



# Jain Ramayana

**Honourable Blessings & Guidance: - H.H.P.A.D.S.V Shreyansprabhsuriji M.**

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Writing in the simple language of children! The story of Ram-Laxman and Sita is popular among Jains and non-Jains. Among the kings and emperors who have attained Jain rule, the characters of Ramayana have made a separate identity of their own. Jain Shasan Jyotirdhar Kalikalsarvagya Shri Hemchandracharyaji had written Ramayana in Sanskrit language in a very interesting style 900 years ago, which is available even today in the form of the seventh Parva of Trishastisalakapurush. Paumchariyam, the very ancient text of Prakrit language, is also a basic text. This Ramayana, written years ago in Gujarati language by the pen of Sri Jayakirti, inculcated children and adults. Even today it has a distinct identity in 'fiction'. 'Shri Smruti Mandir Prakashan' has got the privilege of publishing the English version of the simple, lucid and concise 'Jain Ramayana' for the first time. If injustice has been done to the intention of the author, we sincerely apologize. We have used the pictures of the illustrated Jain Ramayana published from Shri Jingun Aaradhya Trust.

Offering the Ramayana with regards.

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# Aagna

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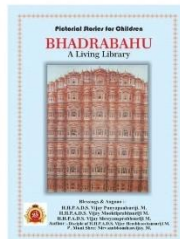


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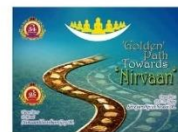
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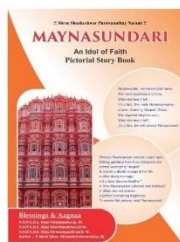
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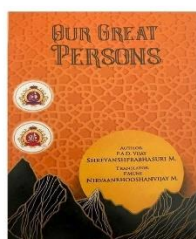
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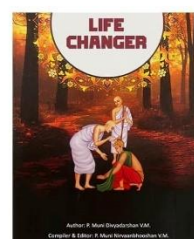
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**Published: 2018**



This book is a collection of small stories of great Jain persons in order to inspire new generation for adopting morality, human values, Jain religion and culture in their lives.

**Coming Soon**



This book will change your life, how? - To get this answer, read this book "Life Changer".

**Coming Soon**

# 1. Ancient History

It's a very old matter. It's numerous years old story.

The second Tirthankar Lord Shri Ajitnath Swami was roaming on the earth. Sitting in the *Samavasaran*, he used to preach religion to the grand creatures and show them the way to salvation.

In *Bharatkshetra*, there was an island named *Rakshasa*, in which there was a magnificent city named *Lanka* – so beautiful city that filled hearts and minds with joy to dance like a peacock.

A king named Dhanvahan ruled that city. Though he ruled the city, but he didn't enjoy it. He didn't like the luxury. He ate tasty food, but could not feel its taste. He rejoiced but there was no peace in his heart.

Every day the thought came to the king's mind that no matter how green the world is, one day it will definitely dry up. When the *Punya* (virtue) will end, this green garden of the world will not remain without withering (drying up).

The king felt like leaving the kingdom and becoming a monk.

One day King Dhanvahan's wish came true. Lord Ajitnath Swami visited the city of Lanka. King Dhanvahan's disinterest became stronger due to his preaching. Ultimately, he left the kingdom and took *Diksha* (initiation) at the feet of Lord Ajitnath Swami.

*Diksha* – Grand festival of Jain life.

*Diksha* - The ambition of a Jain.

*Diksha* - Life Mantra of Jain clan.

The life of a Jain is incomplete without *Diksha* (initiation).

King Dhanvahan followed initiation very well. He washed away the dirt of the *karma* of birth and rebirth by performing severe penance.

Life was over and King Dhanvahan attained salvation by worshiping the best of restraint.

*Moksha* (salvation) – The only goal of Jain life

*Moksha*(salvation) – Such a place where there is no body but only the soul remains in pure condition in its own form.

*Moksha* (salvation) is bodyless, so there is no need of anything. If there is no need, there is no desire, no effort. There is no transaction of any kind. No collection, no attachment to possessions (*parigraha*), nothing.

There is no body in salvation, so there is no enjoyment, no disease, no sorrow, no regret.

Such blissful is salvation!

The need of something is the biggest sorrow. The wish to get something is bigger sorrow than that. And then more than that is in getting that thing.

Then there is a long queue of never-ending sorrow. One sorrow more terrible than other.

If the attempt to get the object is successful, then it has to be collected, which causes attachment to possessions (*parigraha*). One has to suffer so much to secure it. Those that cannot be counted, cannot be measured, such a terrible suffering.

You have to face so much trouble even in eating.

If you eat, you have to empty your stomach. If the stomach is not emptied regularly, then the disease will come. There is no limit to sorrow if disease comes.

*Bhog-Vilas* (indulgences) is called the father-grandfather of diseases. Where there are indulgences, there must be diseases.

Oops! how many sorrows? How many troubles?

The world, that is, the living form of suffering and pain.

In *moksha* (salvation), there is nothing like this.

There is neither sorrow nor trouble there. Neither hunger nor thirst nor does the heat or cold bother there. No one has any sorrow there, there is no problem. And not a single concern can be found even on searching.



There should be no sorrow and pain, that is the biggest happiness!

Where worries and troubles don't even come near, that is the greatest peace!

*Moksha* means the ocean of happiness and peace!

Who does not desire such *Moksha* (salvation)?

Jain - means the candidate for salvation.

King Dhanvahan was a Jain. He deserved salvation. That's why he did not like the throne.

Jain may live in the world, but likes - renunciation. Likes - *Moksha*. He has an ardent desire - for salvation.

After King Dhanvahan, his son came on the throne of Lanka, whose name was Maharakshas. He was also a very pious soul. King Maharakshas also renounced the world one day. He took initiation from Lord Ajitnath Swami and attained salvation. After King Maharakshas, his son Devrakshas came to the throne. He too imitated his father. In this way, not one or two, but innumerable kings came to the throne and in the end, they received initiation (*diksha*) and finally attained salvation (*moksha*).



## 2. Padma's Abduction

Ages have passed since then. The rule of as many as ten Tirthankaras has passed. Lord Shreyansnath, the eleventh Tirthankara, was roaming on the earth. King Kirtidhaval used to rule in Lanka. There was the residence of Vidyadharas on Vaitadhyagiri mountain and in Meghpur city. Vidyadhar means those who have multiple knowledge and skills. If they want, they can fly in the sky, they can become invisible in a moment. They have knowledge of many such things. Taking the form of animals and birds was a game for them. They used to adopt the exact form of others in such a way that no one could recognize them.

A king named Atindra ruled Meghpur city; his queen's name was Shrimati, son was Shrikanth and daughter was Devi.

Devi was so beautiful and magnificent that everyone was attracted to her.

Once upon a time, when King Atindra was sitting in the Raj Sabha, there came a messenger. The messenger saluted the king and stood aside.

Atindra asked: "Where have you come from?"

The messenger replied: "King! I have come from Ratnapur".

Atindra said: "Oh! From the place of Pushpotar Raja?"

The messenger said: "Yes, King Pushpottar has sent me. I am their ambassador."

Atindra asked: "How did you come?"

The messenger said: "Our king has a prince, his name is Padmottara. His charm is just like a fresh rose. My king has sent me here to request the marriage of our prince with your princess. The prince is just like a god and the princess a real goddess. The pair will be excellent, so you please accept this proposal."

King Atindra liked the words messenger said.

The King said: "Very good. I will think on it and then send message."

The messenger went back.

Here the prince Padmottara was waiting for the message of the king. As the peacock yearns for the clouds, the Chakor longs for the moon, so the prince was waiting for the message from Devi.

The prince was eagerly waiting for the message every day. Many days passed in this waiting.

Every day Kumar awaked with rays of hope and slept at night wrapped in despair.

One day the news came.

The marriage of Princess Devi with King Maharaj Kirtidhaval of Lanka took place. It was as if a thunderbolt had struck Kumar Padmottar. His heart was torn apart. There was no limit to his sorrow. The mind started to remain restless.

The attraction towards Princess Devi started increasing. Kumar Padmottar and Maharaj Pushpottar started feeling enmity towards King Atindra. Who can know what will happen in the future?

Kumar Padmottara was virtuous and handsome. King Atindra also liked him. But the marriage of the princess with Maharaj Kirtidhaval was destined. who could avoid have avoided it?

Kumar Padmottar had a sister, whose name was Padma.

Padma - means lotus.

Padma - as if it is actually made of lotus. Such was her beauty.

Her eyes were like the petals of a lotus and she was as charming as a lotus.

Her fingers were shaped like lotus buds and her feet were so soft that even lotus could want to touch them.

The gestures of her body parts looked like a thousand-petals lotus are dancing together.

Once upon a time, Padma came to play in the garden, with a group of friends. All are walking in the garden and having fun.

Then Padma said: "Come on, let's play with ball today."

One friend was tossing the ball and the other was catching it in her hands. If she could not catch it then she had to search and find the ball.

Everyone said: "Padma! It's your turn first. You bounce the ball."

Bending half at the waist, turning the hand backward with the style of an expert archer, Padma hurled the ball into the sky. All the friends ran to catch the ball.

The ball was going higher and higher in the sky. All the friends were running in that direction. Everyone's eyes were fixed on the ball. The ball started coming down. Everyone was ready to catch it in their hands.

Chandralekha caught the ball. Everyone started squealing with happiness. The one who catches the ball had to toss it again.

Padma said: "Chandra! Come on, toss the ball."

Chandra said: "No one can catch my ball."

Padma said: "Brag later, toss the ball first."

Chandra said: "I am not bragging, if you don't believe then bet."

Padma said: "Speak, what is the bet?"

Chandra said: "If you get the ball, then ..."

In between, some friends spoke up: "Let it be about the bet. Such things don't finish soon. And there are many hassles in this too. This thing is not good."

Everyone sat down.

Chandra bent the body, as if bending a bow, drew the hand back and hurled the ball into the sky with as much power as she had. The ball started going up with full velocity.

Padma looked up. Kept looking at the ball for a while, then started running with her eyes fixed on it. The ball is coming down at full velocity and Padma's running speed is getting faster and faster.

Padma disappeared in a short time in the garden full of many types of trees.

Chandra and other friends sat under a tree and waited for her.

Chandra puffed up her chest proudly and said: "Look, how hard I tossed the ball, Padma is not going to come back earlier than one-two hours' time. Keep aside catching the ball, even if she finds the ball, it will be enough."

Padma kept running after the ball. The ball started falling under a tree. Padma reached there running and caught the ball in her hands. Padma's heart skipped a beat as soon as she caught the ball. In a fit of joy, she suddenly turned back and stood still.

"Oh! What is this?" The ball fell down from the hand. Her eyes remained wide open and the whole body drenched with sweat.

A young man was standing in front of her. Padma kept staring him. Then taking courage she asked: "Who are you?"

The young man replied with a smile: "My name is Srikanth. Maharaj Atindra is my father. He is the king of Meghpur."

Padma asked in a sweet voice: "Are you the brother of Princess Devi?"

Srikanth said: "Yes, I am her brother, will you introduce yourself?"

Padma said: "I am the princess of Maharaja Pushpottar."

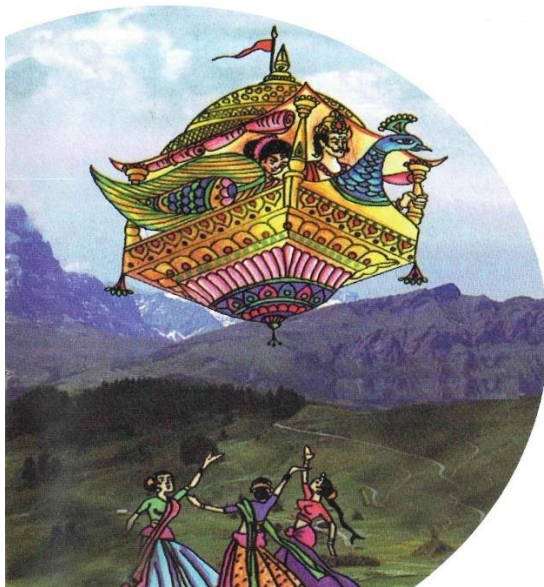
Srikanth asked: "Sister of Kumar Padmottar?"

Padma said: "Yes, but where are you coming from at this time?"

Srikanth said: "I was on a visit to Merugiri. I am coming back from there."

Both remembered the old things. Padmottara's marriage with Devi was requested. But Devi was married to Maharaj Kirtidhaval and this caused a deep enmity between the two.

Both remained silent for a few moments.



**Padma's abduction**

Padma knew that her brother Raja Atindra Kumar had a deep enmity towards Srikanth. But God knows why the seeds of love for Srikanth started germinating in her heart. Padma's eyes glowed up on seeing him, and her lotus face became blushed.

Also, a deep affection for Padma developed in the heart of Shrikanth.

Padma desired in her mind that Kumar Srikanth should take her along. Shrikanth also developed a desire to take Padma with him.

Without saying anything, both understood what was in each other's hearts. Padma sat with Shrikanth in his plane and he flew towards his city.

Here the friends were waiting for her. Chandra was going on bragging. Meanwhile, everyone saw the plane going through the sky. Everyone's eyes widened with surprise. When they saw Padma sitting in the plane, their surprise became limitless. For a moment no sound came out of anyone's mouth.

After a while, the whole garden resounded with the screams of the friends and maids. Hearing the screams of scared friends, the king and queen ran to reach there.

The king asked: "What's the matter? why are you screaming like this?"

Everyone said together: "Someone has taken away the Princess Padma."

On hearing this, the king's face lit up with anger. He immediately prepared the army and chased Srikanth. Srikanth turned the plane straight towards Lanka. Kirtidhaval, the king of Lanka, was the brother-in-law of Srikanth. Shrikanth reached in his shelter.

Srikanth said: "Maharaj! save my life."

Kirtidhaval asked: "What is the matter? Why are you so nervous?"

Srikanth said: "King Pushpottar is after me and I cannot win over him."

Kirtidhaval asked: "But what is the reason for falling behind?"

Srikanth narrated everything in detail. Kirtidhaval said: "Come on, don't worry, everything will be fine."

Meanwhile, King Pushpottar reached there.

He sent a message to King Kirtidhaval: "Handover my enemy to me or else for get ready for a war."

King Kirtidhaval messaged: "Princess Padma has come with Srikanth of her own free will. Srikanth has not kidnapped her. Therefore, anger is futile for this matter."

Meanwhile, a woman came and bowed down to the king and stood with folded hands.

King Pushpottar asked: "Who are you?"

The woman said: "I am Padma's maid. Kumari Padma has accepted Shrikanth on her own wish. So don't quarrel. Kumari herself has sent this message."

King Pushpottar's anger subsided. He thought that the daughter herself has chosen Shrikanth, then why the war? For whom?

The anger of a thoughtful person quickly calms down.

The marriage of Srikanth and Padma was solemnised with pomp.

King Pushpottar left for his city.

There was great affection between Kirtidhaval and Srikanth. One didn't feel well without the other. Intense love was established between the two.

King Kirtidhaval said to Srikanth: "You have many enemies on Vaitadhyagiri. So don't go there, stay here."

Srikanth accepted his words.



Kirtidhaval was a great king. His kingdom was also not a small one.

Many islands around Rakshasdweep were under his authority. Every island was under his authority. Each island was so beautiful, as if heaven had come down to earth.

The splendour of Vanardweep, Sinhaldweep, Barbarkul, etc., was indescribable.

Kirtidhaval said: 'You may choose any island and live there happily. In this way we can stay close to each other. We will not have to see each other's separation.'

Shrikanth could not tolerate the separation of Kirtidhaval.

Who likes separation? Who likes to be separated from loved ones? But some or other time one has to separate. No one has been immortal in this world.

The pain of separation seems a hundred times greater than the pleasure of meeting. If you want to avoid the sorrow of separation, then you should not desire for the happiness of meeting.

Shrikanth liked Vanardweep. In that Vanardweep, spread over three hundred *yojanas* and adorned with many types of trees, there was a huge mountain named Kishkindhagiri. There was a city named Kishkindha on that mountain.

Shrikanth was the king of that city.

Srikanth and Padma lived there happily. Their days were flying like sitting on the milky wings of the swan.

As was the name of Vanardweep, so were its qualities. Wherever you look, there were monkeys and monkeys all around. Monkeys were seen jumping and jumping on the branches of trees and on the paths of forests. Wherever you look, you can see only monkeys. They were huge and good looking, used to eat fruits and flowers and lived merrily.

King Srikanth was a supporter of non-violence. He was a worshiper of Lord Jin. He did not want to disturb in the fun of the monkeys. He did not allow any kind of problems or sorrows to monkeys. If those monkeys had any kind of sorrow, then he felt the pain.

As our soul is, so are the souls of other living beings.

We have not become humans to live by killing other living beings.

It is not humanity to be happy by hurting others.

A true human being is one who lives by making others alive.

The one who hurts weak creatures is not a human but a demon.

King Shrikanth was very kind. He spread the message of '*Amari*' in his kingdom.

No one inflicted any kind of pain to these innocent monkeys. King Shrikanth used to feed monkeys every day. Seeing the king, the subjects also used to feed those monkeys. On getting love from the king and the people, the monkeys were so influenced by them that they never harmed anyone.

Big venomous beings are controlled by love and service.

In Vanardweep, amazing love was visible between monkeys and humans. They used to inscribe the pictures of monkeys on their flags and umbrellas. This trend spread all over the state. In Vanardweep, an unbreakable bond of non-violence and love was formed between monkeys and humans. The picture of a monkey was being considered as the national symbol of Vanardweep.

Vidyadhar, the residents of Vanardweep, came to be known by the name of Bandar. Bandar meant humans of Vanardweep, not monkeys with black faces and long tails.

A lot of time passed; a son was born to Srikanth; he was named - Vajrakanth.

Vajrakanth grew up. He was very strong. Fighting was his hobby.

Once upon a time. Srikanth was sitting in his court (*Raj Sabha*). His vision suddenly went towards the sky. There were arrays of planes going in the sky. The deities were going to visit Nandishwarar Dweep in those planes.

Nandishwar Dweep means the beautiful island adorned with fifty-two beautiful temples (*Jinalayas*).



Eternal pilgrimage, eternal temple. One can visit this pilgrimage only if there is a '*yoga*' of great *punya* (virtue).

Seeing the deities going on a pilgrimage to Nandishwar, King Srikanth also had a desire to visit Nandishwar. He left in his plane. The plane of the deities in front and Shrikanth's plane behind. As if a union of *mukti* (salvation) has started.

The plane was moving towards its destination. There was no scope of stopping anywhere. Manushottar mountain came in the middle of the way. One can go to Nandishwar island only by crossing it. The deities' plane went ahead, but Srikanth's plane stopped there. He could not move forward at all.

One could not go further from where his limit has ended.

The aircraft of the deities was powerful, so went ahead. Srikanth's plane was not powerful, so it stopped there.

King Srikanth got down from the plane there and started looking towards the plane of the deities. When the planes went out of his vision, suddenly tears welled up in his eyes. His heart got a big shock. There was no end to his sorrow.

King Srikanth thinks that my virtues are not strong. The penance of the previous birth must have remained incomplete, that is why the journey to Nandishwar could not take place. Now I will do such penance that I will cross the world-ocean, then there will be no hindrance.

If there are obstacles in the journey of an *arahant*, who would be so *punyahin* (virtue-less)?

A feeling of disinterest arose in the mind of King Srikanth. He renounced the world there. Accepted *diksha* (initiation). And did such harsh penance that he attained moksha (salvation) in the same birth.

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### 3. The Glory of Navkar Mantra

Vajrakanth reigned on the throne of King Srikanth.

One after the other, many kings came. Time passed by. Lord Shreyansnath's time became over. Slowly, the time of eight '*Tirthankara*' passed. Munisuvratswami, the twentieth Tirthankara, sanctified the earth and attained salvation.

It is about his reign.

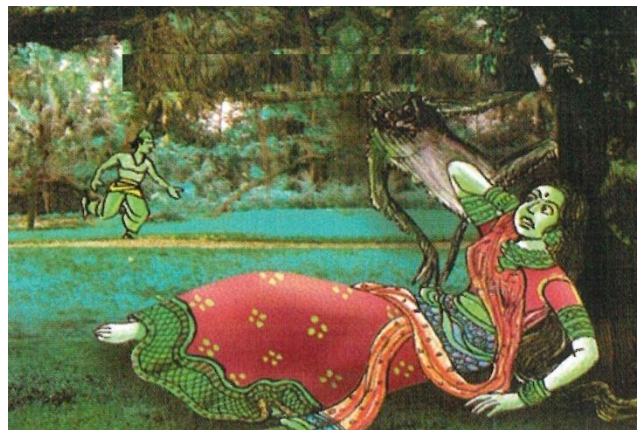
King Taditkesh used to rule in Lanka and King Ghanodadhi in Kishkindha. The name of the queen of Taditkesh was - Srichandra. One day King Taditkesh and Queen Srichandra were playing in Nandanvan along with the entire harem. The garden was so beautiful that anyone could have desired to play there. No matter how much you play there, you could not get satisfaction. And, King Taditkesh was fond of sports.

Srichandra got tired of playing. While playing, she started getting breathless. To relieve her fatigue, she sat under the shade of a dense tree, taking support of its trunk. A cool wind was blowing slowly. The tiredness of the body and the cool shade of the tree, and Srichandra eyes closed immediately.

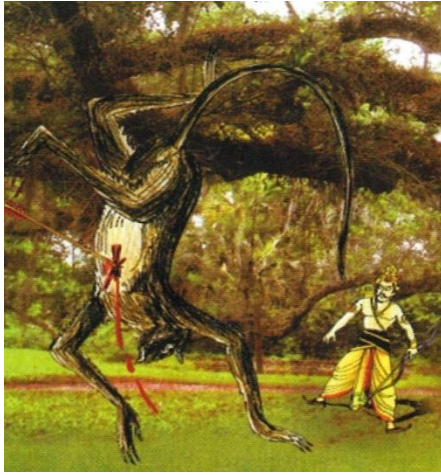
King Taditkesh was busy in sports.

A monkey was sitting on the tree under which Srichandra was resting. Hanging from the branch, he repeatedly looked at Chandra and showed teeth. Suddenly he came down from the tree. For a while he kept staring at Srichandra and kept pulling out his teeth. Then with all his might he slapped Srichandra's chest. Srichandra's eyes opened. Suddenly a loud scream came out of his mouth. There was hue and cry in the whole garden. Everyone reached there running. King Taditkesh also reached. Seeing the stream of blood emanating from Srichandra's chest, it seemed as if red lotuses were dancing in the milky waters of '*Mansarovar*'. Seeing that, Taditkesh went mad with anger.

That monkey had climbed the tree a long time ago. The king put an arrow on the bow and shot it aiming at the monkey. The arrow went straight into the monkey's chest. The poor monkey fell down from the tree and started writhing. Writhing and jumping, the monkey went far away.



**The monkey slapped on Shrimati Srichandra**



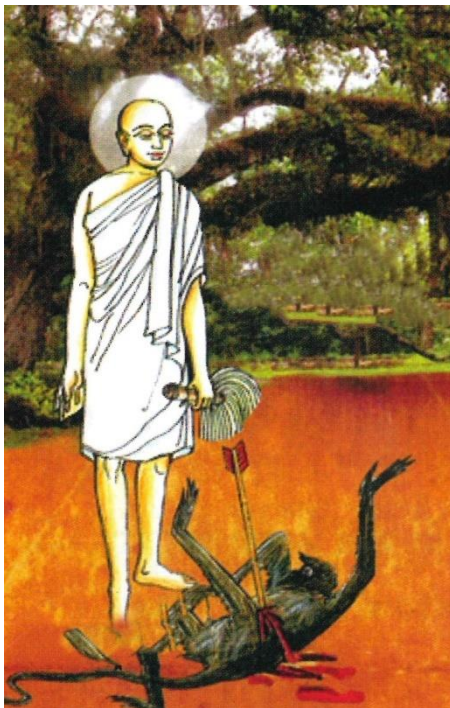
Taditkesh shot an arrow on the monkey

A sage, doing '*Kayotsarga*', was standing under a tree in meditation. The monkey fell at his feet and started breathing his last.

The sage's *Kayotsarga* meditation ended. Navkar mantra should be recited to any living being who has reached near death. Both the listener and the one who narrates are benefited.

It is the ultimate duty of sages to do good to themselves and others. The sage recited the Navkar mantra to the monkey. The monkey's soul found peace. The sage continues reciting Navkar mantra and with his calm eyes showers rays of peace on the monkey. The monkey closed its eyes forever.

After getting the light of divine knowledge from the sage, the monkey's soul started on the path to the other world.



Injured monkey at the feet of the sage

The effect of Navkar Mantra is amazing.

Repeating (*jaap*) of Navkar Mantra turns a beggar to a king.

Meditation of Navkar mantra gives happiness to a sad person.

Remembrance of Navkar mantra cuts away misery, bestows salvation and eternal happiness of Shiva (*Shivsukh*).

Due to the effect of Navkar mantra, that monkey came out of the animal form and attained divinity in the body of Abdhikumar.

The gods have three types of knowledge — *Mati Gyan*, *Shrut Gyan* and *Awadhi Gyan*.

A lot can be known from the effect of *Awadhi Gyan*. Both the past and future can be known.

Abdhikumar Dev thought: Who was I in my previous birth? The whole past life floated before his eyes.



The sage had recited Navkar mantra, that incident came in front of his eyes and he remembered the benevolence of the sage.

Gods have the store of amazing powers. They can reach wherever they want within the blink of an eye. As soon as Dev remembered the Muni's benevolence, he fell on the feet of the sage. greeted him with folded hands and started praying.

A sage or a monk (*Sadhu*) is revered. But if they are benevolent, they are especially worshipped.

Here, the anger of King Taditkesh had not calmed down till then. He started torturing the monkeys. His soldiers attacked the monkeys.

When the Deva (monkey in the past form), who had come to pay obeisance to the sage, saw all this, he got engulfed in the fire of anger. Dev can take many types of forms, can take many forms of same type.

Dev assumed the form of thousands of monkeys and started fighting with the soldiers of Taditkesh. The soldiers attacked at the monkeys with arrows and the monkeys hit them with tree branches and stones. Soon, Taditkesh's soldiers cried out for help. In no time, the soldiers of Taditkesh ran away. But the attack of monkeys continued. Taditkesh got scared.

Definitely some god has become angry. Thinking this, Taditkesh asked for incense and lamps and worshiped the god, and apologized to the god. Dev was pleased. The attack was stopped.

Taditkesh asked: "Who are you?"

Dev said: "I am the soul of the monkey who had injured your queen. I saw that your soldiers hurt the monkeys. That's why I created these nuisances. Now don't give pain to any monkey or any other living being."

Taditkesh said: "Well, but how did you get Devgati?"

Dev said: "There was a sage (*muniraj*) standing nearby, I went to his feet in agony. He recited Navkar Mantra to me. From the effect of that Mantra, I became a god."

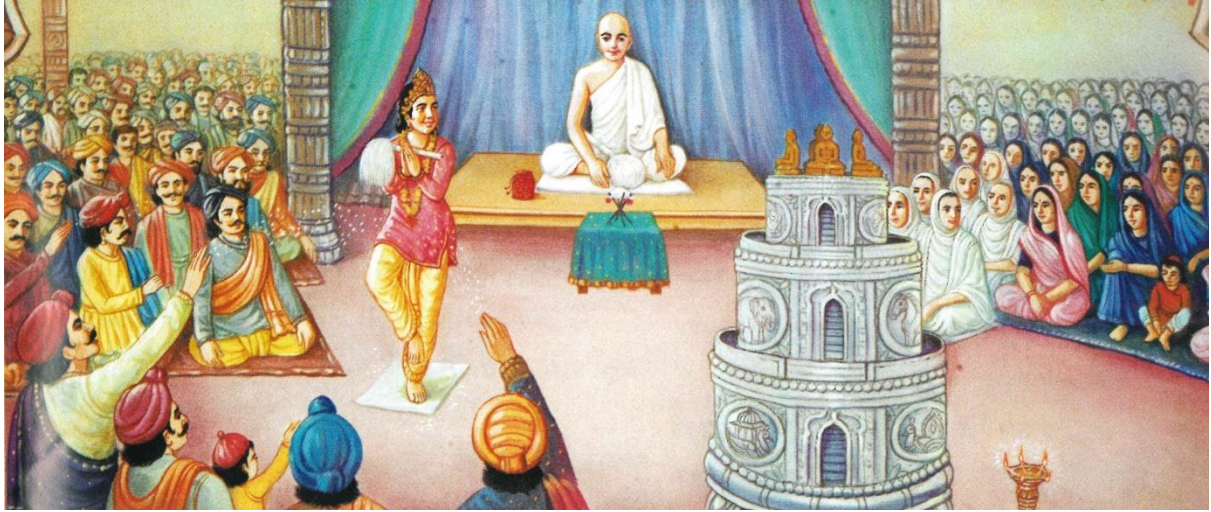
Dev and Taditkesh went to the sage and prayed humbly. The sage blessed them with the blessings of Dharma and preached Dharma.

Taditkesh said: "Lord! I have one thing to ask."

The sage said with a smile: "Ask."

Taditkesh said: "Why did this monkey pounced on Srichandra? There must be some reason?"

The sage said: "This is the enmity of your previous birth which is continuing. This monkey had enmity with you too, but you were busy in playing far away. So, you were saved. But Srichandra is your queen, isn't she? When the monkey got hold of queen, he injured the queen itself."



Enmity continues over a long time. That's why one should not keep enmity towards anyone. Enmity can never be quenched by enmity. Poison never kills poison. Enmity is pacified only by love. It bows down only with forgiveness. Therefore, have love towards everyone. Have an attitude of forgiveness. Your welfare lies in this.

Due to the sweet preaching of the sage, feelings of disinterest arose in Taditkesh's mind. He took initiation(*diksha*) after giving the throne to Prince Sukesh.

Here, King Ghanodadhi took initiation by placing Prince Kishkindhi on the throne of Kishkindha.

By observing hard penance, both of them achieved enlightenment (*siddhi*).

In this way both the kings made their human birth successful, and also made their friendship successful.

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## 4. The Conflict in Swayamvara

King Sukesh ruled in Lanka.

King Kishkindhi ruled in Kishkindha.

Andhak is the younger brother of King Kishkindhi. He is very strong. The stronger one is, the mightier one and the mightier one is, the more fearless one.

Once upon a time, King Kishkindhi is sitting in the court (*Raj Sabha*). Meanwhile, a messenger entered the Raj Sabha. After saluting the king, he stood aside.

King Kishkindhi asked: "Tell me, where have you come from?"

The messenger said: "King! I have come from Adityapur. It is situated on Vaitadhya Giri mountain."

The king said: "Okay, tell me, how did you come?"

The messenger said: "Our king, Maharaj Mandirmali has a princess. Her name is Shrimala. Her beauty is like white moonlight. Shrimala has grown young. Our Maharaj has organized the Swayamvara. I have come to extended you the invitation."

King Kishkindhi asked: "Where else have you extended invitation?"

The messenger said: "Although I have given invitation everywhere, but after leaving Adityapur, went straight to Rathnupur town, which is situated on Vaitadhya Giri mountain. I gave invitation first of all there."

King Kishkindhi said: "King Ashniveg rules there, doesn't he?"

The messenger said: "Yes."

King Kishkindhi said: "He must have become old now. Will he come to Swayamvara?"

The messenger said: "But he has two handsome and young princes. The name of the elder is Vijaysinh and the name of the younger is Vidyudveg. Both are very mighty. Both are more than each other. They are a very good pair. For Maharaj Ashniveg, one Kumar is the right hand and the other is the left hand."

King Kishkindhi said: "Well, where else have you given the invitation?"

The messenger said: "After that, I extended invitation to Sukesh, the king of Lanka, and straight from there I have come to you."

King Kishkindhi bid farewell to the messenger and started preparations for attending the Swayamvara.

The day of Swayamvara is nearby.

King Sukesh came from Lanka, King Kishkindhi came from Kishkindha. His younger brother Andhak also came along with him.

Princes from all over the country and abroad have come for the Swayamvara. One more than another in look and might. There is a competition among the princes. One says, Shrimala will select me and the other says why will she choose you, have you ever seen your face in the mirror! Shrimala will choose me. Shrimala will not choose anyone except me.

As the matter progressed, it got stuck on each other's might and the hands reached the hilt of the sword. Others intervened to calm the matter.

Everyone had attraction towards Shrimala.

What else is there in the world? One *Kanchan* (gold) and the other *Kamini* (a beautiful, passionate woman). Everyone just follows them madly. All are its slaves. This is why everyone quarrels with each other. Neither the father sees the son nor the son sees the father. This is the sin of *Kanchan* and *Kamini*.

Neither Kanchan nor Kamini can please a monk.

The one who does not get distracted by Kanchan and Kamini, he is a true monk. And it is difficult to meet such a monk in other *dharma* except the *dharma* of *Vitarag*.

*The dharma* of *Vitarag* is mighty.

Kanchan and Kamini keep the whole world on their toes and those who keep them on toes are - Jain sages! Jain saint!

Today is the day of Swayamvara. Raja Mandirmali has done wonderful decoration of Swayamvara Mandap. Gold thrones have been kept; velvet carpets have been spread. Zari curtains are swinging. Torans are hanging. Eyes would get dazzled on seeing such beauty.

The prince has come to the Swayamvara mandap. Everyone is sitting at their respective places. Just waiting for Shrimala.

As soon as Shrimala, the goddess of beauty, set foot in the Swayamvara Mandap, the uproar subsided. The conversations stopped. Everyone's eyes are fixed on the face of Shrimala. Just as iron is pulled by a magnet, bumblebees stick to Champa flowers, here thousands of bumblebees are sticking to Champa flowers. Shrimala's face was like a Champa flower and the eyes of the princes were like a swarm of bumblebees.

Everyone got ready and sat down. Everyone was thinking that Shrimala would choose him only. As if all the eyes are sitting in the hope of getting the sky safflower.

Shrimala went ahead. Passing in front of each prince, she started moving forward. The prince in front of whom she stands, his face would blossom, his chest would expand. But when Shrimala went ahead, it seemed as if someone had put a pot of mascara on his face. As if his heart would just stop, while swinging in the sky, as if he would suddenly fall into the well of abysm.

Vijaysinh had great attraction for Shrimala. He was wondering when Shrimala would come here and garland him. Patience was breaking every moment. But what could be done? You have to persuade yourself and keep sitting.

Meanwhile Shrimala came in front of him. Vijaysinh sat up straight. He straightened his head as if it was already decided to put a garland around his neck.

Shrimala did not like Vijaysinh. She went ahead. It was as if someone had strongly slapped Vijaysinh 's face.

His face lit up with anger, his face darkened with despair. Anger and despair spread a dual tone on his face. In his mind, desire arose to lift Shrimala and take her away. But what can be done here in front of everyone?

Shrimala liked Kishkindhi. His feet stopped seeing the face of Kishkindhi. Shrimala garlanded him.

Swayamvara came to the end.

Sukesh was very happy. There was no limit to the happiness of Andhak. But Vijaysinh's whole body was trembling with anger. His face turned red with anger. As if it were copper heated in a fire.

When Vijaysinh 's anger became out of control, he hissed and said: "Who has called this thief here? These rascals were already chased away from Vaitadhyagiri. He came here by asking whom? I can never tolerate Shrimala selecting this evil person."

Andhak could not bear these words of Vijaysinh. He reacted: "You liar. You are insulting the *Kshatriya dharma* by telling lies. Who has driven us from Vaitadhyagiri? He should come before me. Let me see his face, whether even flies come on him or not. Our forefathers have settled in Vanardweep of their own free will. Whoever says about ousting them from Vaitadhyagiri is outrightly lying."

Hearing this, Vijaysinh's blood started boiling. He suddenly jumped up and he attacked Andhak. Andhak was already alert, he faced Vijaysinh's attack. His shoulder peeled off a bit. He laughed out loud, and listening to his laughter, Vijaysinh's anger was fuelled with *ghee*.



Vijaysinh said in a fit of anger: “Child! you are happy like this as my one shot went empty? Today I will not let even a single one return back alive from here. If allowed anyone to go alive, I will not go back to Mount Vaitadhya.”

Andhak made fun of him and said: “Wah brother Wah! You speak well. But what harm it will do to anyone? Even women know to speak like this.”

Vijaysinh ordered the army: “Attack, everyone!”

King Sukesh came to help Kishkindhi. Thirsty for each other's blood, a fight to the death broke out between them.

The Swayamvara Mandap turned into a battlefield in no time. In place of *kumkum* and *gulal*, fountains of blood started flying all over.

Vijaysinh attacked Kishkindhi, but was stopped midway by Andhak. A battle of equals broke out between the two heroes. Vijaysinh was stronger. Andhak was getting weaker. But he was not ready to give up. Vijaysinh was in a rage. But Andhak was acting cleverly.

Andhak was rendering ineffective every attack of Vijaysinh. In this way, he tired Vijaysinh in a short time. After exhausting Vijaysinh completely, Andhak came in his true form. With his sword like a black tongue thirsty for blood, he attacked Vijaysinh's neck. His head got severed from the body. His headless body fell on the ground and started writhing. Due to the death of the hero, the enthusiasm of the soldiers got down. There was chaos all around. Soon, silence prevailed in the Swayamvara Mandap. That peace was also looking terrible. King Mandirmali gave Shrimala to Kishkindhi. Everyone returned with Shrimala. They reached Kishkindha city. King Sukesh also stopped there.



**Andhak severed Vijaysinh's neck**

Here Vijaysinh's father Raja Ashniveg got the news of Vijaysinh's killing. It was as if there was a thunderbolt on Ashniveg. The flames of anger were burning in the heart. The bells of war rang. The army gathered. Ashniveg attacked Kishkindha. The whole city was surrounded from all sides.

King Kishkindhi reached the battlefield. On one side, Mahavir Sukesh and Kishkindhi are entwined with each other, while on the other side, Andhak is roaming in the field with a naked sword in his hand.

The attack of Ashniveg is tremendous. Fighting his army is not an easy task. Ashniveg himself has reached the ground. Throwing challenge, Ashniveg shouted: “Where is the murderer of my beloved? My sword is yearning to drink his blood.”

The one who cannot face the enemy's challenge is not a hero, the one who does not stand up after hearing the enemy, his bravery is put to shame.

Andhak ran and reached in front of Ashniveg. Ashniveg broke down on him like *Kaal* (death). A fierce war broke out between the two. In some time, Andhak stopped. Getting the opportunity, Ashniveg made a fatal attack on Andhak. Andhak collapsed. There was a panic in the army of monkeys.

Sukesh got very sad. Kishkindhi also got scared. Army panicked. Some ran here, some ran there. Just as clouds are scattered by a gust of strong wind, in the same way the entire army was scattered. There was no time to think much. Sukesh and Kishkindhi ran away from there saving their lives.

Taking the harem with them, they entered Patal Lanka.

It is a matter of time. Escaping when the time comes is also a solution. Instead of getting an untimely death, waiting patiently for a favourable time and completing the task when the time comes, is the sign of the wise.

Lanka became deserted.

Ashniveg took over Lanka. Handing over the kingdom of Lanka to a *Khechar* named Nirghat, he returned to Rathnupur and reigned there for a long time. When a sense of disinterest arose in the king's mind, he took *diksha* (initiation) after handing over the throne to his son Sahasrar.

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## 5. Reclaiming Lanka



Here, King Sukesh and Kishkindhi were spending time in Patal Lanka, even though they had been defeated in the war, but were still king. They had no sorrow for any other matter, but the pain of defeat was intolerable. The intense desire of reclaiming the lost kingdom was troubling them. Everyone was silently counting the days waiting for the favourable time.

The way the water of the river keeps on flowing, in the same way time was slipping by.

Indrani, the queen of King Sukesh, had three sons - Mali, Sumali and Malyavan.

Shrimala, the queen of King Kishkindhi, had two sons - Adityaraja and Amritaraja.

All the five princes were mighty and daring. They were strong and gentle. They all grew up with the passage of time.

Sometimes Sukesh and sometimes Kishkindhi used to travel nearby pilgrimages. Their time was being spent in religion and worship. In this way, the dirt of their deeds was being washed away. Now both were inching towards old age. The vigour of youth was cooling down. Their soul was in search of peace.

Once upon a time, King Kishkindhi had gone on the journey to Merugiri.

Merugiri – Very sacred area.

Merugiri – Magnificent auditorium set up by nature to celebrate the birth anniversary of Merugiri Tirthankaras.

Merugiri – A unique temple of eternal Arihants.

The benefits of visiting this hill are attained only when the waves of virtue are rising like the waves of the ocean.

While returning from the journey, King Kishkindhi rested on a mountain named Madhu.

Unique beauty of Madhugiri! Lush green area! On seeing this, heart starts jumping with joy, the mind becomes cool, such an abode of ultimate peace! Neither any kind of sorrow nor any kind of pain! Not a trace of worry!

King Kishkindhi liked that place very much. His heart became a prisoner in the lovely shade of that hill.

Kishkindhi reached Patal Lanka and told the princes: “Build a city on Madhugiri, we will live there and spend the rest of our life in meditation.”

The princes happily accepted the father's wish.

How should be a son? A true son is one who follows the wishes of his parents. And those who follow the orders of Lord Vitarag are the true parents.

We have immense gratitude from our parents. Their gratitude cannot be repaid even if we enrobe their feet with shoes made out of leather. Their gratitude can be repaid only when we make them to receive the virtue (*dharma*) of Vitarag.

Lord Vitarag has infinite favours on us, roam around the world and see, filter every particle with a sieve, you will not find any way to repay his favour.

Lord Vitarag

Jagabandhu for no reason!

Lord Vitarag

Without any reason, friend of all living beings!

Salutations to such a Vitarag!



Salute to the parents who gave birth in a clan of the followers of Vitarag dharma!

The sons of King Kishkindhi established a city on Madhugiri and named it Madhunagar. Kishkindhi resided there and also brought his family there.

Ever since King Kishkindhi left, Sukesh started feeling lonely, which was very painful. His red-pink face was surrounded by the blackness of sadness.

One day, Mali asked: “Father! why are you so sad?”



Sukesh said: “Son! The kingdom had already gone, now Kishkindhi has also gone. Now even food does not go down the throat. Despite having three sons, the kingdom could not be returned. Is it a little sorrow?”

King Sukesh took a deep breath. The spark of sorrow was burning in that breath. That spark ignited Mali's heart, and Mali started burning in the fire of revenge.

Mali, Sumali and Malyavan gathered forces and marched on Lanka. Such a tremendous war was fought which is impossible to even describe. They drove the enemy out of Lanka. Nirghat Khechar ran away from the battlefield to save his life. But where will he go running away? At last, he was caught by Mali, and Mali sent him straight to *Yamllok*.

Sukesh's happiness knew no bounds after hearing the news of victory over Lanka. Sukesh handed over the throne of Lanka to Mali and concentrated his mind on virtuous meditation. While staying away from worldly worries, he started doing meditation for self-welfare

When Kishkindhi came to know about this, he too started on the path of self-welfare like Sukesh. Such were those two friends!

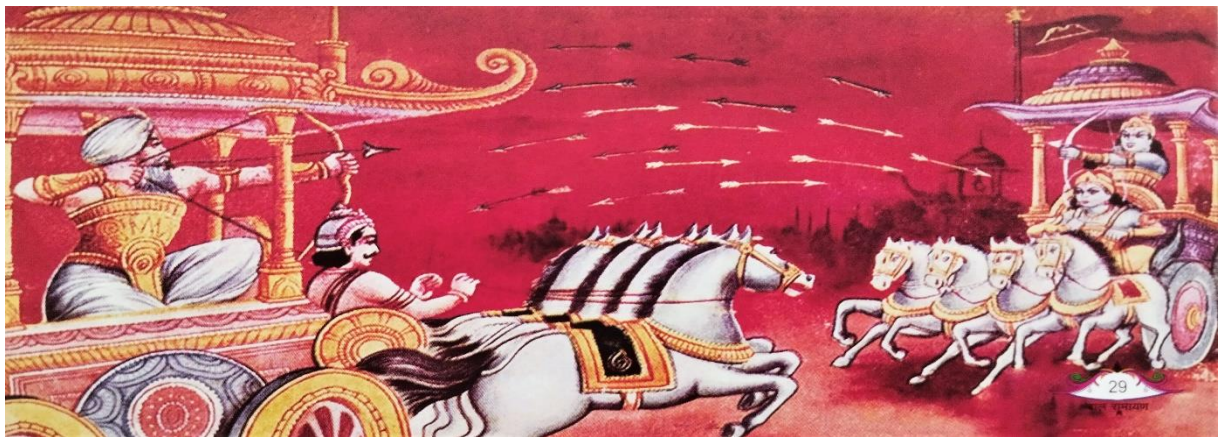
One who doesn't do good to a friend, how is that friend?

One who doesn't stop friend from doing wrong, how is that friend?

A true friend is one who supports in virtue.

A true friend is one who stops from doing unrighteousness, that is a true friend!

When Lanka was conquered, Kishkindha was also victorious. King Kishkindhi's son Kishkindha came back. The kingdom of Lanka was handed over to Aditya. Indumalini was the queen of Adityaraj. She had a prince whose name was - Chandrodar.



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## 6. Indra of the Earth

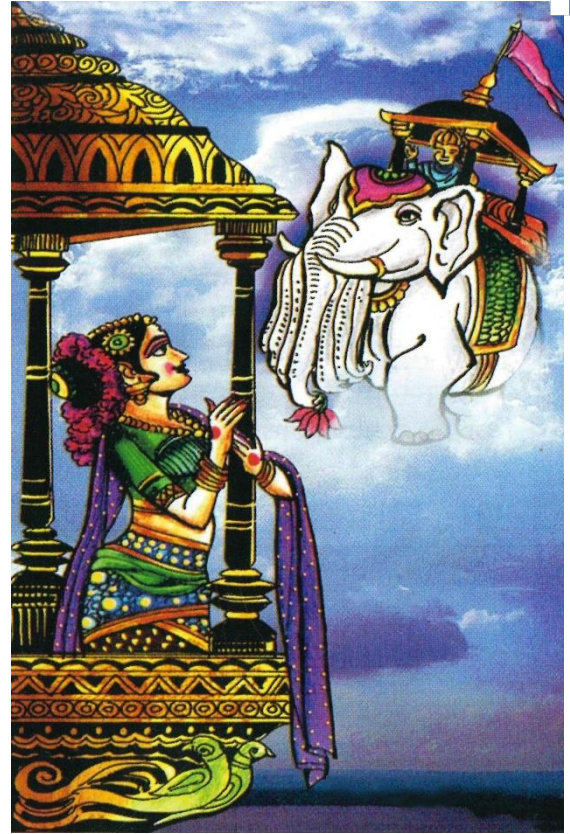
The king of Rathnupur was Sahastrar and his queen was named Chitrasundari. There was intense love between the two.

Once upon a time, Chitrasundari was fast asleep. His face was shining even while sleeping. Chitrasundari was seeing a sweet dream. As soon as she dreamt, she suddenly woke up. Her body and mind danced with happiness.

It is still night, but she is not trying to sleep. If she sleeps and if another dream comes then the first dream will be in vain.

If one wakes up after having a good dream, one should spend the rest of the night in meditation.

The queen spent the rest of the night repeating the Navkar Mantra and remembering dev-guru.



It was as if Indra has visited Queen Chitrasundari's palace!

It's morning. The queen went to the king and talked about the dream.

The king said: "Queen! You have a prince coming. He will be such a brave that he will shake the throne of gods (*Devas*) and the king of gods (*Devendras*)."

The queen said: "King! may your mouth fill with *ghee* and sugar! Your words are absolutely true. It will happen as you have said."

Days started passing by.

One day the queen wished that I should pass time with Indra. But how to say this? This is a sin. But due to non-fulfilment of this desire, her body is drying up. Desire doesn't come on the tongue, need doesn't get fulfilled and just like snow melts in summer, the queen's body was drying up (becoming thin).

Once the king asked the queen: "Queen! Why are you drying up like this? Is there any pain or sorrow about something? If it is so, then I will separate his head from the body. If someone has spoken harsh words, I will pull his tongue."

The queen said: "No King! neither has anyone insulted me, nor has anyone said bitter words."

The king said: "Then what is the matter? Why are you hiding from me?"



The queen said: “What should I say Lord! I couldn’t say anything, nor can I tolerate.”

King Sahastrar said: “I am the companion of your happiness and sorrow, if you don't tell me then whom will you tell? If you do not tell me about your mental agony, then from today I will stop taking food and water.”

The queen said: “My lord! What amazing thing did you do? We women have many types of deficiencies. Where does everything fulfilled? And such stubbornness does not suit you. Go, I am not going to say anything.”

The king said: “If I do not fulfil your need, then what is the use of our love? Therefore, whatever you want to say, leave the hesitation and say it quickly.”

The queen blushed and said: “I want to play with Indra.”

The king was astonished. Such a wish? How will it be fulfilled; Indra is not a toy that can be brought from anywhere immediately and given away. The king got disappointed. But after some time, he said: “Queen! Don't worry I will fulfil your wish.”

The king went to his palace. He started thinking by keeping his hand on his forehead. By thinking, one or the other solution is found for every problem. Even the biggest problem can be overcome by thinking in the right direction.

While thinking, suddenly the king thought of a saying. His face bloomed up with joy. The shining of millions of diamonds spread on his face. When a solution is seen to come out of the odd situation, then the face blossoms with happiness. The king clicked his fingers and hummed in his heart: “This is the only solution! Damn it, I could not understand such an easy solution for so long”.

The king called the minister and said: “Build a palace in the garden, decorate it well. Spread silk carpets and velvet beds. Make *Asopalav's toranas* and decorate the whole palace with colourful fragrant flowers. All the preparations should be completed within a week.

The minister obeyed the king's orders. How long did it take for the king's order to be fulfilled, the work started as soon as the order was given? The work was in full swing. It started getting doubled in the day and quadruple in the night. The palace was ready in eight days. Aha! What a unique beauty! The eyes did not get tired of seeing, the heart did not satisfy.

The king came running to the queen, and said to her: “Queen! Get ready, Indra will come down to earth tonight and play with you.”

The queen was more than happy.

It's evening. The queen came to the new palace. It got dark. Indra descended from the sky. Wow! What a beautiful elephant Airavan was. The queen standing in the gallery kept on watching. Watching this, her heart filled with joy.



### **Amazing beauty of the palace and arrival of Indra Maharaja at night**

Many days passed; the queen gave birth to a handsome prince. Whoever sees they would say: “Wow brother! What a handsome prince! Bright like Indra! Moon-like face! The forehead is as if the sun is shining, the eyes are as if the stars are shining.”

The prince was named - Indra. Gradually, Indrakumar became young. He was as strong as Indra. After handing over the throne to the prince, King Sahastrar engrossed himself in religious meditation.

Though a religious person runs the state, but he does not like it. Just like a snake sheds the skin, similarly he could not live without giving up the kingdom.

Indra really started considering himself as Indra.

Indra has four *Dikpals*, seven armies.

King Indra also made four *Dikpals*, made seven armies.

Dikpal Som of East, Dikpal Varun of West, Kuber of North and Dikpal Yama of South were appointed. Similarly, seven generals were appointed for seven armies.

Indra's minister is Brihaspati, Brihaspati means store of wisdom. The wisdom of the whole world fails in front of him.

King Indra also made a Jupiter a minister.

Indra has Airavan the elephant and Vajrayudh (a weapon).

King Indra also decorated an elephant so beautifully as if it was true Airavan.

The weapon of Vajra was also made exactly the same. And also adopted all the specialties that are of Indra. In this way King Indra Vidyadhar really became like Indra and conquered all the Vidyadhar kings around.

People would say: “Wow, Indra has really descended on the earth!”

In Lanka, Mali heard the fame of Indra. King Mali was very mighty and strong. One strong cannot listen to the fame of another strong.

Mali said: “Just as two suns cannot exist in the same sky, so the two strong cannot live on one earth. Either he or I will not be here.”

King Mali sounded the drums of war, gathered the armies.

King Mali also called Vanarapati King Adityaraja and Amritaraja.

The army on both sides started getting ready. On one side, the army of demon heroes and on the other side the army of monkey heroes.

King Mali was going to run one army, while Adityaraja was going to run the other army. Both the kings are strong. The armies of both departed from the sky route. There were many types of weapons and aircraft in army.

As soon as the army left, the sound of a donkey was heard on the right side. The cry of the jackal and the cry of the stork were heard.

This is a very bad omen. If such inauspicious omens occur when the king goes to war, then the king's defeat is certain.

Sumali said: “Brother! Bad omens are happening, it is better if you stop today.”

Mali said: “Hey, we are the heroes who shake the throne of big ones. What harm can such omens do to us? We ourselves are the biggest bad omens. Bad omens are afraid of us, understand?”

Sumali said: “Brother! I fall at your feet, please stop today.”

But he is Mali, the king of Lanka! Hero of heroes! Why he should give importance to these things?

Mali ordered: “Attack!”

Order means order. The army started. The sky echoed with war-drums and from the shouts of enemies

Everyone reached Vaitadhya Giri. The army camped outside Rathnupur town. King Indra was called in the war. One who receives an invitation for war and delays even for a moment, that king is not Indra.

King Indra also reached there. Indra sitting on Airavan elephant is tossing *Vajra* in his hand. An army of brave warriors is with him. In the army, there are brave elephant riders, skilful cavalry, skilful chariot riders and brave foot soldiers. Both the armies came face to face. A fierce competition broke out. Such colours spread in the sky, as if a group of gods had gathered to watch the war. The two armies clash with each other in such a way, their weapons collide with each other in such a way, as if flint stones are clashing with each other again and again. The fountains of blood are bursting like the raging flames of fire.

No one is ready to give up. Everyone was fighting with their lives on their hands. No one had fear of death.

Mali's army moved forward saying 'kill, slash down'. Indra's army also attacked. The battlefield cried out with fearful screams. King Indra encouraged the armies to move forward by challenging them. The whole battlefield echoed. The running army remained standing wherever it was.

King Indra said: 'Heroes, don't be afraid, don't run away, fight with courage, our victory is certain.

King Indra reached the field. New enthusiasm came in the army. They started fighting with double enthusiasm. The fight is such that it is hard to see, difficult to stop it. The war took a turn, Mali's army was defeated, it was so defeated that not even a single soldier could stand. Everyone ran away from the battlefield with their feet on their heads, no one looked back.

Seeing himself alone, Mali became perplexed. Indra split Mali's head with his *Vajra*. There was hue and cry among the demon heroes and the monkey heroes.

Adityaraja's intelligence has gone.

Sumali said: 'Look, the result of bad omen. Had he followed my words, it would not have happened.

Malyavan said: 'Whatever had to happen has happened, now think about what to do next?

Everyone said in one voice: 'Let's go to Patal Lanka, it has become our shelter in the time of trouble. It has been our home in times of sorrow.

Everyone ran away, ran in such a way as to take breath only after reaching Patal Lanka. Years have passed since then. One day Adityaraja and Amritaraja went Kishkindha after taking orders from Sumali.

King Indra established his kingdom in Lanka. Handed over the throne of Lanka to Vaishnavan who was the son of King Vishrava and Queen Kaushika.

Vishrava reigns in Yakshpuri.

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## 7. Dashanan Ravan

Sumali lives in Patal Lanka. His wife's name was Pritimati.

Days passed; a son born to Sumali; he was named Ratnashrava; Ratnashrava became young.

Once upon a time, Ratnashrava had gone to the Kusum Garden. After going there, he started practicing *Vidya*. While chanting the mantra, he became motionless like a stone statue.



Ratnashrava lost attention from Manavsundari

Ratnashrava was chanting the mantra; in the meantime, a Vidyadhar girl came there. Standing near him, she said: "I am a *Mahavidya* named Manavsundari. You have achieved me. Whenever you will remember me, I will be present."

Ratnashrava understood that Vidya has been achieved. He opened his eyes. Vidyadhar girl was standing in front of him. Ratnashrava was shocked. What is this? He has tricked me. Ratnashrava became enraged with anger.

Ratnashrava asked: "Who are you? And why did you cheat me like this? Why did you break *Vidya Sadhna* (meditation for knowledge)?"

Vidyadhar girl said: "Who am I, it is a matter of later, but I have not done any deceit. I have already said that I am Manavsundari." Ratnashrava laughed out of anger.

Vidyadhar girl also started laughing. Then she said: "Now I am telling you who am I? In a city called Kotukmandal, there is a king named Vyombindu, he has two daughters- one is named Kaushika and the other is named Kaikasi. Kaushika was married to King Vishrava of Yakshapur, his son named Vaishramana is currently ruling in Lanka."

Saying this, Vidyadhar girl became silent.

Ratnashrava hummed in his heart: Vaishravan has occupied and is sitting on our kingdom. Ratnashrava has said this from his own mouth, it is okay. "Then who are you? And why did you play this joke with me?"

Vidyadhar girl said: "Once upon a time, an astrologer came to King Vyombindu. He said that Kaikasi should be married to Ratnashrava."

Ratnashrava said: "But what do you have to do with that, you speak for yourself."

Vidyadhar said: "I am that Kaikasi and you are Ratnashrava. My father has sent me here. Now you should know what to do."



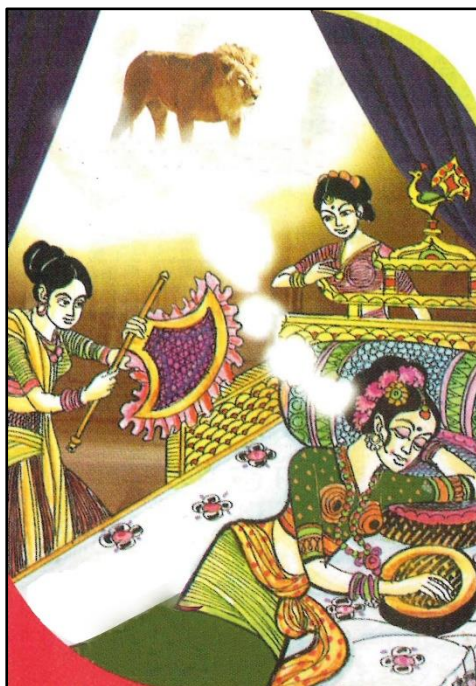
Kaikasi got ashamed and bowed her head down.

Ratnashrava called his relatives to Kusum Garden. There both got married. In this way, Ratnashrava came to achieve some other knowledge, and another knowledge got achieved.

Every day Ratnashrava decorates the Pushpak Viman (plane) and travels in the sky with Kaikasi. Thus, spends time in joy. But when he remembers the kingdom of Lanka, he becomes sad.

Once upon a time, the queen was fast asleep. The queen had a dream that a saffron lion descends from the sky and enters her mouth and rests in her stomach. When the queen woke up in the morning, she told the king about her dream.

Ratnashrava said: "Queen! You will have a mighty son like a lion."



**Kaikasi saw a lion in the dream**

There was no limit to Kaikasi's happiness. Those who worship Jineshwar, their troubles are averted and desired results are achieved. Kaikasi performed *Chaitya Puja* with great fanfare. Served Guru Maharaj, worshiped religious people, donated to the poor. Eliminated the sorrow of the sad people. There was an atmosphere of joy all around.

As the soul has to be born, so is the effect on the mother.

Kaikasi got very proud. She walks proudly as if she is the grandmother of the whole world and she is the biggest in the world. She gives orders in every matter. There is always bitterness in the speech. When elders come in front, she didn't even salute them. She used to walk like a palm tree. If she stands, it is as stiff as a mountain.

I would crush the enemy's head under my feet, such a thought arose in her heart every moment.

Kaikasi says to the maid: "Throw away this mirror and bring a sword. Is the mirror an object to see the face? For this, a sword is needed, a sword! Which is useful to see the face and also useful to cut off the enemy's head."

The maid would bring a sword and she would see her face in it. If she wanted to, she would start swinging the sword in her hand as if she was playing a sword fight. Striking the pillars in such a way, as if she were chopping off the enemy's head. While doing this, she felt very pleased. The maid used to get scared seeing all this.





Due to effect of pregnancy, Kaikasi started looking sword instead of mirror

From where did Kaikasi get so much strength, when she walks then the earth starts trembling. When she stamps feet, the earth starts shaking. When she speaks, the earth starts ringing. Kaikasi has become like this. The maids start running away fearing him. Friends greet from a distance and older women become surprised.

Time keeps on passing.

Kaikasi gave birth to a child, as soon as the child was born, he immediately got up and stood up. He hit the ground and got up and started walking. Widening her eyes, Kaikasi kept looking at. What is this? Is it real or dream? Kaikasi rubbed her eyes and saw that the child was really walking.

While walking, the child reached a corner. A box was lying in the corner. The boy stood there for a while. A necklace of nine rubies was in that box.

Thousands of *Naag Kumar Dev* used to protect that necklace. There was no such brave person who could wear this necklace. The boy opened the box. The necklace was shining emitting thousands of rays. The child picked it up, put in his neck and started laughing.

Ratnashrava said: Once, my father had gone on a pilgrimage to Merugiri. After having *darshan* of God, as soon as he came out, he met a learned Mahatma. He was not an ordinary scholar, but he was the master of four different types of knowledge.

Everyone has mental knowledge (*mati gyan*) and heard knowledge (*shruti gyan*), which create common intelligence in all living beings.

But he also had knowledge of time (*avadhi gyan*). From the knowledge of time comes not only the knowledge of the distant object, but also the knowledge of the nearby object, there is also the knowledge of the past and the future too. The knowledge of the present time is definitely there.

There are many types of *avadhi gyan*. According to the *avadhi gyan*, everything is known.

That Mahatma also had the fourth knowledge of mind substitute (*manah-paryaya*). This knowledge is very subtle. Through this knowledge, one can know the matters in everyone's mind. The person having knowledge of *manah-paryaya* will know immediately whatever is in the mind of a person in front of him.

Ratnashrava further told that her father bowed down to the sage and sat in front of him. The sage preached religion (*dharma*). The sermon was over, but father remained seated. After a while he asked: "Gurudev! We have a ruby necklace here. We worship it from the time of our

fathers and grandfathers. It is said that its glory is very great. But what is the truth, who can know it except a learned Mahatma like you? You are really very knowledgeable, if you find it appropriate, please tell me the glory of that necklace.”

Kaikasi said: “Then? What did the wise sage say?”

Ratnashrava said: “The wise Mahatma said that the one who will pick up that necklace and wear it, will be the master of half the earth, he will be *Ardhachakri*.”

There are six parts or sections of the whole earth. The master of six sections is called *Chakravarti*. The lord of three sections, that is, half of the earth, is called *Ardhachakri*. There are two types of *Ardhachakri*, one *Vasudeva* and another *Prativasudev*. Both are called *Ardhachakri*.

Prativasudev fights a terrible war. Defeats everyone and rules all the three parts by becoming a *Ardhachakri*. Then there is a fierce battle between Vasudev and Prativasudev. Vasudev wins. He kills Prativasudev with the *Sudarshan Chakra* and himself becomes the master of three sections and is called *Ardhachakri*.



One who will wear the ruby-necklace will be *Ardhachakri*.

Prativasudev works hard and Vasudev gets the happiness.

The strong kills the weak, this is the justice of the world.

The elder eats the younger, this is the custom of the world.

One who saves the weak, only he is big in true sense.

Kaikasi said: “It means that this child will be *Ardhachakri*.”

Ratnashrava said: “Yes, it is the word of the wise Mahatma that the one who wears this necklace will be Prativasudev. The words of the wise are never false. The words of Jain sages are never untrue. There is such a great essence in them.”

Kaikasi Danced with joy.

Ratnashrava said: “Hey, look, how many faces this child have.”

Kaikasi kept on looking with her astonished eyes. Ten faces were visible instead of one.

Kaikasi thinks: Aye, why are these ten faces visible? This is the reflection of his face in the nine-rubies necklace. She said: "Ten faces are visible, because nine faces are visible in the ruby and one is his own face."

Ratnashrava said: "If it is such a thing, we will name it Dashanan. *Anan* means head (or face), Dashanan means one who has ten heads."

Kaikasi said: "You have used good intelligence. Naming will also happen and the memory of this event will also remain."

Thus, the child was named - 'Dashanan'.

Dashanan was very mischievous from childhood. Also, he was very strong and arrogant too. Dashanan used to walk arrogantly. He was haughty when speaking, and sit like a statue of ego.

After a few days, Kaikasi saw the sun in her dream. After this dream, she gave birth to a son. He was named - Kumbhakarna. Kumbhakarna was as bright as the sun.

It was as if Dashanan had found a toy to play with.

After that Kaikasi gave birth to a daughter. She was named 'Chandranakha'. Her nails were like the moon, which used to twinkle always, but everyone knew her by the name of 'Surpanakha'.

Again, Kaikasi saw a dream. She saw the moon in her dream. After seeing this dream, she gave birth to a son and named him - 'Bibhishan'. He was as calm as the moon.

Gradually, all of them grew up.

All three brothers were very mighty and strong.

Dashanan was the most powerful. Even Kumbhakarna was not less. He was always proud of his strength. Whenever there was a question of strength, he would raise his head and say: "Many in the world would have strength, but all would be cowed down in front of me."

There was no limit to Dashanan's mischiefs. Kumbhakarna was equally mischievous. If they came together, no need to talk about their mischiefs. If they started playing, chaos prevailed everywhere. They amused themselves by harassing others.

The youngest Bibhishan was somewhat different from both of them. Equally mighty, equally strong, but not so mischievous. He played some mischief, but was very calm by nature. He didn't take pleasure in troubling anyone. When Dashanan and Kumbhakarna used to play mischief, he used to sit aside and watch silently. Sometimes he too joined them, but he did so only occasionally.

When Dashanan and Kumbhakarna used to play mischiefs, it seemed as if sea tides were rising or it is thundering.

But Bibhishan is like the steady power of a calm river.

There was great affection among the three brothers.

Kumbhakarna was totally devoted to Dashanan. Kumbhakarna never avoided what Dashanan had said, Bibhishan had immense affection for both the brothers. He respected both. He showed such humility towards both brothers, the example of which is difficult to find. The three brothers had a deep affection for Surpanakha. All of them used to play many types of sports together.

Childhood passed in no time. Don't know where it flew riding on the wings of a swan. Gradually all of them became wiser. Received education and became proficient.

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## 8. Identifying the Enemy

Once upon a time, Kaikasi was sitting in the window of the Raj Bhavan. Surpanakha was sitting nearby. She rested her hand on Kaikasi's lap and Kaikasi was lovingly moving her hands on Surpanakha's head. Dashanan was sitting in front. On one side was Kumbhakarna and on the other was Bibhishan.

Jolly and humorous talks are going on. When it comes to laughing, everyone's laughter echoes in the atmosphere. Sometimes it turns out that everyone speaks in one voice, as if water waves are ringing in the air.

In which joy is full of joy, in which sweetness is overflowing, such moments are passing one after the other.

Suddenly the context changed and Dashanan asked: "Mother, may I ask one thing?"

Kaikasi said: "What's the matter son?"

Dashanan said: "Mother! Why are father and grandfather looking so sad? If I see both of them sad then my heart also becomes sad."

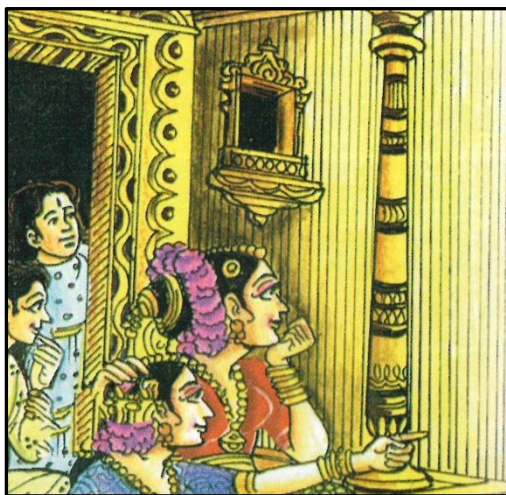
Joy and humour flew somewhere, suddenly the atmosphere became heavy. Everyone's eyes were fixed on Kaikasi's face. Two drops of pearl like tears were visible in Kaikasi's eyes.

Dashanan said: "Mother! Why are you shedding tears like this? Say whatever you want to say."

Meanwhile, there was a sound of thunder in the sky. Everyone's eyes went up. They saw a plane coming in the sky.

Surpanakha said: "Mother! look how beautiful the plane is?"

Kaikasi said: "Beautiful? Oof... This is the reason of my sorrow."



Mother, whose plane is this? Son, it belongs to Vaishnavan.

She said to Dashanan: "Son! The one who is sitting in this plane is Vaishnavan. He enjoys the kingdom of Lanka. He is the main servant of King Indra.

King Indra has assigned him the kingdom of Lanka.

Bibhishan said: "What do we have to do with this?"

Kaikasi said: "What to do? Lanka is ours, the capital of our forefathers and today our enemy is ruling there.



After that, Kaikasi talked about the war between Sumali and Indra. Mali was killed in the war and Sumali fled to Patal Lanka.

Kaikasi said: “He is your grandfather Sumali, who is burning slowly in the insult of defeat and somehow passing the time. Your father is also burning in the fire of sorrow.”

On hearing this, Dashanan started burning with anger. His lips started twitching. He said: “Mother! Why didn’t you say till date? Whether it is Vaishnavan or Vaishnavan’s grandfather, it is like a straw for me. Why have you remained silent for so long? Where had you hidden this thorn in your heart? Is it your heart or a stone rock?”

Kaikasi said: “Son! I always wished to say, but seeing childhood, I didn’t say anything. My mind will find peace when you drive away the enemies from Lanka and sit on your grandfather’s throne. There should be thrones of Kumbhakarna and Bibhishan nearby and I should become the queen mother. These enemies are trampling the greenery of Lanka like a mad bull. Seeing this, my heart is burning to ashes.”

Dashanan said: “Mother! Woe to sons like us, who cannot remove the sorrow of their parents. Stones are better than such sons.”

Kaikasi said: “Don’t say like that son! My womb has been blessed by giving birth to sons like you, but even after having a brave son like you, if the sorrow does not go away, then it is better to live being a childless.”

Dashanan said: “Why do you say like this mother? Till today you have not even let me to know the sorrow of the house, then what is the point of removing it? Mother! Don’t cry now. Three sons are sitting in front of you, who are always ready to remove the sorrow of their parents. And for this, we will even put our lives at risk. Then why worry? If we cannot remove the sorrow of this house, then we have no right to live. You haven’t told me till date, so what is my fault in this?”

Kaikasi said: “What can I say about sorrow, son? I can neither say, nor can I tolerate. That’s why I am drying up and becoming like a thorn. My condition has become just like the swan of Mansarovar which keeps on suffering in a dry battlefield. Day-by-day I am getting thinner.”

Bibhishan asked: “Who is this Vaishnavan?”

Kaikasi said: “He is the son of King Vishrava and queen Kaushika, Kaushika is my real sister.”

Bibhishan said: “Good! then Vaishnavan is my cousin brother, isn’t it?”

Dashanan said angrily: “Brother is fine, but he is a staunch enemy, he has captured our kingdom and does not even talk about leaving it, there is no need to consider such a worthless person as brother.”



Bibhishan silently accepted Dashanan's words.

Kaikasi said: "Well done son! We are *Kshatriyas*. Whoever snatches our kingdom from us is our enemy, even if he is my brother."

Dashanan said: "Mother! Have some patience. You consider yourself the queen mother of Lanka. Now few days are left to count. Tell me when the robbers of Lanka, the dacoits who looted the kingdom of our forefathers, are not shown rotting in the bars of the jail. Then your eyes would cool down, wouldn't it?"

Kaikasi said: "Son! You are still very young. Fighting with brave warriors is not an easy task. Take care of yourself. May no one harm you."

Bibhishan's face lit up with anger. The insult of Dashanan was not tolerable to him. He said: "Mother! Don't mock the power of Dashanan. His power is amazing. In front of Dashanan, Indra and Vaishnavan are like grains of rice and other Vidyadharas are like a pile of cotton. If Dashanan blows a puff, they will fly away from the sky?"



Dashanan is giving assurance to his mother Kaikasi

Kumbhakarna said: "The kingdom of Lanka is being enjoyed by the enemy, we were not even aware of this, otherwise we would have driven the enemy away long ago."

Bibhishan said: "Mother, Dashanan is right, Kumbhakarna alone is enough to get rid of them. If he blows one puff, the enemy will reach straight to the other side of Lanka. Let go of Kumbhakarna as well, if both the brothers give orders, I alone will be heavy on them. You know me mother! I am Bibhishan, the younger brother of Dashanan. I will not let stand even a single one in front of me."

Dashanan patted Bibhishan on his back and cheered. Dashanan said: "Bibhishan is telling the truth mother! We were still in the dark. How are you too, where your heart as soft as a rose and where this matter like a thorn, how did you keep it hidden in your heart till today?"

Kaikasi said laughing: "There is always a thorn in rose, isn't it?"

Dashanan said: "But now I will grow a rose without a thorn, if I don't grow it then tell me."

Kumbhakarna said: "Then why is the delay brother! Attack on Lanka, send a message to Vaishnavan."

Dashanan said: "To win over the enemy is like a game even today, but don't be impatient. There are many *kulvidya* (clan knowledge) of the *Rakshasa* clan, at least do their *sadhna* (meditation) first?"

Every one accepted his words.

That small fair of the humans of the *Rakshasa* dynasty was scattered.

The residents of Rakshasdweep are called *Rakshasa*.

One who takes birth in the Rakshasa clan is called *Rakshasa*.

Rakshasa is a title representing their country, an adjective, but they are humans only.

Just as a resident of Gujarat is called Gujarati, a resident of Marwar is called Marwari, a resident of Europe is called European, American of America, Russian of Russia, Chinese of China and Japanese of Japan.

Thus, the residents of each country are known by the name of that country. But they are human beings, similarly those who are known as *Rakshasa* are not demons, and those who are known as *Vanar* are not monkeys. Rather they are all humans.

Vanar, residents of Vanardweep. Rakshasa, residents of Rakshasdweep.

Thus, Dashanan was not a demon and neither was Hanuman a monkey. Rather they all were only human.

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## 9. Meditating the Knowledge

Dashanan, Kumbhakarna and Bibhishan were ready.

Solitude is necessary for meditating the knowledge. Peace is necessary. The place should be sacred. The place should be such that it can become a criterion of patience and bravery.

The three brothers decided that there should be some forest, the solitude of the forest, and by going there should do meditation.

They bowed down to the parents, got permission.

The parents blessed them by placing their hands on the forehead. Kissed each one on their forehead and bid farewell with love.

Kaikasi said: “Son! May your path be paved. Come soon after meditating knowledge. My son! may your obstacles be destroyed, your *sadhna* (meditation) be successful, your life be blessed. Never forget Arihant, son! By meditating on him, thousands of obstacles are averted. by remembering his name sorrow goes and happiness is attained. By chanting the name of Arihant, eight *Siddhis* stand with folded hands and nine *Nidhis* dance in the courtyard.”

Dashanan said: “The pride of Arihant is on our head, his attention is on our heart and his form resides in my every pore. Mother, we can never forget Arihant!”

All the three brothers walked, on the way to the forest, there is *jata* (coiffure) on the head, tresses hanging on the forehead. The bunch of hair tied in the middle of the *jata* is as beautiful as a king’s crown, the tresses swinging in the wind like peacock feathers.

In the hands, there are chains of thick beads.

White clothes are shining on the body.

White clothes on beautiful body. Graceful body in milky white clothes.

It’s difficult to say whether the body looks more beautiful in milky clothes or the body covered in colourful clothes looks beautiful.

All three brothers are walking away as if three ascetic children are walking.

A forest named Bhima came.

Bhima means fierce. Like the name, the forest is fierce. The herds of dense bushes are entangled with each other in such a way that if you walk in it, the body will be torn apart. Wherever you put step there is a thorn, wherever you jump there is a sharp object!

Terrible lions are roaming in the thick bushes. Poisonous snakes are swinging from branch to branch. The whole forest echoed with the roar of the lion. When the snakes hiss, the leaves start falling. When the lion comes in fun and slaps its tail on the ground, pits are formed on the ground.

Wild elephants are roaming everywhere. If they trumpet, then the eardrums burst. The dreadful forest becomes more dreadful.

The hoarse voice of the owl made the dark night even more dreadful. Caves echoed.

Terrible noises started happening all around and the body started trembling with fear.

*Nisachar* dances, ghosts and vampires keep walking and start dancing together. They used to dance in such a way that rocks started falling from the mountains.

Such a terrible forest, such an inaccessible path, the heart of a weak hearted person would burst; the condition of great heroes would deteriorate. Even the gods would be scared, coming to such a place. But all three brothers were brave and courageous. It was as if they didn't even know what fear is.

Dashanan liked such a fierce forest very much. No place better than this place can be found for meditation. The three brothers sat there and started meditation.

The mind should be fearless for meditation. Must be firm and must be pure. If the mind is not pure, *siddhi* (success) cannot be attained. Even if it is found, it will not be fruitful. Even if it is fruitful, it will burn itself and will also burn others.

The eyes should remain absolutely steady in meditation. You should not move even a little. All the three brothers focused their vision on the tip of the nose. To avoid wandering vision here and there, it is necessary to have vision on the tip of the nose.

All the three began *jaap* (chanting) of the *Ashtakshari Vidya*. *Ashtakshari Vidya*-that is, knowledge based on eight letters.

This knowledge has a huge impact, which can neither be measured nor known. If this knowledge becomes *siddh* (successfully practiced by heart) then whatever you hold in your mind can happen. You can get whatever you want. If there is any unwanted objector event, it averts.

It was exactly afternoon and the knowledge became *siddh*.

All three became happy.



**Dashanan, Kumbhakarna and Bibhishan  
meditating in Bhima Forest.**

Knowledge is soon fruitful for the heroes. Virtuous person gets *siddhi* in a moment. *Shodashakshari Vidya* means knowledge based on sixteen letters. *Sadhna* of *Shodashakshari* is a hard meditation. It becomes *siddh* on chanting numerous times. If there is any mistake, then everything goes in vain. You will need to repeat *jaap* again.

The eyes are fixed on the nose tip, and the *jaap* (chanting) is going on.

The whole forest trembles at the roar of the lion. But the three didn't move even slightest.

Seeing the army of *nishacharas* and the orgy of the ghosts, a scream would come out, but all three were absolutely silent.

The hiss of a venomous snake would send shivers in the whole body, but even their pains did not flinch.

This is *sadhna*. Be steadfast only then you get success. If you become afraid, instead of becoming *siddh*, Vidya gets angry and curses instead of giving boon.

There is an island called Jambu. The lord of each island is a deity, the name of the lord of Jambudweep is Anadrit.

Bharat region is in Jambudweep. In the southern hemisphere of the Bharat region, there are three parts, we live in the middle part. This is called *Dakshinardha* Bharat.

The god named Anadrit has come to Bhima Forest. He has come to play, there is also a family of goddesses with him. The gods and goddesses are playing and enjoying. The whole forest echoed with their squeals.

Anadrit Dev saw the three brothers. God takes the test of worship. Anadrit Dev thought that the *sadhna* (meditation) of these three brothers should be tested. Just see how brave and patient they are.

Test is taken in two ways. First, by intimidating, scaring and giving troubles, and second by luring, giving comfort or happiness.

The first type of test is called adverse prefix. And the second type of test is called favourable prefix.

If someone intimidates you, you can survive, but if someone lures you with greed, then it becomes difficult to survive. The one who remains firm in his meditation while lured, he is the true hero and patient.

Gods said to the goddesses: "You all take beautiful form and distract these three from their meditation."

The goddesses started to distract all three from their meditation. But herself got distracted. The goddesses were mesmerized by seeing the dazzling form of the three brothers. At first all three of them were tempted a lot but none of them deviated from their meditation. The ladies got disappointed. Seeing this, Anadrit Dev himself came and started threatening those three brothers.

No one was moving.

Anadrit Dev got angry and thundered: “You guys didn’t hear what I said. Wait, I will make you taste its result.

Anadrit called Vanmantar Dev, who was his slave. Anadrit ordered him to give a lot of trouble to these three.

The *lila* (play) of the gods began.

Their form was so terrible that heart would shudder on seeing them. They were scratching the bodies of the three, as if sandalwood trees are wrapped in poison.

The lion comes and roars, the tiger comes and growls, many types of animals and birds come and scare.

Big rocks of the mountain are brought and thrown. They make such hue and cry that the eardrums would burst. But none of the three of them budge. They were as stable as if it is the peak of Merugiri.

Anadrit was filled with extreme anger. He created tremendous illusion. Created an illusory form of Ratnashrava and Kaikasi. Both are beating the chests and saying: “Oh, brave Dashanan! Oh, brave Kumbhakarna! Oh, dear Bibhishan! save me! Help! You all break your meditation, otherwise this god will kill us.

All three knew very well that this is the illusion of gods. So, no one gets distracted. The gods slashed Ratnashrava and Kaikasi. It was as if the heart would burst on hearing their heart-rending screams. But none of the three got distracted.

It was as if Dev had taken a firm stand that he would not give up without distracting them. He took another approach. He created the elusive Kumbhakarna and Bibhishan and went to Dashanan and said: “Stop meditating, otherwise I will slash them both”.

But Dashanan remained adamant.

Dev slashed the elusive Kumbhakarna and Bibhishan, their heads tossed in the sky and a fountain of blood erupted behind.

Dev saw that Dashanan was not getting distracted so he went to Kumbhakarna and after going there, he slashed the elusive Dashanan and Bibhishan.



Similarly, Dev tried his hand on Bibhishan as well. Went in front of him and slashed Dashanan and Kumbhakarna. For a moment, only for a moment, Bibhishan was distracted. Because he had a lot of love for Dashanan. Seeing his blood, he trembled for a moment. But immediately became alert. He understood that this is the illusion of the gods.

If Mount Meru is disturbed, then only any one of those three could move.

Then suddenly flowers started raining from the sky. The meditation of all the three became successful. They had passed the odd test.

Dashanan had *siddhi* in one thousand *Vidyas*, Kumbhakarna had five and Bibhishan had *siddhi* in four *Vidyas*.

It is the effect of the virtues accumulated in the previous birth that despite same *sadhna* (meditation), some got less and some got more *siddhi*.

All salutes the rising sun, all the three brothers had meditated. All three of them had become as bright as the rising sun. Anadrit Dev came running. Saluted all three and apologized.



All love the strong.

To please Dashanan, Anadrit Dev built a beautiful city, which was named Swayamprabhnagar. Dashanan resided there on the request of Anadrit. He called his parents there. Everyone started living happily. As if *amrit* (divine nectar) started raining in everyone's life.

Chandrabhas Khadga! Whose brightness can beat even lightning. From which rays are continuously emanating. Chandrabhas Khadga is needed to win the countries. Without this, the states of the country and abroad cannot be won. Winning the state of the country and abroad is called Digvijay.

Dashanan obtained the Chandrabhas Khadga by practicing six fasts. Dashanan was very strong. The one who has Chandrabhas sword, cannot be defeated by anyone.

All three brothers became young. The stunning look has blossomed more. Above their lips, there is a thin line of the moustache and their face is shining like the sun.

Dashanan was married to princess Mandodari, daughter of King Vidyadhar Maya and Queen Hemvati of Sursangeet Nagar.

Dashanan was unique in both strength and look. There was no one like him even among the Vidyadhar princes.

Kumbhakarna was married to Princess Tadinmala, daughter of King Mahadar and Queen Surupanayana of Kumbhpur and Bibhishan was married to Princess Pankajshri, daughter of King Veer and Queen Nandvati of Jyotishpur.

Time was being spent in happiness.

Dashanan had two sons. One's name is Indrajit and the other's name is Meghvahan.

The education which is helpful in self-welfare, which is useful in attaining salvation, that is the true education. Otherwise, no matter how educated someone is, in reality he is uneducated.

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## 10. Lanka Victory

It does not look good if there are patches of iron on the gold plate. A small piece of iron kills the appearance of gold. Similarly, all types of happiness were attained, but our Lanka is in the hands of the enemy, this thing was stinging like a fork. Everyone is waiting for the time to come when they will attack Lanka and conquer it and get their rights over it.

Kumbhakarna is engaged in his work, Bibhishan is with him. Both the brothers go to Lanka and do many kinds of mischiefs and sabotage. They trouble the princes. They create uproar in the surrounding villages.

Vaishnavan sent a messenger to Sumali to tell that his grandsons are doing a lot of mischiefs, and troubling everyone in the city. Instruct them, bring them on the path, otherwise I will show them the straight path to heaven.

Dashanan was there. He roared: “Shut up! *Kaal* (death) is roaming on your king’s forehead. Tell him that now he has to go on the straight road to heaven. The real heirs of Lanka have now woken up. They have become powerful. They will drive you out of Lanka in the blink of an eye.”

Hearing this, the messenger started talking nonsense. Dashanan pushed him out by holding his neck. The messenger left from there fuming with anger. In anger, people exaggerate something. Even small things are said with salt and pepper. In the similar way, the messenger told all the things to Vaishnavan.

Vaishnavan’s whole body started trembling with anger. He thought of launching an attack. In the meantime, a servant came there in panic and said to Vaishnavan: “Maharaj! Hurry up, Dashanan has come with a huge army and has surrounded the whole city.”

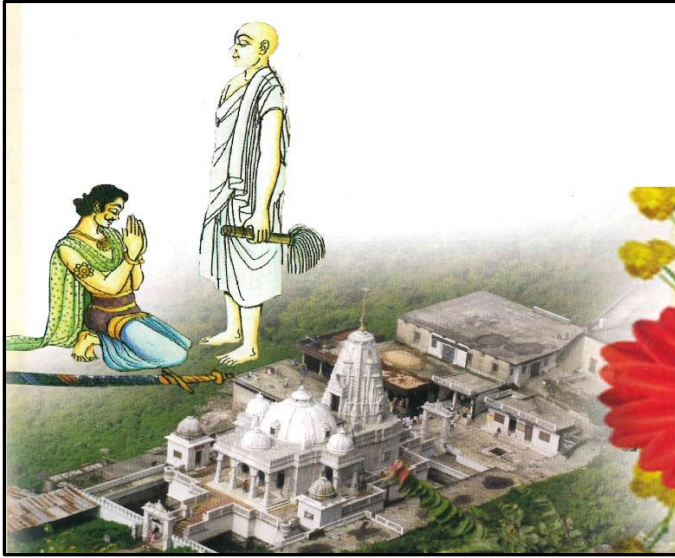
Vaishnavan got scared.

He somehow gathered armies and reached the field. But could not compete with Dashanan and ran away speedily from the battlefield. Dashanan won. Vaishnavan was defeated. After being defeated in the war, disinterest arose in Vaishnavan’s heart. He thinks that I had a huge kingdom. But greed for Lanka arose in my mind, and such becomes the condition of a greedy person. If I live in the world, greed-attachment etc. will keep surrounding me. So, now I don’t want to live like this in the world. It is appropriate to renounce the world to atone for the sin.

Vaishnavan left the weapon and took initiation (*diksha*). Dashanan fell at his feet. Everyone salutes the one who renounces the world. Even the enemies worship him.

Dashanan says to Vaishnavan: “Brother! You enjoy the kingdom of Lanka; we will go elsewhere.”

But sage Vaishnavan is silent. He doesn’t listen to anything. Standing motionless like a statue.



**Dashanan's prayer on the feet of sage Vaishnavan**

When a man's thirst dies, then he becomes immortal. The whole world is kin of selfishness, in selfishness even the relation of brother is forgotten and when selfishness vanishes, then the whole world becomes brother.

Dashanan again prayed Vaishnavan and went to Lanka, became the king of Lanka. Kaikasi was happy on becoming Queen mother (*Rajmata*). Dashanan spends time doing pilgrimage by sitting in the *Pushpak* plane.

Sammet Shikhar Mahatirtha, as many as twenty Tirthankaras attained emancipation (*mukti*) on this mountain. Every particle of this pilgrimage is sacred!

Dashanan went on a journey to the Sammet Shikhar. Worshipped the statue of Arihant. Every pore of his body filled with happiness. Dashanan descends. His army descends following him. The whole area resounds with the uproar of the army. The mountain resounds.

Just then there was a loud screeching sound. Dashanan understood that some wild elephant is trumpeting. Meanwhile a doorkeeper came and said to Dashanan: "Maharaj! Look at this Vankunjar. This is a Kunjaratna, it is like adorning the palace gates. This is as it beautifies the palace gates."

Dashanan ran. The doorkeeper in front and Dashanan behind him.

The clump of trees is shaking on the mountain and the Kunjar is playing in that clump. Dashanan kept on looking. What a beautiful *Gajraj* (a huge attractive elephant)! Its *Kumbhsthal* (top rounded body part) as if it is the pinnacle of a mountain. Water flowing on its *Kumbhsthal*, as if a stream is flowing from the mountain. Its height is as if it were a small mountain. Red-brown eyes, yellow tusks shining like a golden lamp.

Dashanan's eyes fixed on him. He liked Vankunjar. There is no limit to the power of Dashanan. In the blink of an eye, he subdued that Vankunjar and climbed on his neck. Dashanan riding on *Gajraj* was looking such nice as if Indra was sitting on Airavan. Dashanan made him *Pattahasti* and named him – 'Bhuvanankar'. Sent him to *Gajshala* (place where elephants are kept) and spent the night there.

It's morning. The sweet chirping of birds echoed all around. It was as if musical instruments have started playing on the mountain. Many types of musical instruments started playing.

Dashanan called the Sabha (assembly). The assembly members are sitting at their respective places. Suddenly a Vidyadhar came running into the assembly, bowed his head down to Dashanan and stood silently on one side. He was still panting while standing.

Dashanan looked at Vidyadhar. Tired face and body full of weapon wounds. The pain of life was dripping from both (face and body).

After some time, when Vidyadhar's breath was controlled, then Dashanan asked his introduction and the reason for his coming.

Vidyadhar said: "Maharaj! I am Pawanveg. I have come from Kishkindha. Kishkindha is lying deserted. The ghost of fear is dancing around there."

Dashanan said: "But how did all this happen?"

Pawanveg said: "When King Indra killed Mali, then Sumali, etc., went to Patal Lanka. From there, Adityaraja and Amritaraja came to Kishkindha after taking orders from Sumali. At that time, Yama was King Indra's Dikpal in Kishkindha. Yama has imprisoned them both. Since then, both are being tortured in many ways, and since then an atmosphere of fear prevails everywhere in Kishkindha."

Dashanan prepared the army and attacked Yama. Yama desperately ran away and freed Adityaraja and Amritaraja from captivity.

The kingdom of Kishkindha was given to Adityaraja.

The kingdom of Rikshpur was given to Amritaraja.

Adityaraja's son Chandrodar is enjoying in Patal Lanka.

Frightened by Dashanan, Yama ran and reached straight to Indra. Said angrily: "I don't want to be your Dikpal, I don't want to be Yama. Because now Dashanan has become a greater *Yama*."

King Indra got angry and he sounded the war trumpet. The ministers came running and explained to Indra. Said: "Maharaj! Be patient. This is not Mali. You have won Mali. But this is Dashanan, it is not easy to win over him."

Indra became calm. The decision of war was cancelled.

Dashanan went to Lanka. Many days passed. Once Dashanan had gone on a pilgrimage to Merugiri. At the same time, a *khechar* named Khar came to Lanka. He saw Shurpanakha, she also saw Khar. Both fell in love. Khar eloped with Shurpanakha and took her to Patal Lanka. Chandrodar used to rule there. Khar chased him away. He died after a few days. His queen fled into the forest. There she gave birth to a son, whose name was - Viradh. Here, when Dashanan returned, he was filled with anger on listening about Shurpanakha. But Mandodari pacified him by explaining that his sister had to get married. Khar is worthy of her in every way and she likes him too. Then what is the need to get so angry about it? Dashanan calmed down. He arranged marriage of both by sending there his representatives Maya and Marich.

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# 11. Vanareshwar Bali

Once upon a time, in the *Raj Sabha* (assembly/ council/court) of Dashanan, the matter of Bali came out. Everyone started praising him. If the depth of the ocean is known then the strength of Bali can be estimated, if the sky can be measured then the bravery of Bali can be measured. Bali is alone in strength and might, no one can match him.

A mighty can't hear praise of another mighty.

Both become jealous of each other and jealousy is a big fault. Jealousy takes a man to the abyss of downfall. The one who is happy seeing the qualities of others, only he can be great.

Dashanan asked jealously: "Who is this Bali?"

Someone said: "Son of King Adityaraja and Queen Indumalini."

Dashanan said: "Well, the Adityaraja whom I freed from the prison of Yama, is he not the same? Where is he and what is he doing these days?"

The assembly member (councillor) said: "Maharaj, he renounced the world and took initiation (*diksha*) and attained salvation(*moksha*)."

Dashanan's head bowed down.

Everyone salutes the renunciation.

The councillors further said: "He handed over the throne to Bali, Bali has a younger brother - Sugriva. There is also a younger sister - Suprabha. Sugriva has been made the crown prince. Both the brothers are justice lover. They are an ocean of mercy. Why not, after all they are *samkitdhari* (self-realized) Shravakas."

Dashanan said: "What about Amritaraja?"

The assembly member said: "He is rejoicing in Rikshar. Harikanta is his queen. Nal and Neel are two princes. Their power and might can't be estimated."

Dashanan started burning with jealous. He sent a messenger to Bali and told him to attend the court of Lanka and serve Dashanan.

The messenger went and came back with Bali's answer.

Dashanan asked: "What did Bali said?"

The messenger said: "When I reached there, Bali met in front. He was going out. Every day along the seashore, he goes around Jambudweep, and visits all *Jinchaityas* (Jain temples)".

Dashanan was eager to know the answer. He was not interested in these things. So, he became anxious and said: “Yes, but what did Bali answer?” The messenger said: “Then I met him and told him that Dashanan had made your father released from prison. That’s why you should serve the king of Lanka.”

Hearing this, Bali laughed out loud and said: “Dashanan freed my father from prison, this is also true, he is our benefactor, this is also true, but he is not our master. Yes, definitely a friend. Therefore, in the desire of becoming a master, should not set fire to the relationship of friendship.”

Dashanan became furious with anger. Prepared a huge army and attacked on Kishkindha.

Bali was already ready. Terrible war happened. Thousands of lives were lost.

Bali repented. Oh! Such violence! Why after all?

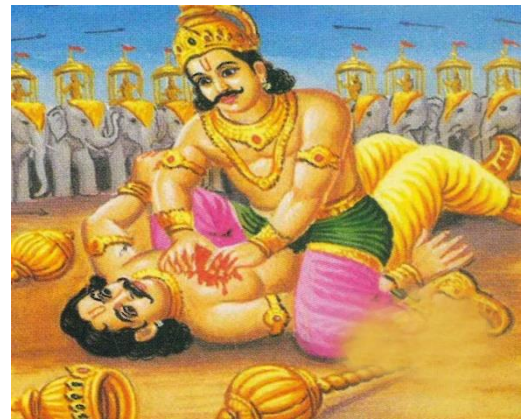
Bali said: “Dashanan! You are also a devotee of Jin (Jain God), I am also a devotee of Jin, so such violence does not suit us. If we have to decide about winner and loser, then we come face to face. The destruction of these innocent soldiers will stop.”

Dashanan accepted.

The one who is a devotee of Jin, he will not do violence at all. Even if he has to do it under compulsion, he never considers it good. And if an opportunity comes to give up violence, he will not miss it either.

There was a tremendous war between Bali and Dashanan. They started using weapons on each other. Dashanan left the *sharpashtra* (snake weapon). Big venomous snakes came out of it. Bali released the *garudastra* from the front. Due to the fear of *Garuda*, all the snakes ran away after saving their lives.

Dashanan took out the *Chandrasahas Khadaga* (a sword) and attacked Bali. Bali was careful. He raised Dashanan with the left hand and pressed it to the side. To get free from his grip, Dashanan thrashed his hands and feet but could not get out. Keeping pressed him in the side, Bali took a round of all the four oceans and the earth. After that left Dashanan.

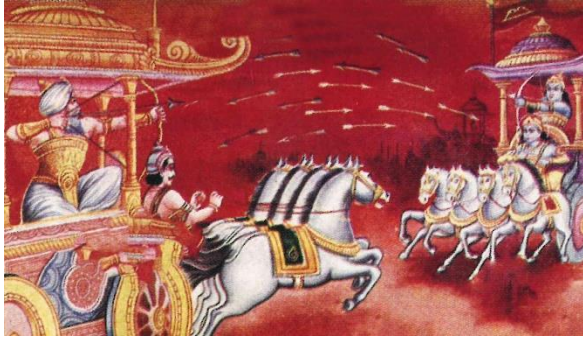


**War between Dashanan and Bali**

Dashanan’s condition had become such that he could not even see upwards, his head kept bowing down. As if someone has put Himalaya Mountain on the head.

The sorrow of defeat is greater than the Himalayas.

Bali said: “Dashanan! You had come to bow down to me. You had come to be my master. But I am a devotee of God Jin, till date I have not bowed my head before anyone except Jin. My master is the only Jin. You fought with me in the greed of becoming my master. But in that too you got defeated.



**Dashanan and Bali's war**

If I wish, I can capture Lanka within a click of my fingers. But I remember your gratitude. I neither want Lanka nor the kingdom of Kishkindha. Take care of Sugriva. I take initiation(*diksha*) of God Jin.”

Bali handed over the kingdom to Sugriva. Sugriva kept respect for Dashanan and by marrying Suprabha with him, intensified the mutual love.

Bali took initiation(*diksha*). Did intense penance(*tap*). He gained many types of power through penance. Sage Bali got many benefits.

Sage Bali came to the Ashtapad mountain and stood there meditating.

Smart, intelligent and clever children! Are you a glutton? Those who are not gluttons, do not eat anything for forty-eight minutes after sunrise and do not eat anything after sunset.

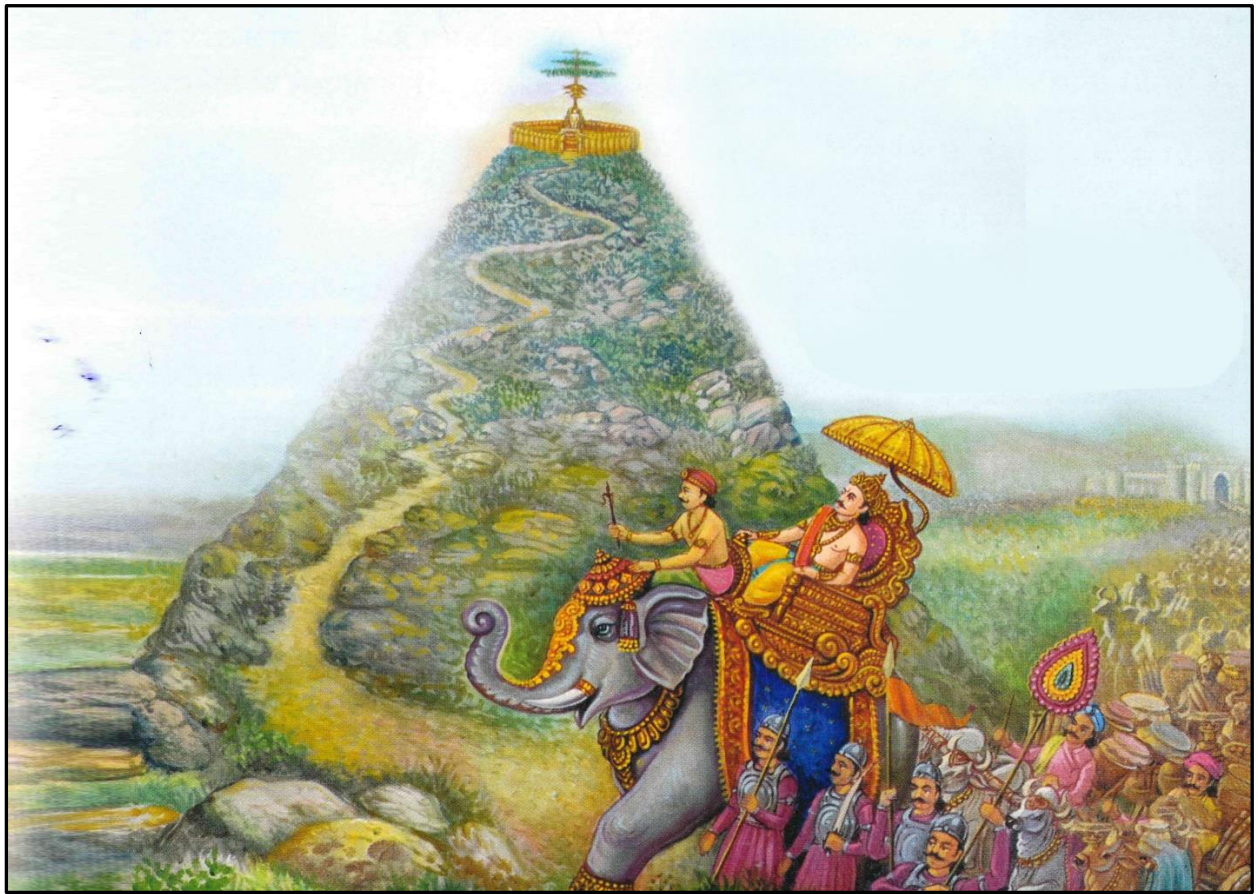
Eating -drinking nothing for forty-eight minutes after sunrise and counting three Navkars with clenched fists before brushing, this is called *Navkarashi's Pachchakkhan*.

Nothing to eat or drink after sunset, it is called *Chowvihar's Pachchakkhan*.

Willingly accepting and following this small rule, the innumerable sins of many births are burnt to ashes. And the body remains healthy, that is added benefit.

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## 12. Ashtapada Mahatirtha



There was a city named Nityalok. The name of the king there was also Nityalok. The name of his princess was Ratnavali.

Sitting in the Pushpak plane Dashanan is going to marry Ratnavali. There is also Mandodari along with him. Both are talking among themselves. The path is passing. Ashtapada Mahatirtha came on the way.

Suddenly..... The plane stopped abruptly? As the plane came down crashing, Dashanan was red-faced with anger. Who shot down my plane? He looked around.

Sage Bali is doing penance on Ashtapada. Dashanan saw it and, trembling with anger, ran to Sage Bali and shouted: “You hypocrite! Despite being a saint, does you have a grudge against me? Hypocrite! Once you pressed me in your side, it is as if you have won the world. If I don’t drown you in the sea along with Ashtapad today, then I am not Dashanan.”

Dashanan ran downwards and made a hole in the earth. Remembering thousands of *vidyas* (knowledges), he lifted the Ashtapad in his hands in one go with all his might. The mountain peaks started shaking, rocks started sliding, big trees started uprooting, the layers of the ground started breaking. Animals and birds started screaming out of fear. There was havoc all around.



Sage Bali's attention got distracted. He started wondering what happened? Why did the mountain suddenly start moving? *Mahagyani* (highly-learned) Bali immediately understood that this was Dashanan's mischief. He thought that mine is okay, but it will drown the pilgrimage itself.

Sage Bali pressed his toe. Dashanan's hand was folded. He got buried under the mountain and started going straight to the Patal (a place deep under earth surface). Out of fear, he started screaming loudly. Blood started coming out of his mouth. He thrashed a lot to get out but the pressure of the mountain was such that he could not even move.

Sage Bali felt pity. He loosened his thumb. Dashanan came out anyhow to the shore and heaved a long sigh of relief. He ran upstairs and fell at the feet of Sage Bali. Apologized to him and said: "Where are you and where am I? I am like a straw in front of you. Forgive my crime, great sage! Emancipate the sinner like me."

The gods showered flowers and praised Sage Bali.

In Sanskrit 'Rav' is a verb, which means – 'to make a sound'. Being buried under the mountain, Dashanan was crying out loudly to come out of it. Since then, he was named Ravan.

Ravan - means the screamer.

Dashanan was Ravan.

Ravan had much repentance. He again saluted Sage Bali, fell at his feet and asked for forgiveness.

Sages are used to be stores of equanimity. They neither have attachment nor hatred towards anyone. He pardoned Ravan.

Ashtapad Mahatirtha. In ancient times, Bharat became *Chakravarti*, he built a golden temple and installed idols of twenty-four Tirthankaras. The measurements of the idols were such that they are real Tirthankaras. Same height and same width.

Ravan went to visit. Royal symbols should not be taken in the temple of God. Ravan was a great devotee. He was knowledgeable in law. He took off the crown. *Chandrabhas Khadga* was kept aside. Put down the umbrella. Removed the shoes studded with gems and gold. Entered the Jinalaya saying "Nisihi".

Mandodari is also there, other queens are also there, the whole family is there. Everyone did eight-type (*ashtprakar*) worship of Lord Jin. Then started singing songs. Mandodari started dancing. There is a singer, there is a musician and there is a dancer, but where are the musical instruments? Ravan was going to marry Ratnavali and reached Ashtapada in his journey. There is no musical instrument, so what to play? And what about dance and songs without instruments?



Dashanan, his name is Ravan. Whose work is full of courage. what he has to think? Ravan raised the nerves of his hands, pulled and tightened, such that the *veena* (a musical instrument) is ready! Hand is like *veena*'s rod and drawn veins are like *veena*'s strings. The claws of the hand, the *tumbde* of the *veena*.

Ravan tinkled his nerves, chimed the tune and started playing music in *Gramraag*. Mandodari started dancing on that melody. A unique confluence of songs and dances took place in the Jinalaya. As if the nectar (*amrit*) of devotion is flowing.

Aha! What a colour of devotional music. At the same time suddenly, Nagendra reached for Jindarshan. Seeing the colour of Dashanan's devotion, Nagendra becomes very happy.

The one who is happy with the devotion of God, he is a true devotee. The musical instruments stopped as soon as the dance was over. But Nagendra is still shaking his head in the joy of music. Happily, he came running to Ravan and said: "Dashanan, I am very pleased with your devotion.

Dashanan said: "A true devotee becomes happy through devotion. And being happy does double the devotion."

Nagendra said: "I have to worship the devotee. Ask for a boon."

Dashanan was a true Jin devotee. He cannot ask in return for devotion. A true devotee only desires for emancipation.

Dashanan said: "I don't want anything, what less is devotion?"

Nagendra said: "My promise does not go empty, at least ask for something."

Dashanan says: "What to ask, I don't want anything. I need only emancipation. Till I don't get it, I would keep worshipping Lord Jineshwar, if you want to give, then give this boon."

Nagendra clenched his finger between his teeth. Dashanan is not opening his mouth in any way. Nagendra said: "I cannot give emancipation; it is beyond my power."

Dashanan said: "Asking for anything else is beyond my devotion." Nagendra said: "O brother of religion! Your devotion is best and you are higher than that! If there is no devotion to you at such a time, then my devotion is ashamed."

Dashanan says: "If I ask for something else, my devotion is ashamed."

Blessed are such devotees and blessed is such devotion!

Blessed is a devotee like Nagendra, who seeks devotion for both religion and religious.

Nagendra says: “Let it go, this thing! I am also Jain and you are also Jain, we both are brothers. That too brother of religion. I have to offer you something with love, will you reject that too?”

Dashanan remained silent. Nagendra gave two *vidyas* to Dashanan. One Amoghavijaya and the other Rupavikarini.

Victory is achieved everywhere by Amoghavijaya.

The desired form can be assumed by Rupavikarini.

Devotion to God definitely bears fruit. But one should not have any desire for the fruit. If there is a desire for the fruit, then devotion becomes futile.

Dashanan and Nagendra bid farewell to each other. Dashanan went to Nityalok Nagar and returned to Lanka after marrying Ratnavali.

At this Ashtapad, Sage Bali, after performing severe penance, destroyed all his deeds and attained emancipation.

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## 13. Dashanan's Digvijay

Dashanan desired for *Digvijay* (victory over everyone / entire world).

Dashanan prepared a huge army. Himself sat on the Bhuvanalankar elephant and set out to conquer the countries. Won the *Vidyadharas* of the islands, everyone accepted the authority of Dashanan. Khar was brought under his control in Patal Lanka.

Dashanan went ahead.

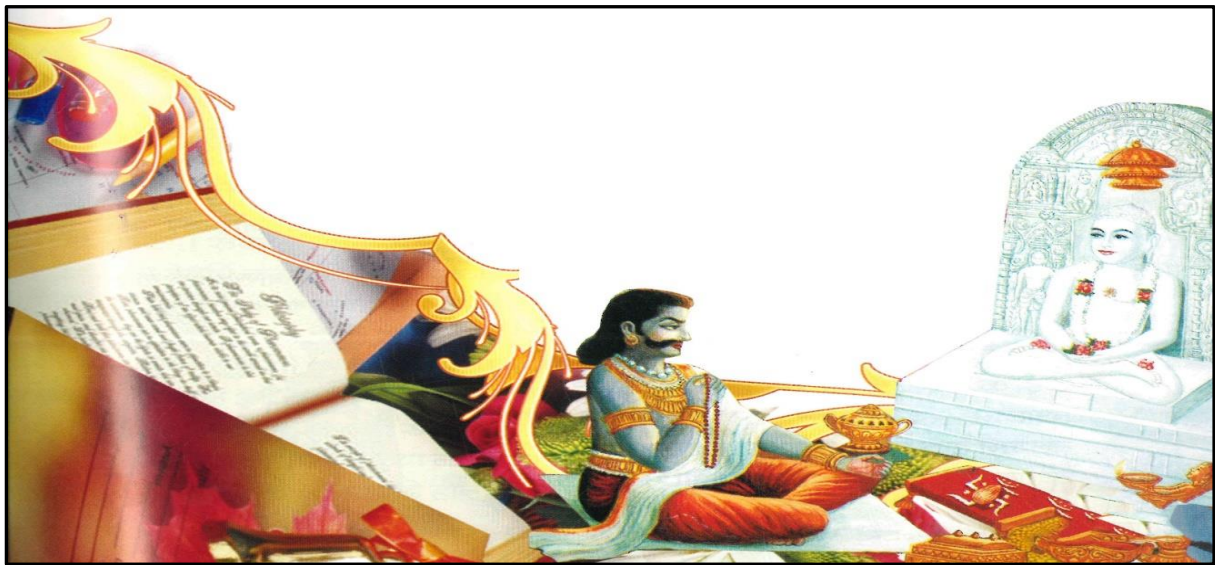
Rewa river came on the way. Her beauty is unique. Swans as white as milk are playing on the banks of the Rewa river. Fishes are jumping in the water. Everything is very beautiful. One feels to keep it watching for hours.

Dashanan camped there. The first thing he did as soon as he camped there was Jinpuja. Without worshipping Jin, Dashanan would not even drink water.

Dashanan bathed in the Rewa river. Wearing white clothes of worship. Kept a *Patla* studded with gems. A beautiful Jin image was established on it. Started worshipping with concentrated mind. Saffron solution was offered to Jin image. Brought lotus flowers from the bank of Rewa River and offered on it. The fragrance of incense started spreading everywhere. Dashanan got emotional while worshipping. He kept on seeing the glory of the Lord. With concentration, kept looking at the beauty of Lord.

Suddenly high waves started rising in the Rewa river.

As if there is a flood. The surface of the water was getting higher. The river water broke the shore and started moving forward. The wave of water reached very close to Dashanan. The worship of Dashanan was interrupted as water waves were falling on the idol of lord.



**Ravan immersed in god's devotion during digyatra**

Dashanan got up and stood up. Screaming loudly while stamping his feet in anger: “Whoever has done it, go catch him.” Millions of demon warriors ran.

There was a city named Mahishmati on the banks of Rewa, there was a king - Sahasranshu. The king was fond of water sports. He often stopped the water by building a dam in the Rewa river. Then the king and the queen used to do water sports up to their satisfaction, after that they used to release the water. As soon as it was released, the water would move forward with full speed and the waves of Rewa would become uncontrollable. For a while, a scene like a flood would appear.

The same king Sahasranshu had left the water after bathing, due to which there was disturbance in the worship of Dashanan.

Demon warriors reached there running and challenged Sahasranshu. hearing the challenge, he came out of the water. He took bow and arrow in his hand and went towards them. Sahasranshu was a very strong and expert archer.

The demon warriors are in the sky. Sahasranshu is on the earth. He kept releasing arrows one after the other. In the twinkling of an eye, the demon warriors ran away with their tails down, as if piles of cotton were being blown away. Seeing this, Dashanan reached there himself. The strong collided with the strong. Sahasranshu was defeated.

Dashanan tied him up and took him to the camp. The queens started wailing.

Dashanan came to the court and sat on the throne. King Sahasranshu was made to sit with respect.

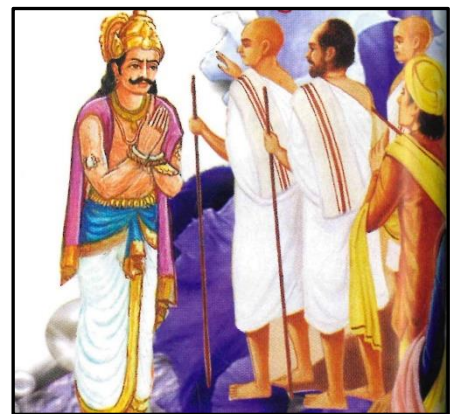
The defeated should also be given due respect.

No one should be disrespected.

All are sitting at their respective place. Meanwhile, a Sage Charan came to the court. Dashanan was the ultimate devotee of sages. Immediately got up from the throne and stood up. He took off the jewelled footwear and bowed down to the sage. Sahasranshu also stood up and folded his hands.

Dashanan asked to bring a *Bhadrasan*. The sage sat on it. Dashanan duly prayed the sage. Sat in front of the sage. The sage gave *Dharmalabh*. With folded hands, Dashanan asked the reason to come.

The sage said: “My name is Shatabahu. I was the king of Mahishmati. I have taken initiation (*diksha*) by handing over the kingdom to Sahasranshu.”



King Ravan welcoming Sage Charanshraman

Dashanan was surprised. The son of a saintly father will never deliberately interfere in worship. It all seems to have happened accidentally.

Dashanan left Sahasranshu and said: “Sahasranshu, I have two brothers, from today you are the third brother. Sage Shatabahu is like my father too. You happily enjoy your state.”

Sahasranshu said: “I don’t want the throne, nor anything else, I don’t even want this body, I will take *Diksha* and do welfare of the soul.” Dashanan fell at his feet.

Anaranya is king of Ayodhya. The king has a son – Dashrath, who is just one month old. There was a close friendship between Sahasranshu and Anaranya. Both of them had decided that if one of the two takes *Diksha*, the other will also take *Diksha* at the same time. What a beautiful resolve.

Sahasranshu took *Diksha* and informed Anaranya to get ready immediately. Anaranya made one month old Dashrath sit on the throne and he too took *Diksha*. It is the strong point of Jainism that its devotees know how to enjoy something and also know how to sacrifice. Jains may not be renunciates (*tyagi*), but they will definitely be detached (*vairagi*).

To renunciate is a game for those who are detached. The one who can give up the kingdom, property worth crores like a straw, is a true *vairagi*! That is the true Jain!

Dashanan bowed down to Sage Shatabahu, bowed down to Sage Sahasranshu, gave the throne to Sahasranshu’s son, and raised the camp. Pushpak plane flew away from there. His army flew behind the plane. They had just moved a little further that a voice was heard from behind: “Wait.....! Wait.....!” Everyone was shocked. When looked back, Narad Muni was coming. Narad is called Devarshi. If he called someone, he had to wait. Dashanan stopped.

Good children wake up in the morning and salute their parents every day. Are you a good boy? So, start saluting your parents from today itself.

Desires are never fulfilled. If you want to be happy, reduce your desires. The more desires, the more sorrow, the less desires, the less sorrow.

An angry person loses everyone’s affection, an arrogant person loses humility, a deceitful person has no friends and a greedy person is doomed.

Do not forget to stand when the teachers or saints come.

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## 14. Devarshi Narad

There was one Brahmin, his name was Brahmaruchi. His wife's name was Kurmi. Both were ascetics. The two used to live together and spend time lovingly.

Once a sage came to Brahmaruchi's place. Brahmaruchi bowed down to him. The sage blessed *Dharmalabh* and said: "You have become an ascetic, left the house, but did not leave the woman. By not leaving the woman, *Maya* (illusion) doesn't leave and until *Maya* doesn't leave, there is no welfare."

Brahmin found this thing appropriate. He left home but did not leave his wife. A house made of limestone is not a house, but a house is considered to be from a woman only. If a woman is with you, it is not called leaving the house.

Brahmin said: "Maharaj! Please make me your disciple." The sage gave *diksha* to the Brahmin, and the Brahmin went with that sage. Kurmi was left alone. she was passing her time alone. Kurmi gave birth to a son. The child was very bright. He didn't cry at all at birth. Everyone was surprised to see. He was named "Narad".

The one who does not cry is Narad.

Kurmi loves Narad and she becomes happy.

Once upon a time, after putting the child Narad to sleep, Kurmi went to work. When she comes back, Narad was not there. Kurmi got worried. She began to cry. Searched everywhere in the streets, on the roads, in the forests, but did not find Narad. Kurmi became disappointed. Neither she could cry, nor was able to say to anyone.

The child had gone. What should Kurmi do now? Then the desire for initiation got awakened in her. Now if she wants to live in the world, then for whom? So Kurmi also took *diksha* (initiation).

Where did Narad go? Jrimbhak Dev took him away and raised him up. Made him practice the scriptures. Narad became *Shravak*. Took twelve *vratas* (resolves). Gods provided him *Akashgamini Vidya*. Narad flies in the sky, roams everywhere and enjoys.

Narad was fond of intrigue. He used to take great pleasure in seeing discord. Wherever there was discord, Narad used to reach there first. And if there was no discord, they would have got it done.



**Devarshi Narad**

He used to say something to one side and something to the other side. In this way, after creating a quarrel between the two, they used to slip away silently. Standing at a distance, they used to watch the fight and used to enjoy.

Thus, Narad had all the good qualities, but it was a very bad habit.

Narad was also very fond of dancing and singing. Wherever there was singing and dancing, he used to reach there first. Narad also used to speak a lot. By the way, his nature was very good, his morals were firm. Wherever he wanted, he would have reached there. Used to go to the king's queen as well as to the princess. Used to go to the Sethanis also. Everyone believed that there could be no fault in Narad's intention, no sin could happen.

Narad - means staunch celibate.

Narad grew up. There is no limit to knowledge in the world.

Narad thinks. Where should I go? Search for the best teacher and study. As soon as the idea came, he immediately started implementing it. Narad left. Umbrella on the head, braid waving under the umbrella, Kamandal (a holy pot) in one hand, stick of umbrella in the other hand and a swinging garland and a rattling footwear in the feet. He was looking very nice to see.

Shuktimati city came, he got down there.

A scholar lives in that city, whose name is Kshirakdambak. He runs a school. Narad reached there, started his studies and in no time went ahead.

There were many students. Among them three were the best - one was Narad, the other Parvat – the son of the scholar Kshirakdambak and the third Vasukumar - the son of Abhichandra, the king of Shuktimati.

It's a matter of one night. All three are sleeping on the terrace. In one side Kshirakdambak is also asleep. All three are engrossed in the talks of practice. The scholar is gazing at the stars in the sky.

Suddenly some voices came in the sky. The scholar's eyes wandered towards him. Two Charan sages appeared. They were going flying through the sky. The eyes of Charan sages went to those three sleeping on the terrace. They saw all three.

First Charan sage said: "All three students are brilliant, but two will go to hell and one to heaven."

The scholar heard it, was shocked as soon as he heard it. Got worried. Thinks: My student will go to hell! Then I will also be ashamed and my education will also be ashamed. My knowledge will be put to shame, my meditation will be put to shame. May this life and the next life also improve, that's why I give education, if the future does not improve, then what is the use of studying?

The scholar got worried. No rest in body, no peace in mind. The idea went ahead. Knowledge also becomes poison for one whose future is going to be spoiled. So, from tomorrow, will stop giving knowledge.

Again, another confusion arose. Two are going to hell, but which two? Which two should I stop teaching?

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## 15. Gurudev's Command

It's morning, the scholar thought a solution. Made three cocks out of flour, filled them with lac juice, which looked exactly like blood. The cocks also looked exactly the same. Colourful feathers, beautiful crested tail, bent neck, it seemed that they will start clucking now.

The scholar called all three. All three came and saluted him. The scholar gave one cock to all three and said: "Go, where no one sees. Go there and sacrifice these cocks."

Narad was surprised. Slaughter of a living being at the hands of Jain! How is this possible! But it was the order of the Guru, it could not be disobeyed.

Narad asked: "Guruji! These are live cocks, aren't they?"

The teacher said: "Yes, son! I have bound them with *mantras*, so they have become inert."

Narad still could not believe that the Guru would ask him to kill the cock. Narad asked: "You give permission to kill these cocks, don't you?"

The Guru said: "Yes, but where no one sees, no one knows, there."

All three went with the cocks. It was evening. The darkness of the night was enveloping all around. All three proceeded through the forest. After going a little distance, they got separated from each other.

Parvat went far into the forest. Reached the dense forest. Dense bushes in the forest, darkness of the night. Who is watching here? Parvat sacrificed a cock. The red juice of lac sprang out. Parvat's hands got coloured. Parvat came back. Vasu met on the way. Both of them started walking together.

Parvat said: "I have found such a place where no one can see."

Vasu said: "I had also found such a place..... Do we need to wait for Narad?"

Parvat said: "He will come himself, let us proceed. He is cleverer, he will take longer."

Both reached home. The hands of both were stained with blood. Their clothes were also splashed with blood. Parvat called out: "O mother! At least bring some water."

The scholar heard the voice. He came running. Seeing both, he got worried. Face turned black. Drew a long breath. Came back and fell down on the seat of the school. Muttered to himself: "These two will surely go to hell. O God! My son will also go to hell."

The scholar was soaked in deep worry.

Narad is going alone, many thoughts are roaming in the mind. Guru's orders are constantly reminding. Guruji is staunchly non-violent, then why did he order violence? He thinks a lot, thinks a lot, but doesn't get any solution.

A ruin was seen in the dense forest. Narad went inside. Looked around. No one is watching, is it? Took out a dagger from the waist. The dagger gleamed in the flickering light of the twinkling stars, as if it is laughing at Narad's stupidity.

Narad thought: "Hey, these stars are watching me. this dagger is looking at me. How can the cock be killed here? I should go where no one could see, no one could know..."

Narad entered a cave. It was so dark that one could not see the hand. Narad took out the dagger, took it in his hand and kept looking at it. Both eyes stuck to it. Narad got frustrated. Muttered in his mind: "Oh! these two eyes are seeing here too. Guru has said that where no one sees, no one knows there....."

Narad thought that it was okay. Let me first close both eyes. Then the orders of the Guru will be followed properly. No one will see, no one will know. Then it will work. But then the idea changed. What will happen if you close your eyes? The eyes of knowledge of the infinite knowledgeable God see everything, don't they? Nothing can be hidden from them.

Narad sat down with his hand on his forehead. Then the thought changed – let I become an atheist, there is no knowledgeable, there is no God, there is no knowledge of him.

Narad closed both the eyes tightly. He tightened his grip on the handle of the dagger. The dagger waved in the air; it was just to fall on the cock's neck that someone shouted loudly: "Narad! Wait, wait, I know, I am watching, Guru's command is that no one should see, no one should know..."

Narad astonished! The dagger fell from his hand. There was a rattling sound in the dark cave, as if a warning bell rang.

Narad mumbled in his mind: "Who came here? Who's saying I know, I see! Oh, this is my heart. Telling me that I see, I know. You may have closed your eyes, but how will you close me? I'm not going to be closed either way. I am always awake. Wherever you go, I'll be with you, whatever you do, I will see it all, I will know it all."

Narad got confused. I have closed my eyes, but how can I close my heart, He is seeing everything, knowing everything. Gurudev has ordered that where no one sees, no one knows..... such a place will not be found, even if you go to the *patal* (underground world), the mind will be with you, if you go to the sky, the mind will be with you.

Narad got up and stood up.

Cock in one hand and dagger in the other. Ran from there, reached straight home. Called out: "Mother! Oh mother! At least bring some water."



Narad is panting while standing, waiting for his mother.

The scholar is lying on the mattress. When he heard Narad's voice, his heart stopped beating. He thought: Oh Narad, why is he asking for water, has he come after sacrificing the cock? Did all three killed the cock? Will all three go to hell? The sage had said that one would go to heaven.

The scholar drowned in the sea of sorrow.

His heart was shocked. He muttered again: "Looks like all three will go to hell. Oh God! You only see and know everything."

Everyone is afraid of sorrow, everyone worries about their own sufferings, but those who care about the sufferings of others, they are the true philanthropist.

Narad washed his hands and feet, went to the house. Parvat and Vasu were sitting. As soon as Parvat saw, he said: "Why, Narad! Why did you come back? Didn't you sacrifice the cock?"

Vasu joked: "Would not have found the right place, why?"

Narad did not say anything. he ran and reached the Guru. Narad said from the window: "Guruji! *Namaskar*."

The scholar had closed his eyes. He muttered: "I don't even want to see the face of you all."

Narad fell down on his feet, but Guru pulled back his legs. Narad became sad, but again moved forward.

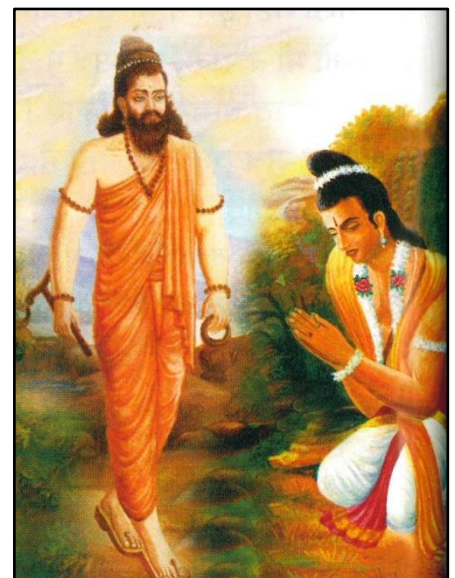
The scholar said: "Go away! Don't touch me."

Narad said: "Gurudev! At least listen to me."

The scholar said: "I don't want to listen to anything you say, go back!"

Guruji is angry as he thinks that Narad has come after sacrificing the cock. And Narad thinks that he didn't sacrifice the cock, so Guruji is angry.

The scholar's heart became heavy. He sat down with his eyes closed.





Narad said while crying: “Guruji! I am going, here is your dagger and here is your cock. Pardon Gurudev! I could not find the place as you had told me to go and kill it. That’s why I have come back without sacrificing the cock.”

The scholar couldn’t believe his ears, he opened his eyes. Stood up and hugged Narad. Tears of joy flowed out. He was speechless.

After some time, Guru said: “Well done, son! I misunderstood, that’s why I was angry with you.”

Narad became happy. He told everything to Guruji. The scholar became very happy. Patting Narad’s back with love, he said: “This was the mystery of my order. No one can see, no one can know, there can’t be such a place. One who is very knowledgeable sees, infinite god knows and own heart knows everything, sees everything. Cock is not to be sacrificed; this was my order. But neither Parvat nor Vasu could understand the mystery of my order. You are the only one who has understood my command very well, and obeyed it.”

One who ponders deeply, only he can attain the truth. Parvat and Vasu also reached there.

Parvat said: “Hey! Have you come without sacrificing the cock? couldn’t you find a place like that, Narad! You too are a big fool.”

The scholar said: “It is not he, but you are fools.”

Parvat was a little raised. Stiff like a Parvat. He was Guruputra (son of Guru), but he did not have even a single quality of a Guru.

Raising his eyes, he said: “We are fools. Obeyed your orders, still fools! And your favourite Narad did not obey your orders, yet he is very smart, why?”

Guru said: “He has obeyed my orders. You people could not even understand my command to follow. What did you think and killed the cock? Was no one watching you?”

Parvat was so angry that he could not even say anything. Vasu said: “Gurudev! We sacrificed the cock by going to such a place, where there was not even a bird, not even a worm was crawling. Where no one was watching, no one was knowing, I have killed the cock by going to such a deserted forest.”

Guru said: “Ok! Were your eyes not even seeing? Was infinite god not watching? Was God Arihant not seeing? and had your heart broken? was it not knowing? In reality, cock had not to be killed. This was my order.”

Parvat said teasingly: “Then you should have said so. What would have happened if instead of giving such crooked orders, you had said it in a straight way? We do not understand such odd saying.”

The scholar took a deep breath. There was no limit to his sorrow. The king’s son would surely go to hell, he should know this. But his son, despite being the son of a Brahmin, will go to hell, it must be sad to know this! The one who would not think, would not understand about a matter, will do like this. Truth can be attained only if there is a sharp intellect and purity of soul.

The scholar was very afraid of sin and one who is afraid of sin, does not like the company of sinners. If a sinner wants to improve, then he corrects it, if he does not want to improve, then he stops worrying about it, then whosoever he may be, if he is a son then a son and if he is a father then a father!

The scholar left the house on the next day itself. He did self-welfare by taking *diksha* (initiation).

Since then, the school is closed. Narad left. Vasu went to his palace.

**Meditation, knowledge, patience and action all are given by Guru only.**

***Shri Guruve namah.***

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## 16. The Meaning of Aj

The flow of time is going ahead. Vasu has become the king. Parvat runs the school. Years have passed. One day Naradji have come to meet Parvat. Old things have been forgotten. Parvat is teaching and Naradji is listening.

*Rigveda* is being explained. A sentence came ‘Ajairyashtvyam’, means *havan* should be performed by ‘Aj’.

Parvat was playful by nature. It was not his habit to think much. He immediately interpreted that *havan* should be performed upon sacrificing a goat.

Naradji was shocked. *Array.. re!* Such a nonsense! Does anywhere *Veda* preach violence. Never, even Gurudev had never done such a wrong interpretation.

Narad could not tolerate. He started saying: “Brother Parvat! You are destroying the meaning. The meaning of ‘Aj’ will not be goat here, three years old *dangar* does not grow again, it is called ‘Aj’, in the *Yajna*, the homage of the same should be given. Gurudev had also made the same meaning.”

Parvat came into anger. Raising his eyebrows, said: “I know you are very learned. The meaning of ‘Aj’ is goat only. Gurudev too used to say the same. I remember.”

Narad also got stubborn. He said: “This can never happen. Gurudev can never say like this. He never meant goat at all.”

Even Parvat remained adamant. He said: “Gurudev had only meant goat. You are spoiling my respect among these students. But I say that you are a liar. If so, let’s ask Vasu. The one who tells lie, his tongue will be cut off, is it acceptable?”

It became night. Everyone fell asleep. Mother awakened Parvat and said: “Son! Narad’s meaning is correct. Your father also used to say the same meaning.”

But the one whose name is Parvat, where is he supposed to believe? He said: “Mother! Whatever I said, that’s said. Whatever has to happen now, will happen.”

Mother persuades a lot. But Parvat doesn’t even agree.

Mother got scared. It was morning that she ran to Vasu. Vasu got up and stood up in respect of his Guru’s wife.

Guru’s wife said: “Son! *Gurudakshina* is required.”

Vasu said: “What do you want mother? The entire state is yours.”

Guru's wife says: "Don't want a kingdom, son! I beg for my son, son!"

Vasu said: "What happened mother?"

Guru's son is as revered as Gurudev for me. Who is the one to cause him any harm?

Guru's wife told everything. Then said in the ear: "Son! You must say the meaning as goat, otherwise my son's tongue will be cut off. There will be defamation, that is apart. Son! I didn't ever ask something, today keep this little thing of mine."

Vasu was a truthful king. He had a reputation in the country and abroad that his throne remains high from the ground only on the strength of truth. But today the turn has come to lie. If the truth is spoken, Parvat's tongue gets cut off, and Guru's wife becomes sad. If he tells a lie, then the truth goes away. Now, what should be done? Vasu drowned in worry. He is not saying anything.

Guru's wife started crying. The king melted. He thought that he has to lie only once. What will the world know? Vasu said yes. Guru's wife went home happy.

Vasu is sitting in the court (*Raj Sabha*).

Narad and Parvat came.

Narad said: "Aj means three years old *dangar*."

Parvat said: "Aj means goat."

Both said: "King! Decide, who is truthful?"

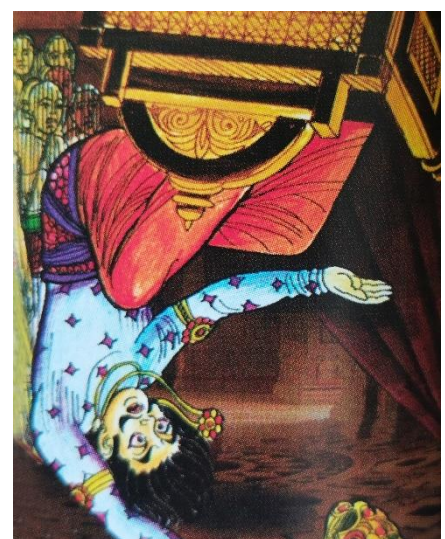
Vasu said: "Parvat is truthful, Narad is a liar."

Narad became sad. Parvat became happy. But a moment...just a moment. In the second moment there was a huge explosion in the court. King's throne keeled over. The king fell down from the throne. He was hit hard in the chest. A stream of blood flowed from his mouth, and his soul and body departed towards hell.

*Akashvani* (apocalypse) happened: "Narad is true, Vasu is a liar. This becomes the condition of the one who tells a lie."

Cheers started for Narad. People chased Parvat from there. Parvat hid in the forest. Much time passed. Parvat organized *Yagya*. *Mahakal Asura* was assisting in that. The *Yagya* went on for long.

Parvat organises many types of *Yagya* and teaches people misconduct. He says that wine can be drunk, meat can be eaten, cows, horses and goats can be sacrificed in *Yagya*. The parents are killed and the king can be sacrificed. Everything happens in *Yagya* and there is no sin in these.



**The king's throne overturned**



Parvat preached sin. Narad tried to stop him, but did not succeed. Since then, Yagya started happening on this earth. In Rajpur, King Marut was organizing Yagya. Narad reached there and said to the king: “Violence to animals is a great sin. What are you doing this?”

The king said: “Brahmins say that if you organize a yagya, you will get heaven, that’s why I am organizing the yagya.”

Narad said: “These selfish Brahmins say wrong. Heaven is never achieved through violence. In such a yagya, instead of *dharma*, there is *adharma* (unrighteousness). In fact, yagya is different from this.”

The king said: “What is that?”

Narad said: “The body is the altar in that yagya. The soul is the host. The tenacity(*tap*) in the form of fire has to be kindled. *Karma* has to be burnt in the form of *samidha*. Studying is a *vrata* (resolve) and anger, ego, deceit, greed and other bad thoughts and behaviours are sacrificed.”

The king said: “There should be Brahma, Vishnu, Mahesh etc. gods in the Yagya, where do they come in this?”

Narad said: “*Gyan* (knowledge) is Brahma, *Shraddha* (faith, respect) is Vishnu and *Sadachar* virtue is Maheshwar. Truth is offered in the form of *Yagyastambha* (pillar of yagya) and a resolve of non-violence is given in *Dakshina* to everyone.”

The king said with surprise: “Oh, So!”

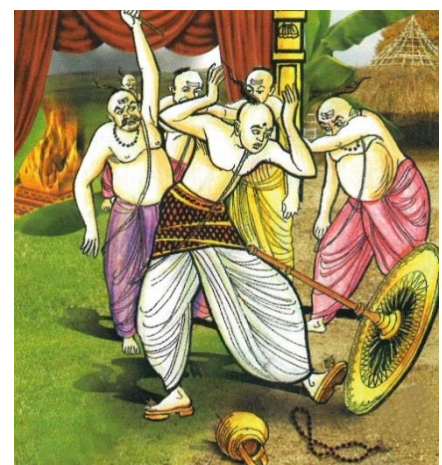
Narad said: “This is the real meaning of Yagya as said in the *Vedas*. These selfish Brahmins cheat everyone. They themselves are corrupt and they corrupt everyone else. Killing an animal does not lead to heaven but hell.”

The Brahmins who were conducting the *yagya* got angry. Everyone fell on Narad together. Some started attacking him with a stick and some with fists. Whatever came in their hands, they started hitting Narad. Narad’s canopy Fell down, *Kamandalu* got out of hand. Narad somehow escaped from there after saving his life. He ran in such a way that he did not even look back. Narad reached Dashanan while running. Here Dashanan was preparing to travel. When Narad called out, he stopped.

Narad told him all the things about the *yagya*.

Dashanan was the ultimate Jain. He could never tolerate violence. Dashanan reached Rajpur. King Marut respected Ravan and gave him a throne to sit on. Velvet was laid on it. Ravan sat and looked angrily towards King Marut. Marut trembled with fear. Dashanan said: “Heaven can never be attained through violence; non-violence is the supreme religion. Stop the yagya at this time.”

Marut stopped the yagya. All the Brahmins ran away silently. Naradji was pleased.



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## 17. Conquering Indra

It had been eighteen days since leaving Lanka. Dashanan wanted to travel. He boarded the Pushpak plane and flew away. Reached Merugiri. There is a holy Pandukvan on Merugiri. As soon as the Tirthankara gods are born, Indra brings them here. By filling the urn with water, they bathe the Lord with joy.

Lord Jin's *Chaitya* is there in Pandukvan. Dashanan worshipped in the Chaitya and started song and music. Danced and did many types of devotion.

When devotion and worship was completed then all came out.

Reached the city named Durlangyapur. On defeating the king Nalakubar there, he got *Sudarshan Chakra*.

After that Dashanan proceeded towards Rathnupur. King Indra got the news that Dashanan has reached here winning over the world.

On hearing the name of Dashanan, everyone was shaken. But Indra was not going to be scared from him. He prepared for war.

On hearing this, Sahastrar came running. Persuaded a lot to Indra that Dashanan is a very powerful king, he cannot be won. There is no benefit in fighting with him.

Indra said: "Father! Do your meditation. It was I who had blown off the head of Mali. I will defeat Dashanan in a pinch."

Sahastrar said: "Son! Don't be stupid. Mali's matter is different and Dashanan's matter is different. Dashanan has badly defeated many big kings. Big heroes get cold on hearing his name. Birds stop feeding and animals stop eating grass."

Indra laughed out loud and said: "Birds may stop plucking grains, animals may stop eating grass, but I am not an animal or bird. I will blow Dashanan on the tip of the finger. Father! You chant Arihant- Arihant."

Sahastrar said: "Son! Don't insist. If Dashanan even casts a glance, he will burn you to ashes. If he puts even a step towards this side then will trample everyone. He has defeated great ones.



And now Dharnendra has given him the *vidya* called *Amoghavijaya*, so how can you stand in front of him. If you believe me then marry your sister with him and ally with him. It is better to ally with the strong. Sometimes it is good to bow down.”

Indra was not ready to follow this talk. He said: “I alone can defeat tens like Dashanan, I am Indra, there would be someone else to bow before him.”

Dashanan arrived and surrounded Rathnupur from all sides. Indra reached the field. The battle started. All the warriors fought with each other, the battle of kill or be killed started.

Dashanan is seated on Bhuvanankar.

Indra is sitting on Airavan.

Dashanan thundered: “Hey, Indra! The army is being destroyed in vain, you come, let’s understand each other.”

Indra was ready. He broke down on Dashanan. Challenging him, he said: “Your grandfather had also come here to die. It is good that today you have also come to die.

Dashanan laughed out loud and said: “My sword will answer this.”

Both the warriors clashed with each other. A fierce encounter started. Bhuvanankar and Airavan also got entangled with each other. Raising both the front legs, hit each other’s temple with a tremendous thump (collision). Fought with tusks. Trunk clashed with trunk. A close fight started between the two.

Dashanan is fighting with Indra. Both the *mahouts* are attacking each other. Elephants are fighting with elephants. Blood flowed from the temples of both of them. As soon as Dashanan got the opportunity, he jumped up and rode on Airavan. The *mahout* was kicked down.

Holding Indra’s neck with one hand, snatched his sword with the other hand. Took the bow and arrows.



**Dashanan’s fight with king Indra**

Dashanan is holding Indra’s neck with one hand and the naked sword is shining in the other hand. Indra accepted the refuge of Dashanan. Dashanan’s army launched heavy attack. Indra’s army ran away leaving the field. There was havoc all around. Dashanan won. Indra was defeated. The victory trumpets of Dashanan started sounding. Dashanan left for Lanka. Imprisoned Indra. Sahastrar ran behind them. He pleaded and prayed Dashanan and got Indra released.

Indra again sat on the throne. Indra is ruling, but at the mercy of Dashanan. The kingdom is his. He himself is the king, but dignity is of Dashanan. How can this be tolerated by a brave and self-respecting king?

Dashanan's *digvijay* (victory over the world) is complete.

Dashanan became *Ardhachakravarti*. In three sections of the earth, his undivided dignity is established.

King Indra is spending time here in sorrow. Meanwhile, a knowledgeable Guru Maharaj came. Indra went to pay respect. Heard his preaching. The preaching was over.

Indra asked: "Gurudev! I am powerful, I am mighty. There is no one to match my strength, but why did I lose to Dashanan?"

Guru Maharaj was learned. He knew about birth after birth. He said: It is a matter of previous birth; you had insulted a sage. By tying him firmly, you had struck him a lot. This is the result of that only."

Violation of Jin Dev and insult of a true teacher (*sadguru*) should not be done. On doing these, one has to taste very bitter fruits.

There are many types of pleasures in the world. There are many types of wealth, there are many types of eminence. But nothing is achieved without the devotion of Jin and the service of a *sadguru*.

The happiness that we get in this birth is the result of the good deeds done in the previous birth.

There is no limit to diseases in the world; there is no end to sorrows and sufferings.

If these are the fruits of not obeying Jin and not serving *sadguru*, then what to ask about those who violate Jin and disrespect *sadguru*.

Mental and physical diseases (*aadhi-vyadhi*) make a permanent abode in each and every pore and troubles keep on coming like the waves of the ocean.

*Aadhi* means sorrow of mind, worry, etc.

*Vyadhi* include pain in body and diseases in body.

*Upadhi* means all other types of worries and sufferings.

The sufferings or troubles that we get in this birth are the fruits of bad deeds done in previous birth.



Disinterest emerged in Indra's mind. By placing his son named Dattavirya on the throne, he took initiation and attained salvation.

Once upon a time, there was a sage named Anantavirya on a mountain named Swarnatunga. He attained complete knowledge through hard penance. Dashanan came to pay respect to him. After doing *pradakshina* (going around) three times, he sat at his feet. Kevali Bhagwant gave sweet religious preaching.

Dashanan asked: "He Bhagwant, how will I die?"

The highly knowledgeable Guru Bhagavanta said: "Dashanana, Ravan! You are Prativasudeva, and Prativasudeva is killed by Vasudeva."



Dashanan asked: "But could I die with respect?"

The knowledgeable Guru Bhagavanta said: "No, your death will get stigma."

Dashanan was shocked and said: "God! I am not afraid of death, but the fear of stigma tears the heart apart. Because reputation is more expensive than life. Lord! What stigma will I face? Please feel free to tell."

The knowledgeable Guru Bhagavanta said: "Your intelligence will get corrupted and you will kidnap someone else's woman. There will be a war for him and in that war, you will be killed by Vasudev."

Dashanan got worried. His head bowed down. He thinks: Oh! Such a big stigma on my forehead! Dashanan asked: "O Lord. I will never let this happen. If the root remains, then only the tree will grow, I will destroy the root itself."

He got up and stood up.

He vowed. I will never forcefully behave unholy with other's woman. I will not attempt inappropriately.

Blessed is that Dashanan! Blessed are his thoughts! Blessed is his purity!

Dashanan paid respect to the knowledgeable Gurudev. Boarded the Pushpak plane and left for Lanka.

He goes to Lanka and worships Arihant. Becomes devotee of Guru, and never misses the service of the righteous. Shows kindness to the poor and runs the state justly.

Time is flying by riding on the golden wings of the plane of happiness.

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## 18. Hanuman's Parent

It is a pleasant evening at Manas Sarovar. Two Vidyadhar kings have camped here. One is King Prahlad, the king of Adityapur, which is situated on Vaitadhyagiri.

The second is King Mahendra, the king of Mahendrapur, which is situated on Danti Parvat and Danti Parvat is situated on the very edge of the sea.

King Prahlad has a son, whose name is Pawananjay. And king Mahendra has a princess – Anjanasundari.

Pawananjay is a brave young man and Anjana is the queen of beauty. When she laughed then diamonds rained and when she spoke flowers showered.

After three days both are to be married.

Pawananjay had a desire to see Anjana. He told this thing to his friend Prahasit. Both started and reached Anjana's palace. Pawananjay is happy to see Anjana. But the game of nature is somewhat different. It doesn't take long to turn happiness into ashes.

Anjana is sitting, her friends are sitting nearby. A relationship had come for Anjana for another prince named Vidyutprabh, his talk was going on.

One friend tells the other: "Which groom do you like, Pawananjay or Vidyutprabh?"

The other friend says: "No, I only like Pawananjay."

The first friend says: "No, I like Vidyutprabh."

The second friend says: "The learned people say that Vidyutprabh will not live long. Pawananjay's life is longer. Therefore, only Pawananjay can be considered the best."

This is true, but Vidyutprabh is going to attain salvation in this very birth. In this way only he can be considered the best. Even a little of divine nectar is good. What is the benefit if there is lot of poison?

What would Anjana say? she feels ashamed.

It was a matter of joke, but Pawananjay felt bad. He thinks that Anjana only likes Vidyutprabh, not me. That's why she doesn't say anything.

Pawananjay got angry. He thought of killing both Anjana and her friend.

His hand went to the sword when Prahasit stopped it. Somehow, he persuaded him and took him home.

The one who saves from bad deeds, he is called a true friend.

Feelings of hatred for Anjana arose in Pawananjay's heart. He decided that whatever happens, he will not marry Anjana.

It's morning. Pawananjay said: "Now I go."

Prahasit said: "No, no, I will not let you go now. What will people say if you leave?"

On being stopped by Prahasit, Pawananjay stopped.

Anyhow marriage completed. Everyone left for their respective places.



**Marriage Pavilion**

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## 19. Distressed Anjana

Before reaching Adityapur, Pawananjay declared that he had left Anjana, and he does not even want to see her shadow. Whoever heard it were shocked.

The play (*leela*) of karma is something else.

As soon as Anjana heard this, she fainted and fell down. When she regained consciousness, she said: “Hey, but what is my fault?”

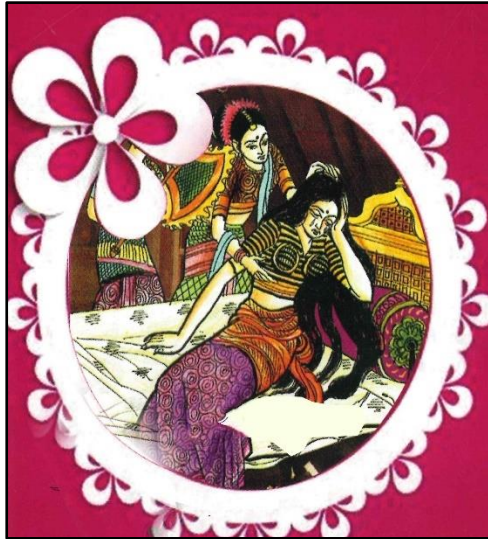
There is no one to ask even whereabouts of distressed Anjana, so who will answer her?

Anjana lives alone in the seven-storied palace of King Prahlad. A friend from her maternal home stays with her. His name is Vasantatilaka. She and some maids look after her. Tears do not dry from Anjana’s eyes. She is said to be a great queen, but there is no end to her sorrow.

*Sawan-Bhado* rains from one eye and *Ganga-Yamuna* flows from her other eye.

The play of virtue and sin (*punya-paap*) starts showing its colours in the blink of an eye.

Anjana is in bad condition by weeping. Her intellect has been killed; her speech has become mute. The eyes have become dull. When she looks forward, there is darkness in front of her eyes, red and yellow stars start dancing.



Anjana sits quietly with her forehead between both the knees. Her dry hair locks remain scattered over her shoulders. Every moment is lost in the thoughts of Pawananjay. Only Pawananjay’s face floats in front of the eyes. The friends are tired of speaking, but Anjana does not speak at all.

Years have passed. No oil has been put in the head. Hair is not groomed. As if she has forgotten how to do makeup.

As if ages have passed since she ate betel leaf (*paan*) and applied kajal in eyes.

As if there is no relation with songs and music. Broken *sitars*, drums scattered here and there.

Just one thought! Only one chant! Pawananjay... Pawananjay.... But Pawananjay doesn’t even remember Anjana.

The ocean of sorrows is taking waves in the heart, but Anjana does not blame Pawananjay. She blames only her own deeds.

Must have committed some sin in the previous birth, that is why one has to suffer such sorrows in this birth.

No one can hurt anyone.

We sow the seeds of our own happiness and sorrow.

If virtue prevails, nothing happens even if atomic bombs are dropped, and if virtue ends, even a single stumble leads to death.

Anjana is passing the day blaming her actions. Every moment is passing like a year. As a fish is suffering without water, similarly Anjana is suffering without Pawananjay. Twenty-one years passed one by one.

King Prahlad is sitting in the assembly. Pawananjay is sitting on the other side.

Dashanan's messenger comes. Gives the message that Varun has defied Dashanan's pride, has attacked over Dashanan. Dashanan's strong generals Khar and Dushan have been defeated in the war. Varun's son has taken both of them away tied up. They have been imprisoned. Dashanan's army has launched a heavy attack. Varuna has closed the door of the fort and is fearlessly rejoicing in the city.

It is pride of Maharaj Dashanan. Take the army and be present in his service immediately. Dashanan has encircled the opposite side. Don't be late.

Dashanan's pride has to be protected. King Prahlad prepared the army and was ready to go there when Pawananjay said: "Father! I will go."

Prahlad said: "Son! You are still young. It is not your job to fight."

Pawananjay said: "What if I am small? I am the child of a lion. I alone will be heavier than thousands."

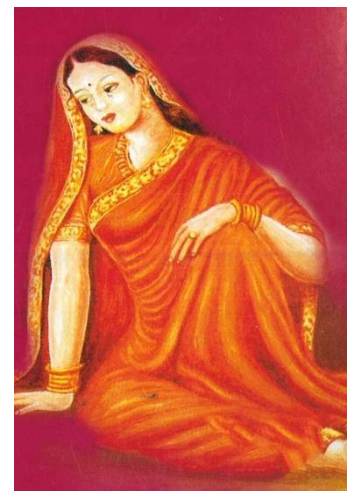
Prahlad said: "Well-done son! go and get victory."

It is a game of war. It is good if one came back, otherwise he is lost.

Who knows when the war will end?

This is a game of life and death. If he comes alive, he comes, otherwise he may not come. Every one of the army hugs their relatives with wet eyes.

Pawananjay too met everyone. Greeted the elders, accepted the greetings of the younger ones. Took everyone's farewell. He met everyone but there is one Anjana, whom he did not even remember. And poor Anjana is waiting for Pawananjay with wide eyes! He will come now and say two sweet words. While leaving, we will definitely meet. He will do at least such mercy on me poor!



But Pawananjay doesn't even remember that he has married a princess named Anjana.

Anjana is sitting in the window. With her eyes wide open, she is looking for the way.

Pawananjay came out with the army. Anjana's palace came on the way.

His eyes fell on Anjana sitting on the window.

Anjana felt that Pawananjay would definitely come. then felt that he might not come.

She got down from the window and went downstairs running and called out loudly: "Vasantatilka... O Vasant! Come quickly." Vasant came running.

Anjana says that Vasant please arrange my clothes. He is going to war. Didn't come to meet me, but I want to see him at least. Hurry up sister! Let me come at his feet for a while. Otherwise, he will go away. Even if I have no value for him, but he is my master, the crown of my head, my good fortune.

As soon as she got the clothes arranged, she suddenly ran away and ran down the stairs. She stood taking support of a pillar. The body has dried up and become like a thorn. Strands of scattered hair are scattered on the forehead. The mascara of the eyes has long been washed away in tears. Slender hands hanging like a rope on the waist. Don't know where the beauty of the face has been lost. Lips have become discoloured. Eyes are raining like *Sawan-Bhado*.

Pawananjay saw from a distance. He thinks in the mind that oh! This fearless lady is standing right here. This shameless doesn't even feel ashamed, why is she standing here with her wretched face?

Pawananjay turning his face started looking on the other side.

Pawananjay came near the palace. Anjana started touching his feet. Pawananjay pulled his feet. Anjana fell down. But then she stood up. Folding both hands said in a muffled voice: "Nath! You met everyone, took leave of everyone, I am the only unfortunate one who you didn't even remember. There is no fault of yours in this, it is the fault of my actions. You have forgotten me, but I have not forgotten you even for a moment. Forgive me if I have committed any crime knowingly or unknowingly. Keep away resentment. Remember this maid sometime and return safely."

Anjana is in the hope that Pawananjay will say something. But Pawananjay raised his nose and eyebrows as soon as he saw her and went ahead ignoring her.

She had hoped to hear two sweet words. The desire was to see Pawananjay's smiling face. But instead of this, Pawananjay filled the heart with embers. Burned the heart to ashes.

Anjana somehow reached the top. Fell on the bed with a thud. Stopped tears flowed again. Anjana started crying with sobs and hiccups. Anjana is crying, Vasant is crying! The whole palace is crying! The palace walls are crying! The bricks of the walls are crying!



Taking hiccups Anjana said: “Vasant! What is my crime? Neither he calls me, nor he himself comes. And when I myself went to meet him, he ignored me. What mistake have I made, sister!”

Vasant was already annoyed with Pawananjay. She said: “There is no fault of yours, Pawananjay is useless! I thought it was gold but it did not turn out to be brass either. He ruined your innocent life like a flower.”

Anjana put her hands on her ears and said: “No Vasant! Don’t say that. Don’t put the sin of listening to husband’s criticism on me. Whatever may happen, after all he is my master. What will he do? This is the fault of my sins only. It is the result of my deeds. My luck is bad. How can I blame him, sister!”

What would Vasant say? Tears welled up in her eyes too. Sobbing she said: “Anjana! I cannot see your sorrow. And today it is too much. If he had spoken two sweet words while leaving, how much peace the mind would have got! Anju! This is written in your destiny. Now you have to complete your life like this. Now I can’t bear it.”

Vasant started crying with hiccups. Anjana wrapped Vasant in her arms and wiping her tears said: “Vasu! Don’t cry sister! Your crying is not going to reduce my sorrow, on the contrary, crying binds the bonds of karma. I also understand everything, but I also feel like crying. If you also start crying then who will make me calm? One has to suffer the punishment for the sins committed! By condemning one’s own sins without blaming others, sorrow goes away.”

Anjana became calm. Vasant also became silent. Anjana’s sorrow was deeper than the ocean, bigger than Himachal, but even bigger was the panacea chemical given by Jindev. The one who takes that chemical can never get hurt and the one who digests that chemical, he will never be sad about anything again.

If sins have been committed in the previous birth, only then we have to suffer in this birth. Therefore, whenever sorrow comes, one should not blame anyone, rather one should condemn one’s own sins. If you don’t want to be sad, then refrain from committing sin again.

Don’t be sad with sorrow! Don’t be afraid of sorrow! Rather spend time peacefully. Crying never reduces sorrows, rather new sins are committed. By keeping calm in sorrow, old sins are destroyed and new sins are not bound.

This is the panacea chemical given by Jindev. Anjana and Vasant think like this and get peace.

Both the friends fell asleep. Silence prevailed in the palace.

Never do wrong and bad deeds.

If you have done, don’t try to prove it to be true.

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## 20. The Scream of Chakwa

It is a pleasant evening at Manas Sarovar.

Colourful shadows are scattered in the sky. Darkness is slowly spreading over the earth. Here is the camp of Pawananjay.

Pawananjay and Anjana were married on the banks of this Manas Sarovar.

Pawananjay's camp is on the banks of the lake. Pawananjay is sitting in the tent. He is engrossed in beholding the beauty of the lake. He is engrossed in the lake. Seeing the lotus flowers blooming in the lake, his heart is filled with happiness.

Pawananjay remembered the matter of his and Anjana's marriage twenty years ago. He got immersed in the thoughts of Anjana. About twenty-two years old Anjana's face and today's face floated in front of his eyes. One soft like a blooming bud and the other stale like withered flowers.



Pawananjay thinks what is the truth? Have I made a mistake leaving Anjana or is Anjana worth forgetting? If Anjana was like this then why would she come to bow down to me? Why would she become a dried thorn like this? Hey, there was no oil in his hair. There was no mascara in the eyes. There was no betel leaf in the mouth. Why all this? For me only? I don't go to him, that's why isn't it? If she didn't have love for me in her heart, wouldn't she be happy? Why would she care whether I go or stay? But I left her and she left everything. How can this happen without love?

Pawananjay is questioning himself but is not getting any answer. Is Anjana true or false? Did he do wrong or did good by leaving Anjana.

The thought changed again.

The female species knows how to pretend in a thousand ways. Let it go. What to me? Let she know or her work know. Why should I think about the one whom I left behind?

Pawananjay laid down on the bed. He laid down, but could not sleep at all. The poor man is changing sides, but does not get peace. don't know when the eyelids got heavy and suddenly, he was shocked to hear someone's scream. The scream was heard again.

The sound of screaming is coming again and again from somewhere. The banks of the lake echoed with screams. There was a stir in the calm waters of the lake. Pawanjay got up and sat down. Pain arose in his heart. A pang emerged.

In the dark night, the cry of someone distressed leaves a wave of anguish in the heart. If the heart is sad because of someone's thought, then the sorrow becomes double. Anjana's thoughts were already stirring in Pawananjay's heart. In such a situation, his heart became heavy after hearing this scream.

Far away, a Chakwi (a female Brahminy Duck) was screaming.

The pair of Chakwa and Chakwi, both stay together all day long, they enjoy, but it is a miracle of nature. The two separates as the sun sets. They spend the night screaming and giving voice to each other. As soon as the sun rises, both meet each other. And after meeting both get together. They cannot bear even this much separation. Such is the love between them.

Chakwi continues to scream. Pawananjay thinks that the separation of one night is so unbearable that Chakwi becomes restless. So.... then.... what will be the condition of Anjana? It's been twenty-two years, neither I met him at night nor during the day. In the end, when she came to meet me, I still ignored her. I sprinkled salt on the burns of that distressed. What will happen to that poor?

Chakwi is crying. And Pawananjay's heart is breaking. A desire arose to meet Anjana. The desire is also such that it cannot be suppressed. It doesn't calm down after being pacified. Now every moment is passing like years.

Pawananjay called Prahasit. Told him everything. Both of them started together. Reached Anjana's palace. Pawananjay stood outside. Standing near the window, Prahasit started looking inside.

Anjana is in agony. Lying on the bed, she is changing sides. Due to pangs in the heart, when she slapped her hand on the bed, Manikangan (bangles) broke into pieces. Anjana writhed in agony. Prahashit came in. Anjana is shocked. Who came to the palace after so many nights?

Anjana did not recognize Prahashit. Anjana asked: "Who are you? Why have you come here? No one except Pawananjay can come here. You go away. Vasant..... Oh... Vasant..... take him out." Vasant stood up.

Prahasit laughed and said: "Pawananjay has come, I am his friend. Anjana got up and stood up. He thought that Prahashit was joking."

She said: "Don't joke. Don't laugh at a distressed like me. Twenty-two years have passed, my husband has left me. My fate has already played a joke with me. No need to joke more, please go away from here."

Pawananjay came inside. Anjana kept looking with tears in her eyes. Got down from the bed and stood up. She couldn't believe her eyes. Is it real or a dream?

Pawananjay sat on the bed. Also made Anjana to sit. Repented a lot and apologized Anjana.

In Anjana's palace, it is as if the golden sun has risen at midnight. There was no limit to the joy of both. Both met each other, talked sweetly. Spent the night in fun and frolic. Pawananjay gave his ring to Anjana. He assured to come back.

After staying there for a while, both the friends left from there and reached the camp.

The night of sorrow has passed. The sun of happiness rose. No one knows what happened in one night.



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## 21. Sunshine & Shade of Happiness & Sorrow

Anjana's lost happiness came back.

The joy of the world is like the colour of the evening. In one moment, the colourful hues start to scatter and in the next moment everything is plunged into darkness.

Pawananjay's mother's name is Ketumati. She is Anjana's mother-in-law. She used to keep eyes on Anjana.

Mother-in-law means a telescope that sees the faults of the daughter-in-law.

Daughter-in-law means Mother-in-law of Mother-in-law.

If you have done a lot of good deeds, you get mother-in-law like a mother. And if the Lord is worshiped with all five fingers, then one gets an obedient daughter-in-law.

Pawananjay has abandoned Anjana. Therefore, Ketumati has no affection for Anjana. Pawananjay went to war. On the way he met Anjana. Ketumati wasn't aware of this.

Seeing Anjana's happiness, Ketumati got worried. She thinks that why did Anjana, who used to shed tears day and night, suddenly start laughing out loud today? For whom does she wear all this clothes-jewellery? Why did the redness start shining on the faded lips? The son has gone to war and for whom did the daughter-in-law start doing this make-up?

Anjana's appearance has improved. She is about to become a mother. The mother-in-law concluded that the daughter-in-law is of bad character, how can she be kept in the house?

Ketumati said to Anjana: "Daughter-in-law! Why are you doing make-up? Husband doesn't even talk to you. He has just gone to war and you have thought of grooming? Husband is facing death and you are enjoying. You must be wishing that it would be better if he dies. But I will not let all this go on. For whom are you doing this make-up? Look at your body. Your character is revealed by itself. No... no... you can't live in my house. What face will I show to the world."

Anjana was shocked to hear all this. But shyly she said: "Mother-in-law! Bless me. Your son has become happy with me. He had come yesterday and on while going back he had given me this ring. Bless me so that there is no misunderstanding between us now."

Ketumati snatched the ring from her hand and raised her eyes and said: "Liar! While living here, my son never even called you. And yesterday on the way back did he come? This cannot happen at all. You are very clever in speaking. I used to think that you are very innocent, but you are also a liar and a thief. Where did this ring come from, tell me? You will stay here and what not would you do? No... No... I don't want such a daughter-in-law."

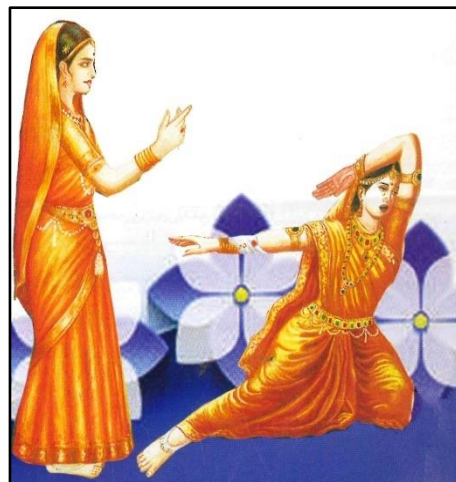


Anjana and Vasant kept looking at Ketumati's face.

Ketumati came out hurriedly, arranged for the chariot and ousted Anjana from the palace, her friend Vasant is with her.

One moment the sun of happiness shone and the next moment there was darkness all around. Like a new moon night covered with clouds. The door of Mahendrapur came. The chariot turned back after leaving Anjana there.

Anjana and Vasant are crying with hiccups. Stigma on the forehead of the innocent. With which face she will go to the father's house too? Anjana's heart started beating.



Ketumati is throwing Anjana out of the house

Heart beats or whatever happens, she has to go. Anjana went to the door and stood there. The gatekeeper was shocked to see her. How did the princess come suddenly? So alone, with no company.

Vasant told the whole thing.

The gatekeeper ran. Informed the king. The king's face turned black as soon as he heard it. The king said: "Hey, my daughter has such character? Take her out. She would go wherever she has to go. I will not even see her face."

Anjana's brother Prasannakirti. He also nodded yes: "Yes, yes, take her out, the rotten part must be cut off."

The name of the king's minister was Mahotsah. He was intelligent. He said: "No, first investigate it out, is the matter true or false?"

The king said: "What to investigate? She would not have been kicked out from there for no reason!"

The minister said: ' In sorrow, the shelter of the father's house is taken. Even though they ousted her, but we cannot."

But the king did not listen to anyone. He said: "Take her out! Hurry up! If she does not go, kick her out."

The gatekeeper ran to Anjana. Talked everything with her. Anjana's brain stopped working. Father is asking to leave, brother is pushing out, mother does not come to help. She had never even thought of this. Anjana got worried. She stood motionless like a stone statue. Mother-in-law threw her out of the house. Father is also asking to go. Where do I go? Anjana's blood dried up.

Vasant said: “Anju! Come on sister! don’t be late This doesn’t look like your father’s house. We have come to the wrong place. We will have to find our home somewhere among the green trees of the forest, hurry up sister!

Vasant pulled Anjana by holding her hand. Both the friends started walking. She is walking and crying. Husband’s house is royal, father is king, brother is strong, mother is alive, but there is no one to wipe her tears.



**Anjana and Vasant below a tree**

Nothing works for anyone in front of *karma*. Karma is the king of kings too. The deeds which we bind while laughing, when those same deeds rise, we don’t even know how to cry.

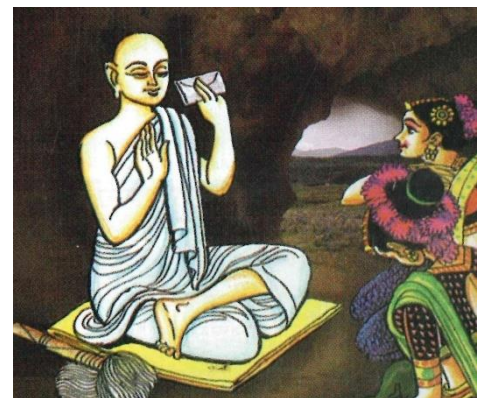
Both the friends keep on walking. The forest is passing on the thorny paths between the trees. She has to walk on thorns with those feet in which even velvet used to prick. The feet are being riddled with thorns. While walking, both got tired and shattered. Both stopped after reaching under a shady tree. The

cool shade of the dense tree, the gentle wind, there was neither the illusion of selfishness, nor the shadow of poison. Anjana sat under the tree.

Anjana said with a full throat: “Vasu! Sister! Now I can’t go ahead! Death is better than such a life. Who is mine in the world? Mother-in-law has become an enemy, father and brother have become strangers. Only Pawananjay is mine, who has gone to war. Who knows when he will come back? And even if he comes, who knows where he will meet? There is no enthusiasm left in life now.”

Vasant said: “Anju! Don’t say that sister! My heart breaks hearing your words. It seems that I was born only to see your sorrow. But Anju! The heart must have to be hardened. Without this it will not work. In this selfish world, it is better to have no kin. That is own fate. Otherwise, what don’t we have now? The lap of this green earth is our own, isn’t it? The whole world may deceive us, but it will never deceive us. The water of this fast-flowing river is our own, isn’t it? Anju! It is always ready to heal the wounds that the whole world has given us. The clusters of sweet fruits hanging on the trees will take away the bitterness given by the selfish people. What is not ours Anju! All this is ours, isn’t it?”

Look at our family. Cuckoos cooing on mango branches, colourful peacocks swinging on the branches of shady trees, fawns running here and there, pairs of swans with white milky wings floating in the water of the lake look so beautiful. Telling the truth sister! Mankind has betrayed us, but these will never betray us.



**Happiness in forest: Guruyoga to Anjana**

Come on sister! Now let's go ahead, the road is long.

Anjana said: "I am tired and shattered. The mind is heavy, the body is heavy, how to proceed sister!"

Vasant says: "Don't lose courage, get up, look at the mountain ahead, we have to go there. Finding a cave there, we will build a small hut near it and live happily among the family of innocent animals and birds. Wake up sister! Don't be late."

Vasant pulled her by holding her hand. Anjana got up and stood up. Vasant moves forward, Anjana is also moving behind her. Somehow the path ended. It was night, so they spent the night in the cave they found.

Dawn's light had descended. Both the friends went in search of a good cave. Seeing a nice cave, went inside and saw a sage. Both of them became happy on seeing this. The sage was meditating. Both of them greeted and sat in front of him.

The sun rose. The sage's meditation was over. He gave *dharmalabh* to both of them. Both greeted again. With the blessings of *dharmalabh*, half of their sorrow was removed. Both of them became happy.

One visits to sage only by virtue. A sage's *dharmalabh* is achieved only by virtue.

Vasant told everything. The sage listened to their words peacefully.

The whole world troubles you, your relatives become strangers. Strangers become enemies. But sages are friends of the whole world. Friends of those who know and friends of those also who do not know them.

The sage preached. Gave assurance, which removed the remaining sorrows also.

Vasant asked the sage: "Maharaj! What sins have we committed? And how long will we have to suffer the consequences of those sins?"

The sage said: "In the previous birth, Anjana had thrown Jin's idol in the waste. This is the result of that sin. Anjana took out that idol on the advice of Jayshree Sadhvi. Washed it and reinstated it and repented a lot. The sin was burnt by that repentance itself. Whatever was left, she suffered in this birth. Now that comes to an end."

Both of their hearts swelled with joy. Both accepted a lot of gratitude of the sage. The sage preached Jainism to both of them. Those who do not have attachment, do not have hatred, they are the true gods. Those who do not touch gold, do not see beautiful passionate woman, they are the true *guru*. And to follow the orders of such a god is the true religion. One who has such a god, such a guru and whose religion is such, he is a Jain. Both accepted by bowing their heads. The sage came out of the cave and left and both the friends kept watching him with folded hands.

Both started living in the same cave and built a beautiful hut outside the cave. They lived in the hut during the day and slept in a cave at night.

There is no fear of tiger-lion etc. The cycle of the sun and the moon kept on rotating. Months passed. Anjana gave birth to a son. As soon as the son was born, Anjana's maternal uncle reached there. Mama celebrated her birthday. Many days passed. Maternal uncle's name is Pratisurya. He was the king of Hanupur. He made everyone sit in the plane and flew towards Hanupur. Lovely ankle-bells are hanging in the plane.

The child is sleeping in Anjana's lap. His eyes are glued to the ankle-bells. He extended his hand but the bells were not coming in his hand. Suddenly the boy jumped and came out of the plane and fell down with a thud. It was as if Anjana had lost her life. She started looking down from the plane.

The boy fell on the mountain. The mountain was shattered. Pratisurya landed the plane. The child is lying happily squealing, throwing hands and feet. Pratisurya took the child and gave it to Anjana. Anjana heaved a sigh of relief.

Everyone reached Hanupur. A festival was celebrated in the Jinalaya. There was a wave of joy all around.

The child was given two names — Shrishail and Hanuman. He came Hanupur as soon as he was born, that's why Hanuman, and the mountain was broken into pieces, hence Shrishail.

Here a treaty was made between Dashanan and Varun. Pawananjay returned from the war. Went straight to Anjana's palace. Anjana was not found. Seeing the deserted palace, Pawananjay asked the maid: Where is Anjana? The maid told everything.

Pawananjay was very sad to hear this. He came directly to Mahendrapur from there. He came to know that Anjana has been evicted from here too.

Pawananjay thinks. Hey, what a disaster. Where do I find Anjana now? Got out from there too. Searched everywhere in forests, groves and gardens. But Anjana was nowhere to be found.

Searched on the mountain tops, searched in the valleys. Sieved pebbles and stones. But Anjana was nowhere to be found.

Searched on the banks of rivers and lakes. But Anjana was not found anywhere.

Prahashit was with him. Pawananjay said to him: "You go to father. Tell them that Pawananjay is looking for Anjana. If she is found then it is good, otherwise Pawananjay will die by burning himself in the burning pyre." Despite Prahashit's repeated refusal, Pawananjay sent him away and himself alone started searching for Anjana.

Prahashit gave the news to King Prahlad. The king got mad on hearing this. Ketumati fainted. There was hue and cry in the entire state.

Ketumati regained consciousness and started crying with hiccups. Started pulling hair. She started crying by beating her chest. One has to repent heavily for the work done without thinking.



**Pawananjay jumping into the fire in Bhootvan**

The king pacified the queen. Ketumati thinks that she has got the fruit of giving sorrow to a goddess like daughter-in-law that today the turn has come to lose the son too.

King Prahlad sent thousands of ambassadors in search of Anjana. And himself went out in search of Pawananjay. Neither Anjana was found, nor Pawananjay. The king went with hope and returned with despair.

Here, Pawananjay once again searched all the ten directions. Very tired he reached the ghost forest and lit a huge funeral pyre. The flames of the burning pyre started touching the sky. Pawananjay went and stood in front of the pyre. Remembered Anjana and jumped. Had there been a delay of even a moment, he would have been burnt to ashes.

As soon as Pawananjay sprang up, at the same time King Prahlad reached the ghost forest. Caught Pawananjay in his arms. Assured him and said that no work should ever be done in haste without thinking. Son! Otherwise, nothing is achieved, except regret. Your mother did the same, she is suffering the consequences. The news spread all around that King Prahlad and Pawananjay were in ghost forest. The messengers start coming there one by one, Anjana is nowhere to be found. Sadness deepens.

A messenger reached Hanupur. He told everything to Pratisurya. Anjana was sitting nearby. She cried on hearing this. Fell unconscious. After a while she regained consciousness and started wailing.

Pratisurya prepared the plane. He flew away taking Anjana and Hanuman along with him. Anjana is worried about the fact that if she is late in leaving, then her husband will be burnt to ashes in the fire.

At last, everyone reached the Bhootvan (ghost forest). Pawananjay saw Anjana. Anjana saw Pawananjay. Everyone's worries went away. The mourning is over. The wave of happiness covered all around.

Prahlad accepted the gratitude of Pratisuraya.



Anjana fell at the feet of Prahlad.

Pratisurya reached Hanupur with everyone. Ketumati etc. also reached there. Ketumati apologized to Anjana.

Anjana said: “You all are worthy of worship; you should not apologize. Anjana’s parents also came from Mahendrapur.”

Pratisurya celebrated the festival. There was an atmosphere of joy all around.

The festival is over. Slowly everyone went to their respective places.

Pawananjay, Anjana and Hanuman live in Hanupur.

Hanuman became young.

Here again there was a war between Dashanan and Varun.

Dashanan invaded. Hanuman went for help. He showed amazing valour in the war. Varun was defeated.

Varun was surprised to see the valour of Hanuman. He married his daughter named Satyavati with Hanuman.

Dashanan married his niece Anangakusuma to Hanuman.

Sugriva married his daughter Padmaraja to Hanuman. Nal’s daughter Harimalini was also married to Hanuman.

Hanuman came back to Hanupur. Spent his time serving parents. Time is flying by riding on the silver wings of the milky swan.

Dashanan’s victory flag is hoisting in the three parts of the earth.

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## 22. The Saying of Astrologer

Ayodhya Nagar. King Dashrath.

The king had three queens.

Kaushalya, Sumitra and Suprabha.

Raja's father's name is Raja Anaranya. King Anaranya had renounced the throne and taken initiation.

Dashrath was one month old at that time. He became king at the young age of one month. From the time when understanding came, he had the experience of governance. That's why the king was very clever.

The cleverer the king was, the more pious he was and the more pious he was, the more justice-loving he was.

Such a pious soul he was that without having visited Jin, he didn't even put water in mouth. Justice-loving such that he never punished an innocent and didn't remain without reforming the convict.

Such a good king and such a happy kingdom. As good is the king, so are the subjects. Then what is left? There is happiness and joy all around, it is as if no one has seen sorrow.

Happiness is like a shadow; it appears just now and disappears in a moment.

Suddenly an adversity came to such a good king.

There is the kingdom of Dashanan in Lanka. There is no one as strong as Dashanan. Such a strong king has become angry with Dashrath. What is Dashrath's status in front of Dashanan? He was deeply worried.

The matter is such that the astrologer predicted in Dashanan's meeting that Dashrath's son would take Dashanan's life. King Janak's daughter will be the reason for this.

Who likes death? Death is far away; nobody likes even the thought of death. Even if the mountain of sorrow is broken, it is good to bear it, but death is not good. Even those who speak like 'it is good if death comes, it is good if death comes' get scared when death is standing in front of them.

The one who does not like death, should not kill anyone, should not hurt. The one who likes life, should keep everyone alive and make them happy.

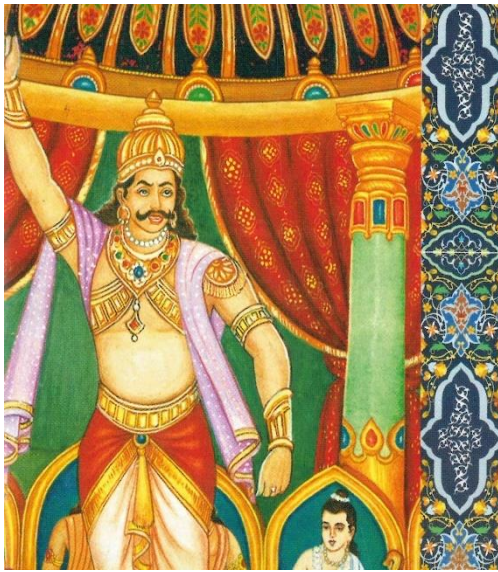
Dashanan was such a hero that everyone would shiver on seeing him. That Dashanan also trembled on hearing the name of death. Death is so terrible.

Everyone is afraid of death..... if not afraid then only those who are religious.

Dashanan got worried. Seeing him worried, Bibhishan got up and stood up. He said: “The astrologer is a liar and his predictions are false. We do not believe in the words of astrologers. We only trust our sword. Not only the astrologer’s prediction, but even the senses of the good ones get cold on the edge of our sword. We are the players of sword.”

Dashanan got excited after listening to Bibhishan.

Bibhishan further said: “Look, at this time neither Dashrath has a son nor Janaka has a daughter. I will go today and put both of them to death. If a root is destroyed there will be no cause for the fight.”



**Bibhishan pledges to kill Dashrath**

In the meeting, it was like a snake sniffed everyone.

At that time, Naradji was also present in the meeting.

Naradji had relation with Dashrath as well as he had relation with Janak.

The relation was also not like that, but it was a relation of religion.

There are many types of relationships in the world, but the best relationship is of religion. There is no relation of any kind in its equality. The true relation is between religion and the religious soul.

If there is any adversity on the brother of religion, how can the religious see? Narad flew straight towards Ayodhya. Reached straight to Dashrath’s meeting.

Narad was *Devarshi* (sage of gods). Every one respects him; king and emperor everyone salutes him.

The king stood up. Gave him respect and made him sit on a high throne.

Narad said: “King, be alert, Dashanan’s anger has emerged on you. Bibhishan is preparing to come for killing you, he will kill you as soon as he arrives.”

Dashrath started trembling on hearing this. Said: What crime have I committed?

Narad said: “Whatever you consider to be a fault or a crime, it is.....”

Saying so, Narad narrated the whole thing.

Dashrath said: “Any way to avoid this?”

Narad said: “You find out about it. I am going to Mithila; I have to inform King Janak also.”

Narad reached Mithila. When King Janak was told all the news, he too got worried.

What do we do now? Where to go after escaping Dashanan? Both Dashrath and Janaka are worried. Can't find any solution. As the time is passing, in the same way fear is increasing and the intellect is wavering.

When we get nervous because of fear, then our intellect stops working. That's why when fear comes, one should patiently find a way to get out of it. He who is patient in fear is never defeated.



**Dashrath and Janak went out in disguise**

The king's minister was very patient.

He found a solution. The king became happy.

Nature also has a strange miracle. The ministers of both the kings saw the same solution.

This often happens in this strange world.

The minister said: "Maharaj! You go out in disguise. I'll take care of everything here."

Janak left Ayodhya. Both the kings gathered. And after changing the dress, they started roaming around.

Isn't it *Karma's* strange *leela* (act)? It forces even good kings to wander from door to door. When *Karma* invades, it can be countered only by the army of *Dharma*.

Here the ministers have found a good solution. No one can know, such a trick has been used. Even the good ones would get confused. Such a method has been found.

Bibhishan's army shouting "beat...kill..." attacked on Ayodhya.

There is a naked sword in hand. There are lines of anger on the forehead. The eyebrows are crooked like the bow of a bow.

Bibhishan is standing in front of the palace.

Everyone's swords are as if they are giving a military salute.

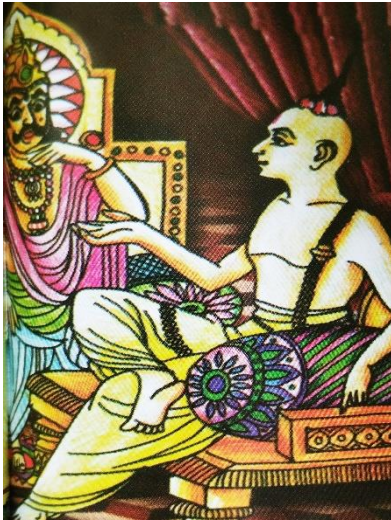
Bibhishan angrily asked: "Where is Dashrath?"

The gatekeeper said: "He is resting in the building"

Bibhishan went ahead and came in a block. There is darkness in all around the block. Dashrath is resting.

Bibhishan gnashed his teeth on seeing Dashrath. And with just one blow of the sword, the neck was separated from the torso. The fountain of blood was released. Bibhishan laughed

out loud. And said: “Look, the prediction of that astrologer has been cut off by the edge of the sword. If Dashrath is no more in the world, where will his son come from? Ha..ha.. ha.....!”



Crying started in the palace. The queens started crying by beating their chest. There was chaos all around the city. The minister came running.

Bibhishan roared: “Keep quiet! Even if you say a word, your neck will not be safe. I will not let the single enemy of the throne of Lanka go alive either.”

The minister greeted Bibhishan. Then said: “If it is the order of the Maharaj, can we perform the last rites of this dead body.”

Bibhishan agreed.

The ministers took Dashrath’s dead body and performed the king’s last rites. The citizens are crying with hiccups. They are remembering the king with tearful eyes, remembering his qualities. Such was King Dashrath. He was loved by the subjects.

The ministers performed the last rites of the king and breathed a sigh of relief. No one can see, no one can know, thus they laughed seeing towards each other.

Here Bibhishan thinks that now let’s kill King Janak too, then be completely worriless. But again, the thought came that what can a single father or his daughter do now?

The life was supposed to be taken away by the son of Dashrath and now he is no more on this earth. Then what is the fear of Janak? Why to paint hands with the blood of the one of which there is no fear?

This is how Jain’s heart is?

First of all, he should not commit sin, even if he has to commit sin, he does not like it. That’s why they commit less and less sins, and for whatever sin they commit, they think that it is very wrong for them. It is possible that a Jain commits sin.

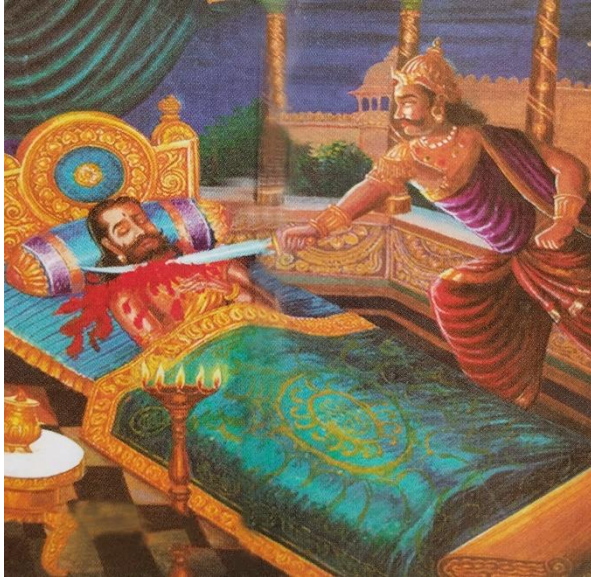
It is also possible for a Jain to commit a sin. But this is not possible that a Jain does not consider sin as a sin. It is not possible for a Jain to like a sin. Even if he has committed it himself, he does not consider it good.

One who considers sin as good is not a true Jain.

The one who inspires to consider sin as good is not a true Jain.

Bibhishan’s mind got the idea that killing one Dashrath would have worked, so there was no need to kill Janaka.





**Killing of Dashrath by Bibhishan**

It is the goodness of being a Jain that they should do the act of sin after measuring and weighing it and do the work of religion without any measurement.

Bibhishan went to Lanka and told everything to Dashanan. Only then Dashanan got peace.

As soon as Bibhishan came out of Ayodhya, the ministers laughed heartily.

Bibhishan didn't know that the person whom he had killed mistaking him for Dashrath was not the real Dashrath, but his idol. How was the idol too? Exactly like Dashrath. Seeing whom even Bibhishan got cheated.

A similar plan was made at Janak's place as well, but Bibhishan did not go there at all.

Wow virtue (*punya*) wow! What a feat you have! If you stay awake, the enemy sleeps even with their eyes open, and if you sleep, even the enemy stays awake in sleep. If you stay straight then all dices go right and if you tilt then the whole game gets spoiled.

Dashrath and Janaka live in disguise. They roam wherever they desire, and they enjoy.

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## 23. Kaikeyi Swayamvara

There was a city named Kautukamangal in Uttarapath.

Shubhmati was the king.... Prithvishree was the queen.

The king had a prince and a princess. The prince's name was Dronamegha and the princess's name was Kaikeyi. There was no limit to the beauty and colour in Kaikeyi. When she grew up, the king organised a *swayamvara*. Kings and princes from all over the country and abroad came to the *swayamvara*.

The beauty of swayamvara pavilion is such that one would keep watching. Eyes don't get tired. The beauty would get caught in the blink of an eye.

What was the delay in spreading the talk of swayamvara?

When this thing reached the ears of Dashrath and Janak. Both left towards Kautukamangal.

No matter how much you keep it hidden, but a gem is a gem. Its glory can never be hidden.

The day of swayamvara came. Both reached the swayamvara pavilion. The pavilion was full. Everyone sat on their respective thrones. Two thrones were lying vacant in the middle. No one was sitting there. Both the friends went there and sat down. Everyone kept watching, but they didn't care about anyone.

Kaikeyi came to the mandap. She liked Dashrath. She selected Dashrath.

The other kings had big families with them. But both those friends were alone. So other kings objected that how can a princess select this beggar?

The matter went escalating and the hands of both came on the hilt of the sword. Dashrath himself was a brave and mighty king. He was not afraid of anyone; if he was afraid then only of Dashanan. He could have crushed the other kings in a pinch.

The kings roared that if he wins from us in the war, then he could take the princess. Otherwise, he should leave the princess here and go on.

Dashrath laughed hearing this.

Kaikai's father was in favour of Dashrath. He said: "The princess selected what she liked, for this a quarrel does not suit."

But no one agreed. Preparations for war started.

Shubhamati came to the aid of Dashrath.

Dashrath said: "I do not need help. I alone am sufficient for all these. I can defeat them all at a pinch."

Then Dashrath said to Kaikeyi: “Queen! You become the charioteer of the chariot. Then look at the feat of this lonely hero.”



**Kaikeyi selecting Dashrath**

Kaikeyi became the charioteer. Dashrath started the war.

Sixty-four arts of women ..... Seventy-two arts of men.

Kaikeyi was well versed in sixty-four arts. Dashrath was proficient in seventy-two arts.

Then what to ask? Dashrath wields the weapon. Kaikeyi is driving the chariot. Amazing work done by both.

Enemies ran away in a hurry after saving their lives in such a way that they did not even look back.

Dashrath amazingly used the weapon. But Kaikeyi too drove the chariot wonderfully. What her art! What her speed! And how wonderful her cleverness!

Seeing this, Dashrath started praising her.

Dashrath said: “Queen! It was only because of you that I could win.”

The queen laughed and said: “Let it be, so much praise is not good.”

Dashrath said: “I wish to give you a boon.”

Kaikeyi said: “Then give it, who forbids?”

The king said: “Then ask, what do you want?”

Kaikeyi said laughing: “What should I ask for now? But keep this as my deposit. Will ask when needed.”

Dashrath said: “Yes, yes, feel free to ask.”

All the wealth is in the feet of the virtuous. Dashrath got the queen like a queen and also got the wealth and glory of the kings who ran away.

Janak said: “Now we should go to our country.”

Dashrath said: “No brother! I will not go; I am still afraid of Dashanan; an alert person is always happy.

Janak said: “Okay! So, you stay here, order me and I will go.”

Dashrath said: “As you wish.”

Both of them hugged each other. Janak went to his country and Dashrath went towards Rajgriha. Conquered Rajgriha. He himself became king. Kaushalya, Sumitra and Suprabha were called from Ayodhya. Everyone started living happily.

Time is flying by riding on the golden wings of happiness.



**Dashrath's might and Kaikeyi's prowess in the battle**

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## 24. Ram Lakshman

Once upon a time, queen Kaushalya was asleep.

In the morning the queen saw four dreams. White elephant, saffron lion, moon shining in white moonlight and the shining sun.

The queen is smiling softly even in her sleep.

The queen woke up, told the king about her dream.

The king said: "You will have a son with beautiful features.

It was true. It is said in the scriptures that whoever sees the above four dreams, they have mighty sons..... who are Baldev.

The queen could not contain herself.

Time passed and the queen gave birth to a prince. Aha! what a radiance of him! The face is more beautiful than the moon! Radiance beat the sun!

Dashrath's joy knew no bounds.

As the full moon ascends, the sea waves become uncontrollable. Such waves of joy started shaking the king's heart. The face of the prince is the moon of full moon and the heart of the king is the ocean of joy. Then why don't the waves come?

Birth of a son at the king's place! That too the birth of the king's successor! Then what to ask!

The king opened big charity shops. He started donating handfals. People are tired of taking donations, but the king does not get tired of giving.

There was rejoicing all around in the city.

Happiness and joy multiply by sharing. The citizens celebrated a big festival. The kings of the country and abroad also sent gifts to Dashrath.

Dashrath celebrated the festival in Jinalaya.

Worshiped Guru Bhagwant.

Served religious people.

Removed the sorrows of the afflicted. Kumar (prince) was named Padma.

Padma – He is Ramchandra.

Once upon a time, queen Sumitra saw seven dreams.



Elephant, Lion, Sun, Moon, Agni, Lakshmi and the Ocean. Vasudev is born on seeing such a dream.

Time elapses. The queen gave birth to a baby boy with black curly hair like the clouds of *Ashaadh*. Glow is such that one would keep watching. So handsome that one should only look at it. There was no limit to the joy of the king and queen. The residents of the city rejoiced. The king did a grand festival.

All the *Chaityas* in the city held the *Snatra Mahotsav*. Performed *Ashtaprakari* worship and freed the prisoners from prison.

The boy was named - Narayan.

Narayan – He is Lakshman.

Ram and Lakshman grew up. Amazing pair of brothers. Where Ram is there Lakshman and where Lakshman there is Ram. There was such love between the two as if the body without the soul and the soul without the body. Similarly, there is no Lakshman without Ram and there is no Ram without Lakshman. They live together, study together, play together. Without one, the other cannot rest even for a moment.

What a pair too!

The fair-skinned Ram and the dark-skinned Lakshman. Ram wears *Pitambar* (yellow cloth) and Lakshman wears *Nilambar* (blue cloth). When both stand together, there would have a unique charm.

Both the brothers became young. They became clever by studying and learning. There was a similarity between the two. Muscle power of both was amazing.

Even Indra was helpless in front of the strength of both the brothers.

Even Dashrath would have sacrificed himself on their strength. Now he has no fear of Dashanan. He reached Ayodhya.

The city of Ayodhya became blissful.

Kaikeyi also gave birth to a son in Ayodhya. He was named – Bharat. Suprabha also gave birth to a son, who was named – Shatrughna.

Four queens and four princes.

There was no limit to Dashrath's happiness.

There is no happiness without religion (*dharma*). Where there is *dharma*, there is happiness. *Dharma* and happiness are twin brothers. Similarly, sin and sorrow are twin brothers.

Dashrath stays far away from sin. And do not miss to follow *dharma* at all.

Dashrath's kingdom is in Ayodhya. It is shining like the glow of afternoon sun and spreading peace like the moonlight of *Sharad Poonam*.

**A gardener (*mali*) is one who sees the quality of others and spreads its fragrance, and one who sees the faults of others and spreads its bad smell is a scavenger (*bhangi*).**

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## 25. The Talks of Kuldharma

Moonlit night like white milk.

The king and queen are sitting on the roof of the palace. Sitting around them are the princes. The youngest Bharat sat on Dashrath's lap and said: Father, tell a story.

Shatrughna said: "Tell a good funny story"

Lakshman, who was sitting in the middle, spoke up: "Should I say father! Tell the story of the king, the king who fights a lot of battles and then becomes the greatest king. Tell such a story."

Ramchandra said: "No, there should be no talk of fighting."

Bharat said: "I say tell the story of god, someone meditates on god, goes to the forest and does penance, then becomes god, tell such a story."

The king and queen laughed at the sweet words of the children.

Dashrath said: "Your mother will tell the story; I have to go."

All the princes reached Kaushalya.

Kaushalya started telling the story.

There had been a king in our lineage.

Bharat said: "Which is our lineage, mother?"

Lakshman said: "Don't even know this? Ikshvaku, Lord Rishabhdev. His lineage is our lineage."

Ramachandra said: "Ikshvaku, but specially Suryavansh, which came out in Ikshvaku lineage".

Kaushalya said: "Exactly. There was a king in this Suryavansh, whose name was Vijay. He had two princes; one was named – Vajrabahu and the name of the other was - Purandar."

Once upon a time, Vajrabahu was coming back after getting married.

Basantgiri came in between. A sage is doing penance on the Parvat.

Vajrabahu's eyes fell on the sage. The son of a Jain, seeing the sage, could not live without paying obeisance. On seeing the sage, his hands automatically join, his head automatically bows down.

By offering obeisance to the sage, the sins of birth and death are burnt to ashes.

Vajrabahu stopped the chariot.

Vajrabahu's brother-in-law was also with him. His name was - Udayasundar. He said: "Why did you stop the chariot?"

Pointing towards the sage, Vajrabahu said: "I am going to offer obeisance to the sage."

Udayasundar was of a cheerful nature. Brother-in-law's relationship consists of laugh and joke. He jokingly said: "You don't want to take initiation(*diksha*), do you?"

Vajrabahu said: "I can also take initiation. A Jain is ambitious of initiation from birth itself."

Udayasundar laughed out loud and said: "That's why you came to get married, why?"

Vajrabahu said: "That much I am a *pamar* (strengthless). Otherwise, Jain does not forget initiation even if he goes to get married. He does not forget initiation even after marriage. Jain, during his marriage ceremony also, keeps on chanting initiation. Repents for not taking initiation. Marrying is a sin; it remains imprinted in the heart of a Jain."



**Kaushalya giving lessons to children**

Udayasundar said: "Then whose path do you see? You will be my master."

Vajrabahu stopped for a moment. Kept looking at Udayasundar. Then said: "Really!"

Udayasundar said: "Yes, then what else?"

Vajrabahu said: "Think well. "

Udayasundar said: "Are you scaring me or making an excuse for not taking initiation?"

Vajrabahu said: "I am not joking."

Udayasundar said: "Who is saying this?"

Vajrabahu walked towards the mountain. Reached the feet of the sage. Offered obeisance and sought initiation.

Bharat spoke in the middle: “What happens mother after taking initiation?” Kaushalya said: “The sins of many births burn to ashes. The stains of deeds (*karma-kalank*) are removed and salvation is attained, until salvation is not attained, till then there is neither misery in any birth, nor is there any kind of sorrow? One is born in heaven or as a human being.

Ramchandra said: “Are heaven and salvation different?”

Kaushalya said: “Yes, of course, there is sorrow in heaven also, one has to die there too. You have to take another birth. To die and to be born is the biggest sorrow. In salvation, one has to neither die, nor take birth.

Bharat got excited. He said: “I never want to die mother! I will take initiation. I will do penance and go to salvation. Won’t you come too mother? I’ll take you mother! But mother, what has to be done to take initiation?”

Kaushalya said: “In order to take initiation one has to leave home. Money or woman should not be kept nearby. Leave everything and follow the word of God Jineshwar. That is called initiation (*diksha*)”

Lakshman said: “Then what happened to Vajrabahu? Did he take initiation?”

Kaushalya said: “He was adamant on his decision. He immediately started taking off his clothes.” That’s when Udaysundar spoke out. “Hey, what are you doing I was joking.”

Bharat said: “What is the point of joking in this? If one has to take initiation, then he has to take. Mother, when will you take initiation?”

Lakshman said: “Don’t speak in between.”

Bharat said: “I made a mistake, I will not speak now, that’s all.”

Kaushalya said: “Look, what an intelligent child, everyone should accept their mistake like this. One who learns to accept the mistake, only he can become great.”

Ramchandra said: “Then what did Vajrabahu say?”

Kaushalya said: “What will he say? I don’t know joking-humour, saying this he started taking off his clothes and started *loch* of the hair on his head. Udaysundar was surprised to see it. Now he hasn’t even reached home after getting married, and has become a monk.”

Bharat said: “Mother, what is *loch*?”

Kaushalya said: “To pluck the hair of the head with own hands. That is called *loch*.”

Lakshman said: “Oh my father! Doesn’t it hurt?”



Bharat said: "Pain does happen, but when you take initiation there is no pain."

Kaushalya laughed and said: "It is not like that, there is pain, but if you bear that pain with a smile, then only you will get salvation."

Ramchandra asked: "Mother! then what happened to Udaysundar?"



Kaushalya said: "Then he also took initiation. Along with him many other princes also accepted initiation. Along with this, Vajrabahu's wife also took initiation."

Bharat said: "Wow! Then so many initiations, it would be a very beautiful sight, why?"

Ramchandra said: "Yes, mother! Then?"

Kaushalya said: "Then this news reached his father. He got worried."

Ramchandra said: "Why? Mother! Vajrabahu took initiation, that's why?"

Kaushalya said: "Not because of why Vajrabahu took initiation, but because of thinking that Vajrabahu is blessed, who took initiation in this youth, and I am the one who is going towards old age, yet I do not give up the throne, do not exercise restraint."

Ramchandra said: "Then?"

Kaushalya said: "Then he placed Purandar on the throne and took initiation. Bharat said: "How much joy will there be if everyone takes initiation?"

Lakshman said: "Yes, yes, there will be a lot of joy indeed. Me and brother will take initiation, you will not even know."

Bharat said: "Hey, I will take initiation before you. Yes, then mother!" Kaushalya said: "Purandar had a son. His name was Kirtidhar; after making Kirtidhar sit on the throne, Purandar also accepted initiation."

Kirtidhar's queen's name was Sahdevi and son's name was Sukoshal. Kirtidhar also took initiation by giving Sukoshal the throne.

Years have passed. Once, while travelling, sage Kirtidhar reached his city. Queen Sahdevi saw him. A doubt arose in her mind that even the son would become a monk by seeing the father dressed like an ascetic. The queen pushed the sage out of the city. But Sukoshal came to know about it. He ran at the feet of his father and he too accepted initiation.

A true son is one who follows his father.

A true father is one who follows the words of the Lord.

Sahdevi got very angry after knowing this.

Bharat asked: "Why does one get angry when someone takes initiation? Initiation is a good thing isn't it mother!"

Kaushalya said: "Your point is correct, but the creature who is subject to actions, does not take initiation himself, he does not like it even if someone takes initiation. If he can, he would not even allow anyone to take initiation."

Bharat said: "Mother! I like initiation very much, I am not captivated by my actions, isn't it mother?"

Everyone spoke up: "We also like initiation very much, growing up we all will take initiation."

Bharat said: "But I will take initiation in my childhood itself, before you guys." Kaushalya said: "Very good! We will all take initiation with you."

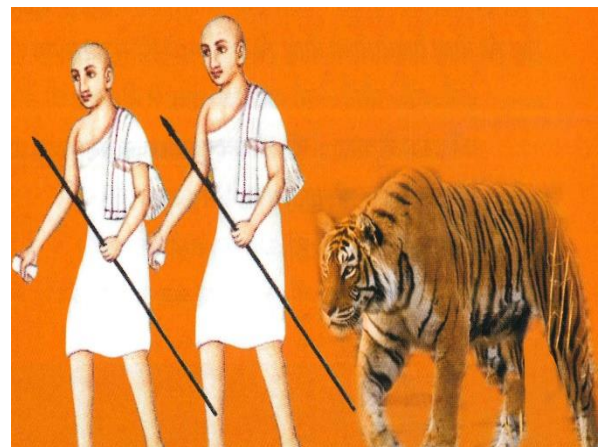
Bharat said: "Then it will be a lot of fun mother! We will all reach salvation."

Ramchandraji said: "Mother! What happened then? Tell the story." Kaushalya began to tell the story: "Sahdevi died in anger and took birth as a tigress."

Ramchandra said in surprise: "Hey, God!"

Kaushalya said: "The tigress roams in the mountains. Once sage Kirtidhar and sage Sukoshal were performing *Chaturmas* in a cave of a mountain.

Both were great ascetics. After completing *Chaturmas*, both of them started towards the city. On the way, that tigress was found in front. On seeing the sages, that tigress attacked on them. In very short time she tore and ate them. Anyone couldn't even scream."



**Sages Kirtidhar and Sukoshal and the tigress of previous birth**

Bharat said: "Oh, my father! So the sage died?"

Kaushalya said: "The sages kept standing quietly. They did not do even a slight anger on the tigress. Condemning their deeds, both the sages attained salvation."

Everyone's hands were folded automatically while listening to the story.

Kaushalya further said: "The biggest thing is to have equanimity in sorrow. By doing this, old deeds (*karmas*) are destroyed and new ones are not bound. When sorrow comes, we cry and cry, then it does not reduce the sorrow, but new bondages of *karma* are created."

Bharat asked: "Mother! Nothing must have happened in the sage's mind?"

Kaushalya said: "The sage felt that this tigress is our benefactor. She is giving us sorrow, and from this, our karma is being destroyed. If the karma is destroyed quickly, then salvation will be achieved soon."

If someone gives us sorrow, we should wish good for them also. They should also be thanked. Salvation is attained by this; the wrongdoers should be considered favourable.

Bharat said: "After that mother!"

Kaushalya said: "After that there were many kings and many took initiation."

Bharat said: "Mother, no one has taken initiation in our place, has it?"

Kaushalya said: "The people whose story I told are all our ancestors. We are called their descendants."

Ramchandra said: "It is true, but he is an ancestor. Has no one taken initiation in the present time?"

Kaushalya said: "Oh yes, I forgot, it was your grandfather who took initiation. And your uncle had also taken initiation, your father was only one month old at that time."

Ramchandra said: "Mother, did Anaranya Dada take initiation?"

Kaushalya said: "Yes, and the uncle's name was Anantarath."

Bharat said: "Mother, did grandfather go to salvation?"

Kausalya said: "Yes, now you all go to sleep."

Lakshman said: "Mother, who preached to take initiation and attain salvation?"

Kaushalya said: "Jin God who is also called Arihant."

Bharat said: "Why is his name Jin God?"

Kausalya said: “One who conquers attachment(*raag*) and malice(*dwesh*) is called a Jin. If you also conquer attachment and malice, then you too will be called a Jin.”

Bharat said: “How can attachment and malice be conquered? For this one has to become a wrestler; one has to wrestle.”

Kaushalya said: “Crazy! Attachment and malice are not wrestlers, they are thoughts of the mind, liking something is called attachment, and disliking something is called malice. This feels good, that does not feel good, this is the biggest defect. If this goes away, man becomes God.”

The removal of the feeling of love is called winning the attachment.

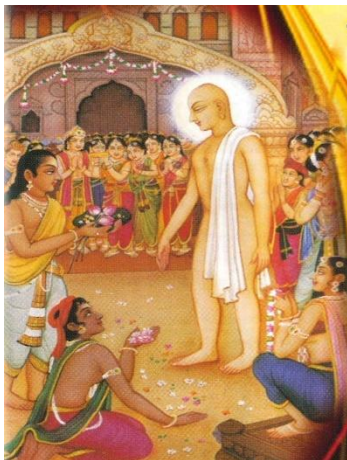
The removal of hatred (*ghrina*) is called conquering malice.

Bharat said: “But how to win them? “

Kausalya said: “It is possible by serving the Jin God. Attachment and malice can be conquered by acting according to his orders or by thinking accordingly.”

One who serves Jin, speaks according to Jin’s orders and thinks according to Jin’s orders, he is called a true Jain.

Lakshman said: “The idol in our *chaitya* (temple), whose idol is the mother?”



Kaushalya said: Yes, that is the idol of Lord Shantinath, the sixteenth Tirthankara. His darshan destroys sorrows. Praying him fulfils desired tasks, worshiping him gives many benefits. Sins are cut off, virtues are bonded. The feeling of initiation arises, life becomes pure, after that salvation is attained.”

Bharat said: “I go to worship every day. Mother, shall I take initiation? Shall I attain salvation?”

Ramachandra said: “We all go to worship then we will all go to salvation, right, mother?”

Kaushalya said: “Surely, those who worship Jin in true spirit, they definitely go to salvation..... Come on, now everyone go to sleep... Let’s pray first.

Kaushalya started making everyone pray –

*Jai Arihant! Jai Arihant!*

*Our Dev Shri Arihant;*

*Jai Jai Saint! Jai Gunwant! Guru our Shri Nirgranth.*

*In which is the meaning of salvation;*

*As long as there is life in this body,*

*Pride is of God, Guru and Dharma!*

*Four Mangal and four Lokottam,  
I aspire for the shelter of four!  
Arihant, Siddhha, Saadhu, Jin dharma,  
Give Shivsukh to wonderful world;  
All creatures are our friends;  
We are not enemies of anyone,  
No one is enemy of ours!  
I forgive your mistakes and  
You forgive my mistakes;  
Forgetting each other's mistakes  
Let I and you become pure.  
Thought in the mind, said in the words,  
Have I committed any big sin;  
Michhami dukkadam of those sins  
Through heart, speech and body.*

After that everyone fell asleep chanting Navkar.

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## 26. Sita Swayamvara

Mithila city,

Janak Raja... Videha Rani.

The king has a daughter - Sita. Repository of virtues, calm by nature. Amazingly beautiful, there is no match for her in the world.

The king has a brother Kanak. His daughter's name is - Bhadra. Her beauty too is wonderful. She also has such qualities, which cannot be found even after searching.

The king is ruling happily, but suddenly an adversity came. The *Mlechha* (foreign barbarian) kings have created a huge disturbance in his kingdom. King Janak called out for help.

The nuisance of Mlechhas could not be tolerated, the sorrow of the people could not be seen. Mlechha king is very strong, his soldiers are very strong. Raising head in front of him is dangerous. King Janak is in great trouble.

He sent a message to Dashrath.

“There is no limit to sorrow. The Mlechhas have looted heavily. They have looted so much wealth that it will not be less for their seven generations. Even then they don't even take the name of stopping. They have to destroy the religion(dharma). Every day they destruct the Chaityas, break the idols. Cause disturbance in religion. Nothing is under my control. You are strong. As soon as you hear this message, run to help me and reach here. Not only I, my citizens are also afraid of these Mlechhas.”

On hearing the message, Dashrath agreed to go there. Ramchandraji says that father I will go.

Ram departed and reached Mithila. In the blink of an eye, he chased away the Mlechhas. Janak was surprised to see his bravery. What Ram's might is. Janak liked Ram.

He fixed the marriage of his daughter Sita with Ram.

Then suddenly another adversity came.

Vaitadhyagiri... Rathnupur City.

Chandragati Vidyadhar rules there.

Chandragati's son is - Bhamandal. Bhamandal insisted on marrying Sita. Bhamandal was the favourite son of the king. The only son given by God. Whatever stubbornness he takes hold of, he leaves it after completing it.

Chandragati ordered that bring King Janak by flight, now, at this very moment.

A Vidyadhar named Chapalgati left for Mithila to pick up Janak and in no time he made King Janak fly away and presented him to Chandragati.

On seeing Janak, Chandragati hugged him. Janak could not understand what all this is happening?

Chandragati said: “Janak! Do not panic. I have called you here. Bhamandal has to marry Sita. There will be a good combination of beauty and quality. Say, what do you think?”

No words came out of Janak’s mouth.

Chandragati said: “What happened, why don’t you speak?”

Janak said: “But Sita’s marriage has been fixed with Rama, the son of King Dashrath.”

Chandragati gritted his teeth angrily and said: “Yes... but this cannot happen. So long as I am alive, Sita cannot be married to Ram.”



**Mlechhas running away due to Ram’s effect**



**Janak’s abduction**

Janak said in a calm voice: “You know that a daughter is given only once. Then why do you say so?”

Chandragati thought for a moment and said: “You may marry Sita to Rama. But you will have to accept one of my conditions. If Ram defeats me, only then can Sita be married to him.”

Janak did not like all this. But he had a lot of faith in Ram’s power, so he did not say anything.

Chandragati had played a trick by keeping such a condition. He had two bows. First Vajravart and second Arnavavart. The bow was not an ordinary one, thousands of yakshas used to protect it. No one had the strength to even pull a rope over it. So, it will be used in the challenge. Then let me see how Ram wins?

Chandragati said: “Look, King Janak! You will have to do Sita’s Swayamvara. I will keep both my bows in that Swayamvara. If Ram strings that bow, he will win and I will lose. Then you can get Sita married to Ram.”

Janak did not had a chance to say yes or no.

Chandragati made all the preparations and took both the bows and left for Mithila. Dropped Janak to his palace, placed the bow in Janak's court and himself camped outside the city.

Janak got into a big dilemma. But he has faith in the power of Rama, that's why he is calm.

At night, Janak went to the harem. Told everything to the queen. The queen lost her senses after hearing this. The king, the queen and everyone liked Ram. That's why everyone felt that a big disaster has come.

The queen said: "Hey, what will happen now? I lost my son; now will I have to lose my daughter too?"

The matter was such that the queen gave birth to a son and a daughter thus she had given birth to twins. The son was taken away by a god as soon as he was born. That god had enmity with the prince, since his past birth. From that day till date no trace of prince could be found. In this way the son has already left and now it is the turn of the daughter to leave. Mother's heart became very sad.

The queen started crying.

The king said: "Queen, don't panic. Ram has infinite power. In no time, he would put a string on the bow."

The queen's heart found peace.

Preparations for Swayamvara started. Soon the Swayamvara pavilion (mandap) was built. The kings arrived from many countries. Janak worshiped the bow. Kept both the bows in the pavilion.

All the kings sat at their respective places.

What Sita's decoration was? First, she is the storehouse of beauty. On that, the beauty of the ornaments. Then what to say?

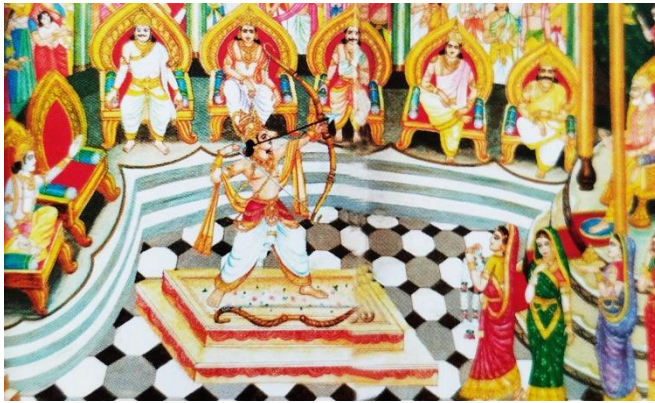
Sita came to the pavilion. After worshipping Dhanushya Ratna, she stood on one side. Keeping standing, she meditates on Rama. At every moment she only aspires for Ram. She is wishing for the success of lovely Ram.

Whereas Bhamandal is looking at Sita only. It will be good if Ram couldn't put the string on the bow, he wishes so.

How much is the *Raagdasha* (attachment) troubling the living beings?

King Janak made an announcement that Sita would select the brave who would put the string on the bow.

Many heroes came as soon as the announcement was made. Those who went first returned soon. Particles of fire are coming out of the bow. Those who go towards it, get burns. Lakhs of snakes are sitting on the bow with their raised hoods. They hissed on those who go there.



**The sounding of Vajravart Bow by Ram**

Those who went bravely returned back in fear. Those who go with a smiling face return back crying. Only Bhamandal is happy. He can get Sita only if no one can put the string. But Ram is still left. Ram got up! There are gold rings in the ears, as if they are the sun and the moon.

Ram moved forward swinging like an elephant. As Ram is moving forward, Bhamandal's heart is sinking.

As soon as Ram reached near the bow, Bhamandal sarcastically said: "Look, son, don't get burnt. This is not like playing hide and seek in Ayodhya."

Chandragati laughed out loud. Janak's heart sank after hearing his laughter.

Janak felt that Rama will not be able to put the string of the bow.

But Ram didn't count them. As soon as Ram extended his hand, the poisonous snakes disappeared. As if there was no fire. Ram lifted the bow with one of his hands

Sita's heart became happy. A smile appeared on her face. There was happiness in the eyes.

The eyes of Bhamandal got closed. He got dizzy.

Ram rested one end of the bow on an iron sheet and pulled the other end by hand. The bow bowed down like a green creeper. Ram put the string on the bow.

Sita selected Ram! Ram was hailed.

Janak's heart leaped with joy. Sita could not contain her happiness. There was not any end of Videha's joy.

Ram signals to Lakshman that he should string the other bow. Everyone in the gathering were amazed. Ram and Lakshman sounded the bow one after the other. There was a wave of joy everywhere in the pavilion. Everyone danced happily. Only two persons didn't get happiness. One Bhamandal and the other Chandragati. Both got up from the assembly and left.

King Janak called Dashrath there along with his family.

Ram's marriage with Sita was solemnised.

Ram like Ram and Sita like Sita. What to ask about the pomp of their marriage?

Seeing Lakshman's might, Vidyadhar clenched his finger under teeth.



The Vidyadharas married eighteen girls to Lakshmana. Kanak's daughter Bhadra was married with Bharat.

Everyone returned to Ayodhya..... festivals were celebrated in the Jinalayas (Jain temples) .... the sorrows of the people were eliminated.

“Marrying is a great sin.”

This is the teaching of Arihant. That's why true Jains do not marry of their own free will. Even if it has to be done, it is considered a great sin. That's why they don't miss celebrating religion at that time.

Why..... do you know? Because the preaching of Arihant would not be forgotten, that's why. Getting married is a great sin, this thought should remain awake, that's why.

True Jains are like this.

Such are the true devotees of Arihant.



**Sita selected Ram**



## 27. Dashrath's Asceticism

If the king is religious then the subjects are also religious.

Dashrath was a very religious king. The king has organised the *Chaitya* festival. *Chaitya* festival means the work of great virtue.

Only those who are virtuous organise *Chaitya* festival, only those who are lucky see *Chaitya* festival, blessed are those who organise it and also those who see it.

When there is *Chaitya* festival, people from every village throng to see it. They see God, pour *Snatrajal* (holy water) on their head and make their life successful.

First thing, he is the king, in that too Dashrath. If he organises *Chaitya* festival, then what shortcoming will be there in pomp and show? Will anyone be sad in the village when the king organises the *Chaitya* festival?

Devotional worship of Jin is done in *Chaitya* festival. There is devotion to the Guru and to the righteous. Every day donations are given in abundance. No one remains sad in the city. Whoever sees, he approves of the *Chaitya* festival and receives the dharma of Jineshwar. *Chaitya* festival is such a wonderful thing!



**Dashrath organised Snatra festival**

Today was *Shantisnatra*. In which the peace of the whole world is wished. The king taught the *Shantisnatra* in such a way, as if it was a *Snatra* festival performed by Indra on Merugiri. The *Snatrapuja* is over. The king filled a golden bowl of *Snatrajal* (holy water) and sent one bowl each to all the queens.

*Snatrajal* is applied in the eyes, it is applied on the head. The one who applies it in the eyes and wears it on the forehead, all his diseases, sorrows go away, poverty disappear, his thoughts improve and his life becomes pure.

The *Snatrajal* of Jin God is more than divine nectar. Offering it on the head is considered as placing God on the forehead.

All the queens got *Snatrajal*. The only queen Kaushalya did not get it. All the queens were pleased, but there was no limit to Kausalya's displeasure. She became sad. She thinks that I unfortunate did not get *Snatrajal*, what was my fault? What was my mistake? It doesn't matter if you get less wealth and glory. But how can it be that one could not get God's *Snatrajal*? If one not gets so much of God's grace, then death is better than such a life.

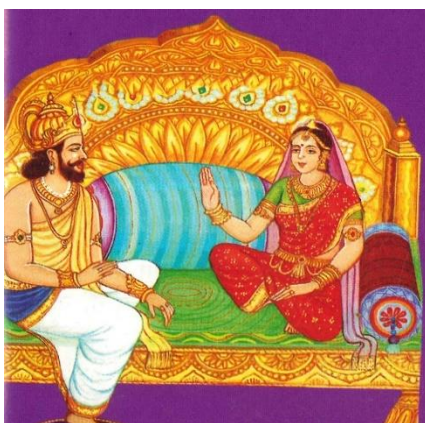
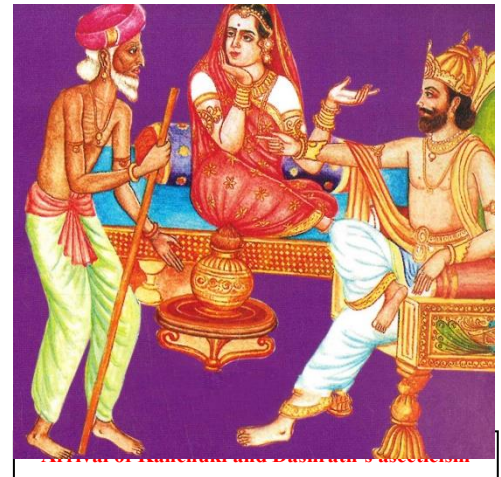
What wonderful devotion was of Kausalya? Kaushalya was sad and tied the noose around her neck. As soon as she put the noose around her neck, Dashrath reached there. When he caught sight of Kaushalya, he ran and pulled out the noose from her neck.

Dashrath said: "Queen! What is this? Why did you hang yourself? What are you sad about? Has anyone insulted you? Today is a day of peace, and why this disturbance?"

The queen cried. She said: "Everyone got the *Snatrajal*, except only me?"

Then suddenly there was a sound of wood banging on the window. An old man came inside. He had a bowl of *Snatrajal* in his hand. The king got up and stood up. Took the bowl from his hand and applied it on the queen's head and eyes.

The sorrow of the queen ended. She became happy. But there is no limit to the king's worry. He had first sent the bowl of *Snatrajal* to Kaushalya, but Kaushalya received it last.



**Dashrath's persuasion**

The king asked the servant: Why so? I had sent you first, but why did you come last?"

The servant took a deep breath and said: "Maharaj! Look at my condition. I am old now. How long will I serve you? The body does not cooperate, darkness spreads in front of the eyes. The waist has bent. What is my fault in this? The fault is of my condition. "

The servant was really very old. His legs were trembling like a cane swinging in the air. The head was swinging here and there like a pendulum. His hands resting on the wood were trembling as if a kite flying in the sky was diving.

There was neither blood nor flesh in his body. There was no limit to the number of folds in the skin. Saliva was dripping in the toothless mouth and there was not a single black hair on the bald head.

Dashrath was shocked to see. His conscience awoke. A feeling of disinterest arose in his mind. He started thinking that the world is like this only. Everyone will get old age. And everyone's condition will be like this. I will also be in such a condition one day. Hey, childhood was spent in play, youth was spent in passion and now the rest of the life is going in illusion.

What dharma will I do in old age? And without dharma, from where will you get happiness in the hereafter? How will the soul get salvation?



**Kaushalya's noose**

The asceticism of the king became more intense. Now it is late only to meet a *Sadguru* (right teacher). Now this world is not needed. Neither want the pleasures of the world nor its enjoyment.

The pleasure of the world is the root of all sorrows.

The enjoyment of the world is the root of all diseases.

Such thoughts come in the mind of the king and he starts looking the path of *Sadguru*. One day *Sadguru* really made his debut. The king ran to reach the feet of the *Guru*. Worshipped and sat in front of him. The king is sitting, his whole family is sitting with him. The king's army is sitting, the king's subjects are sitting.

Rathavart is a hill, there is a beautiful *Jinalaya* (temple) on the hill. *Chandragati* and *Bhamandal* have gone to visit *Rathavart*. While returning, when they saw *Sadguru*, they got down to listen to his discourse.

It cannot happen that *Sadguru* is seen and Jain does not worship him.

*Sadguru's* name was *Satyabhuti*. He was such a wise that he could even know the thoughts of the mind. The *Guru* saw with divine knowledge that *Bhamandal* was distressed in his desire to have *Sita*. His sorrow is unjustified. This sorrow must go away.

*Sadguru* started giving discourse. In this discourse, he started telling a story.

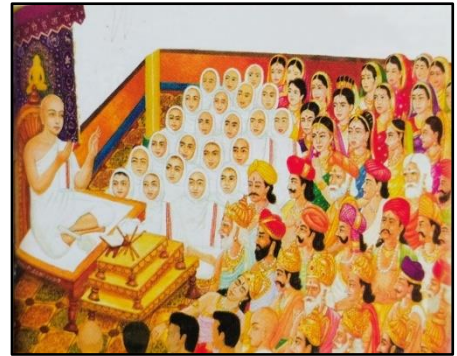
There was a king and a queen. There was no limit to their happiness. Once the queen gave birth to twin children. A prince like a rose flower and a princess like a bud of *champa* (a flower).



There was no limit to the happiness of the queen. Sometimes she adores a prince and sometimes she loves the princess.

There was a god. He had enmity with the prince for many births.

It was only a few moments after the birth of prince that the god took him away and reached near a rock. Gnashing his teeth, tossed the prince in the air to slam him on the rock. If the prince had fallen on the rock, he would have been torn to pieces.



**Sadguru Satyabhuti's Discourse**

But the god suddenly felt pity. The fear of sin started troubling his heart. He thinks: "If I commit this infanticide, in which birth will I be free from it? The enemy will die but what will happen to me?"

Does poison ever die from poison? Even though iron might cut with iron. But enmity is never pacified by enmity. Enmity grows enmity, increases poison, with enmity sin increases and increases the sorrow. Enmity is pacified only by love; it is pacified by forgiveness.

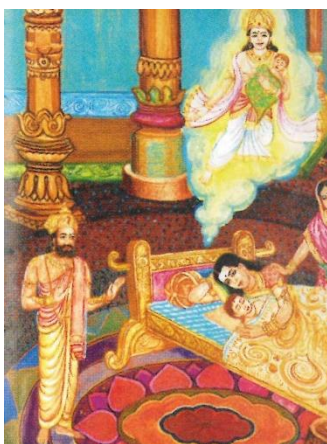
The god made the prince wear gold earrings. Dressed him with beautiful ornaments and went to Vaitadhyagiri. There is a very big city. The king of that city is also very strong. There is a beautiful garden near the king's palace. The god descended there. Keeping the prince there gently, the god went away. Light spread all around.

At that time the king was standing near the window. Seeing the light in the garden, he ran. Seeing the prince there, the king's happiness knew no bounds. The king had no son. He got a son. The king put the prince in the lap of the queen. The queen went mad with happiness. It was announced in the city that the queen has given birth to a son, there was joy all around.

The king organised a festival.

Here, there is no limit to the sorrow of the queen whose son was taken away by the god.

The king and his family are engrossed in listening to the story.



**Bhamandal's abduction**

Chandragati was shocked. This is his story. Bhamandal was not his real son. He had met him in the garden.

Chandragati thinks: "Let me listen further, nothing to say now."

Bhamandal had no knowledge of this.

Guru's discourse continued.

Here the prince became young and there the princess became young. the prince insisted on marrying the same princess. That poor man does not know that she is his real sister.

Hisses came out from the mouths of everyone sitting in the assembly.

Chandragati thinks, whose talk it will be?

Bhamandal fell into deep thought.

Sadguru further said: “Such is the world and such is its act. Brother does not recognize the sister and sister does not recognize the brother. And the brother insisted on marrying with the sister.”

Sadguru looked at Bhamandal with oblique eyes. Bhamandal is now worried. He asked Sadguru: “Lord! Lord.....”

Gurudev spoke in between: “Yes, Bhamandal. That are you. You are the lost prince of Janaka and Videha. You are the real brother of Sita. King Chandragati had found you from the garden. Understood!”

Chandragati got up and stood up. Bowed his head and said: “What you are saying is literally true Lord!”

The whole assembly was stunned.

If you cut Bhamandal, blood would not come out. There was no limit to his repentance. He himself cursed himself: “Oh what a sinner I am!” Bhamandal ran and fell at the feet of Sita. Sita blessed her brother.

Chandragati called King Janak and Videha. There is no limit to the joy of Videha. She felt that today the golden sun has risen. The lost son of years was found. Videha bathed Bhamandal with tears of joy and on his forehead gave a sweet kiss full of affection.

How is the attachment (*moh*) of this world? Today makes you cry and tomorrow makes you laugh..... today If it makes you laugh, tomorrow it makes you cry.

He is truly happy who does not cry in sorrow and does not laugh in happiness. One who cries in sorrow and laughs in happiness, has to be sad.

Feelings of disinterest (asceticism) arose in Chandragati’s heart. Handing over the state to Bhamandal, he took initiation.

The learned Guru described the antecedents of Dashrath. Dashrath’s asceticism became more intense. He thought that after coronation of Ram, I should also take initiation and make my life successful.

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## 28. Ram's Exile

Dashrath came to the palace.

Called everyone to him. Everyone came to him and stood with folded hands. The queens sat on one side and the prince sat on the other side. The ministers were standing in front of him.

Dashrath said in a sweet voice: "I wish to take a resolve(*vrat*) by handing over the throne to Ram."

Is it a new thing to take initiation in Jain clan? But worldly creatures have attachment (*moh*).

And where there is attachment, there is unhappiness. Everyone was saddened to hear about the separation of Dashrath. But he was a true Jain, so no one opposed his initiation.

While the king was speaking, Bharat got up and said: "I too will take initiation with you."

Kaikeyi said: "No Maharaj! All I ask is to give the throne to Bharat, after that you may take initiation."

Although Kaikeyi was a very intelligent and gentle woman, but at this time her intelligence had become inert.

She felt that if she asked for a kingdom for Bharat, her initiation would stop and what she had thought would happen, she had no grudge against Ram. Both Ram and Bharat are dear to him. But due to the attachment of the son, she did the wrong thing.

The king said: "It is okay, Bharat will become king."

Then King Dashrath said to Ram: "Son! I had given a boon to your mother. As a result of that boon, I gave the throne to Bharat, though the kingdom is yours only...."

Ramchandraji politely said: "Hey, father! What are you saying? The kingdom is yours only. You can give it to whomever you want. I am your servant. I have no right to ask or say anything in this. Second thing, where are Bharat and I separate? The one who is Bharat, I am also the same, am I not?"

Dashrath was moved by seeing Ram's humility.

Kaikeyi was pleased and was delighted to see Ram's wisdom.

Bharat had deep love for Ram.

But Bharat has to take initiation.

Where is he going to believe! He jumped up. He got angry. He said: "This will never happen. Bharat would sit on the throne instead of elder brother Ram, it will never happen. Second thing, I have to take initiation. Father! How did you give this boon?"

The king said: “Son! Your mother asked and I gave. Now it will not fail. Whatever happens, you will have to take the throne.”

Ramchandra said: “Absolutely right, father’s talk could not be otherwise. Father’s word means promise.”

Bharat said: “Say whatever you want, but I will not accept the kingdom. I want to take initiation. I will not sit on the throne; I say it not once but hundred times.”

Kaikeyi was stunned, Bharat would talk like this, she did not think even in dream.

Ramchandrajī also drowned in worry. He said to Dashrath: “Father! As long as I am here, Bharat will not sit on the throne, so I will go to the forest. Order me father!”

Taking father’s permission, Ram went towards the forest.

Bow in hand and quiver full of arrows on shoulder. The king became unconscious.

Bharat started crying with hiccups.



**Vairagi Dashrath told the family**

Ram came to Kaushalya. Saluted and asked for permission.

Kaushalya faints. She regained consciousness after treatment. Ram pacified her after explaining.

After that saluted to Sumitra Maa..... and mother Suprabha.

And after that Ram started towards the forest.

As soon as Ram left, Sita immediately came and after saluting everyone, she also followed Ram. Kaushalya stopped a lot, but Sita did not listen.

All the people of Ayodhya started crying bitterly.

Kaikai’s repentance knows no bounds

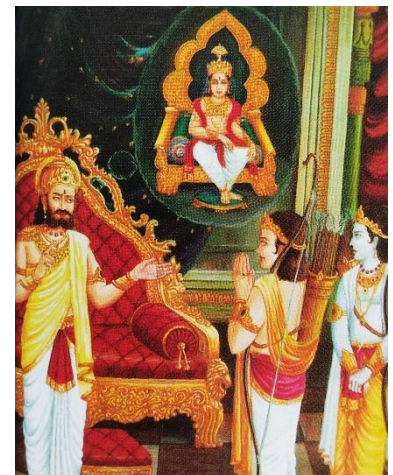
She could not understand what all this was happening.

Lakshman is hissing in anger. Father handed over the kingdom to Bharat. His boon has been fulfilled. Now I will snatch the kingdom from Bharat and give it to Ram. But then came in mind

that elder brother will never take back the abandoned state.

Lakshman also reached running to mother Sumitra.

He bowed down to her and said: “Mother, bless me, I am going in the service of brother and sister- in-law.”



**Ram’s exile**

Sumitra says: "Hurry up son! Ram left long ago. To serve him is your duty."



**Sita bowing down to mother**

Lakshman bowed down to mother Kaushalya and took her blessings as well. Kaushalya cried and said: "Son Ram is gone, now you will also leave, so whom will I live seeing?"

Blessed are such mothers.

Lakshman said: "Mother, don't cry, if I stay here, who will serve my brother and sister-in-law?" I cannot live even for a moment without my elder brother."

Kaushalya bid farewell to Lakshman with tearful eyes.

Lakshman ran with bow and quiver. Within no time, he reached Ram. All three proceeded on the path of the forest.

As soon as Dashrath regained consciousness, he also ran behind, mother Kaushalya ran after him. The citizens, who heard this news, all ran. Within no time, the whole of Ayodhya became empty. Even a black crow was not visible.

Everyone is crying while going behind them.

*Ganga Yamuna* is flowing from their one eye and *Saavan-Bhado* is raining from the other eye.

Everyone is calling out: "Ram, come back, come back."

But Ram did not come back.

Ram persuaded the parents, persuaded the citizens and sent back everyone.

Ram went ahead. Everyone kept watching, when it stopped being visible, everyone returned with wet eyes and tired steps.

Everyone sings praises for Ram and criticizes Kaikeyi, curses her.

What did poor Kaikeyi want to do and what happened!

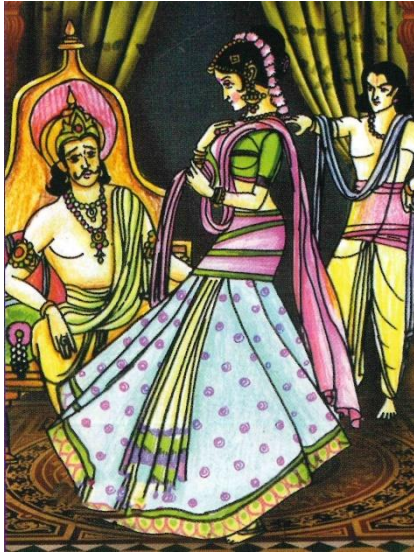
Dashrath started giving the kingdom to Bharat, but Bharat was not ready for it at all. For this, no decision could be taken even for Dashrath's initiation.

There was no limit to Bharat's anxiety. He quarrelled with Kaikeyi.

He said: "Mother, you are my mother, but you have behaved with me in such a way that even the enemy should not." Kaikeyi started crying.

She said while crying: "Son! I am burning because of my actions. Why are you burning me more now? Son, I made a mistake! Pardon me. How do I know that stopping you will lead to this adversity?"





Dashrath sent ministers to call Ram. But Ram did not return.

The ministers returned from the banks of the Gambhira river, and Ram went ahead.

The ministers returned disappointed.

Dashrath said: “Bharat son! Now you take care of the throne. Ram will not return. How long will my initiation be held up like this?”

Bharat said: “But I also have to take initiation, what about that?”



**The exile of Ram, Lakshman and Sita**

Dashrath said: “This is a very good thing, but at present it is not possible. At such a time a son should respect the spirit of father’s initiation and for this he should be facilitated as much as possible. So is said in the scriptures.

Bharat said: “I myself will bring back the elder brother.”

Then Kaikeyi spoke: “I am the root of this quarrel. That’s why I will go to persuade Ram. Is Ram not my son, will he not forgive me?”

Kaikeyi left with Bharat. Reached Ram after traveling continuously for six days. Ram saw the chariot coming from a distance. He reached there running and bowed down at Kaikeyi's feet. Tears started flowing from Kaikeyi's eyes.

Kaikeyi said: "Son! This sinful mother has come to take you. Son! Please forgive my one mistake."

Ram said: "Hey, mother! What are you saying? There is no such thing in my mind."

Kaikeyi said: "Son! Come back home, have mercy on this unfortunate mother."

Ram said: "Father's promise will not go in vain. Bharat will have to accept the kingdom."

Bharat said: "It can never happen."

Ram said: "It happens now, you see."

Ramchandra looked at Sita. Sita got it. Sita brought a water pot. Ram anointed Bharat's head with water and said: "Father gave the kingdom and today I coronate Bharat."



Ram anointing water on Bharat's head

Having said this, Ram placed both his hands on Bharat's head.

Ram's hands shone like a crown on Bharat's head.

Kaikeyi just kept watching.

Bharat was speechless.

Bharat wanted to say something that Ramchandra said in between: "Keep quiet, I am your elder brother, I am making you the king, be careful what you say."

Bharat reluctantly became the king. But he says: "I am the gatekeeper of Ramchandra."

As soon as Bharat reached Ayodhya, Maharaja Dashrath took initiation.

Along with him his large family also took initiation.

Here Ramchandra moved towards the south.

On the way, Ram-Lakshman helped King Vajrakarna, rescued King Valikhilya from the clutches of the Mlechhas. Many other incidents happened. Thus, time passed and the rainy season came.



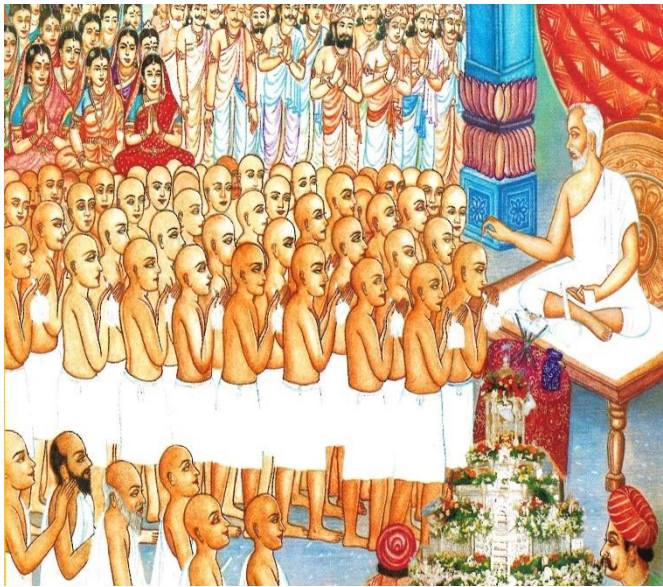


**Vajrakarna and Valikhilya with folded hands in front of Ramchandra**

There was a Yaksha named Gokarna, that Yaksha had established a city in the blink of an eye. The name of this city was Rampuri. Ram spent the rainy season there.

After the end of the rainy season, Ram moved ahead.

Gokarna Yaksha presented a necklace called *Swayamprabh* to Ram. He gave Lakshman two gem-studded divine earrings. Gave Sita a *chudamani* (an ornament worn on head) and a beautiful *veena* (a musical instrument). That veena was such that it could be played as per the wish.



**Initiation of Dashrath Maharaj**

Lucky men have auspiciousness even in the forest. Unlucky men have great problems even in auspiciousness.

Ram went ahead. Crossed the dense wild forests. One day reached Vijaypur in the evening. King Mahidhar reigns in Vijaypur, he has a princess. Her name is Vanmala. Vanmala had great love for Lakshman.

An incident happened when Ramchandrajai was living in Vijaypur. There was a king named Ativirya, he had to attack Bharat. He sought the help of King Mahidhar. How Mahidhar can help?

When Ram-Lakshman came to know about it, they started with Mahidhar's army. On the way, they met a god, he made everyone woman. Ativirya was defeated by the army of women. He earned great disgrace.

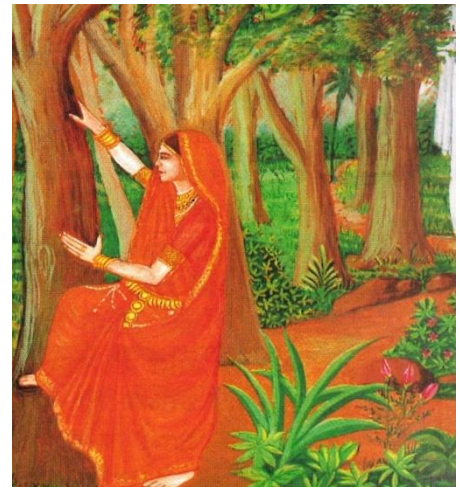
Later all became men.... King Ativirya took initiation. His prince was placed on the throne. The prince went to the service of Bharat and Ram-Lakshman returned.

Much time has passed. Ramchandra bid farewell to Mahidhar. Everyone became sad. There is no limit to the sadness of Vanmala. She says to Lakshman: "Take me with you."

Lakshman said: "Not now, I am in exile now, you will have to be taken care. And if I take care of you, there will be hindrance in the service of brother and sister-in-law. I don't like this. I will definitely take you with me while returning. If you don't believe, then tell me, I should take such an oath."

Vanmala said: "If you don't come to pick me up, you will be guilty of having dinner (taking food at night). Take the oath."

Lakshman said: "Yes, I accept. If you don't come, then I will have on my head the sin of having dinner."



**Vanmala climbing on tree**

The sin of having dinner is very big. Even animals and birds do not eat at night, so the one who eats at night is worse than animals and birds.

Ram-Lakshman went ahead.

A city named Kshemanjali came. King Shatrudaman reigns there. He is very strong and mighty. No one can bear his one blow. He had announced that he would marry his princess to the one who would bear one of his blows.

Lakshman approached the king and said: "What one blow, I can bear your five blows."

The king hit Lakshman with five punches. Two punches on both arms, two punches in the side and one punch on the teeth.

Had it been anyone else, he would have been devastated, but it was Lakshman. Even didn't do Oops. The king was stunned and said: "Marry my princess."

Lakshman said: "My elder brother is staying outside the city; I can do nothing except on his order."



**Rampuri Nagar**

The king called Ram. Made him sit respectfully and talked about marriage. Lakshman immediately said: "Not now, there will be talk of marriage on returning."



Taking leave from the king, Ram and Lakshman went ahead.

A city named Vanshsthal came.

There is a mountain near the city. Strange sounds are coming from the mountain during night for three days. The people of the city are so scared that they go away from the city as soon as the night falls, and come back in the morning. Ram came to know about this. He climbed the mountain. There are two sages standing in meditation.

Ram, Lakshman and Sita paid obeisance to the sage. Then started singing and playing devotional songs (doing *bhajan-kirtan*).

Ram plays the *Veena* (a musical instrument), Lakshman sings and Sita dances gracefully.

The day passed while doing *bhajan-kirtan*. When night descended, a God came. With God, there is a team of *Vaitals* (phantom/ghosts). Everyone started creating a ruckus there. Laughed in such a way that the curtains of the ears could burst. Jumped in such a way that the earth started trembling. They were creating disturbance to distract the attention of sages.

Ram and Lakshman got up and stood up. Sita was made to sit at the feet of the sage and chased the group of *Vaitals*. Every one of them was chased away from there. The disturbance subsided. The sages got the *kevalgyan* (ultimate knowledge). Other gods celebrated festival.

The sages told the story of their past birth.

The fathers of both the sages had become gods. They also came here. Their names were Garudapati and Mahalochan. Mahalochan said to Ram: “Remember me whenever you need me.”

The sounds that used to come from the mountain during night was stopped. The people of the city became fearless. The king of Vanshsthal came to the mountain and bowed down to Ram. The king organized a Chaitya festival there. Since then that mountain was named Ramgiri.

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## 29. Dandakaranya

Dandakaranya is a very big forest, which is scary to see. What's the point of living there?

Wild forest and thick bushes.

Ram came to Dandakaranya while roaming around.

Ram-Lakshman don't even recognize fear.

They had a lifelong friendship with courage. They found a cave in the mountain and made their camp there.

Time is being spent in happiness.

Once upon a time, two Charan sages descended from the sky – Sage Trigupta and Sage Sugupt. Both of them had to fast for two months each.

The sage's darshan in such a dense forest. This happens only if you have done good deeds in your previous birth. Seeing both the sages, all three were delighted. They worshiped the sages, asked their well-being and donated food and water to both of them. Took advantage of the '*paarna*' of the sages who were fasting for two months.

There is amazing effect of an ascetic's '*paarna*'.

Fragrant water rained, it started raining precious gems.

There are many renunciates(*tyagi*) and donors, but renunciates have no desire. A renunciate accepts something when the donor is fortunate. If a renunciate takes something from a donor, then it is said to be a favour of the renunciate to the donor.

By taking something, a renunciate does a favour to the whole world.

By giving something, a donor worships a renunciate.

Ram accepted the favour of sages with folded hands.

It is afternoon.

A sage is sitting under a shady tree. Ram, Lakshman and Sita are sitting in front.

Two Gods and one Vidyadhar. Vidyadhara is the king of Jambudvipa. His name is - Ratnajati. All three arrived suddenly.

Religious discussion is going on.

A vulture is sitting on the tree. That poor vulture is sick.

Attracted by the fragrant water, he slowly came there and fainted on seeing the sage.

Sita ran and brought water. Sprinkled on the vulture. He regained consciousness by sprinkling water. He saluted at the feet of the sage.

The sage was a great ascetic. There was great power in him. He had a power called 'Sparshausadhi'.

*Sparsh*- means touching, and *Ausadhi* - means medicine.

The touch of the sage was like a medicine. All diseases go away as soon as the sage touches. The vulture bowed down to the sage.

His forehead got the touch of the sage and immediately the vulture became healthy. In a moment, his appearance changed. His golden wings and red beak were looking lovely. In no time tresses(*jata*) evolved on his head.

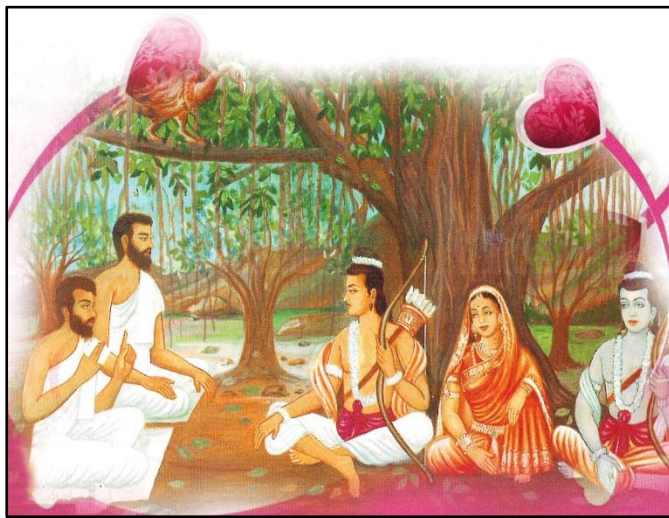
Everyone was surprised to see this.

Ramachandra asked: "Lord! vultures are dirty, they are cruel. But why is it so quiet?"

Sage Sugupt said: "It has a great history. Listen....."

There was a city named Kumbhakarakat; the king there was - Dandak, and the queen was - Purandaraysha.

The queen had a brother named - Skandak Kumar.



**Jatismruti of Jatayu**

Skandak had taken initiation (*diksha*) from Lord Munisuvrat. Five hundred princes had also taken initiation with him. Skandak became *Acharya*. Acharya Skandak once had a desire to go to Kumbhakarakat. He sought permission from the Lord.

The Lord said: "It is not appropriate to go there. Everyone's life will be in danger if you go there. And you will lose your life and religion(*dharma*) too."

Still Skandak went there. Five hundred ascetics went with him.

Dandak has a minister. His name is - Palak.

Palak has a lot of malice (*dwesh*) towards Skandak, there is old enmity.

Skandak reached Kumbhakarakat. Landed in a garden. Palak had already kept hiding there many kinds of weapons (arms and ammunitions).



The king went to worship Skandak. When he came back, Palak traduced him: King! Skandak has come to snatch your kingdom. He is not a saint; he is a hypocrite. He has not five hundred ascetics with him, but they are *Sahastramalla* (highly trained and experienced) soldiers.

The king was shocked to hear this. Said: “No, no, this cannot happen.” Palak said: “If you don’t believe, get the garden land dug, if weapons do not come out from it then whatever punishment you want to give me, I will accept.” When the king got the ground dug, many types of weapons came out from there. He believed in Palak’s words.

The king commanded Palak: “You can give whatever punishment you want to give to these hypocrites.”

What does a blind want? Two eyes.

There was no limit to Palak’s happiness. He got a crusher ready. He started grinding all the saints one by one. On one side lumps of flesh come out and on the other hand fountains of blood leave. Bones crackle and break. Skandak makes everyone do *niryamana*: “The soul and the body are different from each other. Don’t be attached to the body. Consider Palak as your friend. Don’t be angry with him, but have mercy.”

Everyone accepts death with equality. Becomes the immortal migrants of Muktinagar (*moksh*).

Now there is only one sage left. Small, charming – child sage.

Skandak said to Palak: “First grind me. I could not see the death of this child sage.”

Palak said: “If it is so, I will grind him first, because the more you will be sad, the more I will be happy.”

Palak started grinding the child sage.

Skandak got very angry seeing this.

He got done *niryamana* of the child sage, so he went to salvation. But Skandak’s anger did not subside. He said: “Rascal Palak! If there is any power in my meditation (*sadhana*), then may I have the power to destroy you and your king.”

Palak laughed out loud.

And he grinded Skandak.

Skandak died in anger, so he did not get salvation. He became a lower quality god.

When Purandarayasha came to know about this, there was no limit to his sorrow. He became detached from the world. He cursed the king a lot and he took initiation from Lord (*bhagwan*).

Skandak, who became a 'Dev', burnt the whole city to ashes. The king and the people all died alive.

That is what this Dandakaranya is. And this vulture is the life of King Dandak. He is wandering in the world because of his sin. on seeing us, he remembered his previous birth. Now it is repenting.

The vulture again bowed down at the feet of the sage. The sage made him do three *pachakkhanas* (pledge).

Don't kill animals, don't eat meat and don't have dinner at night. The vulture bowed his heads and accepted them.

The sage said to Ramchandra: "This vulture is now your religion-brother (*dharmabandhu*). Protect it with affection and follow it with devotion."

The sage flew in the sky.

Everyone bowed their heads in salutation. That vulture was Jatayu. Ratnajati and the gods presented chariot and horses to Ram, and went to their respective places.

Riding on the chariot, Ram, Lakshman and Sita, along with Jatayu, travel here and there. They are spending time happily.

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## 30. Sita's Abduction

Khar rules Patal Lanka. Surpanakha is his queen and the sister of Ravan.

Khar has two sons named Shambuk and Sund.

Khar forbade, Surpanakha forbade, yet Shambuk comes to the Dandakaranya forest to do meditation (*saadhna*) of *Suryahas Khadga* (a sword weapon).

*Suryahas Khadga* is very stunning. It is as bright as it is sharp.

The one who has this sword, does not lose to anyone. Wherever he goes, he wins.

But to achieve its meditation is very hard. The hearts of ordinary people would sink.

This sword gets *siddha* (successful) only if you do meditation while hanging upside down for twelve years and seven days, eating only once every day, keeping the mind pure and practicing celibacy.

There is Krauncharwa river in Dandakaranya.....

There is a thick bamboo bush on the bank of the river. Shambuk came there and started doing meditation.

Lying upside down in the bush he is chanting the Vidya.

Twelve years and four days passed doing meditation in this way. *Suryahas Khadga* has come down from the sky. As soon as the seven days are over, it will reach to Shambuk.

A strong fragrance is emanating from the Khadga (sword).

Its glory is spreading all around.

While roaming around, Lakshman came there.

His eyes fell on the Khadga. A *Kshatriya Rajput*'s heart starts shaking on seeing a sword.

Lakshman took the sword out from the scabbard.

Eyes started to dazzle with its brightness.

Lakshman became happy to see it.

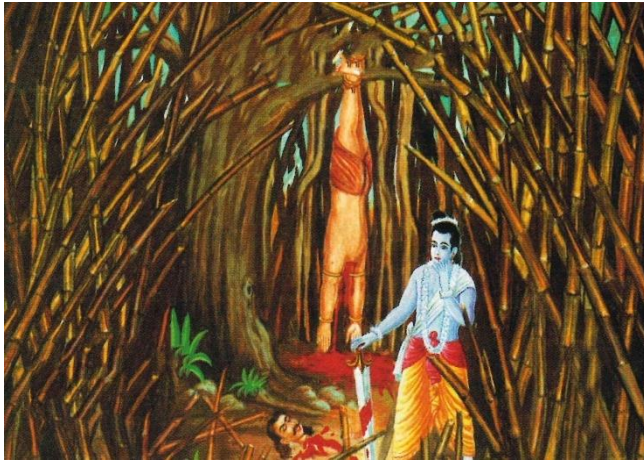
Such a beautiful sword!

When *Kshatriya*'s eyes fall on the sword, then what to ask? Lakshman tried it on a bamboo bush. When he hit it only once, a bunch of bamboo fell on the ground. As soon as the herd is cut, the fountain of blood came out. With a thud, a severed head fell on the ground.

It was the head of poor Shambuk who was doing penance in the middle of a bunch of bamboos. The end of penance had come, but he drowned when he came to the shore. Twelve years of hard work turned to dust.

Lakshman's eyes became wide open. He took two steps back. His heart cried out because of the murder of this innocent in ignorance. There was no limit to his repentance. He started cursing himself but what Shambuk had to do with this remorse.

That poor lost his life.



**Shambuk's killing**

One should never act out of curiosity; the consequences of curiosity are bitter.

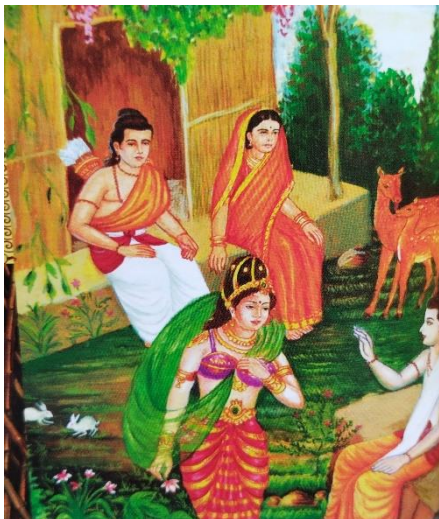
Lakshman's curiosity sowed the seeds of war.

Lakshman came to Ram. Said all the things. Ram got worried. Ram said: Lakshman! This is a very bad thing you have done.

Lakshman bowed his head in guilt.

Ram said: "This is Suryahas Khadga. Its meditator (*saadhak*) has been killed by your hands. He must have a partner around here. Be alert. Disaster is going to come soon."

When Lakshman went, Surpanakha reached.



**Mockery of Surpanakha**

She had brought a variety of materials with her.

One is a plate of sweet food, to be fed to the son after twelve years. The second is the plate for worship, as the sword has to be worshipped.

But Surpanakha started crying as soon as she reached there. Shambuk's neck was lying on the ground. She was looking extremely terrible with open hair and earrings hanging from the ears.

For a moment, Surpanakha became perplexed. The plate dropped from her hand and came down with ringing sound, as if the bell of disaster has rung. There was no end to Surpanakha's sorrow. The thirst for enmity awakened in her heart. She started crying loudly. Who is the murderer of my beloved? If I don't drink his blood then I am neither Surpanakha, nor the sister of a hero like Dashanan.

Surpanakha started looking here and there.

She slowly moved forward according to Lakshman's footsteps.

She saw Ram from a distance and a miracle happened. As soon as she saw, don't know where Surpanakha's sorrow, grief and thirst for enmity evaporated, but the feelings of love for Ram awakened in her mind.

Everyone in the world is bound by selfishness. If selfishness wakes up, then one also forgets the murder of a real son.

Surpanakha made herself as beautiful as a *naagkanya* (a female cobra in the form of a beautiful girl) and reached near Ram. Her body was trembling. Shadows of fear were floating in her eyes. Innocence was spread on the face.

Surpanakha said to Ram: "I am the princess of Avanti. A Vidyadhar was taking me away after abducting me when another Vidyadhar met him on the way, both of them started fighting with each other. Both were killed while fighting. Thus, I was left alone. So, you marry me."

Ram and Lakshman understood that this is some illusory woman. She wants to trap us by creating a false story.

Ram said: "I am married, you talk to Laxman, he is unmarried."

Surpanakha moved towards Laxman.

Laxman laughed and said: "You first proposed for marriage to my elder brother, so you have become like my sister-in-law, and sister-in-law is worshiped like a mother, so I cannot marry you."

Surpanakha felt that both the brothers together were making fun of her.

She reached Patal Lanka. Told everything to Khar. Khar came running to Dandakaranya with more than fourteen thousand brave soldiers with him.

Laxman handled the bow and arrows. He said: "Brother! I alone am enough for them, don't you worry."

Ram said: "If needed, make a war cry (*sinhnaad*), I will reach."

Lakshman said: "Very good!"



Lakshman jumped into the ground. Fierce fighting started from both the sides.

Lakshman started fighting fiercely with fourteen thousand brave soldiers. All the attacks of the enemy soldiers would have failed and he himself would have sent two to five soldiers to the other world in a single attack.

Meanwhile, Surpanakha was getting worse.

She ran to Dashanan. Presented exaggerated description of Sita's beauty in front of him. "Make Sita your queen, only then you are a true hero, otherwise shame on your bravery."

Egoist Dashanan got excited. He prepared Pushpak plane and reached

Dandakaranya. Saw Ram from a distance. Seeing the wonderful glory of Ram, his eyes were dazzled.

Dashanan was convinced that as long as Ram is there, the kidnapping of Sita is not possible. Dashanan thinks how to remove Ram from here?

Dashanan remembers *Avlokani Vidya*. Vidya was immediately present.

Dashanan said: "Help me in kidnapping Sita."

Vidya got scared. She said: "It is possible to extract a gem from a poisonous snake, but it is not possible to kidnap Sita while Ram is there."

Dashanan said: "Tell me some solution."

Vidya said: "She can be kidnapped only by deceit."

Dashanan said: "If need to deceive, then do that too, anyhow I have to kidnap Sita."

Vidya said: "You stay here, I will find some solution. As soon as Ram goes away from here, you complete your work."

Dashanan nodded in approval.

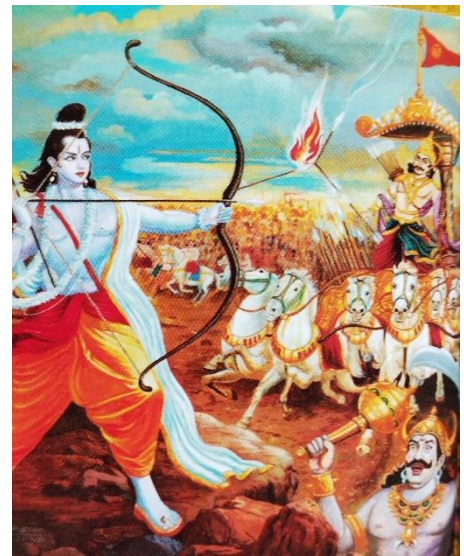
Vidya left from there.

Here Lakshman is fighting.

The war is going on in full swing. Lakshman's each arrow was as if it was a victory flag.



**Surpanakha instigating Ravan**



**War between Khar and Lakshman**

Then suddenly the war cry echoed.

Ram was shocked. He thinks: “Adversity to Lakshman! How can this be? But I myself had told Lakshman to make a war cry if adversity comes.”

Sita said: “O *Aryaputra* (son of father-in-law)! Go quickly, adversity has come to Lakshman. That’s why he has made a war cry. You go soon.”

Then suddenly a loud war cry was heard again.

Sita got upset. She said: “*Aryaputra*! Make haste, Lakshman’s life is in danger.”

Ram ran with bow and arrow. As soon as Ram ran, there happened a bad omen in front. But when Lakshman’s life is in danger, and Ram would care for bad omen, it can’t happen.



**Jatayu’s attack for helping Sita**



**Extinction of Ratnajati’s Vidya**

Sita’s heart was sinking here. She was wishing well-being of Ram and Lakshman.

Ram went and the plane landed. Dashanan got off the plane. Sita was shocked to see Dashanan. But before she could have thought something, Dashanan forcefully made Sita sit in the plane and the plane flew towards Lanka.

Sita was yearning to get rid of Ravan’s hold.

Jatayu came running to help Sita. He made Dashanan’s whole body bleed with his beak. When irritated Ravan struck him with his sword, his wings fell off. Poor Jatayu fell on the ground with a thud.

After seeing this, Sita’s breath stopped.

Sita is crying... she is crying and going on.

Sometimes she calls out to Ram, sometimes to Lakshman and sometimes to Bhamandal. Sometimes she cries save... save... But who will save her?

The plane is flying off.

Sita's crying is on increase.

"Ram!..... O Ram!.....Lakshman!...Bhamandal!.... Save, save me! This rascal is carrying me away, O Lord! Where are you? Save me!... Hey Bhamandal!... come somebody! save me somebody from this rascal!"

Sita's cry is heard far and wide. On the way, Ratnajati heard the cry of Sita. But where is Ravan and where is he! When Ravan blew one blow, all his Vidya ended. As soon as his Vidya was over, he fell down. He fell down in Kambudweep. Such a big island and lonely Ratnajati.

Kambugiri in Kambudweep, he is spending his days there. The plane is moving forward.

Sita's tears did not stop at all. Seeing Sita's cry, even the trees and plants started crying.

Ravan tries to persuade Sita a lot, but Sita continues to cry taking the name of Ram.

Ravan said: "Ram wanders from forest to forest, what can he give you except sorrow? I have a huge kingdom in Lanka, I am the king there, you become my queen, I will be your slave."

Sita closed her ears. Ravan fell at the feet of Sita.

Sita pulled her feet. While crying, she thundered: "Rascal! Stay away, beware even if you touch me!"

Ravan reached Lanka.

There is a garden, named Devraman, to the east of Lanka.

Devraman's beauty is amazing. Such a beautiful garden, seeing which the heart would have danced. Sorrow and worry would have vanished. The atmosphere there was such that the feelings of melody could run in the mind. There was an Ashoka tree in the garden, Ravan placed Sita under that tree and posted guards around it.

The most important among those who were looking after Sita was – Triкта, a *rakshasi* (female demon)

Ravan went to his palace, his happiness knew no bounds.

Sita vows that she will give up food and water until there is no news of the well-being of Ram and Lakshman.

Here Ram reached to Lakshman.



Lakshman was speechless on seeing him.

He asked: “Brother! You suddenly.”

Ram was surprised. He said: “You had just made a war cry, hadn’t you? I thought you were in trouble, so I came running”

Lakshman said: “I didn’t make war cry, we must have been tricked, you go back soon, take care of sister-in-law, hurry up.”

It was as if the ground shifted from under Ram’s feet. He said: “Then who would have made this war cry? Who knows this matter except the three of us?”

Lakshman said: “Will do these talks later, you go back now, don’t delay.”

This war cry was made by that Vidya. It was done in such a way that it should be heard by Ram and not by Lakshman. If Ram leaves there and Sita remains alone, then only Ravan’s work could be done. Vidya had came to know about the war cry from her knowledge. She made the war cry. Hearing that war cry, Ram ran to Lakshman. Sita was left alone and Ravan’s work was done.

What does Ram-Lakshman know about this?

Ram returned from there in a hurry.

When he came and saw, Sita was not there.

The earth slipped from beneath his feet. His heart was left in shock. He fainted. When the unconsciousness broke, the eyes fell on Jatayu. Jatayu was taking his last breaths. Ram got up, came to Jatayu, hardened his heart and recited the Navkar mantra to him. Jatayu heaved a sigh of satisfaction and closed his eyes forever.

Amazing effect of Navkar Mantra. The mind becomes pure through Navkar. The speech becomes pure through Navkar. Life becomes pure through Navkar.

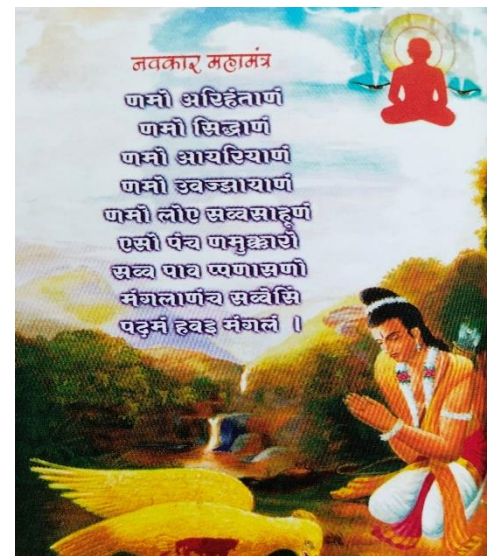
Jatayu’s status improved with Navkar Mantra.

Jatayu attained *Devigati* (status of God).

Ram came to believe that Sita had been abducted by someone. Jatayu got injured while saving him. Still Ram is wandering in search of Sita. She may be somewhere here and there.....

Love and impatience have a wonderful relationship.

Affection and doubt are brothers and sisters.



**Jatayu’s salvation from Navkar Mantra**

There is no end to Ram's sorrow. Ram started wandering in the forests in search of Sita. Explored the trees and plants and bushes and clumps. But can meet only when Sita is there!

Here Lakshman is fighting bravely in the war.

After Ram's departure, Viradh came with a huge army to help Lakshman.

Viradh was the true heir of Patal Lanka, Khar had forcibly captured it.

Lakshman said: "I am alone enough for them, you just keep watching, Patal Lanka is yours, you will get it."

It was deep enmity between Khar and Viradh. On seeing Viradh, he became enraged with anger. He broke down on Lakshman.

Khar was not an ordinary warrior. He was braver than Ravan.

Khar shouted: "Hey, Lakshman! what do you think? If this Viradh is standing behind you then will you win? Give me back my son Shambuk, otherwise I will drink your blood."

Lakshman laughed out loud: "You want to see your son? Come, where your son has gone, I will send you there too. Trishira has gone, now you also go."

Trishira was the younger brother of Khar. Fierce fight continued between Lakshman and Khar.

The whole sky was covered with thousands of arrows of Lakshman.

Khar was not panicking at all. A voice came from the sky (*aakashvaani*) that Khar is really strong who is fighting with Lakshman. He is stronger than Ravan.

Then, what was there?

Lakshman's anger climbed to the seventh sky. "Will Khar fight with me? Never, I will blow him on the tip of the finger." Lakshman left the *Kshurprastra* (a weapon). Khar's head was severed from the torso.

As soon as Khar died, Dushan entered the field. His army broke down on Lakshman.

Lakshman chased away the entire army in a moment. The army was running so fast, as if the piles of cotton are flying in the forest.

The war is over.

Lakshman and Viradh returned.

Here Ram is immersed in worry alone. He is speaking to himself: "Sita!..... Oh Sita!..... Where are you? Oh! How a big fool am I that I left Sita here alone and went away. And there left Lakshman alone and came back. Lost Sita as well and there Lakshman is also in trouble."

When Ramchandra fainted while crying, only then Lakshman reached there.



As soon as he regained consciousness, Ram hugged Lakshman. Ram's sorrow increased on seeing Lakshman. There is no limit to Ram's sorrow, nor is there any limit to Lakshman's sorrow. Seeing them sad, even the birds have stopped pecking grains, trees and plants have started withering. Such a deep sorrow they had.

As soon as Viradh ordered, Vidyadhar set out in search of Sita in all four directions. But Sita could not be found anywhere. There is no limit to the sorrow of Viradh. Everyone went to Patal Lanka.

Viradh became the king there... The search for Sita is on.... Ram is sad.... Lakshman is restless.... the days are passing in sorrow.

Devraman Udyan.

Sita is sitting in the garden. She is remembering the name of Ram. There is no end to Sita's grief. The tears of the eyes do not take the name of drying up. Ravan persuades a lot, but Sita does not pay any attention to him. Ravan's queen is - Mandodari.

Ravan sends Mandodari to persuade Sita. Mandodari persuades a lot to forget Ram. "Become the queen of Dashanan, you will be very happy; I will be your maid."



**Mandodari and Sita in the garden**

Sita scolded her off. Ravan and Mandodari got tired persuading Sita.

But Sita does not listen to them.

Blessed is Sita. She is one who doesn't get shaken even from many types of temptations.

Blessed is the purity of Sita. Blessed is her essence.

Dashanan was disappointed. Lust has flared up in his body, the longing to get Sita has ignited in his every pore.

Dashanan thinks that Sita is not agreeable by request and persuasion.

There is no love without fear; now miracles have to be shown.

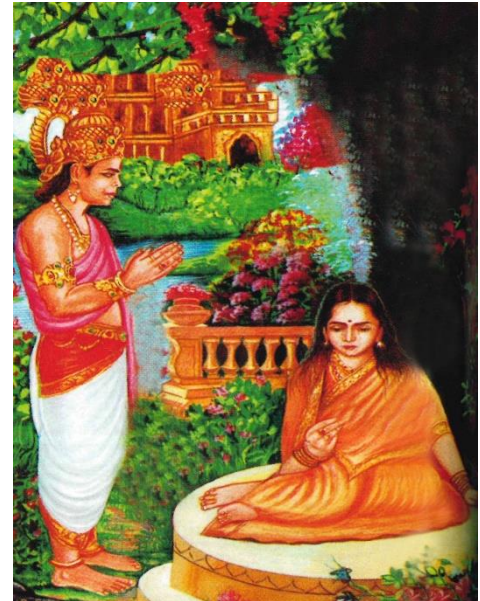
That was Ravan. He could do whatever he wanted.

The dark night looked terrible.

Ravan started making many types of mischiefs to scare Sita.

The whole Devraman started trembling.

Such a terrible dance of fury (*tandav*) started happening that even the most strong-hearted people could get terrified. The chest of the weak hearted would burst, such an act started happening.



**Sita remembering Lord Arihant**

The horrifying sounds of owls and jackals give goosebumps, and the growling of tigers gives shivers to the heart. Ghosts are dancing with naked swords in their hands. The black snakes are hissing.

Sita started trembling with fear. Fear is troubling her, but it is strengthening the heart. Sita has made an unwavering decision that she may lose her life but not her *dharma*.

For religious people, *dharma* is better than body and soul.

Sita spent the whole night meditating on the Navkar mantra and remembering Lord Arihant.

The one who takes refuge of Arihant, doesn't need to fear.

Navkar mantra is a steel armour. By taking refuge in it, everyone becomes fearless, secure, relaxed.

It's morning.

Bibhishan ran. Reached Devraman.

Saw Sita there. Bibhishan asked: Who are you? And what was happening last night?

Sita didn't even look up.

Bibhishan said: "Don't be afraid of me. Consider me as your real brother."

Keeping her eyes down, Sita told all these things. Bibhishan was very angry to hear this.

Bibhishan was justice-loving. He could never tolerate injustice. He ran to Ravan and fell at Ravan's feet. Persuaded him a lot, but Ravan was not the one who heeds someone.

Bibhishan said: "Brother! Remember the words of that astrologer."

Ravan said: "Shut up! I don't want to listen to any astrologer."

Bibhishan said: "Brother! The words of a learned person....."

Ravan said: "You do your work...."

Because of Janak's daughter, Dashrath's son will take the life of Ravan. This was the astrologer's prediction.... The learned person had said that "Dashanan will abduct other's woman and will be killed by Vasudev."

Bibhishan had great love for Dashanan.

But Dashanan did not even listen to him.

Time is the biggest factor.



Ravan, the storehouse of virtues, Ravan the ocean of goodness, Ravan the crown jewel of righteous souls, Ravan who is afraid of sin has started on the opposite path today. He has fallen in the circle of wickedness.

It has been said "When the time of destruction comes, the intellect becomes opposite."

Ravan went to Devraman.

Decorated the Pushpak plane, made Sita sit in it and flew away with her. He flies the plane around Lanka. He tempts Sita by showing her his wealth.

Sita does not even raise her head to see. Not a single word of Ravan reaches her ears. Ram resides in her mind.

None of Ravan's tricks becomes successful. He puts Sita back in Devraman.

Here Bibhishan talked to the ministers. The ministers also went to persuade Ravan. But no result came.

When the intellect itself becomes opposite, then no one's preaching are accepted.

When the time of destruction comes, one doesn't like what anybody says.

The ministers were clever. They thought that Ram would definitely attack Lanka. They made all the preparations for the security. Big machines were installed on top of the fort. The army was prepared.

What one should do? The king has to be protected, isn't it?

Ravan woos Sita, attracts her, but does not touch her.

He goes mad after Sita, but does not forget his promise.

He had promised that he would not force himself on any other's woman, would not behave unholy with her, would not do any reprehensible act.

Ravan, who lost his senses for Sita, is protecting his vow.

Ravan wants Sita.... but not forcefully..... not by breaking the promise.....by persuading Sita .... by making her happy.

That's why he is doing all this.

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## 31. Search for Sita

Ram is in Patal Lanka.

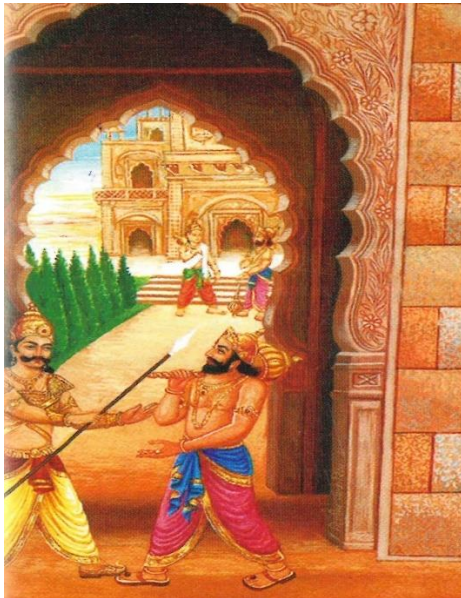
So far, no trace of Sita has been found.

Sugriva reigns in the city of Kishkindha.

There is also a strange thing.

Sugriva is not one but two. One enjoys in the palace, the other wanders outside the palace. Anybody doesn't know who is the real Sugriva? And who is the fake Sugriva?

There is an enemy of Sugriva. He is named Sahasgati Vidyadhar. He is very smart. Can take a variety of forms.



**Sahasgati in the form of Sugriva  
reached the palace**

Once upon a time, Sugriva went out for a walk. Taking the form of Sugriva, Sahasgati went to the palace. When the real Sugriva came back after roaming around, the gatekeepers threw him out.

Then a strange spectacle took place. Half of the army joined with the real Sugriva and half of the army went towards the fake Sugriva. Both the armies started fighting with each other. But neither anyone loses nor wins.

The real Sugriva called Hanuman for help. Hanuman came. Both Sugriva reached the ground. Hanuman also got into a strange trouble. Even he didn't know who was the real one. And who is fake? The real Sugriva got scared.

Hanuman returned back.

Sugriva is living secretly outside the city. He thinks, whose help should I take? Ravan's? No, no, he will kill me and take away my queens. Khar's? He was killed by the hands of Lakshman. Then? Yes, there is one Ram, he will remove my sorrows.

Sugriva went towards Patal Lanka, said all the things to Ram and asked for help and promised to find Sita after winning.

Ram was in sorrow; his heart was not at peace, but he was a good man. And good men help others even while themselves in sorrow.

Ram and Lakshman came to Kishkindha.



Then a war broke out between the two Sugrivas. Both got intertwined with each other. Ram too got confused. Who is real? And who is fake?

Ram took out the *Vajravart* bow. Made a deafening sound of bow(*tankar*). Sahasgati's *vidya* was destroyed as soon as he heard the sound of bow. He came back in his original form. Ram reproached him and showed him the way to the other world with a single arrow. In the end truth won.

Sugriva became the king. There was joy all around. In the happiness of getting the kingdom, Sugriva forgot about searching for Sita. Lakshman scolded him in such a way that Sugriva surrendered.



**Sugriva seeking forgiveness at the feet of Ram**

Sugriva fell at Ram's feet, and sought to forgive him.

The search for Sita began.

Thousands of Vidyadhars went out in search of Sita.

Sita is being searched everywhere in the sea, in the island, in the village, in the city, on the mountain, in the cave, but no trace of Sita could be found.

Sugriva himself set out in search of Sita. He reached Kambudweep. There he met Ratnajati. He told the whole story of Sita's abduction. Sugriva was pleased to hear that. He made Ratnajati sit on his shoulder and reached Kishkindha.



**Ram hearing Sita's story from Ratnajati**

Ratnajati met Ram in Dandakaranya.

Ratnajati told the whole story to Ram.

Every pore of Ram blossomed.

Ram asked how far is Lanka?

Sugriva was stunned. He said: "Whether Lanka is far or near, we are all like straw in front of Ravan. It is impossible to win over him."

Ram's eyebrows went up. He said: "I ask how far is Lanka? I am not asking whether there will be victory over Ravan or not. Just show me the way to Lanka, after that my Lakshman alone is enough. He will crush Ravan in a pinch."

No sound came out of anyone's mouth.

Lakshman said: "Had Ravan been brave, he would have picked up Sita in the presence of his brother. He is a coward, why should I be afraid of him? Like Khar, he will also be killed."

Everyone started looking at each other's face.

Jambvan said: "It is the saying of learned that the one who will lift the Kotishila will kill Ravan. That's why oh Lord! If you pick up Kotishila, I will be satisfied. Anyway, you are strong."

Everyone went to Kotishila (a gigantic, huge rock).

Lakshman lifted Kotishila like a bunch of flowers. Everyone started dancing happily. The gods cheered.

Kotishila can only be lifted by Vasudev. Lakshman was going to be Vasudev.

Ravan was Prativasudev. Prativasudev will be killed by the hands of Vasudev. This is the rule.

Everyone returned. The experience of old men says that first send messengers, send messages, if this does not work then fight.

Who will go to Ravan's assembly as a messenger? Who has this courage? Everyone has the same opinion that Hanuman should be sent. Only he can do this work. He is brave, mighty and at the same time intelligent. There is no one else equal to him.

Hanuman came and agreed to go to Lanka as Ram's messenger.



**Ram giving his ring as a token**

Ramchandra said: "Take this ring, give it to Sita as my token and bring her *chudamani* (an ornament worn on head). Tell Dashanan my message to bring back Sita to me with respect."

Hanuman left for Lanka.

On the way came his maternal uncle's village. Hanuman remembered the old thing, when his mother was thrown out of her in-laws' house, his real brother and father also did not help him. His mother was innocent, yet she was thrown out of the house.

A thought came in Hanuman's mind that he should make them taste its fun. He fought, conquered everyone and later introduced himself. Seeing his bravery, his maternal grandfather and maternal uncle became happy.

Hanuman asked them to go to Ram.

Hanuman proceeded from there.

Dadhimukh island came in the middle. The whole island is engulfed in flames.

Two sages and three princesses are standing in the island. All five of them were standing in meditation. The flames were touching the sky. But none of those five was getting distracted. When Hanuman saw this, he extinguished the fire by bringing water from the sea.

Gandharvaraj was the king of Dadhimukh kingdom.

He had three princesses. Prabhavati....Ratinibha....and Sridama.

All the three were meditating for *vidya*. The *vidya* that was to be achieved in six months was achieved in a moment. This was the effect of Hanuman's visit there.

The princesses acknowledged Hanuman's favour.

"It is the saying of learned men that one who kills Sahasgati will marry these three princesses." Hanuman told everything about Ramchandraji. He also talked about the killing of Sahasgati.

All the three princesses became happy.

Who would not be happy to get a husband like Ramchandraji?

All three went to their city. Talked to their father. Immediately everyone left for Kishkindha.

Hanuman saluted to the sages and flew away. In a moment, he reached near Lanka. There he found *Shalaka Vidya*. She said to Hanuman: "Let me eat!"

Vidya swallowed Hanuman. But Hanuman hit a mace and came out tearing her stomach. As soon as he came out, there was hue and cry in the fort.

Vajramukh was the guard of the fort. He attacked Hanuman. A fierce war started between the two. Hanuman beheaded Vajramukh in a single blow.

Vajramukh had a daughter, her name was Lankasundari. She was knowledgeable in many Vidyas. She came in front of Hanuman. Where is the brave Hanuman and where is that poor girl? All her weapons were left behind. With widened eyes, she started looking at Hanuman. Within no time, she fell in love with Hanuman.



Hanuman putting Ram's ring in Sita's lap

Lankasundari got married with Hanuman.

In the night, he took rest in the fort.

Waking up early in the morning, Hanuman started ahead. Reached Bibhishan, talked about everything and said: "Return Goddess Sita back, otherwise the result will not be good."

Bibhishan was justice-loving. He said: "I have persuaded brother a lot, I will persuade him again."

Hanuman reached Devraman. He landed on the Ashoka tree and sat hiding in the branches. He gently put Ram's ring in Sita's lap. Seeing the ring, Sita's joy knew no bounds. Taking



the ring in her hand, she touches it to the eyes, on the forehead and on the chest. Sita's every pore became happy.

Trijata ran to reach Ravan. Ravan felt that Sita has forgotten Ram, that's why she is happy.

Now my work will be done. Ravan sent Mandodari. Mandodari reached to persuade Sita. She said: "Sita! Let's go to the palace. From today you are the new queen of Ravan. Today you are looking very happy."

Sita screamed like an angry lioness: "Scoundrel! The pitcher of your sins is full, it seems. I am looking happy to you? Your death knell has rung. Ramchandraji has reached here, understand. Go, go away from here. Now if you say even a word then it will be not good for you."



Mandodari wanted to say something, but Sita gave such a shout that she ran away in fear. As soon as Mandodari left there, Hanuman got down. After saluting Sita, he introduced himself as the messenger of Ram and narrated the whole story.

Tears of happiness welled up in Sita's eyes. Sita asked about the well-being of Ram and Lakshman.

Hanuman said: "Goddess! Ramchandraji has dried up and become a thorn in your separation. He keeps on weeping day and night and Lakshman does not forget you even for a moment."

Bhamandal, Viradha, Mahendra etc. kings have reached there. Sugriva, Gav, Gavaksha, Gavay, Sharabh, Gandamandan, Nal, Neel, Jambavan, Angad, Dwivid and Maind etc. brave monkeys (*Vanarveer*) are present in the service of Ram.

Thus, Ram is spending time in Kishkindha worrying about you. He has sent me to find you. And as a token of you, he has asked for your *chudamani* (an ornament worn at head).

Sita took out the *chudamani* and gave it to Hanuman.

After twenty-one days, Sita got news of Ram-Lakshman's well-being. Sita's fasting (*abhigraha*) is complete. After twenty-one days, Sita had a little food on the request of Hanuman.

Hanuman took farewell. While leaving, Hanuman destroyed the Devraman garden. Whoever came in front, he was shown the way to the other world. The demons came running to Ravan and said everything. Ravan sent his son Akshkumar.

The encounter between Hanuman and Aksha took place. Only one slap of Hanuman ended Aksha's game.

Ravan's second son Indrajit reached there running. Hanuman started having encounters with him too. None was less than the other. Indrajit left *Nagpash* (a weapon of cobra). A black cobra came out and tied Hanuman tightly. Hanuman deliberately got tied up.

Indrajit caught hold of Hanuman and brought him to Ravan. Embers were raining from Ravan's eyes.

Ravan reproached: "Hey, Hanuman! You were my servant, and today you have come in front of me as the messenger of Ram. What will Ram, who wanders from forest to forest, give you?"

Hanuman thundered: "Come to your senses Ravan! I was never your servant. Nor am I today. Rather say that with our help you have won twice."

Ravan thundered: "Wicked! Death is dancing on your head. But what to do? You have come as a messenger and a messenger cannot be killed. Otherwise, you would have been shown the way to the other world (death) long ago. But it doesn't matter, you keep standing, now I will shave your head, make you sit on a donkey and take you around the whole city."

Hanuman laughed out loud and said: "So, is it like this? You have such ego! You go, unfortunate!"

Hanuman jumped; The *Nagpash* broke. Hanuman kicked Ravan's crown and the crown fell to pieces.

Ravan shouted: "Hold on! Catch...!"

But where was Hanuman going to be caught, he had taken the way to Kishkindha. Ravan kept rubbing his hands.

Hanuman reached Kishkindha. He gave *chudamani* to Ram. Told the news of Sita and surprised everyone by saying his might. Everyone started laughing holding their stomach.

Everyone praised Hanuman.

Ram's joy had no limits.

He touched *chudamani* to his eyes and the forehead and wore it.

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## 32. Invasion of Lanka

It was a big aeroplane.

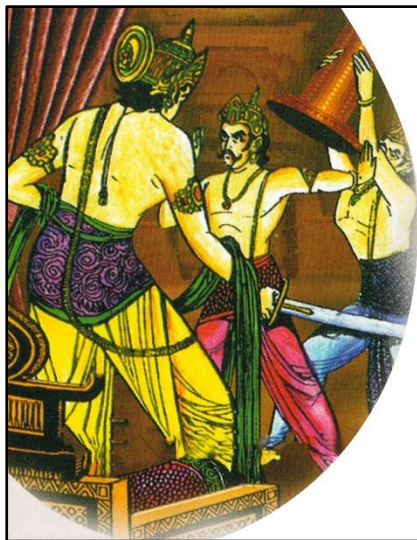
Its decoration was wonderful.

Ram and Lakshman are sitting inside. Hanuman is standing with an umbrella on their head. The plane flew from Kishkindha towards Lanka and innumerable soldiers are along with them.

Everyone proceeded to fight, they have to fight against unrighteousness(*adharma*). They have to fight for the purity of Mother Sita. They have to fight on the side of justice. There is no hero like the one who sacrifices his life for *dharma* and no one is as mean as the one who fights for unrighteousness.

Everyone crossed the sea and reached Hansdweep.

Both Lanka and Hansdweep are close by. Ram camped at Hansdweep. Everyone in Lanka came to know about this. The bravery of Lakshman started being talked about. There was great commotion all around.



**Fight between the two brothers**

But it had no effect on Dashanan. As soon as Ram reached Lanka, Ravan sounded the war trumpets. The whole of Lanka echoed with its sound. Bibhishan ran to Ravan and said: “Brother! At least now be aware and hand over Sita to Ram with respect. There is no benefit in fighting. I can see the apocalypse of the demon dynasty in the war. Why do you want to lose this Devpuri (city of gods)-like Lanka for a Sita? Still agree!”

Ravan thundered: “Shut up, you fool! are you scaring me? My name is Dashanan, understand.”

Bibhishan prayed to Ravan: “Leave your ego brother! Otherwise, Sita will also go and Lanka too will go out of hand. You will not belong to anywhere.”

Ravan said: “What harm can that forester do to me? I will blow away Ram-Lakshman in a pinch.”

Bibhishan said: “Remove this darkness of ego, brother! The ghost of sin is speaking on your head. Get it out. In the full assembly Hanuman alone kicked your crown and went away, then no harm could you do and now you are talking about making Ram-Lakshman fly in a pinch.”

Indrajit was there only. He started a fight with Bibhishan.

Indrajit said: “Firstly, you yourself are a coward, secondly you have met with Ram, otherwise why are you taking so much in favour of a forest dweller? You are not our friend, but our enemy, I ask you to leave our secret meeting immediately.”

Bibhishan got angry. He said: “I am not the enemy, but you. Otherwise, would not have taken the side of unrighteousness like this. Remember, your unrighteousness will eat you up.”

Ravan also attacked Bibhishan with a bare sword.

Bibhishan also faced Ravan by lifting the pillar of the assembly house. Both the brothers of *Rakshas vansh* (demon clan) fought with each other. There was a war between *adharma* and *dharma* (unrighteousness and religion).

Indrajit and Kumbhakarn separated both of them.

Ravan screamed: “Scoundrel! Now, at this very moment you leave Lanka and go away, and do not show me your face again.”

Bibhishan said: “Very good brother! I am going.”

Bibhishan got out from Lanka.

He also took out thirty army units (*akshauhini sena*) with him.

Bibhishan came to Ram. He bowed down to Ram and said: “I have deep love for Dashanan, but religion (*dharma*) is on your side. Truth is on your side. That’s why I will be on your side. Don’t fear betrayal at all. Understand me too like Sugriva and Hanuman.”

Bibhishan was a pious soul... He could never betray.... Everyone had faith in him... Ram welcomed him and promised to give him the throne of Lanka.

Eight days passed in Hansdweep. They departed from there and reached Lanka. There was a very large field outside Lanka. In the field they established small and big camps. The camps were spread over eighty miles.

In Lanka, the battle trumpets started sounding. From the front, Ravan also made to beat the war drums.

Ravan came out of Lanka.

A very big chariot... full of many types of weapons. Ravan is sitting in it, Indrajit and Meghvahana are around him. Kumbhakarn is standing behind with a *trishul* (trident).

Oh...ho...ho...what a huge army! His army was spread over two hundred miles.

The sky echoed with the sound of war trumpets.

The war has begun. There was only one objective - die or be killed.

Swords collided from swords and spears from spears. They collided in such a way that sparks started coming out. Maces(*gada*) collided with maces and *mudgar* collided with *mudgar*. In this way the soldiers from both the sides started attacking each other.

Here the arrows of the archers came out of their bows and on the other side the lives of the enemy soldiers flew away with wings. Swords strike and the heads of the warriors tossed in the sky, as if a game of *gilli-danda* was going on.

The headless torso is also swinging in the battlefield with sword in hand.

*Ganga-Jamuna* of blood has flowed as if flood of blood has come.

The brave army of monkeys (*vanar sena*) and demons(*rakshasa*) are attacking each other.

Everyone is roaming around with their lives in their hands.

Within no time, the *rakshasa* army started running away from the battlefield. As soon as they ran away, there was thumping noise in the army of monkeys.

The monkey army started shouting happily.

When Hast and Prashast from the Rakshasa army entered the field, Nal and Neel from Ram's army started fighting against them. A fierce battle broke out.

Nal rained arrows. Hasta's chariot was surrounded by arrows. But where was the Hast less? he also covered the chariot of Nal by raining arrows. Tug of war ensued from both the sides.

Neel And Prahast also got entangled with each other.

No one was less than the other. The chariot looked as if a *Shahi* (a wild animal) was standing with the thorns of the body spread.

Nal and Neel were in full swing. As soon as they got the chance, shot the *Kshurpra* arrow, the heads of Hasta and Prashast fell away from the torso. Two great heroes of the Rakshasa army fell asleep forever in the battlefield. The Rakshasa army got angry. Hundreds of heroes entered the field. Such a war was fought that broke back of the army of monkeys. The monkey army ran away from the battlefield in such a way that it did not even look back.

New heroes think of entering the field.

But then the sun sat in the west. The end of the war was announced as soon as the bell, the indicator for stopping the war, rang.

The rule of war is that the war is ended on that day when the sun sets.

War is not fought at night, it is strategy.

The war stopped.



The soldiers started returning. The injured are taken to the camp. The dead are cremated and two tears fall from the eyes. As if, humanity is seen amidst the demons of war.

### Second day

The sun came out with redness. The demon of war woke up and sat down leaving laziness.

The war trumpet sounded. Weapons flashed. The field was filled with warriors.

Both the armies came face to face.

War broke out. The war began to set its colour.

The demon army (*rakshas sena*) fell on each other while shouting Kill! Beat! Ravan is increasing their enthusiasm in every way and they are fighting with double enthusiasm.

As soon as they get excited, they start cutting the monkey army (*vanar sena*) like carrots and radishes.

Sugriva got up and stood up. Held the weapon That's when Hanuman ran. He said: "You wait, I will go."

Hanuman went to the ground, challenged in such a way that the monkey army got excited. the feet of *rakshas sena* was uprooted. *Vanar sena* made a tremendous attack. Attacked in such a way that there was a stampede in the *rakshas sena*.

Mali broke down on Hanuman. Both started attacking each other.

Hanuman attacked in such a way that all the weapons of Mali were destroyed.

Hanuman said: "O old guy, save your life and run away from here, I am letting you go alive. Considering you old, I am showing mercy."

Then suddenly Vajroddar broke down on Hanuman. He challenged Hanuman and said: "What are you bragging about in the battlefield? use weapons, talk later."

Hanuman was ready. A fierce encounter ensued. Even the gods started praising Vajroddar.

Hanuman attacked in such a way that Vajroddar's age was completed.

Ravan's son Jambumali came to the battlefield as soon as Vajroddar was killed. A bloody war broke out between Hanuman and Jambumali. Jambumali is young. He is attacking Hanuman with double enthusiasm. Hanuman is also in enthusiasm, but conscious.

Hanuman acts cautiously.

Jambumali got excited seeing that the *rakshasa sena* started shouting happily. In excitement, he started swinging in euphoria.

Hanuman bears his every attack. Hanuman attacked as soon as he got the opportunity. Jambumali's any trick didn't work.

Seeing Jambumali tired, Hanuman got excited. He shot an arrow and the horse of chariot vanished.

Shot the second then the charioteer also disappeared.

Taking the mace, Hanuman climbed on top of it and ran. The chariot was shattered to pieces with a single blow of the mace. Poor Jambumali fell down. Hanuman broke down with his mace in such a way that the poor's body was shattered.

Jambumali falls and becomes unconscious. Ravan's son was killed.

There was an outcry in the *rakshasa sena*. There was a hue and cry.

Mahodara landed in the field, taking hundreds of mighty demons with him. Together they all surrounded Hanuman. But where Hanuman and where those people! In one blow, everyone was made to lick dust. All the demons started running away leaving the field like straws flying in the sky.

Hanuman thundered: "Is there any son of mother? Whoever it is, come forward! Lest desires remain unfulfilled!"

No one had the courage.

Kumbhakarna landed in the field.

He ran towards the monkey army in such a way that many monkeys were crushed under his feet like ants were crushed under the feet of an elephant. Swinging his hands in the air, he started hitting with punches and slaps in such a way that many monkeys started licking the dust. Kumbhakarna attacked the monkey army with his mace such that they were shattered. Even the mace was shattered.

Kumbhakarna raised the *trishul*. Aimed and hit in such a way that necks of many separated from their torso and tossed in the sky.

The war came into full swing.



The monkey army is facing it bravely.

Kumbhakarn says: “Stand up! See fun! I will make everyone lick dust in a while.”

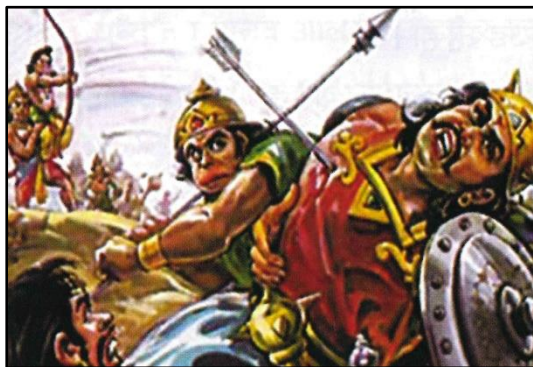
Kumbhakarn took out a weapon. The name was *Praswapan* II... *Praswapan* means to put to sleep.

As soon as Kumbhakarn released the *Praswapan* weapon, the entire monkey army became intoxicated. Soon the whole army lay down on the ground and started snoring.

The battlefield became so deserted, as if no one was there.

Only Sugriva survived. Sugriva knows a vidya - *Prabodhini Vidya*, remembering which no matter how sleepy one is, flies away in a moment. Sugriva remembered *Prabodhini Vidya*.

Kumbhakarn is getting bloated with happiness. “How have I put everyone to sleep, ha ha ha ha!”



That’s when the whole monkey army got up and stood up, saying “hoo hoo hoo hoo”. On seeing this, Kumbhakarn became speechless.

Sugriva broke down on Kumbhakarn’s chariot. Hit a mace and the horse fell down. When he hit the second mace, the charioteer fell down. The chariot was shattered by the blow of the third mace. Sugriva rode on his chariot.

Kumbhakarn ran after him. In a single stroke of the mace, the chariot tossed in the air. Sugriva got out of the chariot and flew in the sky. He picked up a big rock from somewhere and hit it on Kumbhakarn. Had Kumbhakarn been buried under that stone, he would have been crushed to pieces.

But he is Kumbhakarn. Not less than anyone.

He picked up his mace and hit it on the rock falling on him in such a way that the rock shattered to pieces.

Kumbhakarn’s chest expanded. He started laughing out loud. The trumpets of battlefield sounded. He said: “If you still have the strength then try Sugriva! You have not seen the attack of Kumbhakarn.”

Sugriva said: “If it is such a thing then take it.”

Sugriva threw a weapon called *Beejdand*. The sound was so strong that it could tear the eardrum.

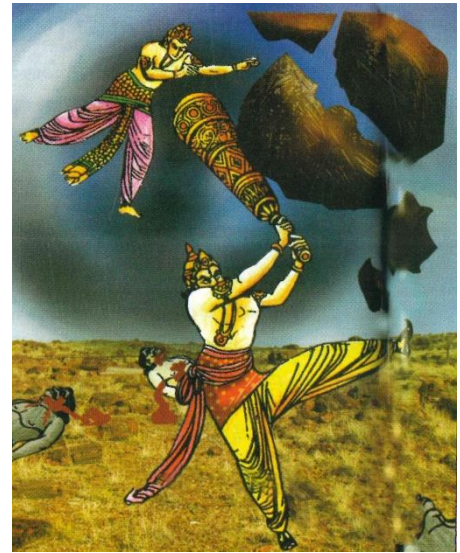
The spark of fire flared up.

In its reply, Kumbhakarn threw so many weapons? But the *Beejdand* does not take the name of stopping, it keeps moving forward. While moving forward, it entered Kumbhakarn's chest. Elephant-like Kumbhakarn rolled on the ground. Fell unconscious. Ravan's anger reached the seventh heaven as soon as Kumbhakarn fell down. He got the chariot ready. Indrajit said: "Father! You leave it, I will go."

Indrajit reached the ground. Indrajit was a very big mighty. He showed such might that the monkey army ran away leaving the field.

Indrajit thundered: "Hey brave ones! Why are you running? Where did your bravery die? I don't attack those who show their backs in the battlefield. I am Indrajit, the son of Dashanan. I am not among those who attack from behind. Come forward. Where have Sugriva and Hanuman gone and hidden? Are they not the sons of brave father? If they want to go then they can go but where have those Ram and Lakshman gone and hidden? Children of the brave?"

Can a warrior remain hidden even after hearing the call of the enemy? Sugriva came running in front of Indrajit. Sugriva and Indrajit got entwined with each other. Bhamandal and Meghvahan clashed with each other. Weapons started clashing with weapons. The war of mighty warriors has started. The onlooker clenches his fingers, such a war has broken out. No one is less than the other.



**Kumbhakarn hitting on a rock**

Indrajit and Meghvahan are real brothers. Both got worried that what to do now? Both of them decided that now *Nagpash* should be released. Then how dare they escape from this *Nagpash*.

As soon as the *Nagpash* weapon hit, black cobras started hissing all around, licking their tongues like flames of fire. The cobras tied Sugriva and Bhamandal so tightly that both of them were forced to move their hands and feet, but they did not succeed.

Indrajit and Meghvahan both started running. Indrajit pressed Sugriva in the side and Meghvahan pressed Bhamandal. Both started towards their camp.

There was silence in Ram's army. Indrajit took away so mighty heroes by tying them up. Only then Kumbhakarn regained consciousness. As soon as he regained consciousness, his eyes were on Hanuman. Hanuman could have been alert, by that time he hit Hanuman's chest with a strong blow of mace. Hanuman fainted and fell towards his camp.

As many as three great warriors had reached Ravan's captivity. Ram's army became speechless seeing this. Bibhishan gets scared. Angad gets sad.

Bibhishan ran to Ram. Said: “Lord! Give me command, I am going in the battlefield. Without those three heroes, our army is of no use. And if he went away with all three, no one has the guts to bring them back.”

Bibhishan was still talking to Ram when Angad reached there running and challenged Kumbhakarn to a fight. Kumbhakarn said: “Good son! So you’re still there! Come you also come I will take you too.”

Angad runs away and Kumbhakarn follows him. Both are going round and round in the battlefield.

Hanuman also tried a lot to get out of the grip of Kumbhakarn. But Kumbhakarn’s grip was the grip of steel. It was not easy to escape from it.

Angad got a chance, he kicked Kumbhakarn’s waist in such a way that Kumbhakarn got angry, he lost conscious in anger. When he extended his hand to catch Angad, Hanuman quickly freed himself from his grip and started flying. Angad and Hanuman both are laughing gleefully. Gnashing the teeth, Kumbhakarn clenches his fists and runs towards them, but what can happen now?

Here Bibhishan reached the field with a chariot.

Indrajit and Meghvahan got worried. They think how to fight in front of uncle? Uncle is like father.

How humble! What manners!

Blessed are your parents, who gave you this sacrament (*sanskaar*). Blessed is your clan, who got an heir like you. Blessed is your religion, which preached like this.

Leaving Sugriva and Bhamandal in the field, both the brothers slipped away from there. Both of them thought that neither of them can escape from the grip of *Nagpash*. Both will suffocate and they will die on their own. So, they both left him and waged war with the uncle.

Bibhishan came. Sometimes he sees Sugriva and sometimes Bhamandal. Both were unconscious. The breath of both was stopping. It was a game of a little time. If no measures are taken, both will die. It will not take long for their life to fly away.

Ram also came running. His concern was limitless.

Every single moment was valuable.

God Mahalochan, situated on the mountain near Vansthala Nagar, had told Ram to remember him whenever there is a need. Ram remembered him. God appeared as soon as he remembered. What is the sorrow when God has come?

God gave Ram the vidya called Simhaninada. Gave him a chariot, pestle (*mooshal*) and a plow (*hal*). Pestle and plow are the special weapons of Baldev and Ram is the eighth Baldev.

God gave a *beejmookhi gada* (seeded mace) to Lakshman. Apart from this, gave *Garudi Vidya* and *Garuda*'s vehicle and provided a beautiful chariot.

Gave many other weapons. Lakshman sitting on *Garuda* came near Sugriva and Bhamandal. On seeing *Garuda*, the cobras ran away from there saving their lives. The *Nagpash* broke. The lives of both the heroes were saved. Both got up and sat down. A wave of joy ran in Ram's army. The sky resounded with cheers.

Happiness and sorrow are two sides of the world..... *Pamar* (narrow-minded) people laugh in happiness.... Poor people cry in sorrow..... Happiness and sorrow both are equal for the learned. They neither laugh in happiness nor cry in sorrow.

The sun sat in the west.

The ceasefire was declared. The demon of war fell asleep.

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## 33. The Effect of Vishalya

The bloody morning rang on the third day.

The drums sounded.

The warriors eager for battle came down on the field.

The carnage began immediately as the demon of war woke up.

Demonism fight in war. Human beings and humanity are crying in the city. In battle, embers are coming out of the eyes of the warriors and tears are falling from the eyes of the city.

A fierce battle started. Ram's army was badly defeated. Demon heroes have tightened their belts tremendously. Mutual swords are rattling.

Sugriva is shouting loudly. But the demon army is also amazingly mighty. They do not allow Ram's army to settle in the field.

Many heroes broke down at the same time. Ram's army attacked in such a way that it was not only difficult to escape, it was impossible. The demon army ran away by stepping on their heads. The monkey heroes started shouting and jumping with joy.

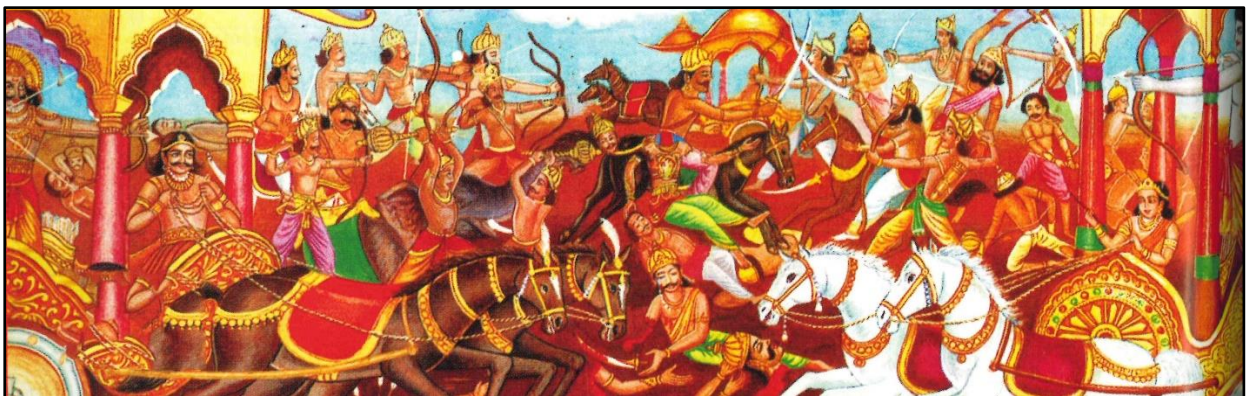
Ravan's anger flared up as soon as his army scattered.

He got down on the field. Along with him there are many brave warriors.

Ravan attacked in such a way that Ram's army was scattered like a pile of cotton. In a moment the ground was cleared. Not a single warrior was visible. Ravan laughed out loud. Started laughing, as if the dead were laughing! Ravan is challenging the warriors.

His face is so terrific that even great war heroes would get scared.

Ravan thundered: Hey son of mother! Somebody face me. Where did those stray Ram-Lakshman go?





No sooner did Ram take the bow and arrows than Bibhishan said: “I am going, Lord! You leave it.” Ram said: “No, no, you are my guest, we cannot send you.”

Bibhishan said: “Let me go, Lord! I will persuade my brother, if he does not understand then I will fight. People will also come to know that the relationship of truth and dharma is greater than that of a brother.”

Bibhishan landed on the ground.

Ravan’s laughter could not stop seeing him. The mountains started shaking. The earth started shaking.

Ravan said: “Ok, so Ram has sent you? Has he made two brothers fight with each other? He is happy even if I die and happy even if you die. Well done Ram! Hey, idiot! At least you understand something!”

Bibhishan said: “Big brother! I am joining hands to you! Even now you handover Sita to ShriRamchandraj, I will come to your side.”

Ravan said: “Don’t be naive, brother! You are my real brother. What does Ram relate to? Don’t get into the mess of Sita and come towards me. Come on my brother! Let’s meet each other!”

Bibhishan said: “Big brother! Listen to me, otherwise the whole clan will be destroyed. Stop this war. Stop the human killing. Follow non-violence. Remember religion (*dharma*).”

Ravan screamed: “Be silent, naive! You are scaring me? Where am I talking about your good and you are giving me advice? You coward!”

Bibhishan said: “Brother, I am talking about your welfare! Open your eyes, otherwise you will not even get time to cry.”

Ravan writhed: “Keep quiet *Kulanger*! Pick up your weapon and get ready! Ravan’s sword will not even keep the brother’s shame.”



A war broke out between two brave brothers. Such a fight took place that even the gods were stunned to see it. Kumbhakarn reached the ground. Ram is fighting in front of him. On the other side, the encounter between Indrajit and Lakshman is on full swing. Selected warriors are showing their skills in the battlefield. Today the colour of war is something else. There is the toughest battle.

There is no pair of Kumbhakarn and Indrajit. Such is their valour that the good ones would start shivering.

Indrajit released the *Tamas* weapon.

Dark clouds covered the sky. There was darkness all around. The afternoon seemed like a dark night of new moon. Nobody could see anything. It was not even known which soldier belonged to his side and which one belonged to the enemy. But this all stayed for just a while.

Lakshman released the *Pavanashtra* (wind weapon). Whirlwind of air rose with a sensation and in no time all the clouds were dispersed. Light spread all around. As if a new dawn has happened.

Ram's army raised a deafening shout.

A new enthusiasm came in the soldiers... Indrajit started fighting with double the enthusiasm..... Kumbhakarn started showing quadruple enthusiasm. It was as if Ram and Lakshman were playing with these two heroes.

Lakshman said to Ram: "Arya! Now end this game!"

Ram and Lakshman threw the *Nagpash* (cobra weapon).

Horrible black cobras started running around the battlefield. Showering embers with fiery red eyes, flapping their tongues like lightning, and hissing, fierce venomous snakes suddenly attacked Kumbhakarn and Indrajit. In the blink of an eye, the snakes tightly hugged around the bodies of both. The shackle tightened rapidly and both started suffocating.

Viradh and Bhamandal rush to save them both. One picked up Indrajit and the other picked up Kumbhakarn and brought them to the camp.

Ravan's head was spinning due to anger. In passion he screamed loudly: "Damn it! Now I will send you to the other world. Being a brother, you have joined the enemy's army. Take care!" Ravan threw the *Trishul* (trident weapon) at Bibhishan.

For a moment, Lakshman's eyes fell on the swinging *Trishul*. He released the arrow and before the trident could hit Bibhishan, it was shattered into pieces. And Bibhishan was saved.

Ravan was enraged with anger. He raised the *Amogh Vijaya* (a weapon). *Amogh Vijaya*, such a weapon that enemies are finished just as it is released. No one has the guts to escape from it. If one is hit, understand that he is gone.

This was the power given by Dharnendra. There was no antidote to this. Ravan threw away the *Amogh Vijaya*. Just as it was thrown, there was such a loud explosion that the skull would blast! Eyes would dazzle, such light spread all around. The gods standing in the sky ran away. The eyes of the soldiers got closed.

Ram shouted: “Run, Lakshman! Save Bibhishan, he will die! And our clan will be stained. Our religion(*dharma*) will be put to shame. People will say that because of his selfishness, Ram threw the guest into the fire of death.

Lakshman reached in front.

Ravan thundered: “Run away, Lakshman! it’s not for you, it’s for Bibhishan, the enemy of our clan.”

Where is Lakshman going to retreat? He is standing in front with his chest stretched out.

Ravan said: “Do you want to die? Then you die! You too have to die sooner or later, so die now!”

*Amogh Vijaya* was left fluttering. Millions of heroes are standing ready to face it.

Arms and ammunitions started raining on *Amogh Vijaya*. But where was it going to stop? Colliding with it, all the arms and ammunitions flew away in such a way, as if the pebbles lying on the track were flying after hitting the screeching engine.

Speedily swinging *Amogh Vijaya* went straight into Lakshman’s chest and sank. Lakshman jumped in the air and fell down on the ground. As soon as Lakshman fainted, the whole army got stunned.

Ram was bewildered. Lakshman was dearer to him than his own life. Ram got mad in anger. He overpowered Ravan with all his might. He started launching attack on attack as if the last of Ravan has come.

The eyes of the onlookers remained widened

A fierce fight started like the *Karal Kaal*. All the five chariots of Ravan broke apart. Ravan got scared. He thought that Lakshman was dead. After the death of Lakshman, Ram himself will also die. He cannot live without Lakshman. Then why fight in vain.

Clever Ravan slipped out of the field as soon as he got time.

The sun also set in the west. The end of the war was declared.

The war stopped.

Ram ran and reached to Lakshman. Lakshman was lying unconscious. On seeing Lakshman, Ram also fell unconscious.

Lakshman cannot live without Ram, similarly Ram cannot live without Lakshman. Such intense is the love of both. Such unbreakable is the affection of brothers.

Sugriva applied sandal paste and then Ram came to his senses. There was no limit to Ram's grief. A hero like Ram started crying profusely.

An ocean of sorrow is raging in one of his eyes, while the flame of anger is blazing in the other eye.

As if Ram has gone mad. Due to the excess of sorrow, he speaks like mad: "Lakshman! My brother! At least open your eyes. Why don't you speak? Say at least once. What is your pain? Look in front once."

Ram wept bitterly. Then he started saying: "Ok, so Ravan went away alive, that's why you are angry. Wait, I am bringing that rascal now. I will complete his hundred years now."

Ram took the bow and arrows and ran towards Lanka. That's when Sugriva stopped: "Lord! It's night now. This is no time for war. Ravan is in Lanka. You calm down, the death knell of Ravan has already rung. Now first you do some remedy for Lakshman.

Ram immediately regained consciousness and said: "Hey, I am still alive. Sita is gone, Lakshman is gone, still I am alive. Fly away life! Fly away. For whom are you sitting now? Sugriva! All you heroes leave from here. Tomorrow, I will perform the last rites of Ravan and I will fulfil my promise by handing over the throne of Lanka to Bibhishan. And I will also leave on the path of death. Ram can't live without Lakshman. Heroes, just leave from here."

Bibhishan said: "Lakshman is alive, Lord! Lakshman is hit by power. He is not dead. He will live all night. Till then please do something, Lord! He will be saved."

Ram regained consciousness on hearing that Lakshman was alive. He said: "Do solution, do some solution quickly."

Sugriva built seven forts of soldiers. Four gates of seven forts. How were the forts? What about man, it cannot be penetrated even by any *mantra* or *tantra*, arms or ammunitions.

Lakshman is lying in the middle.

Solutions are being discussed.

When Sita came to know about it in Lanka, she was lamenting by beating her chest. There is no end to her sorrow.

Here, no solution could be found. Only then a Vidyadhar came at the south door. He said: "I know the way to make Lakshman alive."

There was Bhamandal. He reached to Ram with Vidyadhar. Explained in length everything to Ram. A wave of hope ran across Ram's face. He danced happily. He hugged Vidyadhar.



Vidyadhar's name was Praticandra. He said: "Bharat's maternal uncle is Dronamegh. His daughter Vishalya is an ascetic of many births. Her bath water has a wonderful effect. As soon as it is sprinkled, all kinds of diseases, all kinds of pain go away, the effect of *Amogh Vijaya* will also go away and Lakshman will come alive."

Ram said: "Hurry up! Bring Vishalya's bath water! Don't be late!"

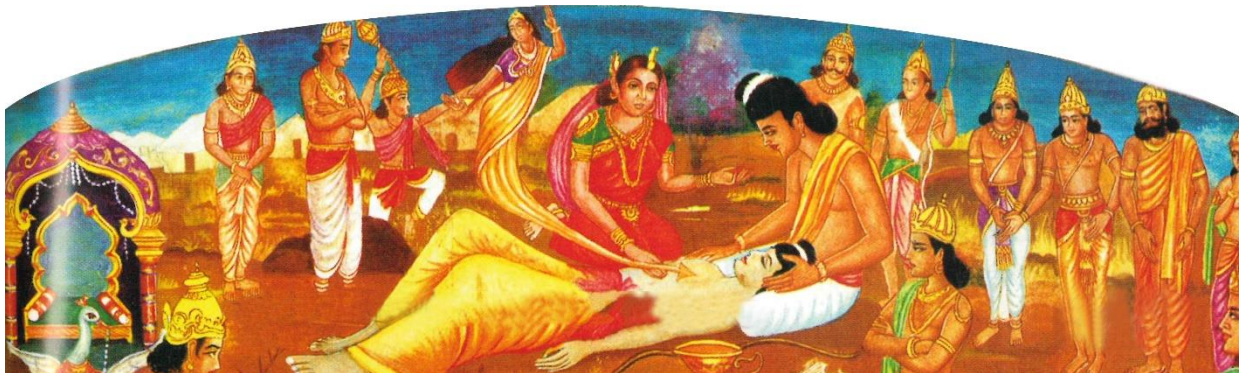
Bhamandal, Angad and Hanuman flew away sitting in the plane. They reached Ayodhya. Took Bharat along and reached Kotukmangal city overnight. Woke up Dronamegh. Talked about Lakshman and talked about Vishalya's bath water.

Dronamegh said: "Just take Vishalya herself."

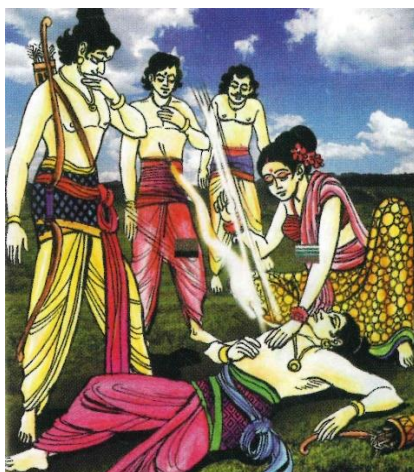
Every single moment is priceless. The price of every moment is the life of Ram-Lakshman.

Everyone returned with Vishalya. Leaving Bharat in Ayodhya, everyone hurriedly reached there with all their might. The light of the lamp shining in the plane was spreading everywhere. Seeing the light, Ram understood that the sun had come out, his anxiety increased.

Then the plane came down with a roar. Ram got some comfort. Bhamandal placed Vishalya's hand on Lakshman's chest. As soon as she kept her hand, the power of *Amogh Vijaya* ran away from his body. Seeing him running, Hanuman ran and caught him. But Hanuman left him after he apologized.



**Vishalya placing her hand on Lakshman's chest**

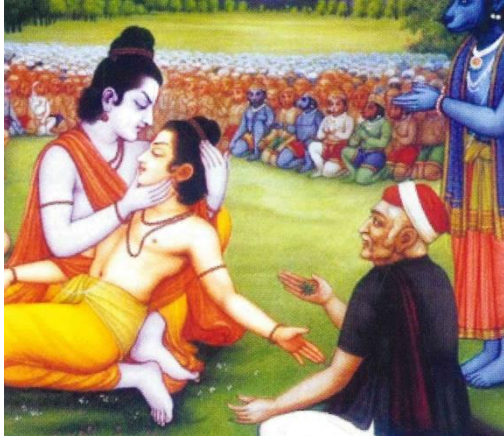


Vishalya applied sandalwood paste. The wound got relief. Lakshman came out of faintness. He got up and sat down. Seeing Lakshman alive, Ram embraced him. A wave of happiness ran in Ram's army.

The bath water of Vishalya was sprinkled on the bodies of the wounded soldiers.

Ram said: "Sprinkle even on the *Rakshasa* army, they too are our brothers. Fight at the time of war, and the rest of the time they are brothers."





Great people also have a big heart. What is own and what is alien to them.

Vishalya got married with Lakshman. As soon as the marriage took place, Vishalya's effect went away.

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## 34. The Ego of Ravan

The news reached Lanka that Lakshman was alive.

The intellect of Ravan was paralysed. He assembled the cabinet (ministers" group). The ministers said: "Leave Sita."

Ravan thundered: "Get away from here."

Ravan sent a messenger to Ram, and conveyed him to take half of the state, take something more if needed. But give Sita. Leave Kumbhakarn and Indrajit.

Ram said: "I don't want anything else. Just return Sita. we will go back."

The messenger said this to Ravan. But he did not agree. He gathered the ministers again. There was only one voice of the cabinet that handover Sita. It is good for all of us. We have tasted the bitter fruit of not handing over, now after handing over, taste the sweet fruit. Ravan's mind became upset. The time of destruction is near, so the good sense does not come. Sent off the cabinet and got immersed in deep thought.

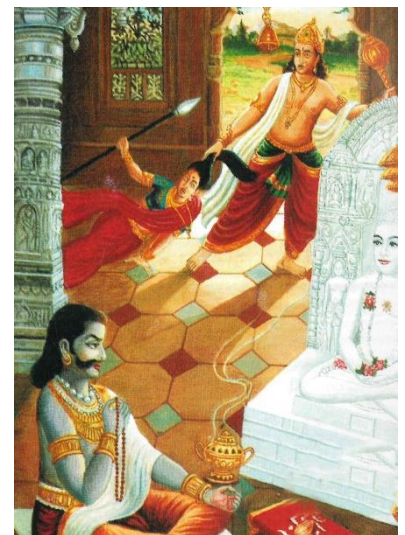
Ravan decided to accomplish *Bahurupini Vidya* (knowledge of polymorphism). Lakhs of forms can be assumed by *Bahurupini Vidya*. No one could defeat him by practicing polymorphism.

For this, Ravan first pacified the mind. Because learning cannot be accomplished without calming the mind. After that went to the *Chaitya* of Lord Shantinath. He praised the Lord. Did *snatra* festival. Laid down a rock studded with gems. Sat on it, took a rosary (prayer beads) in hand, and started the meditation of Vidya.

Mandodari made announcement in the whole city so that everyone should be engrossed in the devotion of Jin for eight days. Spend time in devotion only, so that the practice of Dashanan would become successful.

This matter reached Ram.

Sugriva said: "Lord! This is the time to conquer Ravan. After this, Ravan could not be conquered by anyone. Firstly, Ravan himself is strong, and if he does the meditation of this *Bahurupini Vidya*, then that's it! Then even the biggest hero could not defeat him."



**Ravan in the meditation of  
Bahurupini Vidya**

Ram laughed and said: "Sugriva! What are you saying? Ravan is in meditation. At this time, he is very calm. How to fight with him? How is our bravery in this? Such victory is also like defeat."

Sugriva said: "But Lord! After this he cannot be conquered by anyone."

Ram said: “Don’t worry, Sugriva! religion (*dharma*) is with us. Truth and justice are with us. And where there is *dharma*, there is victory. Victory obtained by *adharma* (*unrighteousness*) is worse than defeat.”

Such virtuous is Ram.

Neither can leave *dharma*, nor justice.

Angad came to know about this. He couldn’t stop himself. He prepared other heroes and started towards Lanka. Reached the *Chaitya* of Lord Shantinath.

The lamp is lighting on the right side. Incense (*dhoop*) is burning on the left and Ravan is sitting meditating with a calm mind.

Angad started creating such troubles that the meditation of the meditator could have broken, the knowledge of the wise could have deviated and the minds of the good ones could have distracted.

But he was Dashanan Ravan. Where is he going to get distracted? Patient like the earth and stable like a mountain. Who has the power to shake his mind?

But Angad is as if after washing his hands has fallen behind him. He has made up his mind to disturb Ravan and break his meditation.

Angad caught Mandodari and brought her. Holding her braid, started dragging her in front of Ravan. Mandodari was crying loudly.

Angad said: “Hey Ravan! you picked up Sita and brought her when Ram was not there. But I am taking Mandodari away from your front, see. Stop if you can.”

The claim was such that even the big of the biggest would get distracted, but Ravan remained unmoved, even his body hair didn’t move.

Vidya was pleased to see the amazing essence of Ravan.

Vidya said: I have been accomplished by you, if you tell me then I will pick up and bring Ram-Lakshman.

Angad ran away from there by saving his life.

Ravan came out of the *chaitya* and hissed with anger. Due to the insult of Mandodari, his body started burning. He took this anger out on Sita.

When Ravan reached Devraman, he shouted: “Sita! I was very patient. Now I will make you my queen even after breaking my promise. I will not leave now. I will end the game of Ram and Lakshman now.”

Sita shivered. She fainted. When he regained consciousness, she insisted that if Ram and Lakshman died, then I would stop taking food and water. Maybe that would be a good time. Ravan's wisdom awakened.

He felt that if Ram-Lakshman die, Sita will also die. It is impossible to win Sita's heart. Ravan was convinced that Sita would not desire anyone other than Ram.

There was no limit to Ravan's repentance. There was no limit to his sorrow. He kept remembering Bibhishan's words. He started remembering the advice of the ministers.

Ravan thought: "Shame on me! I threw my brother out of the house. Insulted the ministers. Didn't listen to anyone. I had gone mad after other's woman. Shame on me and my stupidity."

Ravan was filled with self-pity.

His holy soul awoke.

Ravan felt like handing over Sita to Ram. But the next moment his ego awoke. The ego said: "No, Sita cannot be handed over like this. What respect of mine will remain in front of my people."

He decided that he will conquer Ram and Lakshman tomorrow. Will bring them tied and then hand over Sita with respect.

I will win, I will get fame and my promise will also remain.

From his heart, Ravan bowed down to Sita.

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## 35. Ravan's Killing

The night has passed. The sun rose in the morning.

Ravan's army blew the war trumpet. A fierce battle broke out. Blood splattered on the battlefield. King Ravan himself has landed in the field. Lakshman has put his life on the stake. Each other's lives are at stake.

Lakshman shot the arrow. He started chopping the enemy's army like carrot and radish. It was as if the lives of Ravan's soldiers flew away with wings. The whole field became clear in no time. Ravan was left alone.

Ravan was horrified to see the army running away after saving their lives. He saw *Mahakal* (death) in the form of Lakshman. Ravan remembered *Bahurupini Vidya*. The Vidya appeared. Lakhs of Ravans started appearing instead of one. Wherever you look, there is Ravan only Ravan. Lakshman started seeing Ravan all around him.

Lakshman's arrows were also like this. When one arrow was released, it seemed as if millions of arrows were released simultaneously. A unique war has started between lakhs of Ravan and brave Lakshman.

Lakshman started chopping heads.

Ravan got scared. He remembered *Sudarshan Chakra* (a wheel shaped weapon).

Ravan swung the eye-dazzling *Sudarshan Chakra*, and released on Lakshman.

Ram's army was speechless.

Lakshman has gone now.

But surprise. Everyone's eyes got wide opened. The *Sudarshan Chakra* revolved around Lakshman and came to rest in his right hand. The *Chakra* of Ravan became that of Lakshman. Ravan's intellect got finished.

*Sudarshan Chakra* went in vain. So how can the war be won now? *Chakra* means ultimate weapon. If it fails, then understand that the game is over. Ravan thinks: "Oh, the words of the learned have proved to be true. Bibhishan was right, what should I do now?"

Bibhishan said: "Brother! there's still time. Handover Sita, everything will be fine."

Ravan wants to handover Sita. But at the behest of Bibhishan, the *Chakra* went away therefore returned back Sita, such things the people would say. Ravan's ego jumped. He said: "Fool! What do you understand yourself? When the *Chakra* came in hand, you became brave. Will I have only one *Chakra*? Arey, if I give one punch, neither the *Chakra* nor Lakshman will remain."



Ravan lifted his hand ..... Lakshman released the *Chakra* and it hit in the middle of Ravan's chest, and Ravan completed his hundred years (he was killed). The soul of *Subhatkesari* Ravan went towards the fourth hell. It was the new moon day of *Jyestha* month and it was evening time for the great hero Ravan. The talented Ravan. He was killed because of single mistake. The meaning of mistake is - the seed of banyan tree, if you don't take care of the first mistake, then mistake after mistake keeps happening. Then the overcast canopy of mistake becomes a banyan tree. And in the end, the flowers and fruits of sorrow start coming.

Be careful at the first mistake, don't be careless, don't defend. This is the true way to be happy.

Gods hailed Lakshman on the death of Dashanan Ravan. Ram's army shouted and started dancing by thumping on their thighs.



There was no limit to Bibhishan's sorrow. He ran to Ravan's dead body and started crying bitterly. Started imagining in sorrow. Bibhishan said: "Brother, you left. What would Bibhishan do without you? You were dearer to me than life itself. But what to do, religion was dearer than you. But I will come with you, I will sleep with you on the bed of death."

Saying this, Bibhishan took out a shining dagger. As he goes to pierce inside his abdomen, Ram caught hold of his hand.

Bibhishan said: "Let me die, I cannot live without my brother. I can't live without Dashanan."

Ram persuaded him. Cooled off, assured Mandodari, left Kumbhakarn and others, and pacified them.

Ram said that Dashanan got the death of a hero (*veergati*), he died gloriously, such death is not mourned.

Ravan was cremated in the fire; tears flowed from Ram's eyes.

Ram said: “You take care of the kingdom, we do not want the kingdom, we will go with Sita.”

Kumbhakarn said: “Kingdom is all useless, we will accept essential restraint.”

Blessed are the demon heroes, Ram bows down and spends the night there.

Kusumayudhh park. Incredible *Kewali* in the park. Everyone goes there in the morning. They sit down after saluting. The learned preached. Mandodari, Kubhakarna, Indrajit and Meghvahan all accepted initiation(*diksha*). Ram and Lakshman paid regards to them.

*Karmashura* (heroes of deeds) have become *Dharmashura* (heroes of dharma) today. Ram came to Lanka with much fanfare. Headed straight towards Devraman, Ram delighted as soon as he saw Sita. Sita became very happy on seeing Ram.

Ram got Sita.....Sita got Ram. Tears started flowing in everyone’s eyes. The milk of joy started flowing.

Lakshman bowed down to Sita. Sita blessed him. Kissed his head with love. Later everyone bowed down to Sita and everyone gave their introduction.

Bibhishan was given the throne of Lanka. The festival started in the *Chaitya* of Lord Shantinath. *Rajvi* from villages and countries came and a crowd gathered in the festival.

The kings of the countries who had given their princesses to Ram and Lakshman when they were in the forest, they all were all present.

Ram married Prabhavati, Ratinibha and Sridama. All the three were the princesses of Gandharva kings. Lakshman got married with the rest of the princesses. All lived happily

Six-six years flew away on the silver wings of a white swan like the eyelids of the eyes.

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## 36. Bharat's Initiation

Twelve clouds of happiness started showering in Lanka.

Ayodhya is drowned in the ocean of sorrow. Mother Kaushalya lamented because Lakshman was injured by *Shakti*, the news of this reached Ayodhya. Later, whether he is alive or dead, no news was known.

Bharat is getting very upset. Only one thought is coming in his mind that when would the brother come and he accept initiation (*Diksha*).

Night and day *Diksha*, *Diksha* and *Diksha*; detached(*viragi*) Bharat has no rest anywhere. Narad conveyed the news to Ram. Ram got hurried, he called Bibhishan and said that he will go to Ayodhya.

Bibhishan ordered his soldiers — Take out the garbage and clean Ayodhya. Wash the whole of Ayodhya and make it beautiful, decorate it and make it beautiful.

Innumerable soldiers started running. Everything was ready in sixteen days.

Sitting in the Pushpak Viman (plane), Ram came to Ayodhya.

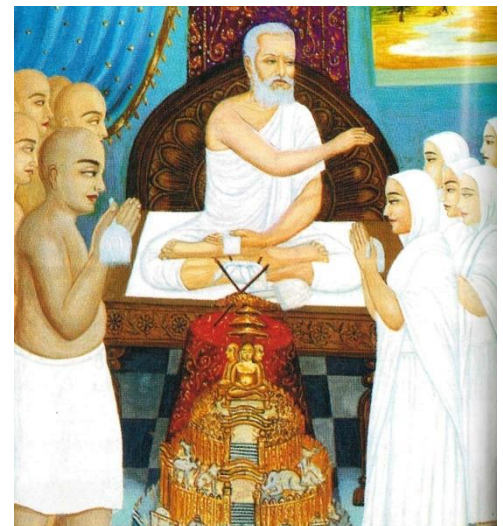
Ayodhya is waving with joy. The king and the subjects are ready for the welcome. Bharat came down from the elephant as soon as he saw Pushpak Viman. Just as Bharat got down, Ram also landed the plane.

Bharat bowed at the feet of Ram, and Ram embraced Bharat, kissed him sweetly on the forehead, then embraced Shatrughna. Both bowed down to Lakshman, and Lakshman hugged both of them.

Ram and Lakshman reached the palace, worshiped the four mothers. Sita, Vishalya and everyone bowed down to the four mothers. The mothers also gave sweet blessings to all.

Bharat has started the festival in *Chaitya*. He has started giving handfuls to the poor. What is there to ask about happiness in Ayodhya? Pearls are raining and happiness is jumping like waves.

The whole village is happy but Bharat's happiness is quite different from others. Bharat reached Ram and said: "Arya! If you handle this state affairs, then I can walk on the path of initiation. Ever since you left, I have been remembering only initiation. But I am trapped in the obstacles of the responsibility of this state; brother, give me freedom and bless me."



Initiation of Kumbhakarn, Mandodari, etc., by Aprameyabal Kevalji



Bharat got pained and Ram also got pained and said: “Brother, what are you saying, the kingdom is yours, we have come because of your saying. What kind of state and what this throne for us?”

Bharat left without listening to anyone. Lakshman held his hand. Sita and Vishalya came there and tried to persuade Bharat but he was a lifelong devotee, Bharat remained firm. Then he accepted initiation.

Kaikeyi went to Ram, she said, “Son, give me permission too, I will also take initiation and do welfare of the soul. I am going to take it up. My soul will also be blessed.”

Ram got pained. He started saying: “Mother what are you saying, am I not your son. Bharat became a sage. Now let me serve.”

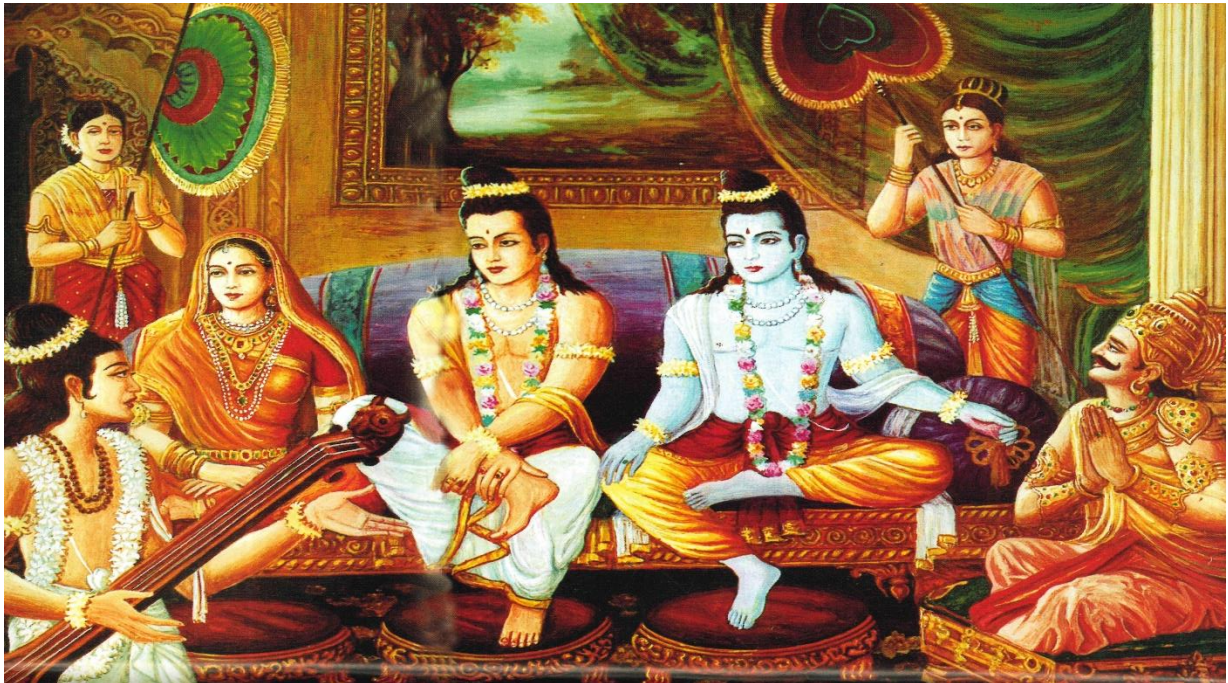
Kaikeyi said: “Son, my answer is firm, I have to do self-welfare. I can't stop.”

Kaikeyi accepted initiation. Mother and son attained salvation by following pure virtue.

By the command of Ram, Lakshman was crowned. Lakshman became king. Lakshman – the eighth Vasudeva. Ram – the eighth Baldev. Lakshman was much devoted to Ram. He himself was the king but called Ramrajya.

The ship of time is rapidly moving on the Ganges of happiness.

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## 37. Deserting Sita in The Forest

Once upon a time. Sita is sleeping, she sees in her dream that two *Ashtapadas* came down in her mouth. Sita is laughing slowly even in her sleep. *Ashtapada* is a creature. More powerful than a lion but not a good omen.

Sita got up and talked to Ram. Ram said: “Devi, you will be blessed with two sons, more than a lion in prowess. But you saw *Ashtapada*, this is not right.”

Ram got worried. Sita's heart started beating. It is a righteous soul. If there is worry, it concentrates on religion. When there is nervousness, then starts doing more and more devotion.

Sita said: “We have religion(*dharma*) in our heart and blessings of God and Guru on our head, then why should we worry and get nervous. Sita got engrossed in religion day and night. Meditates on Arihant, discusses and thinks about religion.”

Ram has immense love for Sita. Now sons are about to be born, that's why Ram's love is doubling day by day and becoming four times by night.

Once upon a time Sita was sitting. There are other queens as well, those queens are jealous of Sita. Jealousy is a deep ditch, whoever falls into it can hardly come out. One who falls would keep on drowning inside.

If Ram's love for Sita decreases, then other queens would be happy. They keep on cheating with Sita. But Sita is innocent that's why she doesn't think anything like this.



Prabhavati said: “Elder sister, how was Ravan's face? Was it very terrible?”

Sita said: “Who has seen the face.”

Sridama said: “How can this happen? Haven't you seen his face after staying there for so long? Who can believe this?”

Sita said: “If you don't agree then nothing. I don't have to make anyone accept it, my soul has accepted, it is enough. I have never even raised my eyes.”

Ratinibha said: “O God, we felt like seeing Ravan and we thought that elder sister would make his picture, then you are cutting the matter from the root.”

Sita said: “Strange or wonderful, whatever it is, I say that I have seen Ravan's feet.”

Sridama said: “At least make his picture. Innocent Sita! She made a picture of Ravan's feet.”  
Meanwhile Ram came there.



Other queens said: “Look, Sita is worshipping Ravan's feet.” How much does she remember Ravan?

Sita felt it very insulting. The wound of the sword is good but this is bad.

Sita's every pore caught fire. Clever Sita drank this as a handful of poison. Her face became like crying and there was no limit to her sadness.

Ram was great, and broadminded also. He also made it unheard. No one said anything. Other queens got strength from this. They spread the word that Sita is not a *sati* (devoted to husband); she worships the feet of King Ravan and longs in his remembrance.

How long does it take for the word to spread? It was as if the matter started flying with the wings of the wind. Sita is condemned at different places in the entire city of Ayodhya. But who would go and talk to Ram and Sita? The time of spring season has come.



Ram said to Sita: “Let's go to Mahendra park.” Sita said: “Perform the worship of gods and there is ‘*dohala*’ of travelling to Sammet Shikhar.” Ram said:” It is okay.”

Desires arise in mother according to the creature that comes to the mother's womb. These desires are called *dohla* or *abhava*. Ram finished the *dohala*. Got the god worship done with pomp. Sita's joy could not be contained. How long does it take for

the happiness in the world to disappear?

Sita and Ram went to Mahendra park. The whole family was together. There was no end to joy and play. Then Sita's right eye started twitching. Sita's heart panicked.

There are results of twitching of the organs. The organ twitches as an indication of something good or bad. The twitching of the organ means that there is every possibility of happening good or bad. It is good when the right-side organ of a man twitches; for woman twitching of left-side organ is good.

Sita talked to Ram. Ram said “Twitching of your right eye is not good, you go to the palace and take rest.”

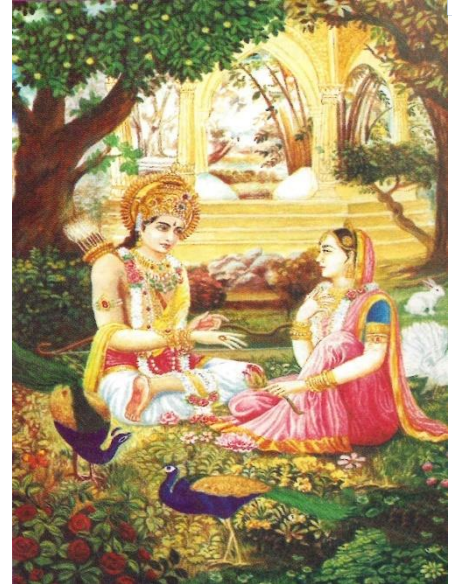
Sita said: “Hey, this much has passed. What is yet to pass. Now only death is left.”

Ram said: “Don't be sorry, goddess.” The bond of virtue and sin that has been done has to be suffered. Put your mind in religion. Everything will be good by the grace of Arihant.

Sita went to the palace. The ghost of fear was dancing in the mind. After Sita left, the 'Mahajan' (assembly of leading men) of the city came to Ram. *Mahajan* said to Ram. Lord! Sita cannot be *sati*. Ravan used to do whatever he wanted. Sita has been with Ravan for a long time, then how can she remain *Sati*? The whole city is condemning the goddess. You are also being criticized. Lord! Sita should not be kept in the palace. Protect the clan. Protect the pride.

Mahajan went back. Ram's mind is wandering.

As soon as it was night time, Ram changed his disguise. Went out for a walk in Ram Nagar. Wherever he goes there is only one thing, that Sita cannot be a *sati*. Ram felt a dagger-like wound in his heart.



Ram went to the palace. He again sent spies. The spies went to every corner and came back to Ram and said that wherever they went in the city, only one thing was discussed, how can Sita be *sati*. Why did Ram keep Sita when she is not a *sati*?

Ram thought: "My pride is gone. My clan's reputation also goes away. I do not want Sita. For whom the bloody war was fought, what a disaster on her."

There is no end to Ram's anxiety.

There is no end to the restlessness.

Ram spoke to Lakshman. Lakshman's heart started burning. He said: "Present those before me who says that goddess Sita is not a *sati*. I will settle these dirty fellows now."

Ram said: "The whole public says."

Lakshman said: "All the people are mad. There is no sieve on the mouth of the villagers. They say whatever they think is right. What do you say? Is goddess Sita a *sati* or *asati*?"

Ram said: "Sita is a *mahasati*. But what about people who speak like this and that? What if there is a stain on the family's reputation? First glory, then other. How will you tolerate the stain on the reputation?"

Lakshman said: "Punish the public. People call *asati* to a *sati*, people commit crime. What about goddess Sita in this?"

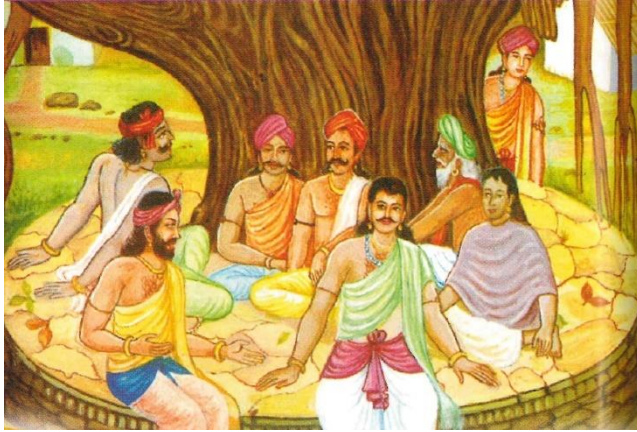
Ram is not becoming two from one. Ram forgot. Forgot in the love of fame. Forgot in the words of the people.

What is the value of the words of the public? One who follows the words of the people is insane. The words of the people should be weighed. After weighing, its result should be considered first, not later.

## Heavy problems on goddess Sita.

Pure like gold and serene like the water of Ganges, then punishment without crime. It is surprising. As if Ram forgot the way.

Ram ordered: "Leave Sita in the forest. She has a desire to visit Sammet Shikhar. Say that she has to go on the journey alone."



The commander said: "Lord! A son is to be born to the goddess. What will happen in the forest?"

Ram said: "Do as much as I say."

The commander went away.

Tears started flowing from Lakshman's eyes. Lakshman fell at the feet of Ram, and said: "Brother! Big brother! It's going wrong. Later there will be no end to repentance."

Ram said: "Just don't want to listen anything. Ram's command means command."

Finished! Then Lakshman cannot speak.

The commander's heart is torn.

But this is Ram's order. It has to be implemented. Got the chariot ready. Sita didn't know about this, she sat. It was a bad omen, yet she convinced her mind.

The chariot started moving. Sita started dreaming while traveling. Gangasagar was crossed in no time. A dense forest, named Sinhninad, came.

The chariot stopped. The commander stood with folded hands. Sita asked: "Whether we reached Sammet Shikhar. The commander fell silent. His eyes were filled with tears.

Sita got scared. She said: "Commander, why are you crying, you don't say anything?"

The commanders got giddy. He said: "Goddess, forgive me, my tongue has stopped."

Sita said: "Hey! What happened, is Arya well? What is the matter?"

The commander said: "Goddess! Ram's order is to leave you in the forest."



It was as if the earth slipped from under the feet of Sita. She said: "What is the crime?"

The commander repeated the whole thing to Sita. Sita spoke up: "Hey Ram, this is your justice! Didn't investigate, didn't test, and just punished."

Sita fell unconscious. She fell down from the chariot. The commander felt that Sita has lost her life. He started crying.

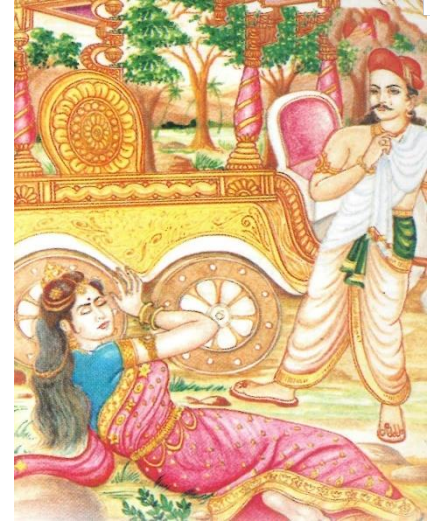
The commander had great respect for Sita. But he is the servant of the letter, so he has to do as per the orders of Ram.

As soon as Sita's sense came back, she became calm. Sita said how far is Ayodhya?

The commander said: "It is much."

Sita said: "What is Ram doing now?"

The commander said: "Let his talk go."



**Sita falling from the chariot**



Sita said: "Take my message and say that I will pay for my deeds but you have not done this well. You did not do such a thing to enhance the glory of your name. You may have left me at the behest of other people, but do not leave the religion of Lord Vitarag at the behest of the people."

On saying this, Sita fainted again. As soon as she regained consciousness, she started speaking: "Hey Arya! What did you do without thinking, how could you live without me? Lord! Lord. Test should have been taken. Being a clever and knowledgeable man, have you forgotten the rituals of justice? Anyway Senapati, tell Ram that Sita only wishes for your welfare. Say my blessings to Lakshman and may your path be safe."

The commander bowed down and took the chariot towards Ayodhya. The commander bowed down to Ram and said word by word the message of Sita.

Ram lost his senses. Lakshman applied sandalwood paste. Ram said as soon as he regained consciousness: "Sita! Sita! Sita! Where is Sita, bring Sita. On saying of the people, I abandoned her without thinking. Arrrr. What have I done? Lakshman, my brother, bring Sita."

Lakshman started crying bitterly. Ram said: "Sita is in dense forest. If found alive, it will be fortune. She is between lions and tigers. Hurry up. You go in the plane and bring her back."

After flying, the plane came to the Sinhadinad forest. He searched Sita. Searched the whole forest. Sita was nowhere to be found.

Ram kept calling. "Sita ! Sita !" Had Sita been there then she could have been found.

Did the forest swallow her? .... Did tigers and lions tear her apart and eat her? God knows. Ram returned. There is no limit to repentance.

Those who do without thinking, they definitely repent.

Everyone thought that Sita has died. Her last rites had also taken place.

Ram drowned in deep grief. Sita in his mind, Sita's picture is dancing in front of his eyes. Missing her every moment.

Here the people also turned their dice.

Everyone praises Sita and condemns Ram.

Those people for whom Ram had abandoned Sita, those same people started condemning Ram.

This is how people are and their words are. The one who follows their words loses his rhythm too.

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## 38. Lavan and Ankush

Vajrajandh was the king of Pundarik Nagar.

There was a minister of the king. His name was Sumati.

Both were staunch devotees of Arihant.

The king has come to the Sinhninad forest. He has come to catch the elephant. The army is roaming in all four directions in search of the elephant.

Sita is sitting under a tree. She is engrossed in meditation of Navkar. She counts Navkar and criticizes her fate. In a moment Sita goes under another tree. She gets scared and starts running, then sits under another tree. She is running around in fear. Hot clouds are raining from the eyes. As if a stove is burning in the heart.

Sita saw the army. The army saw Sita. Sita's fear went away. What is sorrow for the sad, she felt like this. She sat under the tree and meditated on Arihant.

The army informed the king. The king and the minister came running.

The king said: "Mother! You are alone in such a dark forest. Have you lost your way mother?"

Sita started crying bitterly.

The king said: "Mother! Don't panic, I will do whatever help is needed for that." Sita told everything.

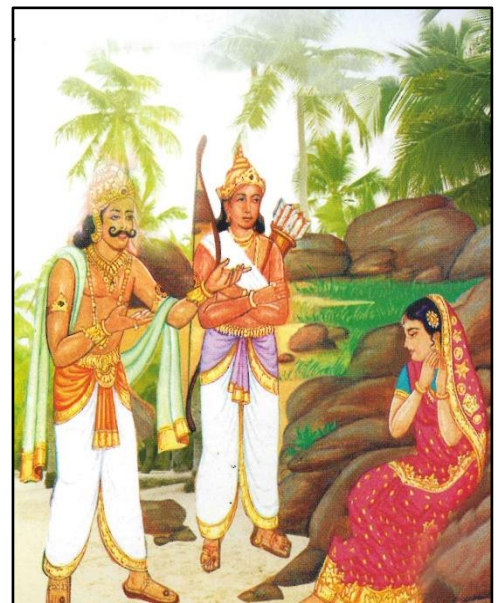
The eyes of both the king and the minister were filled with tears.

The king said: "Don't worry mother. I am your brother and you are my sister. Let's go to my house. Second, Ram has not abandoned you out of spite, but has left you at the behest of the people. When Ram will repent, then he will search for you. Till then you stay in my palace and meditate on Arihant."

The task of catching the elephant was completed. The king returned to Pundarik Nagar. Sita went with them. She started living there and spends time in religious meditation.

Sita was not sad about anything. The sharp shadow of *Karma* (deed) is strange!

Husband abandoned in the forest, and in the forest she found a brother like own brother! Found the brother of religion.



King Vajrajandh giving solace to Sita

When Sita reached Pundarika Nagar, Ram set out in search of her. But, from where could he get Sita?

Ram has performed the posthumous ritual of Sita. Sita is leading a pious life here.

Time is passing by. Sita gave birth to twin princes. Ahaha! What an effect of the princes. The look like the sun and the moon! The look just like Ram and Lakshman.

King Vajrajangh organized a festival. One's name is Ananglavan and the other's Madanankush. In short, their names are Lavan and Ankush. Both grew up.

There was a *Siddhaputra*. His name is Siddharth. A firm disciple and storehouse of knowledge. Lavan and Ankush learned from him. They became fully knowledgeable about weapons and scriptures, religion and deeds(*karma*).

Lavan, Ankush both became young. They are so strong that there is no comparison. Such mighty that no one can compete with him. They were brave fighters greater than Ram and Lakshman. Lavan and Ankush fight big battles, defeat the enemy in the blink of an eye.



Vajrajangh had a princess named Shashichula.

Shashichula was married to Lavan.

Prithu was the king in Prithvipur city. Kanakamala was his princess. Kanakamala was proposed for Ankush. Prithu categorically refused. He not only refused, but also asked what is your clan, this was an insult to the clan. Brave heroes could not

tolerate such humiliation, they fought. There was a war. Prithu was defeated. He ran away from the battlefield.

Ankush said: “Hey, we belong to an unknown clan, but your clan is the best, then why do you run away? Why are you putting your clan to shame? Wait wait, you want to see my clan.”

Prithu said: “Your prowess itself says that your clan is the best.” Then a treaty was made with him. Marriage took place after the treaty. Everyone rejoices in Prithvipur.

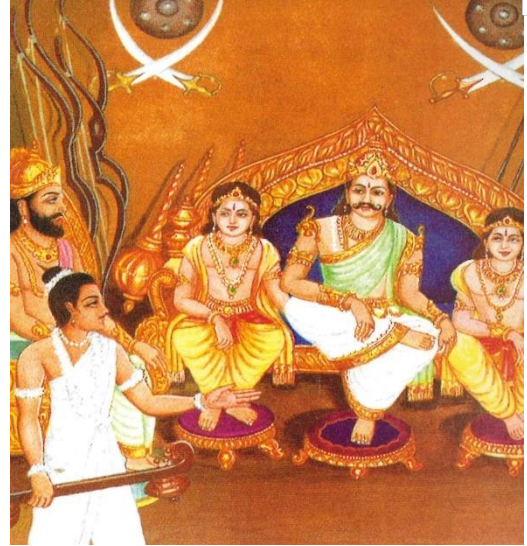
One day Narad reached here. The matter of clan came out of the talk, and Narad told everything. He told about Ram and Lakshman. Talked about people’s words and Sita's renunciation.

Lavan and Ankush did not know at all. They were hurt to know. Lavan said: Uncle! We will go to Ayodhya. Who are they Ram-Lakshman, didn't see the mistake, didn't see the crime and expelled our mother?

Vajrajandh said: Okay. We will go to the city; from there we will go to Ayodhya. Everyone reached Pundrik Nagar.

Everyone praises the bravery of Lavan and Ankush. What their strength! What an effect!

After some days Lavan said: "I want to go to Ayodhya to see Ram and Lakshman."



The army got ready and the *prayanbhambha* (departure bell) started ringing. Lavan and Ankush bowed down to Sita. Took permission. Sita became happy. She said: "Son! Ram and Lakshman cannot be conquered even by gods. Ankush said we will measure it."

Sita said: "Hey! They are worth worshipping."

Lavan said: "Mother! He is our enemy who has hurt you, he is not to be worshiped."

Sita kept on crying. Lavan and Ankush left for Ayodhya. As soon as they came to Ayodhya, they made a camp. There is no limit to the wonder of Ram and Lakshman. They laugh in a moment and fall into thinking in another moment.

They laugh as if some fool has come to die, they start thinking that who is there to fight in front of us? Whatever will happen will be seen.

Ram and Lakshman came out.

Lavan and Ankush prepared for the war. Suddenly a plane came there. Sita and Bhamandal were in the plane, Lavan and Ankush ran. Bowed down to the mother.

Lavan said: "Mother! Mother! Are you in this battlefield? Who is this together?"

Sita said: "Son, he is your maternal uncle, his name is Bhamandal."

Lavan and Ankush bowed down to their maternal uncle.

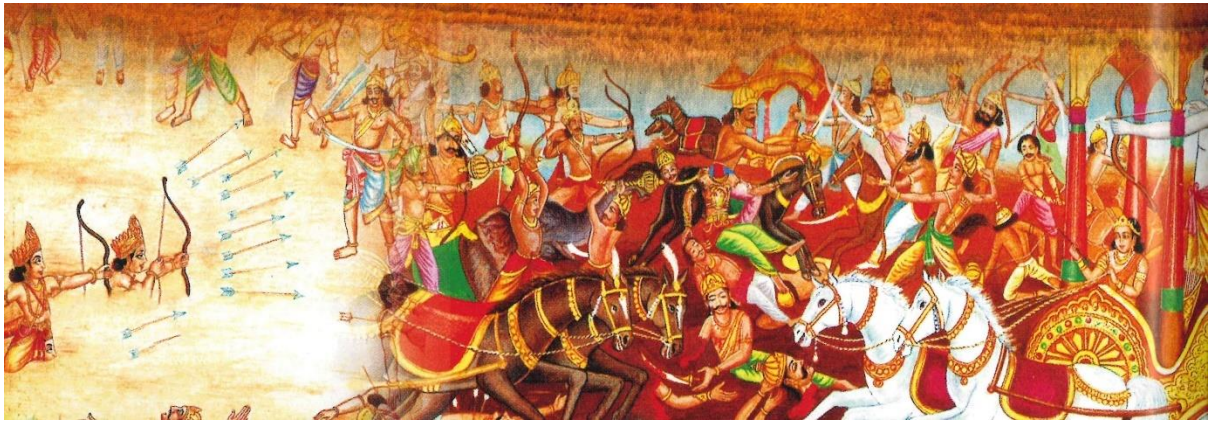
Bhamandal blessed them. Gave a sweet kiss on the forehead and said: "Nephew, is it good to fight against father? This is Ram and Lakshman, even *kaal* of *kaal*. Abandoned Sita in hurry. If something happens to you unknowingly, then it would not be our chance to live. As soon as Narad told me, I came here running. Withdraw the army."

Ankush laughed and said: "Ram and Lakshman are *kaal* of *kaal*, so we are their child. How could we withdraw from the battle? If we retreat, both our and our father's name will be ashamed."



The war bell started ringing. The war trumpet started sounding.

A fierce battle is taking place. The chariot of Lavan is roaming in the field. King Vajrajandh is his charioteer. Ankush's chariot moves ahead fast. King Prithu is his charioteer.



Lavan and Ankush have attacked heavily. Ram's army cried for help. Ram and Lakshman entered the battlefield with great enthusiasm but on seeing Lavan and Ankush, they lost consciousness. Their hands became relaxed. Love emerged in their heart. When the hands of Ram or Lakshman didn't move then how can the weapon work? Ram feels like hugging both of them.

Lavan made a war cry: "Great heroes! Beware! You fought with Ravan but Ravan has gone. Fulfil that wish today itself."

Lavan and Ankush sounded their bows.

Both Ram and Lakshman get distressed.

Both think: "Arrr! What happened today? The hand does not rise, has it been tied? Who are these two boys? Affection emerges as we see them. What a magic this has become! This bow does not even rise!"

Lavan and Ankush make war cry again.

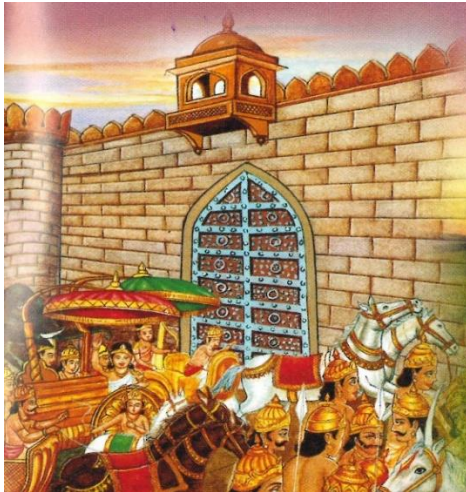
Vajrajandha brought the chariot in front of Ram and stopped. Ankush's chariot was brought in front of Lakshman.

Ram and Lakshman hardly took up weapons. As soon as they took up weapons, both of them got power as if the colour of the war has set. Lavan and Ankush showered arrows. The horses were shot at with arrows and made like a sieve. The hands and legs of the charioteer became loose.

Ram roared: "Charioteer! Put the chariot in front of both the boys, I will finish the game now."

Charioteer said: "The horses are on the way to death, nothing works, my all veins have loosened. Lord! This never happened."

Ram got more distressed. He said: “Arr! Today all the dices are happening upside down! This *Vajravart* bow! This pestle and plow, all are looking like toys.”



The weapons of Ram and Lakshman failed. Ankush shot an arrow. It pierced Lakshman's chest and Lakshman fell down unconscious. The charioteer took back the chariot and speeded it towards Ayodhya. As soon as Lakshman regained consciousness, he said: “Charioteer, what did you do? Take the chariot to the ground. Don't stain Raghukul's reputation.”

The chariot came to the ground, Lakshman released the *chakra* towards Ankush. The humming *chakra* moves forward. Lavan and Ankush fire weapon after weapon, weapon after weapon, not a single one is successful.

The *chakra* is going on and on. sannan....sannan.... sannan.... Ankush gone.... Everyone's eyes were closed.

The *chakra* reached near Ankush. It revolved around him and came back to Lakshman. Lakshman became obsessed. He released *chakra* the second time, that too came back.

Lakshman and Ram were stunned. They think: “Oh! The *chakra* also failed. What is happening today. Are we Vasudev and Baldev or are they?”

Ram and Lakshman are regretting.

Narad and Siddharth came to Ram. Narad said: “This is Sita's son, Ram! The *chakra* will not work on them.” Narad repeated everything.

Tears started flowing in Ram's eyes. Lakshman is dancing with happiness. Both go to meet Lavan and Ankush. Lavan and Ankush came in front. Bowed down at feet.

Ram and Lakshman showered sweet kisses. Father and son met. There was a wave of joy everywhere.



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## 39. The Ordeal of Sita

Everyone reached the city of Ayodhya sitting in the Pushpak plane. Festival started. There was joy everywhere.

Sita has already reached Pundrik Nagar. That's where she practices religion. Who is his now? Ram gave up. Both the sons have also left. Now she is waiting for initiation (*deeksha*).

*Deeksha* alone protects the world.

Time is flowing quickly. Everyone went to Ram along with Lakshman and Sugriva, Bibhishan, Hanuman and Angad.

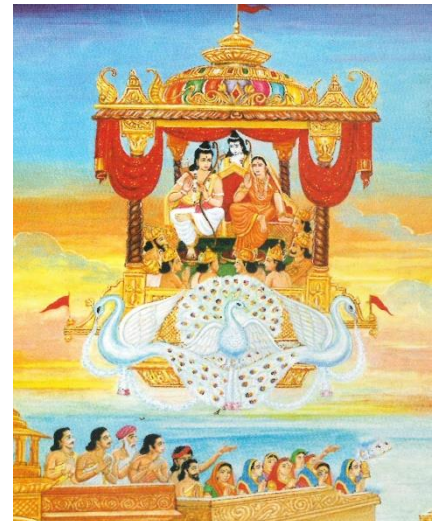
Ram said: "Bring goddess Sita with you. Sita alone would be very distressed. She will give up her life in sorrow. Well, she is the *mahasati*. But the world has put a stigma on her head, it has to be removed. She will have to give proof to the world that she is the *mahasati*."

It was the custom of those days. One had to do something *Divya* to prove anything. *Divya* means the ritual of playing with dangers of life. *Divya* means difficult test.

What were the different types of *Divya*?

*Divya* to fall into the blazing fire. *Divya* to catch a snake full of poison, *Divya* to get the juice of a sizzling iron, *Divya* to take the sword over the tongue. Such is *Divya*. The one who is truthful is saved. The one who is a liar dies. This was the custom of those times. Such a strange test!

A big pavilion was tied outside the city. The people of the city came there. Sugriva and Bibhishan, ministers, courtiers all came and the mandap was filled to the brim.



Ram ordered Sugriva. He reached Pundrik Nagar.

He said to Sita: "Goddess! Ram has sent the invitation."

Sita's eyes turned red. Eyebrows pulled. Wrinkles appeared on the forehead. She said in a tight voice: "Is there anything left to pass? Want to grow a tree on the head? Abandoned in the forest. Took away the son too. What's left now? I will not come. Tell Ram that Sita is no more."

Sugriva's eyes were filled with tears and he said: "Goddess! Have mercy."

Sita became weak and said: "Brother! My mind is now not in this world. I want to accept *diksha*. I don't need anyone; I don't want Ram and Lakshman. I have no attachment to sons. I need welfare. If people put a stain on me, and husband accepts them as truth, then what is the role of such a husband?"

Sugriva said: "Goddess! Visit Ayodhya once. Perform *Divya* and remove the wrong stigma, that is why Ram has sent you a call." Sita had no desire to go. But when it came to removing the stigma, she was ready. *Sheel* (modesty) is dearest to *satis*!

Sugriva and Sita came to Ayodhya. They landed in Mahendra park. Everyone bowed down to them.

Lakshman said: "Goddess! Come in the palace."

Sita said: "I will see the palace after the stigma is removed."

Everyone went to Ram and talked with him. Ram said it's okay.

Sita came to the pavilion. Ram said: "Goddess! Perform *Divya* and give proof of being a *sati*."

Sita said with a smile: "You are very clever *Arya*! You seem very knowledgeable of politics. First you gave punishment and now testing me. And if I prove to be a *sati*, then who will bear the punishment for the punishment given to me? Great Justice! Speak up, give answer! why are you standing silent?" Sita asked Ram.

Ram got embarrassed. Sita said: "Let it go. Tell me which *Divya* should I do? If you say, then I will drink the juice of burning iron! If you say, I will pick up a sharp sword on the tip of my tongue! Tell me to jump into the burning fire! Tell me what should I do? I am ready to do whatever you say."

There was silence in the atmosphere. The eyelids of everyone were closed. Meanwhile Narad and Siddharth came. Both said to Ram: "Sita is a *mahasati*. There is no need to doubt."

Ram's head got blanked and he thundered: "You(people) called Sita as *asati*, you also called her *mahasati*. When you said *asati*, then why did you say? If you are saying *mahasati* then why are you saying? Do you have any stand? And what is the proof that you will not say

anything else tomorrow? No, Sita will have to perform *Divya*. I say that Sita should perform the *Divya* of jumping into the burning fire.”

A pit was dug. It was as deep as the height of two persons and as wide as three hundred hands. The pit was completely filled with sandalwood. A pitcher filled with *ghee* was poured and then lit the fire. The flames of fire started touching the sky. It was such a fire that the eyes of the spectators would burn.

Ram got enraged and started humming: “Arr! What a stubbornness I have taken! Such a terrible test! God! God! I have been giving only pain to Sita. Sita came to the forest, that too because of me! Ravan took her away only when she came to the forest! Got her back with great difficulty, then left her again in the forest. And now raised this difficulty. Hey, God!”

Sita came near fire with folded hands. Closing both her eyes she remembered *Namaskar Mahamantra*, and said: “If I am not a *sati*, let the fire burn me, and if I am a *sati*, let the fire cool down.”

Sita jumped into the fire. People started screaming.

Everyone's eyes got closed. What is the value of fire in front of Sita's purity?



**Sita's ordeal**

As soon as Sita jumped, the fire extinguished and became as cold as an earthen pot. Water waves started bouncing and within no time flood came. Amidst the flood water, there was a lotus. A throne was on the lotus. On this throne was Sita. She was looking just like goddess Lakshmi.

There was a flood like situation. The pavilion started sinking. Vidyadhar flew away but where would the *Bhumichar* people go? Hue and cry started.

“Help Help! *Sati Mata* Help!”

Sita got pity. Returned the water with both her hands and the flood became calm. Sita was hailed.

Lavan and Ankush jumped. They reached to Sita by swimming. Sita sniffed their heads with affection and made them sit around her.

Lotus came swimming to the shore. Sita got down, Ram apologized. Ram said: “Devi, you remained alive in that dense forest, that was the biggest *Divya*, still I gave you this new sorrow. Forget all this. Forgive me and come to the palace.”

Sita said: “No one needs to apologise; the fault is of my *karma* (deeds). *Karma* has to be suffered. I will accept *diksha* (initiation) right now.”

Sita's hair was looking like long black snakes. A lamp rises on Sita's head, but Sita has to take initiation, then of what use is this beauty? Sita pulled out five handfuls of all her hair and gave it to Ram.



Sita left everybody. Ram fainted.

Jaibhushan Kevali was outside the city. There itself Sita accepted initiation.

Leaving the illusion of kingdom, Ram, Lakshman, Bhamandal and Vajrajandh, Sita became an ascetic .... Blessed is *mahasati*! Blessed is *Sadhvi Shiromani*!

As soon as Ram regains consciousness, he asked: “Where is Sita? Tell me otherwise I will kill you. I will not keep even one alive.”

Everyone trembled. Ram started thundering: “Lakshman! Brother! Bring bow and arrows. Hey I'm dying. Why doesn't anyone listen?”

Ram got up. Took bow and arrows.

Lakshman said: “Arya! You left Sita out of fear of stigma, similarly Sita left everyone out of fear of the ‘*paap*’, brother! Sita became a *sadhvi*.”

Ram calmed down and said: “*Diksha*, very good, let's go there.” All came to Jaibhushan Kevali.

Kevali retorted. Ram asked: “God! can I go to salvation or not? I will leave everything but it is not possible to leave the love of this Lakshman. How will there be salvation without him?”

Kevali said: “Ram, you will go to salvation in this very birth. Don't worry.”

Later Ram's commander also accepted initiation. Ram bowed down to him too. Ram went to Sita and bowed down to her too. Then he came to Ayodhya.

Sita does fierce penance. The commander also does great penance.

The tenure is over. Sita became Achyutendra in the twelfth Devlok. The commander also reached Devlok.

The one who does *dharma* attains salvation. And the one who commits sin, his misery happens.

Leave sin and do *dharma*. This is the true mantra of a happy life.



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## 40. Ram's Salvation

Once upon a time, it was the full moon of *Chaitra* month.

Hanuman has gone to visit Merugiri.

It is a matter of time. You see something every day, still you don't remember anything. And some day, some new idea itself comes.

Hanuman is standing after saluting Arihant.

It's evening time, the sun is setting. Hanuman feels *vairagya* (detachment) on seeing this. One day everyone has to set, right? Before that one who does welfare of the soul is the true wise man.

Hanuman accepted *Diksha* (initiation).

When Ram came to know about this, he started laughing. He mocked Hanuman and said: "Leaving so many pleasures, what did Hanuman see in Diksha!"

At the same time Saudharma Indra said to the assembly: "Ram like Ram, Ram who goes to salvation in this life, laughs at religion, laughs at initiation, isn't it surprising? Ram had immense love for Lakshman and vice versa. Had he not been, Ram himself would have taken initiation."

Two gods get curious. They said: "Let us see how much love Ram has for Lakshman and vice versa."

Both came to Ayodhya. They came to Lakshman's palace. Lakshman is sitting on the golden throne. The gods have created illusions in the palace.

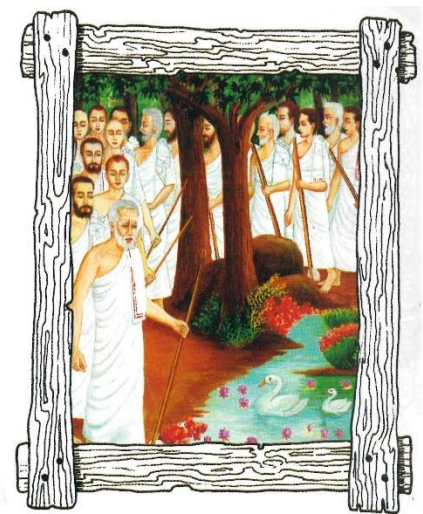
The queens are crying bitterly. They are crying in the name of Ram. As if outrage has spread.

"Hey Ram! Hey Ram! Where did you go?" Lakshman got trapped in the illusion of the gods.

Did Ram die? Lakshman lost his life just by thinking this. Lakshman became lifeless and fell down in the same position as he was on the throne. Such was his love! The agony of the gods went beyond limit. They went and the illusion flew away.

The queens now began to weep for real. "Lakshman... Lakshman... Yes Lakshman..."

Ram came running, he said: "Hey, what are you doing? Who has died? Lakshman is alive. Be mindful if you cry?" Ram called the doctor.





He was administered different types of medicines. But where could Lakshman respond. He has really become lifeless.

Ram fainted.

As soon as he woke up, he said: “Hey brother, why are you sitting sulking like this, at least say something.”

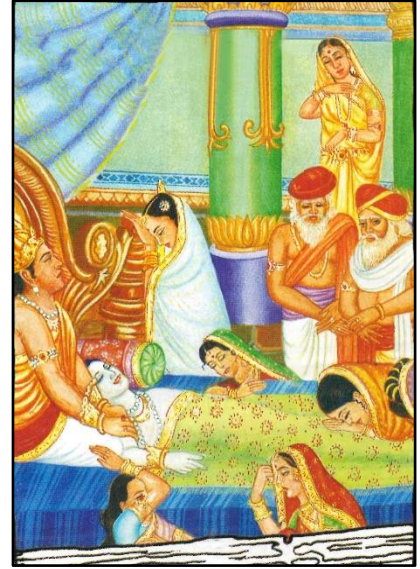
Bibhishan, Sugriva and Shatrughna are crying bitterly. There is no limit of mother Kaushalya’s sorrow. The whole palace is crying. Every brick of the palace is crying.

Lavan and Ankush kept on watching. Such is the world. We don't want it. After saluting Ram, they left and accepted initiation.

Ram was stunned. Bibhishan said to perform the posthumous rituals of Lord Lakshman. Lakshman has died.

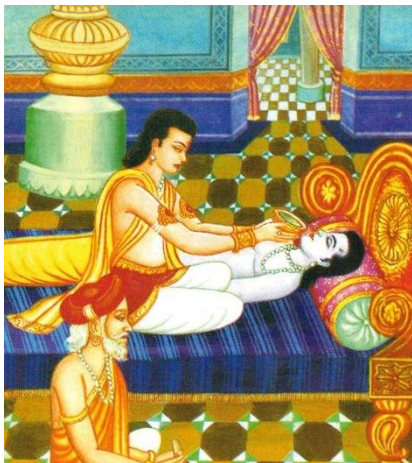
Ram got angry and said: “who says that Lakshman is dead? One who says it must have died. His father must have died. Burn him. If said about Lakshman then be mindful, go away from here.”

Ram took Lakshman to the bath house. Bathed him, washed and applied sandalwood paste. Then he said: “Brother, tell me, it is not good to sulk so much.”



**Ram administers different types of medicines to Lakshman**

Ram has immense love for Lakshman. He can't even imagine the death of Lakshman. He runs to kill the one who says so. Ram makes Lakshman sleep in his lap. He moves his hands over his head, kisses on forehead and persuades him. If Lakshman is alive then he would have spoken?



**Ram gives water to Lakshman's dead body**

Ram decorates a plate of food and takes it to Lakshman and says: “Eat brother! Eat! How long do you have to starve like this?”

How can a dead body eat? Ram got tired of persuading. He put Lakshman to sleep on the bed and covered with a cloth. After a while, started pressing his feet, started rubbing the body. Keep working and keep talking brother! “Get up now! Wake up now!”

Six months passed like this. Tears are not drying from Ram's eyes.

Vasudev's body is amazing. There is no foul smell in his dead body, it does not rot for six months.

After six months, Ram's eyes opened. Then he believed that Lakshman had died.

Ram became '*vairagi*'

Ram said: "Shatrughna! You manage the kingdom. I will take *diksha*."

Shatrughna said: "I will also take *diksha*."

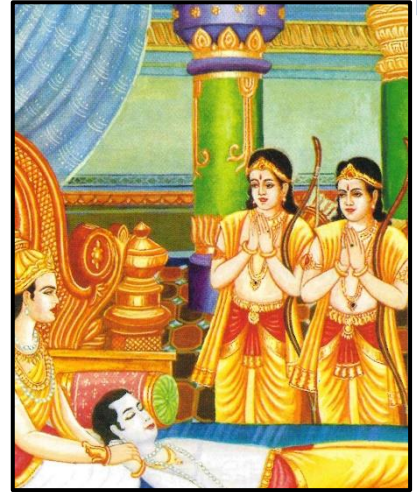
The Kingdom was given to Anangdev, who was the son of Lavan.

Ram accepted *diksha*, who was once laughing on Hanuman. Shatrughna, Sugriva and Viradh also accepted *diksha* with many kings and people.

Ram does the hardest penance. He stays without food and water for two/ four months also.

Where king Ram and where ascetic Ram. Where *ragi* Ram and where is *tyagi* Ram.

Ram does various types of penance. He does different types of meditation. Ram came to Kotishila and sat in meditation.



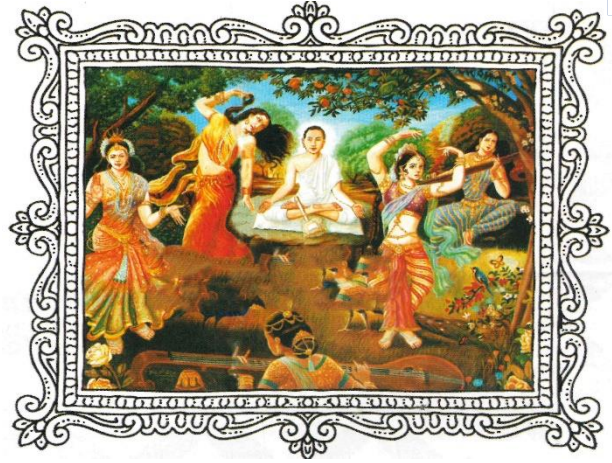
Sita has become Indra – Sitendra. As he came to know, his love boomed for Ram. He thinks that if Ram attains salvation, he will leave and if he attains Devlok (abode of gods), he will remain with him. I will break his meditation by tempting him.

Sitendra came and made many efforts to make him move, but he was not successful in a single attempt. Ram remained stable.

Ram got *keval gyan* (ultimate knowledge).

Ram changed from human to God. His soul became divine.

Sitendra organised a festival, bowed down to Ram and sat down. Lord Ram gave preaching.



**Sitendra makes effort to move Sage Ram**

Sitendra said: “God! Where did Lakshman and Ravan go? What happened to their soul?”

Ram said: “Dashanan and Shambuk are in the fourth hell. Lakshman is also there. They suffer great sorrow. Remembering the old enmity, they fight.”

The matter of *karma* is something else... King and emperors also have to suffer for their *karma* (deeds). Everyone has to suffer. God Tirthankar also has to suffer the same *karma*, then what can we talk about others.

Sitendra said: “God! their future?”

Ram said: “Ravan will be a Tirthankar. You will be his Ganadhar and Lakshman also will be a Tirthankar.”

Sitendra became happy. Sitendra went to Lakshman. He narrated Lord Ram's sermon to everyone. Pacified them, and got them stop fighting with each other.

Sitendra got the idea to take everyone to Devlok. But their bodies were like mercury. When Sitendra picked them up, they scattered into small parts. The same parts started screaming and saying: “Let it be, let it be brother. This is even more troublesome for us.” Sitendra failed and got disappointed.

There is liberation only after enduring own deeds. No one can erase it. That's why you should think while tying up your deeds.

Sitendra 'informed' Paramadhami that all of them are great souls. They should not be given any more trouble. Sitendra returned. He bowed down to Ram. Then he went on the journey to Nandishwar and then reached his place.

Time passes.... Paramarshi Ram attained salvation.

Bow down to Lord Ram.

Salutation to Ravan, the soul of Tirthankara.

Salutation to Lakshman, the soul of Tirthankar.



Hanuman too attained salvation (*moksha*).

Salutation to those who become divine from soul.

By leading a life like them, we too can attain salvation. Let us also become divine. Become the Lord.

**Salvation means the auspicious palace of infinite happiness.**

**Salvation means only happiness and happiness.**

**Salvation means eternal happiness.**



**A unique love between brothers, the pair of Ram-Lakshman**



**Gentle-sighted Sri Ramachandraji and mighty Sri Lakshmanji**



**Due to being Vasudev, Shri Lakshman is the lord of three parts of the earth, but Ram-Rajya is famous in the world. This humble gesture of Laxmanji is praised by the people.**



**When Ramchandraji came to know from the mouth of Kevalgyani Prabhu that his raag (attachment) for Lakshman would end and he himself would become a vitraag, then his every pore became filled with joy.**

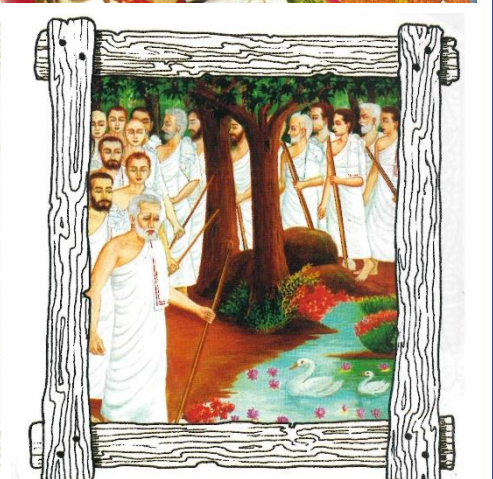
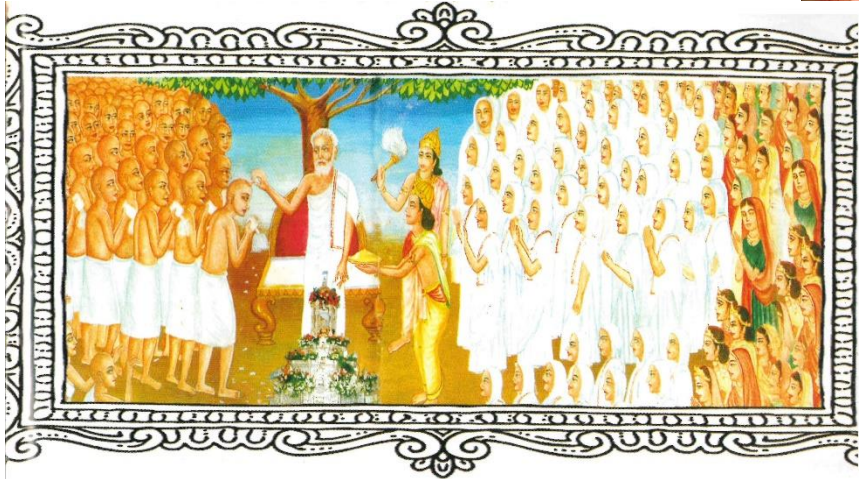
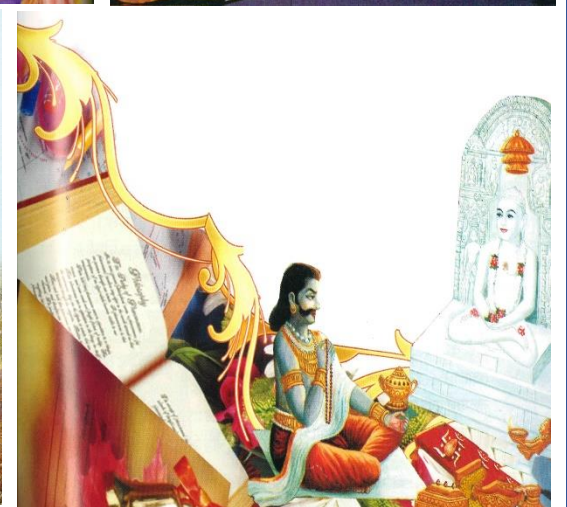
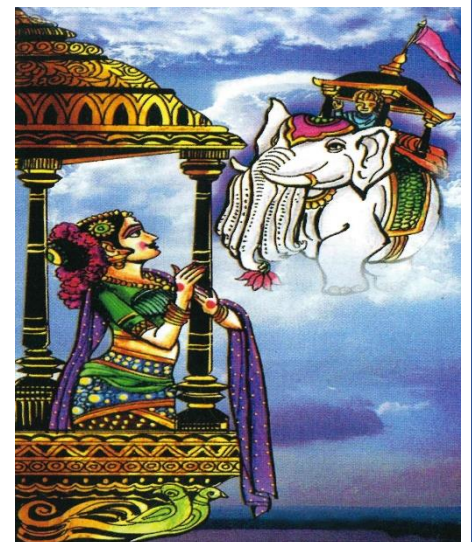
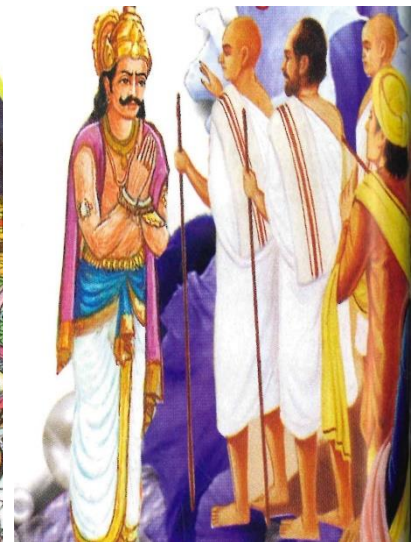
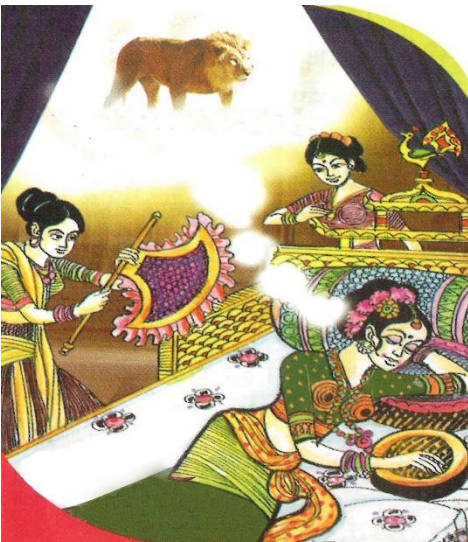
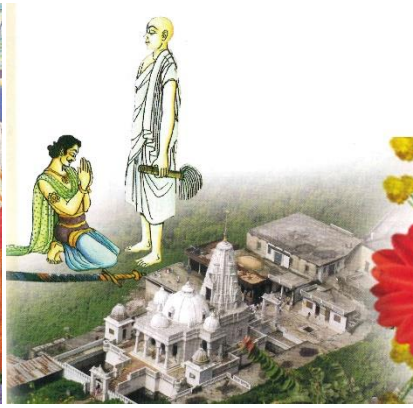


**At every step in Ramayana, we can see things like renunciation and detachment.**



**The pair of Luv-Kush was also like the pair of Ram-Lakshman. As soon as they received the news of the death of their paternal (uncle) Laxman, both the brothers set out on the path of restraint.**







Not long ago, there was a time when every household used to praise and give examples of the auspicious book Ramayan's Ram & Mahabharat's Yudhishtir. Every grandparent used to tell stories from the epic book of Ram & Sita to their grandchildren. They used to discuss about the brotherhood love of Ram-Laxman, and also explain the discipline and respect hold by Bharat for brother Ram. Mahabharat's "Bhim" was the strongest warrior of his time and had such a good quality of being loyal to his brothers.

The lifestyles of Janki (Sita) and Draupdi were explained to the family members as examples to follow. The achievements of Luv-Kush (sons of Ram) and their life events were continuously talked about.

Grandparents knew that these stories will assist the kids in character building and will be remembered by them for lifetime.

"Kaushalya" as a mother and "Kaushalya" as a mother-in-law was on the people mindset and they used to imitate her in their lives.

"Dashrath's" sacrifice was appreciated; Sita's chastity was lauded highly; Draupadi from "Mahabharat" book was appreciated too. Historical characters of Ramayan were highly spoken with appreciation. Their beliefs and character were given as example.

Jain Ramayan book is translated in English not only for entertainment but its stories can touch our lives and teach us in developing ourselves to be a good human being as per Aagna of Tirthankar Bhagwan.

### **About the Author**

The author puja Munishri Nirvaanbhooshanvijayji maharaja, before monkhood was studying in Jai-Hind college, (Mumbai), one of the top most college of India. Though staying in Walkeshwar, one of the richest areas of India, left all the comforts & luxuries, to achieve high level of spirituality. When he was a teen-ager boy, influenced by the western culture started hating, not only Indian cultures & traditions but Jain religion also. He often went to Jain upashray, just to listen & read Jain stories. This also, helped him to give up his dream of going to abroad. Stories became a turning point in his life. After becoming monk, once he was suggested by his preacher, Guru **H.H.P.A.D. Shrimadvijay Hembhushansuriswaraji Maharaja**, to make his English powerful.

He was too obedient to follow each & every order of his Guru. Hence, he was given responsibility of giving 'pravachans' to children & teen-agers, during sanskar-shreni in just one year after attaining monkhood. Due to the grace of Guru-Bhagawants, he achieved mastery in English also. He gave many 'pravachans' created several poems e.t.c. in English also. He became able of compiling books & translating pravachan in English. He also helped his Guru M. in translating case papers of sammet-shikharji, Antarikshji e.t.c. He has a mastery of converting hearts of children, teen agers & young stars too. We have also experienced in our life. He brought us, near to Jainism.

We hope this story which is written in simple & lucid language, would help children, teen agers e.t.c. to study Jainism, who are facing language barriers.

Ketanbhai (C.A.), Hemang (C.A.)  
Sagar (C.A.), Jinal (C.A.)  
Arham. Aarya, Vinaybhai