā* and *Rāvaṇa* entering the abode of *Yama*. She warned them to stop persecuting *Sītā*. As *Trijaṭā* was talking to them, *Sītā* saw some good omens and became hopeful again.

*Hanumān* had been watching the whole scene from above. He wondered whether to draw *Sītā*'s attention to him or remain silent. Deciding on the former course of action, he started to narrate the story of *Rāma* in a sweet tone. *Sītā* listened to those words and felt happy. Casting her eyes around, she looked up and noticed *Hanumān*. She doubted the monkey's intentions and considering the sight of the monkey a bad omen, she wept again fearing some tragedy.

*Hanumān* thought that the time was ripe to reveal his identity. He came down the tree and stood in front of her with folded hands and head bowed and began talking to her. She heard a lot about *Rāma* from *Hanumān* and was convinced that he had been sent by *Rāma*. To her great joy, *Hanumān* gave her the signet ring. But the thought of *Rāma* brought tears in her eyes. Seeing her grief, *Hanumān* offered to carry her to *Rāma* at once. He demonstrated his capacity to do so by showing her his gigantic form. *Sītā* pointed out the dangers of taking such a venture as it would bring discredit to *Rāma*'s greatness. She asked *Hanumān* to bring *Rāma* and *Lakṣmaṇa* to *Laṅkā* soon and win her back by defeating *Rāvaṇa* in a battle. *Hanumān* asked *Sītā* to give a token that would convince *Rāma* that he had met her. *Sītā* narrated an incident that had once occurred in *Citrakūṭa* involving a crow and asked *Hanumān* to repeat it to *Rāma*. She also gave him her *cūḍāmaṇi*, crest jewel.





Rāvaṇa confronts Sītā in Aśokavana




Hanumān gives Sītā Rāma's ring





## I. Pictorial


Fill in the **blanks** using the pictures given beside it.



At *Aśokavana* *Sītā* was very  \_\_\_\_\_.

She  \_\_\_\_\_ to Lord *Rāma*. A *rākṣasī* called


*Trijaṭā* told her not to  \_\_\_\_\_. Soon all the


*rākṣasīs* fell  \_\_\_\_\_.


*Sītā* heard a soft voice tell her the  \_\_\_\_\_ of *Rāma*. *Sītā* was

 \_\_\_\_\_ to  \_\_\_\_\_ this.

*Hanumān* got down from the  \_\_\_\_\_ and did

*namaskāra*. He then gave *Sītā* the  \_\_\_\_\_

that Lord *Rāma* had sent. *Sītā* was very happy to  \_\_\_\_\_

what *Hanumān* told her. She gave him her  \_\_\_\_\_

to take back to *Rāma*.



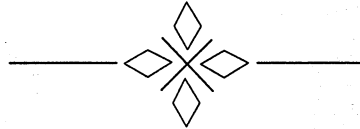
## Sundara Kāṇḍa contd...

After taking leave of *Sītā*, *Hanumān* was ready for his return journey when he thought of doing something that would put fear in *Rāvaṇa*'s mind shattering his arrogance as well as instill confidence in *Sītā* regarding the strength of the *vānara* army of *Rāma*. He instigated a fight with *rākṣasas* by destroying the beautiful royal grove.

The news of this devastation reached the ears of *Rāvaṇa*. *Rāvaṇa* loved the *Aśokavana* very much. It was his favourite exclusive place meant for his queen. He sent a strong army of *rākṣasas* to overpower the monkey. *Hanumān* had by then assumed a huge size and was waiting for their arrival. He was delighted to see things happening the way he desired. Hurling iron rods, pillars and trees picked up from the ruins of *Aśokavana*, he killed all of them.

*Rāvaṇa* was shocked to know the valour of a single monkey. He sent *Jambumālī*, the son of *Prahasta* and later another contingent of five mighty commanders against *Hanumān*, who destroyed all of them. Fear set in the mind of *Rāvaṇa* for the first time. Covering it with anger, he decided to send his son *Akṣa*, a young fighter. After a fierce battle, *Hanumān* caught hold of him and dashed him to the ground with all his powers. *Akṣa* lay dead with his bones crushed. *Rāvaṇa*'s anger mounted and he finally sent his invincible son, *Indrajit*, the conqueror of *Indra*. Failing to subdue *Hanumān* with his arrows, *Indrajit* decided to use *Brahmāstra*. *Hanumān* found himself bound by the great *astra*. But he remembered the boon of *Brahmā* that he would be bound by *Brahmāstra* only for one *muhūrta*, forty-eight minutes.

In the meantime, the *rākṣasas* around came running towards him and bound him with other materials, fearing *Hanumān* might suddenly get up and attack. Unfortunately, at the touch of the ropes and barks, the *Brahmāstra* lost its supernatural power, as no *astra* would tolerate the interference of another force. *Hanumān* became free from the influence of the *astra* even before a *muhūrta*. *Indrajit* knew this and was disappointed. However, *Hanumān* wanted to welcome the opportunity to function as a messenger and have an audience with *Rāvaṇa*. To the surprise of *Indrajit*, *Hanumān* allowed himself to be dragged to *Rāvaṇa*'s court.





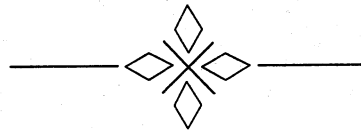
Hanumān in Rāvaṇa's court

## Sundara Kāṇḍa contd...

*Hanumān* was wonderstruck to behold the splendour and glory of *Rāvaṇa* seated on his throne with the royal crown on his head. The magnificent figure of *Rāvaṇa* was radiant with ornaments. The whole court was shining with the brilliance of precious gems that decorated every part of it. *Rāvaṇa* ordered his minister *Prahasta* to question the monkey. *Hanumān* on the other hand faced *Rāvaṇa* directly and replied. He revealed his identity and the purpose of his mission to *Laṅkā*; told the motive of his destruction of *Aśokavana* in order to meet him; apprised him of the strength of *Rāma*; warned him of the consequence of his wrong actions and gave a piece of advice to restore *Sītā* and surrender to *Rāma*.

Provoked by the bold words of *Hanumān*, *Rāvaṇa* ordered his killing. However, his virtuous brother *Vibhīṣaṇa* reminded him that killing of an envoy was forbidden in the code of conduct of a king and prohibited him from doing that action. *Rāvaṇa* agreed with *Vibhīṣaṇa* and administered a lesser punishment to *Hanumān*; he ordered his men to set fire to his tail, a monkey's most cherished limb.

With his tail wrapped up in oil-soaked rags and lighted, *Hanumān* was paraded in the streets of *Laṅkā* to the accompaniment of music. In the meantime, when *Sītā* came to know about the incident she prayed to the deity of fire to protect *Hanumān*. *Hanumān* wondered at this grace of fire not harming him at all. He endured the kicks and blows and the heaps of insults that he received all the way. Then all of a sudden, he shook off the bonds and sprung up in the air. Deciding to teach *Rāvaṇa* one more lesson, he set fire to all the mansions in *Laṅkā* except *Vibhīṣaṇa*'s with his tail-fire.



## II. Become a Detective!

Decode the message in the seat to find what *Rāma* wanted to convey to *Rāvaṇa*.

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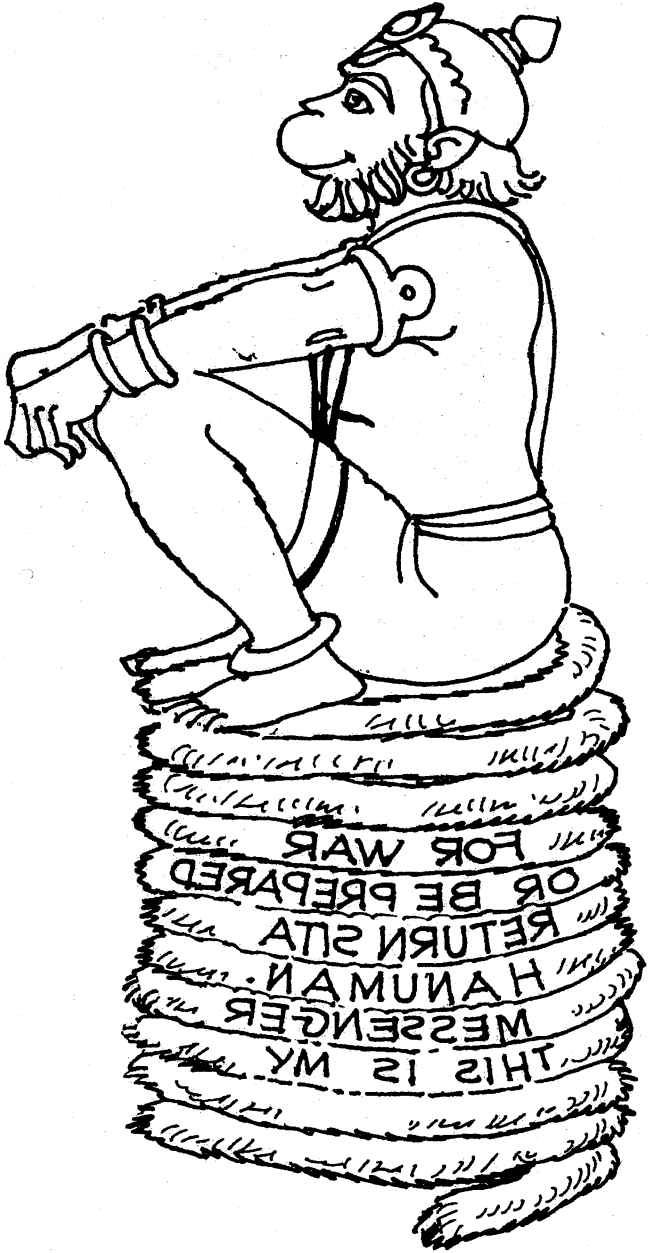
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## Sundara Kāṇḍa contd...

Knowing that *Sītā* could not be harmed by the fire, he went to her to express his relief at her safety. *Sītā* praised him for his exploits in *Lankā* and blessed him. Having achieved success on his mission, he flew back with lightning speed to report the good news to the *vānaras*. He alighted on Mount *Mahendra* with a triumphant roar and narrated the story of *Sītā*'s discovery. *Āṅgada* immediately got ready to wage a war on *Rāvāṇa* and recover *Sītā*. But *Jāmbavān* advised restraint and suggested first reporting the news to *Rāma* and *Sugrīva*.

They set out for *Kiṣkindhā*. On the way, they halted at the *Madhuvana* grove which was special to *Sugrīva*. The grove was guarded by *Dadhimukha*. In their jubilant mood and permitted by Prince *Āṅgada*, the *vānaras* went on a rampage, eating, drinking and carrying on in the grove.

*Dadhimukha* reported the ruin caused by the *vānaras* to *Sugrīva*. *Sugrīva* inferred the success of the *vānaras* and unmindful of the damage to *Madhuvana* told *Dadhimukha* to immediately send them back to *Kiṣkindhā*. *Āṅgada* revealed the news of *Sītā*'s discovery to *Rāma*. *Hanumān* then elaborately narrated all the episodes to the happy *Rāma*. He gave the crest jewel of *Sītā* to *Rāma* and told him the *Citrakūṭa* incident as a token of proof. *Rāma* embraced *Hanumān* with gratefulness and love.





Hanumān puts Laṅkā in flames

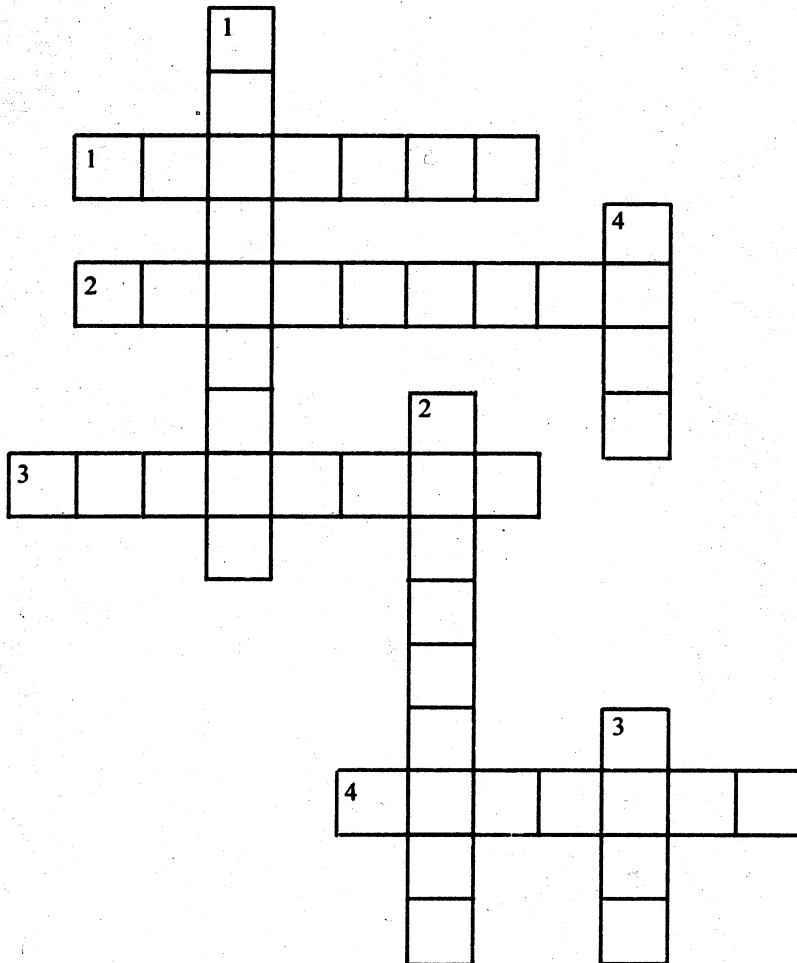
### III. Crossword Puzzle

#### ACROSS

1. Monkey who flew to *Laṅkā*.
2. The garden where *Sītā* was held.
3. *Rāvaṇa*'s bravest son.
4. The guardian angel of *Laṅkā*.

#### DOWN

1. *Rāvaṇa*'s sensible queen.
2. *Rāvaṇa*'s wise brother.
3. *Rāma* gave this ornament to *Hanumān* to be given to *Sītā*.
4. Part of *Hanumān*'s body set on fire.





## IV. Value Jumble

Match the person to the value. Place the number of the name in the space next to the quality that best describes that person.

1. *Rāma* \_\_\_\_\_ arrogance

2. *Sītā* \_\_\_\_\_ friendship

3. *Lakṣmaṇa* \_\_\_\_\_ dharma

4. *Hanumān* \_\_\_\_\_ devotion

5. *Sugrīva* \_\_\_\_\_ loyalty

6. *Jāmbavān* \_\_\_\_\_ wisdom

7. *Rāvaṇa* \_\_\_\_\_ chastity



Vibhishana advising Ravana

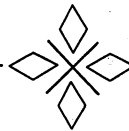
## YUDDHA KĀṆḌA

*Rāma* was now anxious to cross the ocean with a huge army and reach *Laṅkā*. *Sugrīva* encouraged him with words of support and on an auspicious day, they began their march towards the southern tip. The *vānaras* were excited about the expedition. *Rāma* was carried by *Hanumān* on his back while *Lakṣmaṇa* was carried by *Āṅgada*. Soon they reached the foot of Mount *Mahendra* and *Rāma* ascended the peak and surveyed the vast expanse of the sea.

At *Laṅkā*, *Rāvaṇa* shaken by the havoc caused by a mere monkey, who called himself *Rāma*'s envoy, called his council of ministers to discuss the future course of action. *Prahasta*, his favourite minister and commander-in-chief, praised *Rāvaṇa* reminding him of his great victories in the past over the *devas* and encouraged him to stand up against *Rāma*. He assured *Rāvaṇa* that he would be able to singlehandedly eliminate the entire *vānara* race. The other ministers of *Rāvaṇa* too spoke in support of *Rāvaṇa*.

*Vibhīṣaṇa*, however, pleaded with *Rāvaṇa* that he return *Sītā* by telling him about *Rāma*'s prowess. *Rāvaṇa* dissolved the council and retired to his chambers. *Vibhīṣaṇa* went to *Rāvaṇa*'s mansion the next morning and continued his line of argument. Blinded by his passion for *Sītā*, *Rāvaṇa* rejected his brother's advice and summoned his council again with *Kumbhakarna*, his brother in it. *Kumbhakarna* also pointed out the unrighteousness of *Rāvaṇa*'s action but seeing his advice falling on deaf ears, agreed to fight against *Rāma*.

*Mahāpārṣva*, told *Rāvaṇa* to marry *Sītā* by force. *Rāvaṇa* revealed an incident due to which he said he could not do anything against her will. Once when *Rāvaṇa* was travelling in the sky he saw a beautiful *apsarā*, *Puñjikāsthali*, who was travelling to Lord *Brahmā*'s place. *Rāvaṇa* stopped her and misbehaved with her. Seeing her condition on her return, *Brahmā* cursed *Rāvaṇa* that his head would burst to pieces if he ever took any woman against her will.



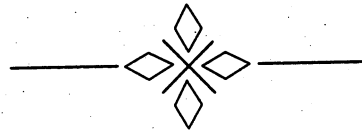
## Yuddha Kāṇḍa contd...

After listening to *Rāvaṇa*, *Vibhīṣaṇa* once again argued for *Sītā*'s return. Annoyed with *Vibhīṣaṇa*, *Indrajit* impatiently got up and rebuked him. *Rāvaṇa* too could not tolerate *Vibhīṣaṇa* any more and he hurled harsh words at him. He told him that he did not want to see *Vibhīṣaṇa*'s face again. Seeing that he no longer had a role in *Laṅkā*, he took leave of *Rāvaṇa* and left the assembly. Renouncing his family, clan and possessions, he crossed the sea and went to seek refuge in *Rāma*.

*Sugrīva* reported to *Rāma* the arrival of *Vibhīṣaṇa* and four other *rākṣasas* seeking asylum and warned that they should not be trusted as *rākṣasas* were adept in deception. *Rāma* sought the opinions of the other leaders in the army. All of them were apprehensive about admitting *Vibhīṣaṇa* to their camp, except *Hanumān*. *Hanumān* spoke beautifully stating the reasons for taking *Vibhīṣaṇa* in. He had seen *Vibhīṣaṇa* talking in the assembly of *Rāvaṇa* against the killing of an envoy and was impressed with *Vibhīṣaṇa*'s sense of justice and sincerity. *Sugrīva* persisted in his views and warned that one who forsakes one's own brother who is in trouble should never be trusted.

*Rāma* smiled at *Lakṣmaṇa* and remarked that all brothers in the world could not be like *Bharata*, all sons could not be like the four of them and all friends could not be like *Sugrīva* in nature. *Rāma* spoke his heart that he would never abandon anyone who sought refuge in him even at the cost of his own life. He asserted that he would not give them up whatever be their flaws. *Sugrīva* was amazed at *Rāma*'s firm principles and accepted his views. He brought *Vibhīṣaṇa* and the others to *Rāma* as ordered by him.

Overwhelmed that he was accepted by *Rāma*, *Vibhīṣaṇa* prostrated at *Rāma*'s feet uttering words of devotion and surrender. Moved by his devotion, *Rāma* lifted him lovingly. He asked *Vibhīṣaṇa* for information about the strength of *Rāvaṇa*'s army. *Vibhīṣaṇa* revealed all the military secrets including *Indrajit*'s capacity to become invisible in the middle of his fights. He further added that *Rāma*'s army was small as compared to the formidable army of *Rāvaṇa*. *Rāma* assured *Vibhīṣaṇa* that he would annihilate *Rāvaṇa* and his army and install him as the next king of *Laṅkā*. *Rāma* then performed his coronation ceremony with the sea waters. *Vibhīṣaṇa* swore to fight with *Rāma* as part of his army.



## I. Who am I?

1) "What **my brother** is doing is wrong.  
That is **why** I left him."

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2) "I heard *Vibhīṣaṇa* give *Rāvaṇa*  
good advice."

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3) "I will not forsake anyone who falls  
at my feet."

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4) "My army of *vānaras* feel that we should  
not let the four *rākṣasas* join us."

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5) "I can become invisible whenever I want."

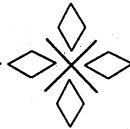
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## Yuddha Kāṇḍa contd...

*Vibhīṣaṇa* requested *Rāma* to seek favours of the deity of ocean for a passage to *Laṅkā*, as the ocean owed its existence to the ancestors of *Rāma*, *Sagaras*. *Rāma* sat on a *darbha* grass and fasting, prayed for three days asking for a way across the ocean. The deity of ocean did not respond. *Rāma* was annoyed and sent arrows striking at the base of the ocean like thunderbolts. The sea was shaken by the great upheaval caused by the arrows. *Rāma* then invoked the *Brahmāstra* and threatened to drain the sea when the deity of ocean appeared with folded hands before *Rāma* and sought apologies. He expressed his inability to deviate from his nature and become a shallow water way. He suggested that *Rāma* build a bridge across the ocean and offered all assistance in holding up the bridge. *Nala*, son of *Viśvakarmā*, who was in the *vānara* army, guided the construction work. All the *vānaras* enthusiastically brought boulders and trees and completed the construction within five days. They crossed the ocean and reached the northern shores of *Laṅkā*.

*Rāvaṇa* had received information about the arrival of the *vānara* army in *Laṅkā*. He was busy thinking of devious ways to quickly win *Sītā*'s affections. He sent for *Vidyutjihvā*, a sorcerer, and asked him to make a head in the likeness of *Rāma* and also a bow, *Kodaṇḍa*, that was identical to *Rāma*'s bow. After he made them, *Vidyutjihvā* was to deliver them to *Rāvaṇa* at the *Aśokavana*.

*Rāvaṇa* went to *Aśokavana* and informed *Sītā* that *Rāma*'s army was grounded in the battle and *Prahasta*, his commander-in-chief, beheaded *Rāma* with a sharp sword when *Rāma* was asleep. *Vidyutjihvā* arrived with the head and bow which were shown to *Sītā*. *Rāvaṇa* at once implored *Sītā* to become his queen. Startled at the sight of *Rāma*'s head and bow, *Sītā* burst into tears. As *Rāvaṇa* was talking, an urgent message arrived from *Prahasta* summoning *Rāvaṇa* to join him. After *Rāvaṇa* left, the sorcerer's illusion also vanished. *Saramā*, a *rākṣasī*, consoled *Sītā* and revealed the truth about *Rāma*'s head and bow. She told her about *Rāma*'s arrival in *Laṅkā* and the declaration of war.





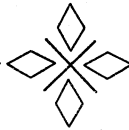
Rāma's army builds the bridge on the ocean

## Yuddha Kāṇḍa contd...

*Rāvaṇa* hastened to guard the city from the approaching *vānara* army. He posted *Prahasta* at the eastern gate; *Mahāpārśva* and *Mahodara* at the southern gate; and *Indrajit* at the western gate. He guarded the northern gate himself. *Virūpākṣa* was asked to command the troops within the city. Getting the information of arrangements of army divisions at *Laṅkā* through *Vibhīṣaṇa*, *Rāma* arranged his army accordingly. *Nīla* was asked to lead the army attacking the east side; *Aṅgada* lead the army to the south and *Hanumān* to the west. *Rāma* and *Lakṣmaṇa* decided to face *Rāvaṇa* in the north. *Sugrīva*, *Vibhīṣaṇa* and *Jāmbavān* were asked to backup the main army behind.

As the arrangements were going on, *Sugrīva* saw from the peak of Mount *Suvela*, *Rāvaṇa* seated on his terrace. With a sudden spurt of anger, he took off from the peak and landed at *Rāvaṇa*'s terrace. Before *Rāvaṇa* could gather himself, he knocked off his crown and pounced on him. The two wrestled for a long time. Unable to win, *Sugrīva* flew back to *Rāma*. *Rāma* praising *Sugrīva*'s valour reprimanded him for his impulsive action which was wrought with risks especially in his position as a king.

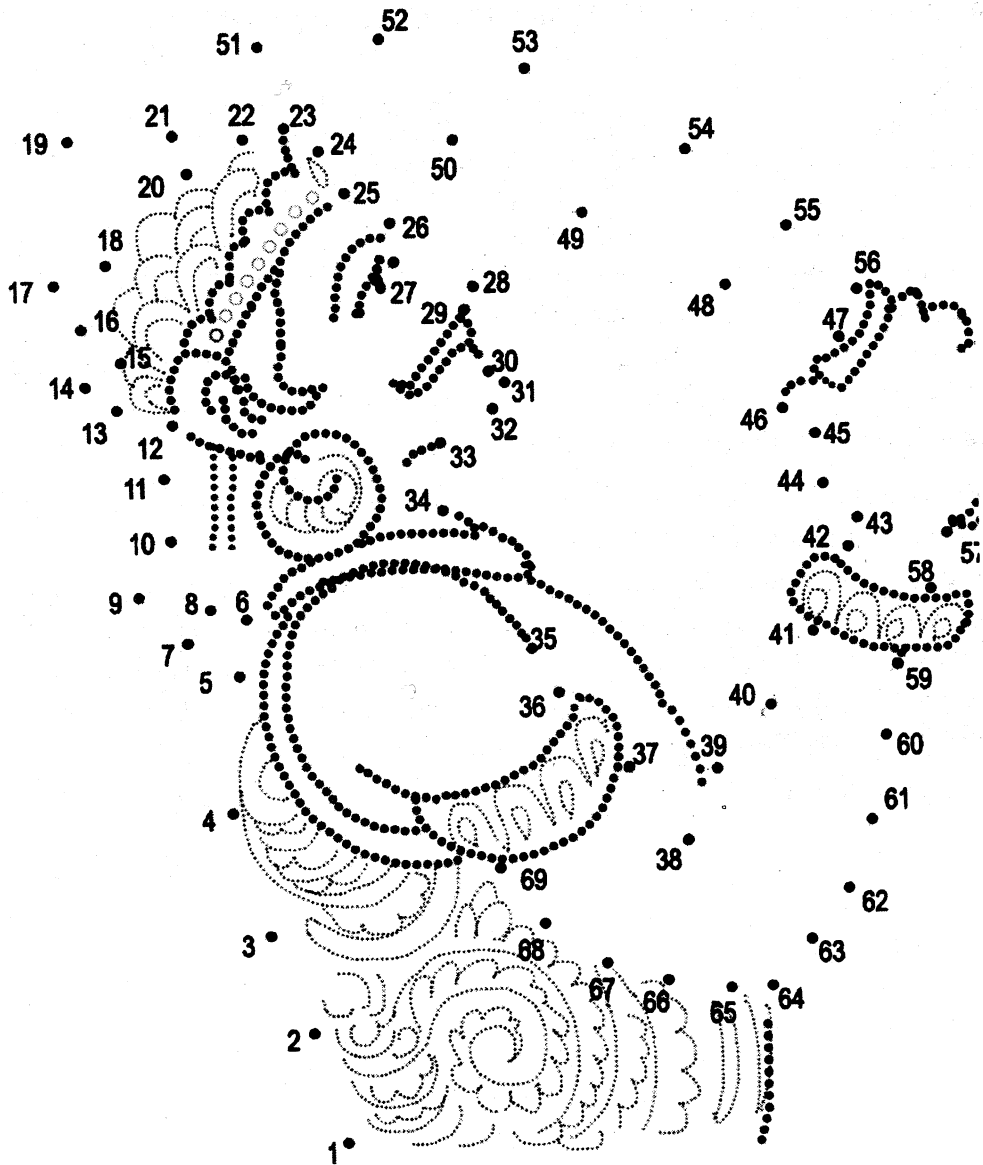
*Rāma* then sent *Aṅgada* as a messenger of peace to *Rāvaṇa* with a final request to surrender *Sītā*. Listening to the words of *Aṅgada*, son of *Vāli*, *Rāvaṇa* flared up and asked his men to destroy him. *Aṅgada* caught hold of the four *rākṣasas* advancing towards him and rising into the sky flung them down. He then demolished the beautiful terrace of *Rāvaṇa*'s mansion before flying back to *Rāma*. *Rāvaṇa* saw this event as a bad omen. But his passion for *Sītā* and anger against *Rāma* concealed his fear and he refused to return *Sītā*. Finally *Rāma* declared war.





## II. Join the dots.

Find the invisible *Indrajit* by joining the dots.



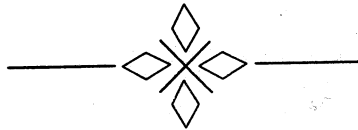
## Yuddha Kāṇḍa contd...

In the war, *Aṅgada* got an upper hand over *Indrajit* by destroying his chariot and the charioteer. *Indrajit* became invisible and showered arrows at *Rāma* and *Lakṣmaṇa* and wounded them. He then sent his *Nāgapāśa*, serpent-bond, which bound the two brothers and made them motionless. *Indrajit* returned jubilant at his accomplishment and was embraced by *Rāvaṇa* in great joy.

At the battlefield, *Vibhīṣaṇa* consoled *Sugrīva* and others and asked them to wait for the influence of the serpent-bond to vanish. In the meantime, *Rāvaṇa* asked his *rākṣasīs* to take *Sītā* on the *Puṣpaka-vimāna*, his chariot and show her *Rāma* and *Lakṣmaṇa* lying on the battlefield motionless. *Sītā* lamented in desperation. However, *Trijaṭā* comforted her by telling her that *Rāma* and *Lakṣmaṇa* were not dead and that they would soon overcome the influence of this powerful weapon.

*Rāma* regained consciousness first. He saw *Lakṣmaṇa* by his side laying motionless. He mistook him to be dead and cried in grief. *Suśeṇa*, the physician in *Rāma*'s army suggested that specific herbs be brought from the milky ocean. Suddenly *Garuḍa*, the divine eagle, arrived and *Rāma* and *Lakṣmaṇa* were instantly freed from the effects of the *Nāgapāśa*. An indescribable joy pervaded the *vānara* camp.

Seeing *Rāma* and *Lakṣmaṇa* up again with bows in their hands ready to fight, *Rāvaṇa* got the shock of his life. He sent *Dhūmrākṣa* to fight them, but before the latter had a chance, *Hanumān* slew him. *Vajradamṣṭra* who followed *Dhūmrākṣa* was encountered by *Aṅgada* who killed him. *Rāvaṇa* sent *Akampana* who was crushed by *Hanumān* with a big tree after a great battle. *Prahasta* came forward to lead the *rākṣasas*. *Nīla*, son of *Angi*, smashed his head with a big boulder.



### III. Word Game

Identify the characters that belong to *Rāma*'s and *Rāvaṇa*'s armies:

*Nala*

*Nīla*

*Akampana*

*Mahāpārśva*

*Sugrīva*

*Vibhīṣaṇa*

*Jāmbavān*

*Indrajit*

*Kumbhakarna*

*Nikumbha*

*Aṅgada*

*Lakṣmaṇa*

*Mahodara*

*Virūpākṣa*

*Hanumān*

*Prahasta*

RĀMA'S ARMY

RĀVAṆA'S ARMY

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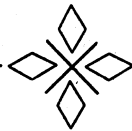
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## Yuddha Kāṇḍa contd...

*Rāvaṇa* now decided to face the princes himself. Vanquishing many *vānara* leaders enroute, he drew *Lakṣmaṇa* in for a fight. He hit *Lakṣmaṇa* with his *Śakti* weapon and *Lakṣmaṇa* fell unconscious. *Rāvaṇa* then engaged *Rāma* in a direct confrontation. Raging with anger and riding on the shoulders of *Hanumān*, *Rāma* broke *Rāvaṇa*'s chariot and killed his horses with his arrows. Wounded by the sharp arrows of *Rāma*, *Rāvaṇa* dropped his bow. With another crescent shaped arrow, *Rāma* hit *Rāvaṇa*'s crown and broke it. *Rāvaṇa* stood shocked and disgraced. Quietly *Rāma* told him to return the next day better equipped. Ashamed and dejected, *Rāvaṇa* left the battlefield.

After great deliberation, *Rāvaṇa* decided to wake up his brother *Kumbhakarna* who had gone to sleep a few days earlier. Due to a curse, *Kumbhakarna* used to sleep for six months at a time. The *rākṣasas* went with drums and conches accompanied by tons of food for his consumption on his waking up. *Kumbhakarna* heard the humiliation suffered by *Rāvaṇa*. He spoke words of wisdom to *Rāvaṇa*. But he was moved by the appeals of his brother for help. He entered the war front with a great spear in his hand. None could stop *Kumbhakarna*'s onslaught. *Rāma*'s arrows that killed *Vāli* were ineffective against *Kumbhakarna*. *Rāma* then sent forth special arrows invoking various deities such as *Vāyu* and *Indra* and gradually cut his various limbs and finally his head. *Rāvaṇa* lamented bitterly over the death of *Kumbhakarna*. He decided to send his young sons, *Triśiras* and *Atikāya*, who were great warriors, to the war front. Unfortunately for *Rāvaṇa*, they too were killed.

*Indrajit*, the only son of *Maṇḍodarī* approached his father and requested that he be allowed to fight. *Indrajit* then appeared on the battlefield equipped with many divine arrows from his arsenal. He killed many *vānara* leaders and with his *Brahmāstra* he made *Rāma* and *Lakṣmaṇa* unconscious.





Kumbhakarna is woken up

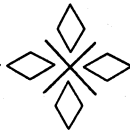
## Yuddha Kāṇḍa contd...

*Jāmbavān* called *Hanumān* and told him to bring certain herbs from a particular hill in the *Himālayas* that would heal the wounds of the princes and help them regain consciousness. *Hanumān* at once took off and sped towards the *Himālayas*. Unable to locate the particular herbs, he lifted the entire hill in his hand and returned. The *devatās* witnessed *Hanumān*'s feat in amazement. With the smell of the herbs brought by *Hanumān*, *Rāma* and *Lakṣmaṇa* got back their senses and energy. All the *vānaras* lying dead in the battlefield too got up due to the effect of the herbs.

*Indrajit* again came and fought with all his *māyā* tactics. He made a *Māyā Sītā* and emerged with her in his chariot and slashed her with a sword in front of *Hanumān* and other *vānaras*. Horrified and despondent, they ran towards *Rāma* to convey the tragic news. *Rāma* and *Lakṣmaṇa* could not bear the loss of *Sītā*. They lamented helplessly, when *Vibhīṣaṇa* came and convinced them that *Sītā* could never be killed by *Rāvaṇa* and revealed the secrets of *Indrajit*'s plans. *Indrajit*, having gained time, went to *Nikumbhilā* temple and started a sacrifice completing which he would become invincible. *Vibhīṣaṇa*, knowing this, asked *Rāma* to immediately send *Lakṣmaṇa* to kill him. *Lakṣmaṇa* left for *Nikumbhilā* temple with *Hanumān*. They interrupted *Indrajit*'s sacrifice and drew him out for a fight. *Lakṣmaṇa* sent *Aindrāstra* invoking *Rāma*'s virtues and killed *Indrajit*. *Rāma* was very happy to know that *Lakṣmaṇa* killed *Indrajit*.

*Rāvaṇa* lost his presence of mind at the death of his dear son *Indrajit*. In a fit of despair, he ran to kill *Sītā* when he was stopped by his minister *Supārśva*. *Rāvaṇa* now sent his core commanders along with his personal army to face the battle. *Rāma* fought furiously on that day and defeated all of them.

On the eighth day of the war, *Rāvaṇa* himself, set out with his remaining ministers and a great battle ensued between *Rāma* and *Rāvaṇa*. *Rāvaṇa* made *Lakṣmaṇa* fall unconscious with his *Śakti* and *Hanumān* brought the herbs for a second time and saved *Lakṣmaṇa*. *Mātali* brought *Indra*'s chariot for *Rāma*'s use and he drove it. Both *Rāma* and *Rāvaṇa* sent powerful *astras* at each other, and one was countered by the other with more powerful weapons. *Rāvaṇa*'s trident was knocked down by *Indra*'s *Śakti* used by *Rāma*. Many celestial beings witnessed the battle from the heavens.





Hanumān brings Mount Himavān

## Yuddha Kāṇḍa contd...

*Agastya* came and gave *Ādityahṛdaya mantropadeśa* to *Rāma* when *Rāvaṇa* was recovering himself from fatigue. *Rāma* chanted it thrice and rejuvenated his energies. Finally he invoked Lord *Brahmā* and sent his *Brahmāstra* piercing *Rāvaṇa's* chest and *Rāvaṇa* fell. There was rejoice in all the three worlds. While *Maṇḍodari* mourned his death, *Rāma* praised *Rāvaṇa's* strength and valour and asked *Vibhīṣaṇa* to do his last rites. Seeing him hesitant, *Rāma* even offered to perform the rites himself. *Vibhīṣaṇa* completed the obsequies of *Rāvaṇa* and was crowned the king of *Laṅkā*.

*Rāma* then asked *Hanumān* to enter *Laṅkā* with *Vibhīṣaṇa's* permission and inform *Sītā* about the events that had taken place. *Sītā* received *Hanumān's* message with tears of joy and gratitude. *Hanumān* wanted to kill the troublesome *rākṣasīs* but *Sītā* stopped him as they had only been performing their duties. *Sītā* asked *Hanumān* to tell *Rāma* that she was eager to see him. *Vibhīṣaṇa* carried *Rāma's* orders to *Sītā* that she come to his presence appropriately dressed and ornamented.

Though *Sītā* saw no relevance to these orders, she obeyed. When she arrived, she was choking with emotions. But *Rāma* surprised everyone with his harsh words in addressing *Sītā*. He told her that he had done his duty and released her from *Rāvaṇa* and that she was free to go wherever she wanted. He said he could not take her with him since she had lived in *Rāvaṇa's* place for one year. Hurt by such cruel words from *Rāma*, *Sītā* decided to enter the altar of fire and asked *Lakṣmaṇa* to kindle it. Seeing *Rāma* not opposed to the suggestion, *Lakṣmaṇa* reluctantly obeyed. Praying to the deity of fire to receive her unto himself if she was pure, she jumped into the fire. The deity of fire protected her from any harm and presented her to *Rāma*. *Rāma* explained that he never doubted *Sītā's* purity but *Sītā* had to prove herself to the world. *Sītā* and *Rāma* were reunited and there was great joy everywhere.







Rāma kills Rāvaṇa



Sitā undergoes fire test

#### IV. A. Discuss:

1. Results of war.
2. Other ways to resolve issues.
3. Why did *Rāma* have to declare war?
4. Did *Rāma* try peaceful methods? If so, how?

#### B. Debate:

*Kumbhakarna* vs. *Vibhishana*

Form two groups of children, one supporting *Kumbhakarna* and one supporting *Vibhishana*. Analyse who made the better choice.

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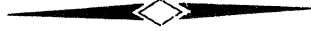
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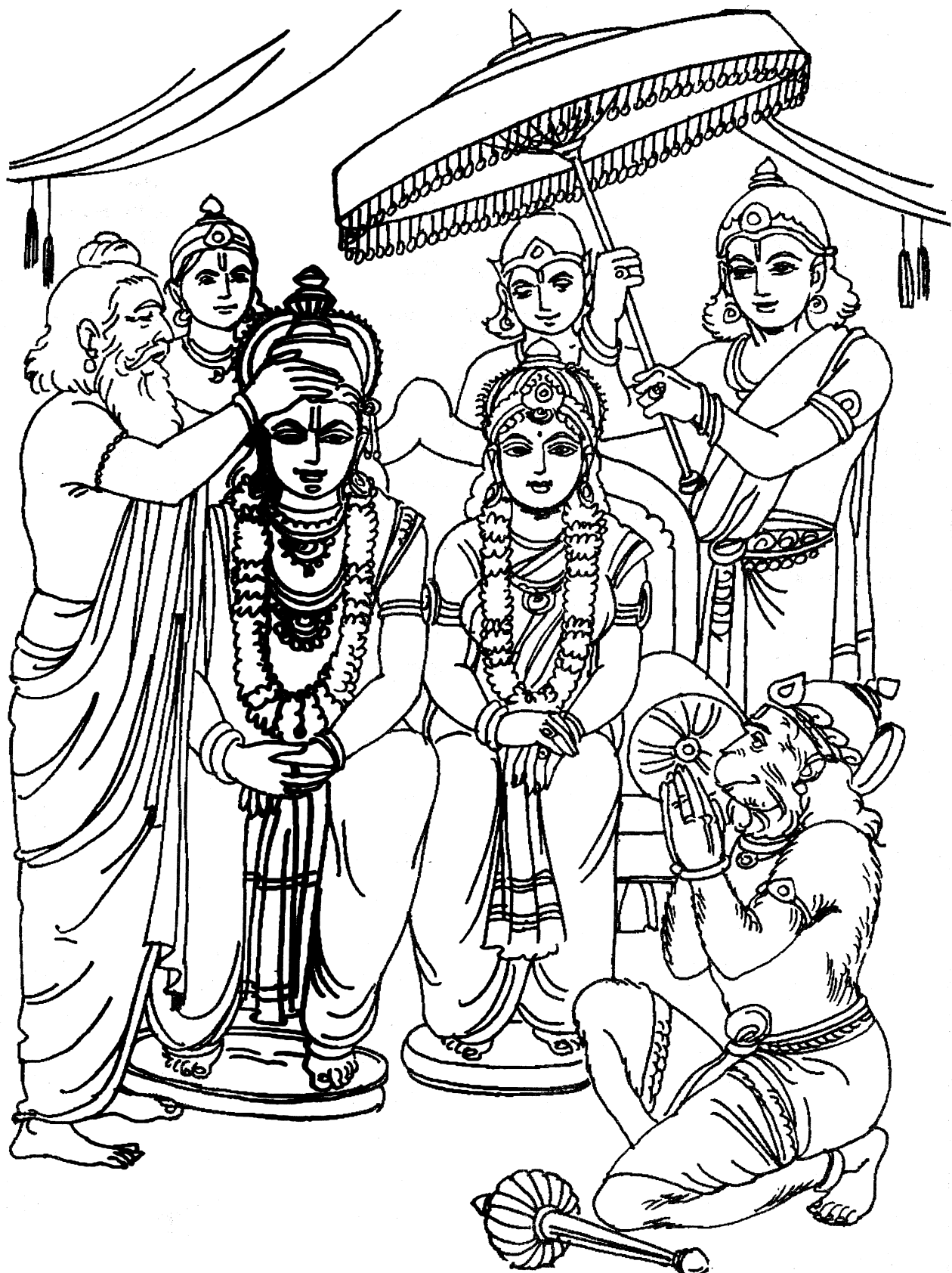
## Yuddha Kāṇḍa contd...

The *Puspaka-vimāna* was ready to carry all of them to *Ayodhyā*. *Vibhīṣaṇa* felt the grief of separation from *Rāma*. *Rāma* permitted him to accompany them and asked him to present gifts to the *vānaras* for the help they had offered. The *vānaras* headed by *Sugrīva* expressed their desire to participate in the coronation ceremony at *Ayodhyā*. *Rāma* could not reject their pleas and took all of them to *Ayodhyā*.

As they reached *Bharadvāja's āśrama*, *Rāma* sent *Hanumān* to inform *Bharata* of their arrival and to find out his response. But *Hanumān* saw *Bharata* waiting for *Rāma's* arrival ready to immolate himself if *Rāma* did not arrive in the early hours of the year after exile.

*Bharata* welcomed *Rāma* on his arrival and rejoiced at the fulfillment of his great desire that *Rāma* be installed on the throne of *Ayodhyā*. He asked *Rāma* to wear his sandals again and *Rāma* was coronated as the king of *Ayodhyā*. With *Bharata* as *yuvarājā*, *Rāma* ruled the kingdom well. People enjoyed the rule of *Rāma* and lived a life of joy and peace. There was justice everywhere and people had no fear of *adharmā*. It was an ideal kingdom ruled by an ideal king, Lord *Rāma*.





Coronation of Rāma