

Roles of LakshmaNa



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MalayankuLam SrI G.Vasudevan

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SrI Raama paTTAbhishekam (Thanks:sou.R.Chitralekha)



AUTHOR'S SPECIAL NOTE

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The enthusiasm and devotion of these members of website is to be appreciated by all who enjoy the classical literature of India.

My humble and due respect to all elders, pundits and to all those who respect Sreemadh Vaalmeeki RaamaayaNam the epic poem.





Statue of Lakshman near Lakshman Jhula



SrI:

SrI rAmacandra parabrahmaNe nama:

ROLES OF LAKSHMANA

INTRODUCTION

Dear Sri vaishnava perunthagaiyeer,

India has produced two great epics Sreemadh RaamaayaNam and mahaa bhaaratham, with the common main thread of 'dharma' running thru both.

The heroes in both epics

- Raama in RaamayaNam is 'raamO vigrahavaan dharmah' - meaning 'Raama is personification of dharma'
- Yudhishtira in Mahaa Bhaaratham has a name 'dharma' or called 'dharma puthra' - being the son of yama who is the administrator of dharma as deputy to supreme lord sreeman naaraayaNan.

Many books and articles have come out on Raama - the main hero of RaamaayaNam. But in this book a 'sub hero' or supporting character LakshmaNa is the hero. LakshmaNa, the closest brother to Raama among the 3 brothers is the 'focal point' here.

Being the first of the two sons to mother and second queen Sumithra, and father and king Dasaratha, LakshmaNa is considered an avathaaram - incarnation of 'aadhi sEshan'.

Adhi sEshan is the bed of the Supreme Lord Sreeman naaraayaNan in the ksheeraabdхи - the Milky Ocean, the abode of the Lord. Adhi sEshan serves his lord as

சென்றால் குடையாம் இருந்தால் சிங்காசனமாம்





the umbrella, seat and pAdukAs -
Pullambhudangudi valvil Raman seated on seshavahanam



நின்றால் மரவடியாம் நீள்கடலுள், என்றும்
புணயாம் மணிவிளக்காம் பூம்பட்டாம்
புல்கும் அனையாம், திருமாற்கு அரவு.
cenRaal kuDaiyaam irunnthaal singaasanamaam

ninRaal maravaDiyaam neeL kaDaluL, enRum

puNaiyaam maNiviLakkaam poompaTTaam

pulkum aNaiyaam, tirumaaRku aravu.

- the umbrella,
- the seat,
- the bed,
- the sandals
- the candle light,
- the silk garment

says the devoted bhaktha - Poigai aazhvaar, the first among the trio and first among the 12 aazhvaars numberwise.

LakshmaNa and Sathrughna, the twin brothers or two sons of Sumithra were devoted to Raama and the other brother Bharatha, each one so close to the other that, when one wants to utter all 4 names together, they say Raama and LakshmaNa, Bharatha and Sathrughna in twos.

Even by slip of tongue, they do not say as Raama and Bharatha, LakshmaNa and Sathrughna in twos, even though the four brothers are born in this order to king Dasaratha thru the three queens Kausalya, KaikEyee and Sumithra [again in that order].





The closeness of LakshmaNa to Raama is so pronounced that when sage Visvaamithra asked Raama to be sent along with him, king Dasaratha sent LakshmaNa with Raama, being unasked or unsought for.

In the childhood Raama will not eat food or sleep separately without LakshmaNa being by his side. During marriage even though only Raama did break the bow to win hand of Seethaa, first the two Raama and LakshmaNa were proposed for Seethaa and oormiLa, and later all 4 brothers got their wives. That again shows the unity among the 4 brothers.

When married, LakshmaNa left his young wife oormiLaa in the custody of mother Sumithra and accompanied Raama to the forest for 14 years duration, even when he was advised not to come to forest initially. Such is his serving attitude to his lord and elder brother Raama.

From childhood LakshmaNa's character is delineated by sage Vaalmeeki, the author of RaamaayaNam, as '**lakshmaNO lakshmee sampanna**', being a close associate, a friend in need, a servant to do multi functions, an advisor, a great warrior displaying enormous warring skills etc.

That is the main theme in this book delineated with many quotes from sage Vaalmeeki.

LakshmaNa, who is thus depicted as a hero in his own right, is worshipped in few temples as the main deity by the people of India, the great Bhaarath.

In Kerala, there are 4 individual temples for all the four brothers, called as "4 ambalam", near the famous Guruvaayoor -

Sree Raama temple in Thiruprayar

Sree Bharatha temple in Koodal Maanickyam

Sree LakshmaNa temple in Thiru MoozhikkuLam

Sree Sathrughna temple in Paayambal.





(In each temple the main deity is one of the 4 brothers as listed above).

Similarly there is a separate temple for LakshmaNa in the caves of KajurahO in Madhya pradhEsh, India. So People of India always regard heroes with due cognizance.

Now we will study about this great 'LakshmaNa' the younger brother of Raama in detail.





CHAPTER 1.

THE LIST OF ROLES LAKSHMANA PLAYED

Point: LakshmaNa the younger brother of Raama has played different roles in Sreemadh RaamaayaNam. The aadhi kavi sree Vaalmeeki, of course, does portray LakshmaNa in great way at different places describing him with many adjectives. Distinctively Vaalmeeki does not spell out LakshmaNa's different roles but builds the story sufficiently to identify and pick up that way. So here is an attempt to first list out and then elaborate the roles.

1. Lakshmana - the 'baalya khEla sakhaa' - 'playmate to Raama', in Raama's childhood and young days.
2. LakshmaNa - the 'vazith thuNaivan' - the 'companion' to Raama - in the long trekking when he went with sage Visvaamithra.
3. LakshmaNa - the husband of OormiLa.
4. LakshmaNa - the Assistant Administrator in kOsala dhEsam and its capital AyOdhya - assistant to the uncrowned prince Raama.
5. LakshmaNa - the angry younger brother - suggesting or counseling his elder to fight for the 'right to the throne' and says 'on your behalf I am ready to fight, even with our father, if required'.
6. LakshmaNa - the boat or raft or barge builder and / or the oars man - helped to cross the river yamunaa
7. Lakshmana - the Engineer - to build the house, in the forest.
8. LakshmaNa - the good non vegetarian chef to prepare 'deer meat' for yagjna
9. LakshmaNa - the scavenger - to dig pits and bury / burn the bodies of viraadhan and kabhandhan



10. LakshmaNa - the envoy or assistant to carry out 'protocols' - while meeting sage agasthya and later in meeting Hanumaan, paving way for Sugreeva sakhyam
11. LakshmaNa - the ambassador - to go to Sugreeva and remind him on the mission 'search Seethaa'.
12. LakshmaNa - the bodyguard to Raama and to ' Seethaa manni' - elder brother's wife,
13. LakshmaNa - the sleepless [?] watchman and security guard for 14 long years - even at the cost of separation from beloved wife. (**Note by Sri MG Vasudevan:** Why a question mark in that phrase 'sleepless watchman' is - in AyOdhya kaNdam sargam 56 slokams 1 and 2, raama wakes up lakshmaNa, who is sleeping. On this the 'raamaayaNa thilaka' commentator has added, 'lakshmaNa has not slept for 14 years is a myth and a wrong projection'. But it is true that he was a very sincere watchman and security guard as we will see or read in relevant chapter.)
14. LakshmaNa - the brave warrior and deputy leader of the army
15. LakshmaNa - the minister - to pour out suggestions and advices to his elder brother on occasions [this is apart from that angry young brother]
16. Lakshmana - the arduous servant - to arrange donations and bring armoury etc even before the start to forest and later to do many things ordered on to him.
17. LakshmaNa - the guru or teacher or 'guide and philosopher' to talk or lecture on 'dharma'



CHAPTER 2

LAKSHMANA – THE BAALYA KHELA SAKHAA – PLAYMATE DURING YOUNGER DAYS

Assignment of role:

This 'baalya khEla sakhaa' role on LakshmaNa is not assigned by Raama on him, but LakshmaNa took it on his own. That is because of attraction of Raama.

On this there are two slokams from sage Vaalmeeki –

1. On the children Raama and LakshmaNa sharing bedtimes together
2. Raama and LakshmaNa eating 'food' together.

1. Sleep:

न च ते विना निद्रां लभते पुरुषोत्तमः ।

मृष्टं अन्नं उपानीतं अश्वाति न हि तं विना ॥

na ca tEna vinaa nidraam labhatE purushOttama: |

mrushTam annam upaanItham aSnaathi na hi tam vinaa ||

---1-18-30

Meaning:

That best one among the men, Raama, does not get his sleep without LakshmaNa. He would not eat food brought for him, however delicious it may be, without LakshmaNa.

Notes

Here, while referring slokams the first number 1 means Baala kaaNdam, 2





means AyOdhya kaaNdam etc. The second number is the sargam number or chapter number. Third number is the exact slokam number. This pattern will be followed in all references hereafter.

Please note that the sargam and slokam numbers referred herein may vary from version to version. Generally most of the slokam numbers referred are per the edition published by Gorakhpur Gita press and per the web site www.valmikiramayan.net

Sri Paravaak kOttai Srimadh ANDavan swamy in his book 'Raama piraanaik karpOm' volume 1 titled ' Seethaa kalyaaNam', narrates an incident to show how or what extent these two brothers, Raama and LakshmaNa, were close to each other. That helped me to choose my title for this role - bhaalya khEla sakhaa.

The incident: One day the child Raama did not go to sleep and was crying. When a child cries, it is natural that the mother feels the child is hungry and then feeds the child. Mother Kausalya first fed and then pacified the child Raama, to go sleep. No use in it. Crying of Raama did not stop.

Then the royal doctor was called upon to check for any stomach problem or others or some physical disturbance etc. He also could not do any thing or find any real cause. Crying of Raama did not stop.

Then some manthrams and thanthrams were all done in all temples and other places - for Raama is the royal child - that too a very rare child - child got by the king after 60000 years - and after doing a 'yagnam' - and all that.

No use in all these. Then minister Sumanthra came and asked, 'has the kula guru Vasishta been consulted about this strange happening?' Immediately word was sent to him. The kula guru Vasishta asked the messenger immediately - 'where you have placed child Raama and then child LakshmaNa?'

Guru was informed Raama was put in a separate cradle in one room and LakshmaNa was placed in another separate cradle in a different room.





The guru immediately suggested the remedy to put a halt to the crying - 'hey, put both the children side by side or in the same cradle in the same room and that is the solution'.

When this was done, Raama's crying immediately stopped. So that was the extent of the 'anyOnyam' - togetherness of Raama and LakshmaNa - even a small distance between the cradles, or, cradles placed in different rooms could not be tolerated by both, during their childhood. The 'sakhaathvam' started even during childhood days.

2. 'Food'

Also see what Vaalmeeki says on the 'food'. Same slokam again as above, Enjoy that once again.

न च ते विना निद्रां लभते पुरुषोत्तमः ।

मृष्टं अन्नं उपानीतं अश्वाति न हि तं विना ॥

na ca tEna vinaa nidraam labhatE purushOttama: |

mrushTam annam upaanItam asnaati na hi tam vinaa || ---1-18-30

Meaning:

That best one among the men, Raama, does not get his sleep without Lakshmana and he would not eat food brought for him, however delicious it may be, without LakshmaNa.

The child Raama will not eat without LakshmaNa. That is the extent of togetherness, the 'baalya sakhaathvam' in the younger days between the two.

Reason:

Perhaps you may wonder 'what is the reason for this kind of attraction between





the two?' 'the sakhaathvam'.

'It is the charm of Raama' says Vaalmeeki. See the words '**Raamsya** |**Oka**
Raamsya' - 'of the world charmer Raama' -

बाल्यात् प्रभृति सुस्निग्धो लक्ष्मणो लक्ष्मि वर्धनः ।

रामस्य लोकरामस्य भ्रातुः ज्येष्ठस्य नित्यशः ॥

baalyaat prabhrti su-snigdhO lakshmaNO lakshmi vardhana: |

raamsya |Oka raamsya bhraatu: jyEshThasya nityaSa: || 1-18-28

Meaning:

Right from childhood LakshmaNa, the enhancer of prosperity, is always amiable towards his world-charming elder brother Raama.

Notes

Also note here Vaalmeeki's usage of words describing LakshmaNa. He is addressed 'lakshmi vardhana'. In many other places lakshmana is titled 'lakshmaNO lakshmi sampanna:'

But here it is 'lakshmi vardhana' - growing - because child LakshmaNa is also growing - also his 'lakshmi' is growing - his lakshmi - his assets - his name, fame, valour, education, etc are growing.

[for those not much familiar with Sanskrit language - the word lakshmi has many meanings besides being the name of periya piraatti].

That charm of Raama made LakshmaNa to dedicated himself to Raama. See further:

सर्व प्रियकरः तस्य रामस्य अपि शरीरतः ।





लक्ष्मणो लक्ष्मि संपन्नो बहिः प्राण इव अपरः ॥

sarva priyakara: tasya raamasya api SarIrata: |

lakshmaNO lakshmi sampannO bahi: praaNa iva apara: || --1-18-29

Meaning:

LakshmaNa, who is endowed with the wealth of dedication, dedicated himself to Raama with bodily service, and while performing all agreeable deeds in respect of Raama, he behaved like Raama's 'alter ego'.

Role benefit to LakshmaNa and Points:

1. [on above slokam 29]: Please note that in slokam 30 [seen first as above] the children do not even sleep or eat separately. But in slokam 29, Vaalmeeki says LakshmaNa dedicated himself with bodily service to Raama, and acted as 'bahi praaNa' - life hanging out to than that within the body - perhaps the 'shadow' of the body will be a word less weighty. Such is the extent of dedication of LakshmaNa towards Raama. Perhaps this is the start for the different roles he played and all that. They are basically due to his dedication plus factors arising out of situations then and there.

2: This is the benefit of that 'baalya sakhaa' role LakshmaNa got promotion from 'lakshmi vardhana' to 'lakshmi sampanna' identification as Raama's 'bahi praaNa'.

3: On the 'baalya sakhaa' - we do not have much details being described by sage Vaalmeeki. For the whole description of birth of children up to arrival of Visvaamithra - till age of 12 or 16 of Raama and LakshmaNa - is covered in 21 slokams, numbering 16 to 37 in sargam 18 of baala kaaNdam.

The baala leelaas of the four children, are not described, of Raama in particular, about their growth etc, like those descriptions of sage Sukha brahmam, - describing and enjoying himself and allowing others also to enjoy





the baala leelaas of KrishNa - - in that grand poorNa avathaaram of the supreme lord.

Here in RaamaayaNam, even in these 21 slokams, again, the description of Raama gunam is more, than covering the incidents or events in the time scale of their growth. So we move on to next role.





Lakshmana - the companion of Raama in long trekking with sage Visvaamithra

(thanks: www.kamat.com)



CHAPTER 3

LAKSHMANA - THE VAZHITH THUNAI VAN

[Companion of Raama in long trekking with sage Visvaamithra]

Role change: This 'baalya sakha' role changes slowly into a 'vazhith thuNaivan' - a companion on a travel - when sage Visvaamithra came to the durbar of king Dasaratha, and asked for Raama, to be sent along with him.

What Visvaamithra asked the king is

स्व पुत्रम् राज शार्दूल रामं सत्य पराक्रमम्।

काक पक्षधरं वीरं ज्येष्ठं मे दातुं अर्हसि ॥

sva putram raja Saardoola raamam satya paraakramam |

kaaka pakshadharam vIram jyEshTham mE daatum arhasi ||-- 1-19-8

Meaning:

As such, oh, tigerly king, it will be apt of you to spare the services of that brave one, whose valor itself is his truthfulness, that young one whose hair locks are all the more jet black, like crow wings on either side of his head, spare that eldest son of yours, namely Raama.

Father and king's decision: After putting initial resistance, king Dasaratha, sends Raama and LakshmaNa, [when Vasishtha also advised him to send Raama], along with Visvaamithra, knowing that Raama will not go alone, sends LakshmaNa also along with Raama.

This decision of the king to send LakshmaNa along with Raama is 'his own'. No counseling was done by either vasishTa or sumanthra.





See slokam

तथा वसिष्ठे ब्रुवति राजा दशरथः स्वयम् ।

प्रहृष्ट वदनो रामम् आजुहाव सह लक्ष्मणम् ॥

tathaa vasishTe bruvati raajaa dasarathah svayam |

prahrshTa vadano raamam aajuhava saha lakshmaNam || --1- 22 -1

Meaning:

When vasishta said that way, king Dasaratha, with an air of satisfaction, personally fetched Raama, along with LakshmaNa. [1-22-1]

Role assignment: So when king decided to send Raama along with Sage Visvaamithra, he decided to send LakshmaNa also as a companion to Raama. So this role is assigned by father and king Dasaratha.

Reason: The king knows very clearly by now, how LakshmaNa will behave, when Raama is not there in the palace. For, even when Raama goes for a 'game of hunting', LakshmaNa follows, even without Raama asking him to do so - [see sloKam below] - that aspect the king knows fully well.

यदा हि हयं आरूढो मृगयां याति राघवः ।

अथ एनं पृष्ठतः अन्येति स धनुः परिपालयन् ॥

yadaa hi hayam aarooDhO mrgayaam yaati raaghava: |

atha Enam prshThata: abhyEti sa dhanu: paripaalayan || --- 1-18-31

Meaning:

Whenever Raaghava mounts a horse and goes on a hunting game, LakshmaNa





rushes after him wielding his bow as a squire [squire meaning attendant or escort].

Note: Please see the word - LakshmaNa rushes. Why LakshmaNa goes, even without Raama asking LakshmaNa to do so?

Sage Vaalmeeki puts that reason in the previous sloKam 28 and 29 of sargam 18 [which we have seen in previous chapter]- to this slokam

So it is but natural that king decides to send LakshmaNa, the 'bahi praaNa' of Raama, with Raama, even without the sage asking for him.

Perhaps this concept of 'giving one extra', 'one free if you buy one' or 'bonus' - ask one and get two - came into force from there and then.

Now that Raama is on a mission for the sake of the sage Visvaamithraa, the king has come to conclusion, on his own, that LakshmaNa has to be sent along with Raama.

On the role's contribution: What was exactly the role-played or what contribution LakshmaNa made, if one analyses, when he accompanied Raama, [when Raama went on Visvaamithra's 'mission to kill thaatka'], perhaps he will be surprised. It is practically 'nil' - except that he did a small chopping of thaatka - which we will see in that warrior's role.

LakhsmaNa gave a good company to Raama - that is why it is said here LakshmaNa is a 'vazhith thuNaivan'.

On the role's benefit:

[a] There was a great benefit accrued to LakshmaNa as a result of this 'vazhith thuNaivan' role. He got a 'wife' OormiLa, without any effort from his side, when Raama got his, after that heroic breaking of 'siva dhanus'.

[b] LakshmaNa was also taught the 2 powerful manthrams - bala and athi bala. When Visvaamithra taught 'bala athibala' manthrams to Raama, it is not clear





from Vaalmeeki - that LakshmaNa was also taught, for the sage addresses Raama only.

[c] Similarly when sage Visvaamithra gave a lot of 'asthrams' and 'sasthrams', the sage addressed Raama only.

Of course, since only these two, Raama and LakshmaNa were there in front of the sage, when it is stated the sage taught Raama and gave Raama, we can presume that LakshmaNa was also taught and given the weapons. So these two are also, [the manthrams, asthrams and sasthrams] we can say, the benefits accrued to LakshmaNa in this role of vazhith thuNaivan.

In support of my presumption as above, I add a note from the web site website,

www.valmikiramayan.net

Quote: "Throughout this chapter Vishvamitra addresses Raama alone to learn the hymns. It may not be construed that Lakshmana is eliminated or avoided, but he is said to be one with Raama when it comes to education. Thus, these hymns are imparted to LakshmaNa also, not to Raama alone" - unquote.

Also note the emphasis on that 'education' - lakhsmaNa is said to be one with Raama - so vazhith thuNaivan is also befitted - and the bhaalya khEla sakhaa also - it is not only sakhaa - and vazhith thuNaivan - some thing more than that.

So now we move on to the next role.





CHAPTER 4

LAKSHMANA – THE HUSBAND OF OORMILA

Role clarity: Dear readers, you will all immediately say, 'what is there to say on LakshmaNa as husband? For, he left his wife oormiLa behind in AyOdhya, while going to forest with his brother Raama, for 14 years. And that 'poor lady' was all alone in the AyOdhya'. My reaction to this will be -'Yes', to some extent and 'no' to some extent. Why this 'yes and no' together?

We have to see the large data on 'life time' aspect given by Vaalmeeki. We had a discussion earlier on Raama's date [Refer message no. 00063 of Sep 2003 in Oppiliappan e mail archives]

Seethaa, while introducing herself to RaavaNa, says to RaavaNa, 'we [Raama and Seethaa] enjoyed all that a young couple would like to enjoy, in AyOdhya for 12 years, before my respected father in law, king Dasaratha proposed the crowning of my husband Raama as a prince in the 13th year, [which finally resulted in this exile in forest and I am standing in front of you - that is to be understood].

That sloKam is reproduced here just for reference.

तस्य भूयो विशेषण उषित्वा द्वादश समाः इक्ष्वाकूणां निवेशने ।

भुंजाना मानुषान् भोगान् सर्व काम समृद्धिनी ॥

tasya bhooyO viSEshENA ushitvaa dvaadaSa samaa: ikshvaakUNaam nivESanE |

bhunjaanaa maanushaan bhOgaan sarva kaama samrddhinI || 3-47-4

Meaning:

"On residing in the residence of ikshvaku-s in ayOdhya for twelve years, I was





in sumptuousness of all cherishes, while relishing all humanly prosperities. [3-47-4] Note added after this slokam in www.valmikiramayan.net website reads:

Quote:

"Mythically Seetha is Goddess Lakshmi and an accorder of prosperity. Here she is saying that she had to enjoy 'humanly indulgences...' because her husband incarnated himself as a man, and since she had to enjoy along with him in her in-law's place, she enjoyed those luxuries. Or, if this is read as a + maanushaan bhOgaan 'superhuman delights...' [of course, not 'inhuman delights...'] she enjoyed heavenly comforts as she was enjoying as Lakshmi in ksheera abhdhi - 'the Milky Ocean of Vishnu.' And then, she is indirectly telling Ravana that she has come now as Seetha, after immolating herself as Vedavati, in an earlier incarnation, only to end RaavaNa." - Unquote

[Please see the discussion on this vedhavathi story - please refer message no. 00217 July 2006 in Oppiliappan email archives and a slokam in which RaavaNa himself says Vedhavathi has come as Seethaa in yudhdhha kaaNdam - ref. no 6-60-9]

LakshmaNa's Role-play:

So, when the couple 'Raama and Seethaa' enjoyed their life in the kingdom of AyOdhya, the 'LakshmaNa - oormiLa' couple also was there in AyOdhya, all along, enjoying their time. For we know, by now, very well, where Raama is there LakshmaNa will also be there. Can we conclude now, without any trace of doubt, that they also enjoyed their married life together? Or is it wise enough to close our eyes and ears, and then say they did not enjoy their married life. So LakshmaNa did effectively his role as a husband of OrmiLa.

It can also be seen that Lakshmana was successful in starting a family. For later in the uththara kaaNdam, it is said LakshmaNa also had 2 sons [like Raama had 2 sons viz. lava and kusa].





In sargam 102 of uththara kaaNdam Raama says to LakshmaNa -

इमौ कुमारौ सौमित्रे तव धर्म विशारधौ ।

अङ्गदश्वन्दकेतुः च राज्यार्थे दृढ विक्रमौ ॥

ima kumaarau samitrE tava dharma viSaardhau |

angada: candraketu: ca raajyaarthE druDa vikramau || slokam 2

Just do a little anvyam to understand better - Raama says to LakshmaNa

samitrE - hey lakhmaNa -

ima thava kumaarau angadha candhraketu: ca - these two angada and
candhrakEtu, your two sons.

dharma visaaradhau, raajyaarthE dhruDa vikramau - highly knowledgeable of
dharma, strong in politics

3. In Srimad Bhagavatam also this reference of the sons of all the 4 brothers
- Raama, LakshmaNa, Bharatha, Sathrughna is available and that reads -

Slokam 11 and 12 of chapter 11 of canto 9

अन्तर्वत्न्यागते काले यमौ सा सुषुवे सुतौ ।

कुशो लव इति ख्यातौ तयोश्चके क्रिया मुनिः ॥

antarvatnyaagatE kaalE yamou sa sushuvE sutou |

kuSO lava iti khyatou tayOs cakrE kriyaa muni: ||

अङ्गदश्वित्रकेतुश्च लक्ष्मणस्यात्मजौ स्मृतौ ।





तक्षः पुष्कल इत्यास्तां भरतस्य महीपते ॥

angadas citrakEtus ca lakshmanasya aatmajau smrtau |

taksah pushkala ity Astam bharatasya mahipatE ||

Translation:

When the time came, the pregnant mother Seethaadhevi gave birth to twin sons, later celebrated as Lava and Kusa. The ritualistic ceremonies for their birth were performed by Valmeeki Muni. O Maharaja Parikshith, Lakshmana had 2 sons, named Angada and ChithrakEthu, and Bharata also had 2 sons, named Thaksa and Pushkala.

Slokam 13-14

सुबाहुः श्रुतसेनश्च शत्रुघ्नस्य बभुवतुः ।

गन्धर्वान्कोटिशो जग्ने भरतो विजये दिशाम् ॥

तदीयं धनमानीय सर्वं राज्ञे न्यवेदयत् ।

Subaahu: SrutasEnaS ca Satrughnasya babhuvatu: |

gandharvan kOTiSO jaghnE bharatO vijayE diSam ||

tadhIyam dhanam aanIya sarvam raajn~E nyavEdayat |

शत्रुघ्नश्च मधोः पुत्रं लवणं नाम राक्षसम् ।

हत्वा मधुवने चक्रे मथुरां नाम वै पुरीम् ॥

SatrughnaS ca madhO: putram lavaNam naama raakshasam |





hatvaa madhuvanE cakrE mathuram naama vai purIm ||

Meaning:

Sathrughna had 2 sons, named Subahu and SruthasEna. When Bharata went to conquer all directions, He had to kill many millions of Gandharvas, who are generally pretenders. Taking all their wealth, He offered it to Raamachandhra. Sathrughna also killed a Raakshasa named LavaNa, who was the son of Madhu Raakshasa. Thus He established in the great forest known as Madhuvana the town known as Mathura. (Please note the small variation in name of LakshmaNa's son - chandra kethu in RaamaayaNam has been changed to chithrakEthu.)

On this 'twelve years' of 'bhunjaan maanushaan bhOgaan' - enjoyment of 'Seethaa and Raama', mentioned above, there is yet another reference available in baala kaaNdam itself - and of course 'LakshmaNa and oormiLa' couple is also included - which is our topic here.

Perhaps it is not explicitly said as 12 years, as above, but said as 'bahoon rithoon' - meaning many seasons - rithoos - [rithu or ruthu is a two month period and we have 6 rithus in a year of 12 months - for those not familiar with this word ruthu please refer the panchaangam - almanac].

[The two sons Raama and LakshmaNa lived in AyOdhyaa and the other two Bharatha and sathrughna lived in kekaya dhEsam during this 12-year period].

रामः च सीतया सार्धं विजहार बहुन् ऋतून् ।

मनस्वी तद् गतमानस्य तस्या हृदि समर्पितः ॥

raama: ca sItayaa saardham vijahaara bahoon ritoon |

manasvI tad gatamaanasya tasyaa hrди samarpita: || 1-77-25

Meaning:

Also, that hearty Raama, who permeated into the heart of Seethaa, is





ensconced in Seethaa's heart alone, and he disported [meaning enjoyed] for many seasons along with Seethaa.

Role assignment:

in the 'husband' role of LakshmaNa, he took up that role, with the consent of the 'father and king' Dasaratha. We have seen in another article, that, Raama did not agree to the marriage, once the siva dhanus was broken by him - message was sent to king Dasaratha - after he came to mithila - and gave his consent to the proposal of marriage of Raama and Seethaa, then only the marriage took place. This is, as said by Seethaa to sage athri's wife anasooya, in the forest, when she described her marriage events [ref. AyOdhyaakaaNdam sargam 117, 118].

Role benefit: to put in simple words - enjoyment of human married life for both couples - as stated by Seethaa.





CHAPTER 5

LAKSHMANA - THE “ASSISTANT ADMINISTRATOR”

Role clarity: While enjoying the married life for 12 years in AyOdhya, what the two brothers, Raama and LakshmaNa, did is also worth recollecting. See below slokam --Raama undertook welfare activities for the people. So LakshmaNa assisted him in all these activities. So LakshmaNa is designated as Assistant Administrator.

[A point to note here is - Bharatha and chathrughna left for kEkaya dhEsam, along with uncle, on the advise of king Dasaratha after they reached home back from mithila just after wedding. They came back only after father Dasaratha passed away. By that we can conclude for more than 12 years these two were away from AyOdhya. And as such they two were not a party in the administration activities of Raama and LakshmaNa.]

Role-play:

गते च भरते रामो लक्ष्मणः च महाबलः ।

पितरं देव संकाशं पूजयामासतुः तदा ॥

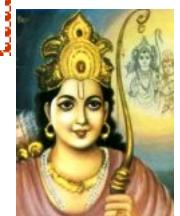
gatE ca bharatE raamO lakshmaNa: ca mahaabala: |

pitaram deva sankaaSam poojayaamaasatu: tadaa || 1-77-20

Meaning:

After the departure of Bharatha, then the masterly proficient Raama along with LakshmaNa started to square with the plans and programs of his godly father for an ideal-sovereignty.

पितुः आज्ञां पुरस्कृत्य पैर कार्याणि सर्वशः ।





चकार रामः सर्वाणि प्रियाणि च हितानि च ॥

pituः aajn~aam puraskrtya poura kaaryaaNi sarvaSaः |

cakaara raamaः sarvaaNi priyaaNi ca hitaani ca || 1-77-21

मातृभ्यो मातृ कार्याणि कृत्वा परम यंत्रितः ॥

गुरुणां गुरु कार्याणि काले काले अन्वैक्षत ।

maatrbhyO maatru kaaryaaNi krtvaa parama yantritaः |

gurooNaam guru kaaryaaNi kaalE kaalE anvavaikshata || 1-77-22

Meaning:

Raama, keeping his father's directives in view, undertook welfare activities for the people, that are agreeable and even advantageous to them, and in the entirety of those activities.

And he undertook activities to humor motherly affection with his mothers, and educational activities with educators, and in a highly self-disciplined manner he used to review them carefully from time to time.

Role assignment: Raama was the administrator of all these welfare activities in the sovereign. The 'assistant administrator' role of LakshmaNa was simply offered by Raama, without LakshmaNa asking for it. So that 'assistant administrator' role is a natural flow of authority from Raama, who had received directives from father as mentioned.

Whatever Raama did for people, it is 'along with LakshmaNa' as stated below and was with the consent of father and king Dasaratha.

Perhaps you may have noticed the words stated by Vaalmeeki - just to repeat it again -





गते च भरते रामो लक्ष्मणः च महाबलः ।

पितरं देव संकाशं पूजयामासतुः तदा ॥

gatE ca bharatE raamO lakshmaNa: ca mahaabala: |

pitaram deva sankaaSam pUjayaamaasatu: tadaa || 1-77-20

Point: Please note here the modern management points of

1. Delegation of authority - from father to son, elder to younger in a royal family
2. Timely review of actions taken and results thereof
3. Discipline in doing any thing.

Raama did the administration for welfare of people "with LakshmaNa" and with the consent of father and king Dasaratha - "then the masterly proficient Raama along with LakshmaNa started to square with the plans and programs of his godly father for an ideal-sovereignty". So the training for a Raama raajya later, started here and now during Dasaratha's days itself.

Role benefit: Thus LakshmaNa got trained through his elder brother and father, in the administration of the kingdom, before the two brothers left for forest.

Another Point: Please note that LakshmaNa was a person carrying out orders of his elder brother as an 'assistant' of Raama. So this role can form part of that 'ardous servant', which role we will see later. Now let us move on to next role of LakshmaNa.





CHAPTER 6

LAKSHMANA - THE ANGRY YOUNGER BROTHER OF RAMA

Role clarity: Now let us take up the next role of LakshmaNa - the angry younger brother of Raama - ready even to fight against the revered father, and later with Bharatha his another elder, just in front of his admired elder brother Raama and for the sake of that affectionate elder Raama.

Role assignment: This role is a 'self assigned one' for LakshmaNa, for Raama did not offer, or for that matter nobody else.

Reason for LakshmaNa taking up this role: That role LakshmaNa played, is out of sheer love for Raama and his welfare. Perhaps we have to go a bit lengthy to understand that role and its full magnitude.

This role-play has to be seen in two scenes.

Scene 1: act 1

Realities before the real role comes into enactment:

The proposal of coronation was made in the durbar of king Dasaratha. Arrangements were being made in all places. Meanwhile king went to meet his 3rd wife KaikEyee. And after a long chain of happenings, Raama was called to the palace of KaikEyee. Raama, on being informed by Sumanthra the minister, that father Dasaratha is calling Raama from the palace of KaikEyee, Raama went there. He did not go alone, but went with LakshmaNa [to that palace or room where KaikEyee and Dasaratha were there]. See sloKams.

Why all these preludes - is to prove that from the time Raama was being informed about his 'vana vaasam', it was not a surprise to LakshmaNa, and thus he did not become angry all of a sudden.

पर्वतादिव निष्कम्य सिम्हो गिरिगुहाशयः ।





लक्ष्मणम् द्वारिसोऽपश्यत् प्राञ्जलिपुटं स्थितम् ॥

parvataat iva nishkramya simhO giri guhaaSaya: |

lakshmaNam dvaarisO~apasyat praanjalipuTam sthitam || 2-16-26

Meaning:

That Raama, who came out [out of his room in Raama's palace], like a lion residing in a mountain cave came out of the mountain, saw Lakshmana standing at the door, bowing with joined palms of the hand, and, hands put to the forehead as a mark of respect.

छत्र चामर पाणिस्तु लक्ष्मणो राघव अनुजः ।

जुगोप भ्रातरं भ्राता रथं आस्थाय पृष्ठतः ॥

chatra caamara paaNi: tu lakshmaNa: raaghava anuja: |

jugOpa bhraataram bhraataa ratham aasthaaya prushThata: || 2-16-32

Meaning:

Lakshmana, Raama's younger brother mounted the chariot from the back-side and protected Raama with umbrella and chaamara fan.

Points: Kindly note - when Raama is informed about he being called by father, LakshmaNa is waiting at Raama's door. May be, he came there to see Raama - in a routine manner.

But see that 'bhavyam' - that daasan to Raama -'servant' in LakshmaNa coming to the fore - bowing with joined palms, and hands put to forehead - that role played simultaneously, without much ado.

Further he mounted the chariot without being asked to and did protection using





chaamara etc.

There, in the palace, when mother KaikEyee informed Raama [along with LakshmaNa] about the '14 years of forest living' Raama did not show any reaction. But when both Raama and LakshmaNa came out LakshmaNa's face was drawn down with sorrow, and that itself sent signals across to all, that things were not in right direction for the coronation.

In many a upanyaasams, when the speakers describe these incidents, they just trot out, as though Raama was alone, and later when LakshmaNa came to know about this 'forest going affair' of his elder, LakshmaNa became angry, leading us to take on that role of 'angry young brother'.

But Vaalmeeki shows us, all along LakshmaNa was there with Raama during the course of these events.

[Of course the speakers intentions, there, may be to cover the course of the main story. As such they may skip this point. But for us, this is a big and important point while studying in detail on LakshmaNa].

Role-play:

स रामस्य तु वचः श्रुत्वा भृशं दुःखहतः पिता ।

शोकात् अशकुवन् बाष्पं प्ररुदे महास्वनम् ॥

sa raamasya tu vacha srutvaa bhruSam du:khatha: pitaa |

sOkaat aSaknuvan bhaashpam praruOda maahaasvanam | | 2-19- 27

Meaning:

On hearing Raama, father Dasaratha became extremely sad and shed tears and became unconscious.





तम् बाष्प परिपूर्ण अक्षः पृष्ठतो अनुजगाम ह ।

लक्ष्मणः परमकृद्धः सुमित्रानन्द वर्धनः ॥

tam bhaashpa paripoorNa aksha: prushThatO anujagaama ha |

lakshmaNa: parama kruddha: sumitraa aananda vardhana: || 2-19-30

Meaning:

Lakshmana, the son of Sumithra, felt very angry, with his eyes filled with tears and accompanied behind Raama.

Point: See here - when Raama left the palace of KaikEyee, LakshmaNa accompanied Raama and he did not react, but only felt angry and sad.

तं गुणैस्तमतां प्राप्तो भ्राता विपुलविक्रमः ।

सौमित्रिनुव्राज धारयन् दुःखमात्मजम् ॥

tam guNai: samataam praaptO bhraataa vipula vikrama: |

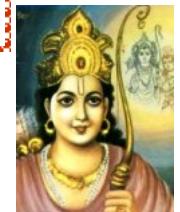
samitri: anuvavraaja dhaarayan du:kham aatmajam || 2-19- 39

Meaning:

Lakshmana, who got virtues equal to Raama, who was having great heroic valour and who was the brother, kept the grief within himself and went along with Raama.

Point: See the descriptions of Vaalmeeki here about LakshmaNa.

LakshmaNa kept the sorrow within for a while, when he was in KaikEyee's chamber and in front of father. But later only he burst out as an angry young brother of Raama.





Scene 1 act 2:

Continuation: Starting from KaikEyee's palace Raama, with LakshmaNa, went straight to inform mother Kausalyaa. When he talked to mother, see what Raama said:

देवि नूनमं न जानीषे महद् भयम् उपस्थितम् ।

इदं तव च दुःखाय वैदेह्या लक्ष्मणस्य च ॥

dEvi noonam na jaanIshE mahat bhayam upasthitam |

idam tava ca du:khaaya vaidEhyaa lakshmaNasya ca || 2-20 - 27

Meaning:

Oh, Mother! You do not know that a great dismay is approaching now. It brings grief to you, to Seethaa and to Lakshmana.

Comment: Again see the point here - Raama does not express any sort of discomfort or sadness or anguish in him, being ordered to go to forest - only mother Kausalyaa, Seethaa and LakshmaNa are going to get grief and not him. Already LakshmaNa is experiencing that.

Continuation: Since LakshmaNa was accompanying Raama, he was hearing the whole conversation of Raama informing mother about the vanavaasam order, Raama's food habits, which he will adopt during the stay in forest etc [about this we will see in LakshmaNa's role as a chef].

This made Kausalya weep. When Kausalyaa started weeping, see LakshmaNa's reactions. Please see slokam below.

सा राघवम् उपासीनम् असुख आर्ता सुख उचिता ।

उवाच पुरुष व्याघ्रम् उपशृण्वति लक्ष्मणे ॥





saa raaghavam upaasInam asukha aartaa sukha ucitaa |

uvaaca purusha vyaghram upasruNvati lakshmaNE || 2-20-35

Meaning:

Kausalya, who was fit for happiness, but was afflicted with grief, spoke thus to Raama, the best of men who was sitting nearby, while LakshmaNa was hearing.

Point: After LakshmaNa listened to the weeping Kausalya, he started talking.

तथा तु विलपन्तीं तां कौसल्यां राम मातरम्।

उवाच लक्ष्मणो दीनः तत् काल सदृशं वचः ॥

tathaa tu vilapantIm taam Kausalyaam raama maataram |

uvaaca lakshmaNO dIna: tat kaala sadruSam vaca: || 2-21-1

Meaning:

LakshmaNa became dejected and spoke these words, befitting for that time properly, to that Raama's mother Kausalya, who was thus weeping.

Point:

Earlier Vaalmeeki described LakshmaNa was parama krudhDha (Slokam 2-19-30) very angry, and now dheena: - dejected.

Role-play in full swing: This weeping of Kausalyaa only set the spark on LakshmaNa to burst out angrily, [after Kausalyaa finished her lamenting]. LakshmaNa - the angry young brother starts reacting, he lashes out at father and king Dasaratha - see

विपरीतः च वृद्धः च विषयैः च प्रधर्षितः ।





नृपः किं इव न ब्रूयात् चोद्यमानः समन्मथः ॥

viparIta: ca vrudddha: ca vishayai: ca pradharshita: |

nrupa: kim iva na brooyaat cOdyamaana: samanmatha: || 2-21-3

Meaning:

The king can talk any thing, being prompted by KaikEyee, the king being

- with a perverted mind,
- of old age,
- one who is outraged by sensual enjoyments
- possessed of passion."

Point: LakshmaNa calls father as a man with perverted mind, in love at old age, and because of it seriously influenced by KaikEyee. See below he says, 'father is a man of no ethics'.

Next comes the assertion by LakshmaNa, 'hey Raama, when I am here, who can harm you? He also says, 'I will fight for you, kill those who take sides with Bharatha or if it comes to that kill father also, if Raama goes to forest I will go before that'.

See the depth and extent of attachment LakshmaNa has for his elder brother - is it because of love here, in and as lakhmaNa, the younger offspring - or is it the overflow from that aadhisEsha, that 'senRaal kudaiyaam ninRaal maravadiyaam' of aazhvaar - to his lord supreme naaraayaNaN - for LakshmaNa bursts out to Raama and Kausalya saying -

देव कल्पं ऋजुं दान्तं रिपूणां अपि वत्सलम् ।

अवेक्षमाणः को धर्मं त्यजेत् पुत्रं अकारणात् ॥





dEva kalpam rujum daantam ripooNaam api vatsalam |

avEkshamaaNaa: kO dharmam tyajEt putram akaaraNaat || 2-21-6

Meaning:

Can anybody observing ethics, causeless get rid of a son:

1. who is equal to god,
2. who is honest,
3. who is self-restrained, and
4. who is affectionate even towards adversaries?"

Point: see that equal to god - that aadhi sEshan claiming about his lord?

यावद् एव न जानाति कश्चित् अर्थं इमं नरः ।

तावद् एव मया सार्वं आत्मस्थं कुरु शासनम् ॥

yaavad yEva na jaanaati kaScit artham imam nara: |

taavad yEva mayaa saardham aatmastham kuru Saasanam ||2-21-8

Meaning:

LakshmaNa now turns to Raama and says 'Even before others get to know about this matter, make this dominion your own, with my help."

मया पार्श्वे सधनुषा तव गुप्तस्य राघव ।

कः समर्थो अधिकं कर्तुं कृत अन्तस्य इव तिष्ठतः ॥

mayaa paarSvE sadhanushaa tava guptasya raaghava |





Ka: samarthO adhikam kartum kruta antasya iva tishThata: || 2-21-9

Meaning:

Oh, Raama! While I am standing by your side along with a bow, protecting you, standing as God of Death, who is capable of doing too much to you?"

निर्मनुष्यां इमां सर्वा अयोध्यां मनुज ऋषभं ।

करिष्यामि शरैः तीक्ष्णैः यदि स्थास्यति विप्रिये ॥

nirmanushyaam imaam sarvaam ayOdhyaam manuja rishabha |

karishyaami Sarai: tIkshNai: yadi sthaasyati vipriyE || 2-21-10

Meaning:

Oh, Raama, the best of men! If the city of Ayodhya turns against you, I shall make it desolate of men with my sharp arrows"

भरतस्य अथ पक्ष्यो वा यो वा अस्य हितं इच्छति ।

सर्वान् एतान् वधिष्यामि मृदुः हि परिभूयते ॥

bharatasya atha pakshyO vaa yO vaa asya hitam icchathi |

sarvaan Ethaan vadhisyaami mrdुः hi paribhooyatE || 2-21-11

Meaning:

I shall kill all those who are siding Bharatha, and are favourable to him. Soft person indeed gets disgraced!"

प्रोत्साहितोऽयं कैकेय्या स दुष्टो यदिः पिता ।





अमित्रभूतो निस्सङ्गं वध्यतां बध्यतामपि ॥

prOtsahito ayam kaikEyyaa sa dushTO yadi: pitaa |

amitrabhootO nissangam vadhyataam badhyataam api || 2-21-12

Meaning:

If our father, with an evil mind, behaves like our enemy with instigation by Kaikeyi, I shall keep him imprisoned without personal attachment, or if necessary, kill him."

Point: At this stage, even though struck by sorrow and resultant anger, [dhukkam, dhukkaththinal vandha kOpam] LakshmaNa also teaches Raama [or talks to Raama], a small point on 'administration of justice' or 'dharma upadEsam', - 'soft person indeed gets disgraced' - [one more 'role play' incidentally comes up? Yes please- on this role we will see later in an elaborate manner]

Then turns to mother Kausalya and asserts about his devotion to Raama - see sloKams:

गुरोरप्यवलिमस्य कार्यकार्यमजानतः ।

उत्फथं प्रतिपन्नस्य कार्यं भवति शासनम् ॥

gurOrapi avaliptasya kaaryaakaaryam ajaanata: |

utphatham pratipannasya kaaryam bhavati saaSanam || 2-21-13

Meaning:

Even a venerable person is to be punished:

- if he becomes arrogant,





- if he does not know good and evil actions and
- if he takes to a wrong route.

अनुरक्तः अस्मि भावेन भ्रातरं देवि तत्त्वतः ।

सत्येन धनुषा चैव दत्तेन इष्टेन ते शपे ॥

anurakta: asmi bhaavEna bhraataram dEvi tattvata: |

satyEna dhanushaa caiva dattEna ishTena tE SapE || 2-21-16

Meaning:

Oh, queen! Really, I am devotedly attached to my brother Raama. I am swearing an oath to you:

- by truth on my bow,
- by the act of giving and
- by the act of sacrifice.

दीप्तं अग्निं अरण्यं वा यदि रामः प्रवेक्ष्यते ।

प्रविष्टं तत्र मां देवि त्वं पूर्वं अवधारय ॥

dIptam agnim araNyam vaa yadi raama: pravEkshyatE |

pravishTam tatram maam dEvi tvam poorvam avadhaaraya || 2-21-17

Meaning:

Oh, queen! If Raama can enter blazing fire or forest, you make certain that even before, I will enter there.





Point: the role-play of LakshmaNa as 'angry young brother' is here in full swing.

- That expression of anger,
- That expression of love and affection to his lord,
- That readiness of the dhaasan to take up any position and any thing even if it is adverse to his own interests is in the fore in LakshmaNa.

Continuation: By hearing LakshmaNa in anger and all, Kausalyaa was consoled to some extent and then spoke to Raama -

भ्रातुस्ते वदतः पुत्र लक्ष्मणस्य श्रुतं त्वया ।

यद् अत्र अनन्तरं तत् त्वं कुरुष्व यदि रोचते ॥

bhraatustE vadata: putra lakshmaNasya Srutam tvayaa |

yad atra anantaram tat tvam kurushva yadi rOcatE || 2-21-20

Meaning:

Oh, son! You have heard the words of Lakshmana. If you agree, you do what is to be done, immediately."

Comment: So, for us, now, it is very clear that LakshmaNa did not burst out in anger, because of the order on Raama's vanavaasam, or he got aroused at KaikEyeey's place, but "It is that grief of mother Kausalyaa that triggered and got him speak thus".

Scene 1 act 3:

Advancing: After lakshmNa's first round of outburst, mother Kausalyaa quoted examples of how sons served their mothers' wishes. In reply to this, Raama quoted examples like parasuRaama, on how sons served fathers' wishes even at





the cost of 'going against mothers'. Then Raama turned to lakhmaNa and spoke thus.

तां एवं उत्तवा जननीं लक्ष्मणं पुनरब्रवीत् ।

तव लक्ष्मण जानामि मयि स्नेहं अनुत्तमम् ॥

विक्रमं चैव सत्यं च तेजश्च सुदुरासदम् ॥

taam yEvam uktvaa jananIm lakshmaNam punar abravIt |2-21-37

tava lakshmaNa jaanaami mayi snEham anuttamam ||

vikramam caiva satyam ca thEjaSca suduraasadam || 2-21-38

Meaning:

Raama, the best of those who speak skillfully, and the best of all those wearing the bow, spoke thus [about sons serving father's wishes] to his mother and turned around to Lakshmana and spoke. 'Oh, Lakshmana! I know

- your highest affection towards me,
- your heroic valour,
- your strength and
- your unassailable splendour".

Point: Please see Raama acknowledges the 'highest affection' shown towards him by LakshmaNa, but he also advises LakshmaNa.

So the roles's benefit [upto this stage of role play] - is Raama's acknowledgement of LakshmaNa's qualities and in front of mother Kausalya.

Continuation: See next slokam





तत् एनां विसृज अनार्या क्षत्र धर्म आश्रितां मतिम् ।

धर्म आश्रय मा तैक्षण्यं मद् बुद्धिरनुगम्यताम् ॥

tat yEnaam visruja anaaryaam kshatra dharma aaSritaam matim |

dharmam aaSraya maa taikshNyam mad buddhir anugamyataam || 2-21-43

तं एवं उत्तवा सौहार्दात् भ्रातरं लक्ष्मण अग्रजः ।

उवाच भूयः कौसल्यां प्रान्जलिः शिरसा आनतः ॥

tam yEvam uktvaa souhaardaat bhraataram lakshmaNa agraja: |

uvaacha bhooya: Kausalyaam praanjali: Sirasaa aanata: || 2-21-44

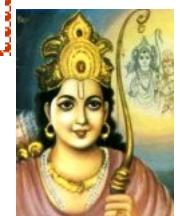
Meaning:

Hence, leave this mean mentality of 'military heroism'. Observe righteousness and not rudeness. Follow my perception. Raama spoke thus to his brother affectionately, bowed to his mother and with folded hands, spoke again to Kausalya as follows.

Point: see here Raama talking about military heroism. Or is it an advice in the right track? While LakshmaNa talked about his heroic deeds, he did not get Raama's mind. Now he gets it.

Scene 1 Act 4:

Continuation: After Raama spoke on dharma etc, then also Kausalyaa could not control weeping and the separation and since Raama was firm in his decision, she fell unconscious. So Raama started looking towards lakhmaNa, who, by that time, was disturbed very highly.





Point: So the point of 'LakshmaNa's electrified reaction is on account of Kausalyaa's position' is reinforced further.

स मातरं चैव विसम्ज्ञकल्पा ।

मातरं च सौमित्रिमभिप्रतप्तम् ।

धर्मे स्थितो धर्म्यमुवाच वाक्यम् ।

यथा स एवार्हति तत्र वक्तुम् ॥

sa maataram caiva visamjn~a kalpaa |

maataram ca soumitrim abhi prataptam |

dharmE sthitO dharmyam uvaaca vaakyam |

yathaa sa yEva arhati tatra vaktum || 2-21-54

Meaning:

Raama, who was established in righteousness, spoke these words endowed with virtue,

- to his mother, who was lying unconscious, and
- to LakshmaNa, who was disturbed and exhausted with distress.

Raama was the only person worthy of speaking thus at that time.

अहं हि ते लक्ष्मण नित्यमेव ।

जानामि भक्तिं च पराक्रमं च ।





मम त्वभिप्राय मसन्निरीक्ष्य ।

मात्रा सहाभ्यर्दसि मा सुदुःखम् ॥

aham hi tE lakshmaNa nityam yEva |

jaanaami bhaktim ca paraakramam ca |

mama tva abhipraaya masan nirIkshya |

maatraa sahaabhyardasi maa sudu:khama || 2-21-55

Meaning:

Oh, LakshmaNa! I always know your devotion towards me, as well as your strength. But now, you are joining with mother in afflicting much trouble to me, without looking at my opinion."

स वै न शक्नोमि पितुः प्रतिज्ञां ।

इममामकर्तुं सकलं यथावत् ।

स ह्यव्योस्तात गुरुर्नियोगे ।

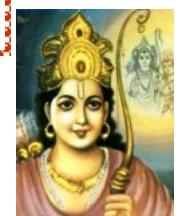
देवाश्च भर्ता स गतिस्स धर्मः ॥

sa: vai na saknOmi pitu: pratijn~aam |

imaam akartum sakalam yathaavat |

sa hi avayo: taatha gurur niyOgE |

dEvyaaSca bhartaa sa gatis sa dharma: || 2-21-59





Meaning:

Raama says to LakshmaNa, 'I cannot avoid fulfilling the father's command completely. For both of us, he is an important person, [and has the right] indeed to command us. To mother Kausalya also, he is the husband, the resource person and the personified law."

Point:

Yes. Till now, LakshmaNa, or for that matter mother Kausalya also, did not ask 'what is Raama's position on father's directive?' And hence Raama openly said that to LakshmaNa. Further he puts across the reality, 'hey, he is also a father to you, oh LakshmaNa, and as such you are also to obey his command besides mother Kausalyaa. Influenced by her reactions you are talking like this, that too without knowing my position'.

In the present day management sessions on behavioural sciences - in particular - on communication, it is very well said - listen to the other side - before venting your anger on the other side - perhaps they may have to air their views also, which incidentally may have some genuine points - that is very well given here - so far LakshmaNa or for that matter Kausalya also have not heard what is Raama's views on father's command.

So ramaayaNam is a good management science also.

Role-play in full swing again: Whether after this, the reality wisdom or 'gnaanam' dawned on LakshmaNa, - we have to see Vaalmeeki again - perhaps 'NO' -- see the description -

अथ तं व्यथया दीनं सविशेषं अमर्षितम्।

श्वसन्तं इव नाग इन्द्रं रोष विस्फारित ईक्षणम्॥

atha tam vyathayaa dInam savisEsham amarshitam |





Svasantam iva naaga indram rOsha visphaarita IkshaNam || 2-22-1

आसद्य रामः सौमित्रिं सुहृदं भ्रातरं प्रियम् ।

उवाच इदं स धैर्येण धारयन् सत्त्वं आत्मवान् ॥

aasaadya raama: saumitrim suhrudam bhraataram priyam |

uvaaca idam sa dhairyENA dhaarayan sattvam aatmavaan || 2-22-2

Meaning:

Afterwards, the self composed Raama, by controlling his thoughts with courage, approached the kind-hearted and affectionate brother LakshmaNa and spoke the following words - LakshmaNa who was distressed with agony, who was very much angry like a hissing king cobra, with his eyes dilated with wrath.

Point: See here the adjectives used by Vaalmeeki, while describing LakshmaNa - kind hearted, affectionate - but now he is distressed, angry and full of wrath - so he burst out - all due to affection towards Raama and nothing else.

After this [re slokam 2-22-2], Raama went on suggesting to LakshmaNa about the effect of time and destiny on individuals [vidhi to be precise] and cancelling of arrangements made for coronation. But see how LakshmaNa reacts.

[While naming LakshmaNa, Vaalmeeki describes LakshmaNa as

- an angry snake first,
- next lion,
- subsequently an elephant,

All his anger is due to 'obsessive love' towards his elder brother. A full account of that angry young brother's role is given here].





Continuation: Then Lakshmana takes on his elder, saying, 'why to talk of destiny, you are not seeing the wickedness in KaikEyee?' and goes on to say 'I, with my prowess, will see Raama's coronation, no body in all the 3 worlds can stop that, why to talk of father'.

Point: See the amount of 'heroism' - all out of 'love' - of his elder - perhaps all the present day movie makers have taken cue from Raamaayanam - in particular the lakshmana's love for his elder brother - to puff up love and all sorts of heroisms in front of their ladyloves.

Continuation:

इति ब्रुवति रामे तु लक्ष्मणो अधः शिरा महुः ।

श्रुत्वा मध्यं जगाम इव मनसा दुःख हर्षयोः

iti bruvati raamE tu lakshmaNO adha: Siraa muhu: |

Srutvaa madhyam jagaama iva manasaa duhkha harshayO: || 2-23-1

Meaning:

While Rama was thus speaking, Lakshmana heard, bowed down his head and got into the midst of pain and pleasure affecting his mind again and again.

तदा तु बद्धवा भ्रुकुटीं भ्रुवोर्मध्ये नर ऋषभ ।

निशाशास महा सर्पौ बिलस्तैव रोषितः ॥

tadaa tu baddhvaa bhrukuTIm bhruvOr madyE nara rishabha |

niSaSvaasa mahaa sarpO bilastaiva rOshita: || 2-23-2

तस्य दुष्प्रतिवीक्ष्यं तत् भ्रुकुटीं सहितं तदा ।





बभौ कुद्धस्य सिंहस्य मुखस्य सदृशं मुखम् ॥

tasya dashprati vIkshyam tat bhrukuTI sahitam tadaa |

babhou kruddhasya simhasya mukhasya sadhruSam mukham || 2-23-3

Meaning: [slokam 2 and 3 together]

Lakshmana then firmed up his eyebrows and sighed with frown, like an angry snake from its hole. His wickedly looking face with eyebrows contracted, then, appeared like the face of an angry lion.

अग्रहः तं विधुन्वंतु हस्ती हस्तं इवात्मनः ।

तिर्यग् ऊर्ध्वं शरीरे च पातयित्वा शिरः धराम् ॥

अग्र अक्षणा वीक्षमाणः तु तिर्यग् भ्रातरं अब्रवीत् ।

agraha: tam vidhunvamstu hastI hastam iva aatman: |

tiryag oordhvam SarIrE ca paatayitvaa Sira: dharaam || 2-23-4

agra akshNaa vIkshamaaNaa: tu tiryag bhraataram abravIt |

Meaning:

Seeing Raama with the tip of his eyes obliquely, Lakshmana spoke to him moving his forehead like an elephant moving its trunk and causing his head to fall in oblique and upward direction.

[The slokams 4 to 19, deals with how LakshmaNa goes on to describe - how KaikAyee's actions are not acceptable to him, as well as Raama's talks of destiny and dharma etc. Then he talks on the action he intends]

अत्यन्कुशः इव उद्दामं गजं मद बल उद्धतम् ।





प्रधावितं अहम् दैवं पौरुषेण निवर्तय ॥

atyankuSa: iva uddaamam gajam mada bala uddhatam |

pradhaavitaM aham daivam pourushENA nivartayE || 2-23-20

Meaning:

By my prowess, I shall turn back this destiny, as framing back an elephant, which is not caring for a hook, and, which is fiercely running with violent force."

लोक पाला: समस्ताः ते न अद्य राम अभिषेचनम् ।

न च कृत्स्नाः त्रयो लोका विहन्युः किं पुनः पिता ॥

IOka paalaa: samastaa: tE na adya raama abhishEcanam |

na cha krutsnaa: trayO IOkaa vihanyu: kim puna: pitaa || 2-23-21

Meaning:

Neither all the guardians of the world nor the three worlds put together can withhold Raama's coronation today. Why to talk about father.

स चेद् राजनि अनेक अग्रे राज्य विभ्रम शङ्क्या ।

न एवं इच्छसि धर्मात्मन् राज्यं राम त्वं आत्मनि ॥

sa cEd raajani anEka agrE raajya vibhrama sankayaa |

na yEvam icchasi dharmaatman raajyam raama tvam aatmani || 2-23-27

प्रतिजाने च ते वीर मा भूवं वीर लोक भाक् ।

राज्यं च तव रक्षेयं अहं वेला इव सागरम् ॥





pratijaanE ca tE vIra maa bhoovam vIra lOka bhaak |

raajyam ca tava rakshEyam aham vElaa iva saagaram || 2-23-28

Meaning:

LakshmaNa continues, 'If you think that you do not want kingdom because of your doubt that the kingdom will get disturbed due to unstable mind of king Dasaratha, you need not fear. I am promising you. I shall protect the kingdom as a seacoast protects the sea. If not, I will not obtain the heroic world of heaven'.

Point: See the assertion of that angry young brother.

LakshmaNa's glory in full swing in another way: Then LakshmaNa goes on speaking, 'why I should have weapons without any use, and, I do not have it for decoration etc'. In between these assertions, he also says, 'Oh Raama, after you have ruled for 1000s of years and your retiring to the forests, your sons will rule this kingdom'.

That shows even per chance, neither LakshmaNa, nor his sons to be born in future, have any intentions on the kingdom.

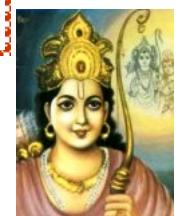
Dear bhakthaas, that is LakshmaNa - that once Raama is not there on the royal seat, there is no question of anybody else going up the throne or taking to the throne.

See the extent of assertions of a loving brother.

My intention here is to glorify such a 'LakshmaNa' and his love towards his elder brother and it is in full glow here as you could very well realise.

Advancing on the role-play: By this time LakshmaNa understood Raama cannot be changed. Then he spoke thus --

ब्रवीहि को अद्य एव मया वियुज्यताम्।





तव असुहृद् प्राण यशः सुहृज्जनैः ।

यथा तव इयं वसुधा वशे भवेत् ।

तथा एव मां शाधि तव अस्मि किन्करः ॥

bravIhi kO adya yEva mayaa viyujyataam |

tava asuhrudh praaNa yasa: suhrut janai: |

yathaa tava iyam vasudhaa vaSE bhavEt |

tathaa yEva maam Saadhi tava asmi kinkara: || 2-23-40

Meaning:

Tell me now itself, who is your enemy to be made deprived of life, honor, and friendship, by me. Command me so that now this earth will become your dominion. I am your servant.

Point: The last sentence is very important. 'I am your servant and wait for your orders'. Even though the angry young brother's role is in full glow, at the same time next role - that of the servant is overlapping as stated herein by the artist, the role-player, himself.

So this is the point of start of IashmaNa's next role - the servant - kinkara - one who does kainkaryam to his master. Of course this is a self -assigned role, like that angry young brother. Already we saw traces of that servant role in waiting at the entrance, climbing on to the chariot, holding the umbrella, etc. now that is open.

Role's first ending: LakshmaNa's anger is still not subdued. After this Raama consoled LakshmaNa and said he will still abide by father's orders. So LakshmaNa gave up that resistance and anger -- see Vaalmeeki -





विमृज्य बाष्पं परिसान्त्व्य च असकृत् ।

स लक्ष्मणं राघव वम्श वर्धनः ।

उवाच पित्र्यै वचने व्यवस्थितम् ।

निबोध मां एष हि सौम्य सत् पथः ॥

vimrujya baashpam parisaantvya ca asakrut |

sa lakshmaNam raaghava vamsa vardhana: |

uvaaca pitryai: vacanE vyavasthitam |

nibOdha maam yEsha hi soumya sat patha: || 2-23-41

Meaning:

Then, Raama spoke thus to Lakshmana after consoling him, time and again, by wiping off his tears; "Oh, Lakshmana! I stand by the words of our father. This indeed is a good path."

Point: So LakshmaNa gave up his anger and became subdued at this stage. But for us that role of 'angry young brother' is not yet over. Let us continue in Scene 2.

Scene 2:

Prelude to role-play in scene 2: Advancing the story: Then the trio of Raama, LakshmaNa, and Seethaa left to the forest. Bharatha returned and had his own quota of fight against his mother KaikEyee. Then, Bharatha, collecting guru Vasishta, ministers and army, left for the forest saying, 'I will bring back Raama and install him in the throne'. In the forest when this army and others marched, the domain animals and birds made a hush and left their original living





places. Observing this Raama ordered LakshmaNa to find out what is the reason for this. [again that servant role comes into play for LakshmaNa is being ordered by Raama]

तान् च विद्रवतो हृष्ट्वा तं च श्रुत्वा स निःस्वनम् ।

उवाच रामः सौमित्रिं लक्ष्मणं दीप्त तेजसम् ॥

taan ca vidravatO drushTvaa tam ca Srutvaa sa nihsvanam |

uvaaca raama: soumitrim lakshmaNam dIpta tEjasam || 2-96-6

Meaning:

Seeing those animals running away and hearing that clamour, Raama spoke to Lakshmana (son of Sumithra) of burning courage as follows:

हन्त लक्ष्मण पश्य इह सुमित्रा सुप्रजाः त्वया ।

भीम स्तनित गम्भीरः तुमुलः श्रूयते स्वनः ॥

hanta lakshmaNa pasya iha sumitraa suprajaa: tvayaa |

bhIma stanita gambhIra: tumula: SrooyatE svana: || 2-96-7

Meaning:

Alas! O, Lakshmana! Sumithra is blessed with a noble son in you. Here, it is heard a tumultuous sound, as terrific as that of a roaring cloud. See what it is.

Point:

1. Please note address of Raama - sumitra suprajaa. There, in the riverbank, Visvaamithra addressed Raama as 'Kausalyaa suprajaa:', which we use even





today. Here it is Raama, the supreme lord himself, addressing LakshmaNa, 'sumitra suprajaa'. Oh LakshmaNa, you are great'.

2. On being told to check what is the reason, LakshmaNa climbed a 'saal' tree and saw the army coming. He identified the flag on the chariot and its inscription - the pomegranate tree - of king Dasaratha - so tells Raama - the sound was due to a huge army with elephants, horses, and men, are coming making a thunderous noise.

[Perhaps, the parents who read this book can remember and tell their children, one more answer to the list of quiz questions - what is the inscription in Dasaratha's flag - it is pomegranate tree - like the wheel in India's national flag]

So when LakshmaNa said that Raama asked --

तं रामः पुरुष व्याघ्रो लक्ष्मणं प्रत्युवाच ह ।

अङ्ग अवेक्षस्व सौमित्रे कस्य एतां मन्यसे चमूम्॥

tam raama: purusha vyaaghro lakshmaNam pratyuvaaca ha |

anga avEkshasva soumitrE kasya yEtaam manyasE camoom || 2-96-15

Meaning:

Raama the tiger among men replied to Lakshmana, saying: "O, Lakshmana! See, whose army do you think is this?"

Scene 2, act 1:

Role-play: Immediately LakshmaNa could feel / recognize that it is Bharatha's army. So he informs Raama in a fully irritated condition -

एवम् उक्तः तु रामेण लक्ष्मणो वाक्यमब्रवीत् ।





दिधक्षन्निव तां सेनां रुषितः पावको यथा ॥

yEvam ukta: tu raamENa lakshmaNO vaakyam abravIt |

didhakshan iva taam sEnaam rushita: paavakO yathaa || 2-96-16

Meaning:

Hearing Rama's words, Lakshmana was irritated like a fire, and spoke the following words, as though he was wishing to scorch the army.

सम्पन्नं राज्यम् इच्छन् तु व्यक्तं प्राप्य अभिषेचनम् ।

आवां हन्तुं समभ्येति कैकेय्या भरतः सुतः ॥

sampannam raajyam icchan tu vyaktam praapya abhishEcanam |

aavaam hantum samabhyEti kaikEyyaa bharata: suta: || 2-96-17

Meaning:

LakshmaNa says to Raama, "Bharatha, Kaikeyi's son, having obtained coronation and desirous of making the kingdom free of enemies, is coming here to kill both of us. It is clear".

एष वै सुमहान् श्रीमान् विटपी सम्प्रकाशते ।

विराजत्युद्गत स्कन्धः कोविदार ध्वजो रथे ॥

yEsha vai sumahaan SrImaan viTapI samprakaasatE |

viraajati udgata skandha: kOvidaara dhvajO ratE || 2-96-18

Meaning:

The gigantic and glorious tree with superb branches is shining over there





prominently. The ensign bearing the device of a kOvidaara (pomegranate) tree is shining on that chariot.

अपि नौ वशं आगच्छत् कोविदार ध्वजो रणे ।

अपि द्रक्ष्यामि भरतं यत् कृते व्यसनं महत् ॥

त्वया राघव सम्प्राप्तं सीतया च मया तथा ।

api nou vasam aagacchEt kOvidaara dhvajO raNE |

api drakshyaami bharatam yat krutE vyasanam mahat || 2-96-21

tvayaa raaghava sampraaptam sItayaa ca mayaa tathaa |

Meaning:

O, Raama! Will that flag with the insignia of a kOvidaara tree come into our subjugation? Can we see Bharatha, because of whom a great misfortune has occurred to you, to Seethaa, and to me?

यन् निमित्तं भवान् राज्यात् च्युतो राघव शाश्वतात् ।

सम्प्राप्तो अयं अरि वीर भरतो वध्य एव मे ॥

yan nimittam bhavaan raajyaat cyutO raaghava SaaSvataat |

sampraaptO ayam arir vIra bharatO vadhyA yEva mE || 2-96-22

भरतस्य वधे दोषं न अहं पश्यामि राघव ।

पूर्व अपकारिणं हत्वा न ह्यधर्मेण युज्यते ॥





bharatasya vadhe dOsham na aham pasyaami raaghava |

poorva apakaariNam hatvaa na hi adharmENA yujyatE || 2-96-23

Meaning: [slokam 22, 23 together]

Oh, Raama, the warrior! By the reason of whom you were deprived of an eternal kingdom, such Bharata, as a foe, who is coming here, deserves to be slain by me. O, Raama! I see no sin in slaying Bharata. None is charged with unlawfulness, if one strikes down an aggressor."

Role play in full swing: LakshmaNa goes on venting his anger and says - dear readers - understand all these angry words are out of sheer love on his elder - for, again here, even at this stage, amidst the fury of anger - he says, 'Raama, you will rule the earth' - see below - just does not think of any thing else - hey, this is sheer fraternal love in its extreme - even amidst full burst of anger-

पूर्वापकारी भरतस्य त्यक्तधर्मश्च राघव ।

एतस्मिन्निहते कृत्स्नाम् अनुशाधि वसुमधराम् ॥

poorva apakaaree bharatasya tyakta dharmasca raaghava |

Etasmin nihatE krutsnaam anuSaadhi vasumdharaam || 2-96-24

Meaning:

Bharata is the assailant and his death is legitimate. He being dead, you will rule the entire earth.

शराणां धनुषः च अहं अनृणो अस्मि महा वने ।

ससैन्यं भरतं हत्वा भविष्यामि न सम्शयः ॥





SaraaNaaM dhanusha: ca aham anruNo asmi mahaa vanE |

sasainyam bharatam hatvaa bhavishyaami na samSaya: || 2-96-30

Meaning:

By killing Bharatha together with his army in this great forest, I shall discharge my debt to my bow and arrows."

Point: In reply Raama pacified LakshmaNa saying, 'I want the kingdom obtained in right way and not by killing my own brother'. Then LakshmaNa felt ashamed - see how Vaalmeeki describes that

तथा उक्तो धर्मं शीलेन भ्रात्रा तस्य हिते रतः ।

लक्ष्मणः प्रविवेश इव स्वानि गात्राणि लज्जया ॥

tathaa uktO dharma SIIEna bhraatraa tasya hitE rata: |

lakshmaNa: praviveSSa iva svaani gaatraaNi lajjayaa || 2-97-19

तद्वाक्यं लक्ष्मणः श्रुत्वा व्रीशितः प्रत्युवाच ह ।

त्वा मन्ये द्रष्टुमायातः पिता दशरथः स्वयम् ॥

tad vaakyam lakshmaNa: Srutvaa vrISita: pratyuvaaca ha |

tvaa manyE drashTum aayaata: pitaa dasaratha: svayam || 2-97-20

Meaning: [19, 20 together] At these words spoken by his honorable brother, to whom he was devoted, abashed, shrank into himself.

Listening to these words, ashamed, LakshmaNa answered: "I think that our father Dasaratha is coming here to see you, himself."





अवतीर्य तु साल अग्रात् तस्मात् स समितिन्जयः ।

लक्ष्मणः प्रान्जलिर्भूत्वा तस्थौ रामस्य पार्श्वतः ॥

avatIrya tu saala agraat tasmaat sa samitinjaya: |

lakshmaNa: praanjalir bhootvaa tasthou raamasya paarSvata: || 2-97-28

Meaning:

Descending from the top of that Saala tree, Lakshmana, the victorious in battle, with joined palms, stood by the side of Raama.

Role-play ends: So the angry outburst of LakshmaNa came to an end - 'with a shame - self inflicted' - because of excessive love - all from the top of tree. But when ordered to come to ground by Raama - LakshmaNa was really grounded - realized the truth.

Benefit of this role: Earlier outburst came to end with servitude to the lord. Here again it is the same - see words 'anjali bhoothvaa'.

See how Vaalmeeki puts the angry scenes to glorious end. Enjoy every bit of it. With this the 'angry young brother' role is concluded.





CHAPTER 7

LAKSHMANA - THE BOAT BUILDER

[or raft or barge builder or the oars man - helped to cross the river yamuna]

Occasion for the role: When the trio of Raama, LakshmaNa, and Seethaa started on their forest sojourn, LakshmaNa takes up this role to help themselves cross the river yamunaa.

Sage Vaalmeeki says the boat [or craft] building is done by both Raama and LakshmaNa.

But Kamban describes that as a solo effort of LakshmaNa - or full effort by LakshmaNa only.

Let it be a solo effort by LakshmaNa or joint effort with his elder brother, LakshmaNa has a role in that boat building and handling the boat.

Scene prior to LakshmaNa taking the job:

इति तौ पुरुषव्याघ्रौ मन्त्रयित्वा मनस्विनौ ॥

सीतामेवाग्रतः कृत्वा काळिन्दीं जग्मतुर्नदीम् ।

iti tou purusha vyaghrou mantrayitvaa manasvinou ||

sItaam yEva agrata: krutvaa kaaLindhIm jagmatu: nadIm | 2-55-12

अथा साय तु काळिन्दीं शीघ्रस्वोतोवहां नदीम् ॥

चिन्तामापेदिरे सर्वे नदीजलतिर्षवः ॥

athaa saadya tu kaaLindhIm sIghra: srOtOvahaam nadIm ||





-LakshmaNa takes up the role to cross yamuna river



cintaam aapEdirE sarvE nadI jala tithIrshava: |2-55-13

Meaning:

Deliberating thus, Raama and Lakshmana, the tigers among men, who were highly intelligent, headed for the river Yamunaa guarding Seethaa still in front. Having reached the River Yamunaa, running with rapid stream, all of them then plunged into a thought of how to cross those river-waters.

Now the role-play:

तौ काष्ठसङ्घातमथो चक्रतुस्तु महाप्लवम्।

शुष्कैर्वम्शैः समास्तीर्णमुक्तीरेश्च समावृतम्॥

tou kaashTha sanghaatamathO cakratustu mahaa plavam |

sushkair vamSai: samaastIrNam uLIraiSca samaavrutam || 2-55-14

ततो वेतसशाखाश्च जम्बूशाखाश्च वीर्यवान्॥

चकार लक्ष्मणश्चित्वा सीतायाः सुखमासनम्।

tatO vEta saSaakhaaScha jamboo SakhaaScha vIryavaan ||

cakaara lakshmaNaSchitvaa sItaayaa: sukham aasanam | 2-55-15

Meaning: [14, 15 together]

Then, Raama and LakshmaNa prepared a big 'barge' with pieces of timber fastened together covered with a kind of grass and spread over with dry bamboo canes. Thereafter, the valiant LakshmaNa made for Seethaa a comfortable seat, after chopping branches of reeds and branches of rose apple tree [naaval maram in tamil].





Role assignment: As per Vaalmeeki the role of boat builder is a joint effort both by Raama and LakshmaNa. So the role assignment question does not arise. But see LakshmaNa has a greater share for he prepares a seat for Seethaa, which gets a specific mention from Vaalmeeki.

तत्र श्रियमिवाचिन्त्याम् रामो दाशरथिः प्रियाम् ॥

ईषत् सम्लज्जमानां तां अध्यारोपयत् प्लवम् ।

tatra Sriyam iva acintyaam raamO daaSarathi: priyaam ||

Ishat samlajjamaanam taam adhyaarOpayat plavam | 2-55-16

Meaning:

Then Raama, the son of Dasaratha, helped Seethaa to mount the raft, his beloved consort, who was unimaginable to common people, like the goddess of fortune, and who was feeling a little shy.

पाश्वे च तत्र वैदेह्या वसने चूषणानि च ॥

प्लवे कठिनकाजम् च रामश्वके सहायुधैः ।

paarSvE ca tatra vaidEhyaa vasanE cooshNaani ca ||

plavE kaThinakaajam ca raamaScakrE saha aayudhai: | 2-55-17

आरोप्य प्रथमं सीतां सङ्घाटं प्रतिगृह्य तौ ॥

ततः प्रतेरतुर्यत्तौ वीरौ दशरथात्मजौ ।

aarOpya prathamam sItaam sanghaaTam pratigruhya tou ||

tata: pratEraturyattou vIrau dasaratha aatmajou | 2-55-18





Meaning: [17, 18 together] Raama kept the two robes, the jewellery, a shovel and a basket by the side of Seethaa in the raft there, along with the weapons. Those valiant sons of Dasaratha firmly held that raft, first helped Seethaa to ascend it and then ferried across the river watchfully.

Point on the jewelry: Here, perhaps, you may think wherefrom jewellery came, for Raama did a lot of dhaanam - yaathraa dhaanam - and also Seethaa, before they set off to the forest [ayodhyaa kaaNdam - sargam 32]. But, just at that time, when they took leave of father Dasaratha, the king ordered the treasurer of the kingdom to give adequate jewellery and clothes to Seethaa - not to Raama. That is the jewellery, which they carried - and get a mention here.

Usage of the craft:

काळिन्दीमथ सीता तु याचमाना कृताञ्जलिः ॥

तीरमेवाभिसम्प्राप्ता दक्षिणं वरवर्णिनी ।

kaaLindIm atha sITaa tu yaacamaanaa krutaanjali: ||

tIram yEva abhisampraaptaa dakshiNam varavarNinI | 2-55-21

ततः प्लवेनाम्शुमतीं शीघ्रगामूर्मिमालिनीम् ॥

तीरजैर्बहुभिवृक्षैः सम्तेर्यमुनां नदीम् ।

tata: plavEnaam SumatIm SIghragaam oormi maalinIm ||

tIrajair bahubhir vrukshai: samtErur yamunaam nadIm | 2-55-22

Meaning: [21, 22 together]

Seetha of excellent complexion thus praying with joined palms to Yamuna River, forthwith reached the southern side of the river. Thus, by the raft, Seethaa,





Raama and LakshmaNa crossed the River Yamunaa, which flows briskly, wreathed with waves, with many trees born on its bank and having rays for it's reflection.

ते तीर्णाः प्लवमुत्सृज्य प्रस्थाय यमुनावनात् ॥

श्यामम् न्यग्रोधमासेदुः शीतलं हरितच्छदम् ।

tE tIrNaa: plavam utsrujya prasthaaya yamunaavanaat ||

Syaamam nyagrOdhamaasEdu: SIthalam haritacchadam | 2-55-23

Meaning:

They, who have crossed the river, abandoned the raft and marched through the river-forest of Yamunaa and reached a cool banyan tree called Syama having green leaves.

Point: Role ends here once the purpose is fulfilled.

But see the nature of river being described - as flowing briskly, wreathed with waves. That means the river is a bit furious and the boat or yacht or craft - whatever is the name - has to be sturdy enough and able to carry weight of 3 persons plus the things Raama kept on the boat. So the builder of the craft has to take into consideration all these. So LakshmaNa or jointly with Raama has the capacity to do all that.

Let us switch over to see what Kamban has to say on this role of LakshmaNa:

aaRu kaNdanar agam maghizhndhu iRainchinar aRindhu

neeRu thOi maNi mEniyar nedum punal padindhaar

ooRu melkani kizhanginOdu uNdru neer uNdaar

ERi Eghuvadhu enganam enRalum iLaiyOn





vaangu vEi kazhai thuNiththan maaNaiyin kodiyaal

Ongu theppam onRu amaitthu adhin umbarin ulampOI

veengu thOI aNNal dhEviyOdu inidhu veeRRiruppa

neeginaan andha nedu nadhi irukaiyaal neendhi

- vanam pugu padalam - ayodhyaa kaaNdam

Meaning:

Once the trio relaxed after enjoying a bath in the yamunaa river and after having food containing fruits, roots, etc, thought of how to cross the river. Quickly the young one, viz LakshmaNa, cut bamboos and tied the bamboos with 'maaNaik kodi' - [a sort of creeper] and made a craft strong enough to carry the two - Raama and Seethaa. He acted as an oarsman by pushing water with both hands to push the craft, and swimming, to cross the river.

Role play in full swing: Please observe the variation between the two authors. LakshmaNa is the boat builder and as well the oarsman. This role forms part of that major role - 'servant' also. See here the servant role comes dominant - 'quickly the young one' says kamban - means a good servant has to act even without being told to do. That is what LakshmaNa -- here.

Assignment: who assigned that role toLakshmaNa? - self.

Role benefit: What is the benefit he got - 'kuRippu aRindhu seyal padum uNmai oozhiyan' - a true servant who fishes or smells what the boss wants - without open telling - that 'recognition'.





CHAPTER 8

LAKSHMANA – THE ENGINEER

(To build the house, in the forest)

Now let us take that role of LakshmaNa - the 'Engineer' in building the house for the stay of the trio - Raama Seethaa, and LakshmaNa.

Scene 1:

Occasion for the performance of this 'Engineer' role: Raama as per king, father Dasaratha's orders reached the forest, having known from sage bharadwaja the likely nice place for a long stay is chithrakootam, the trio of Raama, Seethaa, and LakshmaNa arrive there. Then Raama says after a look around the place to LakshmaNa --

तं तु पर्वतं आसाद्य नाना पक्षि गण आयुतम् ।

बहुमूलफलं रम्यं संपन्नं सरसोदकम् ॥

tam tu parvatam aasaadya naanaa pakshi gaNa aayutam |

bahumUlaphalam ramyam sampannam sarasodakam || 2-56-13

मनोजोऽयं तिरिः सौम्य नानाद्रुमलतायतः ।

बहुमूलफले रम्यः स्वाजीवः प्रतिभाति मे ॥

manoj~nO ayam tiri: saumya naanaadrumalataayata: |

bahumUlaphalo ramya: svaajIva: pratibhaati me || 2-56-14

Meaning:

Raama said to LakshmaNa - reaching that mountain, with various flocks of birds,





with many roots and fruits, lovely and rich in streaming water, Raama said, 'It appears to me that this beautiful Chithrakoota mountain yields an easy sustenance, for, it is charmingly filled with various kinds of trees, creepers, with different kinds of roots and fruits'.

मनयश्च महात्मानो वसन्त्य शिलोच्चये ।

अयं वासो भवेत्तावद् अत्र सौम्य रमेमहि ॥

manayasca mahaatmaano vasantya Silochcaye |

ayam vaaso bhavettaavad atra saumya ramemahi || 2-56-15)

Meaning:

[Raama continued], 'Oh, gentle brother! High souled sages are also staying on this mountain. Let this become the dwelling. Let us have a pleasant resort here'.

Point:

1. When Raama says 'let us have a resort here' - means indirectly 'hey LakshmaNa build a resort here'. Now the role of Engineer has come.

Why we have to conclude like that?

For, LakshmaNa is a person, who knows well Raama's words and their meaning and acts accordingly. See below for clear orders.

2. Just an added point - after the entry into chithrakootam as described above then the trio met sage Vaalmeeki [the author of RaamaayaNam] and he said to Raama, 'I know you will come here and live here'.

The role-play:

लक्ष्मण आनय दारूणि दृढानि च वराणि च ।





कुरुष्व आवसथं सौम्य वासे मे अभिरतं मनः ॥

lakshmaNa aanaya daaRUNi drDhaani ca varaaNi ca |

kurushva aavasatham saumya vaase me abhiratam mana: || 2-56-19

Meaning:

LakshmaNa, my gentle brother! Bring strong and choicest timber, and construct a dwelling. My mind is fascinated in dwelling here."

Point: Now see the 'Engineer's role' is assigned by Raama to LakshmaNa. This is also a part of that 'ardous servant' role, for LakshmaNa carries out whatever is ordered by Raama. Further when Raama orders LakshmaNa on building the house, Raama must have thought about -

1. What are the 'knowledge and capabilities' aspects of LakshmaNa?

- in selection of materials of construction like quality trees, which will last [for few years at least without decay],
- in rejecting certain species of trees which are not fit for house construction [as per saasthram certain species are not to be used example - othiyam]
- in the method of construction of the house,

in the 'vaasthu' aspects in construction of a house etc [for in the next slokam Raama says let us do vaasthu saanthi and occupy the house].

तस्य तत् वचनं श्रुत्वा सौमित्रीविविधान् द्रुमान् ।

आजहार ततः चक्रे पर्ण शालाम् अरिं दम ॥

tasya tat vacanam srutvaa saumitri: vividhaan drumaan |





aajahaara tata: cakre parNa Saalaam arim dama || 2-56-20

Meaning:

Hearing those words of Rama, LakshmaNa brought various kinds of trees. Thereafter, he, the annihilator of enemies, constructed a leaf-hut.

Point: Here the word 'parNa saalaa' is translated as 'leaf hut' - perhaps you may think for a hut why should the timber be 'daarUNi drDhaani ca varaaNi ca' - strong, choicest etc. perhaps it is not hut, neither it is a palace - may be a 'go between'.

'parNa' is leaf and hence a house having leaves as roof covering material, gets the name parNa saalaa. This name is given for Raama's dwelling place. Further in forests leaves are available in plenty and can be changed frequently, in case required.

Also since Raama is to live like an ascetic, why to have big paraphernalia in house building like the king. That may also be another reason for building a 'parNa saalaa'.]

तां निष्टां बद्धकटां दृष्ट्वा रमः सुदर्शनाम्।

शुश्रूषमाणं एक अग्रं इदं वचनं अब्रवीत्॥

taam nishThataam baddhakaTaam drshTvaa rama: sudarSanaam |

SuSrUshamaaNam eka agram idam vacanam abravIt || --2-56-21

Meaning:

Seeing that hut, which was firmly built and thatched as well as beautiful to look at, Raama spoke the following words to LakshmaNa who listened to his command and who was closely attentive to him:





Point:

1. See again the role-play is complete and also forming part of that 'servant' role. Also take note of the line - 'who listened to his command and who was closely attentive to him'. That describes how a servant has to behave to his master - even though the master is his own brother and elder.

2. Also this gives a lesson in modern management. When the boss is trying to give some instructions to his subordinate, the subordinate has to be:

- first - a good a listener,
- second - be attentive with all concentration and receive the boss's words or orders or instructions or directives,
- third - receive the same fully
- fourth - act accordingly.

Continuing

ऐणेयं माम्सं आहृत्य शालां यक्ष्यामहे वयम् ।

कर्तव्यं वास्तुशमनं सौमित्रे चिरजीवभिः ॥

aiNeyam maamsam aahrtya Saalaam yakshyaamahe vayam |

Kartavyam vaastuSamanam saumitre cirajIvabhi: || 2-56-22

Meaning:

Oh, Lakshmana! Bring the meat of an antelope. We shall perform a purificatory ceremony while entering the house, which is to be done by those who wish to live long."

Point 1: see here Raama telling LakshmaNa, 'let us do vaasthu samanam'. Raama





adds its purpose also - to live in that place for long, and also to have long living - 'neeNda aayus'.

This goes without saying explicitly that by doing vaasthu saanthi hOmam for a new house we also get a long living in that place.

Many a times we do this 'vaasthu samanam' or vaasthu saanthi hOmam, thinking that 'vaadhyaar' swamy told us to do - so let us do. None other than our beloved 'Raama' explicitly says the real purpose. So at least hereafter whoever thinks of purchasing a house - please realize there is a purpose behind doing this vaasthu saanthi - to live long in that place, and with a long life.

Point 2: Why you have to do 'vaasthu samanam'? The houses are generally built according to vaasthu saasthram. And still one has a feeling that perhaps we may have missed something not according to that saasthra. So it is better to do that 'samanam' - so that even if we have missed some aspects or some small points, the evil effects of the missed ones do not affect us. Same thing Raama also does here. And the specific reason he himself stated so clearly.

Immediately LakshmaNa killed a black antelope and cooked it nicely, and brought the meat to be given as bali.

Then LakshmaNa said to Raama, 'since you are good in worshipping the concerned deity, please do so' and Raama did it. [Slokam 2-56-31, 32].

इष्ट्वा देवगणान् सर्वान् विवेशावसथं शुचिः ।

बभूव च मनोह्लादो रामस्यामिततेजसः ॥

ishTvaa devagaNaan sarvaan viveSaavasatham Suci: |

babhUva ca manohlaado raamsyaamitatejasa: || 2-56-30

Meaning:

Worshipping all classes of deities and getting himself purified, Raama entered





the house. There was a heartful joy in Raama, with his limitless splendour.

वैश्वदेवबलिं कृत्वा रौद्रं वैष्णवमेव च ।

वास्तुसम्शामनीयानि मङ्गलानि प्रवर्तयन् ॥

vaisvadevabalim krtvaa raudram vaishNavameva ca |

vaastusamSamanIyaani ma~NgaLaani pravartayan || 2-56-31

जपं च न्यायतः कृत्वा स्नात्वा नद्यां यथाविधि ।

पाप सम्शामनं रामः चकार बलिं उत्तमम् ॥

japam ca nyaayata: krtvaa snaatvaa nadyaam yathaavidhi |

paapa samSamanam raama: cakaara balim uttamam || 2-56-32

Meaning:

Having taken bath in the river as prescribed, Raama offered oblations to Lord Rudhra and Lord Vishnu after offering tributes to Vaisvadheva. He performed benedictions relating to the purification of house and also a silent prayer as per prescribed rites. He finally offered excellent tributes to the deities, for removing sins.

Then Raama made inside the house seating arrangements and places for performing yaagaas, poojaas etc.

वन्यैर्माल्यैः फलैमूलैः पक्वैर्मासैर्यथाविधि ।

अद्भुजपैश्च वेदोक्तैर्घैश्च ससमित्कुशैः ॥

vanyai: maalyai: phalai: moolai: pakvai: maamsai: yathaa vidhi |





adhbharjapai: ca vEda uktai: dharbhai: ca sasamit kusai: || 2-56-34

तौ तर्पयित्वा भूतानि राघवौ सह सीतया ।

तदा विविशतुः शालां सुशुभां शुभलक्षणौ ॥

tau tarpayitvaa bhUtaani raaghavau saha sItayaa |

tadaa viviSatu: Saalaam suSubhaam SubhalakshaNau || 2-56-35

Meaning: [34, 35 together]

Raama and LakshmaNa along with Seethaa, having auspicious characteristics, satisfied the spirits by crowns of flowers obtained in the forest, by fruits, roots, and cooked meat, by water, by prayers as uttered in the sacred texts (Vedas), by sacred grass, by fuel, and Kusa grass and then entered the auspicious leaf-hut.

तां वृक्षं पर्णच्चदनां मनोज्ञाम्

यथा प्रदेशं सुकृतां निवातम् ।

वासाय सर्वे विविशुः समेताः

सभां यथा देव गणाः सुधर्मा ॥

taam vrksha parNaccadanaam manoj~naam

yathaa pradeSam sukrtaaam nivaataam |

vaasaaya sarve viviSu: sametaa:

sabhaam yathaa deva gaNaa: sudharmaam || 2-56-36





Meaning:

All of them (Seethaa, Raama and LakshmaNa) together entered that hut, thatched with leaves of trees, looking beautiful, well-constructed at a suitable site and protected from winds, for residential purpose, as if entering an assembly-hall called Sudharma (in heaven) by a group of celestials.

Another Point: A question may arise - how long did the trio actually stay in this house? For they did all vaasthu samanam etc and Raama himself expressed let us live long here. To answer that question it is a bit difficult. For sage Vaalmeeki has not given the time aspects clearly.

In aaraNya kaaNdam, in two slokams 24 and 25 of sargam 11, he says about 10 years are spent in various sages aasramams in the dandaka aaraNyam - dandaka forests - out of the 14 years of forest life. About 1 year is spent in search of Seethaa and war in Lankaa and all that towards last periods of forest life. So out of the remaining three years one year is spent in the panchavati aasramam - so, may be initially for some time till arrival of Bharatha and his return with paadhukaa and after that some time, in full - so not more than 2 years - is the period they lived in the house.

That also leads whether another aasramam is built in panchavati - yes. Again LakshmaNa built one more at Godavari banks in panchavati.

Scene 2:

After the 10 years period spent in various rishi aasramams, the trio came to panchavati in the banks of river godavari - present day Andhra pradesh. After reaching it, Raama said to LakshmaNa -

सर्वतः चार्यतां दृष्टिः कानने निपुणो हि असि ।

आश्रमः कतर अस्मिन् नः देशे भवति सम्मतः ॥





sarvata: caaryataam drshTi: kaanane nipiNo hi asi |

aasrama: katara asmin na: deSe bhavati sammata: || 3-15-3

Meaning:

In which place we have to situate our hermitage for our liking, for that cast your sight all over the forest, and indeed you are an expert in such matters.

Point: LakshmaNa gets recognition from Raama and an appreciation saying 'you are an expert in these matters'. That is the role benefit for the earlier one of the engineer.

रमते यत्र वैदेही त्वं अहं चैव लक्ष्मण ।

तादशो दृश्यतां देशः संनिकृष्ट जलाशयः ॥

ramate yatra vaidehI tvam aham caiva lakshmaNa |

taadrSo drSyataam deSa: samnikrshTa jalaaSaya: || 3-15-4

वन रामण्यकं यत्र जल रामण्यकं तथा ।

संनिकृष्टं च यस्मिन् तु समित् पुष्प कुश उदकम् ॥

vana raamaNyakam yatra jala raamaNyakam tathaa |

samnikrshTam ca yasmin tu samit pushpa kuSa udakam || 3-15-5

Meaning [Slokam 4 and 5]

In which place VaidhEhi, likewise you and me too can take delight, where the woodland is scenic and the water is pleasurable, and where a water lake, ritual-firewood, flowers, and the sacred grass are available in proximity, Oh, LakshmaNa, such a place may be searched out.





परवान् अस्मि काकुत्स्थ त्वयि वर्ष शतं स्थिते ।

स्वयं तु रुचिरे देशे क्रियतां इति मां वद ॥ ३-१५-७

paravaan asmi kaakutstha tvayi varsha Satam sthite |

svayam tu rucire deSe kriyataam iti maam vada || 3-15-7

Meaning:

LakshmaNa replied with his arms folded in anjali bhaavam, "I am but a dependent, as long as you are there, may it be for innumerable years, I am your adherent, Raama, therefore you yourself tell me to build hermitage in such and such delightful place".

Point: see the attitude of the young one - when Raama says 'do the house site selection yourself', LakshmaNa says 'please tell me do in this place'.

- This is not disobedience,
- not even shirking responsibility
- but a servant has to be servant within his limits -
- he should not select the place of dwelling for the king
- further Seethaa also has to concur with the place, and if she rejects Raama is not going to accept. So it is 'ladies choice first'. That is why LakshmaNa puts it diplomatically.

सुप्रीतः तेन वाक्येन लक्ष्मणस्य महाद्युतिः ।

विमृशं रोचयामास देशं सर्वं गुण अन्वितम् ॥

suprIta: tena vaakyena lakshmaNasya mahaadyuti: |





vimrSam rocayaamaasa deSam sarva guNa anvitam || 3-15-8

Meaning:

Raama is gladdened by those words of that great resplendent LakshmaNa, and he selected a place that comprised of all the attributes.

स तं रुचिरं आक्रम्य देशं आश्रम कर्मणि ।

हस्ते गृहीत्वा हस्तेन रामः सौमित्रिम् अब्रवीत् ॥

sa tam ruciram aakramya deSam aaSrama karmaNi |

haste grhItvaa hastena raama: saumitrim abravIt || 3-15-9

Meaning:

On taking LakshmaNa's hand in his hand Rama went around the beautiful place intended for the construction of hermitage up and down and spoke to LakshmaNa this way.

अयं देशः समः श्रीमान् पुष्पितैर्तरुभिर्वृतः ।

इह आश्रम पदं सौम्य यथावत् कर्तुम् अर्हसि ॥

ayam deSa: sama: SrImaan pushpitai: tarubhirvrta: |

iha aaSrama padam saumya yathaavat kartum arhasi || 3-15-10

Meaning:

This is an evenly and propitious place surrounded with flowered trees and it is apt of you to erect hermitage here, traditionally.

Point: The role assignment is very clear here. Also please note the difference





between earlier occassion and now. Raama himself selects the place, paces up and down there and then say please go ahead. Whereas earlier one was a command - let us have a resort here - that is all.

इदं पुण्यं इदं रम्यं इदं बहु मृग द्विजम् ।

इह वत्स्याम सौमित्रे सार्धं एतेन पक्षिणा ॥

idam puNyam idam ramyam idam bahu mrga dvijam |

iha vatsyaama saumitri saardham etena pakshiNaa || 3-15-19

Meaning:

"This place is holy, this is delightful and this is with many animals and birds, hence Soumitri, let us reside here along with this bird Jatayu." Thus said Raama to LakshmaNa.

Point: Thus it is clear that Jataayu also lived with the trio in this place. When Soorpanakha comes, Khara dhooshana vadham, Seethaa abduction, etc Jataayu also is there with them, but Vaalmeeki mentions Jataayu's presence only - just before Raama takes off going behind the Maareecha deer.

एवं उक्तः तु रामेण लक्ष्मणः परवीरहा ।

अचिरेण आश्रमं भ्रातुः चकार सुमहाबलः ॥

evam ukta: tu raameNa lakshmaNa: paravIrahaa |

acireNa aaSramam bhraatu: cakaara sumahaabala: ||

Meaning:

Thus told by Raama, that remover of foe's valour and one with very great





might, namely LakshmaNa, briskly erected a hermitage for his brother.

Now see the construction details:

पर्णशालां सुविपुलां तत्र सङ्घात मृत्तिकाम् ।

सुस्तम्भां मस्करैर्दीर्घैः कृत वम्शां सुशोभनाम् ॥

parNaSaalaam suvipulaam tatra sanghaata mrttikaam |

sustambhaam maskarairdIrghai: krta vamSaam suSobhanaam || 3-15-21

शमी शाखाभिः आस्तीर्य धृढं पाशावपाशितम् ।

कुश काश शरैः पर्णैः सुपरिच्छादितां तथा ॥

SamI Saakhaabhi: aastIrya dhrDha paaSaavapaaSitam |

kuSa kaaSa Sarai: parNai: suparicchaaditaam tathaa || 3-15-22

समीकृत तलां रम्यां चकार सुमहाबलः ।

निवासं राघवस्य अर्थे प्रेक्षणीयम् अनुत्तमम् ॥

samIkrtta talaam ramyaam cakaara sumahaabala: |

nivaasam raaghavasya arthe prekshNIyam anuttamam || 3-15-23

Meaning:

LakshmaNa built a very spacious straw-cottage there levelling and raising the clay for raised floor of the cottage, strongly pillared with long bamboos, thereupon on those pillars excellent rafters were made, and the branches of Samee trees were spread out, bound firmly with twines of jute strands, and





cross-laid with bamboos for thatching, and over that blades of Kusa grass and leaves of Kaasa were spread and the roof was well over-covered, and thus that very great mighty LakshmaNa made that best and very spacious straw-cottage with a leveled surface for residence of Raaghava in the interests of Raaghava alone, and it resulted as a feast to the eye.

स गत्वा लक्ष्मणः श्रीमान् नदीं गोदावरीं तदा ।

स्नात्वा पद्मानि च आदाय सफलः पुनरागतः ॥

sa gatvaa lakshmaNa: SrImaan nadIm godaavarIm tadaa |

snaatvaa padmaani ca aadaaya saphala: punaraagata: || 3-15-24

ततः पुष्प बलिं कृत्वा शान्तिं च स यथाविधि ।

दर्शयामास रामाय तद् आश्रम पदं कृतम् ॥

tata: pushpa balim krtvaa Saantim ca sa yathaavidhi |

darSayaamaasa raamaaya tad aaSrama padam krtam || 3-15-25

Meaning:

On his going to River Godavari that noble LakshmaNa bathed and on gathering lotuses and fruits he returned to the cottage.

Then making flowery offerings and peace-invocations also procedurals to gruha pravEsam, [entering a new house] started to show the constructed hermitage to Raama.

Point: please note the difference - in earlier occassion Raama did all the poojaas, vaasthu samanam etc and now LakshmaNa does. Does it mean that Raama was not available - no. But why Raama did not do? Knows well about





things to come and not going to live there long etc?

स तं दृष्ट्वा कृतं सौम्यं आश्रमं सह सीतया ।

राघवः पर्णशालायां हर्ष आहारयत् परम् ॥

sa tam drshTvaa krtam saumyam aasramam saha sItayaa |

raaghava: parNaSaalaayaam harsham aahaarayat param || 3-15-26

Meaning:

On seeing the beautifully constructed hermitage along with Seethaa, Raama is highly gladdened in respect of that straw-cottage.

सुसंहृष्टः परिष्वज्य बाहुभ्यां लक्ष्मणं तदा ।

अति स्निग्धं च गाढं च वचनं च इदं अब्रवीत् ॥

susamhrshTa: parishvajya baahubhyaam lakshmaNam tadaa |

ati snigdham ca gaaDham ca vacanam ca idam abravIt || 3-15-27

प्रीतो अस्मि ते महत् कर्म त्वया कृतं इदं प्रभो ।

प्रदेयो यन् निमित्तं ते परिष्वज्ञो मया कृतः ॥

prItO asmi te mahat karma tvayaa krtam idam prabho |

pradeyo yan nimittam te parishvango mayaa krta: || 3-15-28

Meaning:

Then Raama very highly gladdened embraced LakshmaNa and spoke these





friendly words to him. "Oh, masterful one, I am very happy about you for you have done a great deed, for that reason I am giving what I have to give you - a hug".

भावज्ञेन कृतज्ञेन धर्मज्ञेन च लक्ष्मण ।

त्वया पुत्रेण धर्मात्मा न संवृत्तः पिता मम ॥

bhaavaj~nena krtaj~nena dharmaj~nena ca lakshmaNa |

tvayaa putreNa dharmaatmaa na samvrtta: pitaa mama || 3-15-29

Meaning:

You are the knower of others' feelings, knower of many skills, and the knower of what is right and honest, Oh, LakshmaNa, such as you are, being with you, I deem that my virtue-souled father is not gone and forgotten.

Point: the role benefit to LakshmaNa is an appreciation and embrace from lord. This completes the role of LakshmaNa, the Engineer, for the second time.





CHAPTER 9

LAKSHMANA THE CHEF

Prelude:

LakshmaNa acted as a chef by cooking non-vegetarian food. Raama is not a vegetarian since he is a kshathriya. During his forest sojourn, Raama is eating non-vegetarian items like those day munis and rishis - which are fully sanctified with manthraas and offered to gods and pithrus. That is why while Raama talks to mother Kausalyaa about his vana vaasam, he also mentions about his food habits during his forest stay. Raama says to mother Kausalyaa -

चतुर्दश हि वर्षाणि वत्स्यामि विजने वने ।

मधु मूल फलैः जीवन् हित्वा मुनिवद् आमिषम् ॥

caturdaSa hi varshaaNi vatsyaami vijane vane |

madhu mUla phalai: jIvan hitvaa munivad aamisham || 2-20-29

Meaning:

"I shall live in a solitary forest like a sage for fourteen years, leaving off meat [as a bhOga vasthu - unconsecrated and not offered to gods and pithrus - manes, as per vEdhic procedures] and living with roots, fruits and honey".

Now see another slokam

उपस्पृशाम् त्रिष्वणं मधु मूल फल अशनः ।

न अयोध्यायै न राज्याय स्पृहये अद्य त्वया सह ॥

upasprSam trishavaNam madhu mUla phala aSana: |





na ayodhyaayai na raajyaaya sprhaye adya tvayaa saha || 2-95-17

Meaning:

Raama says to Seethaa [in the forest before Bharatha meets Raama in chithrakootam] 'I, who does three times bathing in a day and has honey, fruits, and roots as food, will not like other things - let it be for AyOdhyaa's sake or for the sake of kingdom'. [This is a sort of assurance given to Seethaa about the kingdom]

Point: Dear bhakthaas, here, again, please note Raama stresses on the availability of 'fruits, roots'. Yet he is ready to offer a piece of flesh to Seethaa. See below --

तां तथा दर्शयित्वा तु मैथिलीं गिरिनिम्नगाम् ।

निषसाद गिरिप्रस्थे सीतां मांसेन चन्दयन् ॥

taam tathaa darSayitvaa tu maithilIm girinimnagaam |

nishasaada giriprasthe sItaam maamsena candayan || 2-96-1

Meaning:

Having shown Mandhakini River in that manner to Seethaa, the daughter of king of Mithila, Raama sat on the hill-side in order to gratify her appetite with a piece of 'flesh'.

इदं मेध्यमिदं स्वादु निष्टप्तमिदमग्निना ।

एवमास्ते स धर्मात्मा सीतया सह राघवः ॥

idam medhyamidam svaadu nishTaptamidamagninaa |





evamaaste sa dharmaatmaa sItayaa saha raaghava: || 2-96-2

Meaning:

Raama, whose mind was devoted to righteousness, stayed there with Seetha, Raama saying; "This meat is fresh, this is savoury and roasted in the fire for you."

Point:

- Sri Govindaraja says on this 'maamsam' - Raama wanted to attract Seethaa - vasee kurvan says he.
- In another book on same slokam, this 'maamsEna' is translated as 'the flesh of fruits']. [may be fruits like mango which has lot of flesh - 'sadhaip paRRu udaiya pazham' in Tamil].
- When Raama gives an assurance, he sticks to it and does not violate that under any circumstance.
- So hereafter in any discussion, readers can very well say, to the question whether Raama is a meat eater or not, the answer is, as a kshathriya, yes, he is a meat eater. But, he was a restricted meat eater during his forest sojourn.
- This also gets corroborated by Hanumaan to Seethaa in sundhara kaaNdam. It is not a surprise to Seethaa - when Hanumaan meets Seethaa in asOkha vanam and says Raama is neither eating meat, nor drinking madhu - wine etc - since she knows that fully well. Raama lives true to his word - raamO vigrahavaan dharma:
- There again when hanuman says 'madhu' - it may mean honey also. Perhaps Raama has given up one more item - honey - for Seethaa's sake in her separation.
- Further readers need not forget that he had those two powerful manthraas





'bala and athibala' given by sage Visvaamithra, when they set out on 'mission kill thaatka'. That also helps Raama to stick to his words during his vana vaasam.

- It was not mentioned in slokam 2 - 96 - 2 above, who cooked that meat so nicely. Perhaps our "kainkarya Sri" [as our respected Sri Sadagopan swaamy says] LakshmaNa did that cooking also. Why that conclusion is - earlier for giving the bali - in that vaasthu samanam in chithrakootam [which we have already seen] LakshmaNa brought the meat of an antelope - a kind of a deer - nicely cooked. The slokam again

ऐणेयं माम्सम् आहृत्य शालां यक्ष्यामहे वयम् ।

कर्तव्यं वास्तुशमनं सौमित्रे चिरजीवमि: ॥

aiNeyam maamsam aahryta Saalaam yakshyaamahe vayam |

Kartavyam vaastuSamanam saumitre cirajIvabhi: || 2-56-22

Meaning:

"Oh, Lakshmana! Bring the meat of an antelope. We shall perform a purificatory ceremony while entering the house, which is to be done by those who wish to live long."

Next slokam 2-56-26 says:

स लक्ष्मणः कृष्ण मृगं हत्वा मेध्यं प्रतापवान् ।

अथ चिक्षेप सौमित्रिः समिद्धे जात वेदसि ॥

sa lakshmaNa: krshNa mrgam hatvaa medhyam prataapavaan |

atha cikshepa saumitri: samiddhe jaata vedasi || 2-56-26





Meaning:

As ordered by Raama, LakshmaNa killed a black deer and cooked and brought the meat for doing that bali.

In this role - may be he was an expert, in cooking with open fire [as described by Vaalmeeki].

Again that chef role was as assigned by Raama.

So the benefit of this role to LakshmaNa is that appreciation given at the time of second gruha pravEsam seen earlier by that special hug from Raama.





CHAPTER 10

LAKSHMANA – THE SCAVENGER [VETTIYAAN]

[to dig the pit for burial of the body of viraadhan and kabhandhan]

Now we will see the next role of LakshmaNa - the scavenger [vettiyaan]. This we will see in 2 scenes.

Role purpose: To dig the pit for burial of the body of viraadhan, and burning of kabhandhan.

Scene 1:

Occasion for role-play: When the trio Raama, Seethaa, and LakshmaNa wanted to change the residence from chithrakootam, the trio entered 'dhandaka aaraNyam' - 'dhandaka forest'. When they were walking, Viraadhan, a raakshasan - actually a gandharva - an assistant of Kubera, the wealth god - cursed by Kubera and hence turned as raakshasa - carried away Seethaa first. When the two brothers, Raama and LakshmaNa rushed to safeguard Seethaa, Viraadhan let off Seethaa and instead carried the two brothers away far off from where Seethaa was let off. Then the two brothers started fighting him.

[In the warrior's role of LakshmaNa, we will see in detail how the fight went on and what was LakshmaNa's contribution as a warrior].

एष दाशरथी रामः सत्यवान् शीलवान् शुचिः ।

राक्षसा रौद्र रूपेण ह्रियते सह लक्ष्मणः ॥

esha daaSaratI raama: satyavaan SIlavaan Suci: |

raakshasaa raudra rUpeNa hriyate saha lakshmaNa: || 3-4-2

Meaning:

He, that truth-abiding, virtuous, and the flawless Raama, son of Dasaratha, is





carried off, along with LakshmaNa, by the demon with a ferocious look.

Comment: When Seethaa saw both the brothers were being carried away she started crying, 'leave them, and instead eat me'. On that cry of Seethaa, both started fighting that raakshasa - see -

तस्य रौद्रस्य सोमित्रिः सव्यं बाहुं बभन्न ह ।

रामः तु दक्षिणं बाहुं तरसा तस्य राक्षसः ॥

tasya raudrasya saumitri: savyam baahum babhanja ha |

raama: tu dakshiNam baahum tarasaa tasya raakshasa: || 3-4-5

Meaning:

Saumithri [LakshmaNa] indeed severed the left arm of that ferocious one, while Raama rent the right arm of that demon.

Point: see again - LakshmaNa took action first than Raama - as stated by Vaalmeeki - Seethaa's cry made him angry and he started fighting.

सः भग्न बहुः संविग्नः पपात आशु विमूर्छितः ।

धरण्यां मेघ सङ्काशो वज्र भिन्न इव अचलः ॥

sa: bhagna bahu: samvigna: papaata aaSu vimUrchita: |

dharaNyaam megha sankaaSo vajra bhinna iva acala: || 3-4-6

मुष्टिभिर्बाहुभिर्पिन्दिः सूदयन्तौ तु राक्षसम् ।

उद्यम्योद्यम्य च अपि एनं स्थपिडले निष्पिपेष्टुः ॥





mushTibh: baahubh: padbhi: sUdayantau tu raakshasam |

udyamya udyamya ca api enam sthaNDile nishpipesatu: || 3-4-7

Meaning:

When his arms were mutilated that demon similar to a dark-cloud was frustrated, fainted, and collapsed on the ground, like the mountain demolished by the thunderbolt of Indhra. They battered that demon with their fists, hands and feet, and even by heaving and hurling him again and again, they entirely pounded on him on the ground.

स विद्धो बहुभिर्बाणैः खड्गाभ्यां च परिक्षतः ।

निष्पिष्टे बहुधा भूमौ न ममार स राक्षसः ॥

sa viddho bahubhirbaNai: khaDgaabhyaaam ca parikshata: |

nishpishiTo bahudhaa bhUmau na mamaara sa raakshasa: || 3-4-8

तं प्रेक्षय रामः सुभृशं अवध्यं अचल उपमम् ।

भयेषु अभय दः श्रीमान् इदं वचनं अब्रवीत् ॥

tam prekshya raama: subhrSam avadhyam acala upamam |

bhayeshu abhaya da: srImaan idam vacanam abravIt || 3-4-9

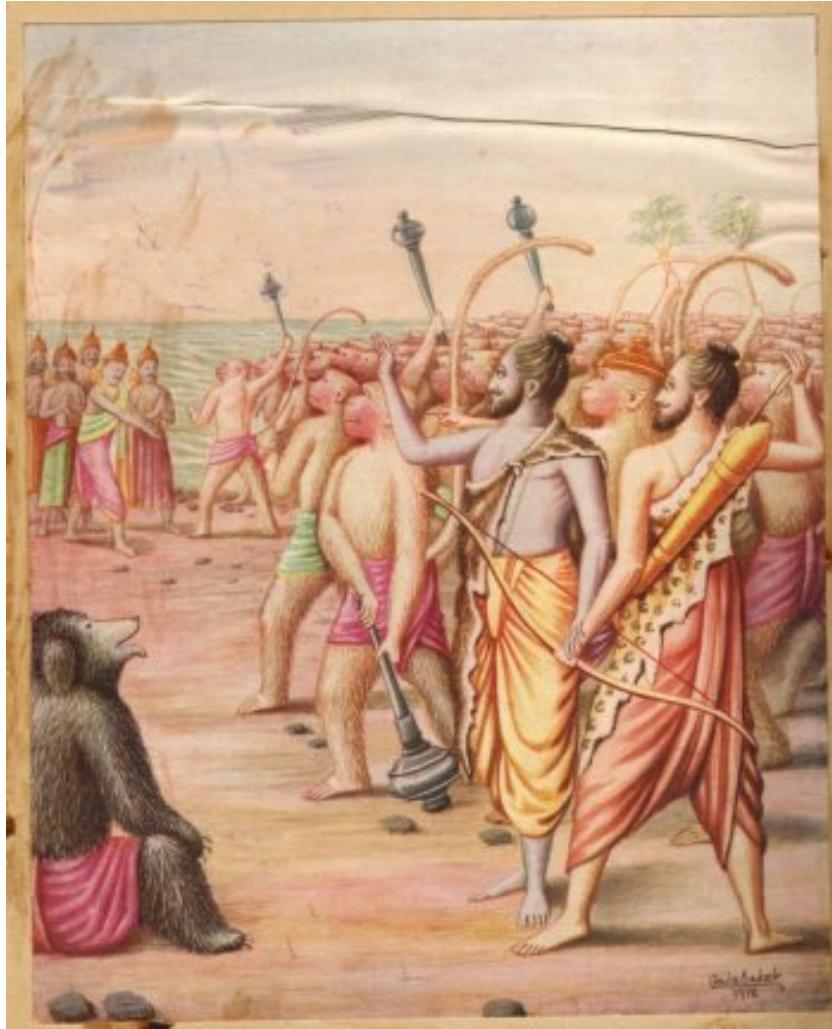
Meaning:

Though that demon is battered with many arrows, even sheared off with two swords, and even though he is entirely pounded on the ground, he is not killed. On observing that the mountain-like demon is ineradicable that easily, then Raama, the sublime one, and the bestower of shelter to those who are in fear,





spoke this sentence to LakshmaNa.



sadagopan.org

Raama himself is a giver of asylum to all those who sought his asylum-vibhishana
Saranagathy

(thanks: www.kamat.com)

Point:

1. Please note the words of Vaalmeeki here:

bhayEshu abhya dha: - one who grants asylum for those who are in fear.

Sreemaan - bestower of wealth.

Actually Viraadhan first carried off Seethaa, let her off, and then carried





these two off away from Seethaa.

2. Is it Raama and LakshmaNa not capable of killing Viraadhan? Why this kind of treatment to Viraadhan? Is it due to Viraadhan's fear? And is he seeking asylum at Raama's feet, so that the two will not kill him? Or Raama did not want to kill in front of Seethaa? Or he wants to be killed at Raama's hands only and not LakshmaNa?

In answer to the above - comments given by experts are -

Raama himself is a giver of asylum to all those who sought his asylum, and bestower of wealth as per Vaalmeeki, as stated above. But viraadhan has not so far sought that asylum.

Raama never kills anybody in front of Seethaa - for she may grant protection, pardon, and asylum to that person through her 'kadaikkaN paarvai' - the corner of eye - even though the person is a sinner and deserves punishment, that too even if he has NOT sought asylum from her.

On such a person, Raama cannot go against the wish of Seethaa - and then kill that person. About that 'quality of Seethaa', viraadhan also knows and that is why viraadhan carried these two, Raama and LakshmaNa off from Seethaa.

Viraadhan knows well that he will get killed by these two only and thereby will be released from his curse.

Raama expresses he is incapable of killing Viraadhan by aayudham - weapon. So they have to think other means.

3. Perhaps a doubt may arise, whether Viraadhan knows these two well for who they really are?

The answer is yes - see below he says yes - I know who you two are - and then he does a beautiful sthuthi, once he attains his own 'gandharva' form of his yester period - kamban gives beautiful verses of this sthuthi.





[Please refer yahoogroups bhakti-list archives on Viraadhan's sthuthi of Raama written by this author].

Now Raama says to LakshmaNa -

तपसा पुरुषव्याघ राक्षसोऽयं न शक्यते ।

शस्त्रेण युधि निर्जेतुं राक्षसं निखनावहे ॥

tapasaa purushavyaaghra raakshaso ayam na Sakyate |

SastreNa yudhi nirjetum raakshasam nikhanaavahe || 3-4-10

Meaning:

Oh! Manly-tiger LakshmaNa, it is impossible to overpower this demon with weapons in a confrontation, hence, let's bury this demon.

कुंजस्य इव रौद्रस्य राक्षसस्य अस्य लक्ष्मण ।

वने अस्मिन् सुमहद् श्वभ्रं खन्यतां रौद्रवर्चसः ॥

kunjarsya iva raudrasya raakshasasya asya lakshmaNa! |

vane asmin sumahad svabhram khanyataam raudravarcasa: || 3-4-11

Meaning:

Lakshmana, a very deep pit be dug for this furious and ferocious reprobate in this forest, as though for an elephant.

Role assignment: Please see the scavenger - 'vettiyaan' - role is being assigned to LakshmaNa by Raama. That arduous servant in LakshmaNa does the job - let it be dignified job like that of an engineer or undignified job like this one. LakshmaNa, that kainkaryasri, obeys and does the act - kaaryam.





Continuation:

इति उक्त्वा लक्ष्मणं रामः प्रदरः खन्यतां इति ।

तस्थौ विराधं आकृम्य कण्ठे पादेन वीर्यवान् ॥

iti uktvaa lakshmaNam raama: pradara: khanyataam iti |

tasthau viraadham aakrmya kaNThe paadena vIryavaan || 3-4-12

तत् श्रुत्वा राघवेण उक्तं राक्षसः प्रश्रितं वचः ।

इदं प्रोवाच काकुत्स्थं विराधः पुरुषर्षभम् ॥

tat srutvaa raaghavaNa uktam raakshasa: praSritam vaca: |

idam provaaca kaakutsthama viraadha: purusharshabham || 3-4-13

Meaning:

On saying to Lakshmana that 'a trench shall be dug' then Raama repressively placed his foot on the throat of Viraadhan, and stood by. On hearing those words said by Raaghava, demon Viraadha sincerely spoke these humble words to Raama, the finest one from Kaakuthstha dynasty.

Point: Please see now the reaction of Viraadhan - when Raama's feet touched him, [when Raama pounded on his body] he says, 'Oh Raama, I know you, LakshmaNa and Seethaa'. Then he says the reasons for his demonic roopam by way of a kubEra curse to him, and his boon of not getting killed by any weapon except a simple burial. So he says to Raama and LakshmaNa, 'please bury me, then you go and meet sage Sarabhanga'.

कौसल्या सुप्रजातः तात रामः त्वं विदितो मया ।





वैदेही च महाभागा लक्ष्मणः च महायशाः ॥

kausalyaa suprajaata: taata raama: tvam vidito mayaa |

vaidehI ca mahaabhaagaa lakshmaNa: ca mahaayaSaa: || 3-4-15

Meaning:

Oh, Sire! I know you to be Raama, the son of Kausalyaa and even propitious Seethaa. I also know the greatly renowned one LakshmaNa.

अवटे च अपि मां राम निक्षिप्य कुशली ब्रज ।

राक्षसां गत सत्त्वानां एष धर्मः सनातनः ॥

अवटे ये निधीयन्ते तेषां लोकाः सनातनाः ।

avaTe ca api maam raama nikshipya kuSalI vraja |

raakshasaam gata sattvaanaam esha dharma: sanaatana: || 3-4-22

avaTe ye nidhIyante teshaam lokaa: sanaatanaa: |

Meaning: Raama, safely you proceed further, burying me in a pit. This is the age-old custom for those demons, who lost vitality. For those that are inhumed in pit, to them there will be the worlds of manes.

LakshmaNa's role-play:

ततः खनित्रं आदाय लक्ष्मणः श्वभ्रं उत्तमम् ।

अखनत् पार्श्वतः तस्य विराघस्य महात्मनः ॥

tata: khanitram aadaaya lakshmaNa: svabhram uttamam |





akhanat paarsvata: tasya viraadhasya mahaatmana: || 3-4-27

तं मुक्त कण्ठं उत्क्षिप्य शङ्कु कर्णं महास्वनम् ।

विराधं प्राक्षिपत् श्वभे नदन्तं भैरव स्वनम् ॥

tam mukta kaNTham utkshipya Sanku karNam mahaasvanam |

viraadham praakshipat svabhre nadantam bhairava swanam || 3-4-28

Meaning:

[already we saw Raama telling LakshmaNa dig a pit - now] Then, on taking a digging tool LakshmaNa dug a deep pit beside the great soul Viraadha. Once RAma released the demon from under his foot LakshmaNa pushed that long eared, lurid voiced Viraadha in that pit while the demon still roared with his horrific voice.

तं आहवे दारुणं आशु विक्रमौ

स्थिरौ उभौ संयति राम लक्ष्मणौ ।

मुदान्वितौ चिक्षिपतुर्भयावहं

नदन्तं उत्क्षिप्य बिलेन राक्षसम् ॥

tam aahave daaruNam aaSu vikramau

sthirau ubhau samyati raama lakshmaNau |

mudaanvitau cikshipaturbhayaavaham

nadantam utkshipya bilena raakshasam || 3-4-29





Meaning:

Those deftly victorious ones Raama and LakshmaNa who compose themselves in a given fight, both gladly raised with all their might that terrifying demon Viraadhaa, with a roaring voice, the ghoulish one in a fight, and hurled him into the pit.

प्रहृष्ट रूपौ इव राम लक्ष्मणौ

विराधं उर्व्या प्रदरे निपात्य तम् ।

ननन्दतुः वीत भयौ महावने

शिलाभिः अन्तर्दधतुः च राक्षसम् ॥

prahrshTa rUpau iva raama lakshmaNau

viraadham urvyaaam pradare nipaaty tam |

nanandatu: vIta bhayau mahaavane

Silaabhi: antardadhatu: ca raakshasam ||

Meaning: Raama and LakshmaNa felt happy in burying Viraadha in the pit of the earth, and they felt rejoiced for gone was the 'fear in that great forest'. And within the pit they also concealed him with boulders in order to make it a tomb [burial-chamber] to the departed soul.

Conclusion Points in this vettiyaan's role - scene 1:

1. It is seen that for different persons killed or given mOksham, Raama paid the last respects fittingly and properly. See here, Vaalmeeki says he placed stones to make it as a tomb or a burial chamber.





- For Jataayu he did the karmaas like the son doing to his father.
- For the vaanaraas in the end of war, he gave fresh life.
- For people of AyOdhya he gave mOksham.

2. See Vaalmeeki immediately puts an adaimozhi - grand description - to Viraadhan - mahaathmana: = great soul - because of the Thiruvadi sambhandam with the Lord, when Raama placed his foot over his throat in the fight.

3: A note from skandha puraaNam added in Valmikiramayan web site is worth quoting here, since it also gives a 'phala sruthi' - 'result', also to the readers and listeners.

Quote:

On seeing Seethaa Viraadha thought, "She is the Supreme goddess through whom heavens can be obtained by salvation and also release from the bondage [of demon's body] On just seeing Her, I will be relieved from this body cage, so with all my devotion, I steal Her" etc. Hence vi + raadha meant to be verily, devout, like Raadha of KrishNa. When chased and hurt by Raama and LakshmaNa, the demon releases Seethaa, but carries both the brothers away. For this distancing Raama and LakshmaNa from Seethaa, it is said that Raama does not kill any demon in the presence of Seethaa, for she graciously condones the mischief of the demons, if they are true devotees.

Again at the end of this Viraadha episode, the phala shruti [Fruit of Listening] is narrated as: "Those who always listen or let listen, all their sins are absolved, undoubtedly'. --unquote

With that LakshmaNa's role as vettiyaan for the first time ends.

Before we take up the second scene on vettiyaan role of LakshmaNa, here is a lovely slokam worth our attention.

A little diversion: Connected with that Viraadhan burying, [Viraadhan killing - as





stated we will see in 'LakshmaNa, the warrior'] here is the last slokam of that 4th sargam in aaraNya kaaNdam - chapter 4, part 3, of Sreemad RaamaayaNam, in which the journey of Raama and LakshmaNa [after killing of Viraadhan] in the forest is compared with the journeys of 'Sun and Moon' by Sri Vaalmeeki.

Who is Sun - is it Raama - or is it LakshmaNa - is the point discussed in the note at the end of this slokam in www.valmikiramayan.net website. Since that note is so beautiful, let us have that first and then take up second time vettiiyan role of LakshmaNa.

ततः तु तौ काञ्चन चित्र कार्मुकौ

निहत्य राक्षः परिगृह्य मैथिलीम् ।

विजह्रतुः तौ मुदितौ महावने

दिवि स्थितौ चन्द्र दिवाकरौ इव ॥

tata: tu tau kaancana citra kaarmukau

nihatya rAksha: parigrhya maithilIm |

vijahratu: tau muditau mahaavane

divi sthitau candra divaakarau iva || 3-4-34

Meaning:

Then the two, who have dazzling golden bows, having eliminated that demon [viraadhan] and retrieved Seethaa, and gladly journeyed on in that great forest like the two entities abiding on the skies, namely the Moon and the Sun.

Quote

The Note: The simile of Sun and Moon is of some importance. It will not be





clear as to, who is compared with Sun and who with Moon, unless some ancient commentaries are touched.

Raama is compared with Chandhra, the Moon, because, Moon will not travel without his wives. All the celestial stars are the wives of the Moon, and they twinkle before the Moon's arrival, in order to welcome him into the night. Hence Raama is suffixed with Chandhra, compounding the name to Sri Raamachandra.

Points - in between - by this author on the above:

1. Now it is clear how the name 'Raama' has become 'Raamachandhra'. Perhaps readers may recall Sri Harikrishnan, a regular writer in website www.chennaionline.com in one of his writings earlier, stated that Vaalmeeki never used the name 'Raamachandhra' in his epic.
2. Further the order used by Vaalmeeki 'chandhra dhivaakarou iva' also gives a clue. But the flexibility allowed in Sanskrit language of placing any word anywhere in a slokam might give us a different lead also. Hence it is better to go for the commentaries.

Quote continues: On the other hand, Sun does not travel along with his wife, namely Chaayaa, the Shadow, but she always will be at his hind. We, the living beings are in between the Sun and his wife Chaayaa. If we face the Sun towards east in the morning times, she will be at our back. And in the evenings, when we face east, the Sun is at our back, Chaayaa, the shadow will be in front of us, reminding us of our lengthening shadow of life. Thus we are in between the 'light and shadow'.

The Sun is also called karma saakshi - witness of deeds. Our own shadow, shortens with the ascending Sun and lengthens as the dusk of our day or life increases. Hence Sun's travel is wife-less one, and Lakshmana is thus compared with the Sun, for he does not have his wife travelling with him now. And Lakshmana is another karma saakshi [Witness of Events] in the RaamaayaNam.





Commenting in another way, it is said that both of them are said to be moon-like in their appeasing personalities and sun-like in their radiant valour. --
Unquote --

Point: see the beauty - Raama - the 'ina kula thilaka' as thyagaraajaa describes Raama - meaning the embellished jewel of that sun's clan - soorya kulam - the shining one - is compared with moon, that reflector of the sun's light.

LakshmaNa, who is a shadow or a reflection of Raama is placed in sun's position for comparison. Oh, what a beauty. Is it not a contradiction? Apparently yes. But that is 'poetry' and enjoy that.

Even when Raama is described by Naaradha, he says 'sOmavat priya darsana', in reply to Vaalmeeki's question of 16 qualifications of a man, in the very first sargam of baala kaaNdam - to look at or see he is like moon

- so cool,
- so beautiful,
- so comforting,
- so much likable etc.

SCENE 2:

Vettiyaan Role continuation - in burying Kabandhan:

We continue the study of scavenger [vettiyaan] role of LakshmaNa - for the second time.

This time, he is to bring firewood and burn the body also besides digging a pit, [not just digging a pit to bury like the earlier time for Viraadhan, but dig the pit, place the wood, place the body over wood and then burn also - like a real scavenger].





Occasion for the role-play: Going back a little, to have continuity and proper understanding of the kabhandhan-burning episode, that part of previous happenings in the RaamaayaNam goes like this --

- Maareecha maan came, and Raama left, then LakshmaNa.
- Seethaa was abducted / kidnapped by RaavaNan,
- Raama and LakshmaNa came back to find Seethaa missing in the aasramam / the residence,
- Then they started searching everywhere [with Raama expressing his deep sorrow of separation of Seethaa - this stretches to more than one chapter -sargam].
- They meet kabhandhan on way in that search.

ABOUT KABHANDHAN: He has such long arms, big mouth and completely disfigured massive body, and can grab even lions, elephants and other animals, for his eating with those long arms.

'How he got his form and how he will get his release from that form' is a sort of flash back, which Kabandhan tells Raama and LakshmaNa. For these two have cut his two long arms, when he tried to grab them and pull them into his mouth. To do this cutting of arms, nobody else is capable except these two, Raama and LakshmaNa [as stated by him]. Then he describes his story to the two.

Son of Dhanu, a gandharva, [Kabandhan now] did long tapas towards Brahma and Brahma gave varam - boon - of longevity of life. With that in mind this jr. Dhanu disfigured himself and was frightening all sages in forest. Once in such a frightening act, a rishi by name SthoolaSira [meaning big headed or large headed] cursed jr.dhanu to remain in that crude form and not comeback to his original gandharva form.

When Dhanu asked how can he get his release from that curse, then the rishi





said, 'when Raama burns you, after cutting your arms, you will get back your form'

[ref slokams below - on that story of Kabandhan - how he fought etc - relates to Raama and LakshmaNa now] -

यदा छित्वा भुजौ रामः त्वां दहेत् विजने वने ॥

तदा त्वं प्राप्स्यसे रूपं स्वं एव विपुलं शुभम् ।

yadaa chittvaa bhujau raama: tvaam dahet vijane vane || 3-71-6

tadaa tvam praapsyase rUpam svam eva vipulam Subham |

Meaning:

[Kabandhan says to the duo] 'When Raama incinerates you in an uninhabited forest on chopping off your arms, then you will regain your own grand and auspicious form' - so said the sage to me".

Then he addresses LakshmaNa --

श्रिया विराजितं पुत्रं दनोः त्वं विद्धि लक्ष्मण ॥

इन्द्र कोपात् इदं रूपं प्राप्तं एवं रण आजिरे ।

Sriyaa viraajitam putram dano: tvam viddhi lakshmaNa || 3-71-7

indra kopaat idam rUpam praaptam evam raNa aajire |

Meaning:

Oh, LakshmaNa, you may know me as the most handsome son of danu, and this mis-shaped form has chanced on me owing the ire of Indhra in battlefield.





Comment: With that disfigured form and because of longevity of life, he fought with celestial king dEvEndra. dEvEndra with his vajra aayudham - thunderbolt - stuck the son of danu.

तस्य बाहु प्रमुक्तेन वज्रेण शत पर्वणा ॥

सविथनी च शिरः चैव शरीरे संप्रवेशितम् ।

tasya baahu pramuktena vajreNa Sata parvaNaa || 3-71-10

sakthinI ca Sira: caiva SarIre sampraveSitam |

अनाहारः कथं शक्तो भग्न सविथ शिरो मुखः ॥

वज्रेण अभिहतः कालं सु दीर्घ अपि जीवितुम् ।

anaahaara: katham Sakto bhagna sakthi Siro mukha: || 3-71-12

vajreNa abhihata: kaalam su dIrgham api jIvitum |

Meaning:

[Kabandhan says story to Raama and LakshmaNa] - But the thunderbolt that has a hundred cutting edges and that which is launched from Indra's hand has rammed my head and thighs into my body. [Slokam 10]

Then I asked indhra - 'By the impact of thunderbolt, disarranged are my thighs and head, thereby my mouth, went into my stomach. And without thighs how can I prowl, without arms how can I scrabble, and without a mouth how can I guzzle, and how am I capable to live on, and when that living is also destined for too long a time to come' [slokam 12]

स एवं उक्तः मे शक्तो बाहु योजनं आयतौ ॥





तदा च आस्यं च मे कुक्षौ तीक्ष्ण दम्ष्ट्रं अकल्पयत्।

sa evam ukta: me Sakro baahU yojanam aayatau || 3-71-13

tadaa ca aasyam ca me kukshau tIkshNa damshTram akalpayat |

Meaning:

When I said this Indhra, Indhra devised for me a 'yojana long' arms, and also that way a rapier-fanged mouth in my paunch. [so these long arms stretching to a yojana and blade like teeth in the fang etc are Indhra given to Kabandhan - see in next slokam what he is eating]

Note: One yOjana is 9 to 10 miles. Wikipedia encyclopedia website has more information on this yOjana.

सो अहं भुजाभ्यां दीर्घाभ्यां संकृष्य अस्मिन् वने चरान्॥

सिंह द्विपि मृग व्याघ्रान् भक्षयामि समन्ततः।

so aham bhujaabhyaaam dIrghaabhyaaam samkrshya asmin vane caraan || 3-71-14

simha dvipi mrga vyaghraan bhakshayaami samantata: |

स तु मां अब्रवीत् इन्द्रो यदा रामः स लक्ष्मणः॥

चेत्स्यते समरे बाहू तदा स्वर्गं गमिष्यसि ।

sa tu maam abravIt indro yadaa raama: sa lakshmaNa: || 3-71-15

chetsyate samare baahU tadaa svargam gamishyasi |

Meaning:

Such as I am, I have been eating the lions, elephants, animals, and tigers that





are on the move in this forest, hauling them in with both my overlong arms. [Slokam 14]. Indhra has also said to me, 'as and when Raama hacks off your arms, along with LakshmaNa, in a conflict, then you can go to heaven...' and vanished.

अनेन वपुषा तात वने अस्मिन् राजसत्तम् ॥

यत् यत् पश्यामि सर्वस्य ग्रहणं साधु रोचये ।

anena vapushaa taata vane asmin raajasattama || 3-71-16

yat yat paSyaami sarvasya grahaNam saadhu rocaye |

Meaning:

Oh, sire, I am grabbing [and eating] whatever I see in this forest while living with this body, oh, powerful king, as I feel it meekly and a must for me.

Point: It is understood from this statement of Kabandhan - 'that is how I caught you two, Oh Raama and LakshmaNa - also, by which act of mine, now you could chop off my long arms and make me realize that you are my mOksha adhikaari - the two liberators - Raama and LakshmaNa'.

स त्वं रामो असि भद्रं ते न अहं अन्येन राघव ॥

शक्यो हन्तुं यथा तत्त्वं एवं उक्तं महर्षिणा ।

sa tvam raamo asi bhadram te na aham anyena raaghava || 3-71-18

Sakyo hantum yathaa tattvam evam uktam maharshiNaa |

Meaning:

Oh, Raaghava, as to how this has happened in this way according to the way told





by the sage Sthula Sira, [I know] you are that Raama, let safe betide you, and none other than you is capable of mangling me.

Point: Upto this stage, it is a sort of 'autobiography' - self-explanation by Kabandhan, as to how he got his form, what was the curse and how it could be resolved only at the hands of Raama etc. Perhaps later autobiographers got idea from RaamaayaNam?

But now he throws a barter, a sort of bait also - to these two - 'hey Raama if you burn me, I will also guide you to get a new friend, who will help you in your search of your wife. As a price for that guiding message, you, oh Raama, with your brother, have to do this burning of me - that vettiyaan's job'.

अहं हि मति साचिव्यं करिष्यामि नर ऋषभ ॥

मित्रं चैव उपदेश्यामि युवाभ्यां संस्कृतो अग्निना ।

aham hi mati saacivyam karishyaami nara rshabha || 3-71-19

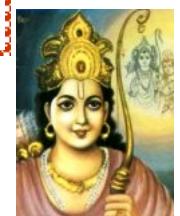
mitram caiva upadekshyaami yuvaabhyam samskrto agninaa |

Meaning:

'Oh, impetuous man Raama, if I were to be beatified by you two, by incinerating me in fire, I will advice you about the next course of your action. I will further advise you about your prospective friend" So said Kabandha to Raama.

Point: That is how Raama and LakshmaNa got this vettiyaan's job for the second time. We, the readers, also know that Raama will ask LakshmaNa - our hero of this series - to do that job. But, even before Raama asks LakshmaNa to do that role of vettiyaan, another small but important drama takes place between Kabandhan and Raama. That goes like this.

Drama act: Raama did not straightaway accept the request of kabandhan. Kabandhan explained how he knows the only portion of story 'that RaavaNa





lifted Seethaa and left, and beyond that he does not know any thing'. So Raama did not believe that kabhandhan could help him by giving next course of action.

This also leads us and all, to think a sort of mutual distrust existed between Raama and Kabandhan - for a short while - for - if I burn him then perhaps he will be released from his curse and may not be able to remember what information he had or has collected earlier with this monstrous body and carry over to that new body.

On the other hand Kabandhan had the distrust, 'if I tell the guiding message now, after receiving it, if these two vanish, without burning me, then my release is not there' - that kind of 'mutual distrust'.

After a while, Raama asks Kabandhan, 'please show mercy' and assures 'we will fulfill your request' - refer slokam below.

Perhaps you may have another opinion also, 'why should Raama ask for mercy or beg before such fellows like Kabandhan' and not show his super human power. Please recall that statement of Raama - '**aathmaanam maanusham manyE**' - 'think that I am a human' - even at the end of the great war with RaavaNan and that too after brahma says 'you are so and so and not simply a man' - so he acts like a man having doubts, distrust and all that --

शोक आर्तानां अनाथानां एवं विपरिधावताम् ॥

कारुण्यं सदृशं कर्तुं उपकारे च वर्तताम् ।

Soka aartaanaam anaathaanaam evam viparidhaavataam || 3-71-23

kaaruNyam sadrSam kartum upakaare ca vartataam |

कषाणि आनीय भग्नानि काले शुष्काणि कुंजरैः ॥ ३-७१-२४





धक्ष्यामः त्वां वयं वीर श्वभ्रे महति कलिपते ।

kaashThaani aanIya bhagnaani kaale SushkaaNi kunjarai: || 3-71-24

dhakshyaama: tvaam vayam vIra svabhre mahati kalpite |

Meaning:

Raama tells Kabandhan, "It will be apt of you to show befitting mercy on us, who are anguished by agony, running all over helter-skelter like unsheltered ones, and we will be compliant for your restitution. Oh, brave Kabandha, on bringing dried firewood that was rent at times by elephants, and on digging a large trench, we will incinerate you in it".

Point: See the words 'sOka artaanaam anaathaanaam' of Vaalmeeki one who has lakshmi the goddess of wealth as his wife, all the wealth at his command says 'I have only sOkam - deep sorrow only as my wealth'.

The whole world looks upon him as their lord and he says 'I am 'anaatha' - lordless'. [Yes of course he has no one above him - so he is lordless].

Continuation:

स त्वं सीतां समाचक्ष्व येन वा यत्र वा हृता ॥

कुरु कल्याणं अत्यर्थं यदि जानासि तत्त्वतः ।

sa tvam sItaam samaacakshva yena vaa yatra vaa hrtaa || 3-71-25

kuru kalyaaNam atyartham yadi jaanaasi tattvata: |

Meaning:

Such as you are, if you actually know who stole Seethaa, or where to she was stolen, either, you clearly inform about her, [when incinerated], thus you will be





rendering a most gracious deed to me, and to all concerned". Thus Raama made clear of his case.

Comment: when Raama thus agreed 'to concede to Kabandhan's request' for incineration, see now Kabandhan commands 'please do it fast before sun sets'.

किं तु यावत् न याति अस्तं सविता श्रान्त वाहनः ।

तावत् मां अवटे क्षिस्वा दह राम यथा विधि ॥

kim tu yaavat na yaati astam savitaa sraanta vaahana: |

taavat maam avaTe kshiptvaa daha raama yathaa vidhi || 3-71-31

Meaning:

"Oh, Raama, soon you have to toss me into trench to burn me customarily, sooner, for the Sun is going to set, when his horses are fatigued.

दग्धः त्वया अहं अवटे न्यायेन रघुनन्दन ।

वक्ष्यामि तं महावीर यः तं वेत्स्यति राक्षसम् ॥

dagdha: tvayaa aham avaTe nyaayena raghunandana |

vakshyaami tam mahaavIra ya: tam vetyati raakshasam || 3-71-32

Meaning:

"Oh, Raama, the legatee of Raghu, when I am burnt by you in a trench as per rituals, oh, great valiant Raama, for sure, I will tell of him, who can quiet fathom that demon [who carried your wife Seethaa].

एवं उक्तौ तु तौ वीरौ कवन्धेन नर ईश्वरौ ।





गिरि प्रदरं आसाद्य पावकं विसर्जतुः ॥

evam uktau tu tau vIrau kabandhena nara ISvarau |

giri pradaram aasaadya paavakam visasarjatu: || 3-72-1

लक्ष्मणः तु महा उल्काभिः ज्वलिताभिः समन्ततः ।

चितां आदीपयामास सा प्रजज्वाल सर्वतः ॥

lakshmaNa: tu mahaa ulkaabhi: jvalitaabhi: samantata: |

citaam aadIpayaamaasa saa prajajaala sarvata: || 3-72-2

Meaning:

When Kabandha said that way, both those brave men and lords of people, on throwing the body of Kabandha into a mountain cleft, embedded it with firewood. On his part Lakshmana started to torch that pyre with highly sparkling torches from all over, and even that pyre too suddenly blazed with blazes from all over.

तत् शरीरं कबन्धस्य घृतं पिण्डं उपमं महत् ।

मेदसा पच्यमानस्य मन्दं दहति पावकः ॥

tat SarIram kabandhasya ghrta piNDa upamam mahat |

medasaa pacyamaanasya mandam dahati paavaka: || 3-72-3

Meaning:

That massy body of Kabandha is full with fat and while it is being cooked, it is in simile with a massive gob of ghee. But the Fire had to stew that body tardily, though that stewed meat is Fire's favourite dish, because of that body's





massiveness.

Role complete: Thus LakshmaNa had his duty of 'vettiyaan' fulfilled along with Raama in case of Kabandhan. Perhaps another doubt will come whether they dug the pit, for it is said in the above slokam that they threw the body into mountain cleft. Raama, when he says a word, he keeps himself fit to that. Hence we can conclude he and LakshmaNa did it. Further it is also clear that LakshmaNa only did the torching.

Role benefit: by this act LakshmaNa helped Raama achieve his objective - it is also a duty of the servant to help his boss to achieve his [bosses'] end objective by offering his service. That is what LakshmaNa did here - in both instances.

Time aspect in the role of vettiyaan: While we are studying the scavenger [vettiyaan] role of LakshmaNa - at two instances and both taking place in dhandaka forest - what about the time aspect? Also since these two are placed together or side-by-side, you may think these two happened timewise close to each other. Then, for sure, you are wrong.

1. Viraadhan killing happens at the beginning of the vana vaasam - [aaraNykaaNdam beginning] may be within first or second year at the most - for they lived in the first parna saalaa built by LakshmaNa - of KaikEyee ordering that harsh sojourn] How this period is arrived at is

- Bharatha came back on receiving father's death news
- Bharatha doing karmas for father,
- Bharatha came to forest [nearly 1 to 2months, for new roads were built into forest by cutting trees etc - fully described by Vaalmeeki],
- Bharatha returned back with paadhukaas to nandhi graam [may be 1 month],
- Raama desiring to move deep into forest after this - [why these points -





is to arrive at approximately the time involved, for Vaalmeeki did not indicate the time],

- LakshmaNa built the parNa saala etc and the 3 lived there. [may be a year or two at best]

2. Whereas kabhandhan's burning by LakshmaNa or doing that vettiyaan's work for the second time is towards the end of 13 th year or the beginning of 14th year - viz

- after Soorpanakha entering the story
- followed by kara dhooshaNa vadham,
- then soorpanakha going to RaavaNa and instigating him
- RaavaNa lifting Seethaa with Maareecha's help,
- Raama goes searching his wife deep in the forest, and meeting kabhandhan there, then kill him, get his suggestion to meet Sugreeva.
- This portion of story is all in the 13th year-end or 14th year beginning.

3. So there is a gap of nearly 12 or almost 13 years. But since Vaalmeeki just passes of 10 of vana vaasam in two slokams, this "time gap" may not really 'click' in the flow of story of RaamaayaNam unless explained like this.





Chapter 11

LAKSHMANA - THE ENVOY

[or ambassador or high commissioner or charge de affairs or emissary or 'officer on duty' or messenger to carry out certain protocols]

Prelude: Protocol is observance of certain formalities, or procedures, or rules or etiquette, when two or more dignitaries meet. Whenever a king or head of a state or such a great personality meets another king, there are certain and definite rules to be followed in

- receiving the visitor,
- meeting each other,
- the subjects to be talked between them
- issuing a joint communication or proclamation etc

Even the way one great greets the other has a formality involved in it, like whether it is

- hugging each other,
- or handshakes,
- or simply bowing down the body with a half bend to each other
- [or a saasthaanga namaskaaram like what we sri vaishNavaas do].

Understanding these subtleties in the procedures involved, is called the 'protocol', since it varies from

- party to party,
- country to country





- culture to culture,
- between the parties involved. To make it easy each party sends their trusted assistants or emissaries to the camp of other party, so that these emissaries first meet each other, get introduced to each other, then finalise the details of the protocol to be used, when their two kings or high dignitaries meet each other.

In this chapter, we are going to see how LakshmaNa acted as that 'envoy' and carried out that protocol on occasions, for and on behalf of Raama. .

Scene 1

Occasion for the role-play: Raama, LakshmaNa and Seethaa, the trio, wanted to meet sage agasthya after entering the dhandaka forest. Before meeting sage agasthya, the trio met agasthya's brother, and then took leave of him and came down to the place where agasthya's aasramam is located. In fact that brother only informed Raama, the route to reach agasthya's place.

Role assignment: just at the entrance of agasthya aasramam, see the command of Raama to LakshmaNa -

आगताः स्म आश्रम पदं सौमित्रे प्रविश अग्रतः ।

निवेद्य इह मां प्राप्तं क्रष्ये सह सीतया ॥

aagataa: sma aasrama padam saumitre praviSa agrata: |

nivedaya iha maam praaptam rshaye saha sItayaa || 3-11-94

Meaning:

Raama says, "We arrived at the threshold of the hermitage, oh, Saumithri, you enter first and submit to Sage Agasthya about my arrival along with Seethaa, at this place".





Role assignment: The envoy role is assigned by the order of Raama to LakshmaNa. [Again this also forms part of servant role since he obeys to commands of Raama]. Now that envoy LakshmaNa has to

- go and meet the sage's assistant or envoy or precisely the sishya first,
- inform him about arrival of Raama and Seethaa,
- inform the very purpose for which they want to meet
- seek the sage's permission thru the sishya
- sage's points, if any, to be conveyed before meeting Raama
- time and place of meeting with the sage,
- then come back and inform Raama that the sage is ready or not, to receive / meet him.

May be the sage is in penance - 'thavam' or 'nishtai', or 'yoga samaadhi', or doing some of his routines [like anushtaanams and yagnams] and not ready then to meet Raama - to find out all these only LakshmaNa is assigned that emissary role.

Familiarity of procedures involved for LakshmaNa: Since Raama and LakshmaNa are, by now, familiar with 'procedures in meeting sanyaasis', that portion of the protocol perhaps can be skipped. For they have already met and interacted with sages like Visvaamithra, gouthama, sadaanandha, bharadhwaaja et al, apart from meeting and discussing with them, the regular 8 great sages or rishis who are the members of [or representing] king Dasarathaa's super cabinet, like Vasishta, kaasyapa, jaabaali et al.

Role-play:

स प्रविश्य आश्रम पदं लक्ष्मणो राघव अनुजः ।





अगस्त्य शिष्यं आसाद्य वाक्यं एतदुवाच ह ॥

sa praviSya aasrama padam lakshmaNo raaghava anuja: |

agastya Sishyam aasaadya vaakyam etad uvaaca ha || 3-12-1

Meaning:

On entering the hermitage LakshmaNa, the younger brother of Raaghava, reached Agasthya's disciple and spoke this sentence to him.

Point: see here he meets the sage's assistant first - sishya - and introduces who have come to meet the sage, followed by his own personal introduction. After that, the purpose of the visit is also mentioned - It is only to see the sage.

राजा दशरथो नाम ज्येष्ठः तस्य सुतो बली ।

रामः प्राप्तो मुनिं द्रष्टुं भार्यया सह सीतया ॥

raajaa daSaratho naama jyeshTha: tasya suto balI |

raama: praapto munim drashTum bhaaryayaa saha sItayaa || 3-12-2

लक्ष्मणो नाम तस्य अहं भ्राता तु अवरजो हितः ।

अनुकूलः च भक्तः च यदि ते श्रोत्रं आगतः ॥

lakshmaNo naama tasya aham bhraataa tu avarajo hita: |

anukUla: ca bhakta: ca yadi te srotram aagata: || 3-12-3

Meaning:

A king named Dasaratha's eldest son and the dynamic one, Raama has arrived





along with his wife Seethaa to see the sage. I am his loyal, dedicated, and adherent younger brother named LakshmaNa, if ever you have heard of us.

ते वयं वनं अत्युग्रं प्रविष्टः पितृ शासनात् ।

द्रष्टुं इच्छामहे सर्वे भगवन्तम् निवेद्यताम् ॥

te vayam vanam atyugram pravishTaa: pitri Saasanaat |

drashTum icchaamahe sarve bhagavantam nivedyataam || 3-12-4)

Meaning:

"Such as we are, we entered the awful forest at the decree of our father, and we wish to see the godly sage, let this be informed to him." Said LakshmaNa to the disciple of agasthya.

Point: Now there is reciprocation by the sage's sishya, in receiving LakshmaNa and consent by the other side emissary. Then message goes to the chief and seeks his guidance on 'what to do next?'

तस्य तद्वचनं श्रुत्वा लक्ष्मणस्य तपोधनः ।

तथा इति उक्त्वा अग्नि शरणं प्रविवेश निवेदितुम् ॥

tasya tadvacanam srutvaa lakshmaNasya tapodhana: |

tathaa iti uktvaa agni SaraNam praviveSa niveditum || 3-12-5

Meaning:

On hearing that sentence of LakshmaNa, that disciple, who is ascetically rich, replied 'agreed' and he entered the sanctum of Ritual-fire to submit the same to Agasthya.





स प्रविश्य मुनिश्रेष्ठं तपसा दुष्प्रधर्षणम् ।

कृत अञ्जलिः उवाच इदं राम आगमनं अञ्जसा ॥

यथा उक्तं लक्ष्मणेन एव शिष्यः तस्य अगस्तस्य सम्मतः ।

sa praviSya munisreshTham tapasaa dushpradharshaNam |

krta anjali: uvaaca idam raama aagamanam anjasaa || 3-12-6

yathaa uktam lakhmaNena eva Sishya: tasya agastasya sammata: |

Meaning:

He, that agreeable disciple of sage, quickly approached the irrefutable sage, by his asceticism, with folded palms, and said this to the eminent sage about the arrival of Raama, exactly as said by LakshmaNa.

पुत्रौ दशरथस्य इमौ रामो लक्ष्मण एव च ॥

प्रविष्टौ आश्रमपदं सीतया सह भार्यया ।

putrau daSaRathasya imau raamo lakshmaNa eva ca || 3-12-7

pravishTau aasramapadam sItayaa saha bhaaryayaa |

द्रष्टुं भवन्तं आयातौ शुश्रूषार्थं अरिन्दमौ ॥

यदत्र अनन्तरं तत् त्वं आज्ञापयितुम् अर्हसि ।

drashTum bhavantam aayaatau SusrUshaartham arindamau || 3-12-8

yadatra anantaram tat tvam aaj~naapayitum arhasi |





Meaning:

"Sons of King Dasaratha, Raama and LakshmaNa thus have entered the threshold of hermitage along with the wife of Raama, namely Seethaa. Those two enemy-destroyers have come cherishing to see and serve you, hence it will be apt of you to order what next is to be done in this regard." Said the disciple to the sage.



The trio visiting sages in dandakaranya

Point: Having heard the sishya or the own side emissary, now the sage gives his consent.

Just see a small variation. LakshmaNa did not say, 'we have come to serve the sage', but the sishya has added that extra thing. Perhaps knowing Raama's eagerness in meeting sages in the forest, and the qualities of Raama, the sishya might have added that "on his own". Of course the Raama's emissary did not object to that or just kept quiet. For, it is wise to keep quiet at times, that too when one is playing the emissary role [like the present one]. Further LakshmaNa





also knows Raama well and if given an opportunity Raama will be too glad to serve the rishi. That also made LakshmaNa not to refute or resist to the words of sishya.

ततः शिष्यात् उपश्रुत्य प्राप्तं रामं स लक्ष्मणम् ॥

वैदेहीं च महाभागां इदं वचनं अब्रवीत् ।

tataḥ Sishyaat upaSrutyā praaptam raamam sa lakshmaNam || 3-12-9

vaidehīm ca mahaabhaagaam idam vacanam abravIt |

दिष्ट्या रामः चिरस्य अद्य द्रष्टुं मां समुपागतः ॥

मनसा काङ्क्षितं हि अस्य मया अपि आगमनं प्रति ।

dishTyaa raamaḥ cirasya adya drashTum maam samupaagataḥ || 3-12-10

manasaa kaankshitam hi asya mayaa api aagamanam prati |

गम्यतां सत्कृतो रामः स भार्यः सह लक्ष्मणः ॥

प्रवेश्यतां समीपम् मे किं असौ न प्रवेशितः ।

gamyataam satkrto raamaḥ sa bhaaryaḥ saha lakshmaNaḥ || 3-12-11

praveSyataam samIpam me kim asau na praveSitaḥ |

Meaning:

Having heard from the disciple that Raama has arrived with LakshmaNa and with highly fortunate Seethaa, sage Agasthya said to himself, "My heart is indeed yearning for his arrival, and after this long time, Raama providentially came to see me." the sage said this to the disciple, " why you have not invited





them as yet? Go forth and welcome Raama, LakshmaNa and Seethaa, and let them be allowed to enter here,"

Point: So the chief says, 'hey, why all these formalities? I was just longing to meet him. It is good fortune of me, that, on his own, he has come here. So, hey sishya, Why you have not invited him yet into the aasramam?'

In essence it means 'let the formalities be wiped out'. For Raama is such an important guest. Hence no formalities are to be observed in his meeting with the sage.

This the sage can say because he is the host. But Raama wanted to observe the protocol, since he is the guest and he had very high regards for the sage.

When the sage said like this, the sishya said 'as you say' to the guru, and then turned on to LakshmaNa - his counterpart in observing the protocol -

तदा निष्क्रम्य संभ्रान्तः शिष्यो लक्ष्मणं अव्रवीत् ॥

क्व असौ रामो मुनि॑ं द्रष्टुं एतु प्रविशतु स्वयम् ।

tadaa nishkramya sambhraanta: Sishyo lakshmaNam abravIt || 3-12-13

kva asau raamo munim drashTum etu praviSatu svayam |

Meaning:

Then that disciple went out with a little perplexity and said this to LakshmaNa, "Where is this Raama? He may come to see the sage and let him enter hermitage on his own." Said that disciple to LakshmaNa.

Point: Since permission in meeting is granted by the host immediately, then both emissaries go together and bring the chief guest Raama to agasthya. See again the specific reference of LakshmaNa showing first Raama and then Seethaa to the sishya.





The emissary LakshmaNa does his job so well that the present day 'protocol observers' can learn such subtleties from sreemadh RaamaayaNam.

ततो गत्वा आश्रम पदं शिष्येण सह लक्ष्मणः ॥

दर्शयामास काकुत्स्थं सीतां च जनकात्मजाम् ।

tato gatvaa aaSrama padam SishyeNa saha lakshmaNa: || 3-12-14

darSayaamaasa kaakutstham sItaam ca janakaatmajaam |

तं शिष्यः प्रश्रितं वाक्यं अगस्त्य वचनं ब्रुवन् ॥

प्रावेशायत् यथा न्यायं सत्कार अर्हं सुसत्कृतम् ।

tam Sishya: prasritam vaakyam agastya vacanam bruvan || 3-12-15

praaveSayat yathaa nyaayam satkaara arha susatkrtam |

Meaning:

Then on going out to the exterior of that hermitage along with that disciple, Lakshmana shows him Raama and Janakaa's daughter Seethaa. While that disciple repeated the obliging words of Agasthya that reception-worthy Raama entered into the hermitage and on being received well.

प्रविवेश ततो रामः सीतया सह लक्ष्मणः ॥

प्रशान्त हरिण आकीर्ण आश्रमं हि अवलोकयन् ।

(praviveSa tato raama: sItayaa saha lakshmaNa: || 3-12-16

praSaanta hariNa aakIrNam aaSramam hi avalokayan |





Meaning:

Then Raama entered the hermitage with Seethaa and LakshmaNa looking over it which is overspread with docile deer skin.

अब्रवीत् वचनं वीरो लक्ष्मणं लक्ष्मिवर्धनम् ॥

बहिर्लक्ष्मणं निष्कामति अगस्त्यो भगवान् ऋषिः ।

औदार्येण अवगच्छामि निधानं तपसां इमं ॥

abrvIt vacanam vIro lakshmaNam lakshmivardhanam|| 3-12-22

bahirlakshmaNa nishkraamati agastyo bhagavaan rshiH |

audaaryeNa avagacchaami nidhaanam tapasaam imam || 3-12-23

Meaning:

On seeing the brilliantly glowing sage among those sages, he, that bold Raama, said this sentence to LakshmaNa, the fortifier of fortune, "LakshmaNa, here comes the godly sage, by his eminence, I comprehend him as a depository of all ascetics."

Point: See here again Raama says to LakshmaNa only, and neither to that sishya nor to the sage directly. So the protocol observance is carried out simply to the core.

And Vaalmeeki describing all these is highly attractive and educative.

एवं उत्तवा महाबाहुः अगस्त्यं सूर्यं वर्चसम् ।

जग्राह आपतत् तस्य पादौ च रघुनन्दन ॥





evam uktvaa mahaabaahu: agastyam sUrya varcasam |

jagraaha aapatat tasya paadau ca raghunandana || 3-12-24

Meaning:

That dexterous Raama on saying about that sun-like radiant sage Agasthya, he, that descendent of Raghu, fell at the feet of Agasthya touching them reverentially.

While taking leave Raama says to the sage --

धन्योस्मि अनुगृहीतोस्मि यस्य मे मुनि पुंगवः ।

गुणैः सभ्रातृ भार्यस्य गुरुः नः परितुष्यति ॥

dhanyosmi anugrhItosmi yasya me muni pungava: |

guNai: sabhraatr bhaaryasya guru: na: paritushyati || 3-13-10

Meaning:

I am privileged and blessed as our mentor and the eminent sage is well pleased with the virtues of my brother and wife, which are similar to mine.

Point: perhaps we have to learn this from Raama - see even though he is talking directly to the sage, Raama says guru is pleased - sage agastya as he, being addressed in third person.

This is what today also we follow when we meet Srimad azhagiya singar or aaNdavan swamigal - 'swamy ippadi saadhiththaachchu' - when swamy says something.

Role Benefits: What is the benefit of this emissary role to LakshmaNa?

In the mission of meeting with Agasthya - An introduction to the guru, getting





arms and ammunition - for Agasthya gave lot of asthrams and sathrams like sage Visvaamithra.

[Actually varuNan was storing all these and gave it when sage wanted them to be passed on to these two. While Visvaamithra gave, he addressed Raama only and we have to infer that when it is said as Raama, LakshmaNa is included and not omitted. But here when Agasthya gave, he gave two sets - so naturally one is passed on to LakshmaNa].

Thus the first part of emissary role of LakshmaNa gets completed.

Scene 2

Occasion for the role: Next time when LakshmaNa acts as emissary is - just before Sugreeva sakhyam - making friendship with Sugreeva - the vaanara king in exile. The difference there is - Hanumaan comes and does the talking first, like what LakshmaNa did when Raama met sage agasthya.

Difference in approach: In this second time, the mission is more simplified for LakshmaNa, as Hanumaan, the minister of Sugreeva, has come down from the hilltop [where Sugreeva was hiding] to the place of Raama and started talking as envoy. The initial work of introducing himself, asking who are you, the purpose of the visit or stay in that place [near pampa] is all done by Hanumaan, [like LakshmaNa did with that sishya of agasthya at the entrance of the aasramam].

Role assignment: After hearing Hanumaan's talk initially, see Raama's direction to LakshmaNa.

एतत् श्रुत्वा वचः तस्य रामो लक्ष्मणं अब्रवीत् ।

प्रहृष्ट वदनः श्रीमान् भ्रातरं पार्श्वतः स्थितम् ॥

etat srutvaa vaca: tasya raamo lakshmaNam abravIt |





prahrshTa vadana: SrImaan bhraataram paarsvata: sthitam || 4-3-25

Meaning:

Hearing all those words said by Hanumaan, that illustrious Raama is well pleased [facially], spoke to his brother LakshmaNa who is standing at his side.

सचिवो अयं कपीन्द्रस्य सुग्रीवस्य महात्मनः ।

तं एव काङ्क्षमाणस्य मम अन्तिकं इह आगतः ॥

sacivo ayam kapIndrasya sugrIvasya mahaatmana: |

tam eva kaankshamaaNasya mama antikam iha aagata: || 4-3-26

तं अभ्यभाष सौमित्रे सुग्रीव सचिवं कपिम् ।

वाक्यज्ञं मधुरैः वाक्यैः स्नेह युक्तं अरिन्दम् ॥

tam abhyabhaasha saumitre sugrIva sacivam kapim |

vaakyaj~nam madhurai: vaakyai: sneha yuktam arindama || 4-3-27

Meaning:

He is the minister of that noteworthy soul and king of monkeys, Sugreeva, whom I cherish, but he himself has drawn nigh of me, on his own. Oh Saumitri, with this minister of Sugreeva, the enemy destroyer Hanumaan, the knower of art of constructing sentences beautifully, and a pleasantly worded person, and one with friendliness, you exchange pleasantries.

Point: A note added after this slokam 25 above in valmikiramayan.net website makes my job easy to explain the role assignment to LakshmaNa by Raama. The note also says that kings do not converse directly to envoys etc. And hence I





quote that note here - with due acknowledgement - thanks to the authors of the website.

Quote: Again Raama is following his imperial protocol. As an Emperor, he does not enter into any direct conversation with envoys or ambassadors. Later Raama asks LakshmaNa to conduct the dialogue with Hanumaan.

This is said to have another reason. Because LakshmaNa is another wordsmith, equalling Hanumaan by way of his knowledge in scriptures, Raama assigns that duty to LakshmaNa. Now Raama's analysis of this envoy's knowledge, thereby gauging his master's virtuousness, is made known to LakshmaNa in the following verses. -- Unquote:

Point: The introduction between the two envoys is not within themselves in a separate place, but in the presence of the 'king' Raama standing on one side. He, having heard himself the other side's emissary, says to his brother assistant [or envoy or emissary], 'please go ahead in exchanging initial pleasantries'.

Role-play starts: But see how the envoy LakshmaNa puts his message across - says 'we know your king well, and, in fact, we are in search of him'. So the job is made easy for both envoys now.

एवं उक्तः तु सोमित्रिः सुग्रीव सचिवं कपिम्।

अभ्यभाषत वाक्यज्ञो वाक्यज्ञं पवनात्मजम्॥

evam ukta: tu soumitri: sugrIva sacivam kapim |

abhyabhaashata vaakyaj~no vaakyaj~nam pavanaatmajam || 4-3-36

Meaning:

When said thus by Raama, the wise-wordsmith LakshmaNa spoke to that





monkey and the minister of Sugreeva, viz. Hanumaan, the son of Vaayu, who is equally a wise-worded one.

विदिता नौ गुणा विद्वन् सुग्रीवस्य महात्मनः ।

तं एव च अवां मार्गावः सुग्रीवं प्लवगेश्वरम् ॥

viditaa nau guNaa vidvan sugrIvasya mahaatmana: |

tam eva ca avaam maargaava: sugrIvam plavagesvaram || 4-3-37

यथा ब्रवीषि हनुमान् सुग्रीव वचनादिह ।

तत् तथा हि करिष्यावो वचनात् तव सत्तम ॥

yathaa bravIshi hanumaan sugrIva vacanaadiha |

tat tathaa hi karishyaavo vacanaat tava sattama || 4-3-38

Meaning:

The virtues of that great soul Sugreeva are known to us, Oh, scholarly monkey, we, for our part, is in search of that lord of vaanaraas, Sugreeva, alone. As you communicated the words of Sugreeva, oh, gentle Hanumaan, by them and by your words, we indeed wish to do accordingly.

तत् तस्य वाक्यं निपुणं निशम्य

प्रहृष्ट रूपः पवनात्मजः कपिः ।

मनः समाधाय जय उपपत्तौ





सर्वं तदा कर्तुं इयेष ताभ्याम् ॥

tat tasya vaakyam nipiNam niSamya
prahrshTa rUpa: pavanaatmaja: kapi: |
mana: samaadhaaya jaya upapattau
sakhyam tadaa kartum iyesha taabhyaaM || 4-3-39

Meaning:

On observing that operative sentence of LakshmaNa, the monkey Hanumaan is gladdened, as seen from his composure, and kept his mind at ease at the prospective victory, and then he wished to materialise the pact of friendship between Raama and Sugreeva, at the earliest.

Point: See if the ministers or envoys are efficient, knowledgeable, and well articulated in the art of speaking, then the job of meeting of kings or dignitaries and / or coming to agreement is almost finished. [this comment is from Raama, himself, as given by Vaalmeeki].

एवं विधो यस्य दूतो न भवेत् पार्थिवस्य तु ।

सिद्ध्यन्ति हि कथं तस्य कार्याणां गतयोऽनघ ॥

evam vidho yasya dUto na bhavet paarthivasya tu |
siddhyanti hi katham tasya kaaryaaNaam gatayah anagha || 4-3-34

एवं गुण गणैर्युक्ता यस्य स्युः कार्य साधकाः ।

तस्य सिद्ध्यन्ति सर्वेऽर्था दूत वाक्य प्रचोदिताः ॥





evam guNa gaNaih uktaa yasya syu: kaarya saadhakaa: |

tasya siddhyanti sarve arthaa dUta vaakya pracoditaa: || 4-3-35

Meaning:

"Oh, faultless LakshmaNa, if this sort of envoy is not there to a king, really how can that king accomplish his ways and means. Should a king have this kind of work accomplishers with a variety of virtues, all his objectives will be achieved impelled by such an envoy's words" Raama thus said to LakshmaNa.

Point: Perhaps as the proverb goes 'the first impression is the best' - this initial impression and subsequent approaches of Hanumaan made Raama to entrust his important and main job of 'searching Seethaa' to Hanumaan later.

Role-play continues: Raama has assigned LakshmaNa to reply to Hanumaan and exchange pleasantries - between the envoys. Now LakshmaNa replies the envoy. A real beautiful introduction of self by LakshmaNa indeed -

अहं अस्य अवरः भ्राता गुणैः दास्यं उपागतः ।

कृतज्ञस्य बहुज्ञस्य लक्ष्मणो नाम नामतः ॥

aham asya avara: bhraataa guNai: daasyam upaagata: |

krtaj~nasya bahuj~nasya lakshmaNo naama naamata: || 4-4-12

Meaning:

[LakshmaNa to Hanumaan] - I am the one, who obtained servitude, by the characteristics of this faithful and knowledgeable one [Raama]. I am his younger brother. I am named LakshmaNa.

Point 1: See here - though asked to play the emissary role, LakshmaNa's servant role also comes into play, by that constant consciousness of the





srivaishNava 'I am a servant of Raama', and that dhaasathvam is being expressed, with pride to a stranger, by LakshmaNa [Hanumaan at that moment is absolutely a new person to the duo - meeting for the first time] - a proof yet again - by that 'kainkarya SrI' - lakshmaNO lakshmi sampanna: |

Point 2: Just compare this, with how LakshmaNa introduced himself to that sishya of sage agasthya, when he undertook the same role of emissary -

लक्ष्मणो नाम तस्य अहं भ्राता तु अवरजो हितः ।

अनुकूलः च भक्तः च यदि ते श्रोत्रं आगतः ॥

lakshmaNo naama tasya aham bhraataa tu avarajo hita: |

anukUla: ca bhakta: ca yadi te Srotram aagata: || 3-12-3

Meaning:

I am his loyal, dedicated, and adherent younger brother named LakshmaNa, if ever you have heard of us.

Point 3: If we analyse why this difference between two situations in the same roleplay - then;

Earlier - the sishya, to whom LakshmaNa introduced himself, had a guru in agasthya, and thereby a daasan already to the guru agasthya, and not to Raama. Perhaps LakshmaNa was sure that sishya is not going to become a competitor to himself in his 'daasatvam' to Raama - or sishya not going to aspire Raama as his guru. So that "daasan slot's exclusive right" is reserved for LakshmaNa only. That position continued at least for 12 years. [meeting of sage agasthya is at the beginning of the dhandaka aaraNyam vaasam]. Hence the 'emissary and brother' was in forefront in LakshmaNa's speech then.

Also see that assertion - if ever you have heard of us - that tone gives an indication, 'we are in the forest now for some time and already you might have





heard about us' or perhaps your guru's brother may have sent you information about us visiting your guru etc.

Now: LakshmaNa has a guru in Raama [as said by LakshmaNa in slokam 4-4-20 quoted below] and a daasan to Raama [slokam 4-4-12 above]. Since as Raama said Hanumaan as a learned one of vEdhaas etc, LakshmaNa might have thought, Hanumaan is not in need of Raama as a guru to him and LakshmaNa's guru is available exclusively for him alone.

Hanumaan is yet to become a daasan of Raama - so LakshmaNa indicates indirectly to Hanumaan, 'I have my guru in Raama and am already filling that 'daasan' slot for so many years and well trained in that role, and am pleased with that role. So you, Mr. Hanumaan, please do not become a competitor for that slot right now - let that exclusive rights remain with me, later after you clearly understand more about my Raama, perhaps then you can also become his daasan'. That is all about the difference in approach in introduction.

The role-play continues:

तस्य तद्वचनं श्रुत्वा लक्ष्मणो राम चोदितः ।

आचक्षे महात्मानं रामं दशरथात्मजम्॥

tasya tadvacanam Srutvaa lakshmaNo raama codita: |

aacacakshe mahaatmaanam raamam daSarathaatmajam || 4-4-5

Meaning:

On hearing the words of Hanumaan, LakshmaNa, motivated by Raama, narrated about the great soul Raama, the son of Dasaratha. [and continued the story till Seethaa was lost and how Kabandhan guided the two to meet Sugreeva]

एतत् ते सर्वं आख्यातं याथातथ्येन पृच्छतः ।





अहं चैव च रामः च सुग्रीवं शरणं गतौ ॥

etat te sarvam aakhyaatam yaathaatathyena prcchata: |

aham caiva ca raama: ca sugrIvam SaraNam gatau || 4-4-17

Meaning:

LakshmaNa continued, 'All this is informed to you, as it is, and as you have asked, myself and Raama, we, now, have our recourse to Sugreeva alone'.

सर्व लोकस्य धर्मात्मा शरण्यः शरणं पुरा ।

गुरुर्मे राघवः सोऽयं सुग्रीवं शरणं गतः ॥

sarva lokasya dharmaatmaa SaraNya: SaraNam puraa |

gururme raaghava: so ayam sugrIvam SaraNam gata: || 4-4-20

Meaning:

LakshmaNa continued, 'He, who is a virtuous one and protector of all the world, and who is the only refuge for all in earlier times, such a Raaghava, my mentor, is now seeking refuge with Sugreeva'.

Thus the emissary LakshmaNa puts across the purpose in 'no unclear' terms.

शोक अभिभूते रामे तु शोक आर्ते शरणं गते ।

कर्तुं अर्हति सुग्रीवः प्रसादं सह यूथपैः ॥

Soka abhibhUte raame tu Soka aarte SaraNam gate |

kartum arhati sugrIva: prasaadam saha yUthapai: || 4-4-24





Meaning:

LakshmaNa said thus to Hanumaan, "One who is rebuffed by sadness, and even agonised by it had already sought refuge, hence it is apt of Sugreeva to do the favour in Raama's respect along with other vaanara commanders".

एवं ब्रुवाणं सौमित्रिं करुणं स अश्रु पातनम् ।

हनुमान् प्रति उवाच इदं वाक्यं वाक्यं विशारदः ॥

evam bruvaaNam saumitrim karuNam sa asru paatanam |

hanumaan prati uvaaca idam vaakyam vaakya viSaarada: || 4-4-25

Meaning:

Hanumaan, the eminently lettered, said this, [as in 4-4-26 below] in his return to LakshmaNa, who is telling that [whatever stated above] piteously with tears falling out.

Point on the role-play: See the reaction of LakshmaNa - tears rolls out when he says that his Raama has to surrender to Sugreeva - a servant does not definitely like his master to fall at some other's feet except the guru. So thinking about Raama seeking refuge in Sugreeva, that LakshmaNa sheds tears - 'oh what a poor condition now my master is in, to surrender to some unknown person - that too not a ruling king now'. That is the real nature of a true servant.

ईदृशा बुद्धि संपन्ना जितक्रोधा जितेन्द्रियाः ।

द्रष्टव्या वानरेन्द्रेण दिष्ट्या दर्शनं आगताः ॥

IdrSaa buddhi sampannaa jitakrodhaa jiteindriyaa: |





drashTavyaa vaanareindreNa dishTyaa darSanam aagataa: || 4-4-26

Meaning:

Hanumaan says to LakshmaNa, 'Intellectuals of your kind, who have conquered anger and senses, are to be seen by the chief of monkeys Sugreeva, for your advent is godsend'.

Point: See here one intellectual (Hanumaan) praising the other (LakshmaNa). Perhaps now, it is clear for us - why that special word 'vaakyajna' was used to identify LakshmaNa.

Thus both the emissaries came to an agreement easily, that, both their kings can help each other in achieving both their missions [for Sugreeva it is kingdom and his wife, for Raama his wife and then kingdom] and then hanuman says to Raama, 'let us go and meet Sugreeva'. Thus the envoy's role comes to an end.

एवं ब्रुवन्तं धर्मात्मा हनूमन्तं स लक्ष्मणः ।

प्रतिपूज्य यथा न्यायं इदं प्रोवाच राघवम् ॥

evam bruvantam dharmaatmaa hanUmantam sa lakshmaNa: |

pratipUjya yathaa nyaayam idam provaaca raaghavam || 4-4-30

Meaning:

Hanumaan when said thus, virtuous LakshmaNa adored him customarily in the way befitting to an envoy, and spoke this to Raama.

So the emissaries greeted each other and closed their roles thus in a glorious way.

Clarification: Perhaps a question is likely to come up - why so much elaboration is not given in previous emissary role of LakshmaNa? Actually there, once the sishya and LakshmaNa met each other, and the sage granted permission in





meeting Raama, saying, 'I am eager to meet him', there is no more role to play for both side emissaries.

As already stated in the 'protocol article', sage agasthya is set to become guru for Raama. So, in meeting a guru, even by a king, the emissary's role is limited. Whereas here it is a real meeting between two kings and with a definite purpose of a 'mutual help' between the two, so the roles are big and elaboration is also more.

Role Benefits: What is the benefit of this emissary role to LakshmaNa?

In the second time meeting - It is that recognition of LakshmaNa as a person equal in capacity to Hanumaan in talking - being called 'vaakyaj~na' and an accomplisher.

SCENE 3

LAKSHMANA AS 'THE EMISSARY' for third time: In this third time the emissary role is a combined one - that of the 'angry younger brother' and an 'emissary'.

Role's purpose: LakshmaNa goes to king Sugreeva to convey Raama's anger at Sugreeva's inaction, even in the start of mission 'search Seethaa'.

Role assignment: Raama himself directs 'hey brother, you go and tell him'. Not only that - Raama gives permission in advance 'go with an angry face and express to the king about my anger'.

Role's mission: More or less a tough job - for this time LakshmaNa has to go to the king and serve a notice with points [all intimidating] such as

- Please act as promised
- Otherwise you are going to face the wrath of Raama
- May be you will face the same fate as your brother faced





- Then vaali was treated alone
 - Perhaps now, you, with all your people and much more'
- that sort of job - really a tough one.

Situation: This mission is to meet king Sugreeva - who was in his capital, with his prince Angadha, all ministers, army chiefs - sEnaadhipathis, et al surrounding the king.

Just compare the second time emissary situation with this third one

- Sugreeva was in exile,
- in constant fear of his brother,
- without much people around, army, and all that.

So it might have been a bit easier then to threaten and come back. But now one cannot do so easily. And then get away with the consequences of that threatening.

Why harping so much on the situation? Just recall what happened when Hanumaan went to RaavaNan's durbar and started advising 'return Seethaa or else face Raama's arrows' - king RaavaNan directed his assistants to kill that emissary Hanumaan.

Chances are there now also - that the king can order similar sentence - further king Sugreeva is in an inebriated condition. May be, the only difference is

- RaavaNan - known offender,
- Sugreeva - known friend.

Now the role-play: Before starting on that, let us see what LakshmaNa received as Raama's message -





उच्यतां गच्छ सुग्रीवः त्वया वीरः महाबल ।

मम रोषस्य यत् रूपं ब्रूयाः च एनं इदं वचः ॥

ucyataam gaccha sugrIva: tvayaa vIra: mahaabala |

mama roshasya yat rUpam brUyaa: ca enam idam vaca: || 4-30-80

न स सङ्कुचितः पंथा येन वाली हतो गतः ।

समये तिष्ठ सुग्रीव मा वालि पर्थं अन्वगाः ॥

na sa sa~Nkucita: panthaa yena vaalI hato gata: |

samaye tishTha sugrIva maa vaali patham anvagaa: || 4-30-81

Meaning:

Oh, great-mighty LakshmaNa, you may proceed to Kishkindhaa and let Sugreeva know through you, as to how my fury takes shape, and oh, brave one, he may be told this word also, 'Oh, Sugreeva, abide by your commitment. The path by which slain Vaali has gone is not tapered off, as such do not tread Vaali's path'.

Note: This 'time delay' is mentioned in slokam 4-30-69, but when Raama expressed about his prattling and his fury, that only remained in LakshmaNa's mind. After receiving Raama's message [81st, 82nd slokams], see how LakshmaNa reacts to that -

स पूर्वजं तीव्र विवृद्ध कोपं

लालप्यमानं प्रसमीक्ष्य दीनम् ।





चकार तीव्रां मतिं उग्रं तेजा

हरीश्वरे मानव वंश वर्थनः ॥

sa pUrvajam tIvra vivrddha kopam

laalapyamaanam prasamIkshya dInam |

cakaara tIvraam matim ugra tejaa

hariSvare maanava vamSa varthana: || 4-30-85

Meaning:

On clearly examining his elder brother Raama, who has become ruthlessly incompassionate and pitifully talking to self, the mood of that intensively resplendent LakshmaNa, who is an augmenter of Manu's dynasty, has 'become hostile' towards the monkey-king Sugreeva.

Comment: Like the earlier situation of mother Kausalyaa weeping, which made LakshmaNa angry and made him say, 'I will kill father', here also it is Raama's lament on Seethaa and sorrow on account of her separation [Raama's pulambal to say it in tamil] made LakshmaNa angry.

Now please analyse why LakshmaNa should get angry? as an envoy, for which he is directed by Raama - to simply convey Raama's anger to Sugreeva and then make Sugreeva work.

The answer to this question is - out of that love for his elder brother - and seeing his varuththam and pulambal - lamenting, made him react - nothing else. 'When my Raama suffers, I must act to alleviate that' -- is the attitude of LakshmaNa. A very well-attached and loving brother and also a true servant will not be able to bear the sufferings of his elder, who is also his master.

LakshmaNa was feeling critical of Sugreeva and then said angrily to Raama, 'I





will kill Sugreeva for his inaction, let vaanaraas under leadership of Angadha, the prince, search Seethaa'.

Is this not similar to the earlier situation of 'I will kill father, oh Raama, if you have to lose your right to throne'

Please see how LakshmaNa reacts - inVaalmeeki's words

न धारये कोपं उदीर्ण वेगं

निहन्मि सुग्रीवम् असत्यं अद्य ।

हरि प्रवैरैः सह वालि पुत्रो

नरेन्द्र पुत्रया विचयं करोतु ॥

na dhaaraye kopam udIrNa vegam

nihanmi sugrIvam asatyam adya |

hari pravIrai: saha vaali putro

narendra putrayaa vicayam karotu || 4-31-4

Meaning:

"Unbearable is this anger that is tiding quickly, now I shall kill that unfaithful Sugreeva and the best brave monkeys shall search for princess Seethaa, remaining under the command of Vaali's son, Angadha", Thus said LakshmaNa to Raama.

[Now Raama tries to pacify LakshmaNa]

तं आत्त बाण आसनं उत्पतन्तं





निवेदित अर्थं रणं चण्डं कोपम् ।

उवच रामः पर वीर हन्ता

स्व वेक्षितं स अनुनयं च वाक्यम् ॥

tam aatta baaNa aasanam utpatantam

nivedita artham raNa caNDA kopam |

uvaca raama: para vIra hantaa

sva veKshitam sa anunayam ca vaakyam || 4-31-5

Meaning:

Raama, the slayer of braving enemies, spoke this well thought sentence [see below that sentence] that includes persuasiveness to LakshmaNa, who is with an irrepressible wartime anger, who has apprised his intention to slay Sugreeva, and who, on taking his bow, is now leaping at Kishkindha.

न हि वै त्वत् विधो लोके पापं एवं समाचरेत् ।

कोपं आर्येण यो हन्ति स वीरः पुरुषोत्तमः ॥

na hi vai tvat vidho loke paapam evam samaacaret |

kopam aaryeNa yo hanti sa vIra: purushottama: || 4-31-6

न इदं अत्र त्वया ग्राह्यं साधु वृत्तेन लक्ष्मणं ।

तां प्रीतिं अनुवर्त्त्स्व पूर्वं वृत्तम् च सञ्ज्ञतम् ॥





na idam atra tvayaa graahyam saadhu vrttena lakshmaNa |

taam prItim anuvartasva pUrva vrttam ca sa~Ngatam || 4-31-7

Meaning: Raama says to LakshmaNa, 'Certainly none of your kind shall commit this sort of sin in this world, and if such a situation occurs, he, who by his noble gesture kills his own anger, is a valorous one, and he really becomes the best one among men. LakshmaNa, as person with righteous conduct, you are not supposed to understand this matter in this way, or undertake in this way, but you are supposed to adhere to those aspects of friendliness with Sugreeva, and the affinity earlier existed in dealing with him'.

Point: In 4-30-80th and 81st slokams, It was Rama Himself who said that he wants to kill Sugreeva for his faithlessness. Now LakshmaNa is just repeating or parroting it. But Raama is applying brakes on LakshmaNa, telling that 'killing a friend is a sin, so do not commit it'.

Is Raama contradicting his own statements?

On the face of it yes, but actually it is not so. Raama gave a picture of his anger about Sugreeva, to the extent of eliminating him, if Sugreeva still delays or avoids any arrangement.

Actual situation is that there is no knowledge on the part of these two, Raama and LakshmaNa, whether any arrangement is already made or nothing is done on that mission 'search Seethaa'. LakshmaNa is being sent to collect that information. But grounds are made ready to express the extent of anger and dissatisfaction.

But LakshmaNa, being a straight-to-nose person and a textualist, has started to Kishkindha saying he will eliminate Sugreeva and to enthrone Angadha, so that mission 'search Seethaa' can be taken up under Angadha's leadership.

So, Raama is pacifying LakshmaNa in saying that 'my words shall not be understood that way, and killing of Sugreeva is not to be undertaken





forthwith.' In next slokam it is said Raama is 'teaching' LakshmaNa.

Lesson: Looking at the above happenings in another way, the king may throw some harsh comments to his envoy, about the other king, to whom the envoy is being sent, or make some critical remarks or even urge some secret actions also, in the other place.

The envoy should not act verbatim on the words of king, but use his discretion according to the circumstances in the other arena. That is the lesson given here.

साम उपहितया वाचा रूक्षाणि परिवर्जयन् ।

वक्तुं अर्हसि सुग्रीवं व्यतीतं काल पर्ये ॥

saama upahitayaa vaacaa rUkshaaNi parivarjayan |

vaktum arhasi sugrIvam vyatItam kaala paryaye || 4-31-8

सो अग्रजेन अनुशिष्ट अर्थो यथावत् पुरुषर्षभः ।

प्रविवेश पुरीं वीरो लक्ष्मणः पर वीरहा ॥

so agrajena anuShiTa artho yathaavat purusharshabha: |

praviveSa purIm vIro lakshmaNa: para vIrahaa || 4-31-9

Meaning:

Raama says to LakshmaNa, "It will be apt of you to speak to that reneger Sugreeva with conciliatory words rather than with caustic remarks, as his sin is no more than flouting the time frame". That brave one and the slayer of braving enemies Lakshmana, thus 'schooled expediently' by his elder brother about the means of gainfulness, that best one among men proceeded to enter the city of Kishkindha.





Point:

1. Please see the words used by Vaalmeeki, 'LakshmaNa being schooled - 'anuishiTa'. Herein Vaalmeeki also portraits [or shows] an envoy should act with restraint even though the king may pass critical remarks, harsh comments etc.
2. Again - look at the same matter in another angle - another side - even though Raama only said, 'I am furious', he immediately came down, cooled himself and also cooled LakshmaNa - means he is 'so balanced' that when required he will boil up, next minute will cool down. This sort of character analysis is what we have to enjoy in such beautiful narrations.

Continuation:

ततः शुभ मतिः प्राज्ञो भ्रातुः प्रियहितेरतः ।

लक्ष्मणः प्रतिसंरब्धो जगाम भवनं कपेः ॥

tata: Subha mati: praaj~no bhraatu: priyahiterata: |

lakshmaNa: pratisamrabdho jagaama bhavanam kape: || 4-31-10

शक्र बाणासन प्रख्यं धनुः कालांतक उपमः ।

प्रगृह्य गिरि श्रुज्जाभं मन्दरः सानुमान् इव ॥

Sakra baaNaasana prakhyam dhanu: kaalaantaka upama: |

pragrhya giri srngaabham mandara: saanumaan iva || 4-31-11

Meaning:

That right-minded and well-informed LakshmaNa, who is bent on doing only that which is agreeable and beneficial to his elder brother, then swallowing his





exasperation and wielding a bow, which is shining forth like the bow of Indhra, and which is standing out like a towering mountain, proceeded towards the palace of the monkey, [viz. Sugreeva], and with such a bow he appeared to be the towering Mandhara M mountain and like the Destroyer of Time.

यथा उक्त कारी वचनं उत्तरं चैव स उत्तरम्।

बृहस्पति समो बुद्ध्या मत्त्वा रामानुजः तदा ॥

yathaa ukta kaarI vacanam uttaram caiva sa uttaram |

brhaspati samo buddhyaa mattvaa raamaanuja: tadaa || 4-31-12

काम क्रोध समुत्थेन भ्रातुः कोपाग्निना वृतः ।

प्रभञ्जन इव अप्रीतः प्रययौ लक्ष्मणः तदा ॥

kaama krodha samutthena bhraatu: kopaagninaa veta: |

prabhanjana iva aprIta: prayayau lakshmaNa: tadaa || 4-31-13

Meaning:

LakshmaNa, the non-defying adherer of Raama, a co-equal of Brihaspathi - Jupiter, in intelligence, then mulled over the exact words of Raama to be spoken to Sugreeva, possible reply of Sugreeva on them, and his own sensible counter-reply to them, enwrapped as he is in a furious fire, fired up by the desire of Raama for Seethaa, proceeded to Sugreeva's palace like an embittered whirlwind aided and abetted by a furious fire.

Point: Already LakshmaNa is titled '**vaakyaj~na**', now it is '**brhaspathi sama**' - equal to Jupiter, the dhEva guru in intelligence. How this sudden transformation in description of LakshmaNa - for he is basically all that - see slokam 10 above - again - that love for his elder brother and bent in doing what is agreeable and





beneficial to Raama, makes him at one moment furious - then cool - then he shines - that is all.

That is all due to his identity with Adisesha - this 'identifying' is by Vaalmeeki - see slokam -

बाण शत्य स्फुरत् जिह्वा सायक आसन भोगवान्।

स्व तेजो विष सङ्घातः पञ्च आस्य इव पन्नग ॥

baaNa Salya sphurat jihva: saayaka aasana bhogavaan |

sva tejo visha sanghaata: panca aasya iva pannaga: || 4-31-30

तं दीप्तं इव कालाग्निं नागेन्द्रं इव कोपितम्।

समासाद्य अङ्गदः त्रासात् विषादं अगमत् परम्॥

tam dIptam iva kaalaagnim naagendram iva kopitam |

samaasaadya angada: traasaat vishaadam agamat param || 4-31-31

Meaning:

LakshmaNa looked liked a five-faced serpent and his curved bow looked like the curved-hood of a serpent. His arrowhead looked like the poking tongues of the serpent. And his own fretting and fuming was proliferating as that serpent's venom. Angada felt desperate, caused by the lakshmaNa's anger. He was completely scared, went near LakshmaNa, who was aglow like the Fire of Perdition and like aadhi sEsha, the Thousand-hooded King of Serpents.

सो अङ्गदं रोष ताम्राक्षः संदिदेश महायशाः ।





सुग्रीवः कथ्यतां वत्स मम आगमनं इति उत ॥

so angadam rosha taamraaksha: samdideSa mahaayaSaa: |

sugrIva: kathyataam vatsa mama aagamanam iti uta || 4-31-32

Meaning:

With his eyes reddened in rancour that highly adorable LakshmaNa sent a word through Angadha, saying "Oh, young man, let Sugreeva be informed about my arrival," and said this way.

Continuation of role-play: The angry young brother, and servant, and envoy, all in one - LakshmaNa - stood at the entrance in Kishkindha - sent Angadha, the prince of Kishkindha, to inform king Sugreeva in his palace, about his arrival at the entrance to the capital.

Here is one of the very beautiful sloOkam by Vaalmeeki - of course all his 24000 simple Sanskrit ones are beautiful - but here is one - of a superlative grade, which enhances the linguistic, figurative and imaginative beauty - enjoy that -

स एष राघव भ्राता लक्ष्मणो वाक्य सारथिः ।

व्यवसाय रथः प्राप्तः तस्य रामस्य शासनात् ॥

sa esha raaghava bhraataa lakshmaNo vaakya saarathi: |

vyavasaaya ratha: praapta: tasya raamasya Saasanaat || 4-31-47

thasya Raamasya saasanaath = by that Raama's decree

raaghava-bhraathaa = Raaghava's brother

sa: Esha LakshmaNa: = he - this LakshmaNa





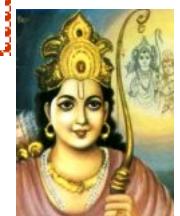
vaakya saarathi: = word [of Raama] as charioteer

vyavasaaya ratha: = endeavour as chariot

praaptha: = has come.

Meaning:

This LakshmaNa, the brother of raaghava, has arrived here at the decree of Raama, on the chariot called his 'endeavour', driven by the charioteer called 'the word of Raama'.





Comment:

This slokam is uttered by Hanumaan, the 'vaakyagna' - 'sollin selvan' in Tamil - a straight translation - the minister in the king Sugreeva's cabinet, on hearing Angadha's words about LakshmaNa's angry arrival, talks to Sugreeva, to drive home the reality, since Sugreeva is intoxicated. He continued to tell him, 'please go and meet LakshmaNa, and sort out the matter of his anger' (Sargam 32 deals totally with the conversation of hanuman).

Story Continuation:

Then Angadha invited LakshmaNa inside the kingdom, and he entered, walked through to reach the palace. On seeing a lot of ladies around - inside the palace - 'anthappuraththil' in Tamil - he felt shy. The noise of jewels of the ladies and their uncaring movements inside the palace, not noticing the presence of a new person in LakshmaNa, their behaviour irritated him more. Further the thought that king is not responding even at this stage, made him angry. To make his presence felt, he just made a twang noise on his bow. From that the king realised LakshmaNa's level of anger, and he feared, and then commissioned Thaaraa as his envoy to meet LakshmaNa --

त्वत् दर्शने विशुद्ध आत्मा न स कोपं करिष्यति ।

न हि स्त्रीषु महात्मानः क्वचित् कुर्वन्ति दारुणम् ॥

tvat darSane viSuddha aatmaa na sa kopam karishyati |

na hi strIshu mahaatmaana: kvacit kurvanti daaruNam || 4-33-36

Meaning:

Sugreeva says to Thaaraa, 'Just on seeing you, he, that highly pure-souled LakshmaNa, will stop venting his anger. By the way, great-souls will not be rampageous with women, isn't it!'





Point: see here, Sugreeva has a great opinion about LakshmaNa - says visudhhha aathmaa. On such a direction from king, Thaaraa appeared in 'as is where is' condition - viz. not in a presentable condition of a queen before others. [please read slokam 4-33-38 and comments in the web site - www.Valmikiramayan.net].

Now she asks LakshmaNa

किं कोप मूलं मनुजेन्द्र पुत्र कः ते न सन्तिष्ठति वाक् निदेशे ।

कः शुष्क वृक्षं वनं आपतन्तं दवाग्निं आसीदति निर्विशङ्कः ॥

kim kopa mUlam manujendra putra

ka: te na santishThati vaak nideSe |

ka: Sushka vrksham vanam aapatantam

davaagnim aasIdati nirviSanka: || 4-33-41

Meaning:

Thaara to LakshmaNa, "Oh, Prince, what is the cause of your anger? Who is not abiding by your oral order? And who is he that draweth nigh of a wildfire that is befalling on a forest of dried-up trees, without a shadow of doubt?"

Point: Usually LakshmaNa treats all ladies, except his wife, as mothers. So when Thaaraa appeared in front of him, that itself brought his 'anger level' down. The way she came and the way Thaaraa addressed him pacified him - she said

- manujEndhra - oh king of humans,
- putra - Oh son,
- or combined as a single phrase 'manujendhra putra' - 'son of king of humans' - 'Dasaratha' .





Anybody praised like this will naturally become easy to that person praising. Then, she, even though in an intoxicated condition, gave that information, which will appease LakshmaNa instantaneously. And Raama too, which is the very purpose of this mission - that piece of information - that the King has already initiated action on the mission to search for Seethaa.

See slokam

उद्योगः तु चिर आज्ञाप्तः सुग्रीवेण नरोत्तमः ।

कामस्य अपि विधेयेन तव अर्थं प्रति साधने ॥

udyoga: tu cira aaj~napta: sugrIveNa narottama |

kaamasya api vidheyena tava artha prati saadhane || 4-33-59

आगता हि महा वीर्या हरयः काम रूपिणः ।

कोटि शत सहस्राणि नाना नग निवासिनः ॥

aagataa hi mahaa vIryaa haraya: kaama rUpiNa: |

koTi Sata sahasraaNi naanaa naga nivaasina: || 4-33-60

Meaning:

Thaaraa says to LakshmaNa, "On the part of his endeavour in your task, Oh, best one among men, the king has ordered long before for its operation aiming to achieve your objective, despite the fact that he is servile to overindulgence. By all means, marvellously intrepid Vaanaraas, who are the residents of various mountains, and who can change guise just by their wish, have come in hundreds, in thousands, in millions". [4-33- 59,60]

Point: This is the real information which is required by the two brothers. Raama wanted to express His anger and LakshmaNa exhibited it when that information





was not forthcoming [This is even before LakshmaNa met the king Sugreeva].

Continuation: Then Thaaraa invited LakshmaNa to the inside of the palace where Sugreeva was. Both went inside. And on seeing Sugreeva in drunken condition, with Rumaa, his wife, and other ladies hanging on him, LakshmaNa expressed his anger, conveying Raama's anger in the process.

कुद्धं निःश्वसमानं तं प्रदीप्तं इव तेजसा ।

भ्रातुर्व्यसन संतप्तं दृष्ट्वा दशरथ आत्मजम् ॥

kruddham ni:svasamaanam tam pradIptam iva tejasaa |

bhraaturvyasana santaptam drshTvaa daSaratha aatmajam || 4-34-2

उत्पपात हरिश्रेष्ठो हित्वा सौवर्ण आसनम् ।

महान् महेन्द्रस्य यथा स्वलङ्घृत इव ध्वजः ॥

utppapaata harisreshTho hitvaa sauvarNam aasanam |

mahaan mahendrasya yathaa svalankrta iva dhvajaH || 4-34-3

Meaning:

On seeing LakshmaNa, the son of Dasaratha, who is exasperated and exhaling heavily, and who searing in the anguish of his brother is flaring up like a firestorm, Sugreeva hopped up from his golden seat and tottered like the highly decorated flagstaff of Indhra, which will be wobbly just before it is thrown to ground after the ritual.

Point: See here the reason for LakshmaNa's anger is due to 'the anguish of his brother'. And LakshmaNa is simply doing his role effectively as per his brother's directions





- the dutiful servant,
- the angry young brother, and
- the envoy to convey what master and king Raama said,

all combined in one form - LakshmaNa.

ननु नाम कृतार्थेन त्वया रामस्य वानर ।

सीताया मार्गणे यतः कर्तव्यः कृतं इच्छता ॥

nanu naama krtaarthena tvayaa raamasya vaanara |

sItaayaa maargaNe yatna: kartavya: krtam icchataa || 4-34-14

Meaning:

Oh, Vaanara, you achieved your means through Raama, and Raama is wishing for his endeavour through you, and I wonder whether the search for Seethaa is not your duty?

Point: LakshmaNa expresses the thrust or crux of the matter or the basis of his angry words. Now with this, the conveying portion is over. Actually an envoy's role is not over just by conveying his master's voice alone. He must also receive information. That is what is happening now. Already some portion is over.

Continuation: Again Taaraa pacified LakshmaNa, giving some more information, which will appease both Raama and LakshmaNa --

शत कोटि सहस्राणि लङ्घायाम् किल राक्षसाम् ।

अयुतानि च षट् त्रिंशत् सहस्राणि शतानि च ॥





Sata koTi sahasraaNi lankaayaam kila raakshasaam |

ayutaani ca shaT trimSat sahasraaNi Sataani ca || 4-35-15

अहत्वा तां च दुर्धर्षान् राक्षसान् काम रूपिणः ।

न शक्यो रावणो हन्तुम् येन सा मैथिली हृता ॥

ahatvaa taam ca durdharshaan raakshasaan kaama rUpiNa: |

na Sakyo raavaNo hantum yena saa maithilI hrtaa || 4-35-16

Meaning:

It is said that the demons in Lanka are a trillion, plus 36 thousands of units of military, where one unit consists of a ten thousand warriors, and hundreds and thousands of other demons are there, thus they say. Without eliminating those unassailable and guise changing demons, it is impracticable to eliminate him, viz. RaavaNa, who has abducted Maithili. [4-35-15, 16]

ते न शक्या रणे हन्तुम् असहायेन लक्ष्मण ।

रावण क्रूर कर्मा च सुग्रीवेण विशेषतः ॥

te na Sakyaa raNe hantum asahaayena lakshmaNa |

RaavaNa: krUra karmaa ca sugrIveNa viSeshata: || 4-35-17

Meaning:

Thaaraa continues, "Oh, Lakshmana, it is impossible to kill those demons, or that RaavaNa, the evildoer and abductor of Seethaa, without any assistance, more so to Sugreeva".

Point: What Thaaraa says is interpreted or commented upon as both ways -





Raama needs Sugreeva's assistance first in searching and locating her condition. Then possibly he can single handedly fight with RaavaNa, even without Sugreeva's help. Similarly Sugreeva cannot fight without Raama's leadership and help. So it is a mutual helping situation. That is what Khabandan told Raama that coming together would benefit both.

त्वत् सहाय निमित्तं हि प्रेषिता हरिपुङ्गवाः ।

आनेतुं वानरान् युद्धे सुबहून् हरिपुङ्गवान् ॥

tvat sahaaya nimittam hi preshitaa haripungavaa: |

aanetum vaanaraan yuddhe subahUn haripungavaan || 4-35-19

Meaning:

Thaaraa continues, "Intending that assistance to you in war, best monkeys are hastened in all directions, to muster up very many best of the best monkeys.

तां च प्रतीक्षमाणो अयं विक्रांतान् सुमहा बलान् ।

राघवस्य अर्थं सिद्धि अर्थं न निर्याति हरि ईश्वरः ॥

taam ca pratIkshamaaNo ayam vikraantaan sumahaa balaan |

raaghavasya artha siddhi artham na niryaati hari ISvara: || 4-35-20

कृता सुसंस्था सौमित्रे सुग्रीवेण यथा पुरा ।

अद्य तैः वानरैः सर्वैः आगन्तव्यम् महाबलैः ॥

krtaa susamsthaa saumitre sugrIveNa yathaa puraa |

adya tai: vaanarai: sarvai: aagantavyam mahaabalai: || 4-35-21





Meaning:

Thaaraa continues, "Determined to achieve the objective of Raghava, this king of monkeys Sugreeva has not bestirred himself while awaiting the return of those venturesome and very great mighty monkey-warriors who are sent out. According to the well-organised groundwork earlier made by Sugreeva, oh, Saumitri, all of those great-mighty monkeys have to arrive here today itself".

Points:

Just see how well informed is this queen Thaaraa, even though there are very able ministers like Hanumaan and others.

She is described as 'in drunken state' and dressed not properly or not in a queen's presentable condition, when first she appeared before LakshmaNa. In spite of that she conducts herself well.

Thaara is an envoy equal or more in match to that LakshmaNa, the envoy, in handling the matters on hand - [just that envoy role alone, not to speak of others of LakshmaNa at this moment], similar to Hanumaan when they first met.

So LakshmaNa received all the information that he sought in the role of an envoy. What remained was for him is to convey this message to Raama and for Raama to decide on future course of action.

When LakshmaNa talked angrily to Sugreeva, he also talked about the duties of a king and all that. This is similar to what Soorpanaka talked to RaavaNa. This talk we can see when LakshmaNa plays the role of a 'minister' or 'adviser' or 'counsel' talking on Saastra, political and apolitical. With this the envoy or emissary or ambassador role gets completed.

Role benefit: LakshmaNa learnt a very good lesson - not to convey or act, whatever is told in the form of a conversation between the envoy and king - himself and Raama.





A comparison between all 3 occasions of LakshmaNa as envoy:

First the results:

- when meeting sage Agasthya - only a simple conveying about the arrival of Raama - result - getting a guru.
- when meeting king Sugreeva - announcing the seeking of refuge - getting a friend -
- when meeting king Sugreeva again - to give a warning - getting the desired work done.

Also see the growth in delegation of powers from Raama - in modern day management science, this delegation of powers is a big topic - but see how LakshmaNa is empowered in stages -

- when meeting sage agasthya - only to announce the formal arrival and seek permission to meet the sage.
- when meeting king Sugreeva - seeking the friendship and as well the refuge on behalf of king -
- when meeting king Sugreeva again - empowered to give a restrained threat and convey king's anger.

Also see the lessons learnt by LakshmaNa -

- when meeting sage Agasthya - about lot of asthrams etc,
- when meeting king Sugreeva - to match Hanumaan in the artistry of words
- when meeting king Sugreeva again - to be restrained even though king may say something, but must put king's reaction if needed only.

Also a comparison with the other side envoy's plus or minus





- when meeting sage Agasthya - the sishya overstepped a little - says Raama has come to serve you - an extra thing which was not said by LakshmaNa earlier - but it was not objected to by Lakshmana the envoy of Rama.
- when meeting king Sugreeva - Hanumaan praises Raama and LakshmaNa and later exchanges pleasantries - desire for extending the arm of friendship etc. Result - Raama gets a super ambassador in Hanumaan and fulfillment of his aim.
- when meeting king Sugreeva again - though Hanumaan is there in position he did not act, but Angadha initially acts, but later Thaaraa - a well informed envoy, an accomplisher and pacifier in spite of her being intoxicated at that stage.

This also indicates how LakshmaNa as ambassador grew in stature and accomplished his task.

With this the envoy role-play comes to a conclusion.





Chapter 12

LAKSHMANA – THE SECURITY OFFICER

[or security guard]



sadagopan.org

Security Officer - ThiruppullANI SrI RAMa parivAr

(Thanks: SrI T.Raghuveeradaya)

Though generally it is stated LakshmaNa was a 'sleepless' watchman for the 14 years during the forest sojourn of Raama as per directions of king Dasaratha, there are specific instance of LakshmaNa keeping guard as a security officer of Seethaa; his manni - elder brother's wife. That is what we will study in this chapter. But now the role play of Security officer for Seethaa.





Scene 1:

Occasion for role-play: Soorpanakha after she got defaced by Lakshmana the warrior [about which we will see in next chapter], rushes to her brother, Khara and his deputy DhooshaNa. Khara, is made in charge [by RaavaNa] of that forest place named Janasthaana - nearby to Panchavati where these three, Raama Lakshmana and Seethaa, were staying. When Soorpanakha was wailing or howling in front of him with bloodied face Khara got wild and sent 14 demons, capable fighters, along with Soorpanakha. She came back to the place of Raama along with these 14 demons, to identify Raama and Lakshmana.

Why this identification parade by Soorpanakha? For, in the forest there were many rishis with their wives - who were all similarly dressed - with 'jadaa mudi' and bark dress and all that - only difference these two, Raama and Lakshmana, had bows and rishis were minus that. These 14 demons incited by the ignominy done to Soorpanakha and rushing to the spot to avenge her, might or might not notice the minor differences in persons. So she accompanied the 14 to identify Raama and Lakshmana and thus to enable the 14 easily kill these two.

Role assignment:

तां दृष्ट्वा राघवः श्रीमान् आगतां तां च राक्षसीं ।

अब्रवीत् भ्रातरं रामो लक्ष्मणं दीप्त तेजसं ॥

taam drshTvaa raaghava: SrImaan aagataam taam ca raakshasIm |

abrvIt bhraataram raamo lakshmaNam dIpta tejasam || 3-20-3

मुहूर्तं भव सौमित्रे सीतायाः प्रत्यनन्तरः ।

इमान् अस्या वधिष्यामि पदवीं आगतान् इह ॥





muhUrtam bhava saumitre sItaayaa: pratyantarata: |
imaan asyaa vadhisyaami padavIm aagataan iha || 3-20-4

Meaning:

On seeing the arrival of the demons, and the demoness Soorpanakhaa too, that magnificent Raama of Raghu dynasty said to the radiantly brilliant LakshmaNa, 'Oh, Saoumitri, briefly you be in proximity to Seethaa, as I shall eliminate these demons who have trailed the path of that demoness here'.

वाक्यं एतत् ततः श्रुत्वा रामस्य विदित आत्मनः ।

तथा इति लक्ष्मणो वाक्यं रामस्य प्रत्यपूजयत् ॥

vaakyam etat tata: Srutvaa raamasya vidita aatmana: |
tathaa iti lakshmaNo vaakyam raamasya pratyapujayat || 3-20-5

Meaning:

On hearing that word of Raama, then the nimble-minded LakshmaNa honoured the word of Raama saying "so be it."

Role-play: So the role of bodyguard to Seethaa is assigned by Raama to LakshmaNa and he started playing that role effectively. [The same will become more pronounced in next scene].

This leads us to think thus - LakshmaNa's role as a warrior, that too when Raama is slated to take up the fight with raakshasaas is to some extent reduced? The reason is given below in scene 2.

Continuation: Raama warned the 14 demons not to advance; else, they will lose their lives. Since they did advance, Raama after an altercation with arrows shot them and killed all 14. Soorpanakhaa, having seen the fall of demons, quickly





fled from Panchavati [place of Raama] to TrikanTaka, the capital of Khara.

Soorpanakhaa, being the sister of Khara, reported to him all about the destruction of those demons, in its entirety.

Then she also threatened Khara - saying 'perhaps you will be ousted from your post' - if he did not take up immediately a war with Raama -as he was appointed by RaavaNa as head or governor, for the sole purpose of protecting that area.

Comment: Just a thinking on this figure of 14 - is it to indicate indirectly the start of 14th year of the vana vaasam? First it is 14 demons, next 14000 troupes, So is it an indirect indication? From now onwards, the happenings are fast paced like --

- Khara Dhooshana vadham,
- then Soorpanakaa informs RaavaNa,
- he comes to Maareecha,
- then the deer episode,
- Seethaa's abduction,
- then 10 months of her stay at asOkha vanam,
- in between Vaali vadham,
- Hanumaan's search
- two months of war time after finding Seethaa [actually it is a 14 days war unlike 18 days of Mahaa Bhaaratam]
- return of all to Ayodhyaa.

So, is it to indicate start of 14th year? Answer may be 'yes' also, since Vaalmeeki did not give indication on the time scale.





Scene 2:

Prelude: When soorpanakha threatened Khara, about his ouster from governor's post etc, Khara, with his deputy DhooshaNa, and commander Thrisira, went out to wage a war with 14000 troops marching along with them [another demon by name Thrisira appears in the war at Lanka]. All bad omens came up as these people started, and in spite of that bad signal, the troops with the leader Khara proceeded for fighting.

आश्रमं प्रति याते तु खरे खर पराक्रमे ।

तान् एव औत्पातिकान् रामः सह भ्रात्रा ददर्श ह ॥

aasramam prati yaate tu khare Khara paraakrame |

taan eva autpaatikaan raama: saha bhraatرا dadarSa ha || 3-24-1

तान् उत्पातान् महाघोरान् रामो दृष्ट्वा अति अमर्षण ।

प्रजानां अहितान् दृष्ट्वा वाक्यं लक्ष्मणं अब्रवीत् ॥

taan utpaataan mahaaghoraan raamo drshTvaa ati amarshaNa |

prajaanaam ahitaan drshTvaa vaakyam lakshmaNam abravIt || 3-24-2

Meaning:

While fiercely valorous Khara proceeded towards Raama's hermitage, Raama along with his brother LakshmaNa has indeed seen the very same auguries, which have earlier appeared to Khara. On looking at those very gruesomely bad omens, and perceiving them to be unpropitious to people, Raama spoke this sentence to LakshmaNa.





इमान् पश्य महाबाहो सर्व भूत अपहारिणः ।

समुत्थितान् महा उत्पातान् संहतुम् सर्व राक्षसान् ॥

imaan paSya mahaabaaho sarva bhUta apahaariNa: |

samutthitaan mahaa utpaataan samhartum sarva raakshasaan || 3-24-3

Meaning:

Oh, dexterous LakshmaNa, for the complete elimination of all the demons these great indications have arisen, as though signaling the annihilation of all beings. See them.

संप्रहारः तु सुमहान् भविष्यति न सम्शयः ।

अयं आख्याति मे बाहुः स्फुरमाणो महुर्मुहुः ॥

samprahaara: tu sumahaan bhavishyati na samSaya: |

ayam aakhyaati me baahu: sphuramaaNo muhurmuhu: || 3-24-7

सन्निकर्षे तु नः शूर जयं शत्रोः पराजयम् ।

सुप्रभं च प्रसन्नं च तव वक्रं हि लक्ष्यते ॥

sannikarshe tu na: SUra jayam Satro: paraajayam |

suprabham ca prasannam ca tava vaktram hi lakshyate || 3-24-8

Meaning:

This right hand of mine is indicating by its repeated throbbing that a critical and riotous conflict is going to occur, no doubt, but, O brave one, our victory





and defeat to the enemies are also in vicinity, and, for sure, your face is also appearing bright and aglow, which itself is a good omen.

Point:

1. [Of course not relevant to LakshmaNa's role as security officer] - the 23rd sargam fully describes the sakunams. See here Raama discusses with LakshmaNa on these 'sakunam' - omens - positive omens on his side and negative ones on the enemy side. Similar descriptions are available also before start of the Lanka war.
2. Another on LakshmaNa - why Raama has to say to LakshmaNa - 'your face is also bright and aglow' and this is a good omen - is it because of the serpent - aadhi seshan - LakshmaNa - seeing a bright and aglow snake just before undertaking a major job - is a good sign and indicates a victory?

[Of course it is said seeing a snake in a dream will bring money - dhhravyam - in the very near future - may be within next few days - 'kanavil paambai kaNdaal udanE paNaththaik kaaNalaam' says tamil pazhamozhi].

A surprise in role-play: Perhaps one may be surprised in that the role of LakshmaNa as bodyguard to 'manni Seethaa' [and not a warrior - presently], for both 'manni and maiththunan' - Seethaa and LakshmaNa - were asked to be 'away in a cave safely' when Khara came and not stay there, in the war front.

See slokam --

तस्मात् गृहीत्वा वैदेहीं शर पाणिः धनुर्धरः ।

गुहां आश्रय शैलस्य दुर्गा पादप सङ्कुलाम् ॥

tasmaat grhItvaa vaidehIm Sara paaNi: dhanurdhara: |

guhaam aasraya Sailasya durgaam paadapa sankulaam || 3-24-12





प्रतिकूलितुं इच्छामि न हि वाक्यं इदं त्वया ।

शापितो मम पादाभ्यां गम्यतां वत्स मा चिरम् ॥

pratikUlitum icchaami na hi vaakyam idam tvayaa |

Saapito mama paadaabhyaaam gamyataam vatsa maa ciram || 3-24-13

Meaning:

[In continuation of all these sakunam discussion] Raama says to LakshmaNa - Hence, wield your bow, keep arrows ready at hand, and taking VaidhEhi with you, seek shelter in a impassable cave of a mountain overgrown with trees. I wish you to listen with gainsay, with this word of mine, my lad, have honour on my feet and go quickly.

त्वं हि शूरः च बलवान् हन्या एतान् न संशयः ।

स्वयं निहन्तुं इच्छमि सर्वान् एव निशाचरान् ॥

tvam hi SUraH ca balavaan hanyaa etaan na samSaya: |

svayam nihantum icchami sarvaan eva niSaacaraan || 3-24-14

Meaning:

"You are a stalwart, a forceful one, and for sure you can eliminate them all, it is doubtless, but I desire to eliminate all the nightwalkers, personally" Raama said thus to LakshmaNa.

एवं उक्तः तु रामेण लक्ष्मणः सह सीतया ।

शरान् आदाय चापं च गुहां दुर्गा समाश्रयत् ॥





evam ukta: tu raameNa lakshmaNa: saha sItyaam |

Saraan aadaaya caapam ca guhaam durgaam samaasrayat || 3-24-15

Meaning:

When Raama said to him that way, LakshmaNa picked up his bow and arrows, and together with Seethaa, he took shelter in an unreachable cave.

Points:

1. Please see here the command of Raama - mama paadhaabhyam saapitha - please honour my feet - already one brother is honouring the feet of Raama - Bharatha - ruling Kosala raajyam given by mother KaikEyi as that of 'paadhukaa raajyam'. Here Raama says to LakshmaNa - you also honour my feet - 'do similar act' - as Bharatha' - a gentle reminder to that servant LakshmaNa. Why? For LakshmaNa may start arguing, 'Oh brother, I can do that fighting etc etc' - so Raama says 'honour my feet'.
2. Next appeasing words are doled out to LakshmaNa - in next slokam - 'hey, I know you are great valiant fighter, but I want to do this myself' etc.
3. In an ongoing war, providing protection to an important person like Seethaa - is it also a part of the war or not? So Security Officer role is as important as a warrior or of less importance? Dear readers, you can decide.
4. Here comes another thought wave - 'ninRaal mara adiyaam' - says aazhvaar in that 'senRaal kudaiyaam' paasuram - generally this is read as 'maravadiyaam' - when that 'mara + adi' is compounded - on that 'aravu' - LakshmaNa - aadhi sEshan. Meaning - when the lord stands, the aadhi sEshan is the wooden sandals [for him to walk or stand] -

Raama is standing now in war - in a short time the war with Khara is to start - at that stage LakshmaNa is being sent away. So he is not providing protection to feet of Raama. And Raama says 'honour my feet, by going away from this





place'.

- Are aazhvaar's words not applicable now?
- And are they applicable only in leisure times?
- Or to put it plainly, are they applicable only in comfortable moments?
- And Not in moments when really needed?
- Then how can we say that aravu - LakshmaNa is 'mara adi' - wooden sandals.

But then there is another meaning for that 'mara adi' -- also means 'underneath a tree' - LakshmaNa is there to give protection to Seethaa in a place where trees provide the hiding place. Raama says so - go and give her protection in a cave of a mountain overgrown with trees - offer protection to her at that place.

'ninRRal means to stand' - also means standing in protection - what the security guards do? They offer protection by 'standing' - watching, and acting against any intrusion - that is what LakshmaNa is also being asked to do - so 'ninRaal mara adi' - here - it is not the sandals, but 'mara adiyil ninRaal paadhukaappu - to Seethaa - so please do that oh LakshmaNa - stand in guard to Seethaa covered by trees - so aazhvaar's words never go wrong.

5. In sending away LakshmaNa, further questions also arise -

- Why LakshmaNa was sent away with Seethaa by Raama?
- Will LakshmaNa not render a helping hand in that mini war with Khara and his army of 14000?

The answer to these questions is in Raama's reaction saying 'it is a good idea [to have sent them off]' - after LakshmaNa left with Seethaa - see slokam below:





तस्मिन् प्रविष्टे तु गुहां लक्ष्मणे सह सीतया ।

हन्त निर्युक्तं इति उक्त्वा रामः कवचं आविशत् ॥

tasmin pravishTe tu guhaam lakshmaNe saha sItayaa |

hanta niryuktam iti uktvaa raama: kavacam aaviSat || 3-24-16

Meaning:

On Lakshmana's entering into cave along with Seethaa, Raama said to himself, "thank goodness, it is a good-idea!". Thus saying Raama donned his shield.

Point:

A. Perhaps immediate reaction by any curious reader will be to ask, -- 'Why this kind of reaction - in getting rid of Seethaa and LakshmaNa from that place. Added together are the 2 questions above awaiting an answer. For all 3 uestions, the beautiful answer is given below, and is in the web site, www.valmikiramayan.net [sincere thanks to the authors].

Since it is attractive and clear in thinking, it is added here.

[It is not a 'quote - unquote' but edited without changing the content in any way - small language edition only done and additional points given]

This episode of sending away Seethaa and Lakshmana has got three reasons in the complex 'She-He-Me' roles of these three personalities.

First the 'she' factor:

Seethaa is to be sent away from that prospective battlefield, because Seethaa is not trained for warfare like Raama's third mother KaikEyi.

[Additional point -- She cannot fight as stated above, also cannot defend herself, for she is not even trained in that, particularly in a warfield. So she





has to be protected by either of the two - Raama or LakshmaNa. As such the concentration of both will be not on war, but on Seethaa and her protection, and thus both will be anxious about her safety even while fighting the war. Hence it is safer if one handles the war with full concentration and other takes care of Seethaa].

Whenever Seethaa is present nearby, we see no killings or slayings in SreemadRaamayanam. Because she, as Goddess Lakshmi, condones any sinner and accords salvation.

[Additional point - as in Kaakaasura episode - after a round of chase by brahmaasthram the crow was given asylum - even though it is a physical assault on her own self - refer mumookshuppadi on this particular point - since she was nearby, kaakkai was given asylum. But for RaavaNan - since she was away and not available nearby - punished for a lesser offence than the crow].

Therefore, in all probability - Seethaa will, not only be a hindrance to war, but also there may be her blessing to every demon with a free passage to mOksham, on which Raama becomes a helpless onlooker.

Next the 'he' factor: LakshmaNa is intolerant of any assault on his brother Raama or sister-in-law Seethaa, and collides head-on with the aggressors. This may lead LakshmaNa up to Lanka also to confront even RaavaNa. That being the aggressive nature of LakshmaNa, Raama bids him to go away before any happening, or any further dialogue.

[Additional point - so it is not to sideline LakshmaNa or belittle his contribution but realizing the nature of LakshmaNa, Raama took this decision to keep him away]

Third the 'me' factor: Raama is the first one to promise the sages and saints of the forest to eradicate the demons himself. On this Seethaa nags him not to wage a causeless war [and has quoted a story from past - of a rishi possessing a sword]. Therefore, if Raama is going to hide in any cave camouflaged by trees





along with Seethaa, and LakshmaNa goes on warring, the very character of Raama is at stake. Thus, as promised to sages and saints, Raama alone wanted to trigger off the elimination process of demons. That is why Raama breathes fresh air saying "good idea".

B. Now comes the next question - Why these reasons are to be detailed here in this article on 'LakshmaNa'? If not answered - some critical reader may say 'LakshmaNa' the hero - of this book - was simply sidelined by Raama that too at a critical stage. So it is not a simple 'sending off' of LakshmaNa but a 'strategic decision' displayed by Raama.

Thus the role of security officer is in full shine.

Scene 3: Maareecha vadham:

LakshmaNa is directed to be a protector to Seethaa again by Raama when Maareecha appeared as deer. So again is it a low-key affair as a security officer? Let us unfold the story.

Prelude to Maareecha vadham: This destruction of Khara, DhooshaNa, and their army of 14000 single handedly by Raama, was conveyed to RaavaNa by Akampana, a secret agent. Akampana described about Seethaa and her beauty to RaavaNa [he is the first to talk on Seethaa to RaavaNa, Soorpanakhaa comes later]. He also was the one who first suggested to RaavaNa to abduct Seethaa, justifying the act by the statement that - 'by stealing Seethaa, Raama will die naturally' - due to the separation from Seethaa. And he made it clear to RaavaNa - otherwise Raama can't be defeated.

Side light point no 1 - On LakshmaNa: Akampana, while talking about LakshmaNa, to RaavaNa, describes him as '*sasi nibha aanana*:' - moon faced. Raama only is being described '*somavath priya dharsana*:' and '*candra nibha aanana*:' by Vaalmeeki - but here, Akampana describes LakshmaNa like that.

Continuation: RaavaNa took his flying chariot from Lanka to Maareecha





aasramam, - far away from dhandaka - the very next morning on Akampana's information [Vaalmeeki states specifically 'next morning']. Maareecha advised RaavaNa to drop that idea of abducting Seethaa. RaavaNa heeded to that advice the first time.

But later when soorpanakhaa came and instigated RaavaNa on similar lines, then RaavaNa really plunged into planning on that abduction of Seethaa, and sought help from Maareecha again. Mareecha proceeded to give a lot of advice to RaavaNa the second time around too, but of no avail. Finally when RaavaNa threatened to kill Maareecha, he conceded to help RaavaNa thinking it would be better to die at the hands of Raama than RaavaNa.

One small difference in the two points made to RaavaNa by these two - Akampana and Soorpanakhaa -

- Akampana said Raama would die on his own on separation of Seethaa,
- Soorpanakaa wanted RaavaNa to do the abduction of Seethaa, for killing of Raama would then be easy, since due to this separation of Seethaa he would be weak.

Akampana's role is clear - as a secret agent - he reported properly -- Raama will die naturally due to separation - this means - his observations as a spy are very clear and the reporting is clean.

Whereas for Soorpanakhaa - her intention is to take revenge on Raama - so Raama is to be hit twice -

- once by snatching away Seethaa,
- second - killing of Raama.

'Why so much description in the prelude to Maareecha vadham?'

Many a times when you listen to a RaamaayaNam series, after Khara DhooshaNa vadham, as per soorpanakhaa's suggestion RaavaNa will seek help, then





Maareecha maan (deer) will come into the story etc. Perhaps one may miss these subtle points - like Akampana's advice and the difference between the two advices etc. Similarly another point generally missed while listening to the series is - when Maareecha draws Raama out from the proximity of Seethaa as a golden deer, he is meeting Raama for the third time.

- First time, when he was beaten during Thaatakaa vadham.
- Second - Maareecha himself narrates to RaavaNa how he was beaten by Raama, when he wanted to take revenge for the hit he received from Raama during the killing of his mother thaatakaa. This happened when Raama was spending his early days of the 14 years of forest life.
- Third time meeting is that golden deer and this time he is killed.

That means Raama has really spared him twice knowingly, so that he will help in abduction of Seethaa and all that - for there is that major task to be accomplished - that avathaara kaaryam - of killing RaavaNa. Now let us see the details on what happened and in particular, of LakshmaNa's role as a security officer while Raama did that deer Maareecha's killing.

[Before Raama did so, LakshmaNa's premonition - 'that Maareecha is the deer' is one of the best suggestions or advices a minister can give to the king. On this advise, we will see in that role of 'a minister'].

Continuation: When the Maareecha deer appeared playing in front of the aasramam, the real deers of the forest came nearby this golden deer, smelt this deer well, and then ran away - Vaalmeeki says here - the real deers ran in all 10 directions. [means they feared so much as to realise this particular deer is not our clan member and hence ran away hastily].

Role-play: Seethaa saw that Maareecha deer and got fascinated, called Raama to come immediately along with his brother. When she called them, Vaalmeeki describes that calling as 'shouted in excitement' - as - 'bharthaaram api cha





aakraandha lakshmaNam caiva saayudham'.

Please note the word saayudham - for, at that time LakshmaNa stood as security to Raama and Seethaa as 'aayudha paaNi' - fully 'armed' - like the security staff of present days - always fully equipped.

When thus invited upon, LakshmaNa had a good look at the deer and said to Raama, 'it is Maareecha and not a deer'. He added there is no such deer studded with 'gems and all that glittering stuff' available in the world - so it has to be Maareecha.

Further he added - many kings were killed earlier when they were on 'hunting games', by this 'quick guise changing Maareecha', who came in 'deer' guise and many such other animal guises, and killed those kings.

So LakshmaNa advised king Raama

- as a security officer in charge of personal safety,
- as a good minister - to think properly, foresee the likely happenings - forewarning the king Raama clearly.

While doing his duty as the security guard to Raama and Seethaa, perhaps LakshmaNa has collected information that the reason for the death of many kings was due to this form shifting Mareecha.

Also now he has watched what other deers around were doing with this golden deer. He could realize something was wrong from their running away. So it is further clear that the security guard LakshmaNa is doing his duty very well, in observing what is happening around, not only watching the human or demons, even animals etc.

Continuation: Then Seethaa said to Raama 'catch the deer live to be used as a playmate - if not possible alive, then at least bring the skin of deer to be used as a seat cover on the dharba grass aasana'. She also added, 'of course, this is





unbefitting to women to ask like this'.

Point: When Seethaa said, 'this is unbefitting to a woman to ask like this' - means she expressed her desire only - not made a demand - to her husband - for the deer. Also she exhibits her superior qualities -- in knowing her limits very well.

Side light point 2: When Raama looked at the deer, he was also fascinated by the deer's roopam - so he explained at length to LakshmaNa how it is a 'worth forest produce' to be collected by kings - similar to different ores, gemstones etc.

In this 'worth forest produce' statement of Raama, there is also the 'sourcing logistics' to increase the contribution from forestry, in the financial management of a king.

धनानि व्यवसायेन विचीयन्ते महावने ।

धातवो विविधाः च अपि मणि रत्न सुवर्णिनः ॥

dhanaani vyavasaayena vicIyante mahaavane |

dhaatavo vividhaa: ca api maNi ratna suvarNina: || 3-43-32

Meaning:

Raama said to LakshmaNa, 'And exerting themselves in great forests, they, by far, amass forest produce, ores, jewels, gemstones and the gravel of gold'.

Comment: "And this deer is also the produce of this forest, as such hunting this for taming or tanning is befitting to us, as we are princes." Expresses Raama to LakshmaNa.





One should not 'exert oneself,' or 'amass' forest produce even if he is a king, but collect it casually without looting the source.

That also indicates as a tip to present day governments - that the king should collect forest produce and nature produce like ores, gemstones, etc to increase their financial strength.

Do you feel there is something to learn from RaamaayaNam as part of 'modern management'?

तत् सारं अखिलं नृणां धनं निचय वर्धनम् ।

मनसा चिन्तितं सर्वं यथा शुक्रस्य लक्ष्मण ॥

tat saaram akhilam nRNAam dhanam nicaya vardhanam |

manasaa cintitam sarvam yathaa Sukrasya lakshmaNa || 3-43-33

Meaning:

Everything of that wealth from forest produce will be filling the treasuries of kings, like the speculated objects filling the entire treasury of sukra just by his thinking of them in his mind.

Point: 'The forest produce is the best wealth for enriching the coffers of the kings for maintenance of kingdom, and for other rich people it is for trade etc. Hence, this deer, or its skin is saaram 'an excellent gift' to be taken to Ayodhya on our return.' Raama's saying is interpreted in this way giving a high priority to forest produce.

See next slokam where a modern management topic of 'framing a budget' and 'achieving that targeted budget' is stated by Raama. See what a financial wizardry is in this statement. Also the same can be interpreted as a statement on motivation -





अर्थी येनार्थकृत्येन संव्रजाति अविचारयन् ।

तमर्थं शास्त्रज्ञः प्राहुः अर्थ्याः च लक्ष्मण ॥

arthI yena artha krtyena samvrajati avicaarayan |

tam artham artha Saastraj~na: praahu: arthyaa: ca lakshmaNa || 3-43-34

Meaning:

The financial experts and the other financially well-off people say 'with which aspirational activity, an aspirant unhesitatingly scurries and achieves it, that achieved target alone is lauded to be worthwhile, or, as real wealth'.

Comment: [May be this point is not connected with LakshmaNa's roles]. In that critical part of the story - a turning point is about to happen in killing of Maareecha and abduction of Seethaa, then also - in that moment of facing an illusory object like a golden deer

- Raama's wisdom in financial management,
- his skills in motivational theory,
- his material management expertise and sourcing logistics comes out.

How it is - now please see

- arthI yEna artha krthyEna samvrajati - one who has a financial target and tries to achieve that targets
- avicaarayan - without worries - or without other thoughts - or to be precise 'in single minded pursuit' - or 'concentrated effort' - is this not motivating enough to do without tiring in between?
- tam artham praahu: - that achieved target or goal - it is 'not only trying but also achieving' -may be in the processes some real loss of money





might have happened - but that trying or achievement - that itself is the 'real wealth' says Raama.

Meaning: - one who has a goal [may be for achieving profits or sales] and tries vigourously to achieve that goal, that action of achieving - irrespective of the final outcome whether it is gain or loss in terms of real money - is the gain for the country - for may be after one step of failure he will achieve success in next attempt. But that 'trying to achieve' - that action is the great benefit for the country - or in modern terms that gain is in terms of GDP - gross domestic product.

- Is this not modern management? Oh great.
- Is it the cleverness of the kavi Vaalmeeki to place it here? Or is it the exhibition of supreme wisdom of the lord? Oh, what a beauty. That is why it is added here even though unconnected to topic on hand.

Continuation: Then Raama added to LakshmaNa, even if it is Maareecha, then also it is worth pursuing the deer, so that he is eliminated. Finally Raama directed him to be vigilant and protect maithilee - [So the security guard role which already LakshmaNa is doing is explicitly assigned once again by Raama]

एतेन हि नृशंसेन मारीचेन अकृत आत्मना ।

वने विचरता पूर्व हिंसिता मुनि पुङ्गवाः ॥

etena hi nrSamsena maarIcena akrta aatmanaa |

vane vicarataa pUrvam himsitaa muni pungavaa: || 3-43-39

Meaning:

If this deer is Maareecha, this heinous and vicious-souled demon has indeed tortured many eminent sages earlier, when he was on the prowl in the forests, thus he is fit to be eliminated.





इह त्वं भव संनद्धो यंत्रितो रक्ष मैथिलीम् ॥

अस्यां आयत्तं अस्माकं यत्कृत्यं रघुनन्दन ।

iha tvam bhava samnaddho yantrito raksha maithilIm || 3-43-46

asyaam aayattam asmaakam yat krtyam raghunandana |

Meaning:

Oh, LakshmaNa, the descendent of Raghu, you stay here in all preparedness and guard Maithili steadfastly, whatever enterprise of ours is there that is founded in her.

Point: this slokam conveys that for whatever business, we, [Raama and LakshmaNa], have come here to the forest, maithily is the focal point and hence guard her.

अहमेनं वधिष्यामि ग्रहीष्यामि अथवा मृगम् ॥

यावत् गच्छामि सौमित्रे मृगं आनयितुं द्रुतम् ।

aham enam vadhisyaami grahIshyaami athavaa mrgam || 3-43-47

yaavat gacchaami saumitre mrgam aanayitum drutam |

पश्य लक्ष्मण वैदेहीं मृग त्वचि गतां स्पृहाम् ॥

त्वचा प्रधानया हि एष मृगो अद्य न भविष्यति ।

paSya lakshmaNa vaidehIm mrga tvaci gataam sprhaam || 3-43-48

tvacaa pradhaanayaa hi esha mrgo adya na bhavishyati |





Meaning:

Raama said to LakshmaNa, 'I wish to catch this deer, Saumithri, if not, I will kill it, and I will be going forthwith to fetch the deer. LakshmaNa, see how VaidhEhi's perception is overtaken by the deerskin. Indeed by the strangeness of its skin that deer must be a mysterious being, hence, it will not survive now'.

Point: so Raama has decided now to eliminate Maareecha.

अप्रमत्तेन ते भाव्यं आश्रमस्थेन सीतया ॥

यावत् पृष्ठतं एकेन सायकेन निहन्मि अहम् ।

हत्वा एतत् चर्म च आदाय शीघ्रं एष्यामि लक्ष्मण ॥

apramattena te bhaavyam aasramasthena sItayaa || 3-43-49

yaavat prshatam ekena saayakena nihanmi aham |

hatvaa etat carma ca aadaaya SIghram eshyaami lakshmaNa || 3-43-50

Meaning:

Oh, LakshmaNa, apply yourself vigilantly while staying in hermitage along with Seethaa. Soon as I go, I will be felling that spotted deer with one arrow and return quickly.

प्रदक्षिणेन अतिबलेन पक्षिणा

जटायुषा बुद्धिमता च लक्ष्मण ।

भव अप्रमत्तः प्रतिगृह्य मैथिलीं





प्रति क्षणं सर्वत एव शङ्कितः ॥

pradakshiNena atibalena pakshiNaa

jaTaayushaa buddhimataa ca lakshmaNa |

bhava apramatta: pratigrhya maithilIm

prati kshaNam sarvata eva Sankita: || 3-43-51

Meaning:

"Oh, LakshmaNa, you be here, taking care of Maithili along with the forthright, formidable and fatherly bird Jataayu, and be watchful and suspicious of everything around you, every second", Thus Raama spoke to LakshmaNa and started to go after the deer.

Point: An assistant security officer [?] or an associate officer is also brought into picture to help the main guard LakshmaNa. Also strict instruction to be vigilant is given. That means some threat is anticipated.

LakshmaNa is now doing duty of the security guard and protector, and told to be vigilant and in any imminent attack, he has to be 'self sufficient' to fight and do that guarding effectively. So he has to be a good fighter - warrior also in case needed. Further, for any assistance required, he can seek from that fatherly jataayu - [since the eagle is noted for its sharpness and vigilance, besides the power at the attack]. Hence he is to be requisitioned, in case LakshmaNa feels he is falling short in capacity to fight or in vigilance - which actually he is not.

Continuation: Then Raama went after the deer. Having drawn Raama quite far away from Seethaa, Maareecha magically appeared near and far alternatively. By then Raama decided to kill the deer. See what he did -





तं एव मृगं उद्दिश्य श्वसंतम् इव पन्नगम् ॥

मुमोच ज्वलितं दीप्तं अस्त्रं ब्रह्म विनिर्मितम् ।

tam eva mrgam uddiSya svasantam iva pannagam || 3-44-14

mumoca jvalitam dIptam astraM brahma vinirmitam |

Meaning:

Raama forcefully outstretched the bowstring with arrow targeting the Golden Deer alone, and released that fiercely blazing arrow-missile which is carefully created by Brahma and which is hissing like a snake. [hit Maareecha with brahmaasthram]

ताल मात्रं अथ उत्प्लुत्य न्यपतत् स भृशा आतुरः ॥

व्यनदत् भैरवं नादं धरण्यां अल्प जीवितः ।

taala maatram atha utplutya nyapatat sa bhrSa aatura: || 3-44-16

vyanadat bhairavam naadam dharaNyaam alpa jIvita: |

Meaning:

Then Maareecha is highly frenzied as his lifespan is minimised, shrieking loudly vaulted up to a height of palm-tree, and fell down onto the ground.

Then remembering what RaavaNa wanted from Maareecha, he shouted 'haa LakshmaNa and haa Seethaa' so that LakshmaNa also is pulled away from Seethaa and it is easy for RaavaNa to do that abduction.

When Seethaa heard the calling, she asked LakshmaNa to go to Raama's help. When LakshmaNa tried to convince Seethaa about Raama's capacity in killing





the deer and the voice heard is not Raama's but Maareechaa's, Seethaa was not convinced and she lashed him with her tongue. See in reply what the security officer LakshmaNa has to say -

अवध्यः समरे रामो न एवं त्वं वक्तुं अर्हसि ॥

न त्वां अस्मिन् वने हातुं उत्सहे राघवं विना ।

avadhya: samare raamo na evam tvam vaktum arhasi || 3-45-13

na tvaam asmin vane haatum utsahe raaghavam vinaa |

Meaning:

LakshmaNa to Seethaa - It is inept thinking of you and that is why you talk that way. Raama can NOT be terminated in a given war, and as for me, I do not venture to abandon you in this forest in the absence of Raaghava.

And see now the security officer's assertion and how forthright he is in doing his duty-

न्यास भूता असि वैदेहि न्यस्ता मयि महात्मना ॥

रामेण त्वं वरारोहे न त्वां त्यक्तुं इह उत्सहे ।

nyaasa bhUtaa asi vaidehi nyastaa mayi mahaatmanaa || 3-45-17

raameNa tvam varaarohe na tvaam tyaktum iha utsahe |

Meaning:

And you are entrusted in my custody and my security, Oh, best lady VaidhEhi, by the great-souled Raama, as such I do not dare to leave you off now.

When she persisted with her lashing deriding LakshmaNa as though he was





interested in her physical beauty, see how LakshmaNa reacts -

धिक् त्वां अद्य प्रणश्यन्तीम् यन् माम् एवं विशङ्कसे ॥

स्त्रीत्वात् दुष्ट स्वभावेन गुरु वाक्ये व्यवस्थितम् ।

dhik tvaam adya praNaSyantIm yan maam evam viSankase || 3-45-32

strItvaat dushTa svabhaavena guru vaakye vyavasthitam |

Meaning:

Fie upon you, you are acrimoniously tempered owing to your feminine nature, and by which impulsive reason you mistrust me, who is presently abiding by my brother's order, may God damn you for that stubborn notion.

Point: that security officer in LakshmaNa is more bent on doing the assigned duty only, and not interested to get away from the duty, even though instructed by that very same person who is to be protected. When she threatened LakshmaNa that she will commit suicide etc then he left abandoning her and thus relinquishing his duty. Even before leaving he just did not walk off but appointed another security - already Jataayu the eagle bird is there as joint security - now one more is called upon to do his duty -

गमिष्ये यत्र काकुत्स्थः स्वस्ति ते अस्तु वरानने ॥

रक्षन्तु त्वां विशालाक्षि समग्रा वन देवताः ।

gamishye yatra kaakutstha: svasti te astu varaanane || 3-45-33

rakshantu tvaam viSaalaakshi samagraa vana devataa: |

Meaning:

I am going there where Raama is, Oh, lady with best visage, you be blest, and





oh, broad-eyed one, let all of the forest deities protect you.

Point: But see how Raama reprimands him for his coming away saying deriliction of duty.

[Note: that tongue lashing since is not relevant to topic on hand, and hence not covered].

संजगर्हेऽथ तं भ्राता दृष्टा लक्ष्मणं आगतम् ॥

विहाय सीतां विजने वने राक्षस सेविते ।

samjagarhe atha tam bhraataa drshTaa lakshmaNam aagatam || 3-57-15

vihaaya sItaam vijane vane raakshasa sevite |

Meaning:

On seeing LakshmaNa who has arrived at this place leaving behind Seethaa in a forest that is desolate, more so an adorable forest for demons, Raama reproached him, as his elder brother.

Point: Raama reproaches at the mere sight of LakshmaNa even before listening to his younger brother's reasons for his leaving off seethaa uncared for.

गृहीत्वा च करं सव्यं लक्ष्मणं रघुनन्दनः ॥

उवाच मधुर उदर्कमिदं परुषं आर्तवत् ।

grhItvaa ca karam savyam lakshmaNam raghunandanaH || 3-57-16

uvaaca madhura udarkam idam parusham aartavat |

Meaning:

Taking Lakshmana's left hand into his, Raama, the descendent of Raghu, like a





wailer spoke this brusque speech that has implications on things to come up in future.

Point: Again see there is a latent meaning in Raama's speech - This statement obtains two shades of meaning.

1. Eventhough Raama's speech appeared to be brusque when he reproached lakshmaNaa, it held a latent appreciation for lakshmaNa, for having created the circumstance for the abduction of Seethaa and therby leading to the ultimate elimination of RaavaNa.
2. Though he initially scolded lakshmaNa for leaving Seethaa, his speech softened once he realized that it was not lakshmaNa's fault.

अहो लक्ष्मण गर्ह्य ते कृतं यः त्वं विहाय ताम् ॥

सीतां इह आगतः सौम्य कच्चित् स्वस्ति भवेत् इति ।

aho lakshmaNa garhyam te krtam ya: tvam vihaaya taam || 3-57-17

sItaam iha aagata: saumya kaccit svasti bhavet iti |

Meaning:

You have done a deplorable deed in coming here forsaking Seethaa. Now, Oh, gentle LakshmaNa, are we somewhat safe, or everything has already gone astray now itself, or what.

After listening to LakshmaNa, when Raama asked him why he came leaving Seethaa behind unguarded, then also Raama chided him saying --

सर्वथा तु अपनीतं ते सीतया यत् प्रचोदितः ।

क्रोधस्य वशं आगम्य न अकरोः शासनं मम ॥





sarvathaa tu apanItam te sItayaa yat pracodita: |

krodhasya vaSam aagamya na akaro: Saasanam mama || 3-59-24

Meaning:

That action of yours is in non-compliance of my directive to stand guard to Seethaa. Either compelled by Seethaa, or coming under your own ire, it shows your dereliction of duty in everyway.

Point: See the king is taking action on his Security officer for dereliction of duty. Let it be at the behest of queen or on his own - duty is duty - so a chiding is given out by the king. May be, that is a 'limited' punishment for LakshmaNa, because he is also that 'beloved brother' of raama.

Role benefit: Actually there is no benefit accrued to LakshmaNa except some good chiding by that soft Raama. But that LakshmaNa's role as a Security officer and his dereliction of duty paved way for a great turn in the course of RaamaayaNam, by way of abduction of Seethaa, leading to finally RaavaNa getting killed.





CHAPTER 13

LAKSHMANA - THE GREAT WARRIOR



The warriors get training

Prelude:

Since LakshmaNa grew with Raama, he naturally had chances to fight when Raama was set to fight somebody. So let us take on what the role is of LakshmaNa in these fights by Raama, and how the 'great warrior' in LakshmaNa shone 'bright'. To list out the fights that Raama undertook in SreemadRaamaayaNam - they are:

- Thaatakaa vadham
- Maarecha being hit and Subhahu vadham
- Viraadha vadham





- Punishment to Soorpanakha
- Khara Dhooshana vadham
- Maareecha vadham
- Kabandhan vadham
- Vaali vadham
- The great Lanka war

Let us take one by one and in detail.

Scene 1. Act 1 -- Thaatakaa vadham:

Occasion and Prelude:

Sage Visvaamithra got the 'two brothers' by asking for 'one Raama' - from king Dasaratha. The sage desired Raama to be the killer of the three - Taatakaa, Maareecha and Subhaahu, so that he will be free of troubles during his yaj~naas. Sage Visvaamithra told Raama, 'the three demons are ferocious and they pour blood and throw meat in the 'yaj~na kundam' - fire place - and pour stony rains and threaten the sages, that too all in the night time, thus spoiling the purity of yaj~na. So please kill all three'.

Then, it may cause a doubt to the reader, as to why we have to deal this 'Thaatakaa' vadham separately and then the other two killings of 'Maareecha' and 'Subhaahu'.

The clarification is - there is a 6-day gap between the Thaataka killing and treatment given for other two.

Role-assignment: The very first warrior role is automatically conferred on LakshmaNa by 'father and king' Dasaratha when he decided to send LakshmaNa to accompany Raama who is going with sage Visvaamithra.





Role-play: On the first day came Thaatakaa roaring and Raama said to LakshmaNa -

तां हृष्ट्वा राघवः कुच्छां विकृतां विकृत आननाम् ।

प्रमाणेन अति वृद्धां च लक्ष्मणं सोऽभ्यभाषत ॥

taam drshTvaa raaghava: kruddhaam vikrtaam vikrt aanaam |

pramaaNena ati vrddhaam ca lakshmaNam so abhyabhaashata || 1-26-9

पश्य लक्ष्मण यक्षिण्या भैरवं दारुणं वपुः ।

भिद्येरन् दर्शनात् अस्या भीरुणां हृदयानि च ॥

paSya lakshmaNa yakshiNyaa bhairavam daaruNam vapu: |

bhidyeran darSanaat asyaa bhIrUNaam hrdayaani ca || 1-26-10

Meaning:

Raaghava, spoke to LakshmaNa. "LakshmaNa, see that yakshee's grisly and ghastly physique, seeing which, hearts of cowards are prone to burst" on seeing that monstrous-looking demoness with a distorted face and who, by proportions is very gigantic, and more infuriated.

Point: So the 'roopam' of the yakshee, the Thaatakaa was so fearful. But these two young 'boys' Raama and LakshmaNa were not afraid.

Boys? Yes - just recall that famous "oona shOdasa varsha" slokam - these two are less than 16 years of age - pleaded king Dasaratha to sage Visvaamithra that they are young - so 'boys'. So these two boys proved they are not cowards.





Continuation:

एतां पश्य दुराधर्षा माया बल समन्विताम् ।

विनिवृत्तां करोमि अद्य हृत कर्णाग्र नासिकाम् ॥

etaam paSya duraadharshaam maayaa bala samanvitaam |

vinivrttaam karomi adya hrta karNaagra naasikaam || 1-26-11

न हि एनां उत्सहे हन्तुं स्त्री स्वभावेन रक्षिताम् ।

वीर्यं च अस्या गतिं च एव हन्यतां इति मे मतिः ॥

na hi enaam utsahe hantum strI svabhaavena rakshitaam |

vIryam ca asyaa gatim ca eva hanyataam iti me mati: || 1-26-12

Meaning:

Raama says to LakshmaNa, "She is unstoppable and has magical powers, isn't it, you may see now, how I will make her to readily retreat by lopping off her ears and the tip of nose. As it is, her feminineness is protecting her, and I too do not really attempt to kill her, but I intend to terminate her impudence and mobility".

Point: Raama's hesitation in killing a 'woman' comes out - that observation of dharmam.

Continuation: Meanwhile the sage Visvaamithra cautioned these two, with his 'hoonkaaram' on Thaatakaa [which made her a bit afraid] and said to Raama 'svasti - mangalAm - bhadram - to you both'. Then she started raining stones and so Raama started the process of her elimination





शिला वर्ष महत् तस्याः शर वर्षेण राघवः ।

प्रतिवार्यो अपधावन्त्याः करौ चिच्छेद पत्रिभिः ॥

Silaa varsham mahat tasyaa: Sarva varsheNa raaghava: |

prativaaryo apadhaavantyaa: karau ciccheda patribhi: || 1-26-17

Meaning:

On forestalling her effusive stone storming with his arrow storm, Raama even mutilated both her arms with arrows, while she rushed towards them.

Point: Though it is said role-play, it is Raama's role-play upto this and not LakshmaNa's which is our main aim. But see below --

ततः च्छन्न भुजां श्रान्तां अभ्याशे परिगर्जतीम् ।

सौमित्रिः अकरोत् क्रोधात् हृत कर्णाग्रं नासिकाम् ॥

tata: cchinna bhujaaM Sraantaam abhyaaSe parigarjatIm |

saumitri: akarot krodhaat hrta karNaagra naasikaam || 1-26-18

Meaning:

With her arms severed and fatigued, she started to roar extremely in proximity [to these two from where they are standing], and then the provoked LakshmaNa made her loose her ears and the tip of nose by cutting them off.

Continuation: Then, she started doing maaya war, [or fight by becoming invisible to others], by showering stony rain. Then sage Visvaamithra again advised Raama not to be sympathetic to that woman. On receiving that command from sage, Raama, with that special 'sabdha vEdhi' asthram - shot the arrow in the direction of the sound, [aiming in the direction of sound only, to hit on that unseen object] hit thaatkaa and killed her.





Contribution in the role-play: The point for us, the 'LakshmaNa daasaas or Raamaanuja daasaas' - LakshmaNa was not afraid of that ferocious Thaatakaa, when she directly neared and approached them. And he even cut off her ears and tip of the nose. That is the 'big' contribution of LakshmaNa in that role.

Point: Now comes a doubt - Is it with sword or with arrows?

Vaalmeeki's slokam is not clear. Shooting the arrow to cut the ears may be possible, but cutting tip of nose with arrows? Is it possible, when Thaatakaa whom LakshmaNa is opposing, is really rushing towards the two, Raama and LakshmaNa?

Perhaps in a whiff, LakshmaNa did shoot arrows to do that, when she was just turning her head towards Raama, so that both are saved on being hit from proximity. This means that - LakshmaNa is so sharp to act in a swift reaction.

But do consider the situation

- the time is night,
- staying in dense forest where darkness prevails
- visibility is poor
- person opposite is ferocious and all that.

So this act of cutting is real 'veeram' - bravery - proof of a 'great warrior' in the young age itself.

Another point - while dealing in that 'vazhith thuNaivan' role, it is said LakshmaNa did not contribute any thing big. Yes - except this small act of 'cutting the ears and nose' of Thaatakaa - or chopping of - in comparison to the big things later LakshmaNa did in the war with indrajit etc, this is insignificant - that is why it is said as practically 'nil' earlier.





Scene 1. Act 2. Maarecha pushing, Subhaahu vadham:

Towards the end of the six 'nights and days' of watching' - of the yagnas of sages lead by sage Visvaamithra, see the instruction of the commander Raama to his deputy LakshmaNa - our Raama anuja.

अथ काले गते तस्मिन् षष्ठे अहनि तदा आगते ।

सौमित्रं अब्रवीत् रामो यत्तो भव समाहितः ॥

atha kaale gate tasmin shashThe ahani tadaa aagate |

saumitram abravIt raamo yatto bhava samaahita: || 1-30-7

Meaning:

While that period of six nights is elapsing and when the sixth day has come, then Raama said to Saumithri, "be prepared and be on alert".

Point: The two started counting from the first night when they started 'doing duty' for the sage - that is why this 'nights and days' calculation. Also on the very first night of duty starting, Thaatakaa came and their job was finished. So now the deputy LakshmaNa was kept alert by the chief's instruction. But the chief himself finished the job without seeking any sort of help from the deputy. While Raama dealt with Maareecha and subhaahu, LakshmaNa was just an 'on looker'.

पश्य लक्ष्मण दुर्वृत्तान् राक्षसान् पिशित अशनान् ।

मानवाख्य समाधूतान् अनिलेन यथा घनान् ॥

करिष्यामि न सन्देहो न उत्सहे हन्तुं ईद्धशान् ।





paSyā lakshmaNa durvrttaan raakshasaan piSita aSaNaan |

maanavaastra samaadhUtaan anilena yathaa ghanaan || 1-30-15

karishyaami na sandeho na utsahe hantum IdrSaan |

Meaning:

Raama said to LakshmaNa on seeing Maareecha coming, "LakshmaNa, I am reluctant to eliminate this kind of ill-behaved and raw flesh eating demon, but no doubt, he will be puffed out with maanava missile like a gust puffing thick clouds, you may see".

इति उक्तवा वचनं रामः चापे सन्धाय वेगवान् ॥

मानवं परम उदारं अस्मं परम भास्वरम् ।

चिक्षेप परम कुद्धो मारीच उरसि राघवः ॥

स तेन परमास्त्रेण मानवेन समाहितः ।

सम्पूर्णं योजन शतं क्षितः सागर सम्प्लवे ॥

iti uktvaa vacanam raama: caape sandhaaya vegavaan || 1-30-16

maanavam parama udaaram astraM parama bhaasvaram |

cikshepa parama kruddho maarIca urasi raaghava: || 1-30-17

sa tena paramaastreNa maanavena samaahita: |

sampUrNam yojana Satam kshipta: saagara samplave || 1-30-18

Meaning:

Saying so, that agile Raama fitted the very benign and highly radiant arrow 'maanava' on his bow, and taking aim with it at Maareecha, that highly furious





Raaghava darted it on the chest of Maareecha. Cleanly hit with that great missile Maanava, that demon Maareecha pitched for a hundred yojana lengths in full, and was flung down into an ocean rocking with tidewaters.

[Maanava means human - since the missile was created by manu - it is maanava asthram. We are also maanavaas - being descendants of manu]

पश्य लक्ष्मण शीतेषुं मानवं मनु संहितम्।

मोहयित्वा नयति एनम् न च प्राणैर्व्युज्यत ॥

paSya lakshmaNa SIteshum maanavam manu samhitam |

mohayitvaa nayati enam na ca praaNairvyayujyata || 1-30-20

इमान् अपि वधिश्यामि निर्द्वृणान् धुष्ट चारिण ।

राक्षसान् पाप कर्मस्थान् यज्ञ ग्नान् रुधिर असनान्॥

imaan api vadhiShyaami nirghruNaan dhushTa caariNa: |

raakshasaan paapa karmasthaan yajna ghnaan rudhira asanaan || 1-30-21

Meaning:

'LakshmaNa, see the cold arrow belonging to Maanava missile expounded by Manu, which is taking him away on baffling, but without taking away his life. But I wish to kill these demons for they are ruthless, iniquitous, flagitious, ritual-hinderers and blood-drinkers.' So said Raama to LakshmaNa.

इति उत्त्वा लक्ष्मणं च अशु लाघवं दर्शयन् इव ।

सङ्ख्य सुमहत् च अस्त्रं आग्रेयं रघुनन्दनः ।





सुबाहु उरसि चिक्षेप स विद्धः प्रापतत् भुवि ॥

iti uktvaa lakshmaNam ca aSu laaghavam darSayan iva |

sangrhya sumahat ca astram aagneyam raghunandana: |

subaahu urasi cikshepa sa viddha: praapatat bhuvi || 1-30-22

Meaning:

Thus saying to LakshmaNa, as though to show his swift dexterity, Raama, the descendent of Raghu dynasty, took up a very powerful missile called aagnEya asthra - Fire missile - and darted it on the chest of Subaahu, by which that demon Subaahu was struck and fell flat on ground.

शेषान् वायव्यं आदाय निजघान महायशाः ।

राघवः परमोदारो मुनीनां मुदं आवहन् ॥

Seshaan vaayavyam aadaaya nijaghaana mahaayaSaa: |

raaghava: paramodaaro munInaam mudam aavahan || 1-30-23

Meaning:

In order to bring felicity to the sages that great glorious and supremely generous Raaghava took up the missile of Vaayu and hit down the remaining demons.

Point: So LakshmaNa's role in eliminating Maareecha, Subhaahu and their associates, at this stage was just an onlooker and he was being informed by that Raamaa at each stage 'hey LakshmaNa, see I am doing this, this,' etc.

The great warrior LakshmaNa in his young and first assignment was partially successful - since used by commander Raama in a small scale.





Scene 2. Viraadha vadham:

Occasion for the role: Viraadha vadham takes place while the trio - Raama LakshmaNa and Seethaa - entered the forest Chithrakootam. Of course, we saw the same Viraadha vadham in that 'scavenger' role of LakshmaNa, to dig a pit and bury Viraadhan. Since we did not see how the fight went on between Viraadhan and the two brothers, we will deal with that again.

We have to see what was LakshmaNa's contribution as a warrior in that fight.

Continuation:

स रामं लक्ष्मणं चैव सीतां दृष्ट्वा च मैथिलीम् ॥

अभ्य धावत् सुसंकुद्धो प्रजाः काल इव अंतकः ।

स कृत्वा भैरवं नादं चालयन् इव मेदिनीम् ॥

अङ्केन आदाय वैदेहीं अपक्रम्य तदा अब्रवीत् ।

sa raamam lakshmaNam caiva sItaam drshTvaa ca maithilIm || 3-2-8

abhya dhaavat susankruddho prajaa: kaala iva antaka: |

sa krtvaa bhairavam naadam caalayan iva medinIm || 3-2-9

ankena aadaaya vaidehIm apakramya tadaa abravIt |

Meaning:

He, that demon, [Viraadhan] on seeing Raama, LakshmaNa and Seethaa ran towards them very angrily, like kaala, the Time, the Eliminator of people. He shouted horrendously as though to tremor the earth, and seized vaidhEhi with his arms and ran afar, and then said this way.





[Kaala anthaka is yaman - the god of death].

Comment: after seizing Seethaa, he shouted at Raama and LakshmaNa, "who are you, why are you roaming in a saintly garb, with a beautiful lady" and all that. He also introduces himself as Viraadhan, a demon, and says 'I will have this woman as my wife and in a fight I will kill you two'.

Perhaps this is the first instance that some body else says 'I will have Seethaa as my wife' and later only comes RaavaNa. On that Raama reacts as below -

Raama is saying to LakshmaNa -

पश्य सौम्य नरेन्द्रस्य जनकस्य अत्म संभवाम् ।

मम भार्या शुभाचारां विराधाङ्के प्रवेशिता ॥

अत्यन्त सुख संवृद्धाम् राजपुत्रीं यशस्विनीम् ।

paSya saumya narendrasya janakasya atma sambhavaam |

mama bhaaryaam Subhaacaaraam Viraadhaanke praveSitaa || 3-2-17

atyanta sukha samvrddhaa raajaputrIm yaSasvinIm |

Meaning:

Raama to LakshmaNa, "See! Gentle LakshmaNa, see that illustrious princess Seethaa, the daughter of emperor Janaka, one who is brought up comfortably in immense comfort, and my auspiciously traditional wife, now gone into the wretched hands of a demon".

Raama continues his reaction to LakshmaNa - says

पर स्पर्शात् तु वैदेह्या न दुःखतरं अस्ति मे ।





पितुर्विनाशात् सौमित्रे स्व राज्य हरणात् तथा ॥

para sparSaat tu vaidehyaa na du:khataram asti me |

piturvinaaSaat saumitre sva raajya haraNaat tathaa || 3-2-21

Meaning:

Raama says, "to me, Oh, Saumithri, the grief on account of others touching Seethaa is more than my father's demise, or grabbing away my kingdom".

Point: The second stage of reaction of Raama is a great one, which is also a forerunner to things to come later. That also shows how and on what account he weeps so much when RaavaNan abducts Seethaa. See he says, "somebody 'touching Seethaa' gives me grief", but what happened later is a straight abduction - not only touching, simply lifting and carrying away, causing a separation from Raama - so one can imagine, with what factor one can multiply Raama's 'sOkham'.

इति ब्रुवति काकुत्स्थे बाष्प शोक परिप्लुतः ।

अब्रवीत् लक्ष्मणः क्रुद्धो रुद्धो नाग इव श्वसन् ॥

iti bruvati kaakutsthe baashpa Soka paripluta: |

abrvIt lakshmaNa: kruddho ruddho naaga iva Svasan || 3-2-22

Meaning:

When said thus by Raama with flooding tears of lament, LakshmaNa said this, in his anger, hissing like a forestalled snake.

Role-play: See again the tears of Raama brought anger in LakshmaNa - that 'angry young brother' in LakshmaNa comes to the fore. So the near and dear one's tears arouse LakshmaNa to be extremely angry. Earlier we saw instances





of tears from mother Kausalyaa, now Raama [presently in Viraadhan case], later Raama's tears before meeting Sugreeva [to initiate Sugreeva into action in mission 'search Seethaa'].

As stated already, it is his 'love' of Raama that makes him angry like a hissing snake. That 'aadhi sEshan' LakshmaNa - Raamaanuja - shows his swaroopam or visva roopam at times? So LakshmaNa starts comforting Raama and says will fight against the offender -

अनाथ इव भूतानां नाथः त्वं वासवोपमः ।

मया प्रेष्येण काकुत्स्थः किं अर्थं परितप्यसे ॥

शरेण निहतस्य अद्य मया कुद्धेन राक्षसः ।

विराधस्य गत असोः हि मही पास्यति शोणितम् ॥

anaatha iva bhUtaanaam naatha: tvam vaasavopama: |

mayaa preshyeNa kaakutstha: kim artham paritapyase || 3-2-23

SareNa nihatasya adya mayaa kruddhenra raakshasa: |

Viraadhasya gata aso: hi mahI paasyati SoNitam || 3-2-24

Meaning:

LakshmaNa says, "Oh, Rama, you are like Indra - the lord of all dhEvaas and while being attended to by an adherent such as I, why do you worry so? He will now be felled with my arrow, as I am enraged at him, and gone is his life now, and indeed the earth shall drink his blood".

राज्य कामे मम क्रोधो भरते यो बभूव ह ।





तं विराधे विमोक्ष्यामि वज्री वज्रं इव अचले ॥

raajya kaame mama krodho bharate yo babhUva ha |

tam viraadhe vimokshyaami vajrI vajram iva acale ||3-2-25

Meaning:

LakshmaNa to Raama, "Indeed, that anger, which was there in me on Bharatha, when he desired kingdom, that anger I will now release on Viraadha, as Indhra released his thunderbolt on the mountain".

Point: See here LakshmaNa has not missed or forgotten about that anger, on which account they are now in forest, facing such difficult situations. That anger comes up as words against Bharatha - now that LakshmaNa knows father Dasaratha is dead and gone - his anger is directed on to Bharatha. In LakshmaNa's opinion Bharatha is the beneficiary -

मम भुज बल वेग वेगितः:

पततु शरोऽस्य महान् महोरसि ।

व्यपनयतु तनोः च जीवितं

पततु ततः च महीं विघूर्णितः ॥

mama bhuja bala vega vegita:

patatu Saro asya mahaan mahorasi |

vyapanayatu tano: ca jIvitam

patatu tata: ca mahIm vighUrNita: || 3-2-26





Meaning:

"Accelerated by my shoulder strength, this ruinous arrow shall fall on his massive chest, thus life from his body shall decamp, and then he shall whirlingly fall on to the earth" So said LakshmaNa.

Comment: On hearing LakshmaNa, Raama felt somewhat comfortable.

Continuation: So Raama turned to this Viraadha, who asked, "who are you two, why you are not telling about you etc".

War takes place: Raama replied, and then started shooting seven arrows. When struck Viraadhan left Seethaa and rushed towards Raama and LakshmaNa. Both brothers shot arrows, which went in vain, for weapons could not kill Viraadha. So they took the sword and started battering him.

Next Viraadha started grabbing the two and carried them away from where Seethaa was left on ground. On that Raama said to LakshmaNa 'let him carry us away'. Seeing that the two are carried away, Seethaa screamed.

Hearing that screaming, LakshmaNa cut left arm of Viraadhan and Raama the right arm. Viraadhan fell on ground and the two brothers treated him with punching by hands, fists, and pounded him on ground. When Raama observed weapons could not kill him, then he said to LakshmaNa, 'let us bury him'. When touched by feet of Raama, Viraadhan also realized who they were and then suggested to them that he be buried.

So the warrior role ends here for LakshmaNa and scavenger role begins as per direction of Raama. [which we have already dealt with].

SCENE 3: Soorpanakhaa reprimand:

Why here? We continue studying the role of LakshmaNa, the 'great warrior', in the reprimand of Soorpanakhaa. Even though it is only a punishment LakshmaNa meted out to Soorpanakhaa, why it has to be dealt in the role of LakshmaNa as





a warrior? This question will come to the mind of any critical reader of Sreemadh RaamaayaNam. As in the case of Thaatakaa; Soorpanakhaa is also a quick guise changing raakshasi and to deal with her requires veeram - valour. That is why when LakshmaNa dealt a punishment to her, it is to be included in great warrior's role and not in other areas.

Occasion for role-play: The chief commander Raama is introducing his deputy - our Raama anuja, and his wife Seetha and to Soorpanakhaa, who asked who are you -

भ्राता अयं लक्ष्मणो नाम यवीयान् मां अनुव्रतः ।

इयं भार्या च वैदेही मम सीतेति विश्रुता ॥

bhraataa ayam lakshmaNo naama yavIyaan maam anuvrata: |

iyam bhaaryaa ca vaidehI mama sIteti viSrutaa || 3-17-16

Meaning:

Raama to Soorpanakhaa, "He is LakshmaNa by name, my younger brother, and a devoted follower of mine, and she is my wife, well-known as Seethaa, the daughter of VidhEha king."

Point: when Soorpanakhaa asked Raama, 'hey, who are you, looking like a sage, but with a wife here' - Raama talked about himself, first. Then he is not talking about the wife, but about the brother and then only about wife.

Even while introducing to a third party, see Raama's claim on LakshmaNa, first as a brother and then as a devoted follower. That love and affection between the brothers is spelt first by Raama. That again indicates the extent of their affection.

Continuation: Then Soorpanakhaa introduces herself to Raama, saying 'I am





RaavaNa's sister' etc, and ends up saying 'I love you' - like a modern day cinema, - and says 'want to be your wife'. She further says 'when this lady is here, perhaps you may not like me' so --

इमां विरूपां असतीं करालां निर्णत उदरीम् ।

अनेन सह ते भ्राता भक्षयिष्यामि मानुषीम् ॥

imaam virUpaam asatIm karaalaam nirNata udarIm |

anena saha te bhraatرا bhakshayishaami maanushIm || 3-17-27

Meaning:

"Shall I eat up this disfigured, dishonest, diabolical human female with a hollow stomach, along with him, that brother of yours, to make you free" - Soorpanakhaa asks Raama.

For this Raama replies, 'I already have a wife, why do you want to become a co-wife? This LakshmaNa is not having a wife, so you become a wife to him'. She, in good faith, approaches LakshmaNa, and see what LakshmaNa replies to Soorpanakhaa --

कथं दासस्य मे दासी भार्या भवितुं इच्छसि ।

सो अहं आर्येण परवान् भ्राता कमल वर्णिनी ॥

katham daasasya me daasI bhaaryaa bhavitum icchasi |

so aham aaryeNa paravaan bhraatرا kamala varNinI || 3-18-9

Meaning:

LakshmaNa to Soorpanakhaa, 'How you wish to become a female servant, Oh,





[black] lotus-coloured one, by becoming the wife of a servant like me? I am just a vassal of my adorable brother'.

Point: Here what LakshmaNa says is 'paravaan' - 'para aadheenam' - under the control of somebody - Raama - 'I came as a servant, so I cannot act independently'. He cannot take a decision on his own in the forest. That consciousness is there in him.

So he says, 'why do you want to become the wife of a servant like me?

Here the yajamaanan Raama only says to the third party to approach LakshmaNa.

Still LakshmaNa says, "I cannot take a decision on my own, and until Raama permits".

That servant role is simply shining in front of a third party - that too, when an 'offer of marriage' is being tossed upon by the girl [?] herself - just leave aside for a moment whether the proposal is suitable or not - 'poruththamaana dhaa illaiyaa' - look at that attitude of LakshmaNa - "I am a servant, so you want to become a servant's wife?" - That is more important. Then LakshmaNa says to Soorpanakhaa suggesting to go back to Raama --

एनां विरूपां अस्तीं करालां निर्णत उद्रीम् ।

भार्या वृद्धां परित्यज्य त्वां एव एष भजिष्यति ॥

enaam virUpaam asatIm karaalaam nirNata udarIm |

bhaaryaam vrddhaam parityajya tvaam eva esha bhajishyati || 3-18-11

Meaning:

"On discarding her [Seethaa] who is a disfigured, dishonest, diabolically deleterious old wife, with a hollow stomach, that Raama will adore you alone."





Point: See this slokam is more or less a repeat of what Raama earlier said. LakshmaNa tolerates anything but lets no insects to fly over Seethaa. He may defy his brother Raama, but never tolerates belittlement of Seethaa, and lets none to insult her. Now he is retorting Soorpanakka in the same words, she used - seen in the previous sargam - when she was speaking about Seetha.

Continuation: Then Soorpanakha said, 'I will eat up this human lady', so saying she also makes advances --

अद्य इमां भक्षयिष्यामि पश्यतः तव मानुषीम् ।

त्वया सह चरिष्यामि निःसपता यथा सुखम् ॥

adya imaam bhakshayishyaami paSyata: tava maanushIm |

tvayaa saha carishyaami ni:sapatnaa yathaa sukham || 3-18-16

Meaning:

"Now I wish to eat up this human female right before your very eyes, and, then I can blithely make merry along with you, without the botheration of a co-wife" said Soorpanakhaa to Raama.

इति उत्त्वा मृगशावाक्षीं अलात सदृश ईक्षणा ।

अभ्यधावत् सुसंकुद्धा महा उल्का रोहिणीम् इव ॥

iti uktvaa mrgaSaavaakshIm alaata sadrSa IkshaNaa |

abhyadhaavat susamkruddhaa mahaa ulkaa rohiNiM iva || 3-18-17

Meaning:

Speaking that way, she, that torch-eyed Soorpanakhaa, dashed towards the deer-eyed Seethaa in high exasperation, as a great meteor would dash towards Rohini, the brightest star in the sky.





Warrior Role-assignment: Now Raama commands his deputy - do the aggression like this. Why? As already stated in Viraadhan episode, Raama would not tolerate somebody even touching Seethaa - but now this raakshasi wants to eat her up. So, the command has come for the deputy and now it is his time to act -

क्रूरः अनार्यैः सौमित्रे परिहासः कथञ्चन ।

न कार्यः पश्य वैदेहीं कथञ्चित् सौम्य जीवतीम् ।

इमां विरूपां असतीं अतिमत्तां महोदरीं ।

राक्षसीं पुरुषव्याघ्रं विरूपयितुं अर्हसि ॥

krUrai: anaaryai: saumitre parihaasa: kathancana |

na kaarya: paSyA vaidehIm kathancit saumya jIvatIm || 3-18-19

imaam virUpaam asatIm atimattaam mahodarIm |

raakshasIm purushavyaaghra virUpayitum arhasi || 3-18-20

Meaning:

Oh, gentle Saumithri, make note of VaidhEhi, she is somehow surviving. Punning in any way with the base and brutish is irrelevant, [This Soorpanakha] is freakish, knavish and overtly brutish, oh, tigerly man, it will be apt of you to deface this paunchy demoness" Thus Raama said to LakshmaNa.

Role-play: Already LakshmaNa is in a furious mood for this demon is trying to damage the safety of Seethaa, that too in front of him, - and Raama is also punning and tossing the demon back and forth. So when the command is also received, then he immediately acts - that is the 'great warrior' - see - he raised the sword and --





Fearless and furious Lakshmana
(Thanks:www.kamat.com)

इति उक्तो लक्ष्मणः तस्याः क्रुद्धो रामस्य पश्यतः ।

उद्धृत्य खड्गं चिन्छेद कर्णनासं महाबलः ॥

निकृत्त कर्णनासा तु विस्वरं सा विनद्य च ।

यथागतं प्रदुद्राव घोरा शूर्पणखा वनम् ॥

iti ukto lakshmaNa: tasyaa: kruddho raamasya paSyata: |

uddhryta khaDgam ciccheda karNa naasam mahaabala: || 3-18-21

nikrtta karNa naasaa tu visvaram saa vinadya ca |

yathaa aagatam pradudraava ghoraa SURpaNakhaa vanam || 3-18-22

Meaning:

Thus said to that mighty LakshmaNa, he infuriatedly drew sword and chopped





off her ears and nose before the very eyes of Raama. On hewing off her ears and nose, she that ghastly Soorpanakhaa, shrieked highly and discordantly, and very speedily fled into forest as she came.

Role contribution: This is the small beginning of the Great War to come in future - that 'Khara DhooshaNa vadham' soon and later RaavaNan. Whose contribution paved the way?

It is the deputy's, viz. LakshmaNa's and not Raama, the commander.

A Point: Viraadhan also was dealt with sword - here, in Soorpanakhaa's case also - the sword - the bow is taking rest, a bit?

Continuation: Then, she, who is deformed reached her brother Khara, who possess violent vigour, who is biding in Janastaana and who is presently surrounded by his band of his hench-demons, and before him, that Soorpanakhaa fell on to the ground like a thunderbolt from the sky - Says slokam 3-18-25.

Situation comparison: Just compare the situation and the results of two 'ladies' being punished by LakshmaNa - in the same mode - both had same treatment - cutting of nose and ears - one Thaatakaa and second Soorpanakhaa.

1. First lady - Thaatakaa - Raama and LakshmaNa were young ones - 'giving punishment to Thaatakaa' lead to the best reward - a gift for one's life - gift in the form of wives - to both - Seethaa for Raama, OormiLa for LakshmaNa.

Just that slokam of the act of cutting for recollection -

ततः च्छन्न भुजां श्रान्तां अभ्याशे परिगर्जतीम् ।

सौमित्रिः अकरोत् क्रोधात् हृत कर्णार्थं नासिकाम् ॥

tata: cchinna bhujaam Sraantaam abhyaaSe parigarjatIm |





saumitri: akarot krodhāat hrta karNaagra naasikaam || 1-26-18

Meaning:

With her arms severed and fatigued, she [Thaatkaa] started to roar extremely in proximity [to these two from where they are standing], and then the provoked LakshmaNa made her loose her ears and the tip of nose by cutting them off.

2. Second lady - Soorpanakhaa - Raama and LakshmaNa now matured - enjoyed 12 years of life and then spent almost 13 years in forest on that 'sentence' of 14 years of vanavaasam.

Punishing Sorpanakhaa lead to that worst part in life of Raama - Seethaa being snatched - RaavaNa abducting Seethaa on being instigated by Soorpanakhaa - that too when Raama says 'even touching of Seethaa by others is intolerable and creates a grief in me than losing father or kingdom' - that very Seethaa is 'totally lost'.

For LakshmaNa - Raama's sOkham is his. [Just recall that role of angry young brother - whenever Raama is in sOkham LakshmaNa becomes so wild].

So the "nose and ears" of two ladies play very important turning points in the course of RaamaayaNam.

Further two interesting questions on this Soorpanakhaa episode were raised. They are -

Why do Raama and LakshmaNa "play" with Soorpanakhaa when she is obviously love-smitten - as any lady might be - on seeing the charming form of Raama?

When LakshmaNa could not tolerate any disrespect towards Seethaa, why does he use the raakshasi's words regarding Seethaa, when they are so belittling towards her?

The points as reply: To question 1--





1. As already seen in Thaatakaa case, Raama is observing the dharmam of 'not killing or harming any women' - Raama does not venture to punish them, unless they do some harm to someone close to Raama. Also if some harm is done for the first time, then also Raama is ready to forgive them - in the same lines of 'inRu pOi naaLai vaa' to RaavaNan. But when it is repeated he punishes severely.

In Thaataka episode also, he waited till she rained stones, thus obstructing the yagnam of sage Visvaamithra. The sage also got annoyed and warned her with his hoonkaaram. When she repeated that act of stone rains, and then Raama took on to fight Thaatakaa, with LakshmaNa contributing his part, and kill her.

2. It is a chance given to the offender to realize who is there in front - Raama - that 'world charmer' - may be - by his beauty - by his attraction - or by valour - or by having heard about him - or some such thing. Raama makes the offender to realize who is in front and thus gives a chance to save his/her own life. In Sorpanakaa's case also it is the same.

First time when Soorpanakhaa said 'what is the use of this frail lady, shall I eat up her?' [as in slokam 3-17-27] she has offended, both Raama and LakshmaNa. As stated in Viraadha vadham part above, Raama gets upset even if somebody touches Seetha. So also is with LakshmaNa. So she is being sent away - to LakshmaNa, so that, it is a chance for her to get away.

Now, for sure, Raama knows, LakshmaNa will be furious for having insulted Seethaa and he will punish her. But before either Raama or LakshmaNa does that act of punishing, a chance is given to Soorpanakhaa - why this kind of 'kaama' laden acts - 'please go away' kind of warning - and if she still insists on that, then let her be punished.

3. Also Raama sending Soorpanakhaa to LakshmaNa is to glorify LakshmaNa - even though LakshmaNa is alone, without the wife, when a lady is offering herself, then also he is turning down and not willing to take her. That requires a high degree of moral fibre and strength of character - to prove that LakshmaNa is that kind of a person with 'sterling character'.





This 'piran manai nOkkaa pEraaNmai' - not looking at other's man's wife - is not only with Raama, with LakshmaNa also it is same - to prove that.

4. Another great point is to just bring out to the world about that LakshmaNa's 'daasathvam' to Raama - it is but natural for somebody to be tempted when he get an offer of marriage, irrespective of his own status, the figure or beauty of a lady coming as offer etc.

But LakshmaNa says to Soorpanakhaa, "I do not have any freedom to decide things on my own - in such a condition you want to become my wife? Hey, want to be a servant's wife? So, go back to Raama who can decide for himself".

To question 2 --

Using the same sentence or repeating the same line shows 'richness of language' and 'poetic skill' - for same sentence is to be understood in a totally different way now - see the interpretation -

एनां विरूपां असतीं करालां निर्णत उदरीम् ।

भार्या॑ वृद्धां परित्यज्य त्वा॑ं एव एष भजिष्यति ॥

enaam virUpaam asatIm karaalaam nirNata udarIm |

bhaaryaam vrddhaam parityajya tvaam eva esha bhajishyati || 3-18-11)

The first line of this slokam is the repeat and same is interpreted as 'Seetha is

- One with a particular excellence in her beauty in all three worlds,
- None is equal or higher to her in husband-adoration,
- A tallish lady,
- Slender-waisted





- In her enriched are intellect, character and conduct'.
- How can she be left off for your sake?'

This is the innuendo of Lakshmana's wording - MaheSvara Theertha.

Earlier it was -

इमां विरूपां असतीं करालां निर्णत उदरीम् ।

अनेन सह ते भ्रात्रा भक्षयिष्यामि मानुषीम् ॥

imaam virUpaam asatIm karaalaam nirNata udarIm |

anena saha te bhraatرا bhakshayishyaami maanushIm || 3-17-27

Meaning:

"Shall I eat up 'this disfigured, dishonest, diabolical human female with a hollow stomach', along with him, that brother of yours, to make you free" - Soorpanakha asks Raama.

Comment: This Soorpanakhaa episode is a major turning point in the course of RaamaayaNam. This also exhibits LakshmaNa's role in a more focussed way - his intention of giving protection to Seethaa in times of distress - and his love to his elder brother Raama and his wife. Hence it is being dealt a little more in detail with help of Kamba RaamaayaNam.

1. To the question Raama asks LakshmaNa on Soorpanakhaa, -- in lines of Kamban

"iLaiya moimbinOn mugam nOkki, vee, ival izhattha pizhai en, enRu iRai vinava"

'hey valourous warrior - what is Soorpanakhaa's mistake' asks the God - Raama - iRai - to LakshmaNa, the younger one,





[to get punished by you in this manner is understood]

[Situation at which Kamban places this verse is after Soorpanakhaa has been defaced by LakshmaNa]

LakshmaNa replies

naattamthaan eri umizha nallaAL mEl pollaadhaaL

Ottanthaan aridhin ival udanRu ezhunthaal ena uraiththaan -

'Desire [Soorpanaakkhaa's on you, oh Raama] by that evil one, spitting fire on that good lady [Seethaa] and her rising up for running towards Seethaa [in an effort to kill her] made me angry' [to do that slicing off] said LakshmaNa.

Point:

1. Perhaps that role of 'angry young brother' will overtake that great warrior, when I place this Kamban's version. Perhaps we can have a 'patti manRam' on that and await the judgement of the 'naduvar'.
2. Of course another may ask what is so great to call LakshmaNa - a 'warrior' while dealing with this lady. We have to think that she is so huge in size, capable of changing guise instantly and even flying. To deal with such a person with a sword, that too in proximity, to damage nose, nipples and ears, that too holding her by hair, it really requires a lot of courage and also warring skills. That is why 'a great warrior'.
3. See Kamban's lines again -

mookkum kaadhum vem muraN mulaik kaNgalum muRaiyaal pOkkip pOkkiya sinaththodum puri kuzhal vittaan - Soorpanakhaip padalam - aaraNya kaaNdam

Meaning:

He, LakshmaNa, caught hold of her hair, sliced the ears, nose, and nipples and





then let her off by releasing the angrily held hair of hers.

Note: Of course this questioning [by Raama and LakshmaNa's reply], and the actual punishment given as above to Soorpanakhaa by holding hair, and cutting her nipples, are variations made by Kamban - from the original by Vaalmeeki.

Role benefit: LakshmaNa is confirmed as a warrior and also a daasan (servant) of Raama.

Scene 4: LakshmaNa punishing ayOmukhi

Prelude and Note: Before we really take up Kabhandhan vadham wherein both brothers play a role, we have to see also

- Khara, DooshaNa, Thrisira vadham
- Maareecha vadham
- Wherein Raama alone fights, and to have a proper continuity of the story
- portion of Sreemad RaamaayaNam.

Because in the Khara and Maareecha fights or war undertaken by Raama, LakshmaNa played more a Security Officer's role, than a real warrior, [which has been elaborated in the previous chapter], as he did not touch any weapon.

We now move on to next situation - wherein LakshmaNa carries out that chopping of nose, ear and breast of a lady demon - as in the case of Thaatakaa and Soorpanakhaa earlier.

This lady is known as ayOmukhi. Vaalmeeki covers this small episode in 8 sloKams in sargam 69 of aaraNyaa kaaNdam, more as a passing reference. But Kamban places 54 verses on this ayOmukhi episode with a full subhead titled 'ayOmukhip padalam' in aaraNyaa kaaNdam.

Perhaps one may ask why it should be covered in the great warrior role





sequence and not elsewhere, since Vaalmeeki is not giving much importance to that episode. The amount of bravery in quickly wriggling out of grip of such huge monstrous demoness and the courage shown in chopping off her body parts, like that Thaatakaa and Soorpanakhaa episodes, lift and place LakshmaNa in the 'great warrior' role. Hence this episode is included here than in other roles.

Story Continuation: In the Maareecha killing episode, both Raama and LakshmaNa were drawn away from proximity of Seethaa by Maareechaa's shouts of "haa LakshmaNa haa Seethaa". RaavaNa waited for this opportunity and came to Seethaa's aasramam, lifted her and left.

Of course Jataayu, the Joint Security Officer, [about whom Raama instructed LakshmaNa to take assistance in case LakshmaNa needed help in providing security to Seethaa] - [refer previous chapter], did his job of putting up a resistance, by fighting with RaavaNa. And in the process he was hit and laid down. By the time the two brothers came back jaataayu was almost breathing his last. So the brothers did the last rites to jataayu as a son would do to his father. And then they led themselves into "mission search Seethaa".

The incident: Then both the brothers passed over that Krouncha forest. Those sons of Dasaratha have seen a horrendous forest in between Krouncha forest and Mathanga hermitage. This forest is overspread with various thicketed and impassable trees, and over-sprawled by numerous gigantic predators and vulturine birds, and on scrutinising such a forest everywhere, there they saw a cave in a mountain, which is an abyss, equal to infernal region, and ever enshrouded by gloom.

आसाद्य च नरव्याग्रौ दर्याः तस्या अविदूरतः ।

ददर्श तु महारूपां राक्षसीं विकृत आननाम् ॥

aasaadya ca naravyaaghrau daryaa: tasyaa avidUrata: |





dadarSa tu mahaarUpaam raakshasIm vikrta aananaam || 3-69-11

Meaning:

On getting at that cave those manly-tigers have seen a demoness nearby that cave, who is massive in shape and misshaped in her face.

भयदां अल्प सत्त्वानां भीभत्सां रौद्र दर्शनाम् ।

लंबोदरीं तीक्ष्ण दंष्ट्रां करालीं परुष त्वचम् ॥

भक्षयन्तीं मृगान् भीमान् विकटां मुक्त मूर्धजाम् ।

अवैक्षतां तु तौ तत्र भ्रातरौ राम लक्ष्मणौ ॥

bhayadaam alpa sattvaanaam bhIbhatsaam raudra darSanaam |

lambodarIm tIkshNa damshTraam karaalIm parusha tvacam || 3-69-12

bhakshayantIm mrgaan bhImaan vikaTaam mukta mUrdhajaam |

avaikshataam tu tau tatra bhraatarau raama lakshmaNau || 3-69-13

Meaning:

Both the brothers, Rama and Lakshmana, saw the demoness there, who is:

- an inducer of horror to the dunder-headed dullards,
- traumatic in her acts
- truculent in her appearance,
- pot-bellied,
- pierce-fanged,





- over-blown,
- pachydermatous, [like an elephant]
- head hair shaggy,
- body shape lumpy-bumpy,
- and she is going on eating massive beasts.

Point: Even to see and then stand nearby this demon requires lot of courage and bravery.

सा समासाद्य तौ वीरौ व्रजन्तं भ्रातुः अग्रतः ।

एहि रस्यावहे इति उत्तवा समालंबत लक्ष्मणम् ॥

saa samaasaadya tau vIrau vrajantam bhraatu:agrata: |

ehi ramsyaavahe iti uktvaa samaalambata lakshmaNam || 3-69-14

Meaning:

Drawing nigh of those valorous brothers who are journeying on their way, that demoness actually clung onto Lakshmana saying, "come... let's romance..." when LakshmaNa is going ahead of his elder brother.

Point: LakshmaNa is going in front more as a pilot or security officer walking ahead and checking routes for king Raama to follow.

उवाच च एनं वचनं सौमित्रिं उपगुह्य सा ।

अहं तु अयोमुखी नाम लाभः ते त्वं असि प्रियः ॥

नाथ पर्वत दुर्गेषु नदीनां पुलिनेषु च ।





आयुः चिरं इदं वीरं त्वं मया सह रस्यसे ॥

uvaaca ca enam vacanam saumitrim upaguhya saa |

aham tu ayomukhI naama laabha: te tvam asi priya: || 3-69-15

naatha parvata durgeshu nadInaam pulineshu ca |

aayu: ciram idam vIra tvam mayaa saha ramsyase || 3-69-16

Meaning:

Closeting Saumithri in her embrace she told him this sentence, "I am Ayomukhi, by my name... you won me by your heroic personality, by that way, none can win me over... thus, you alone are my lover... oh, hero, oh, my husband... you will romance with me on mountain tops, in rivers, and on sandy isles, till the end of this life..." So is the love prattle of that demoness Ayomukhi.

Warrior role-play:

एवं उक्तः तु कुपितः खडगं उद्धृत्य लक्ष्मणः ।

कर्ण नास स्तनं तस्या निचकर्ता अरिसूदनः ॥

evam ukta: tu kupita: khaDagam uddhrtya lakshmaNa: |

karNa naasa stanam tasyaa nicakartaa arisUdana: || 3-69-17

Meaning:

When said that way that enemy-suppressor LakshmaNa became furious, and upraising his sword he sheared off her nose, one ear, and one of her breasts.

कर्ण नासे निकृते तु विस्वरं विननाद सा ।





यथा आगतं प्रदुद्राव राक्षसी घोर दर्शना ॥

karNa naase nikrtte tu visvaram vinanaada saa |

yathaa aagatam pradudraava raakshasI ghora darSanaa || 3-69-18

Meaning:

When her nose and ear are cut off that demoness of hideous mien shrieked in a high voice, and she rushed off, as she had rushed in at LakshmaNa.

तस्यां गतायां गहनं व्रजन्तौ वनं ओजसा ।

आसेदतुः अरि मित्र घौ भ्रातरौ राम लक्ष्मणौ ॥

tasyaam gataayaam gahanam vrabajantau vanam ojasaa |

aasedatu: ari mitra ghnau bhraatarau raama lakshmaNau || 3-69-19

Meaning:

When she fled those two brothers, who are the eliminators of the friends of their enemies, have travelled further into the forest and entered a dense area of that forest, with their spirit as their guiding force.

Note: That much is only is Vaalmeeki's coverage on this ayOmukhi, which means LakshmaNa did it so casually and more as an act of safeguarding themselves - Raama and himself. But Kamban deals this subject elaborately.

See description about ayOmukhi

uyirppin neruppu umizhginRanal

eyiRRin malaik kulam menRu inidhu uNNum

vayiRRaL vayakkodu maasuNam veesu





kayiRRin asaiththa mulai kuzhi kaNNaal - 43 ayomukhip padalam

Meaning: when she breathes fire comes out, she has a stomach that can hold even stones munched through her teeth and enjoying that. She wears big snake as garland and that shakes her big breasts, the eyes are like pits.

eyiru - pal - tooth

maasuNam - a big snake

paRRiya kOL ari yaALi paNikkaN

theRRiya paadha silambu silamba

iRRu ulagu yaavaiyum eeRu uRum annaal

muRRiya gnaayiRu pOlum mugaththaal -- 44 ayomukhip padalam

Meaning:

In that pitty eyes the eye balls are like lions or yaALis and shaped like the stretch of snake - paambin padam. Her steps are uneven and jingling, looks like the entire world will be easily shaken because of the steps. She has very dark face.

Kolari - singam - lion

paNi - padam eduththa paambu, snake

muRRiya gnaayiru - the sun became old - means he has gone and darkness set in.

aazhi vaRakka mugakka amaindha

moozhai enap poli moi pila vaayaal

koozhai puRaththu virindhadhu Or kotpaal

oozhi neruppin uruththanai oppaal - 45 ayomukhip padalam





Meaning:

When you want to drain the ocean, you need a big spoon - her mouth is having such a hole which looks like the spoon to drain of ocean - so big. Her hair is spread out in a curve and spread. She looked like the last big fire - kaalaagni - to destroy whole world.

moozhai - agappai - a large spoon

koozhai - koonthal

kOdu - dhandham, karai - river bank, vaLaivu - a bend.

pilam - hole

Such a monstrous figure is ayOmukhi - on seeing her LakshmaNa reacts as

paNDaiyil naasi izhandhu padhaikkum

thin thiRalaAL thaatakai seeraaL

kaNdagar aaya arakkar kaNaththu Or

oNthodi aam ival enbadhu uNarnthaan - 50 ayomukhip padalam

Meaning:

LakshmaNa realized, she is like another Thaatakaa, who lost her nose [chopped by me] she is another thorn like raakshasa [of same clan as Thaatakaa]

kaNdagar - muL pOnra kodiya raakshasar

This ayOmukhi suddenly falls in love with LakshmaNa and says - in all her romantic mood - on LakshmaNa

pEr ezhil veeraa -

munnam oruththar thodaa mulaiyodu un





ponnin maNiththada maarbu puNarndhu

en in uyiraik kadidhu eegudhi enraaL -- 53 ayomukhip padalam

Meaning: she said, "hey greatly beautiful and valourous, come let us romance, so far nobody has touched my breasts and I want you to embrace me with your gold coloured shining gem like broad chest, and spread on my breasts, come let us enjoy fast"

In that romantic mood she lifted and carried LakshmaNa - poet describes that as

aangu aval maarbodu kaiyin adangi

poonkazhal vaar silai meelvi polindhaan

veengiya venchina veezh madha vempOr

oNkal urikkuL uruththiran oththaan - 61 ayomukhip padalam

Meaning:

[Since she placed LakshmaNa on her chest] he became insignificant between her breasts and hand, and looked like a small shining beautiful gem stone among a beastly elephants stock.

Onkal - azhagiya

Now that role-play as a great fighter - warrior - see how LakshmaNa punishes her

pErndhaan nedu maayaiyinil piriya

eerndhaan aval naasi pidiththu iLaiyOn

sErndhaan idu poosal seviththuLaiyil

sErndhu aardhalumE thirumaal theruLaa - 78 ayomukhip padalam





Meaning:

LakshmaNa the junior to Raama, jumped out and then sliced off her nose, cut off her ear lobes, [and breast which is stated in next verse] this looked like how thirumaal - lord supreme - warring against that maayaa and clearing it.

aardhal - niRaidhal

theruL - theLindha arivu

when LakshmaNa reached back he answers Raama, being questioned how he punished her

thuLai padu mookkodu sevi thumiththu uga

vaLai eyiRu idhazhodu arindhu maaRRiya

aLavaiyil poosalittu araRRinaal - 91 ayomukhip padalam

Meaning:

The nose having hole and the ear is sliced into small pieces, the lip is cut off [and or breast sliced], these made her shout.

thumi - droplets

thumiththal - making into small pieces

this vaLai eyiRu idhazh - can be interpreted as lips and also breast since the vaLaindha kOraip pal is so long that its edge touches the breast which looks like large petals.

Of course Tamil has to be enjoyed separately.

Perhaps now you feel it is justified - such a monstrous ayOmukhi slicing - by LakshmaNa has to be placed in his warrior's role only and not in other places.

Role-benefit: Safety and welfare of Raama, which is the prime aim of





LakshmaNa. Now we move on to kabhandhan vadham.

Scene 5: Khabandhan vadham:

Prelude: When the "mission search Seethaa" is set on with only two prime members - Raama and LakshmaNa, they set out in the forest krouncha and near matanga hermitage. As seen earlier. LakshmaNa had a near miss on his life thru that ayOmukhi, though she called it as romance. Then the two moved into forest and while walking LakshmaNa said he saw some bad oomens - sakunams - see his reaction.

लक्ष्मणः तु महातेजाः सत्त्ववान् शीलवान् शुचिः ।

अब्रवीत् प्राञ्जलिः वाक्यं भ्रातरं दीप्त तेजसम् ॥

IakshmaNa: tu mahaatejaa: sattvavaan SIlavaan Suci: |

abrvIt praanjali: vaakyam bhraataram dIpta tejasam || 3-69-20

Meaning:

Though Lakshmana is the one with preparedness or alertness, proper, and pure and thus a highly effulgent one by his persona, he said this sentence with prayer to his brother Raama whose anima is radiant.

Point: Though the slokam starts on LakshmaNa to say something, please note the adaimozhi about LakshmaNa - description of LakshmaNa, as sathvavaan, seelavaan, suchi, maha thEjaa: etc.

Continuation: LakshmaNa says, 'My left arm is strongly shuddering and my heart is as though distraught, and even undesirable forebodings are also bidding fair. Oh, exalted brother, thereby you be ready by paying attention to my expedient words. These are indeed portending to me as if some hazard is immediately ensuing.



Again next slokam is exhibiting LakshmaNa's capacity in knowing the 'pakshi saasthram' -

एष वञ्जुलको नाम पक्षी परम दारुणः ।

आवयोः विजयं युद्धे शंसन् इव विनर्दति ॥

esha vanjulako naama pakshI parama daaruNa: |

aavayo: vijayam yuddhe Samsan iva vinardati || 3-69-23

Meaning:

"This eerily dreadful bird known as Vanjulaka is loudly ululating as though indicating our triumph in any given conflict that may ensue." So said LakshmaNa to Raama.

Continuation: So it is a good omen, even though his own intuitions are bad, the end result is good. Then they proceeded further and heard a very big noise. Then both saw a demon with huge body.

तं शब्दं काङ्क्षमाणः तु रामः खड्गी सह अनुजः ।

ददर्श सु महा कायं राक्षसं विपुल उरसम् ॥

tam Sabdam kaankshamaaNa: tu raama: khaDgI saha anuja: |

dadarSa su mahaa kaayam raakshasam vipula urasam || 3-69-26

Meaning:

But desiring to know the source of that noise, that sword-wielder Raama saw a giant-bodied and gigantic demon in a section of brushwood along with his younger brother LakshmaNa.





Point: may be the bow is taking rest on shoulders but sword is ready for use.

आसेदतुः च तत् रक्षः तौ उभौ प्रमुखे स्थितम् ।

विवृद्धं अशिरो ग्रीवं कबनधम् उदरे मुखम् ॥

aasedatu: ca tat raksha: tau ubhau pramukhe sthitam |

vivrddham aSiro grIvam kabandham udare mukham || 3-69-27

रोमभिः निचितैः तीक्ष्णैः महागिरिम् इव उच्छ्रितम् यद्वा ।

नीलमेघ निभं रौद्रं मेघ स्तनित निःस्वनम् ॥

romabhi: nicitai: tIkshNai: mahaagirim iva ucchritam yadva |

nIlamegha nibham raudram megha stanita ni:svanam || 3-69-28

Meaning:

Then they both had to draw nigh on the waylaying demon Kabandha, who is confronting them with an overgrown body, which is neckless, ergo headless, ergo mouth in paunch. That diabolical demon is towering like a huge mountain, his hair is horripillate and thickset, and his gleam is like a dark cloud, and his voice is like a thunder.

अग्नि ज्वाल निकाशेन ललाटस्थेन दीप्यता ।

महापक्षेण पिङ्गेन विपुलेन आयतेन च ॥

एकेन उरसि घोरेण नयनेन आशु दर्शिना ।

महा दंष्ट्र उपपन्नं तं लेलिहानं महा मुखम् ॥





agni jvaala nikaaSena lalaaTasthena dIpyataa |

mahaapaksheNa pingena vipulena aayatena ca || 3-69-29

ekena urasi ghoreNa nayanena aaSu darSinaa |

maha damshTra upapannam tam lelihaanam maha mukham || 3-69-30

Meaning: Only one dark yellow colour eye blazing like the tongue of an inferno on his forehead, which is itself situated on his chest. That single eye with incisive and sharp-sight is broad, beaming and wide angled, on which there are wing like eyelids. That monster is now licking his giant mouth that is stuffed with spearhead-like fangs, as he had just finished a gobble, and the brothers had to draw nigh on such a demon.

Point: Why so much description of Kabandhan is to understand the extent of fearful appearance of the demons, the brothers are meeting in forest, earlier Viraadhan, and now Kabandhan.

Continuation:

भक्षयन्तं महा घोरान् ऋक्ष सिंह मृग द्विपान् ।

घोरौ भुजौ विकुर्वाणं उभौ योजनं आयतौ ॥

कराभ्यां विविधान् गृह्य ऋक्षान् पक्षि गणान् मृगान् ।

आकर्षन्तं विकर्षन्तं अनेकान् मृग यूथपान् ॥

स्थितं आवृत्य पन्थानं तयोः भ्रात्रोः प्रपन्नयोः ।

bhakshayantam maha ghoraan rksha simha mrga dvipaan |

ghorau bhujau vikurvaaNam ubhau yojanam aayatau || 3-69-31





karaabhyam vividhaan grhya rkshaan pakshi gaNaan mrgaan |
 aakarshantam vikarshantam anekaan mrga yUthapaan || 3-69-32
 sthitam aavrtya panthaanam tayo: bhraatro: prapannayo: |

Meaning:

He is eating the highly brutal bears, lions, predators, and elephants, and he is outstretching both of his deadly arms, each of which is stretchable to a yOjana distance, and the brothers neared such a demon. That demon stayed on the pathway of both the brothers who chanced there, while he is catching bears, divers, flights of birds, and numerous choicest animals in flocks and herds, gripping them with both of his long-reaching hands and hauling towards his mouth at his paunch, or dropping them off if they are unpalatable, and the brothers reached near such a demon.

अथ तं समतिक्रम्य क्रोश मात्रं ददर्शतुः ॥

महान्तं दारुणं भीमं कबन्धं भुज संवृतम् ।

कबन्धम् इव संस्थानत् अति घोर प्रदशनम् ॥

atha tam samatikramya kroSa maatram dadarSatu: || 3-69-33

mahaantam daaruNam bhImam kabandham bhuja samvrtam |

kabandham iva samsthaanat ati ghora pradaSanam || 3-69-34

Meaning:

On travelling a krOsa distance, then they have seen Kabandha, whose body is colossal, and who is heinous and hideous, and who is like a living trunk fenced by its shoulders and arms, and who by his physique is very deadly in appearance.





Point: Earlier it is said that they saw Kabandha in brushwood and now they are seeing him from a distance of two and quarter miles. Since they were walking and seeing him continuously, thereby the height of Kabandha can be established, as he can be seen from a distance, like a hillock. Since their pathway is this only, they had to come this way, which was blocked by this demon.

स महा बाहुः अत्यर्थं प्रसार्य विपुलौ भुजौ ।

जग्राह सहितौ एव राघवौ पीडयन् बलात् ॥

खद्गिनौ दृढं धन्वानौ तिग्म तेजौ महा भुजौ ।

भ्रातरौ विवशं प्राप्तौ कृष्यमाणौ महा बलौ ॥

sa mahaa baahu: atyartham prasaarya vipulau bhujau |

jagraaha sahitau eva raaghavau pIDayan balaat || 3-69-35

khaDginau drDha dhanvaanau tigma tejau mahaa bhujau |

bhraatarau vivaSam praaptau krshyamaaNau mahaa balau || 3-69-36

Meaning:

He - that overlong-armed Kabandha outstretching his long arms snatched both Raghava-s, keeping them side-by-side in his fists, and wringing them with his might. Though they are the grapplers with swords and brandishers of unerring bows, and though outblazing is their pneuma and outstanding is their dexterity, both of those great mighty brothers lost control and had to yield themselves to that demon when he captured and dragged them.

LakshmaNa's distress:





तत्र धैर्यात् च शूराः तु राघवो न एव विव्यधे ।

बाल्यात् अनाश्रयत्वात् च एव लक्ष्मणः तु अतिविव्यधे ॥

उवाच च विषण्णं सन् राघवं राघव अनुजः ।

tatra dhairyaat ca SUraa: tu raaghavo na eva vivyadhe |

baalyaat anaasrayatvaat ca eva lakshmaNa: tu ativivyadhe || 3-69-37

uvaaca ca vishaNNam san raaghavam raaghava anuja: |

Meaning:

In that situation, that valiant Raama, the legatee of Raghava-s, is not verily anguished owing to his courage, but LakshmaNa is very much anguished, as if he is callow and in an unsheltered state, and he that younger brother of Raghava, namely LakshmaNa, also dejectedly said this to Raama.

पश्य मां विवशं वीर राक्षसस्य वशं गतं ॥

मया एकन तु निर्युक्तः परिमुच्यस्व राघव ।

मां हि भूत बलिं दत्त्वा पलास्व यथा सुखम् ॥

अधिगंता असि वैदेहीं अचिरेण इति मे मतिः ।

paSya maam vivaSam vIra raakshasasya vaSam gatam || 3-69-38

mayaa ekana tu niryukta: parimucyasva raaghava |

maam hi bhUta balim dattvaa palaasva yathaa sukham || 3-69-39

adhigantaa asi vaidehIm acireNa iti me mati: |





Meaning:

Oh, valiant brother, see me, who am out of control of my inner-self, and gone into the control of the demon, oh, Raaghava, you leave me and get yourself released from the grip of the demon. Indeed sacrifice me as an offering to this quiddity, and you seek safety at your pleasure... and you will reach Vaidehi shortly... this is my belief.

प्रति लभ्य च काकुत्स्थ पितृ पैतामहं महीम् ॥

तत्र मां राम राज्यस्थः स्मर्तुं अर्हसि सर्वदा ।

prati labhya ca kaakutstha pitR paitaamaham mahIm || 3-69-40

tatra maam raama raajyastha: smartum arhasi sarvadaa |

Meaning:

"Oh, Kakutstha, on regaining the kingdom of our father and forefathers, and when enthroned, Oh, Raama, it will be apt of you to reminisce me always" So said LakshmaNa to Raama.

Point: LakshmaNa suddenly became anguished? What happened to his bravery - 'veeram'? No, a slight wavering set in and then also the brother's welfare only is in forefront. When both were caught, LakshmaNa wants to sacrifice himself for his brother's sake like that Jataayu did then. Raama then consoled him and advised not to lose heart.

एतस्मिन् अन्तरे क्रूरो भ्रातरौ राम लक्ष्मणौ ॥

तौ उवाच महाबाहुः कवन्धो दानव उत्तमः ।

कौ युवां वृषभ स्कन्धौ महा खड्ग धनुधरौ ॥





घोरं देशं इमं प्राप्तौ दैवेन मम चाक्षुषौ ।

etasmin antare krUro bhraatarau raama lakshmaNau || 3-69-42

tau uvaaca mahaabaahu: kabandho daanava uttama: |

kau yuvaam vrshabha skandhau maha khaDga dhanurdharau || 3-69-43

ghoram deSam imam praaptau daivena mama caakshushau |

Meaning:

In the meantime, that ruthless, long-armed, fiercest demon Kabandha thunderously asked those brothers, Rama and Lakshmana. 'Who are you two? Your shoulders are akin to the bull-humps, and you are shouldering longbows and brandishing broad swords, how have you come about this province? For God's sake, I come across my most dainty morsel."

Continuation: Raama, even before He answered that question of the demon, said to LakshmaNa, how they - the two brothers come across such monsters - all due to his bad time - one after another - like losing kingdom, losing Seethaa etc, in spite of being brave. Then Raama steadied himself by his right thinking says Vaalmeeki.

तौ तु तत्र स्थितौ दृष्ट्वा भ्रातरौ राम लक्ष्मणौ ।

बाहु पाश परिक्षिसौ कबन्धो वाक्यं अबवीत्॥

तिष्ठतः किं नु मां दृष्ट्वा क्षुधा आर्त क्षत्रिय ऋषभौ ।

आहार अर्थम् तु सन्दिष्टौ दैवेन गत चेतसौ ॥

tau tu tatra sthitau drshTvaa bhraatarau raama lakshmaNau |





baahu paSa parikshiptau kabandho vaakyam abravIt || 3-70-1

tishThata: kim nu maam drshTva aartam kshatriya rshabhau |

aahaara artham tu sandishTau daivena gata cetasau || 3-70-2

Meaning:

On prying at those two brothers, Raama and LakshmaNa, who are completely stowed in the hangman's halter-like arms of the demon, and who are enduring within it, Kabandha said this sentence to them. "Oh, excellent Kshatriya-s, on seeing me who am miserably famished, really what makes you stay cool? You are the godsend gobs of mine, and hence now you are almost dead.." So said Kabandha to brothers.

LakshmaNa's quick thinking:

तत् श्रुत्वा लक्ष्मणो वाक्यं प्राप्त कालं हितं तदा ।

उवाच आर्ति समापन्नो विक्रमे कृत निश्चयः ॥

त्वां च मां च पुरा तूर्ण आदत्ते राक्षस अधमः ।

तस्मात् असिभ्यां अस्य आशु बाहू चिन्दावहे गुरु ॥

tat Srtvaa lakshmaNO vaakyam praapta kaalam hitam tadaa |

uvaaca aartim samaapannO vikramE krta niScaya: || 3-70-3

tvaam ca maam ca puraa tUrNam aadatte raakshasa adhama: |

tasmaat asibhyaam asya aaSu baahU cindaavahe gurU || 3-70-4

Meaning:

Lakshmana who is possessed by anguish, and who is determined to wreck revenge on that demon, said these expedient and advisable words to Raama on





hearing that demon's word. "This scurrilous demon quickly hauled in you and Me to his face level, and he will quickly take us in, therefore, we will have to swiftly hack off his lengthy arms at his shoulder level.

Point: Now LakshmaNa also steadied himself from fear and talks some brave stuff. Also gives some good idea to eliminate Kabandhan also.

Role-play:

एतत् संजलिप्तम् श्रुत्वा तयोः कुद्धः तु राक्षसः ।

विदार्य आस्य ततो रौद्रं तौ भक्षयितुं आरभत् ॥

ततः तौ देशा कालज्ञौ खडगाभ्यां एव राघवौ ।

अच्छिन्दतां सुसंहृष्टौ बाहू तस्य अम्स देशतः ॥

etat samjalpitam Sutvaa tayo: kruddha: tu raakshasa: |

vidaarya aasyam tato raudram tau bhakshayitum aarabhat || 3-70-7

tata: tau deSa kaalaj~nau khaDgaabhyaaM eva raaghavau |

acchindataam susamhrshTau baahU tasya amsa deSata: || 3-70-8

Meaning:

On hearing all of their conversation that demon is infuriated, and then widely opening his ferocious mouth he started to wolf down both of them. Then both the Raghava-s are very highly gladdened as the demon is hauling them towards his eye at shoulder level, and as they are the brothers with circumspection, they instantly mutilated his arms right at their shoulder joints only with two swords.





दक्षिणो दक्षिणं बाहुं असक्तं असिना ततः ।

चिच्छेद रामो वेगेन सव्यं वीरः तु लक्ष्मणः ॥

dakshiNo dakshiNam baahum asaktam asinaa tata: |

ciccheda raamo vegena savyam vIra: tu lakshmaNa: || 3-70-9

Meaning:

Then that dextrous Raama with an unrestrained speed hacked off the right arm, and valiant LakshmaNa on his part hewed down the left arm that speedily.

स पपात महाबाहुः चिन्न बाहुः महा स्वनः ।

खं च गां च दिशः चैव नादयन् जलदे यथा ॥

स निकृत्तौ भुजौ दृष्ट्वा शोणित ओघ परिप्लुतः ।

दीनः पप्रच्छ तौ वीरौ कौ युवां इति दानवः ॥

sa papaata mahaabaahu: cinna baahu: mahaa svana: |

kham ca gaam ca diSa: caiva naadayan jalado yathaa || 3-70-10

sa nikrttau bhujau drshTvaa SoNita ogha paripluta: |

dIna: papraccha tau vIrau kau yuvaam iti daanava: || 3-70-11)

Meaning:

He that overlong-armed Kabandha fell down with mangled arms, reverberated the sky, earth, and all of the ten points of horizon with a cacophonous voice, like a black-thunderous-cloud. That demon on seeing his dissevered shoulders





on which the gushes of blood were overflowing, he self-piteously asked those two bold ones thus as, "who are you?"

इति तस्य ब्रुवाणस्य लक्ष्मणः शुभ लक्षणः ।

शशंस तस्य काकुत्स्थं कबन्धस्य महाबलः ॥

iti tasya bruvaaNasya lakshmaNa: Subha lakshaNa: |

SaSamsa tasya kaakutsthama kabandhasya mahaabala: || 3-70-12

Meaning:

When that great mighty Kabandha is asking thus, LakshmaNa who has prosperous characteristics has informed him about Raama of Kaakuthstha, an unremitting dynasty.

Point: Then Kabandhan realized who are these two and told his story how he got this demonic roopam, requested them to burn him so that he will get release from his curse etc. Then LakshmaNa did that scavenger job of making a funeral pyre and torched him. Those portions we have already seen in that 'scavenger' role.

Role benefit: It is one more proof of LakshmaNa's readiness to die for Raama's sake and for us to realize how great LakshmaNa.

Scene 6: Vaali vadham:

We now move on to look into Vaali vadham and in that what is LakshmaNa's role as a great warrior.

Prelude: The king Sugreeva's envoy Hanumaan met Raama and LakshmaNa. And king Raama observed the protocol of talking thru his envoy LakshmaNa [refer chapter 11] and later made friendship with 'Agni' as witness. Then Sugreeva and Raama both expressed their purposes of seeking the mutual help of each other





- viz. the matter concerned with their wives, incidentally the kingdom also for Sugreeva. When Raama assured the kingdom and his wife to Sugreeva, Sugreeva had his own doubts on the strength of Raama in killing Vaali. To clear that doubt Raama did 2 things

- cracking the seven saala trees with a single arrow,
- lifting and throwing away the Dhundhubi's skeleton by toe nail for 80 miles - kaal kattai viralaal kendhinaan.

Then Raama advised Sugreeva to invite Vaali for a fight. In that both brothers Vaali and Sugreeva fought well, but Raama did not kill Vaali, for he was confused with the identical figures of both. Sugreeva was upset and hence Raama comforted him and advised to call again Vaali for a fight. See Raama's advise to Sugreeva --

अभिज्ञानं कुरुष्व त्वं आत्मनो वानरेश्वर ।

येन त्वां अभिज्ञानीयां द्वन्द्वं युद्धं उपागतम् ॥

abhij~naanam kurushva tvam aatmano vaanaresvara |

yena tvaam abhij~naanIyaam dvandva yuddham upaagatam || 4-12-38

Meaning:

You wear a mark of identification for yourself, Oh lord of monkeys, by which you can be spotted easily when you are engaged in the duel.

गज पुष्पी इमां फुलां उत्पाट्य शुभ लक्षणाम् ।

कुरु लक्ष्मण कण्ठे अस्य सुग्रीवस्य महात्मनः ॥

gaja pushpIm imaam phullaam utpaaTya Subha lakshaNaam |





kuru lakshmaNa kaNTThe asya sugrIvasya mahaatmana: || 4-12-39

Meaning:

"LakshmaNa, pick up this gaja creeper that is beautiful in its appearance and let this noble souled Sugreeva be garlanded with that." said Raama to LakshmaNa.

ततो गिरि तटे जातां उत्पाट्य कुसुमायुताम् ।

लक्ष्मणो गज पुष्पीं तां तस्य कण्ठे व्यसर्जयत् ॥

tato giri taTe jaataam utpaaTya kusumaayutaam |

lakshmaNo gaja pushpIm taam tasya kaNTThe vyasarjayat || 4-12-40

Meaning:

Then LakshmaNa plucked that gaja creeper with flowers growing at the foot of the mountain, and slung it like a garland around the neck of that Sugreeva.

This much is the role played by LakshmaNa in Vaali vadham - to adorn king Sugreeva with a creeper garland - actually this is a servant role. Since no other matter concerning LakshmaNa is here in this topic, a mention is made here.

Another interesting point is here. Vaalmeeki mentions LakshmaNa as 'mahaabala' - when Raama and LakshmaNa reached near Vaali after he is struck by Raama's arrow - at that stage. See slokam -

तं दृष्ट्वा राघवं वाली लक्ष्मणं च महाबलम् ।

अब्रवीत् परुषं वाक्यं प्रश्रितं धर्म संहितम् ॥ ४-१७-१४

tam drshTvaa raaghavam VaalI lakshmaNam ca mahaabalam |

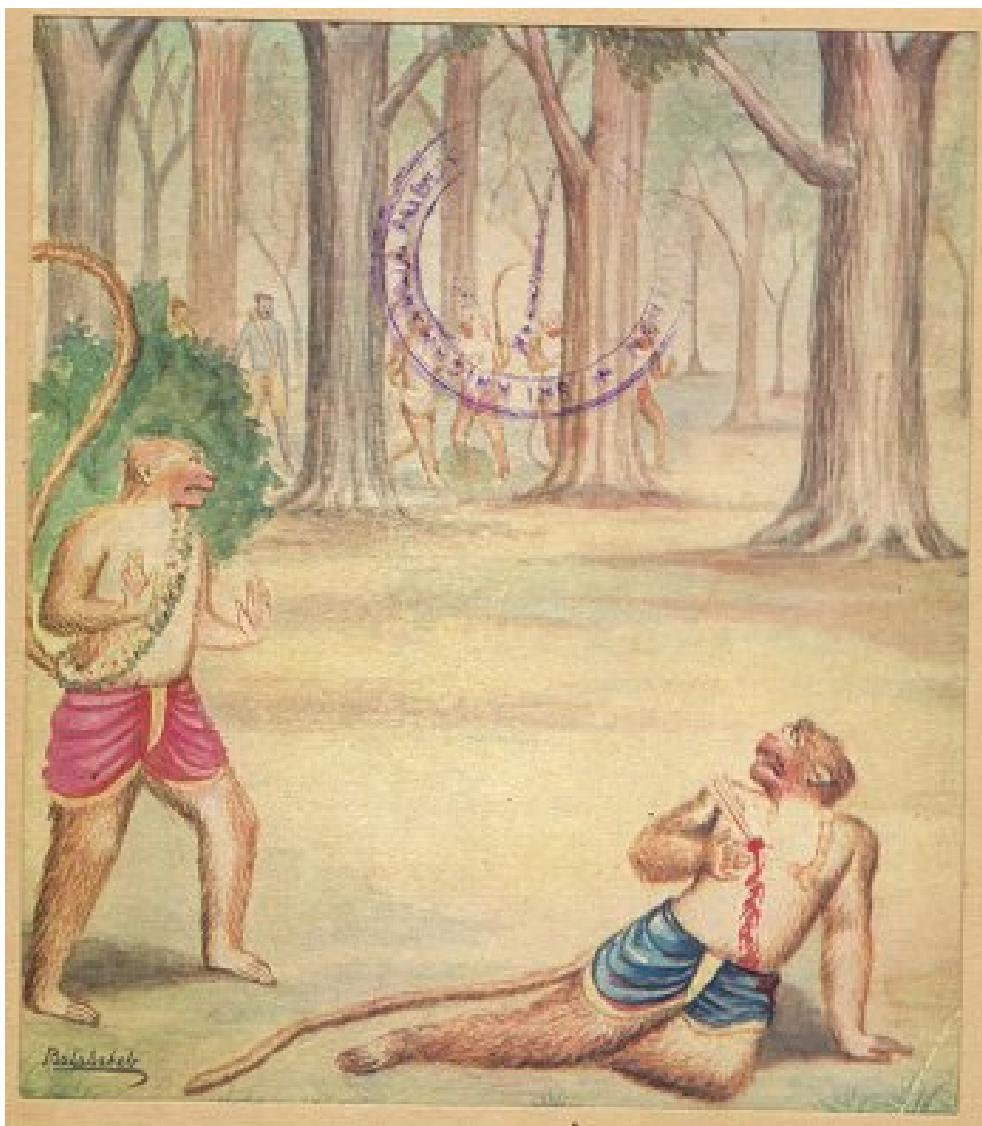




abrvIt parusham vaakyam prasritam dharma samhitam || 4-17-14

Meaning [for 14 and 15]:

On seeing Raama and the great mighty LakshmaNa as well, he who fell to ground flatly hurt by arrow, and whose energy and life are trifling and vigour trivialised thereby, that Vaali spoke these sarcastic words in his proper pride to Raama, who is taking pride in this conflict as a victor, which words at the same time have meaning, politeness, and self-righteousness.



Vaali vadam (thanks:www.kamat.com)





[15th slokam is not covered here but meaning only, for, then, the sentence conveying meaning of slokam 14 will be incomplete].

Earlier in slokam 12 of same 17th sargam, both brothers, Raama and LakshmaNa are said as 'maha veeryau' - fine - but why this special for LakshmaNa in slokam 14 by doing a little anvayam of the slokam, if read this way - then meaning is changed vaalee tham raaghavam mahaabalam dhrushtvaa LakshmaNam cha - then it is fine - for, Raama if he is not a maha balavaan - Vaali could not have been killed.

VaalI tam raaghavam mahaabalam drshTvaa lakshmaNam mahaabalam ca - this way also anvayam can be done - which means both are maha balavaans. Then also it is fine. But why suddenly mention on LakshmaNa as maha balavaan - that is the point.

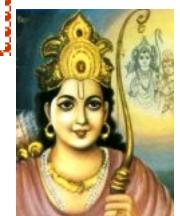
The ramayan web site as well the two books, which I follow translate this slokam in same manner as - 'andha raaghavaraiyum maha balavaan aagiya LakshmaNaraiyum'. Raaghavan maha balavaan - even if not specified it is understood. Why specifically this special description for LakshmaNa? That too when he has not contributed anything big? May be Vaali indicates to others nearby LakshmaNa cannot be taken lightly. That is proved when he goes to king Sugreeva's durbar in a fit of anger.

Scene 7. Lanka war:

Next portion of great warrior in LakshmaNa's roles is in that Great War in Lanka. But that has to come in parts for the number of incidents in which LakshmaNa fights are large.

Scene 7. Act 1. Viroopaaksha vadham [by LakshmaNa]:

Prelude: In the happenings between Vaali vadham and Lanka war - it is only Hanumaan doing the fighting. Eventhough the sixth part of Sreemad RaamaayaNam is called Yuddha kaaNDam, the actual war description starts in





42nd sargam of that kaaNDam. After Hanumaan reported back to Raama and LakshmaNa in end of Sundhara kaaNDam, then many things happen like:

- Preparation of army,
- army marching to the shore,
- resting at sea shore,
- VibheeshaNa saranaagathy with a prelude of VibheeshaNa advising RaavaNa and as a result he being sent off,
- thinking on how to cross the ocean,
- then constructing the bridge,
- reaching Lanka and staying at suvEla mountain,
- Sukha Saarana spying,
- exploring the chance of a truce by sending angadha to RaavaNa etc.

Warrior role assignment: There is no specific command by Raama to his young one that he will carryout the fight for Raama's sake. But as a servant who knows his boss's mind, LakshmaNa on his own took that role of 'warrior' and by his deeds of several killings became great warrior.

Start of war: After aligning all the army at the start of war - see Raama's words to himself and his order to army -

अत्र सा मृगशाबाक्षी मत्कृते जनकात्मजा ।

पीडयते शोकसंतप्ता कृशा स्थपिडलशायिनी ॥

निपीडयमानां धर्मात्मा वैदेहीमनुचिन्तयन् ।





क्षिप्रमाज्ञापयद्रामो वानरान् द्विषतां वधे ॥

atra saa mrgaSaabaakshI matkrte janakaatmajaa |

pIDyate Sokasamtaptaa krSaa sthaNDilaSaayinI || 6-42-8

nipIDyamaanaam dharmaatmaa vaidehImanucintayan |

kshipramaaj~naapayadraamo vaanaraan dvishataam vadhe || 6-42-9

Meaning:

Raama said to himself, "Here is that daughter of Janaka, whose eyes resemble those of a fawn, tormented with grief, emaciated, with a bare ground as Her bed and suffering here on my account. Reflecting on Seethaa being troubled, the virtuous Raama speedily issued a command to the monkeys to destroy the enemies forthwith".

Point: It is clear from this statement at the start of the war, it is a war for Seethaa's sake - Her recapturing - removal of Her agony - that removal of separation from Her husband Raama. That avathaara kaaryam of killing RaavaNa with Her contribution as the main tool is being played skillfully - tactfully and in a grand way.

जयति अतिबलो रामो लक्ष्मणश्च महा बलः ।

राजा जयति सुग्रीवो राघवेण अभिपालितः ॥

इत्य् एवं घोष्यन्तश्च गर्जन्तश्च प्लवं गमाः ।

अभ्यधावन्त लन्कायाः प्राकारं काम रूपिणः ॥

jayati atibalo raamo lakshmaNaSca mahaa bala: |





raajaa jayati sugrIvo raaghaveNa abhipaalita: || 6-42-20

ity evam ghoshayantaSca garjantaSca plavam gamaa: |

abhyadhaavanta lankaayaah prakaaram kaama rUpiNa: || 6-42-21

Meaning:

The monkeys, who were able to change their form at will, shouting "Victory to the mighty Raama and the valiant LakshmaNa!" "Victory of Sugreeva protected by Raaghava!" and roaring, rushed towards the defensive walls of Lanka.

उत्तर द्वारं आसाद्य रामः सौमित्रिणा सह ॥

आवृत्य बलवांस्तस्थौ सुग्रीवश्च हरि ईश्वरः ।

uttara dvaaram aasaadya raama: saumitriNaa saha || 6-42-27

aavrtya balavaamstasthau sugrIvaSca hari ISvara: |

Meaning:

Raama, along with Lakshmana and Sugreeva - the mighty lord of the monkeys, seeking the northern gate (while remaining stationed in the north west) stood besieging that gate.

Role-play:

वानर इन्द्रस्तु सुग्रीवः प्रघसेन समागतः ।

सङ्गतः समरे शरीमान् विरूप अक्षेण लक्ष्मणः ॥

vaanara indrastu sugrIva: praghasedna samaagata: |





sangata: samare SarImaan virUpa aksheNa lakshmaNa: || 6-43-10

Meaning:

Sugreeva, the king of monkeys, confronted well with Praghasa and the glorious Lakshmana confronted with Viroopaksha in the battle.

प्रपीड्य शार वर्षेण राक्षसं भीम दर्शनम् ।

निजघान विरूप अक्षं शारेण एकेन लक्ष्मणः ॥

prapIDya Saara varsheNa raakshasam bhIma darSaanam |

nijaghaana virUpa aksham SaareNa ekena lakshmaNa: || 6-43-25

Meaning:

Lakshmana, with terrible look, having tormented the demon Viroopaaksha, by a bombardment of arrows, killed him by one arrow.

Point: LakshmaNa's contribution as a great warrior has just started with killing of Viroopaaksha in the first confrontation. See what the monkeys started shouting at the start of war - *maha bala LakshmaNa*: - so he proves that by giving a kick start with killing virupaaksha. Since the role is continuing we will see role benefit etc towards the conclusion of this role.

Time aspect of Lanka war: [A small diversion] the following four slokams give evidence of the time duration of war. [Though it may not be relevant to LakshmaNa's roles, it gives an account on duration of Lanka war, which readers will be interested. Hence it is included here.]

On the full moon day the commanders of the Raama's army viz, Raama, LakshmaNa, Sugreeva and VibheeshaNa, with Hanumaan and other chiefs stayed at the hill top or resort of suvEla mountain - that day was a full moon day as stated by Vaalmeeki. See slokam



ततो अस्तं अगमत् सूर्यः सन्ध्यया प्रतिरन्जितः ॥

पूर्ण चन्द्र प्रदीपा च क्षपा समभिवर्ते ।

tato astam agamat sUrya: sandhyayaa pratiranjita: || 6-38-18

pUrNa candra pradIpaa ca kshapaa samabhivartate |

Meaning:

Then, the Sun reddened with evening-twilight went down and the night, shining with full Moon arrived. [evening Sun went off and full Moon arrived in sky - means - that day is pourNami]

तां रात्रिं उषितास् तत्र सुवेले हरि पुङ्गवाः ।

लङ्कायां ददशुः वीरा वनान्युपवनानि च ॥

taam raatrim ushitaas tatra suvele hari pungavaa: |

lankaayaam dadrSu: vIraa vanaanyupavanaani ca || 6-39-1

Meaning:

The valiant army-chiefs of monkeys stayed on SuvEla mountain for that night and saw the garden and groves in Lanka.

Point: So the next day being the first day - prathamai thithi - war did not start on that day. While enjoying the scenes of Lanka from SuvEla Mountain, they could see RaavaNa coming to the balcony of his palace. Seeing him Sugreeva rushed to RaavaNa, had a fight with him for a long time - this long time is stated in two places as 'chira kaalam' by Vaalmeeki - means during the entire day, perhaps. When RaavaNa was going down in strength, he resorted to 'maaya war' - trickstering - since generally these raakshasaas do that in the night - we





can presume the duel was slipping into the evening. Realizing about the maayaa war, Sugreeva left.

So that was the incident during the daytime. The evening came - and Raama told LakshmaNa about the sakunams - good and bad omens - one of the sentences indicate the time also. That slokam is

रक्त चन्दन सङ्काशा सन्ध्या परम दारुणा ।

ज्वलश्च निपतत्य एतदादित्यादग्नि मण्डलम् ॥

rakta candana sankaaSaa sandhyaa parama daaruNaa |

jvalaSca nipataty etadaadityaadagni maNDalam || 6-41-15

Meaning:

Raama says, 'The dusk, red as sandal, is full of horror and from the sun, this blazing mass of fire falls".

Point: That description about dusk indicates the evening also arrived - meaning that the whole day was spent taking rest in the mountaintop and prathama thithi was spent. On dvithiya thithi, the war started by dividing the army into parts and sending to each gate in all 4 directions of the fortified city of Lanka.

Next - When the war is progressing, in sargam 92 of Yudhdha kaaNDam, RaavaNa is being advised by Supaarsvan - his minister - as to --

अभ्युथानं त्वमद्यैव कृष्णपक्षचतुर्दशीम् ।

कृत्वा निर्याद्यमावास्यां विजयाय बलैर्वृतः ॥

abhyutthaanam tvam adya eva KrshNapaksha caturdaSIm |





krtvaa niryaahi amaavaasyaam vijayaayam balair vrita: || 6-92 -66

Note: The slokams number referred to above is per Gita Press edition

Meaning:

Oh king, rise today itself in the KrishNa paksha caturdasee, and start [fighting] to achieve victory on the amaavaasyaa day.

Point: As said by this minister, RaavaNa sends his 'core army' or commandos - 'that moola balam' - to do the yuddham - on the caturdasee day - 14th day and on seeing that moola balam is destroyed, he himself starts the fight on that day itself. So RaavaNa returns on amavaasya day and gets killed. So the time stretch of the 'Raama - RaavaNa war' is a '14 day affair'. The diversion ends here.

Scene 7. Act. 2. LakshmaNa and Raama tied:

Role play continuation: On the night of that day, viz. 2nd day, we can now see LakshmaNa doing the damage along with Raama on the raakshasaas - RaavaNa's son Indrajith was leading the contingent at that time - [during the day time war virupaaksha was killed by LakshmaNa as stated in Act.1. above]

लक्ष्मणश्च अपि रामश्च शारै आशीविष उमपैः ॥

दृश्य अदृश्यानि राक्षसांसि प्रवराणि निजघ्नतुः ।

lakshmaNaSca api raamaSca Saarair aaSI visha umapai: || 6-44-9

drSya adrSyaani raakshasamsi pravaraaNi nijaghnatu: |

Meaning:

Raama and LakshmaNa killed the foremost of the demons, both, those who were visible and those who were invisible, with their arrows resembling venomous





snakes.

Seeing the raakshasaas being killed, Indrajith also fought fiercely killing many vaanaraas. Angadha, the son of Vaali, fought valiantly with Indrajith and killed his charioteer and damaged the chariot. So Idhrajith resorted to maaya war - since it was nighttime darkness prevailed and being invisible Indrajith struck heavily - all these are covered in slokams 9 to 35 of 44th sargam - next

रामं च लक्ष्मणं चैव घोरैर्नागमयैः शरैः ।

विभेद समरे क्रुद्धः सर्वगात्रेषु राघवौ ॥

raamam ca lakshmaNam caiva ghorairnaagamayai: Sarai: |

bibheda samare kruddha: sarvagaatreshu raaghavau || 6-44-36

Meaning:

Being enraged in battle, Indrajith burst out serpent-like terrible arrows into all the limbs of Raama and LakshmaNa, who were born in Raghu dynasty.

मायया संवृतस्तत्र मोहयन् राघवौ युधि ।

अदृशयो निशैतान् बाणान् मुमोच अशानि वर्चसः ॥

बबन्ध शरबन्धेन भ्रातरौ रामलक्ष्मणौ ।

maayayaa samvrtastatra mohayan raaghavau yudhi |

adrSayo niSaitaan baaNaan mumoca aSaani varcasa: || 6-44-37

babandha Sarabandhenā bhraatarau raamalakshmaNau |

Meaning:





Enveloped by illusion, Indrajith sought to confuse Raama and LakshmaNa in the struggle there. And being invisible to all beings through his magic arts, Indrajith, the ranger of the night, bound those two brothers Raama and LakshmaNa with a network of arrows [sarpa asthrams].

Continuation: When this was happening Raama ordered 10 of his monkey chiefs to locate Indrajith in the sky - when tried, because of his invisibility they were beaten by Indrajith - but see what he did -

राम लक्ष्मणयोः एव सर्व मर्म भिदः शरान्।

भृशं आवेशयां आस रावणिः समितिं जयः ॥ ६-४५-७

raama lakshmaNayor eva sarva marma bhida: Saraan |

bhrSam aaveSayaam aasa raavaNi: samitim jaya: || 6-45-7

Meaning:

Indrajith, the victorious in battle, transfixed Raama and LakshmaNa with those [sarpa - snake] arrows that lacerated their flesh in great measure.

As a result of this mesmerizing and being hit by lot of arrows and losing blood, Raama and LakshmaNa became unconscious and fell flat on ground - Raama falling first -

पपात प्रथमं रामो विद्धो मर्मसु मार्गणैः ।

क्रोधादिन्द्रजिता येन पुरा शको विनिर्जितः ॥

papaata prathamam raamo viddho marmasu maargaNai: |

krodhaadindrajitaa yena puraa Sakro vinirjita: || 6-45-22





Meaning: Raama fell first, his vital parts pierced by arrows of the wrathful Indrajith, who had formerly vanquished Indhra, the Lord of celestials.

बाण पात अन्तरे रामं पतितं पुरुष ऋषभम् ॥

स तत्र लक्ष्मणो दृष्ट्वा निराशो जीविते अभवत् ।

baaNa paata antare raamam patitam purusha rshabham || 6-45-25

sa tatra lakshmaNo drshTvaa niraasO jIvite abhavat |

Meaning:

Seeing Raama, the excellent man, fallen at a distance of an arrow's range, LakshmaNa became hopeless about his own life. [Hopeless about his own life - meaning - unconscious]

Point: See here - even though LakshmaNa was also hit badly - seeing his brother falling down made LakshmaNa feel for that 'sOkham' more - worried more about his brother's condition than his own - that made him become unconscious. That love for his brother shines at every moment from LakshmaNa - even at his personal loss - oh great.

Continuation: Seeing that both brothers have fallen the monkeys were a little desperate. But VibheeshaNa consoled all. In spite of Indrajith's invisibility due to his powers, VibheeshaNa could identify him standing nearby. Seeing both Raama and LakshmaNa fallen flat on ground, Indrajith claimed victory and wanted to announce that to his father.

दूषणस्य च हन्तारौ खरस्य च महा बलौ ॥

सादितौ मामकैः बाणैः भ्रातरौ राम लक्ष्मणौ ।

dUshaNasya ca hantaarau kharasya ca maha balau || 6-46-12





saaditau maamakai: baaNai: bhraatarau raama lakshmaNau |

Meaning:

"The exceedingly strong brothers Raama and LakshmaNa, the killers of Khara and Dhooshana have been killed by my arrows." [Of course this slokam is an announcement at the battlefield itself, to give a morale boost to his army, and not to RaavaNan, but later when he entered the palace, he gave similar message]

Continuation: RaavaNa was very happy to receive that message from his son. RaavaNa sent message to the servants around Seethaa, to airlift Her in 'pushpaka vimaanam' to the battlefield and show her Raama and LakshmaNa flat.

Thus, when She saw both Raama and LakshmaNa flat, Seethaa also became very sad thinking they were dead.

When Seethaa wept on seeing the brothers fallen, Her 'knowledge on the lakshaNa saasthram' came out - for She said, "my body has this, this, marks and shaped like this, this, - which are indications of a nithya sumangali - and a super personality - and as such I cannot be a widow" etc.

Then Thrijata who gave hope to Seethaa as in earlier occassion [by telling about her dream in sundhara kaaNDam] gave hope again saying 'this divine pushpaka vimaanam itself will not carry a widow, if you are really so, [since Raama has fallen] and as such, oh Seethaa, you need not worry'. Thus She got consoled to some extent and returned to asOkha vanam.

When all vaanaaraas were standing anxiously surrounding Raama and LakshmaNa, after a while Raama gained consciousness.

Seeing LakshmaNa having fallen Raama started weeping --

किं नु मे सीतया कार्यं किं कार्यं जीवितेन वा ।





शयानं यो अद्य पश्यामि भ्रातरं युधे निर्जितम् ॥

शक्या सीता समा नारी प्राप्तुं लोके विचिन्वता ।

न लक्ष्मण समो भ्राता सचिवः साम्परायिकः ॥

kim nu me sItayaa kaaryam kim kaaryam jIvitena vaa |

Sayaanam yo adya paSyaami bhraataram yudhi nirjitam || 6-49-5

Sakyaa sItaa samaa naarI praaptum loke vicinvataa |

na lakshmaNa samo bhraataa saciva: saamparaayika: || 6-49-6

Meaning:

Raama weeps, "Of what use to me is the recovery of Seethaa or even life itself, since my brother now lying, before my eyes, has been struck down in the fight?" Raama continues weeping, "It can be possible, if I were to look for Her, to find a consort equal to Seethaa in this world of mortals but not a brother, a friend and a comrade in a hostile war, such as LakshmaNa!"

Point: It is generally said Raama and Seethaa are made for each other. But Raama himself says now, 'I can find another Seethaa but not a LakshmaNa'.

So the question arises 'who is better than who?'

Answer will be - no comparisons please. All three were made for each other and no equals can be found elsewhere.

Continuation:

परित्यक्ष्यामि अहं प्राणान् वानराणां तु पश्यताम् ।





यदि पञ्चत्वं आपन्नः सुमित्र आनन्द वर्धनः ॥

parityakshyaami aham praaNaan vaanaraaNaam tu paSyataam |

yadi pancatvam aapanna: sumitra aananda vardhana: || 6-49-7

Meaning:

"If LakshmaNa returned to the five elements, he, the increaser of Sumithra's joy, I will give up my life-breaths, while the monkeys stand looking on"

[Returning to 5 elements - means 'dead' really. The usage of such words here is a linguistic beauty to be enjoyed even at a serious situation like this]

त्वं नित्यं सुविष्णुं मामाश्वासयसि लक्ष्मण ।

गतासुनार्दय शकोषि मामार्तमभिभाषितुम् ॥

tvam nityam suvishaNNam maam aaSvaasayasi lakshmaNa |

gataasu: na adya Saknoshi maam aartam abhibhaashitum || 6-49-13

Meaning:

O, LakshmaNa! You always used to console me, whenever I was in a great sorrow. You, having lost your life now, and as such you are not able to allay my sufferings with your words."

Point: This is that counselor role of LakshmaNa, now Raama talks about - which we will see in separate chapter.

सुरुषेन अपि वीरेण लक्ष्मणेना न संस्मरे ।

परुषं विप्रियं वा अपि श्रावितं न कदाचन ॥





surushTena api vIreNa lakshmaNenaa na samsmare |

parusham vipriyam vaa api sraavitam na kadaacana || 6-49-19

Meaning:

Raama continues, "I do not remember to have heard any harsh or hateful words from that valiant LakshmaNa, even if he is deeply provoked."

Point: See the appreciating words of Raama on his brother - thinking that LakshmaNa is dead.

For us, the point to learn from this 19th slokam is - 'whenever a person is dead even though he is a bad man really, praise him at his death bed'. Of course 'that bad man' really does not apply to LakshmaNa. And this is not a flattery or false praise by Raama. As seen already, whenever LakshmaNa is hot and strong in his words, it is due to his extraordinary love of his brother and nothing else.

Continuation: Then VibheeshaNa returns back - seeing him, thinking that he is Indrajith, the vaanara army runs away. After realizing it is so and so, they return. [perhaps VibheeshaNa having identified Indrajith might have gone to find out what Indrajith is doing next - for that is not described by Vaalmeeki - otherwise where is the need for his returning to the proximity of Raama and LakshmaNa - for earlier he was there, by the side of Raama and LakshmaNa]

Seeing the condition of Raama and lakhsmaNa, Sugreeva suggested to retreat to Kishkindha. SushEna, the doctor, available in the army, suggested bringing the sanjeevakaraNi and visalyaa Oshadhi herbs - medicinal herbs by those names - and that work to be done by Hanumaan.

In the meantime Garuda appeared and all serpents tying Raama and LakshmaNa vanished in seconds. Raama and LakshmaNa returned to normalcy. At that stage Garuda introduced himself as a 'friend' to Raama and LakshmaNa and said he came to help the two. [Just not revealing the real identity.] So both brothers are ready for next round of war.





Point: Now a high-class military resource management point is available here:
Whenever a king is organizing a big war,

- he must carry one or two doctors also as part of the army, like sushENA here.
- Also a standby person who can undertake emergency trips to other places like Hanumaan.

Scene 7. Act 3. RaavaNa comes to war front and LakshmaNa hit:

Continuation of story before LakshmaNa enters the fray: When the news that both Raama and LakshmaNa are back on their feet, healthier than earlier, reached RaavaNa, he was surprised and sent his important and capable army commanders one after another to kill these two - they were

- Dhoomraaksha - who was killed by Hanumaan
- Vajra dhamshtra - who was killed by Angadha, son of vaali
- Akampana - who was killed by Hanumaan again [more than one akampana are there - for again another akampana comes later, third akampana is the person who gave idea of abducting Seethaa to RaavaNa, the very first time]
- Prahashtha - chief commander - who was killed by neelan, son of agni - fire god - one of the able commander of Sugreeva from Raama's side.

Seeing all his deputies were being killed, RaavaNa himself started on war trail followed by his large contingent of commanders and son Indrajith. On seeing him Raama remembered RaavaNa's abduction of Seetha and reacted - see his reaction -

दिष्ट्यायमद्य पापात्मा मम दृष्टिपथं गतः ।





अद्य क्रोधं विमोक्ष्यामि सीताहरणसंभवम् ॥

dishTyayamadya paapaatmaa mama drshTipatham gata: |

adya krodham vimokshyaami sItaaharaNasambhavam || 6-59-31

Meaning:

Raama talks to VibheeshaNa on seeing RaavaNa - "By good luck, that wretch comes today within my range of sight! Today, I shall expunge my wrath, born of Seethaa's abduction!"

Point: see Raama's reaction - he recollects Seethaa's abduction and wants to avenge for that act. Again and again the main purpose of the Lanka war as stated by Raama is 'Seethaa's reclaiming'. In that process RaavaNa's killing' is the by-product obtained.

एवं उत्त्वा ततो रामो धनुरादाय वीर्यवान् ।

लक्ष्मण अनुचरस्तस्थौ समुद्धृत्य शर उत्तमम् ॥

evam uktvaa tato raamo dhanuraadaaya vIryavaan |

lakshmaNa anucarastasthau samuddhrtya Sara uttamam || 6-59-32

Meaning:

Having spoken thus, the valiant Raama, who was accompanied by LakshmaNa, took up his bow and then standing erect, drew out an excellent arrow.

Points:

1. Usually LakshmaNa goes behind 'Raama and Seethaa' in the forest, when she was there for all 13 years. That perhaps may or may not get noticed. Earlier LakshmaNa was said as 'bahi praaNa' since he accompanied wherever Raama



went.



Lakshmana and Rama wage war against Ravana

Here it is stated - Raama, who is accompanied by LakshmaNa - so the focus shifts to LakshmaNa. Does it indicate something special?

May be it is going to happen to LakshmaNa or through LakshmaNa? That too, when the dreaded enemy RaavaNa is appearing in the warfront for the first time - in the very presence of Raama - yes.

So the poet Vaalmeeki gives signals by choosing words.

2. As already indicated more than once, see the words - 'Raama: dhanur aadhaaya' is the statement made by Vaalmeeki - no name for that dhanu - no



'kOdhandam' or 'saarngam' - simply a 'bow' - that is all. Perhaps some other person and not Vaalmeeki did that naming as 'kOdhanDam' at later stage.

Continuation: Sugreeva rushed to fight against RaavaNa [similar to the earlier time when he saw RaavaNa from suvEla mountain at the start of the war] but was hit by RaavaNa and fell unconscious. So other army commanders rushed to fight but were simply flabbergasted by RaavaNa and sought refuge in Raama at that stage - says Vaalmeeki -

ते वध्यमानाः पतित अग्रय वीरा ।

नानद्यमाना भय शल्य विद्धाः ।

शाखा मृगा रावण सायक आर्ता ।

जग्मुः शरण्यं शरणं स्म रामम् ॥ ६-५९-४५

te vadhyamaanaa: patita agrya vIraa |

naanadyamaanaa bhaya Salya viddhaa: |

Saakhaa mrgaa raavaNa saayaka aartaa |

jagmu: SaraNyam SaraNam sma raamam || 6-59-45

Warrior role-play with RaavaNa:

When Raama started to raise his bow, LakshmaNa said to Raama -

ततो महात्मा स धनुर्धनुष्मान् ।

आदाय रामः सहरा जगाम ।

तं लक्ष्मणः प्रान्जलिरभ्युपेत्य ।





उवाच वाक्यं परम अर्थं युक्तम् ॥ ६-५९-४६

कामं आर्यः सुपर्याप्ते वधाय अस्य दुरात्मनः ।

विधमिष्यां अहं नीचं अनुजानीहि मां विभो ॥ ६-५९-४७

tato mahaatmaa sa dhanurdhanushmaan |

aadaaya raama: saharaa jagaama |

tam lakshmaNa: praanjalirabhyupetya |

uvaaca vaakyam parama artha yuktam || 6-59-46

kaamam aarya: suparyaatpto vadhaaya asya duraatmana: |

vidhamishyaam aham nIcam anujaanIhi maam vibho || 6-59-47

Meaning:

Then the high-souled Raama, the skillful archer, taking his bow, set out at once. LakshmaNa, however, approaching him with joined palms, spoke very meaningful words as follows:

LakshmaNa says to Raama, "O, noble Brother! Of my own accord, am able to kill this wretched RaavaNa. O, Lord! I shall slay him. Permit me to do so."

Point: LakshmaNa, even though not asked by his elder, takes the 'initiative' to do a challenging task - as modern day management experts say one must take initiatives and go for challenging tasks and targets, to grow up in the corporate ladder.

LakshmaNa 'volunteers' himself to take on the challenge - against RaavaNa.

Sugreeva, the king and friend of Raama, already took the initiative - the initial





fight as well just then - on his own without the consent and blessings of Raama and failed.

Knowing that results, and even then, at that stage LakshmaNa takes the initiative and seeks the permission of the king and leader.

See the proper procedural aspects are observed - like

- seeking permission of the king,
- granting of same by the chief
- also while granting permission, the chief giving some tips or advises etc.

Also see the expression of confidence by LakshmaNa, - which also is a modern management expert's advice being given - must have adequate self-confidence - while seeking permission in undertaking that job.

neecham vidhamishyaami - I will kill this wretched - basing himself on his own inherent strength. Oh, RaamaayaNam is a very good management science.

Continuation:

The leader Raama replies --

तं अब्रवीन् महा तेजा रामः सत्य पराक्रमः ।

गच्छ यत्न परश्च अपि भव लक्ष्मण सम्युगे ॥

(tam abravI mahaa tejaa raama: satya paraakrama: |

gaccha yatna paraSca api bhava lakshmaNa samyuge || 6-59-48

Meaning:

The exceedingly powerful and the truly courageous Raama spoke to LakshmaNa





as follows: "Go, LakshmaNa and also be demanding in this duel."

Point: see again another leadership point or tip is given by Raama - this time 'yathna para: bhava' - be one who works hard or tries hard and be demanding. 'Yeah, LakshmaNa, permission granted to you - but with a word of caution'.

Is that an indication that LakshmaNa is likely to fail also? Perhaps 'yes' - a good leader should foresee 'risks' and 'chances of failure' also and caution the person who undertakes the challenging task.

Or is it a positive motivation factor as they say in the behavioural science? Certainly yes. Hey, you work hard - 'yathna para bhava' - for the opponent is also formidable - the challenge is heavy - so a good motivation. [about the opponent, earlier in same sargam, Raama expresses himself about RaavaNa - wonders, 'oh what a majesty']

hey LakshmaNa - that is why I have taken this Raama avathaaram - manusya avathaaram - that too when other gods like indhra, siva, brahma, et al have failed - since you are volunteering I am permitting you, any how I am here to render the helping hand and do the necessary guiding also to you.

Continuation: That guidance comes now - it is a beautiful slokam -

तस्य चिद्राणि मार्गस्व स्वचिद्राणि च गोपय ।

चक्षुषा धनुषा यताद्रक्ष आत्मानं समाहितः ॥

tasya cidraaNi maargasva svacchidraaNi ca gopaya |

cakshushaa dhanushaa yatnaadraksha aatmaanam samaahita: || 6-59-50

Meaning:

Raama continues - to LakshmaNa "Seek out his weak points and guard against your own. Defend yourself vigilantly with your eye and bow."





Point: This is one of the classic and very beautiful 'guidance or advice' an expert leader will give to his deputy - when the deputy is about to undertake on a major 'mission'. Again this advice to LakshmaNa is the present day's greatly successful formula in corporate governance or 'management'

the 'SWOT' analysis - as they call - the acronym for which is:

- Strengths,
- Weaknesses,
- Opportunities,
- Threats

Given in this one slokam by Raama to LakshmaNa - you may perhaps ask how?

Answer is given below -

S - seek opponent's weak points - this mean one should have studied well about the opponent - to know his strength as well weakness - that also helps in identifying own strengths - well in advance. That itself gives enough points to formulate the strategies when undertaking the job or facing the opponent.

W - guard against one's own weakness - no explanation is needed since it is explicit

O - defend yourself by being 'vigil' - that means while fighting the opponent, unless one is vigilant in own defence, he is liable to be defeated easily - so he must be careful on toes all the time and look for opportunities to attack the opponent. Then only you can accomplish your mission

T - in the threat meted out defend yourself with your eyes and the bow - use the mental tools and physical tools - the eyes and through that the mind - and be ready to attack with bow - means use available faculties effectively when threats are seen or realized - or in other words, plan quickly and act fast in





defending oneself.

Oh great - The management experts also can undergo a 'serious RaamaayaNam study' before they venture in their corporate front.

If somebody says 'RaamaayaNam is a story of Raama and Seethaa' - then they are at a loss. For perhaps they are not properly exposed to great points available in RaamaayaNam - to say least on them.

Continuation:

राघवस्य वचः श्रुत्वा संपरिष्वज्य पूज्य च ।

अभिवाद्य ततो रामं ययौ सौमित्रिराहवम्॥

raaghavasya vaca: srutvaa samparishvajya pUjya ca |

abhivaadya tato raamam yayau saumitriraaahavam || 6-59-51

Meaning:

Hearing the words of Raama, LakshmaNa embraced him, thereafter offering obeisance and bidding him farewell, he entered the battle-field.

Points:

1. The leader maintains himself as leader, or behaves as a leader explicitly. LakshmaNa only goes near and embraces Raama - that is because of love due to his elder brother, does praNaamams and goes on mission. We have seen Raama coming and embracing LakshmaNa when he did that engineer's role for second time. Here it is the reverse - LakshmaNa going to Raama and embracing - It is very rare, may be not stated by Vaalmeeki elsewhere except here.

2. Before LakshmaNa reaches RaavaNa to start a fight, after seeking permission from Raama as above etc, Hanumaan reaches in front of RaavaNa





and says:

एष मे दक्षिणो बाहुः पञ्च शाखः समुद्यतः ।

विधमिष्यति ते देहाद्भूत आत्मानं चिर उषितम् ॥

esha me dakshiNo baahu: panca Saakha: samudyata: |

vidhamishyati te dehaadbhUta aatmaanam cira ushitam || 6-59-56

Meaning:

Hanumaan to RaavaNaN - "this five-branched right hand of mine, which I now raise, will rob you of your life that has long been resident in your body."

When the 'baahu' - shoulder or arm can have 5 branches as stated here, naturally it can be extended to face and all in same one body - so pancha mukha aanjaneya. This is only a statement of possibility, on, perhaps, how Hanumaan gets his pancha mukham and all that - may be from this slokam. That is a sidelight of this slokam.

Role-play shining: Continuation: LakshmaNa had a good look at RaavaNa. Meanwhile Hanumaan entered into fray and started fighting with RaavaNa. RaavaNa fatigued Hanumaan. Then RaavaNa turned towards Neelan, the son of Agni. After hurting Neela, RaavaNa turned on to LakshmaNa.

तं आह सौमित्रिदीन सत्त्वो ।

विस्फारयन्तं धनुरप्रमेयम् ।

अभेहि मां एव निशा चर इन्द्र ।

न वानरांस्त्वं प्रति योद्धुं अर्हसि ॥





tam aaha saumitriradIna sattvo |
 visphaarayantam dhanuraprameyam |
 abhehi maam eva niSaa cara indra |
 na vaanaraamstvam prati yoddhum arhasi || 6-59-94

Meaning:

LakshmaNa of indomitable courage spoke to that RaavaNa who was lifting up his unfathomable bow (as follows): "O, King of Demons! Now enter into combat with me; cease from fighting with the monkeys!"

Point: LakshmaNa is inviting RaavaNa to fight with him and not get distracted with the oncoming monkeys.

May be as advised by Raama about studying the 'SWOT' of RaavaNan, he invites RaavaNa. By now he has finished that management portion of study nicely in the time gap - when RaavaNa was engaged in fight with Hanumaan and neelan.

Warrior role-play glittering:

So he asserts now -

जानामि वीर्यं तव राक्षस इन्द्र ।

बलं प्रतापं च पराक्रमं च ।

अवस्थितो अहं शर चाप पाणिः ।

आगच्छ किं मोघ विक्त्यनेन ॥ ६-५९-९८

jaanaami vIryam tava raakshasa indra |





balam prataapam ca paraakramam ca |
avasthito aham Sara caapa paaNir |
aagaccha kim mogha vikatthanena || 6-59-98

Meaning:

LakshmaNa to RaavaNa - "O, King of Demons! I know your valour, strength, energy and courage! Come! I now stand here, with my bow and arrows in hand. O, what use are vain boasts."

Speaking thus both started hitting each other with arrows. [See LakshmaNa shining as a warrior in front of RaavaNan] --

स बाण वर्ष तु वर्ष तीव्रम्।

राम अनुजः कार्मुक सम्प्रयुक्तम्।

क्षुर अर्ध चन्द्र उत्तम कर्णि भल्लैः।

शरांश्च चिच्छेद न चुक्षुभे च ॥ ६-५९-१०१

sa baaNa varsham tu vavarsha tIvram |
raama anuja: kaarmuka samprayuktam |
kshura ardha candra uttama karNi bhallai: |
SaraamSca ciccheda na cukshubhe ca || 6-59-101

Meaning:

Lakshmana, however, caused a well-aimed rain of missiles from his bow to fall on RaavaNa and nay, even broke RaavaNa's arrows with his arrows called Khura,





Ardhachandhra, the excellent Karni and Bhalla. He did not feel perturbed.

Continuation and a gloom: After being hit by LakshmaNa's arrows, RaavaNa swooned, his bow broken, and streaming with blood. [covered in slokams 106 and 107] Then RaavaNa got wild and sent a special 'spear' weapon obtained from brahma to hit LakshmaNa - it is the 'sakthi aayudham' as said in tamil.

तां आपतन्तीं भरत अनुजो अस्तैः ।

जघान वाणैश्च हुत अग्नि कल्पैः ।

तथा अपि सा तस्य विवेश शक्तिः ।

भुज अन्तरं दाशरथेर्विशालम् ॥

taam aapatantIm bharata anujo astraiः ।

jaghaana baaNaiSca huta agni kalpaiः ।

tathaa api saa tasya viveSa Saktiः ।

bhuja antaram daaSaratherviSaalam || 6-59-109

Meaning:

LakshmaNa the younger brother of Bharatha struck that weapon falling upon him with arrows and darts, as if it were a sacrificial fire. Nevertheless, that spear entered LakshmaNa's broad chest.

Point: Please note LakshmaNa is described as Bharatha's brother, suddenly, that too when he was hit by RaavaNa.

Why? All the while LakshmaNa was described as

- Raama anuja,





- saumitree,
- mahaa bala,
- veeryavaan etc

But why suddenly the description changed to Bharatha anuja? We have to analyse. So far Bharatha has not faced any war. As such when he has to face a formidable enemy like RaavaNa, for the first time, perhaps he is likely to be hit badly or fail.

Hence when LakshmaNa was hit, Vaalmeeki's description changed from 'Raama anuja' to 'Bharatha anuja'.

Raama has already faced a major war single handedly in elimination of Khara, dhooshaNa et al, and 'Raama anuja' also likely to be in same mould - continuing to win against formidable enemies. But LakshmaNa is now hit by RaavaNa and failed. So he is being addressed as Bharatha anuja.

Even though LakshmaNa is the same person, these two ways of addressing him signifies the difference, and that difference in addressing point is to be enjoyed slowly and surely.

Scene 7. Act 4. RaavaNa tries lifting LakshmaNa and fails:

That great warrior LakshmaNa, even though could hit RaavaNa, got hit himself - but now plays a different role altogether. Can we name it GOD role or Super Human role?

Conitnuation: After being hit by RaavaNa see what happens to LakshmaNa -

स शक्तिमान् शक्तिसमाहतः सन् ।

जज्वाल भूमौ स रघुप्रवीरः ।





तं विह्वलन्तं सहसाभुपेत्य ।

जग्राह राजा तरसा भुजाभ्याम् ॥

sa Saktimaan Saktisamaahata: san |

jayaala bhUmau sa raghupravIra: |

tam vihvalantam sahasaabhpetya |

jagraaha raajaa tarasaa bhujaabhyaaam || 6-59-110

Meaning: The mighty LakshmaNa, struck by the spear, lay on the earth, breathing fire. The king [RaavaNan], rushing suddenly on him, who was yet insensible, seized him brutally in his hands.

Point:

1. Before somebody else could approach LakshmaNa to offer help, RaavaNan wanted to seize LakshmaNa lying unconscious. He wanted to lift LakshmaNa and place him in his [RaavaNa's] chariot and drive back to Lanka - his intention may be to show to Seethaa about his success in capturing LakshmaNa as a war prisoner.

2. Further RaavaNa also knows Raama is already suffering one separation - of Seethaa, so a little weak. If LakshmaNa is also removed from the scene, Raama will definitely become absolutely weak. Please recall Soorpanakhaa's suggestion - 'you separate Seethaa from Raama, Raama will become weak, and, you can kill him easily'. Now if LakshmaNa is also removed? May be that is his intention. Of course Vaalmeeki has not said anything why RaavaNa tried to lift LakshmaNa.

But RaavaNa could not lift off LakshmaNa and see the reason for it.

हिमवान् मन्दरो मेरुखैलोक्यं वा सह अमरैः ।





शक्यं भुजाभ्यां उद्दर्तु न शक्यो भरत अनुजः ॥

himavaan mandaro merustrailokyam vaa saha amarai: |

Sakyam bhujaabhyaaam uddartum na Sakyo bharata anuja: || 6-59-111

Meaning:

Though he [RaavaNan] was able to lift up Himavath parvatham, Mandhara and mEru mountains as also the three Worlds with the Gods on top, he could not lift LakshmaNa the younger brother of Bharatha.

GOD role play of LakshmaNa shining:

शक्त्या ब्राह्म्या तु सौमित्रिः ताडितोऽपि स्तन अन्तरे ।

विष्णोः अमीमांस्य भागं आत्मानं प्रति अनुस्मरत् ॥

Saktyaa braahmyaa tu saumitri: taaDitoapi stana antare |

vishNor amImaaMsya bhaagam aatmaanam prati anusmarat || 6-59-112

Meaning:

LakshmaNa, though wounded in the breast by Brahmaa's weapon, recollected that he was an inconceivable fraction of VishNu Himself.

Point:

1. This is Vaalmeeki's slokam - see here at the required moment, Raama and LakshmaNa prove their originality - or originally who they are? That Garuda coming earlier - also confirms that point.
2. Also here is a small side story. It is well known that Ramaa is SriMan Narayanan or Lakshmi is Seethaa now and even though She is born from Bhumi





- the Mother Earth, She is not BhUmi Devi Herself but Sridevi, Maa Lakshmi. The Lord SriMaaNaaraayaNaN is always with 2 devis - Sridhevi, and BhU Devi, both together, at all times.

But now in Sree Raama avathaaram he is 'Eka pathni vrathan' - to have one wife only - so what happens to other - BhU Devi. Becomes separated? No. She is that paadhukai - ever donning the feet of Raama - having the sparsam with her lord thru touching his feet - that touch of the mother earth - now ruling the kingdom at nandigramam with her agent Bharatha in human personification. So she is sitting on head of Bharatha.

Now when LakshmaNa fell on ground he is addressed as Bharatha anuja - here in slokam 109 and as well in slokam 111 - for once he fell and touched the ground he could get that consciousness - as Vishnu amsam - mother bhoo dhEvi reminds LakshmaNa of his originality. That is why that addressing as Bharatha anuja suddenly instead of Raama anuja. Dear Readers, in no other instance than this one has it been mentioned in RamayaNa that LakshmaNa was felled to the ground by somebody, You can all read for yourselves to confirm the same!

Continuation:

ततो दानव दर्पग्नं सौमित्रिं देव कण्टकः ।

तं पीडयित्वा बाहुभ्यां न प्रभुर्णङ्घनेऽभवत् ॥

tato daanava darpaghnam saumitrim deva kaNTaka: |

tam pIDayitvaa baahubhyaam na prabhurNanghane abhavat || 6-59-113

Meaning:

RaavaNa, that thorn in the side of the Gods, was unable to bear him away with his hands, though overpowering that LakshmaNa [in war], that LakshmaNa thus removing the pride of demons.





Continuation: Meanwhile Hanumaan, who was hit earlier by RaavaNa, was now all right and he came rushing - seeing LakshmaNa and his condition, he gave a stunning blow in chest of RaavaNan and that made RaavaNan swoon in the chariot. Then -

हनूमनथ तेजस्वी लक्ष्मणं रावणार्दितम् ॥

अनयद्रघवाभ्याशं बाहुभ्यां परिगृह्य तम् ।

hanUmanatha tejasvI lakshmaNam raavaNaarditam || 6-59-118

anayadraghavaabhyaaSam baahubhyaam parigrhya tam |

Meaning:

Then, the courageous Hanumaan lifting up LakshmaNa in his arms, whom RaavaNa, had wounded, brought LakshmaNa to Raama's presence.

वायुसूनोः सुहृत्वेन भक्त्या परमया च सः ॥

शत्रूणामप्रकम्प्योऽपि लघुत्वमगमत्कपेः ।

vaayusUno: suhrttvena bhaktyaa paramayaa ca sa: || 6-59-119

SatrUNaamaprakampyoapi laghutvamagamatkape: |

Meaning:

That LakshmaNa, whom his foes were unable to move, became light for Hanumaan because of friendship and the great devotion Hanumaan, the son of Wind-God, has towards him.

Then, in the presence of Raama, that spear of brahma left LakshmaNa's body and returned to RaavaNan.





Point:

What that mighty RaavaNa could not do in lifting LakshmaNa, Hanumaan could do it lightly. How is that? It means LakshmaNa is capable and can become very heavy to one and very light to another depending upon who touches him and what is his intention. Oh, great LakshmaNa.

Also his intention is to remove the pride of demons - stated by Vaalmeeki.

Further once in Raama's presence, the weapon of brahmaa leaves LakshmaNa on its own - means what - oh my lord - as a servant I cannot bind my lord and that too in front of my lord himself - that kind of message.

But then another question may arise - why then LakshmaNa should fall at the first instance - RaavaNa got the weapon from brahmaa and when he uses it, for RaavaNa it must show its potency, but with the lord - no - like how Hanumaan got himself bound by brahmaasthram in sundhara kaaNdam.

Here a krithi of thyagaraaja comes to mind - that hari kaambOji krithi entharaa nee - which reads in pallavi anupallavi and charaNam as --

entha raa nI thanaku entha pOni nI chentha viDuvajaala

anthakaari nI chentha jEri hanumanthuDai koluva | EdhE

SEshuDu sivuniki bhooshuDu LakshmaNa vESiyai koluva | Edhaa

A simple meaning runs like this - "Lord! Come what may. I will never stray from your proximity. Who else is Anjaneya, but an offshoot of Siva, the vanquisher of death! Has he not steadfastly attached himself to you and is he not serving you eternally?"

Did not the mighty serpent aadhi sEsha, also an ornament of Siva, incarnate as Lakshmana along with you with the sole aim of serving and worshipping you?"

[how the krithi gets linked to the above and all in a separate article].





Thus LakshmaNa's sudden showing of his originality as aadhi sEshan or ananthan comes to an end.

Scene 7. Act 5. LakshmaNa fights with KumbakarNa:

Continuation: Then RaavaNa took up fight with Raama and RaavaNa was beaten comprehensively and asked by Raama to come afresh next day - kindly recall that Kamban's famous quote - 'inRu pOi naaLai vaa'. When RaavaNa was just recollecting how he was beaten by that frail 'manushyan' Raama - simple human - he was also recollecting about Vedhavathi -

शप्तोऽहं वेदवत्या च यदा सा धर्षिता पुरा ॥

सेयं सीता महाभागा जाता जनकनन्दिनी ।

Saptoaham vedavatyaa ca yadaa saa dharshitaa puraa || 6-60-10

seyam sItaa mahaabhaagaa jaataa janakanandinI |

Meaning:

In olden days that Vedhavathi cursed me when I ruffled her. This Seethaa, the beauty personified, and daughter of janaka, is the same Vedhavathi.

Point: This is an important point. Lakshmi was Vedhavathi previously and She is born as Seethaa. Except this place there is no other reference of this Vedhavathi in main 6 kaaNdams. [Of course one more reference is there in uttara kaaNdam, which is not read routinely].

Continuation: While RaavaNa was thus recollecting his old curses etc, and on how he took easy on that simple manushyan, to leave him out of his boon's gambit [boon from brahmaa]

- not to have death from a dhEva,





- nor gandharva, kinnara, yaksha,
- nor others could kill him.

So, after much thinking, he asked his servants to wake his valiant brother KumbakarNa and to be disturbed from his long sleep. For only 9 days ago KumbakarNa went to sleep after offering suggestions to RaavaNa in the council of ministers. 'So let him be woken up' - ordered RaavaNa [slokam 6-60-18].

[This also gives an indication to us that the war is 9 day old].

When KumbakarNa awoke he did not straight away go to the war front, but met his elder brother, started giving advices to king RaavaNan. In the conversation between KumbakarNan and RaavaNan, KumbakarNan gave some really great advice.

Point: Since that advice is a high class management stuff - applicable for the present day managers and human beings - may be we can have that as 'thaarakam manthra' for the corporate business houses also.

Continuation: That slokam reads -

त्रयाणां पञ्चधा योगं कर्मणां यः प्रपद्यते ।

सचिवैः समयं कृत्वा स संयगभिवर्तते ॥

trayaNaam pancadhaa yogam karmaNaam ya: prapadyate |

sachivai: samayam krtvaa sa samyagabhiwartate || 6-63-7

Meaning:

That person, who, with the advise of his ministers [or counsels], establishes his principles in all the three actions and five routes [or ways], then he treads the good path.





Point: The meaning or import or interpretation of this slokam is of such great nature -

That person we can assume as the present day manager. There are good ministers available even today - by way of

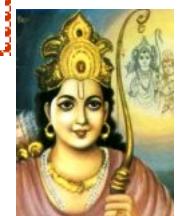
- friends,
- elders in the house,
- peers in the organization itself et al.

The three actions are

- When one self has confidence that he is on the upper hand or feels strong after analysing his strengths, then he can go in war with others - or it is said as 'saama upaayam'.
- When he finds that the enemy is also equally strong and fit, then he must go for friendship with that enemy - bhEdha upaayam
- When he feels his hand is weak than the enemy, it is better to offer or give something and go for amity - dhaana upaayam

The five routes or paths or ways are - panchaDhaa yOgam -

- aarambha upaayam - aarambham means beginning upaayam is idea. Before jumping into an action - 'plan all aspects as to how to do it'. - this is what in modern management termed as "initial planning" and or 'planning well in advance before launching the project"
- purusha dhravya sampath - purusha means people, dhravyam is materials money etc, sampath - is wealth. Check whether we have adequate resources like men and materials to do that project. - or simply "resource planning" as the present day managers say - to look into aspects of availability and deployment of





- men,
- materials,
- machines,
- methods,
- money
- or simply the 5 'M's.
- dhEsa kaala vibhaagam - dhEsam is place, kaalam is time, vibhaagam - is splitting up. Whether the action or project to be undertaken is
 - suiting that specific place
 - the time presently as well time to come,
 - wherein this action is to be done - or to put it simply - planning the time duration [time management] and the work place or location where such act is to take place.
- vinipaadhap pratheekaaram - vinipaatham is obstacles. Pratheekaaram is foreseeing. While executing the action foreseeing some risks, some pitfalls and pain areas and thinking on suitable corrective actions for those likely failures. This is what the present day managers say as the risk analysis, risk mitigation steps or in total risk management. Through the "project monitoring and controlling methods and tools" and "taking course correction steps" also can be included in this vinipaatham, so that the end target is achieved within the time and location frame stated in 3 above.
- kaarya sidhdhi - decisions on how to finish the job or 'conclude' and handover the project and count on 'benefits' or profits accrued.

All the present day 'project-monitoring' aspects are very clearly and effectively





said by KumbakarNan in that one slokam - that sleepy fellow. Also see the situation in which he gives. RaavaNan is so desperate - facing failures one after the other - losing 'important and mighty' warriors on whom he was depending so much.

At that stage - KumbakarNan comes and says this - the situation is similar to present day corporate houses - a company incurring so much loss - suddenly a consultant or expert comes in and starts advising - hey you have not planned properly before launching this product in the market - particularly on these aspects..... - etc.

So Sreemadh RaamaayaNam is not only a story of Raama and Seethaa - a guide or a practical book on how to successfully live or how to successfully run business also.

Continuation: He says, 'oh king - perhaps you have not done this analysis properly before launching this war'. On such a good suggestion by KumbakarNan, RaavaNan scolded him saying: 'kim thvaam anusaasi?' = 'Are you teaching me?' and then told him to crush Raama and LakshmaNa along with vaanara sainyam. So KumbakarNan entered the battlefield.

When he started causing heavy damage to vaanara army, Hanumaan intervened. Hanumaan was hit on the chest and shed blood. Then Angadhan was also hit on chest and fell unconscious. Next when KumbakarNa was raising his spear to hit Sugreeva, the vaanara king, Hanumaan caught that weapon and broke it. Then Sugreeva was hit and fell unconscious. KumbakarNan lifted Sugreeva and returned to Lanka.

While Sugreeva was being carried away in streets of Lanka, Sugreeva regained consciousness and hit KumbakarNan. So both came back to battlefield again. KumbakarNan caused heavy damage to Raama's army.

Great warrior LakshmaNa facing KumbakarNa - role-play:

Then LakshmaNa faced KumbakarNa; LakshmaNa could hit him with arrows. See





slokam

तस्मिन् काले सुमित्रायाः पुत्रः परबलार्दनः ।

चकार लक्ष्मणः क्रुद्धो युद्धं परपुरंजयः ॥

tasmin kaale sumitraayaa: putra: parabalaardana: |

cakaara lakshmaNa: kruddho yuddham parapuramjaya: || 6-67-101

Meaning: then LakshmaNa, the son of Sumithraa, who eradicates the strength of enemies, fought angrily.

LakshmaNa sent 7 arrows piercing KumbakarNa's body and further arrows. But KumbakarNa just brushed LakshmaNa's arrows aside. Then LakshmaNa sent arrows to cover KumbakarNa's armour. The description by Vaalmeeki is - KumbakarNan's armour covered up by the arrows looked like similar to the evening clouds being coeverd by air. But that also indicates - the air could not do any thing more than simply covering - no damage is done to the cloud.

इत्युक्तवाक्यं तद्रक्षः प्रोवाच स्तुतिसंहितम् ।

मृद्धे घोरतरं वाक्यं सौमित्रिः प्रहसन्निव ॥

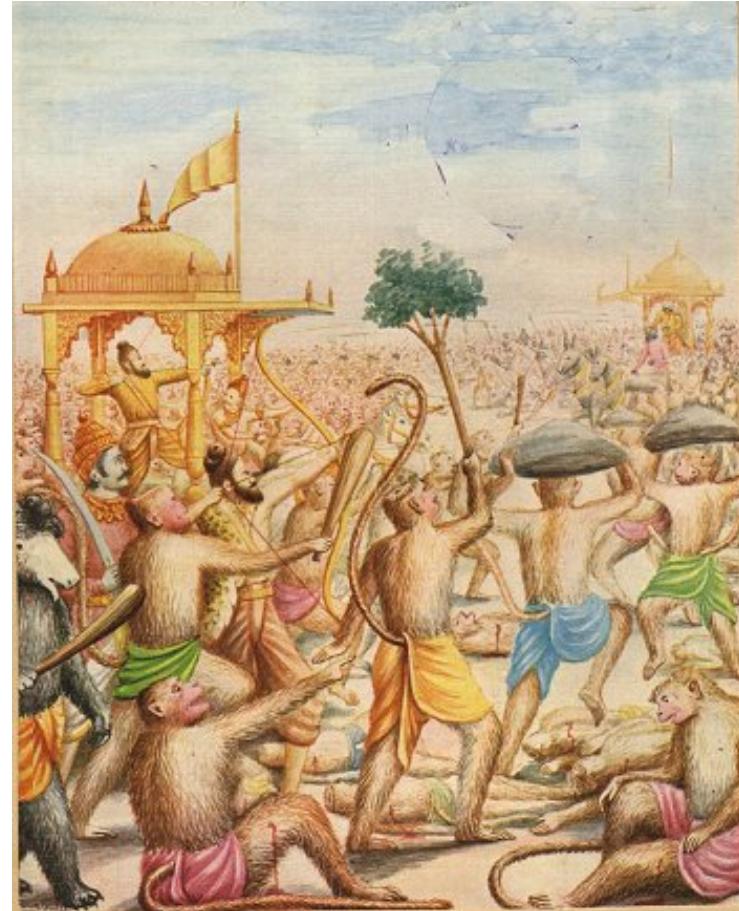
ityuktavaakyam tadraksha: provaaca stutisamhitam |

mrdhe ghorataram vaakyam saumitri: prahasanniva || 6-67-113

Meaning:

KumbakarNa appreciated LakshmaNa on that, saying, 'I am a winner against yama, the lord of death, but you are fighting against me, and that dare of yours is to be appreciated'.





Lakshmana and the vAnarAs wage war against Kumbakarna
 (thanks:www.kamat.com)

Continuation: He progressed fast brushing aside LakshmaNa saying, 'you are like a child, but I appreciate your valour, and I do not want to fight with you. I will meet only Raama in war'. See slokam -

अद्य त्वयाहं सौमित्रे बलेनापि पराक्रमैः ।

तोषितो गन्तुमिच्छामि त्यामनुज्ञाप्य राघवम् ॥

adya tvayaaham saumitre balenaapi paraakramai: |

toshito gantumicchaami tyaamanujJNaapya raaghavam || 6-67-110



LakshmaNa also replied - 'yes, it is true that you are a great warrior and I could see your valour, see Raama is here'.

KumbakarNa proceeded further to Raama and after a good fight got killed. As such LakshmaNa's contribution in KumbakarNa vadham is less - but one thing is to be noted - both LakshmaNa and KumbakarNa the two greats appreciated each other on their valour. kaRRaarai kaRRaarE kaamuruvar says thiruk kuRai - like that a valourous person desires a good certificate from another valiant.

Then Raama fought with him. While Raama was fighting with him LakshmaNa suggested an idea to Raama - while LakshmaNa uttered that sentence Vaalmeeki's description of LakshmaNa at this stage is something unique. See slokam --

तस्मिन् काले स धर्मात्मा लक्ष्मणो राममब्रवीत् ॥

कुंभकर्णवधे युक्तो योगान्परिमृशन्बहून् ।

tasmin kaale sa dharmaatmaa lakshmaNo raamamabrvIt || 6-67-128

kumbhakarNavadhe yukto yogaanparimrSanbahUn |

Meaning:

During that time that dharmaathmaa LakshmaNa intended in thinking about several ways to kill KumbakarNan said like this.

Point: See LakshmaNa's contribution is to think strategically - several ways ways Vaalmeeki - alternate plans - what we now call as 'lateral thinking' or 'out of box thinking'. Again another modern thinking is available in RaamaayaNam?

Continuation: What LaksmaNa said is - 'this fellow KumbakarNa is not able to distinguish between vaanaraas and his own fellows, so he is eating all, so let all these vaanara sainyam and leaders hang on KumbakarNa. Since his body is so





huge, that may create problem to him'. When the vaanara sainyam carried out that idea, KumbakarNa brushed aside the sainyam so easily.

The point said by LakshmaNa is not of much significance for that idea was a failure. That description of LakshmaNa by Vaalmeeki - saying 'dharmaathmaa' is important.

After that Raama killed him by cutting one hand, second hand, both legs and then finally the head.

Scene 7. Act 6. LakshmaNa fights with athikaayan and kills him:

Continuation: When message reached RaavaNa, he did his sorrowing as usual - 'sOkhap pulambal' - 'oh my capable brother is lost' etc. His other sons consoled RaavaNa. The sons and the senaapathis, one by one, started facing 'Raama and his troops'. The list of persons faced and killed by runs like this -

- Thrisiras - RaavaNa's son - who has 3 kreetams in his 3 heads - killed by Hanumaan - using thrisiras' own sword.
- Naraanthakan - killed by Angadhan
- DhEvaanthakan - killed by Hanumaan
- Mahaa udharan or mahodharan - younger brother of RaavaNan - killed by commander neelan - son of agni
- Mahaa paarsvan - a brother of RaavaNa - killed by rishabhan a vaanara sEna leader
- Maththan and yudhdhha unmaththan - two more brothers of RaavaNa who accompanied by naraanthakan and this team were also killed in the above gang - by rishabhan and gavaakshan - another leader of vaanara sainyam.
- Then comes athikaayan [A] - another son of RaavaNa - who again had in





his account boons given by brahmaa - especially 'avadhyathvam' - cannot be killed.

Such a person came up for war. Raama was surprised at his majesty and build. Raama was given a brief on athikaayan by VibheeshaNan. Though athikaayan was resisted by Maindhan, Dhividhan, Neelan et al - those capable leaders of vaanara sainyam, he came up to Raama and said 'I do not want to fight with these small fellows'.

Warrior role-play: Hearing that LakshmaNa got wild and twanged his bow to announce his readiness to fight. But that athikaayan brushed him saying,'you are a child, go - baala: thvam asi, gachchha' -- 6-71 -51.

LakshmaNa replied -

बालोऽयमिति विज्ञाय न मावज्ञातुमर्हसि

baala ayam iti vij~naaya na maavaj~naathum arhasi -

'you just cannot ignore me saying a boy and reject me' -- 6-71-64

- like that child vaamana who measured all 3 worlds you are going to see me as your yama, the death agent.

Then both started fighting. All dhevaas, maharshis, mahaathmaas, et al, came in the sky to see that war. LakshmaNa's arrow struck athikaayan's forehead -

स ललाटे शरो मग्नस्तस्य भीमस्य रक्षसः ।

दद्रुशो शोणितेनाक्तः पन्नगेन्द्र इवाहवे ॥

sa lalaaTe Saro magnastasya bhImasya rakshasa:|

dadruSe SoNitena aakta: pannaga indra ivaahave || 6-71-76





Meaning: The arrow of LakshmaNa hit that raakshasa in the face, which looked like a huge kingly snake clinging on a hill.

Athikaayan appreciated LakshmaNa saying

साधु बाण निपातेन स्लाघनीयोऽसि मे रिपुः ।

saadhu baNa nipaatena slaaghanIyoasi me ripu: | 6-71 - 78

Meaning:

Yes - LakshmaNa - you deserve an appreciation from me, your enemy.

Point: even though the two are fighting, see the greatness - when and where one is to be appreciated, it is done -

- for the valour,
- for the easiness in handling bows,
- charioteering etc.

That is one thing, which is to be noted in both 'RaamaayaNam and Bhaaratham'.

That is why perhaps it is called 'dharma yudhdham' even though many adharmams [in our view] are seen.

Role-play Continuation: Then they both exchanged arrows [sasthrams] and LakshmaNa [L] was hit. Then both started with asthrams like [each countering the other] -

L - agnEyaasthram - A - sooryaasthram,

A - isheeka asthram - L - indhra asthram

A - yama asthram - L - vaayu asthram

Since all dhEvaas were watching from sky, vaayu bhagavaan - the air god,





whispered in LakshmaNa's ears, saying 'since this athikaayan has brahmaa's boons he cannot be killed by other asthrams except brahma's own - bramhaasthram - so use that to kill him'.

Accordingly when LakshmaNa sent that brahmaasthram, athikaayan even though was resisting it with his own asthrams he was killed. [So here is one more instance where brahmaasthram was used].

When the news of athikaayan's death was conveyed to RaavaNan, he recognized who has come to fight now in that frail human form and said

तं मन्ये राघवं वीरं नारायणं अनामयम्

tam manye raaghavam vIram naaraayaNam anaamayam - 6-72-11)

Meaning:

Oh, this raaghava, [or Raama] is that naaraayaNan - no body else. [for no others can kill him as per his boon from brahmaa]

This is a very famous slokam and many a times quoted one. So LakshmaNa achieves a feat as a great warrior.

Scene 7. Act 7. LakshmaNa says I will kill all raakshasaas:

Continuation: Then Indrajith, son of RaavaNa, took up the fight. He resorted to invisible fight and using brahmaasthram against almost all leaders of vaanara sainyam. Since he was fighting in invisible mode, he could not be hit easily. Further since he was using brahmaasthram, Raama gave signal to LakshmaNa that 'let us abide to that asthram'. Thus both fell unconscious in a faint beside all the other leaders.

That is the dharmam of Raama and LakshmaNa. [means Raama and LakshmaNa showed respect to that asthram of brahmaa, even though they could resist it. Also that asthram could not kill or harm these two in any major way].





Note: perhaps the reader may wonder how lengthy this great warrior role is going.

Yes, please - it is a bit lengthier.

In Kamba RaamayaNam - in his 10600 + verses, more than 5000 is in yudhdha kaaNdam - for the 14 days war description.

In Vaalmeeki also 6049 slokams are there precisely in yudhdha kaaNdam, which means more than 25% slokams are there in yudhdha kaaNdam. [Total 24000 - excluding uththara]. Further once Indrajith vadham is over LakshmaNa's contribution is less afterwards.

Continuation: Then Indrajith thought he won and returned to Lanka with success, since all got tied due to usage of brahmaasthram, except vibheeshNaN and Hanumaan.

Even though fainted, Jaambavaan enquired about Hanumaan's welfare. Jambavaan suggested Hanumaan to go himaalayaas and bring sanjeevani herbs. Hanumaan did that effectively, all in vaanara sainyam got back on their feet.

When those herbs rejuvenated Raama and LakshmaNa and others, another battalion of raakshasaas containing kumban, nikumban, makaraakshan [son of Khara] et al came and got defeated. Then Indrajith once again resorted to homams and started fighting invisibly. He made Raama, LakshmaNa, and others struggle with his arrows.

Role-play continuation: So LakshmaNa got wild and said to Raama, 'I will send brahmaasthram to kill all raakshasaas'.

brahmaasthram prayOkshyaami vadha arthham sarva rakshasaam | 6- 81- 36.

Raama advised LakshmaNa not to do that. Indrajith in his invisibility got that feedback and returned to Lankaa successfully. [This is the third time].





Point: Raama stopped brother LakshmaNa in using brahmaasthram. On that following questions arise --

Why he stopped?

Is it that Raama has sympathy against all raakshasaas except RaavaNa - the offender to Seethaa?

Or is it because - the idea is that of LakshmaNa and he will get credit of killing RaavaNa and not Raama himself?

Or is it that LakshmaNa is incapable of handling brahmaasthram? This cannot be the reason, for: LakshmaNa has just proved he is successful in handling that asthram in athikaayans's case - then why?

Or is it that the asthram cannot be used for the second time in the same day?

For the asthram is primarily intended against Indrajith. Then why Raama stopped?

The situation then is not the present day competitive 'corporate' world - where one gets noticed only by bringing down someone else. Those days were dhaarmic period. So there must be reasons sound and solid.

The justification is -- If LakshmaNa does pronounce that manthram and send the brahma asthram - then it will eradicate all raakshasaas - note the word 'sarva' - that 'sarva' includes 'VibheeshaNa' also, besides his 4 colleagues on Raama's side, leave aside RaavaNa and Indrajith. Even by mistake that should not happen. That is why Raama stopped LakshmaNa.

Perhaps as usual in his angry mood, if LakshmaNa did that, then it would result in a huge damage. Then Raama would become an "asathyan" in performing that raajya abhishEkam to VibheeshaNa. So that is why he stopped LakshmaNa.

So in Sreemadh RaamaayaNam, we have to look at each word, and look for the meanings, for each word has lots of hidden meanings.





Continuation: What Raama replied is [when LakshmaNa said 'I will send brahmaasthram to kill all raakshasaas'] -- see slokam

अयुध्यमानं प्रच्छन्नं प्राञ्जलिं शरणागतम् ।

पलायन्तं प्रमत्तं वा न त्वं हन्तुमिहार्हसि ॥

ayudhyamaanam pracchannam praanjalim Saranaagatam |

palaayantham pramattam vaa na tvam hantum iha arhasi || 6- 80 - 40

Meaning: hey LakshmaNa, the following do not deserve to be killed

- one who is not fighting here in the arena
- one who has hidden himself
- one who has done anjali - [folded palms] so that that he is no more attacked by enemies, for he has expressed himself as accepting defeat or surrender at the hands of the opposite side]
- one who has taken refuge, or surrender or asylum
- one who is running away
- one who is careless in the arena

Raama also added just for one's sake [just to kill one Indrajith] the whole of raakshasaas in the world should not be killed [in 6-80-39] - which impliedly includes VibheeshaNa and his 4 deputies.

Point: Dear readers, see the 'yudhdha dharmam' is being taught by Raama even at that stage - that too - to nobody else other than his own brother.

Is LakshmaNa so bad in not knowing these?





Or is it necessary for Raama to tell all these to his deputy at that stage?

The answer is -- May be that is a gentle reminder to LakshmaNa. But the major factor is - it is kavi chaathuryam - to place that at that stage for us to learn - the people living today - and for those in the future also.

Scene 7. Act 8. LakshmaNa kills Indrajith:

Continuation: Having tasted a bit of success through his tricky steps, Indrajith then brought a 'maayaa Seethaa' an illusory image of Seethaa to the war front and held that Seethaa by her hair. Hanumaan and a team of vaanaraas saw this. In front of them Indrajith killed that fake Seethaa. Then Hanumaan fought with Indrajith for some time but retreated saying, 'what is the use of fighting - Seethaa, for whose sake the entire war has been waged is now dead - so why to fight - let us inform Raama and king Sugreeva and decide what to do next'.

Point:

1. Please note the words 'Seethaa is held by her hair'. Why I bring that 'holding Seethaa by her' to your notice is - even though it is Seethaa's image or 'maaya Seethaa' only - when Indrajith held her by her hair, Indrajith's death is announced - killing is just round the corner.
2. In Bhaaratham, after holding the hair of dhroupathy, dhuryodhana and others had 13 years of life. But here it is just 3 days. Anybody denigrating a women by pulling/holding her hair, has to meet the death penalty - may be time wise sooner or later. That is an important lesson.

Continuation: Raama was very unhappy to hear this news of death of Seethaa from Hanumaan and team. Raama even fainted and LakshmaNa held Raama's head in his lap and talked a lot of dharma to console Raama.

Meanwhile VibheeshaNa hearing this [about killing of Seethaa] concluded it as a trick and informed Raama about Indrajith's homam [or yagnam] in nikumbila and requested LakshmaNa to be sent to kill Indrajith with Hanumaan and himself.





Also he gave the clue that Indrajith can be killed only before he concludes the yaagam at nigumbila and not later.

For that is the curse on Indrajith - whoever interrupts Indrajith in the midst of a yagnam and calls him to fight, and makes him to fight, he will be Indrajith's killer. Otherwise Indrajith cannot be killed.

Raama agreed, sent LakshmaNa and the army under leadership of Hanumaan, with Jaambavaan as co-commander, and an advisor cum supporter in VibheeshaNa. [Of course VibheeshaNa wherever he goes, goes along with his ministers - those 4 persons who took refuge in Raama on Lanka's other shore].

Please note that for the first time in the war, it is mentioned that VibeeshaNa uses his weapons to kill some of his own clan - similar to KarNan resorting to weapons only after the death of BhIshma Pithamah in Bhaaratham.

Role-play:

Raama sends LakshmaNa, and gives a send off note to LakshmaNa reading -

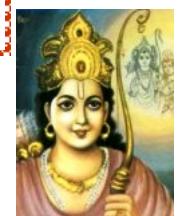
jahi tham raakshasa sutham maayaa bala visaaradham || 6- 85 -25

Meaning:

LakshmaNa, meet success with that raakshasa, who is a wizard in tricky war.

Point: So the great warrior role is specifically assigned to LakshmaNa now by Raama himself in front of others. Upto this stage that warrior role was taken by self by LakshmaNa. LakshmaNa is now commissioned - that too to kill a very formidable enemy in Indrajith.

Continuation: At this stage Vaalmeeki's description of LakshmaNa is simply glorious - says "on hearing Raama's words that athi adhbhutha paraakrama: LakshmaNa - that wonderfully valourous LakshmaNa - took the best of the bows [and left] with VibheeshaNa".





Vaalmeeki says --

राघवस्य वचः श्रुत्वा लक्ष्मणः सविभीषणः ।

जग्राह कार्मुक श्रेष्ठमन्यद्दीपपराक्रमः ॥

raaghavasya vaca: Srutvaa LakshmaNa: sa vibhIshaNa: |

jagraaha kaarmuka srEshtam anyat bhImahaparaakrama: || 6-85- 27

Before leaving LakshmaNa paid praNaamams to Raama and did pradhakshiNam - namaskaarams to Raama and circumambulation of Raama - to his elder brother and left on the mission.

Point: The highlight on this act of LakshmaNa is - as the dhaasaas or servants of the supreme lord, when we undertake a major task or work, it is a good practice to do praNaamams [namaskaarams] to perumaal and elders in our house and then start on the mission. See here LakshmaNa doing that - that is why Vaalmeeki specifically adds even such small acts without omission - that too in much serious situations like a serious war - for us to learn.

Time duration of war with Indrajith: When LakshmaNa returned successfully after killing Indrajith - Raama says - aho raathrai thribhi veera: kathamchith vinipaathitha: | 6- 91- 16

Meaning:

Oh that valiant [Indrajith] have been killed after three nights by you. [This gives information to us that this 'war between Indrajith and LakshmaNa' was stretching for 3 nights and intervening two days].

Note: This slokam is not found in sargam 79 - nearly 4 slokams including this is omitted in some versions.

Continuation: After reaching the place where Indrajith was doing the yagnam -





at Nikumbila - LakshmaNa started hitting the raakshasaas with arrows as advised by VibheeshaNa. When his army was tattered and battered, Indrajith left the yagnam incomplete and came to fight. Then he started fighting with Hanumaan.

Meanwhile VibheeshaNa showed a banyan tree to LakshmaNa under which Indrajith usually gives bali - offering to different bhoothaas - demigods for his success - [bali means food - to please bhooth gaNaas, demigods] and wanted LakshmaNa to prevent Indrajith from nearing this place, which LakshmaNa also noted.

Points:

1. Please note that point on 'dhEsa kaala vibhaagam' in KumbakarNan's advise to RaavaNan - in that 'panchadhaa yOgam' by KumbakarNan. This is one such important aspect - suitable and unsuitable places -the same place may be suitable for one - while being unsuitable for the other - between the 2 enemies engaged in war.
2. Also a caution on the time aspect - Indrajith should always be engaged - in time without gaps - even if you allow a little interval time for him in between two engagements in war - he will come here and carryout his offering - through that offering he ensures his success. So LakshmaNa has to be careful not to allow him to reach this banyan tree location or let him have a time gap.
3. Again it may appear a small point - perhaps one may think why Vaalmeeki takes pains to describe this minor point? See it is a strategic one for LakshmaNa - in ensuring his victory.
4. Also, that again, is a good lesson for us in management - not to miss out even minor points - or leave minor loopholes open, while undertaking major strategic tasks.

Role-play at zenith: Story continuation: This act of VibheeshaNa was noticed by





Indrajith. He scolded his uncle. LakshmaNa sitting on shoulders of Hanumaan intervened and said, 'you start fighting with me and not with your uncle'. Then they both fought bitterly. LakshmaNa was looking like a smoky fire and their fighting looked like warring planets - says Vaalmeeki - after LakshmaNa was hit by arrows of Indrajith.

SuSubhE lakshmaNa: SrImaan vidhUma iva paavaka: | 6-88-20

yuyudhaatE mahaa vIrau grahAviva nabhO gata | 6-88 -37

Meaning:

The two fought like two warring planets in the sky.

LakshmaNa reacted at one stage saying, 'hey, Indrajith your arrows are light and gives comfort to me, a victory seeker in war will not fight like this' - see slokam

लघवश्चालपवीर्याश्च सुखा हीमे शरास्तव

नैवं शूरास्तु युध्यन्ते समरे जयकाङ्क्षणः ॥

laghavaSca alpa vIryaaSca sukhaa hI Me Saraastava | 6- 88-42

naivam SUraastu yudhyantE samare jaya kaankshiNa: || 6-88-43

After certain time when VibheeshaNa observed that LakshmaNa was getting tired, he motivated the vaanara army in the fighting saying, "it is not proper for uncle [me - VibheeshaNa] to kill his brother's son [Indrajith] - but for Raama's sake I will do it [6-90-17] but now let LakshmaNa do that, you all please fight with the enemy's army".

Point:

1. Dear readers - see that strong motivation comes in the form of a statement





- with love on one side
- with duty on the other side,
- with dharma on one side,
- with hesitation and sympathy on the other side
- but main intention of VibheeshaNa is to motivate all the army on his own side - Raama's side.

Oh - enjoy that mixture of emotions - in the yuddha kaaNDam - a classic description by the poet. [That is why perhaps Vaalmeeki took 25% of slokams for 14 days affair whereas 10 to 11 years of aaraNya vaasam in just one or two slokams].

2. Perhaps, Indrajith vadham can be a 'classic case study' for the present day management schools. They can analyse and find out what are the different management points, they can propose and learn from Vaalmeeki.

Role-play continuation:

स दत्त्वा तुमुलं युद्धं पितृव्यस्येन्द्रजियुधि ।

sa dattvaa tumulam yuddham pitrvyasya indrajit yudhi | 6-89-26

Meaning:

That Indrajith gave VibheeshaNa - his uncle - a confusing war [and continued fighting with LakshmaNa]

Point: please note, since VibheeshaNa motivated Raama's army, Indrajith then confused his uncle, by doing a war with him - Vaalmeeki says 'it is a confusing war' - 'tumulam yuddham'.

May be he is also not really interested in fighting with his uncle, or killing his





uncle, but wanted to show others that he actually fought with uncle, so made a tricky scene that he fought with him. Again another 'emotional relationship exhibition' is here.

Continuation: Both LakshmaNa and Indrajith fought fiercely. At one stage LakshmaNa shot arrows on the horses yoked to the chariot, and killed the charioteer. In spite of that Indrajith continued running the chariot himself as well as fighting with LakshmaNa. He was such a great warrior. Then 4 of vanara leaders killed the 4 horses of that chariot. LakshmaNa destroyed the chariot also.

Since that fight was during nighttime, at that stage Indrajith motivated his army to make a deception of a fight with the vaanaraas, so that he could use that darkness. He returned to Lanka to bring a new chariot with driver and horses. When he arrived back after some time, LakshmaNa and his team were surprised to see Indrajith on the new chariot. They continued fighting.

Since vaanaraas were almost facing a defeat, they sought refuge in LakshmaNa and surrendered to LakshmaNa - says Vaalmeeki -

saumitrim SaraNam praaptaa prajaapatim iva prajaa: | 6- 91 -17

Point: Vaalmeeki describes, "as how people surrender to brahmaa, these vaanaraas surrendered to LakshmaNa". Why suddenly 'brahmaa' is brought into picture? Why not naaraayaNa or Sankara?

For Brahmaa will grant the boons easily. And Brahmaa cannot really give mOksham - complete liberation. But he can give good relief with his boons.

So these vaanaraas also sought some relief in that fight - from LakshmaNa - for LakshmaNa may not be able to eliminate RaavaNa. That is why comparison to brahmaa and not to naaraayaNa.

Continuation: See reaction of LakshmaNa --





tata: samara kopena jwalito raghunandana: | 6-91-18

Meaning:

LakshmaNa was very angry and shone like fire due to that anger.

Then both fought very valiantly. LakshmaNa, when hit by 3 arrows of Indrajith in the face - lalaatam - Vaalmeeki describes LakshmaNa as 'his face, was bright and shone like a hill with 3 crowns or peaks'

raNa agre samara slaaghI tri srunga iva parvata: | 6- 91-36

Meanwhile Indrajith hit VibheeshaNa. VibheeshaNa also retorted by smashing the horses of chariot. When Indrajith wanted to hit VibheeshaNa with a weapon given by yama, with the intention of killing him, LakshmaNa intervened and smashed that weapon.

After that, the two, LakshmaNa and Indrajith, exchanged asthrams like

- roudhram,
- vaaruNam,
- maahEswaram,
- aasuram etc,

fought bitterly. Then LakshmaNa set the asthram 'aindhram' on his bow and said

धर्मात्मा सत्यसन्धश्च रामो दाशरथीर्यदि ।

पौरुषे चाप्रतिद्वन्द्वस्तदेनं जहि रावणिम् ॥

dharmaatmaa satyasandhaSca raamO daaSarati: yadi |





paurushE ca apratidvandva: tat Ena jahi raavaNim || 6- 91- 76

Meaning:

If that Raama, son of Dasaratha, is a valiant, dharmaathmaa - truthful, and lives true to his word, hey asthram, kill that son of RaavaNa.

That asthram killed Indrajith by cutting off his neck. Every body including the dhEvaas and maharshis who have come to the skies for witnessing this war appreciated LakshmaNa. And the remaining raakshasaas ran helter-skelter to save their lives. The vaanaraas celebrated LakshmaNa's victory saying

लक्ष्मणो जयतीत्येवं वाक्यं व्यश्रावयस्तदा

- lakshmaNa: jayati iti Evam vaakyam vySraavayamstadaa. | 6-91- 99

Point: Some questions arise on that statement of LakshmaNa when he aimed that 'aindhram asthram' on Indrajith.

Why suddenly all these 'qualifications' or usage of heavy words qualifying 'Raama'?

And why send an arrow in the name of Raama?

The answer to these is - LakshmaNa is an amsam of that vishNu, naaraayaNa as already seen. If these conditions are laid then that asthram or arrow or weapon becomes a Raama asthram or a naaraayaNa asthram - which never fails.

Further Indrajith is one who has won against 'indhra' the king of dhEvaas [and hence that name] If 'aindhram' - the asthram of indhra - has to hit and kill Indrajith, it must be loaded with a little more potency. That is why.

Thus the warrior LakshmaNa played a great role as warrior in eliminating Indrajith the valiant son of Raama.

Scene 7. Act 9. Raama rejoices in LakshmaNa's victory.





Continuation: Then all returned back to Raama's side from nikumbila. LakshmaNa bowed down - did praNaamams to Raama and informed him of the success over Indrajith. Raama pulled LakshmaNa and made him sit in his lap. Since LakshmaNa felt shy, Raama pulled him again, made him sit on his lap, embraced and smelt his head. Vaalmeeki's description here is worth enjoying --

upaveSya tam utsange parishvajya avapIDitam |

bhraataram lakshmaNam snigdham puna: puna: udaikshata || 6-92-10

Point: Even though Raama is elder and a grown up, LakshmaNa is an younger brother, who will do all these? Only a person who has fatherly love to the sibling - not an elder brother. Perhaps embracing may be ok. Other acts described here - only who treats his brother as his son, that fatherly person will do all these - dear reader, do you get it now?

Kindly recall poet subramanya bhaarathi's description on that young KrishNa - KrishNa - kaNNan as a female child kaNNammaa -

uchchi thanai muganthaal garvam Ongi vaLarudhadEE

mechchi unai ooraar pugazhndhaal mEni silirkkudhadi --

addressed to that young kaNNan in and as 'child kaNNammaa' in that song 'chinnam chiRu kiLiyE kaNNammaa'.

Raama, the father does all that and enjoys his son / brother's achievement. Oh great description by Vaalmeeki.

Raama showering love towards his brother like a father - LakshmaNa also reciprocating his love and respects due to a father and not an elder brother.

Continuation: Raama appreciated VibheeshaNa and Hanumaan also, saying a great work was accomplished in that war with Indrajith, and now his success is more or less assured. [refer slokam 6-92- 17] Then SushEna the doctor was directed by Raama to treat LakshmaNa, VibheeshaNa, Hanumaan and all others.





Scene 7. Act 10. moola balam sent by RaavaNa:

Actually this act 10 has no relevance to roles of LakshmaNa but there are 2 important points to know which perhaps will be missed.

Continuation: On the otherside RaavaNa was so much sorrowful that the sorrows lead him into enormous anger. Ref. slokam -6-93-16

Since Seethaa was the source for all these troubles and resulting in this anger, RaavaNa wanted to kill her. Re slokam 6-92-34.

His son did killing of maaya Seethaa but RaavaNa wanted to do on the original Seethaa herself - 6-92- 36,37].

Seeing him approach Seethaa wept saying, "I missed that opportunity and declined those words of great Hanumaan -

यद्यहं तस्य पृष्ठेन तदायासमनिन्दिता ।

नाद्यैवमनुशोचेयं भर्तुरङ्गता सती ॥

yati aham tasya prshThena tadAyAsam aninditA |

na adhya evam anuSoOca iyam bhartu: ankagatA sati || 6-92 -52

Meaning:

'I should have gone by climbing on the back of him [Hanumaan] without hesitation so that today I need not suffer - I would have been happy with my husband'.

At that stage RaavaNan was advised by his minister Supaarsvan - why do you want to resort to a Sthree vadhai - killing of a lady - start on KrishNa paksha chathurdhasee and ensure success on the amaavaasya day. [that slokam we had already seen].





Point: Though this weeping of Seethaa and RaavaNa's anger etc could have been skipped in the topic of LakshmaNa - but in the process that 'late regret' of Seethaa will also be missed.

Continuation: RaavaNa sent his army of commandos - to do that moola bala yudhdham - on that chathurdhasee day. Since morning the war went on says Vaalmeeki - 6-93-8. The sainyam - army saw so many Raamaas at the same time and also only one Raama - simultaneously.

See slokam 6-93-26.

ते तु राम सहस्राणि रणे पश्यन्ति राक्षसाः ।

पुनः पश्यन्ति काकुत्स्थमेकमेव महाहवे ॥

te tu raama sahasrANi raNe paSyanti rAkshasA |

puna: paSyanti kAkutsthām ekam eva mahAhavE ||

Point: Dear readers, is this not similar to each gOpI seeing one KrishNa with her and simultaneously only one KrishNa in the center in that great raasa leelaa in Sreemadh Bhaagavatham? - may be this is a forerunner or a curtain raiser of what is going to come in the next avathaaram - or can we take the real raasa leela - the second one as a repetition of this leelaa of the supreme lord.

Also ref that 'Raama baaNa thraaNa' - savEri krithi of thyagaraja in this context.

Scene 7. Act 11. LakshmaNa hits RaavaNa again but falls:

Continuation: In one muhUrtham [90 minutes] all the commandos failed at the hands of Raama - similar to that Khara vadham earlier. Then RaavaNa came with his deputies - another virupaaksha, maha udhara, mahaa paarsvan et al. One by one they all failed and got killed by Sugreevan, Angadhan et al. Finally RaavaNa





himself came to the forefront and started fighting.

Role-play again: LakshmaNa hit him first -

tham icchan pratamam yOddhum lakshmaNO niSitai: Sarai: | 6-99-18

But RaavaNa skipped him and went to Raama

अभ्यतिक्रम्य सौमित्रिं रावणः समितिज्जयः ।

abhyatikramya saumithrim rAvaNa samitinjaya: | 6-99-21

Then both Raama and RaavaNa fought a fierce battle.

At one stage LakshmaNa re-entered the arena - and started hitting RaavaNa -

एतस्मिन्नन्तरे कुद्धो राघवस्यानुजो बली ।

लक्ष्मणः सायकान्सप्त जग्राह पर्वीरहा ॥

ekasminnantare kruddho rAghavasya anujO balI |

lakshmaNa: sAyakAnsanta jagrAha paravIrahA || 6-100 -13

LakshmaNa could cut RaavaNa's two heads into pieces, and also killed the charioteer - 6-100-14,15. Also LakshmaNa destroyed the bow of RaavaNa.

Since VibheeshaNa was standing by side of LakshmaNa, RaavaNa sent a weapon to hit him. To save VibheeshaNa, LakshmaNa hit that weapon with his arrows. VibheeshaNa was thus saved.

RaavaNa got wild and sent another weapon to kill LakshmaNa [sakthi aayudham - second time against LakshmaNa].

When Raama saw that weapon coming he commanded that weapon 'you become wasted in energy and let safety betide LakshmaNa' -





svasti astu lakshmaNAya iti moghA bhava hata udyamA | - 6-100-34

LakshmaNa fell down hit by that weapon having a wounded chest. Raama pulled out that weapon from LakshmaNa's body. But RaavaNa hit Raama while he was pulling the arrow away from LakshmaNa's chest.

So Raama advised Hanumaan and Sugreeva to safeguard LakshmaNa and continued fighting with RaavaNa. After some fighting RaavaNa retreated. 6-101-65. [Vaalmeeki did not say the day ended at this stage or fighting stopped].

Raama returned to the place where LakshmaNa was lying and started weeping saying

dese dese kaLatrANi dese dese bAndhavA: |

tam tu desam na paSyAmi yatra bhrAtA Sahodara: || 6-101 -14

Meaning:

In each country I can get a wife and relative, but not a country where I can get a brother like LakshmaNa - who never ever leaves me in times of distress.

Again the doctor SushEna sent Hanumaan to that 'Oshadhi Mountain' in Himaalayaas and got the herbs to cure LakshmaNa - for the second time. LakshmaNa came back to normalcy because of the treatment.

Scene 7. Act 12. LakshmaNa wants Raama to kill RaavaNa that day itself:

Continuation: When LakshmaNa got himself back on heels, he said to Raama - "before the dusk today, I seek the death of RaavaNa by you, if you desire the death of RaavaNa as well you have the love on that queen" - see slokam

yadi tava rAja nara AtmajA abhilAsha: kuru cha

vaco mama SIghram adya vIra: || 6- 102 -54

The war between Raama and RaavaNa then took up the fierce course - sage





Agasthya gave the 'aadhibhya hrudhayam' upadesam - Raama fought and finally killed RaavaNa.

The description of that war between Raama and RaavaNa in length here is not necessary as we are concentrating on LakshmaNa and his contribution. But I would like to include only one slokam-

naivam rAtram na divaSam na muhUrtam na ca kshaNam |

rAma rAvaNayO: yuddham virAmam upagacchati || 6-109- 39

Meaning:

The war between Raama and RaavaNa did not stop or took rest for a second, nor a muhUrtam nor in day nor in night.

Point: This gives a clue that on that 'caturdasi' day the moola balam was sent. In one and a half hours time the whole moola bala army was destroyed. So RaavaNa is forced to come out on that 'chathurdhasee' day itself, and continued - may be towards the evening LakshmaNa was hit and Hanumaan sojourned to the Himalayas and came back and all that - on the amaavaasya morning LakshmaNa talked about this matter in 54th slokam above. Before that day's dusk - amaavaasya day - RaavaNa's story is over.

Just see otherwise why LakshmaNa should talk about the dusk, and why Vaalmeeki should describe about night - raathrim, daytime - dhivasam etc.

Similarly in that LakshmaNa's statement - note the word - raaja nara aathmajaa. Raajaa is king Janaka, then why nara aathmajaa - She got just a nara roopam - human form - that ayOnijaa - not born in a womb - that lady - taken a human form - is it a reminder indirectly to Raama? A timely reminder?

Appears so.

Conclusion on that warrior's role:

With that the great warrior role of LakshmaNa is completed. We have seen at





different times the role was either taken by himself or on that war with Indrajith assigned by Raama.

The benefit that LakshmaNa got from this role is that proclamation of Raama, "I can even get many wives like Seethaa but not a brother like LakshmaNa" - that statement from Raama. Such a high acclaim and recognition, of course Seethaa is irreplaceable but Raama says so.

And that statement of His is also fulfilled in his next avathaaram - He got 'dese dese kalatram' - in His next avathaaram - but not a brother like LakshmaNa - for BalaRaama was an elder to KrishNa and He did not fight in that great war. So Raama's statements are never a waste.





CHAPTER 14

LAKSHMANA - THE MINISTER

[or counsel or advisor to Raama]

Prelude: Now we will take up that 13th role as a Minister and wise counsel to Raama.

Need for a minister in LakshmaNa: Does Raama really need a counsel or minister to suggest certain things? For we have already seen he is

- VEdhavith - knowledgeable in vEdhaas,
- Saasthragna - wizard in saastrams,
- a good administrator
- and well trained under guru VasishTa in many aspects.

As I was going through the Achaarya Raamaamrutham of HH Sri Thirukkudandhai ANDavan appearing in Sri Ranganaatha Paadhukaa magazine; one point struck me, among the many poured out by swamy, viz.

What is the greatness of Raama? Raama claimed 'He is sage Vasishta's sishyan'. What is greatness of sage Vasishta? Leave aside His other credentials - He is the aachaarya of the 'supreme lord Raama'.

[Like the other guru sishya combination - guru Saandheepani and Lord Krishna].

Vasishta -- Sandheepani:

Perhaps guru Vasishta will be more remembered than guru saandheepani for

- When we talk about Visvaamithra, Vasishta comes into the story.
- When we talk about KaamadhEnu Vasishta comes into the story.





- When we talk about rishyasringa - as in maha bhaaratha or in RaamaayaNa - Vasishta comes into the story - since Vasishta permitted Dasaratha to have sage rishyasringa to perform the yagna - even though Vasishta is the kula guru of Dasaratha.

[That magananimity of Vasishta - "hey Dasaratha - I am your guru - leaving me aside or brushing me aside, you want the yagna to be done by other sage? How can you even think like that? Then you will not get the desired fruits out of the yagna". All these he did not do but graciously permitted Dasaratha]

But Saandheepani - may be very few scenes in sreemadh bhaagavatham.

Then, for Raama, here again enters another guru sage Visvaamithra, and later sage agasthya. So Raama really had many great gurus, crossing his long life path and teaching many things. [Is it really? To that supreme lord - or an act?]

Perhaps, dear readers, you might have thought now why so much on the gurus?

That too when we are taking up on LakshmaNa's minister's role - that is to bring in that point - to such a great 'Vasishta sishyan Raama',

Q: Is there a real 'need' for suggestions or counseling? That too, from LakshmaNa, his junior?

A: Yes, for any body, at times of distress or in some bad moods, some good suggestions, advices, or counseling is needed.

Q: That too from a counsellor of lower level than the one who is counselled?

A: Levels do not matter in such occasions.

So a need for counselling is always there, even though the counselled may be really great.

Another great point to be kept in mind is - Raama played that role of man - that 'aatmaanam maanusham manye' so effectively, that at times he exhibited he was





so much in deep anguish and needed advices, counselling. Since LakshmaNa was the person accompanying him always, we find in LakshmaNa, a good minister to advice suitably. Or at least that is what Vaalmeeki portrays.

Is LakshmaNa qualified?

That is about Raama - we have to see the other side also - about LakshmaNa

Q: Does he lack so much in education, intelligence and character, when compared to Raama that he cannot advise Raama at least on few occasions?

A: No, for Vaalmeeki himself say 'LakshmaNa is equally virtued' - *samathaam guNai:* - like Raama. Added is that qualification as a brother to do that minister role. So LakshmaNa is thus fully qualified.

तं गुणैस्समतां प्राप्तो भ्राता विपुलविक्रमः ।

सौमित्रिरनुव्राज धारयन् दुःखमात्मजम् ॥

tam guNaissamataam praapto bhraataa vipulavikrama: |

saumitriranuvavraaja dhaarayan du:khamaatmajam || 2-19-39

Meaning:

Lakshmana,

- who got virtues equal to Raama,
- who was having great heroic valour,
- who was the brother,
- kept the grief within himself and went along with Raama.

Point: When Vaalmeeki states LakshmaNa is '*samathaam guNai:*' = equal in





virtues to Raama', perhaps some one may raise a point, "this speaks only about guNaas - characteristics and does not include about his education and his knowledge on saasthraas". Further LakshmaNa is also the same 'Vasishta sishya' like Raama and as such no more elaboration required.

In baala kaaNdam Vaalmeeki has said about all the 4 children of Dasaratha, as

सर्वे वेद विदः शूराः सर्वे लोकहिते रताः ॥

सर्वे ज्ञानोपसंपन्नाः सर्वे समुदिता गुणैः ।

sarve veda vido: SUraa: sarve lokahite rataa: || 1-18-25

sarve j~naanopasampannaa: sarve samuditaa guNai: |

Meaning:

All the princes are scholars in Vedhaas, valiant ones, all are interested in the welfare of the world, all are intellectuals and all of them possess an air of probity.

Occasions of need for a counsel:

Enough? Now let us go into what are those occasions when Raama needed the ministerial service of LakshmaNa in counseling, advising, suggesting etc.

- When father Dasaratha asked Raama to go to forest. [AyOdhyaakaaNdam]
- When Maareecha maan appeared and Seethaa demanded that to be captured. [aaraNyaa kaaNdam]
- When Seethaa is missed and Raama started lamenting on loss of Seethaa - this is more a 'sOkha nivarththi' advice than a learning matter. [aaraNyaa kaaNdam]





- When maayaa Seethaa is killed by Indrajith - again a 'sOkha nivarththi' [yudhdha kaaNdam]

Now let us go into details one by one - since occasions are listed as above, let us see the points alone.

Scene 1. Kaikeyi conveyed to Raama - king Dasaratha asked you to go to forest

Role assignment: This is a Self-appointed role to LakshmaNa - for this is a continuation of that angry young brother role. From that a leaf is taken out to highlight certain specific points.

Role-play: Let us move to AyOdyaa kaaNdam - scene mentioned as above - The sight of Kausalya weeping gets LakshmaNa enraged and he says --

भरतस्य अथ पक्ष्यो वा यो वा अस्य हितं इच्छति ।

सर्वान् एतान् वधिष्यामि मृदुः हि परिभूयते ॥

bharatasya atha pakshyo vaa yo vaa asya hitam icchatI |

sarvaan etaan vadhisyaami mrdुः hi paribhUyate || 2-21-11

Meaning:

LakshmaNa says to Raama [I shall kill all those who are siding Bharatha, and are favourable to him]. "Soft person indeed gets disgraced!"

Point: As an 'angry young brother', we have seen his talks in chapter 7. During that angry talk, one slokam is as above - but the point we have to take here is

- 'soft persons indeed gets disgraced'
- when required one has to show his 'aggressiveness'
- one has to be assertive





- at times one needs to be a little aggressive and fight for his rights
- one cannot be soft always.
- To be 'always soft natured' - may be, many a times mistaken as weakness of that person

This is what is said in modern human resources management also - or in behavioral science - in another parlance.

Continuation:

गुरोरपि अवलिप्तस्य कार्यकार्यं अजानतः ।

उत्पथं प्रतिपन्नस्य कार्यं भवति शासनम् ॥

gurorapi avaliptasya kaaryaakaaryam ajaanata: |

utpatham pratipannasya kaaryam bhavati Saasanam || 2-21-13

Meaning:

Even a venerable person is to be punished

- If he becomes arrogant,
- If he does not know good and evil actions
- If he takes to a wrong route.

Point: This again is another point of suggestion from LakshmaNa during his angry talk. Again see yet another human resources management point - that has happened in many a corporate chief or chairman's case and dictator's case - some other person does a corporate raid or a coup [in dictator's case] and usurps power and punishes this person for his wrong doings - who, even though, was in commanding position or venerable position all these days.





Even during that emotional urge and upset, LakshmaNa talks very wise points and 'valid ones' which are applicable even today. Perhaps 'swaadhyayam' of RaamaayaNam is more essential today - particularly for managers to know such points.

Role benefit: By taking that role what benefit he got? Only a bad name immediately as an angry fellow - that is why a separate chapter on angry young brother - but a little later that 'service' - kainkaryam - by accompanying Raama.

Scene 2: Act 1: Maareecha maan - deer appears:

Continuation: In aaraNya kaaNdam when the Maareecha maan - the Maareecha disguised as golden deer - came trotting in front of Seethaa, She called both Raama and LakshmaNa to have a good look at that deer. On seeing that deer LakshmaNa said as follows.

Role assignment: May be we can take it as 'appointed by Seethaa' - for she only calls Raama and LakshmaNa and then LakshmaNa starts speaking his mind on the deer as minister.

Role-play:

शङ्कमानः तु तं दृष्ट्वा लक्ष्मणो रामं अब्रवीत् ।

तं एव एनं अहं मन्ये मारीचं राक्षसं मृगम् ॥

Sankamaana: tu tam drshTvaa lakshmaNo raamam abravIt |

tam eva enam aham manye maarIcam raakshasam mrgam || 3-43-5

Meaning:

But LakshmaNa became incredulous on seeing it, and said to Raama, "I believe this deer to be that Maareecha, the demon".





Points:

In Tamil, there is a proverb, 'manthirikku azhagu varum poruL uraiththal' - meaning a minister must have wisdom to foresee the likely future happenings and advise the king accordingly. That is what LakshmaNa is doing now as minister.

See minister LakshmaNa talks to Raama only and not to 'manni' Seethaa, since Raama - the king alone - has to suggest further things to do.

Since the word 'poruL' has another meaning as 'wealth' or 'money', somebody punned 'that is why the present day ministers advise their chief minister [no kings these days] to start counting the money (ie) how much they can earn within their limited tenure as ministers" -- that is on the lighter side.

Continuation: But here LakshmaNa says his suggestion with reason, why he sees that deer as Maareecha disguised and thereby gives a note of caution.

चरन्ते मृगयां हृष्टः पापेन उपाधिना वने ।

अनेन निहता राम राजानः काम रूपिणा ॥

अस्य मायाविदो माया मृग रूपं इदं कृतम् ।

भानुमत् पुरुषव्याघ गन्धर्व पुर सन्निभम् ॥

caranto mrgayaam hrshTaa: paapena upaadhinaa vane |

anena nihataa raama raajaana: kaama rUpiNaa || 3-43-6

asya maayaavido maayaa mrga rUpam idam krtam |

bhaanumat purushavyaaghra gandharva pura sannibham || 3-43-7





Meaning:

Oh, Raama, when kings engaged in hunting games were delightedly moving in the forest, this Maareecha killed many of them resorting to many disguises, for he is a guise-changer by his wish. [6th slokam]

Maareecha is an expert in many wiles and he has now assumed the form of this Golden-Deer, Oh, manly lion, which is more than the scintillating city of Gandharva-s, a city of wiles, which any trickster can create to make-believe. [7th slokam]

मृगो हि एवं विधो रत्न विचित्रो न अस्ति राघव ।

जगत्यां जगतीनाथ माया एषा हि न संशयः ॥

mrgo hi evam vidho ratna vicitro na asti raaghava |

jagatyam jagatInaatha maayaa eshaa hi na samSayaH || 3-43-8

Meaning:

"Oh, Raaghava, this kind of amazing animal with gemlike dapples is nonexistent in the world, isn't it? Hence, Oh, lord of the world, this is truly a phantasm. No doubt about it." So said LakshmaNa to Raama.

Points:

Please note the timely provision of data by Minister LakshmaNa. As a minister, LakshmaNa has said the 'varum porul' - trouble due to this deer - hey Raama, this deer is NOT a real one - may be Maareecha in disguise - why I say that is because such a kind of deer is nonexistent in this world. So we can anticipate some trouble and as such don't get lured by the beauty of that deerskin.

Raama is also aware of it, but LakshmaNa is reminding him. LakshmaNa cites even the name of Maareecha and by this, we can infer as to why RaavaNa chose





Maareecha for this particular purpose. Maareecha has that extraordinary ability to lure and has a good record of wily accomplishments.

LakshmaNa as a minister has done his duty in presenting expedient data to the king Raama. And it is up to king Raama to analyse it and take suitable action.

Continuation: The reaction from Raama is - He agrees to the point - thereby recognising the minister's foreseeing capacity - agreement to the point by the king.

Then Raama says 'then also it is worth the pursuit and kill if it is really Maareecha'. Of course that is the king's decision taken after careful consideration of minister's information. So minister has done his duty.

Role-benefit:

एवं ब्रुवाणं काकुत्स्थं प्रतिवार्य शुचि स्मिता ।

उवाच सीता संहृष्टा चद्मना हृत चेतना ॥

evam bruvaanam kaakutstham prativaarya Suci smitaa |

uvaaca sItaa samhrshTaa cadmanaa hrta cetanaa || 3-43-9

Meaning: While LakshmaNa of Kaakuthstha clan is speaking thus, She, who is self-satisfied, as Her heart is conjured by the deerskin, such a Seethaa, deterred him with open laughter and spoke.

Point: See the immediate benefit accrued to the minister LakshmaNa from manni - a derisive smile from Seethaa and later very harsh words from her. [see in next act below]

Continuation:

यदि वा अयं तथा यत् मां भवेत् वदसि लक्ष्मण !





माया एषा राक्षसस्य इति कर्तव्यो अस्य वधो मया ॥

yadi vaa ayam tathaa yat maam bhavet vadasi lakshmaNa |

maayaa eshaa raakshasasya iti kartavyo asya vadho mayaa || 3-43-38

Meaning:

Raama says, 'You are telling me that - this is the wizardry of the demon. LakshmaNa, even if it were a demon's wizardry, it is still my duty to eliminate that deer".

एतेन हि नृशंसेन मारीचेन अकृत आत्मना ।

वने विचरता पूर्व हिंसिता मुनि पुङ्गवाः ॥

उत्थाय बहवो अनेन मृगयायां जनाधिपाः ।

निहताः परम इष्वासाः तस्मात् वध्यः तु अयं मृगः ॥

etenā hi nrSamsena maarīcena akṛta aatmanā |

vane vicarataa pUrvam himsitaa muni pungavaa: || 3-43-39

utthaaya bahavo anena mrgayaayaam janaadhipaa: ।

nihataa: parama ishvaasaa: tasmat vadhyaa: tu ayam mrgaa: || 3-43-40

Meaning:

If this deer is Maareecha, this heinous and vicious-souled demon has indeed tortured many eminent sages earlier when on the prowl in the forests, thus he deserves elimination. He rebelliously killed many kings who are excellent archers while they were in hunting games, at least for that reason this bestial





monster deserves eradication.

Point: The king Raama is in agreement with minister LakshmaNa. But king Raama has His own reasons and speaks on those. LakshmaNa presently proved himself as a worthy 'minister'.

Scene 2: Act 2: Maareecha maan is hit:

Continuation: What LakshmaNa said about the 'nonexistent type of deer' like that Maareecha maan has created an 'impression' on Raama. See his reaction after hitting Maareecha.

तं दृष्ट्वा पतितं भूमौ राक्षसं भीम दर्शनम् ॥

रामो रुधिर सिक्त अङ्गं चेष्टमानं महीतले ।

जगाम मनसा सीतां लक्ष्मणस्य वचः स्मरन् ॥

tam drshTvaa patitam bhUmau raakshasam bhIma darSanam || 3-44-21

raamo rudhira sikta angam ceshTamaanam mahItale |

jagaama manasaa sIaam lakshmaNasya vaca: smaran || 3-44-22

Meaning:

On seeing that demon with a fiendish look, who has fallen on earth with limbs steeped in blood, and who is weltering on the surface of earth, Raama emotionally took flight to Seethaa reminiscing LakshmaNa's words.

मारीचस्य तु माय एषा पूर्वं उक्तं लक्ष्मणेन तु ।

तत् तदा हि अभवत् च अद्य मारीचो अयं मया हृतः ॥





maarIcasya tu maaya eshaa pUrva uktam lakshmaNena tu |

tat tadaa hi abhavat ca adya maarIco ayam mayaa hata: || 3-44-23

Meaning:

This is the trickery of Maareecha, which LakshmaNa vouchsafed earlier, that has indeed happened in that way alone, and now the one whom I have killed is none other than Maareecha.

Points:

Dear readers, that proverb "manthrikku azhagu varum poruL uraiththal" has been proved correct. Raama himself certifies, as per Vaalmeeki, that what minister LakshmaNa said has happened. LakshmaNa, as a minister, is so 'effective' and 'correct' in his premonitions and advices at this stage.

Also we must note LakshmaNa's deep knowledge in knowing different types of deer in the world - and to say so forcefully that this type of gem-studded deer is a nonexistent type and as such it must be Maareecha in disguise.

This also points out that a minister to be effective in his counseling to the king - must be knowledgeable enough and an allrounder in different subjects.

That word 'saasthragna' - 'knower of saasthrams' - does not mean only vEdhaas and connected saasthras but also other subjects like geography, biology, etc as proved here.

Role benefit: Recognition by the king about his minister's capacity in telling this is Maareecha.

Scene 3. LakshmaNa as minister tries to convince Seethaa

[when she asked him to go to Raama's help]:

Scene 3. Act 1. Maareecha's shouts:





Raama hit the deer, and Maareecha fell down dead. Before breathing last he also shouted "haa Seethaa haa LakshmaNa" in Raama's voice. Seeing Maareecha falling dead Raama praised LakshmaNa in his thoughts saying what LakshmaNa said came true. But there is more on that 'haa Seethaa'.

We have to see what Maareecha shouted in detail, since sage Vaalmeeki gives that in instalments. Many of you might have heard, Maareecha shouted 'haa Seethaa' and 'haa LakshmaNa' and that is all.

Note: This portion may not be so much relevant on the topic of Minister LakshmaNa but that also indicates why Seethaa forced so much on LakshmaNa - and minister LakshmaNa convincing Seethaa again and again. That 'convincing' we will see after these shouts of Mareecha.

स प्राप्त कालम् अज्ञाय चकार च ततः स्वरम् ।

सदृशं राघवस्य एव हा सीते लक्ष्मण इति च ॥

sa praapta kaalam aj~naaya cakaara ca tataH svaram |

sadrsham raaghavasya eva haa sITe lakshmaNa iti ca || 3-44-19

Meaning:

Perceptive of the time that chanced bearing his death [and wishful of the death of RaavaNa too], he, [that Maareecha,] then yelled in a voice that is like Raaghava's voice, 'haa, Seethaa...' and also 'haa LakshmaNa.'

Point: This is the first instalment and what we usually hear in many upanyaasams, then Seethaa forced LakshmaNa out and RaavaNa came and Seethaa got abducted. Meanwhile Raama at the other end reacts on this shout of Maareecha as below --

हा सीते लक्ष्मण इति एवं आकुश्य तु महा स्वनम् ।





ममार राक्षसः सो अयं श्रुत्वा सीता कथं भवेत् ॥

लक्ष्मणः च महाबाहुः कामवस्थां गमिष्यति ।

इति संचिन्त्य धर्मात्मा रामो हृष्टनूरुहः ॥

haa sItE lakshmaNa iti evam aakruSya tu mahaavnam |

mamaara raakshasa: so ayam Srutvaa sItaa katham bhavet || 3-44-24

lakshmaNa: ca mahaabaahu: kaam avasthaam gamishyati |

iti samcintya dharmaatmaa raamo hrshTa tanU ruha: || 3-44-25

Meaning:

"This demon died while blatantly crying out 'ha, Seethaa... ha, LakshmaNa...' And on hearing this, how Seethaa will react? And what will be the plight of dexterous LakshmaNa?" Thus on thinking over them that righteous-souled Raama remained in a hair-raising predicament.

Point: Now the king Raama worries about the consequences, since He is away from Seethaa and LakshmaNa. Also note the description of Raama as dharmaathmaa.

Continuation: But Maareecha also added two more sentences, 'I am killed' and 'LakshmaNa save me immediately' in same Raama's voice along with the first one of 'haa Seethaa haa LakshmaNa'. These two phrases perhaps miss the attention of many, because Vaalmeeki gives that in sargam 57, whereas LakshmaNa was being asked to go in sargam 44, 45.

These two phrases - 'I am killed' and 'LakshmaNa save me immediately' - appear in sargam 57 - slokams describing Raama returning to janasthaana [the place of abduction of Seethaa, and where aasramam is located] and LakshmaNa meeting





him on the way.

Raama while returning or rushing back talks to himself - [here appears that phrase 'I am killed']

राक्षसैः सहितैः नूनं सीताया ईप्सितो वधः ।

काञ्चनः च मृगे भूत्वा व्यपनीय आश्रमात् तु माम् ॥

दूरं नीत्वा अथ मारीचो राक्षसो अभूत् शराहतः ।

हा लक्ष्मण हतोऽस्मीति यद्वाक्यं व्यजहार ह ॥

raakshasai: sahitai: nUnam sItaayaa Ipsito vadha: |

kaancana: ca mrgo bhUtvaa vyapanIya aasramaat tu maam || 3-57-7

dUram nIvaa atha maarIco raakshaso abhUt Sara aahata: |

haa lakshmaNa hato asmi iti yat vaakyam vyajahaara ha || 3-57-8

Meaning:

Raama talks to Himself -- "As could be seen, that Maareecha's becoming a Golden Deer is only to sidetrack me and take me away from hermitage, his becoming a demon when hit with an arrow, and his shouting words like, 'haa, LakshmaNa, I am killed,' indeed the demons are collectively intending to do away with Seethaa. It is certain."

Note: Dear readers please note this 'haa LakshmaNa I am killed'. That has not appeared in that portion of conversation between Seethaa and LakshmaNa in sargam 45. [being dealt below - minister LakshmaNa convincing queen Seethaa]. Next when LakshmaNa is talking to Raama, he says maithily heard 'haa LakshmaNa save me' besides 'haa seethE', and sent me forcefully - that is in





sargam 59 - that slokam reads --

आर्येण एव परिकृष्टं (पराकृष्टं) हा सीते लक्ष्मण इति च ।

परित्राहीति यद्वाक्यं मैथिल्याः तत् श्रुतिं गतम् ॥ ३-५९-७

aaryeNa eva parikrushTam (paraakrshTam) haa sItE lakshmaNa iti ca |

paritraahi iti yat vaakyam maithilyaa: tat Srutim gatam || 3-59-7

Meaning:

Maithili gave an ear to that message which was loudly shouted as if by your honour, saying, 'haa, Seethaa... haa, LakshmaNa... save me immediately'.

Point: When Seethaa heard that message 'I am killed and save me' in Her husband's voice, it is but natural for any sincere wife to act like that - in sending away that guard, minister and brother LakshmaNa to help Raama. So it is clear now why Seethaa was insistent in persuading Laskhmana to go.

Scene 3. Act 2. The Minister Role-play in convincing Seethaa:

Now we will take up the minister LakshmaNa advising Seethaa [or is it suggesting to Seethaa] 'Raama can never be overpowered by anybody in the world' as reply, when she said, "Raama is in distress and why you are not going, I say you go".

And then she started lashing out at LakshmaNa with her tongue so much. Seethaa's condition:

एवं ब्रुवाणं वैदेहीं बाष्पशोक समन्वितम् ॥

अब्रवीत् लक्ष्मणः त्रस्तां सीतां मृगवधूमिव ।





evam bruvaanam vaidehIm baashpa Soka samanvitam || 3-45-9

abравIt lakshmaNa: trastaam sItaam mrga vadhuM iva |

Meaning:

LakshmaNa spoke to Seethaa, the princess from VidhEha kingdom, who is talking under a deluge of tears due to her anguish and fretful like a doe.

पन्नग असुर गन्धर्व देव दानव राक्षसैः ॥

अशक्यः तव वैदेही भर्ता जेतुं न संशयः ।

देवि देवमनुष्येषु गन्धर्वेषु पतत्रिषु ॥

राक्षसेषु पिशाचेषु किन्नरेषु मृगेषु च ।

दानवेषु च घोरेषु न स विद्येत शोभने ॥

यो रामं प्रतियुध्येत समरे वासवोपमम् ।

pannaga asura gandharva deva daanava raakshasai: || 3-45-10

aSakya: tava vaidehI bhartaa jetum na samSaya: |

devi deva manushyeshu gandharveshu patatrishu || 3-45-11

raakshaseshu piSaaceshu kinnareshu mrgeshu ca |

daanaveshu ca ghoreshu na sa vidyeta Sobhane || 3-45-12

yo raamam pratiyudhyeta samare vaasava upamam |

Meaning: LakshmaNa says, "Oh, VaidhEhi, Your husband is invincible by





serpents, asura-s, gandharva-s, gods, fiends, demons, no doubt about it. Oh, auspicious one, unmarked is some combatant, who can counter attack Raama from among gods, humans, gandharva-s, birds, ogres, kinnaraa-s, beasts, or oh, lady, even from horrendous demons, as Raama vies with Indhra in any given war."

Points:

See the assertion of Minister LakshmaNa on King Raama, for he is so convinced about the capacity of Raama to say to Queen Seethaa, in the process trying to convince Her. Only a forceful minister, who weilds considerable influences on and with the king, can say such things to his queen. That is what LakshmaNa is doing here.

Further see how he addresses Seethaa - as VaidhEhee - for VidhEha king Janaka is well known for his great knowledge - so LakshmaNa indirectly says, "hey Seethaa being the daughter of that 'knowledgeable king of VidhEha', use your brain - just don't be emotional or reactional alone".

Continuation:

अवध्यः समरे रामो न एवं त्वं वक्तुं अर्हसि ॥

न त्वामस्मिन्वने हातुमुत्सहे राघवं विना ।

avadhyā: samare rāmo na evam tvam vaktum arhasi || 3-45-13

na tvaam asmin vane haatum utsahe raaghavam vinaa |

Meaning:

LakshmaNa to Seethaa - It is inapt of you to talk that way as if Raama can be terminated in a given war, and as for me, I do not venture to abandon you in this forest in the absence of Raaghava.





Point: See now the minister is also becoming a security guard, and says 'I will not abandon you and go'. [That security guard role we have already studied in chapter 13].

See that slokam alone - on appointment of LakshmaNa as Security Officer - [meaning already seen]

इह त्वं भव सन्नद्धो यन्त्रितो रक्ष मैथिलीम् ॥

अस्यां आयत्तं अस्माकं यत् कृत्यं रघुनंदन ।

iha tvam bhava sannaddho yantrito raksha maithilIm || 3-43-46

asyaam aayattam asmaakam yat krtyam raghunandana |

Continuation: Minister LakshmaNa [and security guard - 2 in 1] continues on Raama's capacity -

अनिवार्यं बलं तस्य बलैर्बलवतामपि ॥

त्रिभिलोकैः समुदितैः स ईश्वरैः स अमरैः अपि ।

हृदयं निर्वृतं ते अस्तु संतापः त्यज्यतां तव ॥

आगमिष्यति ते भर्ता शीघ्रं हृत्वा मृगोत्तमम् ।

anivaaryam balam tasya balai: balavataam api || 3-45-14

tribhi: lokai: samuditai: sa Isvarai: sa amarai: api |

hrdayam nirvrtam te astu santaapa: tyajyataam tava || 3-45-15

aagamishyati te bhartaa SIghram hatvaa mrgottamam |





Meaning:

LakshmaNa continues his advice to Seethaa, "Let the most forceful Crowns with all their military forces, or, all of the gods together with their heads, why they, let all the three worlds put together come mutinously, whether jointly or severally, Raama's prowess is unrestrainable. Hence, let your heart be diverted and anxiety divested, as your husband will be returning soon on killing that extraordinary deer."

Role-play shining:

Now comes the minister LakshmaNa's reasoning, why he is so convinced about Raama's coming back with success -

न सः तस्य स्वरो व्यक्तं न कश्चित् अपि दैवतः ॥

गन्धर्व नगर प्रख्या माया तस्य च राक्षसः ।

na sa: tasya svaro vyaktam na kaScit api daivata: || 3-45-16

gandharva nagara prakhyaa maayaa tasya ca raakshasa: |

Meaning:

Evidently it is not the voice of Raama, nor that of any other god, but someone mimicked that voice for chicanery, and that must be the illusory voice of that demon Maareecha, similar in effect to the magical city of gandharvas usually created by magicians.

Again the minister LakshmaNa is just shining - in uttering another beautiful point --

राक्षसा विविधा वाचो व्यवहरन्ति महावने ॥

हिंसा विहारा वैदेहि न चिन्तयितुं अर्हसि ।





raakshasaa vividhaa vaaco vyavaharanti mahaavane || 3-45-19

himsaa vihaaraa vaidehi na cintayitum arhasi |

Meaning:

"The demons are the swaggerers in violence in great forests and they will be employing various voices. Therefore VaidhEhi, just do not bother about it" thus LakshmaNa advised Seethaa.

LakshmaNa's character analysis: - by Vaalmeeki at this stage - [though not relevant to topic on hand this character analysis is also important in glorifying LakshmaNa]

The minister's suggestions and assertions on queen Seethaa became a little ineffective for she did not heed to the advices. Thereby the course of the story had changed drastically.

This lashing included a sentence in which Seethaa says just for 'her physical body sake', he is not going when Raama is dying away at other location.

When LakshmaNa replies to Seethaa, Vaalmeeki describes him as "vijithEndhriya:" - "one who has controlled his senses very well" - in the very next slokam.

A classic character analysis is by Vaalmeeki - that too in a very serious situation. Trust you all can understand what is conveyed here when I say for 'her physical body sake' and 'jithEndhriya'.

See Vaalmeeki's slokam --

अब्रवीत् लक्ष्मणः सीतां प्राञ्जलिः विजितेन्द्रियः ।

abrvIt lakshmaNa: sItaam praanjali: vijitendriya: |

Meaning: [When that insulted Lakshmana is addressed this way with hair-raising





and acerbic words by Seethaa,] he, who has controlled his senses, spoke to Her suppliantly adjoining his palm-fold.

Situation handling by Minister LakshmaNa:

उत्तरं न उत्सहे वकुं दैवतं भवती मम ॥

वाक्यं अप्रतिरूपम् तु न चित्रं स्त्रीषु मैथिलि ।

स्वभावः तु एष नारीणां एषु लोकेषु दृश्यते ॥

विमुक्त धर्माः चपलाः तीक्ष्णा भेदकराः स्त्रियः ।

न सहे हि ईदृशं वाक्यं वैदेही जनक आत्मजे ॥

श्रोत्रयोः उभयोः मध्ये तप्त नाराच सन्निभम् ।

uttaram na utsahe vaktum daivatam bhavatI mama || 3-45-28

vaakyam apratirUpam tu na citram strIshu maithili |

svabhaava: tu esha naarINAam eshu lokeshu drSyate || 3-45-29

vimukta dharmaa: capalaa: tIkshNaa bhedakaraa: striya: |

na sahe hi IdrSam vaakyam vaidehI janaka aatmaje || 3-45-30

srotrayo: ubhayo: madhye tapta naaraaca sannibham |

Meaning:

I do not venture to reply you, Maithili, as You are like a deity to me. Women using words, which are a class by themselves, is not at all surprising. This sort of bringing stilted words into play is the nature of women and it is obvious in





the world. Women, by their nature, are unbound by the etiquette of decency, whimsical, cantankerous and they tend to become the artificers of vicissitudes, and oh, VaidhEhee, the daughter of Janaka, indeed unbearable are this kind of words that are much the same as burnt iron arrows thrust in between my two ears."

Points:

So minister LakshmaNa is unable to convince Her through mention of Raama's capacity, in spite of her being harsh he exalts her - saying "maithilee - you are a diety to me - maithili mama dhaivatham bhavathee".

Perhaps he tries to persuade Her by elevating Her to that exalted position of dheivam - god - does he kindle Her to just fall back on Her own real identity? As periya piraatti - and make Her to accept that nothing could happen to Raama or no one can really harm Raama and thereby console Her.

Oh, that minister LakshmaNa has to use different tactics at different times to do that convincing. Thus the tactician LakshmaNa is also shining.

That way he also indirectly indicates here that he is not interested in Her physical assets.

These two viz. 1. "vijithEndhriya:" 2. maithili mama dhaivatham bhavathee" are some extraordinary words describing the sterling character of LakshmaNa [which is the main intent here].

That elaborate comments on ladies in general - "by their nature, are unbound by the etiquette of decency, whimsical, cantankerous and they tend to become the artificers of vicissitudes", also shows he has observed many a ladies and studied their nature, which again indicates the depth of his observation and grasping power - or simply his capacity in 'vicarious learning'.

Further that also teaches us, the later generation - on how a minister and/or a security officer [for here LakshmaNa is in a two in one role] should behave in





anthappuram - inner courtyard of a king - that too while dealing with a suspecting queen.

Just compare this situation [of how LakshmaNa handles Seethaa in her hot mood] with that of meeting the other woman - Thaaraa - she is also a queen - when LakshmaNa went as an envoy of king Raama to king Sugreeva.

Here a revered lady Seethaa is in front - in Her 'asramam' attire - there Thaaraa came from anthappuram of Sugreeva in 'as is where is condition' and in a drunken state. Then also LakshmaNa deftly handled the situation - no room for any physical passion in both occasions - here by 'elevating' Seethaa to 'diety' position, there by twanging his bow, which showed his anger and sent strong signals. LakshmaNa is LakshmaNa - a unique personality always.

Calling upon witnesses: Till now LakshmaNa put his own points and tried to convince Seethaa, but she went on accusing him. So now he called upon witnesses to hear those accusing words -

उपश्रृण्वन्तु मे सर्वे साक्षिनो हि वनेचराः ॥

न्यायवादी यथा वाक्यमुक्तोऽहं परुषं त्वया ।

upasrNvantu me sarve saakshino hi vanecaraa: || 3-45-31

nyaaya vaadI yathaa vaakyam ukto aham parusham tvayaa |

Meaning:

"Let all of the forest-itinerants indeed listen as to how you are addressing me with bitter words, though I am reasoning with you conscientiously, and let them become my corroborators for the sake of justice."

Point: Again a classic way of handling the situation by a minister - calling upon witnesses - in case needed at later stage, they can come to help.





When the queen is complaining to king, against the minister, her words carry weight with the king, and, any amount of convincing words rolled out to the king by the minister will go against the minister only.

When Seethaa called upon later the 'forest residing' - "vanacharaa:", at that time of RaavaNa lifting her, perhaps that is why they did not come to help Seethaa - because of her lashing of lakshmaNa - which was heard by them. Further it can also be due to fear of RaavaNa.

LakshmaNa reacts and retreats:

a. Reaction first: Now LakshmaNa utters a sort of hot words to Seethaa - or is it a 'curse' [?] - 'dhik thvaam praNasyantheem' -

धिक्त्वामद्य प्रणश्यन्तीं यन्मामेवं विशङ्कसे ॥

स्त्रीत्वात् दुष्ट स्वभावेन गुरुवाक्ये व्यवस्थितम् ।

dhik tvaam adya praNaSyantIm yan maam evam viSankase || 3-45-32

strItvaat dashTa svabhaavena guru vaakye vyavasthitam |

Meaning:

Fie upon you, you are acrimoniously tempered owing to your feminine nature, and by which impulsive reason you mistrust me, who is presently abiding in my brother's order, may God damn you for that crotchety.

Point: see LakshmaNa places Raama in high pedestal and calls him 'guru'.

b. Retreat next: But just after he said that, he again says 'svasti the asthu vara aananE' - let safety be with you oh fair faced' to Seethaa

गमिष्ये यत्र काकुत्स्थः स्वस्ति तेऽस्तु वरानने ॥





रक्षन्तु त्वां विशालाक्षि समग्रा वनदेवताः ।

gamishye yatra kaakutstha: svasti te astu varaanane || 3-45-33

rakshantu tvaam viSaalaakshi samagraa vana devataa: |

Meaning:

I am going there where Raama is, Oh, lady with best visage, you be blessed, and oh, broad-eyed one, let all of the forest deities protect you.

Point: May be he realized he did a mistake in uttering that dik thvaam, to his manni - his priya Raama's wife - his dheivam as just then said - god like mother in Seethaa.

For every word uttered comes true in RaamaayaNam - first that 'praNasyantheem' and then 'svasthi thE asthu' - that is what really happened also same - she entered fire, came out surely and successfully.

Again LakshmaNa, the minister and security officer appoints another security agency, because queen forced this security officer to leave that place.

Continuation: Now the minister again says the 'varum poruL' - premonition? He asks Seethaa - 'While returning with Raama, oh Seethaa, will I be able to meet you?'

निमित्तानि हि घोराणि यानि प्रादुर्भवन्ति मे ।

अपि त्वां सह रामेण पश्येयं पुनरागतः ॥

nimittaani hi ghoraaNi yaani praadurbhavanti me |

api tvaam saha raameNa paSyeyam punaraagata: || 3-45-34

Meaning: Gauging by those dangerous forebodings that are now bidding fair, can I see you again along with Raama on my return? Or not? That I do not know."





Thus LakshmaNa spoke to Seethaa.

Comment:

A note after this slokam in valmikiramayan.net website reads -- Lakshmana said Seetha 'be lost in desolation...' in the first instance [slokam 32 above] and further said that she 'be blest...' and seeks the help of pastoral divinities to protect Seetha in his absence. This appears self-contradictory on the part of Lakshmana. But it is held correct, for he uttered derogatory words in the first instance as a vexed person and then, on knowing what is suddenly uttered by him, he is correcting himself in saying 'she be blessed...' He wishes her to prosper as she belongs to Raama. Whatever belongs to Raama cannot be ridiculed, especially his mother-like sister-in-law, the elder.

Continuation: After such hot exchanges also LakshmaNa has not actually left. So Seethaa started threatening him that She will fall in river Godhaavari - fall from heights of hills - drink poison - enter a fire, etc - to give up that body, than being touched upon by any, other than Raama - and started beating herself in the stomach. She wanted to give up that body, which in her opinion, is what LakshmaNa is interested in and that is why he is not going.

Points:

You are getting one more point now - for that ordeal by fire - since Her body was touched by RaavaNa - naturallySshe has to enter the fire and get it purified - since She said 'I will give up this body, if it is to be touched by some one else than Raama' - so She kept Her word by asking same LakshmaNa to light the fire. See in RaamaayaNam thus every one acts or keeps their words even though uttered in anger or in calm mood.

Further these words of threat are not new to Seethaa, for, She said similar words when Raama refused to take her to forest.

Incidentally all these happenings take place in a forest place named





Janasthaana - where the asramam is located, from where abduction takes place, on the banks of Godhaavari River. For later Raama also calls upon GOdhaavari to ask 'hey have you seen my Seethaa?'

Role-play Continuation: The minister LakshmaNa has not yet given up his role-play and left as directed by Seethaa.

तां आर्त रूपां विमना रुदन्तीं

सौमित्रिः आलोक्य विशाल नेत्राम् ।

आश्वासयामास न चैव भर्तुः

तं भ्रातरं किञ्चित् उवाच सीता ॥

taam aarta rUpaam vimanaa rudantIm

saumitri: aalokya viSaala netraam |

aaSvaasayaamaasa na caiva bhartu:

tam bhraataram kincit uvaaca sItaa || 3-45-39

Meaning:

Observing the agonised aspect of Seethaa, that cheerless Soumithri started to cheer her up by repeatedly informing that her husband Raama will come soon. Even then Seethaa did not speak the least to the brother of her husband, and maintained a silence of antipathy.

Point: See yet LakshmaNa has not given up his attempts in convincing Seethaa - his ministerial role in counseling queen Seethaa continues. So this teaches us that a minister [or counsel or adviser] should not easily give up when he is convinced that his stance is correct and strong.





This is a true management point also - when we go in a 'change' in that topic of "change management".

Since she was adamant finally LakshmaNa leaves. See --

ततः तु सीतां अभिवाद्य लक्ष्मणः

कृताञ्जलिः किञ्चित् अभिप्रणम्य ।

अवेक्षमाणो बहुशः स मैथिलीं

जगाम रामस्य समीपं आत्मवान्॥

tataḥ tu sītaam abhivaadya lakshmaNaḥ

krta anjaliḥ kincit abhipraNamya |

avekshamaaNo bahuSaḥ sa maithilIm

jagaama raamasya samIpam aatmavaan || 3-45-40

Meaning:

But then, holding Seethaa in usual reverence, that self-respectful LakshmaNa briefly came to her fore, made a reverential palm-fold briefly, and then proceeded to the proximity of Raama, while repeatedly looking back at that lonely lady in the thick of forest.

Point on that LakshmaNa's praNaamam to Seethaa:

A point of clarification from valmikiramayan.net website on this 'LakshmaNa's anjali' to Seethaa - as to how he did it - is given here. It also adds different types of anjalis - elaboration on the body language.

Till now LakshmaNa was behind her or at her sideways, as he usually stood a





foot behind Raama or Seethaa, but now came to her fore to revere her viz., made a semi-salute, i.e., briefly and briskly adjoined and disjoined his palms, without bringing the joined palms up to his heart or his face.

Bringing the folded palms up to one's own heart is suggestive of 'pouring forth one's own heart' at the other, which is known in prayers language as "iungo manus ante pectus".

And if it is lifted up to forehead, it is suggestive of 'concentrating with whole of the mind,' and if hands are totally lifted into air it is for the god unknown.

But here this iungere manus is neither ante pectus, infra pectus, nor supra abdomen but a quick gesture. He is performing an-ishTa-namaskaaram 'uninterested, greeting...' 'a half-hearted gesture' like a 'cold-handshake' rather than a 'warm' one, because he is now sent by her compulsively and compulsorily.

Note: May be this clarification may be not relevant to LakshmaNa's role as a minister - but it expresses his reaction, his behaviour - when he is forced to do something, which he dislikes to do.

May be it is a show of resentment but not disobedience. That is how a minister should do - a subordinate should do - when asked to do some jobs not to the taste. May be some lessons for us to learn - on the "behavioral science"?

Continuation: This paved the way for RaavaNa to enter and abduct her. But this leaving of Seethaa, later led LakshmaNa to be chided by Raama. That is seen in that security officer role.

With this the minister's counseling to Seethaa comes to an end.

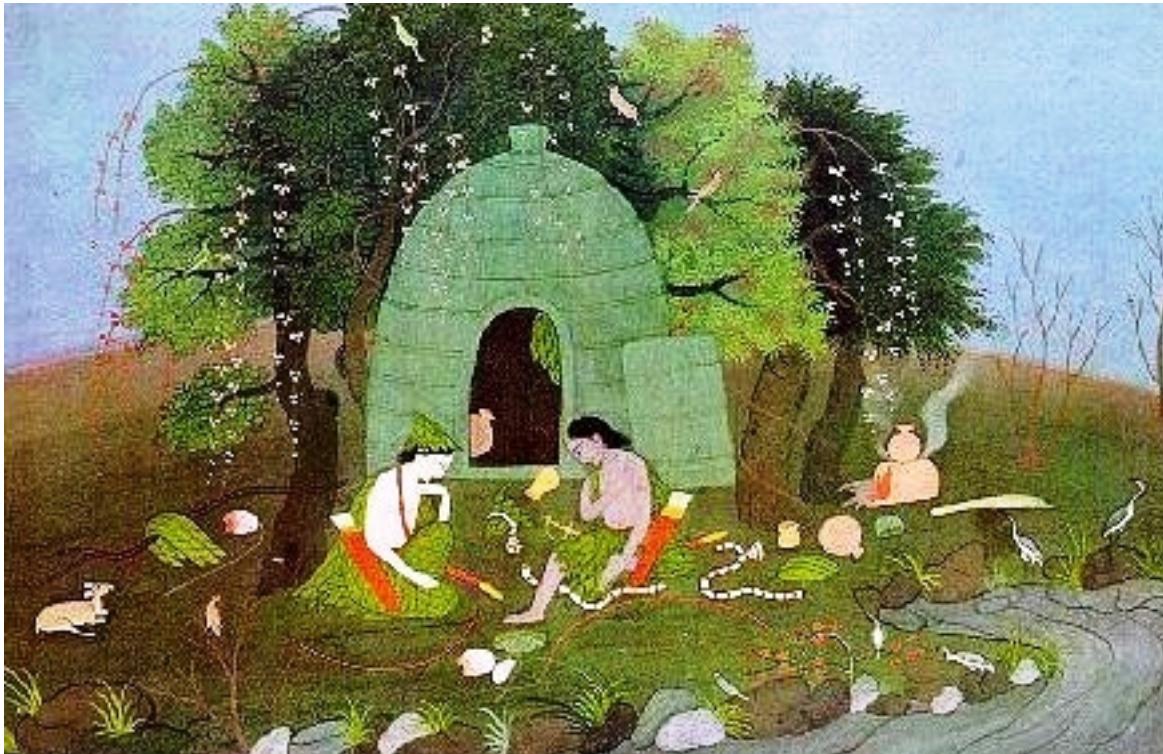
Scene 4: Raama laments and LakshmaNa, the minister, counsels and consoles:

Prelude: When thus both Raama and LakshmaNa came to realize that Seethaa is missing, Raama lamented so much. Both started searching Seethaa everywhere in Janasthaana - the aasramam location, and in banks of Godhaavari. After considerable search and asking the third security - 'vanEcara: the forest living'





- LakshmaNa, the minister realized a point.



LakshmaNa counsels a grieving RAma

Scene 4. Act 1: LakshmaNa and mruga pakshi saasthram:

Role-play: LakshmaNa realized that the animals convey Seethaa was taken southward by their body language. Then LakshmaNa spoke to Raama -- See Vaalmeeki describing that -

तेषां वचन सर्वस्वं लक्ष्यामास च इङ्गितम् ॥

उवाच लक्ष्मणो धीमान् ज्येष्ठं भ्रातरं आर्तवत् ।

teSaam vacana sarvasvam lakshayaamaasa ca ingitam || 3-64-20

uvaaca lakshmaNo dhImaan jyeshTham bhraataram aartavat |





Meaning:

On noticing the lingua franca and even the lingua persona of those animals, that imaginative LakshmaNa spoke to his elder brother, alike a striver striving hard for some information.

Point: This shows LakshmaNa could infer something from the body language of animals and their spoken language also - means he is knowledgeable even in 'mruga saastham' and 'pakshi saastham'. The information LakshmaNa gives to Raama that Seethaa is southbound.

That again proves LakshmaNa, the minister, is really an 'all-rounder' and gives valuable suggestions and tips, at the appropriate time to king Raama.

क्व सीत इति त्वया पृष्ठा यथा इमे सहसा उथिताः ॥

दर्शयन्ति क्षितिं चैव दक्षिणां च दिशं मृगाः ।

Kva sIta iti tvayaa prshTaa yathaa ime sahasaa uthitaa: || 3-64-21

darSayanti kshitim caiva dakshiNaam ca diSam mrgaa: |

Meaning:

Oh, godly brother, when you have asked these animals, 'where is Seethaa,' they quickly rose to their feet and are showing the track on the ground and in the southern direction as well.

Scene 4. Act 2: LakshmaNa geethaa part 1:

Raama laments: Continuation of story: Then both walk in southern direction, find

- Flowers which Seethaa was wearing,
- The broken parts of armour, which RaavaNa and his charioteer had,





- Some beads of jewelry which Seethaa was wearing,
- Some broken parts of chariot,
- A broken part of a great bow [mahath dhanu says Raama himself] and
- The dead body of the charioteer of RaavaNa etc.

Seeing all these, Raama asks the gods, the mountains, the river Godhaavari etc to give information on Seethaa or return Seethaa. When all were silent due to fear of RaavaNa, and Raama not getting a response, He, at the height of His anger, started raising his bow, stating

- He will make the river dry,
- rip of mountains of their peaks,
- kill all animals,
- punish all gods etc

all for the sake of Seethaa.

पुरा इव मे चारु दतीं अनिन्दितां

दिशन्ति सीतां यदि न अद्य मैथिलीम् ।

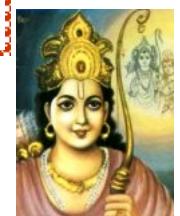
सदेव गन्धर्व मनुष्य पन्नगं

जगत् स शैलं परिवर्तयामि अहम् ॥

puraa iva me caaru datIam aninditaam

diSanti sItaam yadi na adya maithilIm |

sadeva gandharva manushya pannagam





jagat sa Sailam parivartayaami aham || 3-64-77

Meaning:

If that princess of Mithila, with her charming sparkling smiles and who causes irreproachability to my character, if only I can have a glimpse of Her! if She is not returned to Me in fine fettle, as She was when she was with Me, then I will countermove whole of this universe together with its gods, immortals, humans, florae and faunas, mountains and waters... and what not...

LakshmaNa's role-play: At that stage LakshmaNa started counseling Raama. The note in www.valmikiramayan.com site after this slokam is really great. I am sharing with you all that note. Thanks to the authors of website. Actually this note paved the way for me to give what appears below this note comparing minister LakshmaNa's counseling points as "LakshmaNa geethaa".

Quote:

puraa: iva 'as before'

caaru dhatIm 'suavely-toothy-smiling Seethaa,

when She was smilingly asked me to fetch the Golden Deer, the last glimpse I had of her, still remains on my psyche. Hence, in that fine fettle she shall be handed over now...

'a+ ninditaam' she is an irreproachable person for herself, no doubt, but she does not land even me into a reproachable situation. Even if I were to countermove the routine of universe for her sake, and my action stands rightful as I am seeking her rightfully.

Hanumaan supports this argument when he soliloquised on seeing Seethaa in Lankaa, in Sundara kaaNdam, 16-13. 'Even if Raama is going to make this earth with its oceans, or even whole of this universe topsy-turvy for the sake of this wide-eyed Seethaa, I opine that Raama is right'.





HanumAn with SIta pirATTi

Such Seethaa is - " Seethaa - one born in a furrow', - a better birth than mine, as I birthed from the womb of my mother Kausalya, like any other human'. Besides, she is "Maitilee - the daughter of the fit king Janaka and thus she is a fit consort of mine. Such as she is, she is displaced by you, gods, in the name of fate, fortuity, and fortune. Whatever it might be, bring her back to me, or else be prepared for my irreversible counteraction of this universe's routine, which per chance is manned by you, or even for its entire annihilation'.

This is veerOchitha sambhaashaNa 'brave talk of a braving hero...' and the mood is veera rasam 'adventurousness', that too, not at earthly humans or animals or demons, but against the soi-disant gods.





So also is the ire of Arjuna in Mahaa Bhaaratham. A valiantly victorious person does not sink deep into his own sorrow, but tries to counteract. Here Raama is counteracting with gods and nature, while Arjuna of Mahaa Bhaaratham had to do the same with his brothers and relatives. That is why Gita had to be imbibed into the mind of Arjuna, when he was at loss to know why he shall war against his own brothers, teachers, grandparents et al. Having heard whole of Gita and having followed Krishna's advices, Arjuna though bewails a lot when his son Abhimanyu is murdered, becomes infuriated at the treacherous murder of the boy. And then escalated were his guts to fight back his enemies. Arjuna takes a severe oath to eliminate his enemies.

Here Raama too has a Krishna like counselor in LakshmaNa. But less are LakshmaNa's chances in convincing Raama, as Raama is a 'doer' rather than a 'preacher' like Krishna, or a 'student' like Arjuna. However, LakshmaNa pacifies the fury of Raama in the next sargam [viz 66th sargam]. - unquote.

Now points on this note:

First off, LakshmaNa is elevated to the level of KrishNa. - that is great. Yes - for we have already seen - that LakshmaNa was thinking of himself as an 'amsam' of Sriman naaraayaNa in that warrior role - chapter - 14 - and as such RaavaNa could not lift him off, when LakshmaNa was hit by RaavaNa's sakthi aayudham.

But same LakshmaNa could be easily lifted by Hanumaan and carried to safety. For one person LakshmaNa made it very difficult and to other so easy. So LakshmaNa is an amsam - part of Sriman naaraayaNa only - KrishNa is 'full and full' Sriman naaraayaNa. No amsam business - a 'poorNa avathaaram' as said.

But when it comes to the supreme lord Sreeman naaraayaNa, an amsam - part or full - how does it matter? Just recall that slokam

poorNamada: poorNamidam poorNaat poorNamudacyatE





poorNasya poorNamaadaaya poorNam Eva avaSishyatE

where it is said - when 'poorNam - whole', is removed from 'poorNam - whole', what remains is also 'poorNam - whole' only. So whole or part - an amsam of naaraayaNaNan is also 'poorNam' naaraayaNaNan only. So LakshmaNa is another KrishNa. Any more explanation is needed?

Then some one may ask why between these two naaraayaNa poorNams, Raama and LakshmaNa - this entire preaching, counselling, etc? As already said more than once - Raama acts as human and states 'aathmaanam maanusham manyE' - so at times counselling is needed to that 'human Raama'.

While preaching ArjuNa was at an elevated place - 'uyarndha thErth thattu' - elevated seat of chariot - and guru KrishNa was at the driver's seat - a slightly lower seat and position. See here Raama is sitting and weeping [or standing and weeping], the preacher or counselor LakshmaNa holds the feet of Raama who is being counseled or 'taught [?] - so in both instances the preacher or counsel / guru is placed at a lower level and 'student or receiver or counseled' is positioned in elevation. [ref slokam 2 of sargam 66 below]

In both places the heroes - there Arjuna, here Raama - are in a sorrowful state of mind and need consolation, encouragement, persuasion to take further course of action.

In both places or cases, a war is about to begin - there Arjuna is already in the midst of the war arena standing between the arrayed armies - here Raama has already raised his dhanu: and Sara: - bow and arrow, to fight against the non replying vanEcaraa:

In both, the counselling is 'to make them act against enemies' - for Arjuna to fight against DuryOdhana and team - here for Raama to fight against that 'yet unknown enemy' who has made a captive of Seethaa, instead of the animals, gods, trees, hills, and river etc as he said.





Can this preaching or counselling to Raama by LakshmaNa be called LakshmaNa geethaa?

Now the slokam - [for corroborating point 5 above]

ततः सौमित्रिः आश्वास्य मुहूर्तात् इव लक्ष्मणः ।

रामं संबोधयामास चरणौ च अभिपीडयन् ॥

tata: saumitri: aaSvaasya muhUrtaat iva lakshmaNa: |

raamam sambodhayaamaasa caraNau ca abhipIDayan || 3-66-2

Meaning:

At that time Lakshmana, the son of Sumithraa, suppliantly gripped Raama's feet and started to address him.

Role-play shines: Preaching starts here: First - on the identity - who is who - like that geethaa - on soul - never has death, cannot be cut etc etc --

महता तपसा राम महता च अपि कर्मणा ।

राजा दशरथेन असि लब्धो अमृतं इव अमरैः ॥

mahataa tapasaa raama mahataa ca api karmaNaa |

raaj~naa daSarathena asi labdho amrtam iva amarai: || 3-66-3

Meaning:

Oh, Raama, as gods have reaped ambrosia after a prolonged churning of Milky Ocean, you are a reap of King Dasaratha's superlative ascesis and by his superior acts.





Point: LakshmaNa says Raama is 'amirtham' - 'Raamaamrutham' - amrutham is useful to others - when it comes to use for self? Somebody has to tell, 'hey you are amrutham - so no question of any decay or treatment required for you - you are poorNam - no minus for you - even if a minus happens - then also what remains is also the same amrutham' etc. That is what Dasaratha got - LakshmaNa reminds raama, that amrutham, that 'Raamaamrutham'. If he is not amrutham why we should study about that 'vasthu' now so seriously?

LakshmaNa continues -

यदि दुःखं इदं प्राप्तं काकुत्स्थं न सहिष्यसे ।

प्राकृतः च अल्प सत्त्वः च इतरः कः सहिष्यति ॥

आश्वसिहि नरश्रेष्ठ प्राणिनः कस्य न आपद ।

संस्पृशन्ति अग्निवत् राजन् क्षणेन व्यपयान्ति च ॥

yadi du:kham idam praaptam kaakutstha na sahishyase |

praakrta: ca alpa sattva: ca itara: ka: sahishyati || 3-66-5

aaSvasihi naraSreshTha praanina: kasya na aapada |

samsprSanti agnivat raajan kshaNena vyapayaanti ca || 3-66-6

Meaning:

If you are unable to withstand this anguish chanced on you, oh, Kaakuthstha, then how a simpleton whose boldness is meagre can withstand it. Oh, first and foremost among men, tell me who is not caught by mishappenings, like a flash of fire that lets up momentarily, but greats do not mind it.

Point: Is this not similar to Bhagavad Gita slokams in 2-11 to 13, gathaasUna





agataa sU nau 'This that irks- / Thy sense-life, thrilling to the elements- / Bringing thee heat and cold, sorrows and joys, / 'Tis brief and mutable!'.

Perhaps LakshmaNa is not saying openly 'I am not imparting any maiden version of Bhagavad Gita which later you will be doing to Arjuna, your sishya in your next avathaaram'.

दुःखितो हि भवान् लोकान् तेजसा यदि धक्ष्यते ।

आर्ताः प्रजा नर व्याघ्र क्व नु यास्यन्ति निर्वृतिम्॥

du:khito hi bhavaan lokaan tejasaa yadi dhakshyate |

aartaa: prajaa nara vyaghra kva nu yaasyanti nirvrtim || 3-66-7

Meaning:

If you are going to blaze away worlds with your radiance in your ruefulness, to where the ordinary people in rue shall go for solace, really.

Point: this is one of the very beautiful prepositions LakshmaNa gives - a gentle reminder - 'hey you are the person to whom all look for solace. If you are going to act in a fit of anger where people in general will go?' - Is that the proverb - 'vEliyE payirai mEindhaal maadu engE pOgum?' came from this slokam? These are certain superb slokams to be enjoyed to its core.

Continuation: in the next slokam LakshmaNa reminds Raama, 'hey, your and my guru vasisthta was also was in same predicament that he got 100 sons and in one day, all 100 died due to ire of Visvaamithra. But Vasishtha did not fight with Visvaamithra like how you started now, etc.

Then LakshmaNa tells about the mother earth - she is so calm and equipoised at all times, but at times she also undergoes earthquakes, storms, etc which are reflections of her anger.





Similarly, he reminds Raama about the Sun and Moon who are light providers in this earth, sometimes they also undergo eclipses etc.

See next LakshmaNa talks about indhra and qualifies Raama - hey you don't deserve to be like this -

शक्र आदिषु अपि देवेषु वर्तमानौ नय अनयौ ।

श्रूयेते नर शार्दूल न त्वं व्यथितुं अर्हसि ॥

Sakra aadishu api deveshu vartamaanau naya anayau |

SrUyete nara SaardUla na tvam vyathitum arhasi || 3-66-13

Meaning:

Oh, tigerly-man, whether gods like Indhra et al., live ethically and / or unethically, we do not know, yet we hear they too have the resultant agonies and ecstasies. Hence, it is inapt of you to fret thyself.

Quote - The last compound in second foot na thvam vyathhithum arhasi is the 'theme instruction' in Bhagavad Gita 'na tvam sOcitum arhasi' which again appears in the next verse. - **Unquote**

Continuation:

हृतायां अपि वैदेह्यां नष्टायां अपि राघव ।

शोचितुं न अर्हसे वीर यथा अन्यः प्राकृतः तथा ॥

त्वत् विधा नहि शोचन्ति सततं सर्व दर्शनः ।

सुमहत्सु अपि कृच्छ्रेषु राम अनिर्विण्ण दर्शनाः ॥

hrtaayaam api vaidehyaam nashTaayaam api raaghava |





Socitum na arhase vIra yathaa anya: praakrta: tathaa || 3-66-14

tvat vidhaa nahi Socanti satatam sarva darSina: |

sumahatsu api krcchreshu raama anirviNNa darSanaa: || 3-66-15

Meaning:

Whether VaidhEhi is stolen or slain, oh, brave one, it will be inapt of you to become sad like this like any other commoner without tracking her whereabouts. Persons of your stature, who are always equitable in their outlook, oh, Raama, will remain non-dispirited even if they are undergoing desperate straits, and they will not just be sad like this.

Point:

LakshmaNa tells Raama, 'hey, we do not yet know whether Seethaa is stolen by somebody or killed. We have not yet found an answer to that aspect - about her safety or not - without finding out that, you want to act in eliminating, ripping, drying, burning, etc - in what way it is reasonable? Further perhaps that may fit a common man, but not you - for you are some one very special' - a gentle reminder to Raama again as to who you are?

Further the addressing is also so pinpointed - 'veera' - hey Raama what happened to your bravery and valour? For brave men will not undergo such suffering but they will act - either in finding out Seethaa or will fight with the thief who stole her - but you are not doing either but threaten damage to all others who are 'mute witnesses' - in its real sense.

तत्त्वतो हि नरश्रेष्ठ बुद्ध्या समनुचिन्तय ।

बुद्ध्या युक्ता महाप्राज्ञा विजानन्ति शुभं अशुभे ॥

tattvato hi narasreshTha buddhyaa samanucintaya |





buddhyaa yuktaa mahaapraaj~naa vijaananti Subha aSubhe || 3-66-16

Meaning:

Oh, foremost among men, you analyse in subtle pursuit, objectively and intellectually, and great brains will comprehend good and bad in subtlety with their wisdom [or intellect].

अदृष्ट गुण दोषाणां अधृवाणां च कर्मणाम् ।

न अन्तरेण क्रियां तेषां फलं इष्टं च वर्तते ॥

adrshTa guNa doshaaNaam adhrvaaNaam ca karmaNaam |

na antareNa kriyaam tesaam phalam ishTam ca vartate || 3-66-17

Meaning:

Indiscernible are the rights and wrongs of actions, and indefinite are the cherished fruits of those actions. Without performing any action, fruits also will be nonexistent.

Point: Perhaps the essence of all that is said in the karma yogam chapter 2 of Bhagavad Gita 'to act' instead of brooding over - is entirely covered in this one slokam.

मां एवं हि पुरा वीर त्वं एव बहुशो उक्तवान् ।

अनुशिष्यात् हि को नु त्वां अपि साक्षात् बृहस्पतिः ॥

maam evam hi puraa vIra tvam eva bahuSo uktavaan |

anuSishyaat hi ko nu tvaam api saakshaat brhaspati: || 3-66-18



**Meaning:**

Oh valiant one, indeed you alone have said all these to me previously and repeatedly. Who really can profess you even if he were to be the professedly Jupiter - guru, bruhaspathi.

Point:

LakshmaNa says, 'I just repeated what you told me earlier, taught me earlier, I am now reminding you or recalling you all that in this hour of desparation, you are guru's guru, for the entire world - to you how can I teach or the jupiter?'

Perhaps we have to sift carefully all previous portions upto this stage, when and where Raama and LakshmaNa had such a coaching camp - Raama to teach LakshmaNa.

Just recall that Sri VishNu sahasra naama s1Okam 'gurur gurutamO dhaama'. He is a teacher, a supreme teacher not only that but a potential place - kshEthram for all gurus - 'guru dhaama' - Oh, classic.

Continuation:

बुद्धिः च ते महाप्राज्ञ देवैः अपि दुरन्वया ।

शोकेन अभिप्रसुतं ते ज्ञानं सम्बोधयामि अहम् ॥

buddhi: ca te mahaapraaj~na devai: api duranvayaa |

Sokena abhiprasuptam te j~naanam sambodhayaami aham || 3-66-19

Meaning:

Oh, great discerner, your thinking process is non-explicit even to gods, but now that thinking process is obliquely and utterly in slumber, owing to your sadness. Hence I am addressing you and this is no schooling.





Point: Suddenly LakshmaNa comes to ground realities - 'hey Raama, I am not schooling you, for you are great and your thinking cannot be understood by others so easily. Presently due to sadness on account of separation from Seethaa, I thought, it is clouded and hence I tried to clear those clouds'.

It is Raama himself who said 'even somebody touching Seethaa makes me sorrowful' in that Viraadhan episode. So LakshmaNa says 'you are sad and hence I feel your clarity in thinking is also clouded'.

दिव्यं च मानुषं च एवं आत्मनः च पराक्रमम् ।

इक्ष्वाकु वृषभ अवेक्ष्य यतस्व द्विष्टां वधे ॥

किं ते सर्व विनाशेन कृतेन पुरुष ऋषभं ।

तं एव तु रिपुं पापं विज्ञाय उद्धर्तुं अर्हसि ॥

divyam ca maanusham ca evam aatmana: ca paraakramam |

ikshvaaku vrshabha avekshya yatasva dvishataam vadhe || 3-66-20

kim te sarva vinaaSena krtena purusha rshabha |

tam eva tu ripum paapam vij~naaya uddhartum arhasi || 3-66-21

Meaning:

Oh, foremost one among Ikshvaku, oh, Raama, contemplate the divineness of those immortals and their pure being in maintaining the world order, also consider the humanness of these mortals and their helpless susceptibility to pain, also count on your own valour that which can annihilate the whole of anything. And then come to conclusion whether or not to annihilate everything. But, before that, try hard to eliminate the abuser, lest he may abuse many others. Oh, best one among men, what is it you gain on performing a complete





annihilation owing to a single soul's malefaction, hence, mark him, that malefactor and a malevolent of yours, and it will be apt of you to uproot him, him alone.

Point: A great ending to the preaching, counselling, or suggesting, by the minister LakshmaNa to Raama. A minister or a deputy like LakshmaNa, who just trots the need of the hour, is very difficult to find. Then - is there any exaggeration in what Raama said - I can get many SeethaaS, but not a brother like LakshmaNa - when LakshmaNa fell flat on the ground on being wounded by RaavaNa - for the second time - slokam 6-102 -12 [first time it was a hit by Indrajith, early in the war - second by RaavaNa]. [Re chapter 14 - warrior]

Role benefit: The minister LakshmaNa has become a teacher - guru - to teach Raama, that which we now have as bhagavadh geethaa - in a condensed form to Raama.

Scene 5. LakshmaNa - the minister and great motivator

Prelude: King Sugreeva has given information to Raama that RaavaNa abducted Seethaa and RaavaNa carried her in southern direction. Raama also completed the major task of installing Sugreeva in the throne after eliminating Vaali - the commitment Raama made to Sugreeva while finalising the friendship treaty. After this came onset of monsoon. Raama was very much upset due to the separation of Seethaa and because of rainy season, during which, he thought, his mission 'search Seethaa' will not take off.

Role-play: LakshmaNa, the counsel, again suggested the following to pacify Raama from the sufferings on account of 'separation' from Seethaa. What LakshmaNa speaks here, it can, at best, be described as 'a grand motivational theory' to say in modern management parlance.

तं शोचमानं काकुत्स्थं नित्यं शोक परायणं ।

तुल्य दुःखो अब्रवीत् भ्राता लक्ष्मणो अनुनयं वचः ॥





tam Socamaanam kaakutstham nityam Soka paraayaNam |

tulya du:kho abravIt bhraataa lakshmaNo anunayam vaca: || 4-27-33

Meaning:

While pacifying Raama, who is pensive, and who is always subjected to grief, his brother LakshmaNa, who is similarly sad 'on account of his brother's sadness' spoke these words.

Point: See LakshmaNa is sad because his brother Raama is sad [on account of separation from Seethaa]. This is what we have seen in that "angry young brother's role" also. When Raama is sad or upset. LakshmaNa also becomes upset. LakshmaNa is not sad because of separation from his wife OormiLa, but because Raama is upset. In spite of that sadness in himself, LakshmaNa, as a counsel is so effective. See below for yourself.

अलं वीर व्यथां गत्वा न त्वं शोचितुं अर्हसि ।

शोचतो हि अवसीदन्ति सर्व अर्था विदितं हि ते ॥

भवान् क्रिया परो लोके भवान् देव परायणः ।

आस्तिको धर्म शीलः च व्यवसायी च राघव ॥

alam vIra vyathaam gatvaa na tvam Socitum arhasi |

Socato hi avasIdanti sarva arthaa viditam hi te || 4-27-34

bhavaan kriyaa paro loke bhavaan deva paraayaNa: |

aastiko dharma SIla: ca vyavasaayI ca raaghava || 4-27-35

Meaning:

LakshmaNa says to Raama, 'Oh, brave one, enough is this anguish of yours, and





it will be inapt of you to dishearten. All objectives will backslide for such persons, who will ceaselessly be in anguish. That you know clearly. Oh, Raaghava, in the world you are

- A result-oriented person,
- A devotee of gods for achieving those desired results,
- A theist,
- A moralist, and also
- The mobilizer.

Point: In Geethaa also Krishna was addressing Arjuna as paranthapa, savyasaachin, raajan, veera, etc - for they are the words, which reminds Arjuna about his royal and warring abilities. Perhaps those take root here, from LakshmaNa addressing Raama.

Is LakshmaNa reminding Raama that you are that supreme Lord who has come on a mission saying :

- You are the only master in all the worlds to undertake specific tasks - like elimination of RaavaNa for which you are now undergoing this separation from Seethaa - bhavaan parO lOkE kriyaa: - result oriented in the other lOkam,
- For achieving results of those humanly actions of yours, you worship god, leaving the fruits of your action in god, you will do your duty as ordained - karma phala thyaagam - which KrishNa is going to teach later to Arjuna - bhavaan dhEva paraayaNa:
- This also indicates for any one to be successful in life, he has to be a 'god worshipping' - not god fearing - let it be in open or secretive like the present day 'paguththaRivu singangal'.





- You are a theist - bhavaan aasthika: - for you are that 'that' - 'that Supreme Person' - thus you cannot self-contradict yourself - to behave only in a humanly attitude always - in this sOkham mood - cannot be 'maanusham manyE' always
- You are bound to be a moralist - dharma seela: - for you have all the preceding attributes,
- You are the mobilizer - vyavasaayee - krishi - KrishNa later - for none other than you can accomplish certain tasks for which you are mobilised by all the divinities and you have also come this far.

Oh oh, great LakshmaNa - he puts words in such array that he is exhibiting all his skills in oratory - "vaakya visaaradha:" - what we saw when LakshmaNa started with Hanumaan, at the beginning of this same Kshkindhaa kaaNdam - seen in that enovoy role when Raama and LakshmaNa meet Hanumaan for the very first time.

न हि अव्यवसितः शत्रुं राक्षसं तं विशेषतः ।

समर्थः त्वं रणे हन्तुं विक्रमैः जिह्म कारिणम् ॥

समुन्मूलय शोकं त्वं व्यवसायं स्थिरी कुरु ।

ततः सपरिवारं तं राक्षसं हन्तुं अर्हसि ॥

na hi avyavasita: Satrum raakshasam tam viSeshata: |

samartha: tvam raNe hantum vikramai: jihma kaariNam || 4-27-36

samunmUlaya Sokam tvam vyavasaayam sthirI kuru |

tata: saparivaaram tam raakshasam hantum arhasi || 4-27-37





Meaning:

LakshmaNa continues, 'If you are much too lackadaisical, indeed, you will not be capable to eliminate the enemy in war, specially a demon, especially a trickster, leave alone all your daring enterprises. Completely rooting out that agony, you please stabilise in your endeavour. Then you will be able to eliminate that demon RaavaNa along with his followers."

Point: In motivation theory, one particular point quite often stressed is to 'touch the ego' of the person to be motivated

- May be by praising him - hey you are capable - you can do it - you alone can do it.
- Or by beating it or hitting against his ego - called negative motivation - that way he is aroused

Both ways it is the personal ego, which is aroused.

This motivation

- If on one's own - by patting on his own back by self - then called self-motivation.
- If it is by others - then it is counseling for motivation

as in present case to Raama by LakshmaNa.

See how step-by-step Raama's ego is boosted by LakshmaNa

raNe tvam vikramai: hantum samartha:

Meaning: in war you are capable of eliminating even valorous opponent - provided you leave that brooding.

Comment: That is what is the main intention of all sthOthrams also - to praise the lord and please, in a way boost his ego - to name it in same parlance - so





that our task with lord is accomplished - hey, in simple terms it is barter - bhagavaan also 'plays' a party - out of his kaaruNyam - dhayaa - towards his bhakthaas. To who else will his own persons turn to for help?

Point continued: [from above] By that motivation, LakshmaNa also gives the steps how to accomplish the end result

- first throw away your sOkham,
- then you firm up your decisions on that endeavour of eliminating RaavaNa,
- then you execute these steps and achieve the end result.
- Alternatively can we say in simple jargonistic terms
- Shirk this present anxiety or lax attitude
- Plan your strategies,
- Take a plunge, take on the challenge and win.

if these are not 'behavioral science stuff' on motivation or 'management stuff', then what it is? Please think and name it for yourselves.

Continuation of role-play:

पृथिवीं अपि काकुत्स्थ ससागर वन अचलाम्।

परिवर्त्यितुं शक्तः किं पुनः तं हि रावणम्॥

शरत् कालं प्रतीक्षस्व प्रावृद् कालो अयं आगतः।

ततः स राष्ट्रं स गणां रावणं तं वधिष्यसि ॥

अहं तु खलु ते वीर्यं प्रसुप्तं प्रतिबोधये ।





दीर्घैः आहुतिभिः काले भस्म चन्नं इव अनलम्॥

prthivIm api kaakutstha sasaagara vana acalaam |

parivartayitum Sakta: kim puna: tam hi raavaNam || 4-27-38

Sarat kaalam pratIkshasva praavrT kaalo ayam aagata: |

tata: sa raashTram sa gaNaam raavaNam tam vadhisyasi || 4-27-39

aham tu khalu te vIryam prasuptam pratibodhaye |

dIptai: aahutibhi: kaale bhasma cannam iva analam || 4-27-40)

Meaning:

LakshmaNa continues, 'Oh, Kaakuthstha, you are capable to inverse the order of earth along with all of its oceans, forests, and mountains, then what to speak of that RaavaNa, all the more. Look forward to the autumnal season, as this season that has come, is of heavy rains, and thereafter, you will eradicate that RaavaNa along with his city [or state] and his followers. I am just awakening the fast sleeping vitality of yours, no more than rekindling fire concealed under embers with the timely offerings of flammable fire-oblations". Thus said LakshmaNa to Raama.

Point: LakshmaNa only pacified Raama earlier, and stopped him from shooting that 'raised arrow' in the aasramam [when Raama was missing Seethaa on return after killing Maareecha] - from that act of annihilation of forests, hills, rivers, etc in retaliation for their silence [when Raama asked about whereabouts of missing Seethaa in the Asramam].

Same LakshmaNa reminds him now - yes, you are capable of reversing all that - same oceans, forests, mountains, etc. So, when compared to all that capability, killing of this RaavaNa is a small act - but for all this, you have to wait till rainy season is over.





Just think that 'panchadhaa yOgam' by KumbakarNa in the warrior chapter and LakshmaNa's talks here - oh great management theories are simply poured out.

That leads us to think - Is Raama another Hanumaan,

To be given a timely reminder about his own capabilities?

Or a simple 'sthOthram' is done now to hold Raama in abeyance, yet fully prepared?

The answer perhaps is the second portion of this sentence.

लक्ष्मणस्य हि तद् वाक्यं प्रतिपूज्य हितं शुभम् ।

राघवः सुहृदं स्निग्धं इदं वचनं अब्रवीत् ॥

वाच्यम् यद् अनुरक्तेन स्निग्धेन च हितेन च ।

सत्य विक्रम युक्तेन तद् उक्तं लक्ष्मण त्वया ॥

IakshmaNasya hi tad vaakyam pratipUjya hitam Subham |

raaghava: suhrdam snigdham idam vacanam abravIt || 4-27-41

vaacyam yad anuraktena snigdhena ca hitena ca |

satya vikrama yuktena tad uktam lakshmaNa tvayaa || 4-27-42

Meaning:

Honouring that expedient and propitious advise of LakshmaNa, Raaghava spoke this sentence to that good-hearted and good-natured LakshmaNa, 'What is to be said by an affectionate, amiable and cordial person, also whose courage is truth itself, that you have said it, LakshmaNa'.





Point: Now the counseled regained his composure and acknowledges the minister LakshmaNa - see those descriptive words.

एष शोकः परित्यक्तः सर्वं कार्यं अवसादकः ।

विक्रमेषु अप्रतिहतं तेजः प्रोत्साहयामि अहम् ॥

शरत् कालं प्रतीक्षिष्ये स्थितो अस्मि वचने तव ।

सुग्रीवस्य नदीनां च प्रसादं अनुपालयन् ॥

(esha Soka: parityakta: sarva kaarya avasaadaka: |

vikrameshu apratihatam teja: protsaahayaami aham || 4-27-43

Sarat kaalam pratIkshishye sthito asmi vacane tava |

sugrIvasya nadInaam ca prasaadam anupaalayan || 4-27-44

Meaning:

Raama to LakshmaNa - Yes! Distress is retrogressive to all the functions. I am casting-off this distress completely. As an undefeatable one in my triumphs, I am invigorating my ebullience. Awaiting the kind-heartedness of Sugreeva, and for the kindness of the rivers in their abatement, I look forward for the autumn remaining true to your words.

Point: See how the minister LakshmaNa has thus motivated and kept Raama in full preparedness and calm -

- Counseling to remove sOkham,
- Wait for right time,
- Not to lose heart at the same time,





- Not to lose that innate strength to fight and just keep reminding that often

All in one stroke achieved here. Please think how great a minister is LakshmaNa and his clarity in thinking ahead.

Role benefit: Acknowledgment by Raama when he said that hey you are a 'sathya, vikarama'.

Scene 6. LakshmaNa geetha part 2:

Prelude: After the rainy season autumn set in. The period of 'saradh ruthu' is nice for lovers to enjoy. The pangs of young Seethaa's separation and the green scenery around kindled thoughts of 'Seethaa' in Raama. He started again to brood, think bad and be sad as he was 3 months ago [at the start of rainy season].

Again LakshmaNa started his counselling. This time it is not simply motivation, but lecture on controlling of passion, besides extolling Seethaa and her capabilities. What LakshmaNa rolled out was an abridged geethaa, or "geethaa artha sangraham" in its real sense. Perhaps later, our poorva aachaaryas took cue from LakshmaNa.

'Controlling passion in saradh ruthu' - LakshmaNa advising Raama -- looks funny, is it not? For LakshmaNa is a young one than Raama. And it is now a little more than 13 years, since LakshmaNa saw or just had a good look at his beloved wife OormiLa. Compared to that Raama missed Seethaa just 3 or 4 months at best. Now who has to advise whom? A paradox?

LakshmaNa's sad condition:

स चिन्तया दुस्सहया परीतं

विसंज्ञम् एकं विजने मनस्वी ।





भ्रातुः विषादात् त्वरितो अति दीनः

समीक्ष्य सौमित्रिः उवाच रामम् ॥

sa cintayaa dussahayaa parItam

visamj~nam ekam vijane manasvI |

bhraatu: vishaadaat tvarito ati dIna:

samIkshya saumitri: uvaaca raamam || 4-30-15

Meaning:

Noble-hearted Saumithri, on observing lone Raama in a lonely place, beset with unbearable sadness and with a vacuous posture became very miserable for the sad condition of his brother, and spoke to Raama fretfully.

Point: See whenever Raama is unhappy, immediately LakshmaNa also becomes sad - not sad on account of something bad happening to himself, but thinking on the pitiable condition of Raama he becomes sad. So that fraternal love exhibits itself.

See how well LakshmaNa controls his passions! So, no wonder he starts advising Raama.

Role-play:

किं आर्य कामस्य वशं गतेन

किं आत्म पौरुष्य पराभवेन ।

अयं हिया संहियते समाधिः





किं अत्र योगेन निवर्तितेन ॥

kim aarya kaamasya vaSam gatena

kim aatma paurushya paraabhavena |

ayam hriyaa samhriyate samaadhi:

kim atra yogena nivartitena || 4-30-16

Meaning:

LakshmaNa told Raama, 'Oh, noble one,

- What is the use in getting into fetters of passion,
- What for soul's bold-temper is being trounced,
- This remorseful sadness is eroding your self-assurance, or self-confidence and
- What purpose can be achieved now in retracing steps [than looking at the goal].

Point: See LakshmaNa asks questions one by one, touching the sensitivities of Raama - hey you are love lorn, thereby it slowly eats your boldness, and self-confidence. He also asks why you trace back old steps - is it not simply reflecting ourselves in our day to day life - in Raama's position - and future KrishNa - now LakshmaNa - teaching Raama - indirectly to us - 'geethaa' - leave passion behind, think ahead, act simply, leave the fruits to lord etc.

क्रियाभियोगं मनसः प्रसादं

समाधि योग अनुगतं च कालम्।





सहाय सामर्थ्यम् अदीन सत्त्वः

स्व कर्म हेतुं च कुरुष्व तात ॥

kriyaabhiyogam manasa: prasaadam

samaadhi yoga anugatam ca kaalam |

sahaaya saamarthyam adIna sattva:

sva karma hetum ca kurushva taata || 4-30-17

Meaning: Oh, dear sir,

- Engage yourself in your mission with an undeterred spirit and with a good disposition of mind,
- Bring time under control with steadfastness and ideation,
- The capabilities of your helpmates, say Sugreeva and others be gathered,
- The basis for your achievements, the daily rituals towards gods, let them be performed by you as your means.

Point:

1. adIna sattva: kriya abhiyogam kurushva = becoming undeterred in spirit, you engage in the mission - do your duty - is this not the 'karma yOgam'? chapter 2 - the essence of KrishNa's treaty on 'work' or 'duty' - work steadfast in your mission unattached.

2. manasa: prasaadam kurushva = make it happen for a mind's good disposition - is this not 'jnaana yOgam' - be clear in your thinking, analyse what you do - concentrate fully and use your wisdom.

3. samaadhi yOga anugatam kurushva kaalam cha = with full concentration





[steadfastness] combined with yogic thinking [ideation] follow [in accordance with] the time - so that you have full control - is this not 'samaadhi yOgam or 'sam nyaasa yOgam' - or sannyasa yOgam of Gita.

4. sahaaya saamarthyam kurushva = helpmate's capabilities be gathered by you, hEhum sva karma cha kurushva = you perform your own endeavour and base it for achieving results - means do your bhakthi yOgam, so that god's helping hand comes in time to fructify that for you.

So all the 4 yOgams for which KrishNa spent 4 chapters is all said by LakshmaNa in one single slokam.

Is it LakshmaNa?

Is it Vaalmeeki?

Or is it Raama who made others speak posing himself at the receiving end?

In short terms so that his kaavyam is a 'reference guide' for all, at all times - like :

spent - past

pre-sent - sent in advance to us so that we can spend it now or gifted to us so that we can spend it now

to come - future

- in the simplest form of a 'hero heroine story' with all 'rasaas'. Great, great.

To look at the same slokam from the management angle - [first portion as above, after the = mark from management science point of view]

1. adIna sattva: kriyaa abhiyogam kurushva - becoming undeterred in spirit, you engage in the mission = Concentrate on the work and strive through till goal achieved.





2. manasa: prasaadham kurushva - make it happen for a mind's good disposition
 = think and plan clearly, while doing be conscious of what you are doing - means
 - measure progress achieved and continue.

3. samaadhi yOga anugatam kurushva kaalam cha - with full concentration [steadfastness] combined with yogic thinking [ideation] follow [in accordance with] the time - so that you have full control = do work with concentration, concentration also on the time aspect - [means timely completion of project or task - is also the major factor to be taken into account. It is just not that the goal is achieved but timely achievement is also necessary].

4. sahaaya saamarthyam kurushva - helpmate's capabilities be gathered by you, hEhum sva karma cha kurushva = have proper resource planning also so that they also help you to achieve your goal.

So strategic management points like

- Goal setting,
- Striving through
- Measuring progress and monitoring
- Timeliness of completion
- Effective utilization of resources

Are given simply given in one slokam by LakshmaNa the great.

Continuation:

न जानकी मानव वंश नाथ त्वया सनाथा सुलभा परेण ।

न च अग्नि चूडां ज्वलितां उपेत्य न दद्यते वीर वराह कश्चित् ॥

na jaanakI maanava vamSa naatha





tvayaa sanaathaa sulabhaa pareNa |
na ca agni cUDaam jvalitaam upetya
na dahyate vIra varaarha kascit || 4-30-18

Meaning:

LakshmaNa to Raama, 'Oh, the lord of human kindred, with you as her husband, Jaanakee is not such an easily attainable one for others. Oh, highly honourable one, can it be said that none will be burnt if he nears the tongues of flaming fire? Oh, brave one, similar is JaanakI. For JaanakI is a flaming fire, and anyone nearing her with "ill-will" will simply be burnt to ashes like a grass-hopper".

Point: This is another kind of motivation - praising the other person whom this person likes the most as great - through that this person gets motivated.

Acknowledgement again:

सलक्षणं लक्ष्मणं अप्रधृष्यं स्वभावजं वाक्यं उवाच रामः ।

हितं च पथ्यं च नय प्रसक्तं ससाम धर्मार्थं समाहितं च ॥

salakshaNam lakshmaNam apradhrshyam
svabhaavajam vaakyam uvaaca raama:
hitam ca pathyam ca naya prasaktam
sasaama dharmaartha samaahitam ca || 4-30-19

Meaning:

Raama spoke to the seemly and undeniable LakshmaNa, with words that emerged from his very nature, which are





- Tasteful,
- Morally abiding, and
- Abounding with friendliness,
- Abounding with righteousness, and
- Abounding with meaningfulness.

Point: See the number of adjectives used - in describing LakshmaNa as well the speech of Raama.

निसंशयम् कार्यं अवेक्षितव्यं किया विशेषो अपि अनुवर्तितव्यः ।

न तु प्रवृद्धस्य दुरासदस्य कुमार वीर्यस्य फलं च चिन्त्यम् ॥

nissamSayam kaaryam avekshitavyam

kriyaa viSesho api anuvartitavya: |

na tu pravrddhasya duraasadasya

kumaara vIryasya phalam ca cintyam || 4-30-20

Meaning:

"Doubtless, accomplishment of the task is to be held in view, even, [oh, son or] oh boy, the factors that contribute to its accomplishment, like enthusiasm, helpmates etc., are to be followed through. And not only these aspects but we also have to observe the fruition of task, when that task is becoming unwieldy, unattainable and formidable, along with the lapse of time and lapsing of help". Thus Raama said to LakshmaNa.

Point: Raama's reply points again to another high modern 'management lesson' in accomplishing a 'task'.





1. Set the goal clearly - or target or task to be achieved - kaaryam avEkshitavyam
2. Have no doubts while or after setting the goal, whether it is achievable or not, whether we are capable or not etc - kaaryam nissamSayam avEkshitavyam
3. Assess the factors properly which contribute to the accomplishment of the task like the physical resources, intellectual capabilities, risk factors that may hinder achievement etc - kriyaa visEshO~api kaaryam avEkshitavyam
4. Follow the sequence once decided and maintain tempo [do not jump sequences even if some intermediate milestones are achieved] kriyaa visEsha: api anuvartitavya: - means the execution strategy - stick to one method, do not keep on revising your execution strategy frequently.

Do not formulate unattainable, not well intensified, and formidable tasks and think of fruits from such tasks. - (i.e.) the goals set must be achievable, practical, and make sense.

May be Raama gave a good lesson for us - talked like a full-fledged 'management guru'.

But what task he had on hand to achieve is - Seethaa must be retrieved safely - with:

- No idea about the location of Seethaa
- Whether she is alive or not, not known,
- The time limit is also there - another 4 to 5 months to go for the completion of the 14 years and Bharatha is waiting - even one more day without information on Raama's return means he will jump into fire.
- The army of Sugreeva not in sight at all - and as such the resources aspect limited or unlimited capabilities of the resources - no idea is there.





- Who is RaavaNa, what are his capabilities, where is his location, how to approach his location etc - nothing known.

Lesson or Conclusion for us: Set a farsighted target and strive to achieve it - tested and proved by his practical living. Thereby he paved way - hey, don't be shortsighted while setting targets - set farsighted ones - but one thing - simply 'DO IT' - MAKE IT HAPPEN - 'I am here to help you'.

LakshmaNa talked about the hEthu - for us Raama is the hEthu, Now and ever.

Scene 7. LakshmaNa - the minister at sea shore [counselling Raama for the third time]

Prelude: When Hanumaan was commissioned in southern direction, how Hanumaan went, his search, his return with success and all, is described in Sundara kaaNdam. Then Raama decided to start on 'mission rescue Seethaa'. The duo, Raama and LakshmaNa, along with the vaanara army and its commanders marched to the seashore.

Role play: At the seashore after settling down, again Raama went into another round of sorrowful mood - 'despair' - sOkham [sargam 5 yuddha kaaNdam] on account of Seethaa's separation ['despair' as Sri Sudarsan swAmi of Kuwait describes it]. For the third time LakshmaNa consoled Raama.

Comment: Perhaps Vaalmeeki thought 'enough is enough' - 'let me not describe LakshmaNa's words' - or teachings. Or to put it mildly from Raama's angle "the simple diversionary tactics of LakshmaNa' applied on me to take me off from that morose thinking on Seethaa'.

But same Vaalmeeki describes in full, how Raama was in 'despair', thinking of Seethaa, her physical beauty, Raama's asking of when he is going to enjoy her loving proximity etc, [now Raama knows the whereabouts of Seethaa and her single point state of mind on Raama and Raama alone]. Not much is here on LakshmaNa's ministerial role in counselling.





Scene 8: LakshmaNa counseling on bridge construction:

a. Minister LakshmaNa neglected?

Continuation: When the army was camping at the shores, VibheeshaNa stood in the sky, seeking asylum from Raama, having left Lanka and RaavaNa his brother. Before leaving VibheeshaNa said to RaavaNa,

'svasti tE astu gamishyaami sukhI bhava mayaa vinaa | 6-16-26.

Meaning: 'I am going, let you be safe, without me'.

Comment: On this slokam: - is it a well wish or a 'saapam' - curse?

Minister's opinion - not required? Before accepting VibheeshaNa's request for asylum, Raama asked

- King Sugreeva,
- Hanumaan,
- Jaambavaan,
- dvividhan,
- maindhan, et al

their opinion on this 'granting asylum' to VibheeshaNa.

He did not seek any word from LakshmaNa, his deputy and able minister, [whose counselling is the topic we are dealing at length].

We have seen all the time LakshmaNa as minister was giving beautiful suggestions, opinions, points, consoling, and pacifying etc. But when it comes to taking a major decision, that too at the time of beginning of the war Raama does not seek Raama's opinion.

Comment: Some of the questions that arise -





Why Raama did not ask LakshmaNa?

Why LakshmaNa was omitted among all others, from seeking his opinion in this situation?

Or is it that LakshmaNa can give advice on only 'life saving matters' of Raama and 'not political decisions' like this - in granting asylum?

Please bear it in mind, LakshmaNa was trained by same Raama in the administration, which we have seen in chapter 6 - appearing in baala kaaNdam itself.

The likely answers may be:

- LakshmaNa is not going to say 'NO' since he knows Raama's mind well.
 - LakshmaNa is not going to say no because, both Raama and LakshmaNa know their own capacities well - and as such VibheeshaNa even if he is an enemy, admitted and found later as troublesome within the camp, he can be subdued easily.
 - LakshmaNa is not going to say 'no' for - Hanumaan has already expressed about VibheeshaNa and how he gave dharma upadEsam to RaavaNa - NOT to kill the ambassador Hanumaan - when Hanumaan is in RaavaNa's durbar and RaavaNa ordered Hanumaan might be killed.
 - LakshmaNa is a strategist - so somebody coming out from enemy camp at the beginning of war is to be welcomed - for that somebody may know the intricacies, weaknesses etc of the enemy. So he is to be welcomed and not rejected.
 - LakshmaNa is an obedient servant - unless asked he will not volunteer to render advices - that too in front of the king and his able minister Hanumaan.
- b. Bridge proposal: LakshmaNa was called upon by Raama to bring water from





ocean and coronate VibheeshaNa in the shore itself. And as usual as an obedient servant, LakshmaNa did that coronation. That was witnessed by all vaanaraas who praised Raama. After that Sugreeva and Hanumaan asked VibheeshaNa's ideas on how to cross the ocean. VibheeshaNa suggested in constructing a bridge across the ocean, with Raama 'asking for help and consent of the ocean king'. Now at this moment Raama invited Sugreeva and LakshmaNa to offer their counsel, for which readily both gave their consent as an 'ok proposal'.

Comment: See earlier while accepting VibheeshaNa's asylum, Raama did not seek and LakshmaNa also did not offer any counselling. But when a 'difficult to think proposal' came from VibheeshaNa, Raama wanted these two to give their opinion and consent. Where LakshmaNa also would have contributed he was not invited, but then where we may have doubt then he is invited.

Scene 9: LakshmaNa minister and guru - counseling on dharmam:

Story Continuation: The Bridge was constructed in ocean as suggested by VibheeshaNa. The army marched to Lanka, stayed in the shores. Sukha and SaaraNa - the two spies entered the army and studied about the army, and then briefed RaavaNa about Raama's team. Before we take up minister LakshmaNa's role-play, here is a very good description of him.

A description on LakshmaNa from enemy camp: While describing about LakshmaNa, the summing up by Sukha is a beautiful one, hence taken up here -

यः च एष दक्षिणे पाश्वे शुद्ध जांबू नदं प्रभः ॥

विशाल वक्षाः ताम्र अक्षो नील कुञ्चित मूर्धजः ।

एषो अस्य लक्ष्मणो नाम भ्राता प्राण समः प्रियः ॥





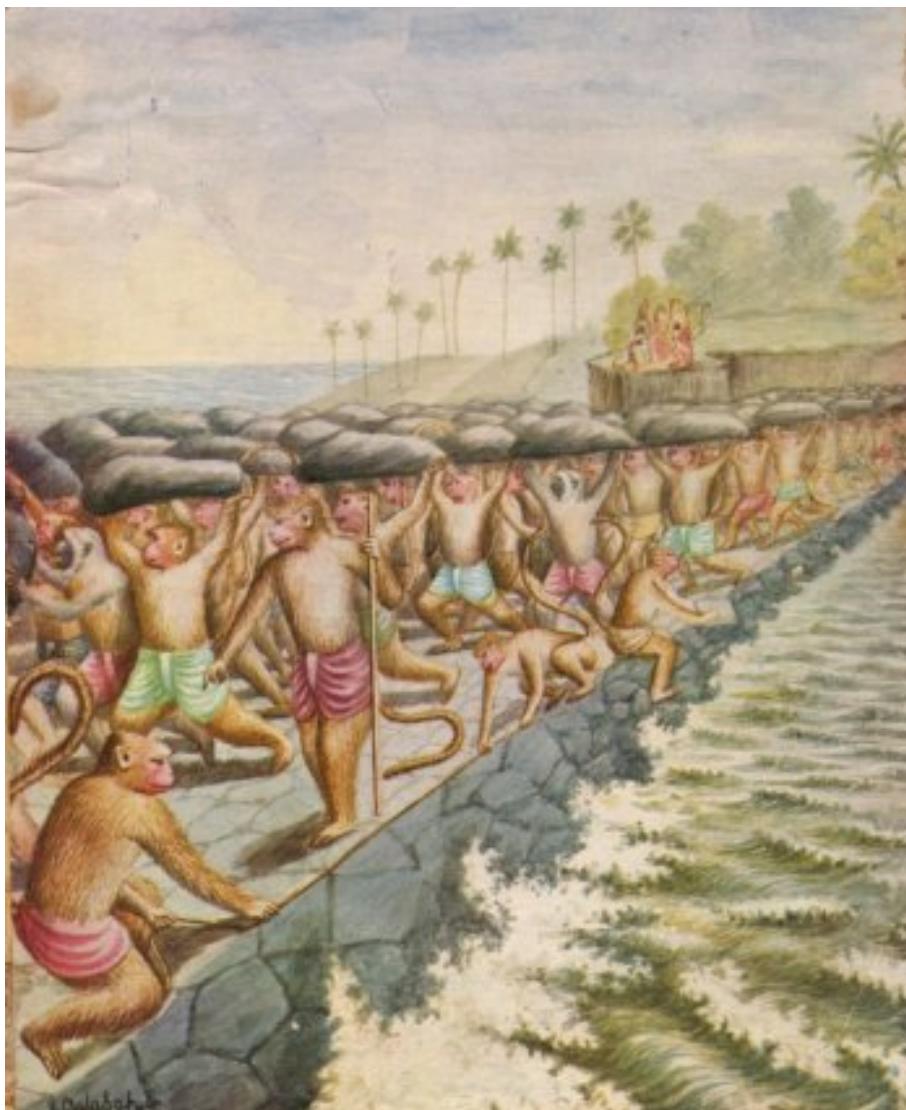
नये युद्धे च कुशलः सर्वं शास्त्रभृतां वरः ।

ya: ca esha dakshiNe paarsve Suddha jaambU nada prabha: || 6-28-22

viSaala vakshaa: taamra aksho nIla ku~ncita mUrdhaja: |

esho asya lakshmaNo naama bhraataa praaNa sama: priya: || 6-28-23

naye yuddhe ca kuSala: sarva Saastrabhrttaam vara: |



The bridge was constructed across the ocean

(thanks:www.kamat.com)



Meaning:

This man, he is called LakshmaNa,

- having the radiance of pure gold,
- with a broad chest,
- having red eyes,
- with black and curled hair,
- standing at the right side of Raama,
- who is interested in the care and welfare of his brother,
- skilled in leadership of combat
- excellent among the wielders of all weapons.

अमर्षी दुर्जयो जेता विक्रान्तो बुद्धिमान् बली ॥

रामस्य दक्षिणो बाहुः नित्यं प्राणो बहिः चरः ।

न हि एष राघवस्य अर्थे जीवितं परिरक्षति ॥

एष एव आशम्सते युद्धे निहन्तुं सर्व राक्षसान् ।

amarshI durjaya jetaa vikraanto buddhimaan balI || 6-28-24

raamasya dakshiNo baahu: nityam praaNo bahi: cara: |

na hi esha raaghavasya arthe jIvitam parirakshati || 6-28-25

esha eva aaSamsate yuddhe nihantum sarva raakshasaan |





Meaning:

This LakshmaNa is

- an angry person,
- difficult to be conquered,
- victorious,
- wise, and
- mighty.
- He has always been the right arm of Raama and is 'outward moving life of Raama'. He does not indeed care for his life in the cause of Raama. Alone, he wishes to kill all the demons in battle.

Point: A full and praising description by an opponent is better than by one who is in proximity to us. That is what is available here on LakshmaNa.

This 'bhahi praaNa' description on LaksmaNa is already given by Vaalmeeki in baala kaaNdam itself as -

सर्व प्रिय करः तस्य रामस्य अपि शरीरतः ॥

लक्ष्मणो लक्ष्मि संपन्नो बहिः प्राण इव अपरः ।

sarva priya kara: tasya raamasya api SarIrata: || 1-18-29

lakshmaNo lakshmi sampanno bahi: praaNa iva apara: |

Continuation: At the beginning stage of war, RaavaNa showed to Seethaa a sliced head of Raama [created by magic] and made Seethaa to weep. She was consoled by Sarama, a raakshasi, [like Thirjata in Sundara kaaNdam]. Then the war started and one by one died at the raakshasa side. Then Indrajith tied





both Raama and LakshmaNa, and with Garuda's coming they were released. RaavaNa also came and returned defamed. After that KumbakarNa came and got killed. Then Indrajith RaavaNa's son created a 'maaya Seethaa' and killed her in front of Raama.

When Raama was weeping on the loss of Seethaa, LakshmaNa did a very grand 'dharma upadEsam' - to that 'raamO vigrahavaan dharma:' - this upadhEsam was the one I referred in the first chapter, and while listing the roles of LakshmaNa. That we will take up now. The slokams are simply classic.

Role-play in grandeur:

शुभे वर्त्मनि तिष्ठन्तं त्वामार्यविजितेन्द्रियम्।

अनर्थेभ्यो न शक्नोति त्रातुं धर्मो निरर्थकः ॥

subhe vartmani tishTantam tvaam aarya vijitendriyam |

anarthebhyO na saknOti traatum dharmO nirarthaka: || 6-83-14

Meaning:

LakshmaNa says to Raama, 'oh dear my elder brother, being a person having controlled senses and standing in a dharma way, that dharmam is not able to save you from the troubles, that too when you have done that dharmam without anticipating any results for doing it'.

Point:

1. LakshmaNa says, 'hey dear elder, you are the 'vigrahavaan dharma', but somehow it is not able to protect you. That subject you are going to teach [or preach] in your next avathaaram - to do work or your basic dharma without attachment - that you are already 'doing' now, without really 'preaching"'.
2. From this we have to understand this point well - 'Raama avathaaram is for





doing or living that dharmam, KrishNa avathaaram is for preaching it.

3. Perhaps LakshmaNa gets a doubt that this dharmam [or Raama, the dharma personified] is not able to protect 'own self'. Only somebody else has to protect that Raama or dharmam - may be a person like LakshmaNa? That is why that adage 'dharmO rakshathi rakshitha' - one who protects dharmam, then dharmam protects that person. Perhaps dharma can do only a reciprocation, but not able to protect own self. Or that is what appears in this talk by LakshmaNa.

Continuation: Further LakshmaNa says dharmam cannot be seen with 'naked eyes' by any living, non-living beings as in next slokam - viz. Dharmam has no form to define - yes it looks like this, this - no Roopam?

भूतानां स्थावराणां च जङ्गमानां च दर्शनम् ।

यथास्ति न तथा धर्मस्तेन नास्तीति मे मतिः ॥

यथैव स्थावरं व्यक्तं जङ्गमं च तथाविधम् ।

bhUtaanaam sthaavaraaNaaNaam ca jangamaanaam ca darSanam |

yathaa asti na tathaa dharmastena naasti iti me mati: || 6-83 -15

yathaiva sthaavaram vyaktam jangamam ca tathaavidham |

Meaning:

Dear elder, I believe there is dharmam. But this dharmam has NO figurative capacity to be seen by the living beings, and plants, and animals. Like how these plants can be seen, animals can be seen, in the same way dharmam cannot be seen.

नायमर्थस्तथा युक्तस्त्वद्विधो न विपद्यते ॥





यद्यधर्मो भवेद्भूतो रावणो नरकं व्रजेत्

naayam arthastathaa yuktastvat vidhO na vipadyate || 6-83 -16

yadi adharmO bhavet bhUto raavaNO narakam vrajet |

भवांश्च धर्मसंयुक्तो नैवं व्यसनमाप्नुयात् ॥

bhavaamSca dharma samyuktO naivam vyasanam aapnuyaat || 6-83 - 17

Meaning:

LakshmaNa continues, 'on that dharmam, persons like you, who are adherents to such a dharmam, please do not get bogged down. 'if dharmam and adharmam can give results, then RaavaNan who is doing adharmam must go to hell. You, the 'dharmam doer' cannot have these troubles.

Point: Now LakshmaNa comes to ground realities - talks like a common folk - and wonders saying 'Hey, if dharmam can give fruits now and here, and its opposite adharmam too give immediate effects, then, oh Raama, you have to be benefitted and RaavaNa has to be punished. But that is not happening, I am not able to see the results'.

Continuation: In next slokam he says 'both have taken the reciprocal positions'. By that the lecture by LakshmaNa on dharmam continues.

तस्य च व्यसनाभावाद्व्यसनं च गते त्वयि ।

tasya ca vyavasanaabhaavaad vyasanam ca gatE tvayi |

धर्मेणोपलभेद्धर्ममधर्मं चाप्यधर्मतः ॥





यदि धर्मेण युज्येरन्नाधर्मरूचयो जनाः ।

dharmaNe palabhet dharmam adharmam ca api adharmata: |

yadi dharmeNa yujyeran adharma: ucyayo janna: || 6-83 - 19

Meaning:

Since you are facing many troubles, I see the dharmam and adharmam have changed positions or places. With dharmam one can get dharmam as fruits. Same is for adharmam. It is definite that adharmis or in whom adharmam resides, they will get ill effects only.

[But what lakshmaNa implies here is, 'I do not see that'. That is to be understood for Seethaa is so easily killed by Indrajith and the resulting sOkham is the cause of all these discussions].

Point: This is just not a simple consoling word to Raama. LakshmaNa reflects the 'common folk - simpleton human thinking' - a plain present day human thinking in threthaa yugam itself - that too in the very presence of Raama:"hey I am doing this good work but I am not getting rewarded, whereas that fellow who does all bad things, he is enjoying benefits, how is it possible?"

- Is it Vaalmeeki's great kavi chaathuryam?
- or is it LakshmaNa's greatness to analyse the human mind?
- or is it Raama's actions which makes LakshmaNa to think and pour out like this?

Continuation:

यदि धर्मेण युज्येरन्नाधर्मरूचयो जनाः ।

धर्मेण चरतां धर्मस्तथा चैषां फलं भवेत् ॥





yadi dharmeNa yujyeran adharma: uchayO janaa: |

dharmeNa carataam dharma: tathaa ca eshaam phalam bhavet || 6-83- 20

Meaning:

When people adhere to dharmam then they will not have taste in doing 'adharma'. For such people the fruits have to be dharmic fruits only [means straight and good]

Point: Any guess why LakshmaNa says so? For he is so sure that Seethaa cannot be killed 'just like that' by Indrajith - that too in front of Raama - that is what Indrajith did so easily like cutting a banana fruit - and on account of which all these - Raama's sOkham and LakshmaNa's advises or consoling.

'So, oh Raama, you are doing dharmam, that too without attachment, as already stated, the fruits of your actions cannot be otherwise - viz. Seethaa's death and your separation from her cannot happen'.

Further another beautiful analysis and indication of human behaviour - once a good habit forms in a man - he cannot become bad suddenly - may be at times that 'good' in him becomes clouded - but the basic good cannot go. Dear folks, now please understand why elders advise - always form good habits like doing sandhyaa vandhanam, even if it is slightly off the prescribed time.

Oh great LakshmaNa - what a great clarity in thinking? That too it is at a 'different and difficult time' - 'Seethaa having been killed in front of the eyes'.

We have seen usually he gets angry when Raama is in a bad mood or weeping condition - but here - doing a lot of lecturing that too on dharmam?

Continuation:

यस्मादर्था विवर्धन्ते येष्वधर्मः प्रतिष्ठितः ।

क्लिश्यन्ते धर्मशीलाश्च तस्मादेतौ निरर्थकौ ॥





yasmaat artha vivardhante eshu adharma: pratishThita: |

kliSyante dharma SIlaaSca tasmaat etau nirartakau || 6-83-21

वध्यन्ते पापकर्मणो यद्यधर्मेण राघव ।

वधकर्महतो धर्मः स हतः कं वधिष्यति ॥

vadhyante papa karmaaNO yadi adharmeNa raaghava |

vadha karma hatho dharma: sa hata: kam vadhishtyati || 6-83 -22

Meaning:

LakshmaNa continues, 'they meet embarrassment and pushed into worst situations who are greedy and doing adharmam. So these two [the greed and adharmam] are not going to yield good fruits. Dear raaghava, one who does sin is tortured. How then that dharmam, which is away from killer force and destructive ones of action, can afflict [you], that too on you, a strong dharma follower?

Point: Is this a question or an answer? In the previous slokam slokam 21, it is conclusively said that adharmam and sins result in punishment. Here in 22 he says that person is tortured, such sinners are punished. Why then question should be asked 'who will be punished for doing dharmam?' Answer is given by same LakshmaNa in next.

अथ वा विहितेनायं हन्यते हन्ति वा परम् ।

विधिरालिप्यते तेन न स पापेन कर्मणा ॥

atha vaa vihitena ayam hanyate hanti vaa param |

vidhi: aalipyate tena na sa paapena karmaNaa || 6- 83 - 23





अदृष्टप्रतिकारेण अव्यक्तेनासता सता ।

कथं शक्यं परं प्राप्तुं धर्मेणारिविकर्षन् ॥

adrshta prathikaareNa tu avyaktena asataa sataa |

kathaam sakyam param praaptum dharmeNa arivikarSana || 6-83 -24

यदि सत्स्यात्सतां मुख्य नासत्स्यात्तव किंचन ।

त्वया यदीदृशं प्राप्तं तस्मात्सन्नोपपद्यते ॥

yadi sat asyaat sataam mukhya na asat syaat tava kinchana |

tvayaa yad IdruSam praaptam tasmaat sannopapadyate || 6-83-25

Meaning:

That is dharma. This, even though gets faded sometimes [or gets clouded], truthfully kills the other [adharma]. That dharma never joins with its opposite. Hey destroyer of foes, a good one, who adheres to dharma, and such a person not seen so far, how such a person, can beget such a bad treatment? Oh great among good, the good deed never fails in fructification. As such, you, the doer of dharma, can never get a bad thing - even if apparently bad, in reality, it is not true.

Point: Such a great Raama has not been seen earlier - and cannot be seen later also. True, an avathaaram is unique and happens once only. If repeated then it is not an avathaaram of the lord. So LakshmaNa gives emphasis on that - you are someone a special, not seen so far and cannot be seen again. 'Can only be realized by evolved souls'.

Continuation:

अथवा दुर्बलः क्षीबो बलं धर्मोऽनुवर्तते ।





दुर्बलो हृतमर्यादो न सेव्य इति मे मतिः ॥

athavaa durbala: kIbO balam dharmO anuvartate |

durbalO hrta maryaadO na sevya iti me mati: || 6-83- 26

Meaning:

Alternately dharmam is "not to be observed foregoing saasthra rules and in small quantities or weakly". I consider dharmam as not wavering and is without attachments and even it surrenders to a 'strong' person.

Point: Here is something very apt for present day situations. Dharmam is NOT to be weakly observed. Yes, I do sandhya vandhanam when I want, because I do not find time, whereas time is available for me for doing all other things, which are not saasthraic. But for doing this sandhya 'alone' time is not there. Such a weak observation of dharmam is not dharmam at all says LakshmaNa. If you are strong enough at will, dharmam will surrender to you - means if you want and will it, you can do it- just do not blame other things. Same thing applies to other karmas also.

Continuation:

बलस्य यदि चेद्धर्मो गुणभूतः पराक्रमे ।

धर्ममुत्सृज्य वर्तस्व यथा धर्मे तथा बले ॥

balasya yadi ceddharma: guNabhUtha: paraakrame |

dharma uthsrjya vartasva yathaa dharma tathaa bale || 6-83- 27

Meaning:

Oh Raama, if you also feel that dharmam gets subdued in front of strength [as stated above by me] please resort to strength in same manner as you are





adopting dharmam, leaving aside your dharmam.

Point: Here 'leaving aside your dharmam' does not mean just shirk away from dharmam - Raama is always soft to others. So LakshmaNa says, 'you leave that softness and be assertive, be tough, since you are basically a strong personality'. Resort to strength means fight. Do not be a weeping man - fight - he says.

Dear bhakthaas, is it not similar to KrishNa inducing Arjuna into fighting at every stage - even though KrishNa talks about karma yOgam, gnaana yOgam, bhakthi yOgam, and sanyaasa yOgam, and what not, at every stage KrishNa included one sentence in his long preaching 'so please leave this kind of brooding, wavering etc and resort to fighting, which is your basic duty'.

In the same way for us, may be as a forerunner to Krishna, LakshmaNa talks same to Raama - this is my mathi: - koLgai - kOtpaadu - ruling - so oh Raama, resort to fighting, do not brood. There also same - This is my yOgam, hey Arjuna stand up and fight said Krishna.

So LakshmaNa has become A GURU also to Raama besides a minister?

Yes, LakshmaNa has a guru's role also - that is what appears to me.

'Show your strength' at this stage means what else, except that please resort to fighting than brooding? Also note that word dharmam is just being spun so many times giving definite and different meanings at different stages.

Continuation:

अथ चेत्सत्यवचनं धर्मः किल परन्तप ।

अनृतस्त्वर्यकरुणः किं न बद्धस्त्वया पिता ॥

atha cetsatyavacanam dharma: kila parantapa |





anrta: tvayaa akaruNa kim na baddha: tvayaa pitaa || 6-83-28

Meaning:

LakshmaNa continues to Raama, 'hey, one who destroys enemies, if adherence to one's words [sathya vachanam or upadesam] is the dharmam, as you feel, why you have not bound our dear father, who missed his words and failed to show mercy on you, his son.'

Points: Now LakshmaNa turns heat on father Dasaratha. Here comes one very important aspect. LakshmaNa points out to Raama 'thvayaa pithaa anrutha:' - your father is 'a liar'.

This is something to be analysed further. Yes, to a good extent what LakshmaNa says is true. And at the same time it is 'no' also - which again is also true - from two viewpoints.

Dasaratha is a liar to his father in law - which perhaps LakshmaNa may or may not know at the proposal stage of crowning of Raama - later in the forest he came to know that.

For Dasaratha gave assurance to KaikEyee's father while marrying KaikEyee, that a son born to him, through her, will rule the kingdom of AyOdhya. But what he tried to do is to coronate Raama, who is son of Kausalyaa and not KaikEyee's son, and that too when Bharatha was not there in the AyOdhya. So to that extent Dasaratha is a liar.

Here it is - the reference / proof of King Dasaratha giving a word to his father in law while marrying KaikEyee - this is as stated by Raama himself to Bharatha when he met Bharatha in the forest.

उपपन्नं इदं वाक्यं यत् त्वं एवं अभाषथा: ।

जातः पुत्रो दशरथात् कैकेय्यां राज सत्तमात् ॥





upapannam idam vaakyam yat tvam evam abhaashathaa: |

jaata: putro daSarathaat kaikeyyaam raaja sattamaat || 2-107-2

Meaning:

Raama to Bharatha, his brother, "These words, which you have spoken are worthy of you, the son of Dasaratha the excellent king, born through Kaikeyee."

पुरा भ्रातः पिता नः स मातरं ते समुद्धन्।

मातामहे समाशौषीत् राज्य शुल्कं अनुत्तमम्॥

puraa bhraata: pitaa na: sa maataram te samudvahan |

maataamahe samaasraushIt raajya Sulkam anuttamam || 2-107-3

Meaning:

'O, My brother! Long ago, when our father married your mother, he promised your maternal grandfather that he would confer his kingdom as an exceptional marriage-dowry'.

देव असुरे च सङ्ग्रामे जनन्यै तव पार्थिवः।

संप्रहृष्टो ददौ राजा वरं आराधितः प्रभुः॥

deva asure ca sangraame jananyai tava paarthiva: |

samprahrshTo dadau raajaa varam aaraadhita: prabhu: || 2-107-4

Meaning:

Thereafter, in a conflict between Gods and demons, your mother received the promise of two boons from the efficient lord of the earth, King Dasaratha, as a





token of his joy and gratitude.

ततः सा संप्रतिश्राव्य तव माता यशस्विनी ।

अयाचत नर श्रेष्ठं द्वौ वरौ वर वर्णिनी ॥

तव राज्यं नर व्याघ्र मम प्रव्राजनं तथा ।

तच्च राजा तथा तस्यै नियुक्तः प्रददौ वरौ ॥

tata: saa sampratiSraavya tava maataa yaSasvinI |

ayaacata nara sreshTham dvau varau vara varNinI || 2-107-5

tava raajyam nara vyaghra mama pravraajanam tathaa |

tat ca raajaa tathaa tasyai niyukta: pradadau varau || 2-107-6

Meaning: Raama to Bharatha, 'O, Tiger among men! Your illustrious mother of beautiful complexion consequently demanded these two boons from that cheif of men, for you the throne, and for me the exile to the forest."

So that point of Dasaratha becoming a liar, if he has appointed Raama as the King is very much true. Becomes again a liar if he denies the boon granted to KaikEyee. From these two Raama saved him by obeying the orders of father.

2. Dasaratha gave the two boons at the time of war, when she drove the chariot. Or to put it other way, is it that she won her boons when she drove chariot and later at Raama's crowning proposal stage also. Thus perhaps she helped Dasaratha NOT being conferred that title 'liar'.

3. To make Dasaratha a 'sathyasandha' - a 'truth abider' or 'non-liar', Raama simply obeyed his father's orders and went to forest without putting a fight. LakshmaNa says Dasaratha failed to show mercy on his son. If he had then he





would have become a liar by 2 counts - so no mercy.

4. See point 1 is similar to what king Santhanu assuring that fisherman father when he wanted to marry Sathyavathi, [that fisherman's daughter]. And that assurance led to dhEva vratha, the son of Santhanu, born thru Ganga, becoming a 'Bheeshma' sacrificing the throne.

[Technically Bheeshma only gives assurance that he will not claim the kingdom rights but Santhanu is the beneficiary. Here in RaamayaNa also Raama simply obeys father and thereby giving the benefits to king Dasaratha - saves him from being accused as a liar]

Only difference between Raama and Bheeshma is

Raama was a married man, and was crowned later, even though prevented by words of father initially.

Bheeshma remained a brahmachaari and became the protector of the throne till he breathed last, and not ascended the throne like Raama later.

5. Already we are seeing Bhagavad Gita and Lakshmana's words are so very close. Points 1 and 4 above are more instances of both epics Bhaaratham and RaamaayaNam going close to each other.

6. Just compare both epics - in both cases

- Both fathers were in embarrassing situation,
- Both mothers were one 'up' in position,
- The sons of different mothers and same father, were obedient and responding to their fathers and thus saving their father's faces [or words],
- In both results are awkward - the sons for whom the mothers fought their cases did not rule the country a long time to their mothers'





satisfaction. Bharathaa ruled thru paadhukaa and more 'in absentia' - and Vichithraveerya died early.

- It also left both these fighting ladies KaikEyee and Sathyavathi living as widows for a very long time. Kaikeyee left along with other two wives, when Raama returned to his abode after 11000 years of rule. Sathyavathi's end [?] - is not so clear to me to make a mention here in Mahaa Bhaaratham - but she lived long enough to see the birth of 5 paaNdavaas and 100 kauravaas etc, who are 3rd generation.

7. Recollecting that situation of father, LakshmaNa asks Raama 'why you did not bind father who missed his words and thus failed to show mercy on you. Here again we see two varying situations -

- If Dasaratha has to show mercy on Raama, then he would have become a liar on both counts stated above.
- If Raama disobeyed his father's directive and fought for his rights, then Raama would have become an arrogant, disobedient son and perhaps we may not be studying now about such a son.

So in both counts there are good results - Dasaratha has become a sathyasandha thru Raama, Raama is regarded as an obedient son to father. So there is no question of Raama binding his father.

Again similar to Bhaaratham - Bheeshma helping father to become a sathyasandha and Bheeshma regarded as 'a son par excellence' - not only obedient to father, but more than that in many aspects.

Please bear it in mind, that there is also an 'avathaara kaaryam' for Raama to go to forest and thereby reach RaavaNa through losing Seethaa, whereas Bheeshma has NO SUCH THING.

Oh great ithihaasams we have in this land bhaarath.





Continuation: LakshmaNa continues his dharma upadhesam to Raama

यदि धर्मो भवेद्दूतो अधर्मो वा परन्तप ।

न स्म हत्वा मुनिं वज्री कुर्यादिज्यां शतक्रतुः ॥

yadi darmO bhavet bhUto adharmO vaa parantapa |

na sma hatvaa munim vajrI kuryat ijyaam Satakratu || 6-83-29

अधर्मसंश्रितो धर्मो विनाशयति राघव ।

सर्वमैत्यथाकामं काकुत्स्थ कुरुते नरः ॥

adharma samSritO dharmO vinaaSayati raaghava |

sarvam etat yathaa kaamam kaakutstha kurute nara: || 6-83 -30

Meaning:

Oh Raama, you are, the one who devastates his enemies, if adharmam has to become the duty of beings, indhra, who has done 100 yagnams, would not have conducted one more after killing the muni [ref vrudhraasura story] oh Raaghava, a man does all things according to his will [or desire]. The dharmam, which gets mixed with adharmam, destroys all these acts [and their results].

मम चेदं मतं तात धर्मोऽयमिति राघव ।

धर्ममूलं त्वया छिन्नं राज्यमुत्सृजता तदा ॥

mama ca idam matam taata dharmO ayam iti raaghava |

dharmamUlam tvayaa chinnam raajyam utsrjataa tadaa || 6-83 - 31





Meaning:

Oh elder, this dharmam is my philosophy. That is why you, who dictates the rules or formulates the rules, gave away the kingdom obtained by doing duty.

Point: LakshmaNa now puts in subtly, 'hey Raama, you are the 'all knower' and one who formulates the rules for this world. You willed to give away the kingdom and did things accordingly. That I know. But now you also act as though you are weeping etc - that is the truth - and it is your dharmam. That also I know." Dear all - see the clarity in understanding by LakshmaNa - Oh great LakshmaNa !

Continuation:

अर्थेभ्यो हि विवृद्धेभ्यः संवृद्धेभ्यस्ततस्ततः ।

क्रियाः सर्वाः प्रवर्तन्ते पवर्तेभ्य इवापगाः ॥

arthebhyo hi vivrddhebhya: samvrddhebhya: tatastata: |

kriyaa: sarvaa: pravartante parvatebhya iva aapagaa: || 6-83 -32

अर्थेन हि वियुक्तस्य पुरुषस्याल्पतेजसः ।

व्युच्छिद्यन्ते क्रियाः सर्वा ग्रीष्मे कुसरितो यथा ॥

arthena hi viyuktasya purushasya alpa tejasa: |

vyucchidyante kriyaa: sarvaa grIshmE kusaritO yathaa || 6-83-33

सोऽयमर्थं परित्यज्य सुखकामः सुखैधितः ।

पापमारभते कर्तुं तथा दोषः प्रवर्तते ॥





sO ayam artham parityajya sukhakaama: sukhaidhita: |

paapam aarabhate kartum tathaa dOsha: pravartate || 6-83- 34

Meaning:

LakshmaNa to Raama [who is in sOkham], 'how rivulets form into falls on the hill slopes, in same way through different actions only further duties or karmas spring up. One who is weak-kneed leaves the job in the middle having achieved some results of actions done. This leaving in middle dries up results of earlier actions, like the waterfalls getting dried up in summer. That person, who desired comforts does things to earn these comfortables but if leaving his cherished desires does a sin, that sin results in faults. Then he is trapped."

Point: The comparisons are beautiful. These 3 slokams and its contents are again a high motivational theory. Yes. Actions springs forth in further actions, as well brings in reactions. If a person is really satisfied with the middle level or meagre positive results obtained out of these actions, then he will not reach the final cherished goal.

Also having tasted some comforts in the middle he may tend to do some relaxation and diversion - in other words - sins. He falters and falls off the sins. So he has to be continuously patted, pushed up, motivated for bigger achievements, keeping him away from committing small sins.

Is it that lakhsmaNa tells Raama these high motivating words?

Or is it that LakshmaNa indicts Indrajith indirectly, who achieved some success initially in tying them with snake asthrams and then committed sins?

Killing Seethaa [maaya or even if original Seethaa] is a great sin from LakshmaNa's angle.

So is he foretelling the death of Indrajith, while comparing with waterfalls in summer etc?





By all these what LakshmaNa wants to indicate to Raama is - like that conclusion he gave on seeing that golden deer, that is Maareecha and not deer - here also - it is illusion that Seethaa is killed. But so far that has not come out openly. Further talks of LakshmaNa are very practical from human angle.

Continuation:

यस्यार्थास्तस्य मित्राणि यस्यार्थास्तस्य बान्धवः ।

यस्यार्थाः स पुमान् लोके यस्यार्थाः स च पण्डितः ॥

yasya arthaa: tasya mitraaNi yasya arthaa: tasya baandhavaa: |

yasya arthaa: sa puman |OKE yasya arthaa: sa ca paNDiha: || 6-83-35

यस्यार्थाः स च विक्रान्तो यस्यार्थाः स च बुद्धिमान् ।

यस्यार्थाः स महाभागो यस्यार्थाः स महागुणः ॥

yasya arthaa: sa ca vikraanta: yasya arthaa: sa ca buddhimaan |

yasya arthaa: sa maha bhaago yasya arthaa: sa mahaaguNa: || 6-83-36

अर्थस्यैते परित्यागे दोषाः प्रव्याहृता मया ।

राज्यमुत्सृजता वीर येन बुद्धिस्त्वया कृता ॥

arthasya etE parityaage doshaa: pravyahrtaa mayaa |

raajyam utsrjathaa vIra ena buddhi: tvayaa krutaa || 6-83- 37

Meaning:

One, who has wealth, has friends, relatives, and is considered as a man, as a





learned person. One, who has wealth, is a successful one, a genius, an attained person, has lot of good qualities. Oh valourous [Raama], since you rejected the kingdom [the wealth] through your intellect, and thereby the wealth, I have to tell you all this as an error in you.

यस्यार्था धर्मकामार्थस्तस्य सर्व प्रदक्षिणम् ।

अधनेनार्थकामेन नार्थः शक्यो विचिन्वता ॥

yasya arthaa: dharma kaama arthaa: tasya sarvam pradakshiNam |

adhanena artha kaamena na artha: Sakhyo vicinvataa || 6-83-38

हर्षः कामश्च दर्पश्च धर्मः क्रोधः शमो दमः ।

अथदितानि सर्वाणि प्रवर्तन्ते नराधिप ॥

harsha: kaama: ca drapa: ca dharma: krOdhA: samo dama: |

arthaat etaani sarvaaNi pravartante naraadhipa || 6-83- 39

Meaning:

One who has wealth, for him in this world all works get done. You, who is not having weath and also in a perturbed mind, you cannot succeed. The laughing, desiring, showing of pride, dharmam, anger, control of mind and senses, and such all things come out of having wealth.

Point: These 5 slokams [3 above and 2 below] are again from the plain 'world level' - 'human level' - hey one who has wealth can get his things done and all that - Raama, since you rejected your kingdom and thereby the wealth on account of father's words, you are to suffer. Further when the mind is also clouded definitely it is very bad.





येषां नश्यत्ययं लोकश्चरातां धर्मचारिणाम् ।

तेऽर्थास्त्वयि न दृश्यन्ते दुर्दिनेषु यथा ग्रहाः ॥

eshaam naSyati ayam loka: carataam dharmacaariNaam |

te arthaa: tvayi na drusyante dudirneshu yathaa grahaa: || 6-83-40

Meaning:

All those who adhere strictly to dharmam and do only dharmam, for them this world is destroyed. Those traits of you, which are necessary now, appear eclipsed in you, like the planets eclipsed at times.

Point: Does it mean that LakshmaNa is against doing dharmam? No. In this world one has to do dharmam but also be sure to exhibit his humanly nature by fighting and all that. Since Raama is not doing that LakshmaNa says now you are like a planet under eclipse. Once that is over the planet will shine. Like that Raama will also shine. So again he motivates in a little round about way.

त्वयि प्रव्रजिते वीर गुरोः च वचने स्थिते ।

रक्षसापहृता भार्या प्राणैः प्रियतरा तव ॥

tvayi pravrajite vIra gurO: ca vacanE sthite |

rakshasaa apahutaa bhaaryaa praaNai: priyataraa tava || 6-83-41

Meaning:

Hey bravo, your beloved wife was abducted by that raakshasa, from the forest dwelling which was because of your adhering to the words of father.

तद्य विपुलं वीर दुःखमिन्द्रजिता कृतम् ।





कर्मणा व्यपनेष्यामि तस्मादुत्तिष्ठ राघव ॥

tadadya vipulam vIra du:kham indrajitaa krutam |

karmaNaa vyayaneshyaami tasmaat uttishTha raaghava || 6-83-42

Meaning:

Hey Raama, the bravO, arise, I will remove by my actions today, all these difficulties arising out of Indrajith's deeds.

Point: Now comes that assuring words, 'Hey, Raama, I am here to do things for you, you are great, why are you not thinking that you are great [next slokam] and can do things in a great way?'

Like those high words of Krishna to Arjuna, LakshmaNa says, 'I am here to do things for you'. There also Krishna said, 'I have already destroyed all these warriors', to Arjuna, 'you are going to be the outwardly reason for the killing' "nimiththa maathram savyasaachin" - like that here also, 'hey I am here to do that entire killing of Indrajith et al, now, why do you worry, get up'.

Oh what a reassuring words --

uttishTha naraSaardUla dIrgabhaahO druDavrata |

kimaatmaanam mahaaaatmaanam na avabhudyase || 6-83-43

Meaning:

Hey Raama, tigerly man, stout at heart, one who has well built shoulders, arise, why you are not thinking that you are that greatest soul of souls ?

Point: Like Visvaamithra saying in baala kaaNdam - uttishTha nara SaardUla - LakshmaNa also says exactly same words.





अयमनघ तवोदितः प्रियार्थं

जनकसुता निधनं निरीक्ष्य रुषः ।

सहयगजरथां सराक्षसेन्द्रां

भृशमिषुभिर्विनिपातयामि लङ्काम् ॥

ayam anagha tava udita: priya artham

janaka sutaa nidhanam nirIkshya rushTa:

sahaya gaja rathaam sa raakshasa indraam

bhrsam ishubhi: vinipaatayaami lankaam || 6-83- 44

Meaning:

Hey blemishless [raaghava or Raama] I, who, am born to do things, which are pleasing to you, will destroy Lankaa, kill the raakshasaas along with their horses, elephants, and chariots, by my arrows, arising out of the anger of the killing of your beloved jaanakee.

Point: See LakshmaNa again trotting that assurance to Raama, 'I will kill the warriors and destroy Lankaa'. Also please note that great words - 'thava priya arthham udhitha:' - 'I am born to do things which are pleasing to you' - that 'senRaal kudaiyaam' aadhi sEshan - LakshmaNa.

- Is it that servant attitude which is in front for LakshmaNa?
- Or is it that adviser, consoler, minister or counsel LakshmaNa?
- Or is it that guru?
- Or is it that loving brother who puts his shoulders underneath for the





elder's head to rest when that head is heavy because of a weeping heart?

Oh great LakshmaNa, to render such a long dharma upadhEsam and conclude it with that assurance 'I am here to do things, which are pleasing to you, oh, Raama'. 'Thambi udaiyaan padaikku anjaan' proverb - did that come out from this situation. ['anjudhal' does not mean 'fearing' - always].





CHAPTER 15

LAKSHMANA - THE ARDUOUS SERVANT

Next on LakshmaNa's roles, is the servant role. Many points on servant's role are already covered.

Scene 1: Act 1

Role starts: This role started just after Raama's coronation was announced by father and king Dasaratha in the assembly.

प्रागेव चागता तत्र सुमित्रा लक्ष्मणः तदा ।

सीता चानायिता श्रुत्वा प्रियं रामाभिषेचनम् ॥

praageva ca aagataa tatra sumitraa lakshmaNa: tadaa |

sItaa ca anaayitaa Srutvaa priyam raamaabhishecanam || 2-4-31

Meaning:

Hearing the good news of the coronation ceremony of Raama, Sumitraa and LakshmaNa came there even before Seethaa was brought.

Point: Please see here, the king Dasaratha announced the crowning of Raama in the royal court. Raama was brought to court and the announcement was made there. Now Raama is about to reach his mother's palace and about to meet his mother Kausalyaa first to inform that glad news. There, even before Raama arrived, LakshmaNa and his mother came. [giving information to wife Seethaa - all that is later].

Is it out of love of Raama that LakshmaNa was there? Or is it a premonition of that 'servant' to be present by the side of king Raama, when the announcement to the royal mother is just about to be made? I leave it to you to conclude.





That is LakshmaNa - the great.

Role Assignment: Who assigned this servant role to LakshmaNa is the next question that comes up in mind. Is it a self-appointed one? Yes - it appears so and is out of that fraternal love.

Earlier to that announcement of coronation also the attitude of 'servant' may be there in LakshmaNa, in

- that baala khEla sakhaa - during childhood and adolescent,
- the bahi praaNa of Raama - as LakshmaNa is described by Vaalmeeki,
- the vazhith thuNaivan - while going with sage Visvaamithra
- the assistant administrator - during the 12 years stay at AyOdhya before crowning.

But that was not pronounced or dominant or does not get a mention by Vaalmeeki.

When Raama started helping his father king Dasaratha in administration, he always had LakshmaNa by the side of him, but again the role of a servant was not pronounced. In that administrator role - it is stated Raama with LakshmaNa did all that work. 'With' means an associate, a peer, and not a subordinate. [This was after the marriage of Seethaa and returning to AyOdhya, and after parasuRaama incident as seen in last sargam of baala kaaNdam]. But once the crowning was announced slowly this role became pronounced.

Scene 1. Act 2.

Continuation: Then when kooni conveyed the crowning to Kaikeyee, and made her ask the boons etc, Dasaratha conveyed his acceptance reluctantly. When Dasaratha asked sumantra to bring Raama immediately to KaikEyee's palace, sumantra rushed to Raama's palace. Just see what happens then -





पर्वतादिव निष्क्रम्य सिंहो गिरिगुहाशयः ।

लक्ष्मणं द्वारिसोऽपश्यत् प्रहञ्जलिपुटं स्थितम् ॥

parvataadiva nishkramya simho giriguhaashaya: |

lakshmaNam dvaari sa: apaSyat prahvajnjalipuTam sthitam || 2-16-26

Meaning:

That Raama, who came out like a lion residing in a mountain cave coming out of the cave, saw Lakshmana standing at the door, bowing with palms of the hand joined and put to the forehead as a mark of respect.

Points:

1. Raama is just about to come out of his own chambers in his palace and to reach KaikEyee's palace on orders of Dasaratha - that news having been conveyed by sumantra. At that time LakshmaNa was also there ready at doorstep. But think why LakshmaNa should be standing at the door, and that too the time was night? All these - kooni advising, KaikEyee weeping, Dasaratha conceding, Raama being ordered - all happening in one night. Why LakshmaNa should wait at doorstep at Raama's palace?

And he immediately got into the chariot without being asked to do so.

A true servant has to be like that - to do things as per 'expressions' indicated by body language. So the servant has joined duty and is at work even without a formal order to do so.

2. These days in the subject of 'communication' in behavioural sciences, in the human resource side of modern management, a lot is talked about 'body language'. Perhaps they took clues from Sreemadh RaamaayaNam. For it is said even people of kOsala dhEsam knew this - kuRippu uNarndhu seyal padudhal -





doing things by realizing the message or commands thru body language. When common folks were like that, why to talk about the ministers of Dasaratha and Raama who is a specialist in that.

Continuation: So dear LakshmaNa bhakthaas, here is the servant role blossoming. After that LakshmaNa accompanied to the KaikEyee's chambers. Raama came out carrying the orders of KaikEyee to leave for forest. Then Raama went to inform mother Kausalyaa [mother first, then Seethaa the wife] accompanied by LakshmaNa. How LakshmaNa reacted as 'an angry young brother' in Kausalyaa's chambers, etc, we have already seen.

This LakshmaNa 'sOkham' on hearing the news that Raama has to go to forest also we have seen - Raama is about to go to meet mother Kausalyaa -

तं बाष्प परिपूर्ण अक्षः पृष्ठतः अनुजगाम ह ।

लक्ष्मणः परम क्रुद्धः सुमित्र आनन्द वर्धनः ॥

tam baashpa paripUrNa aksha: prshThata: anujagaama ha |

lakshmaNa: parama kruddha: sumitra aananda vardhana: || 2-19-30

Meaning:

LakshmaNa, the son of Sumithraa, felt very angry with his eyes filled with tears and accompanied behind Raama.

Point: The following slokam also we have seen - why I am adding it here is to show LakshmaNa was there as a servant following his master - even though the 'chair' or 'position' as 'crown king' has changed. But loyalty of LakshmaNa did not change. Just think these days how soon the loyalties quickly change when a person loses his chair.

Continuation: LakshmaNa's virtues are described by Vaalmiki - as equal to





Raama.

तं गुणैस्समतां प्राप्तो भ्राता विपुलविक्रमः ।

सौमित्रिरनुव्राज धारयन् दुःखमात्मजम् ॥

tam guNaissamataam praapto bhraataa vipulavikrama: |

saumitriranuvavraaja dhaarayan du:khamaatmajam || 2-19-39

Meaning:

LakshmaNa, who got virtues equal to Raama, who was having great heroic valour and who was the brother, kept the grief within himself and went along with Raama. [to Kausalyaa's palace].

At Kausalyaa's palace LakshmaNa felt angry etc we have seen already. Then the angry young brother was subdued by Raama.

Scene 1. Act 3:

Continuation: Seethaa was informed of Raama going to forest. After persuasion by her, Raama accepted that Seethaa could accompany him. LakshmaNa came there to the place where the couple had their argument, counters, and finally came to understanding that Seethaa will accompany Raama, the two embracing each other etc not once but twice - [Refer the article on 'vanaja nayanudani' krithi of thyagaraja by M.G.Vasudevan - available in Oppiliappan yahoogroups email archives]

एवं श्रुत्वा तु सम्वादं लक्ष्मणः पूर्वमागतः ।

बाष्पपर्याकुलमुखः शोकं सोदुमशकुवन् ॥

स भ्रातुश्चरणौ गाढं निपीड्य रघुनन्दनः ।





सीतामुवाचातियशां राघवं च महाव्रतम् ॥

evam Srutvaa tu samvaadam lakshmaNa: pUrvamaagata: |

baashpa paryaa kulamukha: Sokam soDhum aSaknuvan || 2-31-1

sa bhraatu: caraNau gaaDham nipIDya raghunandana: |

sItaam uvaaca atiyaSaam raaghavam ca mahaavratam || 2-31-2

Meaning:

Lakshmana who came there earlier, heard the conversation of Seethaa and Raama, having his eyes glut with tears, being unable to bear the anguish, tightly pressed the feet of his brother and spoke (as follows) to Raama who was performing a great vow and to Seethaa who enjoyed great honour.

Point: This means, this servant lakshmaNa had the rights to enter the 'anthappuram' - the inner chambers, where the couple were alone - a privilege given to certain 'special people' only.

May be as a 'brother' also, LakshmaNa can enter the palace chambers of his elder brother - but there also certain protocol is to be observed - that too when the couple is in 'Ekaantham' - but for a servant with special status - no rules, no protocols. Minister sumantra had this privilege with King Dasaratha. Hope you all can understand the difference.

Now the servant role is being taken in full-fledged form -

कुरुष्व मामनुचरं वैधम्यं नेह विद्यते ।

कृतार्थोऽहं भविष्यामि तव चार्थः प्रकल्पते ॥

kurushva maamanucaram vaidharmyam neha vidyate |





krtaartha: aham bhavishyaami tava ca artha: prakalpate || 2-31-22

Meaning:

LakshmaNa to Raama, 'Make me your attendant. In this, there is no unrighteousness. Besides, I will be accomplishing my objective. Your purpose also will be fulfilled.'

Point: A point to ponder here is, why LakshmaNa has to say 'krtaarta: aham bhavishyaami' - 'I will be accomplishing my objective'.

This leads to us to ask - with what object he came into this world? Answer - It is clear that 'senRaal kudaiyaam' - ananthan - LakshmaNa - is just expressing himself.

Another question also comes up - 'tava artha: ca prakalpate - Your purpose also will be fulfilled' - means both Raama and LakshmaNa talk something in encoded form - which they only know - now please link that - "our enterprise is with her" and hence guard her - in that Maareecha maan episode.

These are subtle points, which are to be enjoyed thoroughly. Of course on tatva artha - we came to know that later - that is what is all RaamaayaNam about - that avathaara kaaryam - killing RaavaNa.

[Just recollect that LakshmaNa remembering he is the part of great vishNu amsam in yudhdhha kaaNdam - a prelude is given here]

Continuation:

What he will do is also spelt clearly by LakshmaNa in next slokam -

धनुरादाय सशरं खनित्र पिटकाधरः ।

अग्रतः ते गमिष्यामि पत्थानं अनुदर्शयन् ॥





आहरिष्यामि ते नित्यं मूलानि च फलानि च ।

वन्यानि यानि च अन्यानि स्वाहाराणि तपस्विनाम् ॥

dhanuraadaaya saSaram khanitra piTakaadhara: |

agrata: te gamishyaami panthaanam anudarSayan || 2-31-23

aaharishyaami te nityam mUlaani ca phalaani ca |

vanyaani yaani ca anyaani svaahaaraaNi tapasvinaam || 2-31-24

Meaning:

LakshmaNa to Raama, 'Taking my bow and arrows, and carrying a spade and a basket, I will walk in front of you showing the path. I will procure for you for all time the tubers, fruits and other things which are good food stuffs available in the forest for sages."

Point: The servant's duties in forest are spelt clearly - showing the path, collection of foodstuffs etc. one more is spelt clearly - do everything what you need -

भवांस्तु सह वैदेह्या गिरि सानुषु रम्स्यते ।

अहं सर्वं करिष्यामि जाग्रतः स्वपतः च ते ॥

bhavaamstu saha vaidehyaa giri saanushu ramsyate |

aham sarvam karishyaami jaagrata: svapata: ca te || 2-31-25

Meaning:

"You along with Seethaa enjoy yourself on mountain-ridges. I shall do everything while you are awake or sleeping."





Point: So the servant has taken over his duties on self appointed basis - with the formal express permission granted by Raama in LakshmaNa accompanying to forest. Earlier it was more an informal one - now it is formalized. Perhaps that sleepless watchman for 14 years is taken cue from here- from this slokam. But since Raama wakes up LakshmaNa in one occasion in aaraNya kaaNdam - may be this sleepless watchman role of LakshmaNa may not be correct in my opinion. That is why I am not dealing that in detail. So what all he did is worth a listing - that list is given below.

Scene 1. Act 4. The errand boy LakshmaNa -

रामः तु अनेन वाक्येन सुप्रीतः प्रत्युवाच तम्।

व्रज आपृच्छस्व सौमित्रे सर्वं एव सुहृत् जनम्॥

raama: tu anena vaakyena suprIta: pratyuvaaca tam |

vraja aaprcasva saumitre sarvam eva suhrt janam || 2-31-26

Meaning:

Raama, very much delighted on hearing these words, said to him: "Oh, LakshmaNa! Go, take leave of all your friends."

Point: This order came once Raama accepted the formal application [slokams 2-31-24, 25] for recruitment of LakshmaNa as a servant of him. Since in the application itself LakshmaNa reminded Raama about his purposes, the 'candidature offer' for recruitment was immediately accepted, and further immediate order to carry out a specific duty is also spelt out.

See meaning of slokams below - slokams 2-31-27 to 29:

Role-play:

Order to LakshmaNa –





Oh, LakshmaNa! At a grand sacrifice performed by Janaka, [Seethaa's father] the great-souled VaruNa personally gave

1. Heavenly bows, which are dreadful to look at,
2. Divine impenetrable pieces of armour,
3. Quivers containing an inexhaustible stock of arms,
4. Two swords decked with gold and with spotless lustre like that of a sun

All these were kept at the residence of our preceptor Vasishta. After paying due reverence, take all those arms and return soon."

So, as directed, LakshmaNa, the tiger among princes, brought them and showed to Raama all those arms, which were divine, being worshipped and decorated by garlands. [slokam 2-31-31].

Point: To note here is that varuNan is the repository of all divine arms generally. In the bow story article [by M.G.Vasudevan available in Oppiliappan yahooogroups email archives] also, we saw that Vishnu gave the bow to varuNan, once the fight between Siva and Vishnu was over. May be during wedding of Seethaa, janaka gave these arms as a proper gift to maappiLLai - son in law - Raama - for his bravery in breaking the siva dhanu: and Raama has deposited all these arms to guru Vasishta for safe custody. 'Brahmins were the custodians for arms' that message is clear from this. Visvaamithra also had lot of asthrams and sasthrams, which he gave to Raama. Agasthya also had lot of asthrams and sasthrams.

Continuation: Here is a subtle point in these words of Raama - when LakshmaNa had finished his assigned job as a servant --

तं उवाच आत्मवान् रामः प्रीत्या लक्ष्मणं आगतम्।

काले त्वं आगतः सौम्य काञ्छिक्षते मम लक्ष्मण ॥ २-३१-३२





tam uvaaca aatmavaan raama: prItyaā lakshmaNam aagatam |

kaale tvam aagata: saumya kaankshite mama lakshmaNa || 2-31-32

Meaning:

Raama, who had fully controlled his mind, affectionately spoke as follows to LakshmaNa who arrived: "Oh, LakshmaNa, the excellent man! You came in time as desired by me."

Point: In management science, on the topic of motivation - it is said a worker [or servant or subordinate] should be appreciated at the appropriate time. And that appreciation itself is a big motivator for the servant to achieve/accomplish/do great things. That is what Raama did here.

See two things described by Vaalmeeki

1. Raama is a person of fully controlled mind,
2. He spoke affectionately.

When Raama is about to leave for forest - his mind is so calm. Perhaps Kamban has taken tips from this verse to describe that 'anRalandha senthaamarai mugam'. That is one aspect.

Second aspect is - as a boss - he must be of controlled mind while dealing with subordinates or servants. Is this not a sensitive management point for us to learn?



Raama is a person of fully controlled mind





While appreciating any servant - it should be explicit, there should be truth in that appreciation, and there should be affection or love in it - not a plain 'lip service appreciation'. This is what is said again on that Motivation topic in behavioural science.

Another point is also said by Raama - the 'timely action' by the servant - it is not that the servant does the job at a time as he pleases - but at a time when the boss wants it to be done - that is more important.

That is what Vaalmeeki puts it across. Please see what extent of humanistic and management points are placed in these simple Sanskrit sloKams by Vaalmeeki. Great.

Continuation:

अहं प्रदातुं इच्चामि यद् इदं मामकं धनम् ।

ब्राह्मणेभ्य तपस्विभ्य त्वया सह परन्तप ॥

aham pradaatum iccaami yad idam maamakam dhanam |

brahmaNebhya: tapasvibhya: tvayaa saha parantapa || 2-31-33

Meaning:

Raama continues, "LakshmaNa, the chastiser of foes! Along with you, I want to give all this wealth pertaining to me to brahmaNas practising austerities."

Raama further continued, "I also desire to give to those excellent brahmanas residing here as strong devotees to their preceptors and to all my dependents. You bring soon the venerable Suyagna, the son of Vasishta, the best. After adoring all other brahmanas who are cultured, I will go to the forest." [2-31-34, 35 and 36 below]

Thereupon, LakshmaNa obeying his brother's order, which is kind and





auspicious, went immediately to the house of Suyajna.

Point: In slokams 33 to 35, the role of servant has suddenly stopped for a while, that loving brother LakshmaNa is brought into picture. So Raama says, 'hey brother, you join me in doing yaathraa dhaanam - distributing the wealth before we take off'.

Again the servant LakshmaNa is being ordered to do errand - in bringing suyajna, the son of guru Vasishta. So the roles are just changing from time to time.

Scene 2 - in the forest:

Role listing: Thus the servant LakshmaNa is suddenly treated as brother LakshmaNa and brother LakshmaNa is being ordered like a servant by Raama. It alternates and goes on. So it is time to see a list of all things done by LakshmaNa.

1. The errand boy as seen above.
2. The boat builder - to cross river - already seen
3. The envoy to meet sage agasthya, hanuman, Sugreeva - as seen in detail
4. The scavenger - in Viraadhan and kabhandhan episodes - as seen in detail
5. The chef - cook to prepare bali - for vaasthu samanam, and also meat in chithrakootam for feeding Seethaa.
6. The house builder or engineer - twice
7. The security guard to [or protector of] Seethaa in the cave during Khara vadham and later in Maareecha episode. [Of course the warrior and minister is excluded from the gambit of servant, since a servant cannot be an adviser to the king and do dharma upadesam.]





8. As an angry brother, why LakshmaNa reacted with anger, is, when he was asked to find out who is coming by Raama and he did obey by climbing on tree. [When Bharatha and his army was coming] There again that servant is in front.

Even in Soorpanakhaa episode Raama only ordered servant LakshmaNa to punish her [3-18-20].

Scene 3. Agni pravesam:

Prelude: In the role-play of a servant it is not only the boss Raama orders LakshmaNa to do certain things. Further when a servant is appointed in a family, let it be royal as in the case of Raama or otherwise also as of now what we see, it is not only the male but the female member also becomes the boss to that servant. Since we have seen a lot from Raama how about Seethaa the lady boss. That is what is now to be seen.

Lady boss: Any orders directly to LakshmaNa?

Yes - in that agni pravesam.

citaam me kuru soumitre vyasanasyaasya bheshajam |

Except that, in Sreemadh RaamaayaNam, perhaps Seethaa, as the 'lady boss' for LakshmaNa, [being boss Raama's wife] has not explicitly ordered anything to servant LakshmaNa.

[of course she ordered LakshmaNa to leave in that 'Maareecha maan' episode - but at that stage LakshmaNa was not a servant but a 'security officer' 'specifically' appointed by Raama at that time - which we have seen in detail - so not an order to a servant]

When Raama was so harsh in his words on Seethaa, she simply says: 'oh Raama, I have grown with you' in slokam 6-121-11 'saha samvrudhdhha bhaavaath ca' - may be during that stage of having grown with - she might have commanded LakshmaNa to do something but Vaalmeeki is not really putting it across in clear





terms. Experts can point out my mistake in saying these assertive words.

Role-play:

एवं ब्रुवाणा रुदती बाष्पगद्द भाषिणी ।

अब्रवीलक्ष्मणं सीता दीनं ध्यानपरं स्थितम् ॥

evam bruvaaNaa rudatI baashpagad gada bhaashiNI |

abrvIt lakshmaNam SItaa dInam dhyaanaparam sthitam || 6-121-18

Meaning:

Seethaa who was weeping and spoken as above, said in a choked voice to LakshmaNa, who was also meek and in a pensive mood.

Point: LakshmaNa was totally upset the way the conversation went on between the husband and wife. As already seen in that Soorpanakhaa episode, and in that Khara dhooshaNa episode, anything even 'thinking of harming Seethaa' will upset LakshmaNa. Now Raama himself uses all sorts of harsh words to Seethaa. LakshmaNa is a grand witness of all that is happening - but cannot react - for the offender - if you want to call it so - is none other than Raama - the loving husband - of his manni Seethaa. So he is meek, in pensive mood and all.

Then comes the order on him by that highly regarded manni -

चितां मे कुरु सौमित्रे व्यसनस्यास्य भेषजम् ।

मिथ्यापवादोपहता नाहं जीवितुमुत्सहे ॥

citaam me kuru saumitre vyasanasyasya bheshajam |

mithyaa apavaada upahataa na aham jIvitum utsahe || 6- 121 - 19





अप्रीतस्य गुणैर्भर्तुस्त्यक्तया जनसंसदि ।

या क्षमा मे गतिर्गन्तुं प्रवेक्ष्ये हव्यवाहनम् ॥

aprItasya guNai: bhartu: tyaktayaa janasamsadi |

yaa kshamaa me gati: gantum pravekshye havyavaahanam || 6-121- 20

Meaning:

"Hey LakshmaNa, please create [or do] the pyre, that relieving medicine for me from this sadness. I cannot live with these lies and resulting ill will heaped on me. Being discarded by the dissatisfied husband, I will go to that place of fire where it suits me."

Points:

1. Just see the servant LakshmaNa's position - being ordered to create the pyre for the sake of sacrificing, in full, that Seethaa, on whom he will not tolerate even a harsh wind - that lady in full is set to enter fire in front of his own eyes - he, standing helpless - cannot go to the rescue of her - for, it is all due to LakshmaNa's loving elder's words, whose words he has not disobeyed even once.
2. When I say LakshmaNa has not disobeyed Raama, somebody may say to me, 'Hey, you are wrong'. But the onus lies on them to prove it. May be LakshmaNa has argued vigorously, but finally he was simply subdued by that wisdom of Raama, love of Raama, grandeur of the guNams of Raama and all that. So arguing is not disobeying.
3. Yet another point - why only LakshmaNa was selected by Seethaa and not others - like Hanumaan, VibheeshaNa, Sugreeva, or Angadha, or for that matter the senior most in age jaambavaan. When this was analysed following are the points that come - for each name --





- Hanumaan - even though obedient to Seethaa, if Hanumaan lights the fire, the fire has to be 'cool'. Fire cannot go against orders of this very same Seethaa, that too involving Hanumaan. So the purpose of creating the pyre will not be served.
- VibheeshaNa - he is interested in the welfare of Raama and Seethaa, their union and not a separation - from the beginning he was the person advising RaavaNa to return Seethaa to Raama - so he would not like to create a fire for that Seethaa's destruction - if it comes to, he may even disobey Seethaa's or Raama's orders - for his interest is in their union [of both Raama and Seethaa].
- Sugreeva - he is the king and a friend of Raama, so cannot be ordered just like that - further he is another party whose wife was snatched by somebody and he has simply accepted her without much of a fuss. Also he has presently another's wife joined with him. So he has no locus-standi. Also Seethaa may have her own doubts on whose side he is - on Raama's or Seethaa's.
- Angadha - he is the prince - perhaps Seethaa has heard about him - cannot take for granted that he will obey - that too in the presence of king Sugreeva whose orders are more important to him rather than Seethaa's.
- Jaambavaan - too elderly, and also a person interested in their joining together and not in separation.
- LakshmaNa - the best known source - an obedient servant - will not defy orders of her, even if it is not good in taste - like the earlier situation of leaving her - [because of which all these]. As already stated 'saha samvrddhha bhaavaat' - having grown with him she knows him too well.

For a moment think of her words, saying 'what my father will think of a sthree in purusha roopam, I will drink poison' etc, when she wanted to come to forest





and argued with Raama - LakshmaNa was there listening all talks - a 'special servant' entering the anthappuram even when the couple is in Ekaantham.

Apart from these LakshmaNa knows very well the words of Raama about that 'enterprise' in which she is the main part - just recall Raama's words before leaving behind the Maareecha maan. That is why it is LakshmaNa and not any other.

Continuation:

Further see what LakshmaNa does next when he is so ordered -

एवमुक्तस्तु वैदेह्या लक्ष्मणः परवीरहा ।

अमर्षवशमापन्नो राघवानन्मैक्षत ॥

evam ukta: tu vaidehyaa lakshmaNa: paravIrahaa

amarshavaSam aapanno raaghaavanam amaikshata || 6- 121 - 21

स विज्ञाय मनश्छन्दं रामस्याकारसूचितम् ।

चितां चकार सौमित्रिमते रामस्य वीर्यवान् ॥

sa vij~naaya manSchandam raamasya aakaara sUcitam |

citaam cakaara saumitrI: matE raamasya vIryavaan || 6-121- 22

Meaning:

That LakshmaNa, who is capable of subduing enemies, being ordered so by Seethaa, with anger, looked at Raama's face. Then that valorous LakshmaNa understanding Raama's communication given thru, created the pyre.

Point: Kindly see how beautifully Vaalmeeki uses his words - LakshmaNa is





capable of subduing enemies - he was angry - seeing Raama's face that brave LakshmaNa understood and lit the fire.

LakshmaNa subdues his enemies, now he, who is angry because of Seethaa's position, killed off his anger also and then did create that fire. For Raama's face has become cool by that time. When Seethaa was lashed, Raama was very angry. But when Seethaa reacted by saying "LakshmaNa light the fire", Raama became cool. That cool face conveyed a lot.

Ok. Why bravery here? A 'veeran' must also analyse the situation, then show his veeram - also think on the consequences - strategies, actions and results or consequences. Oh, What a beauty?

Just recollect how Raama pushed LakshmaNa to show his anger to Sugreeva [both Raama's as well his own] and thereafter immediately said there is no need to act as said, for he is very much our friend and his only fault is about time factor.

Again see the means of 'communication' - it is thru body language - LakshmaNa looked at Raama's face - that face gave the message to go ahead - 'aakaara sUcitam chandam' - [The Monier Williams dictionary meaning is just quoted for this aakaara and chhandha] - to impress.

ā-kāra m. (ifc. f. ā R. i, 28, 24 Ragh. xii, 41) form, figure, shape, stature, appearance, external gesture or aspect of the body, expression of the face (as furnishing a clue to the disposition of mind) Mn. MBh.&c

chanda

chánda mfn. pleasing, alluring, inviting RV.i, 92, 6 ; viii, 7, 36

- chandá, praising (chánda Naigh. iii, 16) RV.vi, 11, 3
- cf. madhu-ccha
- m. appearance, look, shape Hariv. 8359 ff





- cf. prati and vi-ccha
- pleasure, delight, appetite, liking, predilection, desire, will Yājñ.ii, 195 MBh. &c
- (ena), instr. ind. [also with svena, viii, 1249 R. ii, 83, 25]
- or ifc. with sva- (Hariv. 7017) or ātma- MBh.v, xiii R. v, 26, 18] according to one's own wish Mn. viii, 176 Nal. xxiii, 15 R.v
- according to the wish of (gen.) MBh. iii, 7096 Hariv.7097

"Hey nothing will happen to your loving manni Seethaa and my dear wife - it is all part of a drama - so no worry, go ahead". That strategy - that is veeram.

So the servant LakshmaNa is also a good strategist and understood the body language properly and did things in this scene of Agni pravEsam.

Role-benefit: That 'confidence building' of Seethaa - even at her time of desolation she depends on LakshmaNa.

What that Agni - another servant of Raama - did?

The following 2 verses are taken from the 'Koorma Puraanam'. Again this "false Seethaa and returning original Seethaa thru that much debated agni pravEsam" may all be familiar to many. The source as koorma puraaNam - may be new information. Perhaps later adhyaathma RaamaayaaNam came into existence, that author took this base and had his sloKams coined. For I believe koorma puraaNam is also one among the 18 puraaNams written by sri vEdha vyasa.

sItaya: aaraditO vahnis caayaa sItaam ajijanah |

taam jahaara daSagrIva: sItaa vahni-puram gataa ||

parIkshaa samaye vahnim caayaa sItaa vivesa sa |

vahni: sItaam samanIya tat purastaad anInayat ||





Meaning:

When he was petitioned by mother Seethaa, the fire-god, Agni, brought forth an illusory form of Seethaa, and RaavaNa, who had ten heads, abducted [or kidnapped] the false Seethaa. The original Seethaa then went to the abode of the fire-god. When Lord Raama tested the body of Seethaa, it was the false, illusory Seethaa that entered the fire. At that time the fire-god brought the original Seethaa from his abode and delivered her to Lord Raama."

Scene 4: LakshmaNa leaving Seethaa in forest:

Prelude: Now continuing that 'servant' role of LakshmaNa, after agni pravesam, Raama and Seethaa joined together, came back to AyOdhya. Raama was crowned nicely with all festivities and galore. Raama ruled for 11000 years as per Vaalmeeki.

It is not clear in a reading of uttara kaaNdam, whether it was towards the end of these 11000 years that Seethaa became a 'garbhavathi' - a 'pregnant woman' or earlier. Of course from the way the RaamaayaNam starts, it is clear that towards the end only the children were born - since, for the young lava and kusa doing the gaanam of Raama kathaa - singing in front of their own father, without knowing that they are singing 'his story' - history - in front of Raama 'himself'.

In a reading of Padma puraaNam, [sargam 36, paathaala kaaNdam, where Raama charitham is told] it is said after 1000 years of Raama raajyam, the children were born, Seethaa left this world. And after that raama ruled for 10000 years and did many aswamedha yaagams.

That is why that split of 'daSa varsha sahasraaNi and daSa sahasraaNi' stated in first sargam and the last pattaBhishEka sargams of Vaalmeeki.

It is also clear that Raama did many aswamedha yagnams as stated by naaradha in the first sargam of baala kaaNdam. It can also be concluded that these were





going on for a long time and Raama finally took off to sri vaikuntam at the end of these 11000 years.

The basis - of Raama sending Seethaa to forest goes like this.

Raama asked Seethaa 'if you have any desires to be fulfilled during this early stage of gharbham I will do my best - to fulfill your desires'.

She replied Raama 'I want to go to forest once again and enjoy that forest life - like those days of the 13 years + month/months, when we were together roaming in the forests, [when you were asked to go to forest by your father]".

This conveyance of 'masakkai' message of Seethaa is not imagination, but as available in uththara kaaNdam -

दृष्ट्वा तु राघवः पतीं कल्याणेन समन्विताम् ।

प्रहर्षमतुलं लेभे साधु साधिति चाब्रवीत् ॥

drushTvaa tu raaghava: patnIm kalyaaNena samanvitaam |

praharsham atulam lebh saadhu saadhu iti ca abravIt || 7-42- 30

Meaning:

Raaghava [viz. Raama] saw Seethaa had symptoms of kalyaaNam [subham - mangaLam] - and said well well.

Point: This word kalyaaNam is interpreted as 'gharbham' by commentators since in subsequent sloKams he asks Seethaa

किमिच्छसि हि तद्बूहि कः कामः क्रियतां तव ॥

प्रहसन्ती तु वैदेही रामं वाक्यमथाब्रवीत् ।





kim icchasi hi tat brUhi ka: kaama kriyataam tava |

prahasantI tu vaidehI raamam vaakyam athaa abravIt || 7-42- 32

Meaning:

Raama asked Seethaa - 'Hey beautifully faced, what you desire? What can I do for you?' Seethaa smiled and said to Raama thus.

तपोवनानि पुण्यानि द्रष्टुमिच्छामि राघव ॥

गङ्गातीरे निविष्टानि ऋषीणां पुण्यकर्मणाम् ।

tapO vanaani puNyaani drashTum ichchami raaghava |

gangaatIre nivishTaani rshiNaam puNya karmaaNam|| 7-42- 33

फलमूलशिनां वीर पादमूलेषु वर्तितुम् ॥

एष मे परमः कामो यन्मूलफलभोजिषु ।

phala moola aSinaam vIra paada mUleshu vartitum |

esha me parama: kaamo yat mUla phala bhOjishu || 7-42-34

Meaning:

Oh lord, I want to see the sacred thapO vanams [means residences in the forest - like the aasramams of saints] I want to live amidst the rishis who have glowing thEjas, want to eat fruits and roots and sit in the roots of trees- this is my utmost desire'.

Of course what she said is as per the curse of that brahmaNa, which has become true already. Actually in next slokam Raama says "Ok, you can do so for one night."





But later this became handy for Raama when that vaNNaan - the launderer - accused his wife in comparison with Seethaa and the king Raama accepting Seethaa.

Role-play: Coming to the point, LakshmaNa once again did that servant role in bringing Seethaa to the forest and leaving her there - that too a pregnant woman in the forest - as per orders of Raama, without much a desire to do that.

Here again, as in the agni pravesam scene, the obedience to the order of his elder Raama comes into significance. See Raama's orders to LakshmaNa -

SIgram aagaccha saumitre kurushva vacanam mama |

na ca asti prati vaktavya: sItaam prati kathamcana || 7- 45- 19

tasmaat tvam gacchha saumitre na atra kaaryam vicaaraNaa |

aprItirhi paraa mahyam tvayaa etat prativaaritE || 7-45 - 20

Meaning:

Oh LakshmaNa come quick, do what I say, you need not reply me, in particular on behalf of Seethaa, as such you go LakshmaNa, without any discussions, even though it may be undesirable to you and you want to ask questions to me.

Point: See the confidence of Raama on LakshmaNa. Raama wants LakshmaNa to obey first in leaving Seethaa on the other side of banks of Ganga. LakshmaNa also obeyed rather than reacting or resisting such an action of Raama.

While his obedience takes a front seat, Lakshmana's exhibition of his motherly affection towards Seethaa - that too when she is pregnant and to leave her in a forest etc - becomes pale and/or does not come to the forefront.

Of course he laments while taking leave of Seethaa [slokams are there as portrayed by Vaalmeeki] but these become a rather weak reaction, than that 'obedience' of a true servant.





Conclusion:

Before concluding all roles of LakshmaNa, few points I would like to share:

1. First slokam: On who is Raama? Answer is - 'he is that parabrahmam'.

ramante yogino anante satya aanande cidaatmani |

iti raama padena asau param brahma abhidIyate ||

ramante - take pleasure;

yoginah - transcendentalists;

anante - in the unlimited,

satya aanande - real pleasure,

cit aatmani - in spiritual existence,

iti - thus,

raama - Raama,

padena - by the word,

asaou - He,

param - supreme,

brahma - truth;

abhidIyate - is called.

Meaning:

The Supreme Absolute Truth is called Raama because the transcendentalists take pleasure in the unlimited true pleasure of spiritual existence.'





This is the 8th verse of the "Raama Sata naama stotram" available in the Padma PuraaNam.

2. Second slokam

raama raama raama iti rame raame manorame |

sahasra nama tat tulyam raama naama varaananE ||

Meaning:

Lord Siva addressed his wife paarvathi as varaaanana and explained, "I chant the holy name of Raama, Raama, Raama and thus enjoy this beautiful sound. This holy name of Raama is equal to 1000 holy names of Lord VishNu."

This is the 72.335th verse from the Brhat vishNu sahasra naama stOtram in the uttara khaandam of the Padma PuraaNam. [May be we are familiar with this slokam but the original source may be an information for many].

3. A krithi of Thyagaraja: Doing such a great kainkaryam to Raama and Seethaa, LakshmaNa should have had a big bhaagyam - for who will get that 'kainkarya sree' title unless he has that bhaagyam - that is what sri thyagaraja observes - as mithri bhaagyam - saumithri bhaagyam - in his krithi in raga karaharapriya -

Raagam: Karaharapriya:

Pallavi:

mitri bhaagyamE bhaagyamu

saumithri bhaagyame bhaagyamu - mithri

Meaning:

The fortune of the son of Sumithra [LakshmaNa] is the real fortune indeed.





Doing such a great kainkaryam to Raama& seetha, lakshmana had a great bhAgyam



anupallavi:

cithra ratnamaya sesham talpamandu

sItaapati ucini yUce sau - mithri

Meaning:

The fortune of the son of Sumithra is the real fortune indeed, as he keeps the Lord Seethaapathi (can be read as Sriya:pati also) on the serpent bed (can be read as LakshmaNa himself!) decorated with several unique gems (including those on his snake hoods - paambin padam).

CaraNam:

baaguga vinta raagamula naalaapamu

seyaga menu pulakarinchaga

tyaagaraaja nutudanu SrI raamuni

tatvaarthamu pogadi joocu sau - mithri

Meaning:

The fortune of the son of Sumithra is the real fortune, who sings and visualizes (pogadi joochu) the real philosophy of Sri Raama, praised by thyagaraaja, well aloud in many unique raagams with his body horripillating.

The point here is - is it praising LakshmaNa's kainkarya sree or is it again the praise of Raama by Saint Thyagaraaja - for LakshmaNa also sings the philosophy of Raama - that is what we are also interested - praising Raama. This krithi may be a reflection of that stOtra rathnam slokam 40 of aaLavandhaar which in turn is a reflection of 53rd verse of 1st st thiruvandhaathi - both the slokam as well aazhvaar verse is given.

nivaasa Sayyaasana paadukaam Suka





upadhaana varshaatapa vaaraNa aadibhi: |

SarIra bhedaistava Seshataam gatai:

yathocitam Sesa iti Irite janai: ||

-- Stotra ratnam, Slokam 40

Meaning:

Adhi seshan - is most appropriately and suitably addressed and designated by every devotee as s Sesa due to his performing various kinds of service to the Lord taking different forms of ThirumEni - to do kaimkaryams namely, be His residence, couch, seat, Sandals, raiment, Pillow, and shelter from sun and rain as umbrella etc.

AnanthAzhwAn is the One who takes the form of temples where the Lord is gracefully presenting Himself. He is the seat for the Lord; He is the paadhuka. He is the silk cloth; He Himself is the Pillow; He is the Umbrella - Thus he takes different forms of the body to serve Him. Thus he serves taking different form to perform ceaseless service at His feet and thus is addressed as Seshan. Seshan means servant.

Thus ignominious and j~nAnis - everyone address him as Seshan. He is the personification of kaimkaryam. AdhisEshan is also addressed as aravaNai, anantan, aravarasu, 1000 headed one, iLaiyaazhwAn et al. The 1000 named Lord is supported by 1000 headed Adhi Seshan and he (Adhi Seshan) is also known for his 1000s and 1000s of fame, for all kaimkaryams that he performs for the Lord from time immemorial uninterruptedly. He is the role model for every Sri vaishnava devotee.

This verse is the inspiration from Poigai AzhwAr's mudhal Thiruvandhaathi:
53rd pAsuram:

சென்றால் குடையாம் இருந்தால் சிங்காசனமாம்





நின்றால் மரவடியாம் நீள்கடலுள், என்றும்
புணயாம் மணிவிளக்காம் யூம்பட்டாம்
புல்கும் அனையாம், திருமாற்கு அரவு.

cenRaal kuDaiyaam irunnthaal singaasanamaam

ninRal maravaDiyaam neel kaDaluL, enRum

puNaiyaam maNiviLakkaam poompaTTaam

pulkum aNaiyaam, tirumaaRku aravu.

About that LakshmaNa, such a servant of lord, we saw a whole series in different roles. Hope you all enjoyed the series on LakshmaNa and thanks for giving me an opportunity to serve you.

daasan,

Vasudevan m.g.

PS: Any missing points in any of the roles or roles themselves of LakshmaNa can be included at any time and adiyEn welcomes the points.

SrI rAmacandra parabrahmaNe namaH





SrI Raamacandra parabrahmaNe namaH

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