



## UNTOLD FACTS OF THE HINDU EPIC RAMAYANA

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**ABSTRACT** The Hindu epic Ramayana is the oldest and one of the largest epics in the world. It is written by Maharishi Valmiki at about 7th centuries (700) BCE in India. It narrates the life of Rama, prince of Ayodhya city in the kingdom of Kosala. Ramayana follows Rama's fourteen-year exile to the forest urged by his father king Dasharatha, on the request of Rama's stepmother Kaikeyi; he travels across forests in the Indian subcontinent with his wife Sita and brother Lakshmana. Then the kidnapping of Sita is done by Ravana who is the king of Lanka, that results in war. Ultimately Rama wins in the battle against Ravana and kills him. Rama returns to Ayodhya become crowned king amidst jubilation and celebration. The people of Ayodhya express suspect about the character of Sita due to staying in Lanka. Rama sends Sita under pregnant condition to Maharishi Valmiki's ashram where her two newly born sons Lava and Kusha are grown up. Later Lava and Kusha win in the fighting with Rama's soldier by catching a horse moving for Ashwamedha Yajna, lastly Rama defeats his two sons and he recognizes his sons by Valmiki. Again Sita has faced criticism about her character by the people in returning Ayodhya, then Sita goes into the earth. Lastly Rama with his all brothers die (samadhi) in the Sarayu river. In this Ramayana epic, there are some facts which are not clearly described and kept under hidden condition. In this paper, those facts of the Ramayana are invented in the light of science.

**KEYWORDS** : Ramayana, Maharishi Valmiki, Kosala Kingdom, Ayodhya, Dasharatha, Kaushalya, Kaikeyi, Sumitra, Rama, Lakshmana, Bharata, Shatrughna, Maharishi Vashistha, Manthara, Janaka, Sita, Ravana, Mandodari, Shurpanakha, Hanuman, Sugriva, Lava, Kusha, Ashwamedha Yajna.

## 1. INTRODUCTION

The Hindu epic Ramayana traditionally is written by Maharishi Valmiki at about 7<sup>th</sup> centuries (700) BCE in Amritsar, Punjab; it narrates the life of Rama, a legendary prince of Ayodhya city (capital) in the kingdom of Kosala [1]-[6]. This epic is one of the largest ancient epics in world literature. It consists of nearly 24,000 verses (mostly set in the Shloka or Anustubh), divided into seven kandas, the first and the seventh kandas being later additions. Maharishi Valmiki writes the Ramayana in Sanskrit language. The seven kandas are consisting of Bala kanda, Ayodhya kanda, Aranya kanda, Kiskinda kanda, Sundara kanda, Yuddha kanda, Uttara kanda, and about 500 chapters (sargas). There are many versions of the Ramayana in Indian and other languages like English, Japanese, Cambodian, Indonesian, Filipino, Thai, Lao, Burmese, Malay etc.

## 2. RAMAYANA

Dasharatha is the king of Kosala, capital Ayodhya. He has three wives – Kaushalya, Kaikeyi and Sumitra. He does not have a son and arranges a Putra-kameshti Yajna (Yago in Sanskrit) for the desire of sons. As a consequence, Rama is first born to Kaushalya, Bharata is born to Kaikeyi, Lakshmana and Shatrughna are born to Sumitra [1]-[6]. Rama is incarnation or Avatar of Lord Vishnu to combat with the demon Ravana. Other sons are endowed (parts) to Lord Vishnu. The boys are reared as the princes of the realm, receiving instructions from the scriptures and in warfare from Maharishi Vashistha.

Janaka is the king of Mithila. One day a female child is found in the field by the king in the deep furrow dug by his plough. Overwhelmed with joy, the king regards the child as a “miraculous gift of God”. The child is named Sita, the Sanskrit word for furrow. Sita grows up to be a girl of unparalleled beauty and charm. The king has decided that whoever can lift and wield a heavy bow (dhanuk in Sanskrit), presented to his ancestor by Lord Shiva, can marry Sita.

Sage Vishwamitra take Rama and Lakshmana to Mithila to show the bow. Then Rama desires to lift it and goes on to wield the bow and when he draws the string, it brakes. Marriages are arranged between the sons of Dasharatha and daughters of Janaka. Rama marries Sita (adopted daughter), Lakshmana to Urmila, Bharata to Mandavi and Shatrughna to Shrutakirti. The weddings are celebrated with great festivity in Mithila and the marriage party returns to Ayodhya.

After the marriage ceremony king Dasharatha expresses his desire to crown Rama in the Kosala assembly and the assembly supports that. A wicked maidservant of Kaikeyi, Manthara provokes Kaikeyi to claim two boons that Dasharatha had long ago granted her. Accordingly Kaikeyi demands Rama to be exiled into the wilderness for fourteen years and the throne has to pass her son Bharata. The heartbroken Dasharatha constrains by his rigid devotion to his given word, accedes

to Kaikeyi's demands. Rama willfully accepts his father desires and becomes ready to go for exile. Then Ramayana follows Rama's fourteen-year exile to the forest with Lakshmana and Sita urged by his father king Dasharatha. After Rama's departure, king Dasharatha, unable to bear the grief, passes away.

After thirteen years of exile, Rama, Sita, and Lakshmana journey southward along the banks of the river Godavari reaching Panchavati forest, where they build hut (cottage) and start living. At the Panchavati forest they are visited by a rakshasi named Shurpanakha, sister of Ravana (king of Lanka). She tries to seduce Lakshmana, after failing, attempts to kill Sita. Lakshmana stops her by cutting off her nose and ears. Hearing of this, her brother Khara and Dushan organize an attack against Rama and Rama defeats both. When the news reached Ravana, he makes plan to destroy Rama by capturing Sita with the help of rakshasa Maricha. Maricha, pretending the form of a golden deer, captivates Sita's attention. Sita pleads with Rama to capture it, and accordingly Rama leaves to catch the golden deer, keeping Sita under Lakshmana's guard.

After some time, Sita hears that Rama calls out to her. Afraid for his life, she insists on Lakshmana to rush for his help. Lakshmana obeys her wish by marking a circle (Lakshmana's rekha) around their hut, and instructs Sita to stay within the marked circle for her safety. With the coast finally clear, Ravana appears in the guise of an ascetic (Brahmin beggar) requesting Sita's hospitality. Unaware of Ravana's plan, Sita is tricked, crosses the Lakshmana's circle, and is then forcibly carried away by Ravana in his rath (helicopter) at Lanka. Jatayu, a vulture, tries to rescue Sita, but is mortally wounded by Ravana. Sita is kept under the guard of rakshasis.

Meanwhile, Rama and Lakshmana learn about Sita's abduction by Ravana taken to Lanka from Sampati (elder brother of Jatayu) and immediately set out to save her. They meet Kabandha and the ascetic Shabari, who directs them to take help from Sugriva and Hanuman. Then Hanuman starts for Lanka.

Ravana is meeting Sita at Ashokavana (garden), Hanuman is seen on the tree. Hanuman reassures Sita, giving Rama's signet ring as a sign that Rama is still alive. He assures that Rama himself will come and takes revenge the insult of her abduction. Sita gives Hanuman her comb as a token to prove that she is still alive. Hanuman gives a bold lecture to Ravana to release Sita. He is condemned and his tail is set on fire, but he escapes his bonds and leaps from roof to roof, sets fire to Ravana's citadel, and comes to Rama.

Having received Hanuman's report on Sita, Rama and Lakshmana proceed with their allies towards the shore of the southern sea. They are joined by Ravana's rebel brother Vibhishana for making plan to attack

Lanka. A bridge (known as Rama Setu) is constructed across the sea to enter into Lank and then Rama with his army enter into Lanka.

Vibhishana suggests Rama to worship (puja) Devi or Goddess Basanti (Durga) for winning in this fighting, because Devi Basanti totally blesses on Ravana and his rakshasas' families. Devi Basanti takes puja from Ravana only, i.e., Ravana knows the process of worshipping Devi Basanti. Then Rama tells Vibhishana to approach Ravana for doing his Devi Basanti (Durga) puja, and Ravana agrees to come as pujari (worshipping) for Rama's Devi Basanti puja in unscheduled time. Ultimately Devi Basanti (Durga) expresses her blessings for Rama's victory.

Eventually Rama and Lakshmana with the help of Hanuman, Sugriva and Vibhishana attack Ravana's army in Lanka by crossing the sea over the bridge (Rama-Setu). A lengthy war starts.

During a battle, Ravana's son Indrajit hurls a powerful weapon from the sides of cloud (i.e., fighter aeroplane) to Lakshmana who is badly wounded. Hanuman starts from Lanka to the Himalayas to collect the herb from Mount Sumeru that could cure Lakshmana, but he is unable to identify the herb and brings the entire mountain back to Lanka and Lakshmana gets back his life. During the battle, Rama and his army kills the Ravana's army, his son, brothers like Kumbhakarna etc., and lastly the war ends when Rama kills Ravana. Thereafter, Rama installs Vibhishana on the throne of Lanka [1]-[6].

Rama returns to his kingdom capital Ayodhya with Lakshmana, Sita, Hanuman and others. During this time he has completed fourteen-year exile to the forest and he is placed on the throne of Ayodhya. Upon criticism from people in his kingdom, Rama disowns Sita and asks her to seek shelter elsewhere. Sita requests Lakshmana to prepare a pile of fire for her to enter.

When Lakshmana prepares a pyre, Sita prays to God Agni (fire) and enters into it, in order to prove her conjugal fidelity. God Agni appears in person from the burning pyre, carrying Sita in his arms and restores her to Rama, testifying to her purity. Rama later joyfully accepts her.

Then Sita becomes pregnant, but people in the kingdom have continuously shown the suspect of Sita's character and origin of pregnancy. To solve this problem, Rama takes advice from family teacher (Kulu Guru) Maharishi Vashistha, and Vashistha suggests sending Sita at Maharishi Valmiki's ashram (hut). Accordingly, Sita under pregnancy condition with the help of Lakshmana goes to Maharishi Valmiki's hut or ashram, and spends rest of her life there. Sita gives birth to twin boys, named Lava and Kusha. By this time for absence of Sita, Rama constructs a golden statue of Sita. After certain years, Rama organizes an Ashwamedha Yajna (A holy declaration of the authority of the king) in which a horse is passed through all regions (countries) and comes back to the starting point.

Lava and Kusha capture the horse (sign of the yajna) and defeat the whole army of Ayodhya which come to protect the horse. Later on, both the brothers defeat Lakshmana, Bharata, Shatrughan and other warriors and take Hanuman in the prison. Finally Rama himself arrives and defeats the two mighty brothers. Maharishi Valmiki makes acquainted Lava and Kusha to Rama as his sons. Then Valmiki updates Sita about this development and advises both the brothers to go to Ayodhya and to tell the story of Sita's sacrifice to the common folk. Both brothers arrive at Ayodhya, but face many difficulties to convince the people. Hanuman helps a lot to both the brothers in this work.

Then Valmiki brings Sita to Ayodhya. Looking Sita, Rama is teary eyed and realizes that Lava and Kusha are his own sons. Again Nagarsen (one of the primaries in the kingdom) challenges Sita's character and asks her to prove her purity. Sita is overflowed with emotions and decides to go back to mother earth.

She says, "If I am pure, this earth will open and swallow me whole." At that very moment, the earth opens up and swallows Sita. Thereafter, Rama rules Ayodhya for many years and finally takes samadhi (die) into the Sarayu river along with this three brothers and leaves the world. He goes back to Vaikuntha in his Vishnu form (Lakshmana as Shesh Naga, Bharata as his Conch and Shatrughana as the Sudarshan Chakra) and meets Sita there who by then assumes in the form of Lakshmi.

### 3. UNTOLD FACTS OF THE RAMAYANA

There are so many facts in the Ramayana which are not described or

explained in the light of science. In this chapter, those facts in the Ramayana are invented to keep awareness and effectiveness within our present society.

**(a) Real Acquaintance of Sita:** In the Ramayana, nowhere it is mentioned about the original parents of Sita, since in this earth nobody can come directly without parents (e.g., Vishnu also). By careful investigation of the following facts it is prevailed that the original father of Sita is Maharishi Valmiki and the original mother of Sita is Mandodari, wife of Ravana.

**Evidence 1-** In this world, all daughters have an inclination and love towards their own parents. When Ravana appears before Sita as a Brahmin beggar and requests her to cross the line drawn by Lakshmana, although Sita knows that crossing the line may create dangerous situation and encounter her safety, but she willfully accepts her danger due to the attraction from her father (stepfather), Ravana. Again Sita possesses very stringent (strong) mind, later on it is seen in the battle of Lava and Kusha with Rama's soldier, she never conveys to stop the fighting.

**Evidence 2-** Sita is kept at Ashokavana in Lanka, both Mandodari and Ravana take utmost care and welfare of Sita and are not doing any physically torture or harm to Sita. Since if Ravana desires, he can create stress and strain on Sita. It is observed that Mandodari as well as Ravana have an affection and sincere love for Sita in all times, including at the time of staying her in Lanka.

**Evidence 3-** When Vibhishana asks to worship (puja) Devi Basanti (Durga) to Ravana for winning the battle to Rama in his house, Ravana thinks that if he would win the battle with Rama, Sita (his daughter) will become widow; on the other hand if he and his rakshasas' family die at the hands of Rama who is incarnation or Avatar of Lord Vishnu, they will be liberated and safely placed at Vaikuntha (heaven) after death. For this, he agrees to do worship (puja) Devi Basanti (Durga) for favour of Rama's winning.

**Evidence 4-** After returning to Ayodhya from winning Ravana, Rama becomes the prince, but some people have suspect about the character of Sita during stay in Lanka under Ravana, lastly Rama takes the advice from his family guru (teacher) Vashistha. Vashistha suggests to send Sita at Maharishi Valmiki's ashram (hut). That time there are so many Rishis (Saints) existing (staying) in India or nearby Ayodhya, but the reason of suggesting the name of Maharishi Valmiki is mentioned below.

Maharishi Vashistha knows that the original father of Sita is Valmiki, hence Sita will remain in safety and peaceful condition under her father for rest of life including her pregnancy period. Therefore, Vashistha identifies the best place for Sita and Rama's hereditary, because Vashistha is aware of Sita's birth, mentioning here- Once Ravana leaves Lanka to worship Lord Shiva, that time Maharishi Valmiki visits Lanka, and he is well accepted by Mandodari, very soon Mandodari becomes pregnant by Valmiki, and after some days Valmiki leaves Lanka. When Ravana comes in Lanka, knowing this fact he decides to keep the baby after born in the garden of king Janaka who desires and likes child, accordingly Sita is nourished by Janaka.

**Evidence 5-** Maharishi Valmiki takes utmost care and attention to write the Ramayana, since it is his family history only. Later on Vedavyasa (Vyasa) also does same thing in the writing of the Hindu epic Mahabharata which is his family history. For this reason, these two Hindu epics, Ramayana and Mahabharata become so much popular and are worldly circulated in tradition or generation wise.

**(b) Real Acquaintance of Hanuman:** Rama and his family members are belong to Aryan (arya) race. Hanuman or monkey as described in the Ramayana is not animal Hanuman or monkey. Non Aryan (anarya) people lived in the region of India such as Uttar Pradesh (including Uttarakhand and Himachal Pradesh), Punjab and Sindh (Sind), Madhya Pradesh, undivided Bihar and upper parts of Bengal are designated as Hanuman or monkey, because these people obey very much their master (here Rama) as God and they can do extreme physical labour for fulfilling the desire of their master.

**(c) Ravana's Technical Achievement:** Ravana possesses advance engineering or technology like present age, e.g., his kingdom Lanka is made as beautiful planned country with all modern amenities such as housing, garden, agriculture, education, medical, weapon etc. Ravana

and his family members (son Indrajit, brother, sister etc.) travel different places in India and other countries by rath like aeroplane and helicopter which can move through air and cloud. Therefore, it is proved that Ravana possesses several helicopters, aeroplanes which also use in the battle with Rama.

Kumbhakarna is the robot with artificial intelligence (can easily recognize friend and enemy) manufactured by Ravana for use in constrain or war time. It is told that Kumbhakarna sleeps for continuous 6 months period and works for next 6 months period at a stretch in a year. By practical experience it is seen that a human being (rakshasa) cannot remain under working condition for continuous 6 months period without rest and sleep for exactly 6 months, obviously this sleeping period will vary man to man. Since Kumbhakarna is an artificially made robot machine, that is, exactly 6 months sleeping time require for overhauling, repairing, replacing faulty parts etc. (maintenance work) and can work for continuous 6 months period. Therefore, Kumbhakarna is the most dependable weapon and regarded as younger brother of Ravana. In the war of Ravana with Rama, Ravana does not afford the required sleeping time (i.e., overhauling, repairing etc.) to Kumbhakarna; as a result Kumbhakarna cannot reach in full active stage, hence Kumbhakarna meets the defeat or destroyed by Rama.

#### 4. CONCLUSION

Rama is the burning example or symbol of "Sacrifice, Dedication and Ideal King" to all people in the world. "Rama-Rajya" identifies a place where the common people can live in happy, satisfaction and peaceful way having natural justice. At the Ramayana age (Treta Yuga), only Hindu religion named "Sanatan Dharma" exists in the world, and the people are totally honest and observe truthfulness. Therefore, when people say "Rama-Rama" or "Sita-Rama", they turn to follow the path of Rama's life, i.e., sacrifice everything for the welfare of others. Hence, the Ramayana (Rama's life) is the philosophy adopted in India and Eastern Region, i.e., spiritual morality (divine) is given more priority or importance in one's life rather than material activity. The above invented facts in the Ramayana explore the true background and happenings in that time. Thus the knowledge of the Ramayana and the use of Rama's life principles are must for passing smooth life with ultimate peace.

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