



Ayodhya Research Institute Lucknow
and
Indian Institute of Technology Kharagpur

Global Encyclopaedia of the Ramayana

रामायण विश्वमहाकोष

Ramayana Viswamahakosha

The Seven Sages and the Ayana of Shri Ram

Joy Sen



Conjugate of Sacrifice (Death) & First Fruits (Resurrection)

प्राचीं होत्रे ददौ राजा दिशं स्वकुलवर्धनः ।
 अध्वर्यवे प्रतीचीं तु ब्रह्मणे दक्षिणां दिशम् ॥४३॥
 उद्गात्रे च तथोदीचीं दक्षिणैषा विनिर्मता ।
 अश्वमेघे महायज्ञे स्वयंभूविहिते पुरा ॥४२॥

Maharshi Risyasringa positions Atharva-veda in the Nadir/ South to formulate Aswamedha, the rites of initial sacrifice (Sarga 14, Sutra 43-44)

इष्टिं तेऽहं करिष्यामि पुत्रीयां पुत्रकारणात् ।
 अथर्वशिरसि प्रौक्तैर्मन्त्रैः सिद्धां विधाततः ॥२॥

Maharshi Risyasringa re-positions Atharva-veda in the Zenith/North to formulate Putreshti, the rites for final fruits (Sarga 15, Sutra 2)

Valmiki Ramayana
 Adi Kanda: 14.43 and 15.2



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A Synopsis

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*tata uttarasmād ṛṣaya ekādaśa-lakṣa-yojanāntara
upalabhyante ya eva lokānām śam anubhāvayanto
bhagavato viṣṇor yat paramam padam pradakṣiṇam prakramanti*

In the inter-galactic space, if the position of the Sapta-rishis is frozen at all the four quadrants, North, East, South and West of the Dhruv Nakshtra (Pole Star) for one complete cosmic cycle of the celestial circumambulation, the resultant configuration is a perfect celestial Swastika.

It is visualized by the Sage-World that the Supreme Seven sages are revolving (Sa-ayana) around the fixed Galactic North (Nirayana) or the Pole star with full frame (Prema) of 'Swasti' (Divine bounty of peace and harmony of the cosmic interconnectedness: Yoga-dharana). Situated 8,800,000 miles above Saturn, or 20,800,000 miles above earth, are the seven saintly supreme sages, who are always thinking of the well-being of the inhabitants of the universe. They encircle the nabhi, the navel, the *param padam*, the supreme abode of Lord Visnu, known as Dhruvaloka, the polestar.

Sri Mad Bhagabatam: 5.22.17

The eternal romance *ramana* between the fixed point (*Param Padam* or *Param Purusha*) and the circuit (Nemi or *Parama Prakriti*) is the essence of RAMA.

Source: <https://alieninterview.org/2019/06/swastika-big-dipper-constellation/>
<https://en.wikipedia.org/wiki/Saptarishi>
https://medium.com/@Gaurav_101/what-are-the-incarnations-of-lord-vishnu-746230a74561

Preamble

The story boarding of Ramayana is an epitome of the course of human evolution in four stages, (a) its origin in resplendent divinity; (b) its descent into matter and reasons for bondage; (c) its further turn around based on agencies of divine interception; and (d) its final reconciliation with its origin, divinity itself.

When Swami Vivekananda was at Ramnad, he said in the course of a conversation that:

- Shri Râma is the Paramâtman and that Sitâ is the Jivâtman, and each man's or woman's body is the Lanka (Ceylon).
- The Jivatman, which is enclosed in the body, or captured in the island of Lankâ, always desires to be in affinity with the Paramatman, or Shri Rama.
- But the Râkshasas (bonded and arrogant earthly powers) would not allow it, and Rakshasas represent the indolent and insolent traits of character. But they also have an evolutionary scale. For instance, Vibhishana represented Sattva Guna; Râvana, Rajas; and Kumbhakarna, Tamas. Sattva Guna means goodness and purity; Rajas means lust and passions, and Tamas, darkness, lethargy, malice, and material indolence.
- These Gunas keep back Maa Sita, or Jivatman, which is in the body, or Lanka, from joining Paramatman, or Rama.
- Maa Sita, thus imprisoned and trying to unite with her Lord, receives a visit from Hanumân, the Guru or the divine teacher, who shows her the Lord's ring, which is an epitome of Brahma-Jnâna, the supreme wisdom that destroys all illusions; and thus,
- Maa Sita finds the way to be at one with Shri Rama, or, in other words, the Jivatman finds itself one with the Paramatman.

https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_5/Sayings_and_Utterances

The present synopsis is a brief visual narrative of this allegory. The deliberation is also based on a historical framework based on which the chronology of Indian history can be re-assessed and reorganized.



The Narrative

The narrative is based on the juxtaposition of two ideals, one Impersonal and the other, personal. In the seminal work, 'The Sages of India', Swami Vivekananda says:

Two ideals of truth are in our scriptures; the one is, what we call the eternal, and the other is not so authoritative, yet binding. The eternal relations, which deal with the nature of the soul, and of God, and the relations between souls and God are embodied in what we call the Shrutis, the Vedas. The next set of truths is what we call the Smritis, as embodied in the words of Manu. Yâjnavalkya, and other writers and also in the Purânas, down to the Tantras. under particular circumstances, times, and places. ...This is a peculiarity, which we have to understand — that our religion preaches an Impersonal Personal God. It preaches any amount of impersonal laws plus any amount of personality, but the very fountain-head of our religion is in the Shrutis, the Vedas, which are perfectly impersonal; the persons all come in the Smritis and Puranas — the great Avatâras, Incarnations of God, Prophets, and so forth.

https://en.wikisource.org/wiki/The_Complete_Works_of_Swami_Vivekananda/Volume_3/Lectures_from_Colombo_to_Almora/The_Sages_of_India

The present work is based on a complementary dialogue between the two. In other words, one may say; a) The essential nature of Shri Rama and Maa Sita beyond history and b) their historicity in the Epic

The Historical Framework

In establishing the complementary dialogue between the two, the Impersonal-personified, the present work correlates the Sages of the srutis, the Vedas with the sages of the Smritis, the Epic Ramayana. Incidentally, they represent the same body of truth. The Seven sages and their universal and sustained tapasya is the truth.

Who are the seven sages?

VAK-DEVI or Formulation of WORD-POWER

तदेष श्लोको भवति । अर्वाङ्गिलक्ष्मस ऊर्ध्वबुधः, तस्मिन्यशो निहितं विश्वरूपम् ।

तस्यासत ऋषयः सप्त तीरे, वागष्टमी ब्रह्मणा संविदान ॥ इति ।

‘अर्वाङ्गिलक्ष्मस ऊर्ध्वबुधः’ इतीदं तच्छिरः, एष ह्यर्वाङ्गिलक्ष्मस ऊर्ध्वबुधः; ‘तस्मिन्यशो निहितं विश्वरूपम्’ इति प्राण वै यशो विश्वरूपम्, प्राणानेतदाह; ‘तस्यासत ऋषयः सप्त तीरे’ इति प्राणा वा ऋषयः, प्राणानेतदाह; ‘वागष्टमी ब्रह्मणा संविदाना’ इति वागष्टमी ब्रह्मणा संवित्ते ॥ ३ ॥

Brihanaranyaka Upanishad, Verse 2.2.3 - 4:

इमावेव गोतमभरद्वाजौ, अयमेव गोतमः, अयं भरद्वाजः; इमावेव विश्वामित्रजमदग्नी, अयमेव विश्वामित्रः, अयं जमदग्निः; इमावेव वसिष्ठकश्यपो, अयमेव वसिष्ठः, अयं कश्यपः; वागेवात्रिः, वाचा ह्यत्रमद्यते, अत्तिर्ह वै नामैतद्यदत्रिरिति; सर्वस्यात्ता भवति, सर्वमस्यान्नं भवति य एवं वेद ॥ ४ ॥

From the ordinary man to the divine face of the *MahaYogi*,

1. These two (ears) are the two Supreme Sages, *Maharshi Gotama* and *Maharishi Bharadvāja*:
2. These two (eyes) are *Maharshi Viśvāmitra* and *Maharishi Bhargabi Jamadagni*:
3. These two (nostrils) are *Maharishi Vasistha*, and *Maharishi Kaśyapa*:
4. The Vocal (VAK) system is *Maharishi Atri*, for through the tongue food is eaten. ‘*Atri*’ is but this name *Atti*.’ Is he who knows it as such becomes the absorber of all, as he is one with everything.

Sri RAMA is the DIVINE WORD-POWER.

THE MOVEMENT (*Ayana*) of the SUN (*Surya*) is RAMA-AYANA.

“The seven sages of Angirasas are still waiting to.. revive the ancient psycho-physical tradition of the Vedas”

- Sri Aurobindo, *Secret of the Vedas*



Saptarshi and Ramayana

The seven sages namely Kasyapa, Jamadagni, Gautama, Bharadvaja, Visvamisra, Vasishtha and Atri are the Saptarishis of the present Cycle of Creative flux, the Vaivasvata Manvantara. The movement of the Seven Sages in the Surya-mandala (the undifferentiated orb of Aditya) is the spirit of Divine Romance (*ramana*) between the soft essence of Word (Sabda or Soft or Shiva) and its hard expression or meaning (Artha or Worth or Shakti).

The simile of Chamasha (Bowl-spoon)

‘There is a bowl – a spoon like container that has its opening valley carving below (Vivara) and bulges at the top like a sphere (Vertul); various kinds of supreme knowledge have been put in it; the Seven Sages sit by its side, the rim of the periphery, and the organ of speech VAK, which has communication with the Vedas, is the eighth.’

In the Yogic Iconography, the ‘bowl that has its opening below and bulges at the top’ is this head of ours, for it is the bowl that has its opening below and bulges at the top. ‘Various kinds of knowledge have been put in it,’ refers to the organs; these indeed represent various kinds of knowledge. The seven Parama Rishis, the ‘Seven sages sit by its side,’ referring to the divine organs; they indeed are the Seven Sages.

‘The organ of speech, the vocal WORD of GOD, VAK, which has direct communication with the flow of truth over eternal time, the srutis, the Vedas, is the eighth,’ because the organ of speech is the eighth and communicates with the Vedas.



The Structure of Presentation

One of the Seven sages, Maharishi Kashyapa, and his divine consort Aditi, formulate the solar light, the Vivaswan, one of the twelve Adityas, the undifferentiated orb of creative super-consciousness, the *Surya Mandala*, the Adityas. From Vivaswan comes Shradhadeva Manu, who was born from the womb of Sanjna. It was Shradhadev's wife, Shradha, who gave birth to ten sons, such as Ikshvaku and Nriga. Ikshvaku is one of the ten sons of Shradhadeva Manu, who was the first king of the Ikshvaku dynasty, known as the "Suryavamsah". Lord Rama belonged to the Suryavansha or Ikshvaku dynasty. This is the genesis of Adi Kanda, the beginning of Ramayana, the times of Srutis, the age of countless of rishis.

Mahabharata, the other epic, of late Vedantic age, represents the times of Upanishads and the Gita. Much of this age conforms to the lineage of the lunar dynasty.

Structure of Synopsis

In the present synopsis, an array of key events is presented. It is forwarded as follows:

1. **Adi Kanda:** The Canto of Genesis and initials of the Epic: Two most important features are 1) The descent of Ganga (section 44.22) from the celestial heavens based around the life of King Sagara intertwined with Maharshi Bhrigu and Kapila (38 – 39 sections) and 2) the birth of the Son of God, of highest divinity, which is Kumara. One of the greatest of sages, Sanat-Kumara, also hailed as Scanda, is born. In Ramayana it is known as 'Kumar Sambhava' (section 37.31). Life divine is born from the divine union of the Parama-Purusha and Parama-Prakriti, impersonally. At the personal level, we may say, Kartik is born for the divine conjugate, Hara-Gouri, and six of the Rishikas, the divine consorts of Saptarhis, known as the Krittikas, the foster-nurses facilitate his birth in the orb of 'Akash-Ganga', of the Saptarshi-Mandala (section 37.7). It has an equivalent in a similar role of divine Maenads fostering the birth of the young orphic God, Sabazios or Bacchus or Dionysus. Supreme Sage Sanatkumara (section 10) sets the stage for the birth of Sri Rama by advising the Seven sages to appoint a great Unicorn sage, Risyasringa (sections 13 – 15).

2. **Bal-kanda: It is a later portion of Adi-Kanda.** Rama is handed over to the hands of the two great Maharshis, Vasishtha and Visvamitra. Maharshi Visvamitra takes Rama to relieve Maa Ahalya in the hermitage of Maharshi Gautama (Sections 48 – 49). The canto ends with the crucial departure of the preceding Avatar, Parashu-Ram, who is the sixth in the Vishnu-kranta, the descending movement of the surya mandala, the Adityas. Parshu-Rama is the son of Maharshi Jamdagni, one of the Seven Sages (Section 76.24). Exit Jamadagnya Ram, entry Dasharathi Ram, as made evident by the conclusive note of Adi-kanda.

3. **Ayodhya Kanda:** The Canto represents the movement and departure of Sri Rama from a secured spiritual setting, the Ayodhya to that of disorder and uncertainty, the Forests. Rama moves from no war zone (A-Yodhya) to a new setup of disorder. At this crucial point, two great rishis come in: a) Maharshi Bharadwaj (sections 54- 55) in Chitrakut, and finally, Maharshi Atri, both from the galaxy of the Seven Sages, and his divine consort, Maa Anusuya (sections 117 - 119).

4. **Aranya Kanda:** It is the critical chapter that narrates the loss of Sita and the arrival of deserted and dejected Sri Rama at the confluence of Tunga and Bhadra, Pampa Sarovara (section 75) which leads to the divine encounter with brigade of Marutis, and finally, their Master, Lord Hanuman.

5. **Kishkindha Kanda:** The Canto shows the beatitude of the confluence of Vishnu Kranta (Sri Rama) and the Divine Marutis, forerun by Hanuman, as portrayed in the srutis. The Kanda describes ancient Dravidian India symbol of the descent of Rishis along Ganga, symbolizing Dakshinayana, the southbound journey of the sun (section 41). It also provides a positional system of global geographic outline of the movements of Maruti to search for Maa Sita:

- Section 40 forwarding a description upto the Asia Pacific and Japan
- Section 41 forwarding a similar description upto the Antarctic in the south
- Section 42 giving a description of countries on the west of Asia, and
- Section 43 a conclusive description of lands beyond the Himalayas up to Siberian highlands

Finally, it culminates in the fixation of the direction and the location of the way Maa Sita has been lost. The chief of Maruti, Hanuman makes a descent southbound across the sea (section 66.37 and 67.9). This is the turning point.

6. **Sundar Kanda:** The descent of Hanuman into the darker sheathes of Sri Lanka, as the Guru or the divine teacher is a story of the 'Highest Divine Providence' descending into matter without losing his divine identity. Hanuman shows Maa Sita the Lord's ring, which is the epitome of Brahma-Jnâna, the supreme wisdom that destroys all illusions; and Maa Sita is now confident of her return. Hanuman identifies Lanka as the seat of material desires, Kamrupinim (section 4.1 and section 18 - 20). The soul is potentially vast and divine and it would not succumb to material pressures, to material allurements, and to material passions, says Sita (section 26). Assuring Sita (section 33 – 37) Maruti-barishtha finally returns to Lord Rama carrying with him the promises of her recovery.

7. **Yudhya Kanda:** The battle begins using the best of powers, small to large at both ends. Finally, Maharshi Agyastya conveys the supreme power of the soul manifested as the cosmic glory of all souls. It is million suns in the sacred heart-of-hearts of the cosmic soul. The name of that power is 'Aditya-Hridayam' (section 105). Empowered by the blaze of million suns in his heart-of-hearts, Shri Ram finally exterminates Ravana with Brahma-astra (section 108). Thus Maa Sita is united with Shri Rama: Jivatma unites with Paramatman. Ramayana is complete as the highest peak of divine comedy in form of bliss, beauty and beatitude (Sundara or saundarya) of unification is reached.

Adi-Kanda

Maharshi Kasyapa and Rishika
Aditi initiates Surya-Vamsah (solar
dynasty)

Ganga-Avatarana

Shiva-Shakti in eternal union and
Kumar Sambhava

Sanat-Kumara (Scanda) presents
Santa Risya-Sringa, who conducts
Asvamedha and Putreshti sacrifices

Formulation of the Word-power:
Seven Sages join RisyaSringa

Descent of Divine power from the
Surya-Mandala as Sri Rama
(Vishnu-kranta)



The birth of Ganga by Khitindra Nath Mazumdar

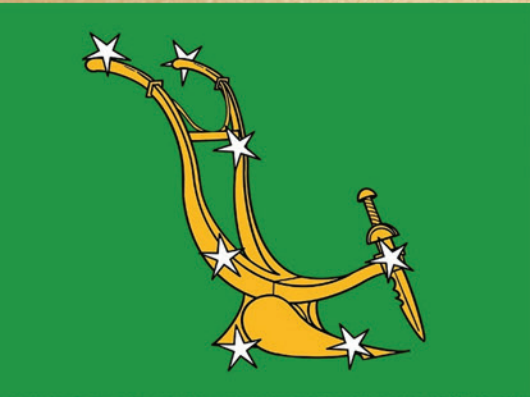


Who-performed-the-Putrakameshti-
Yagna-for-King-Dasharatha-in-Ram
ayana

The Allegory of the Helm-Path (Furrow or Pura) which is 'Sita'

The Chthonic or Deep Earth recovery of the soul from the fields of the Earth-Consciousness

The Seven Sages, the Saptarshis is the Big Dipper, the Plough, which is a large asterism consisting of seven stars located in the constellation of Ursa Major.



The Rig Veda/Mandala 4/Hymn 57

Maharshi Vamdeva: Divine associate of King Dasaratha

Prelude to Samkarshana Rudra Maharshi Balarama – the Helm-keeper, the 8th Avatar



Adi-Kanda Kasyap-Mira (Kashmir)

From Maharshi Kasyapa to Maharshi Vasishtha and Maharshi Visvamitra

Kashmir may be derived from *Kashyapa-mir* (Kashyapa's Lake) or *Kashyapa-meru* (Kashyapa's Mountain). Ptolemy, the greek historian called the region *Kasperia*, identified with *Kaspapyros* of Hecataeus of Miletus and *Kaspatyros* of Herodotus (3.102, 4.44). Kashmir is also believed to be the country meant by Ptolemy's *Kaspeiria*.

<http://indiafacts.org/the-hindu-view-on-food-and-drink/> | <https://yogamysticism.today/mystical-living/rama-avator-part-2/> | <https://www.quora.com/> | <http://ritsin.com/ten-unknown-interesting-stories-about-lord-parshuram.html/>

Sage Vasishtha was the Kula-guru of the Solar Dynasty (Surya Vamsah). He taught young Sri Rama and his other three brothers everything they needed in life, to rule the kingdom well, and best understanding humanity and the cosmos, when their time would come, after their father. Soon they grew into young men.

As Sri Rama matured, in came Maharshi Visvamitra to expose him to the outer world, humanity and creation, and the variety of interrelationship between the two.

Sage Vasishtha convinced King Dasharatha to send Rama. As always, younger brother Lakshmana joined Rama on the adventure.

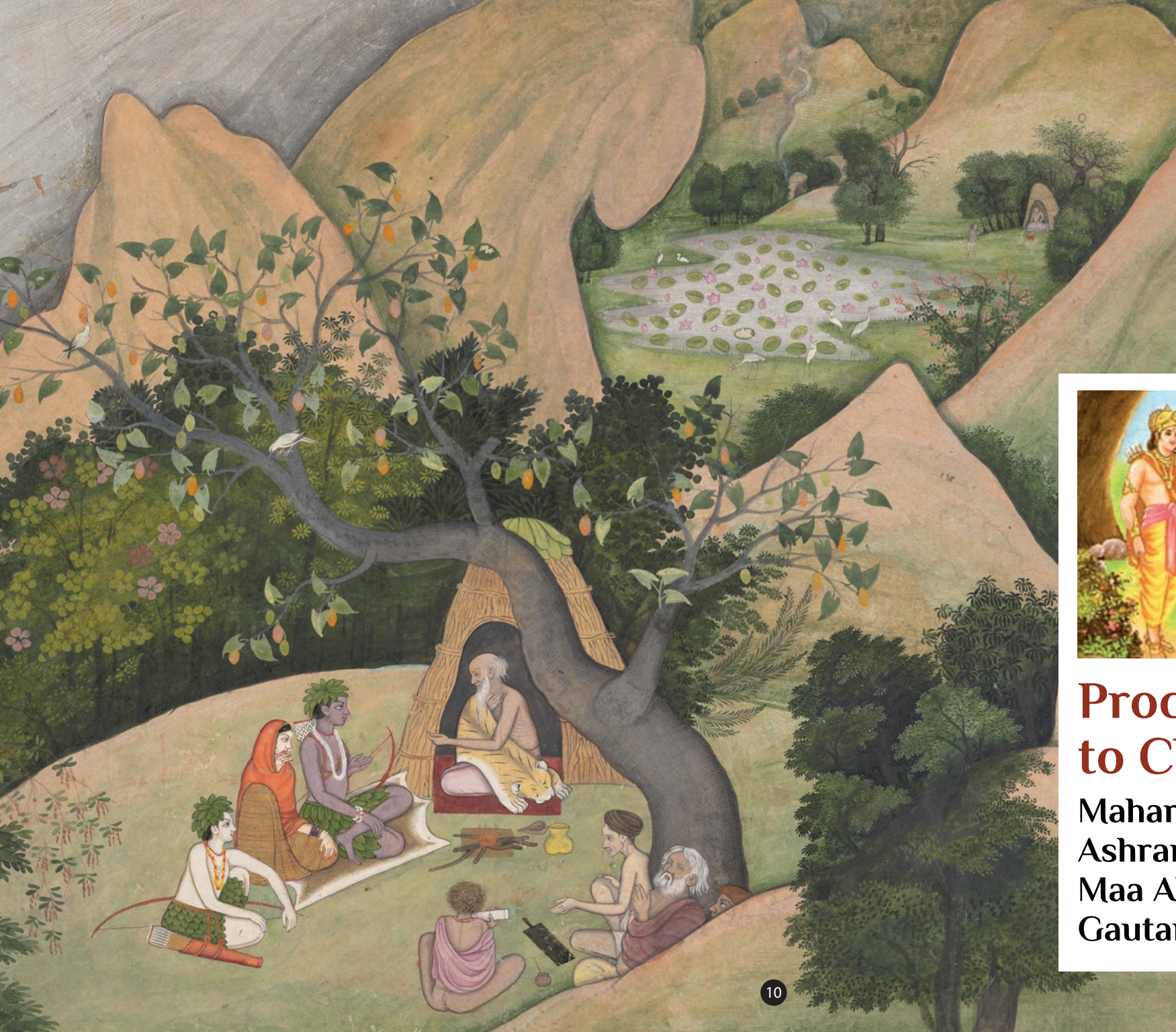
On the way to the forest, Vishvamitra taught Rama and Lakshmana several divine mantras of dealing with a larger warfare.

From Maharshi Visvamitra to Maharshi Bhargabi Jamadagna Ram (Parashu-Ram)

Lord Parashurama exits as Sri Rama replaces his position as the seventh descent after taking over the command of the Bow (Jyya) of Lord Shiva.

It becomes the bow of Rama now: Ram-Dhanu. It seven colours represents the mystic power of seven in creation.





Sri Rama, Maa Sita and Lakshmana meet Maharshi Bharadvaja at his ashrama (hermitage). It happens at the start of their fourteen-year exile. The sage asks them to stay with him throughout the exile, but Sri Rama insisted that they are ready for an ongoing into the deeper niches of the forest to Chitrakuta and aftermath, which is three kosla away from ashram.

Maharshi Bharadvaja gives them directions to proceed.

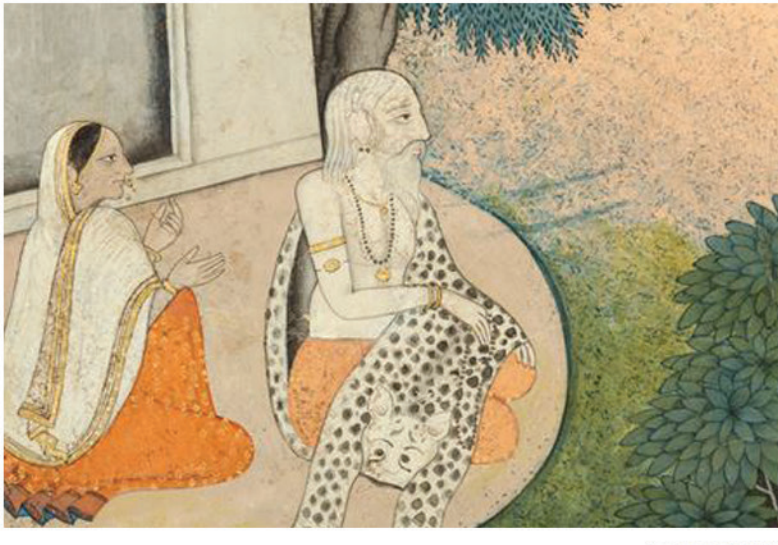


Proceeding to Chitrakuta

Maharshi Bharadwaj Ashram and recovering Maa Ahalya at Maharshi Gautama Ashram

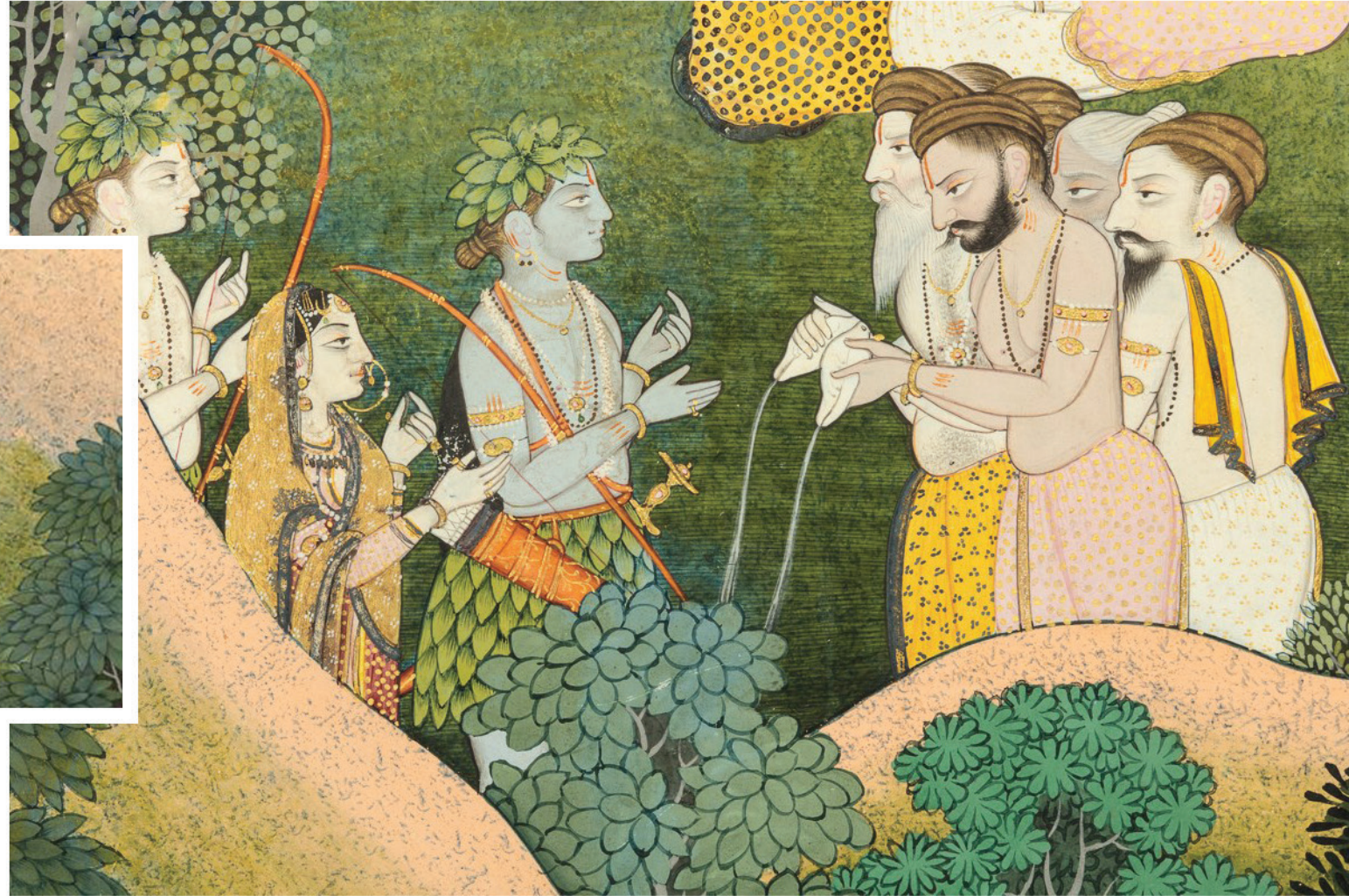
Exiting Ayodhya Kanda (Dakshinayana)

As Sri Rama was about to move away from Ayodhya i.e., from a state of no-war and peace to a state of disorder and entropy (Yudhya or Jihad) in the dark forests of creative instincts, he meets a Great Sage, Maharshi Atri. The departure is therefore a metaphor.



Rama, Sita and Lakshmana visit Atri and Anasuya in their hermitage. Atri's hut is described to be in Chitrakuta, near a lake with divine music and songs, the water loaded with flowers, green water leaves, with many 'cranes, fisherbirds, floating tortoises, swans, frogs and pink geese'.

It was Maharshi Atri, who showed the way to the dark and dense Dandakaranya forest to Rama, after showering his hospitality on the three of them.



At Chitrakuta - Maharshi Atri Ashram

Reference of pic: <https://www.amirmohtashemi.com/artworkdetail/780495/17928/rama-sita-and-lakshman-at-the-sage>

Aranya Kanda

Lost her Soul in Dense Dark Expanse



Kishkindha Kanda

Gaining the rapid
Power of Divine nerve forces
– **The Maruts**

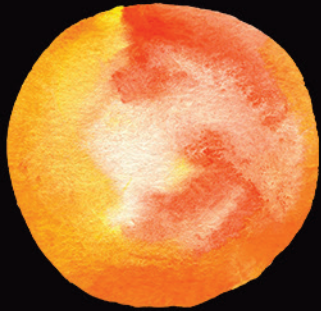
(Rig Veda: 5.52.17)

Jatayu Badham by Raja Ravi Varma

Reference of pic: <https://www.behance.net>

Sundara Kanda

Gaining the Supreme Power
– The Immortal Maruti-Shrestha



To Sundara Kanda
(Preparations for Uttarayana)

The Tale of

Nara Rishi (Samkarshana) in Rig Veda: Vajra-Anga-Abali
Rig Veda: 5.83.7 (Sama-Karshana) and 8.87.8 (Maruts join Vishnu)

Sundara Kanda represents the heart of Mahavira Hanumanji's adventures.

After learning about the loss of the soul Sita, Hanuman assumes a gigantic form and makes a colossal leap from the mainland across the sea to Sri Lanka.

For Maruti-sreshta Hanuman the recovery of the full news of the loss of the individual soul beyond the forest of wilderness, Dandakaranya, way down in Sri Lanka is the parable of the possibility of her recovery, the individual soul back to its pristine glory, in the realm of the Param-atman.





Reference of pic: <https://www.behance.net>

Entry to Yudhya Kanda

The battle for the recovery of the soul lost in Darkest of Powers

Though Ravana had many qualities that made him a great learned scholar and his knowledge over all Shastras and the four Vedas, he finally misused his powers that he should have obtained after he was considered to be the most revered devotee of Shiva.

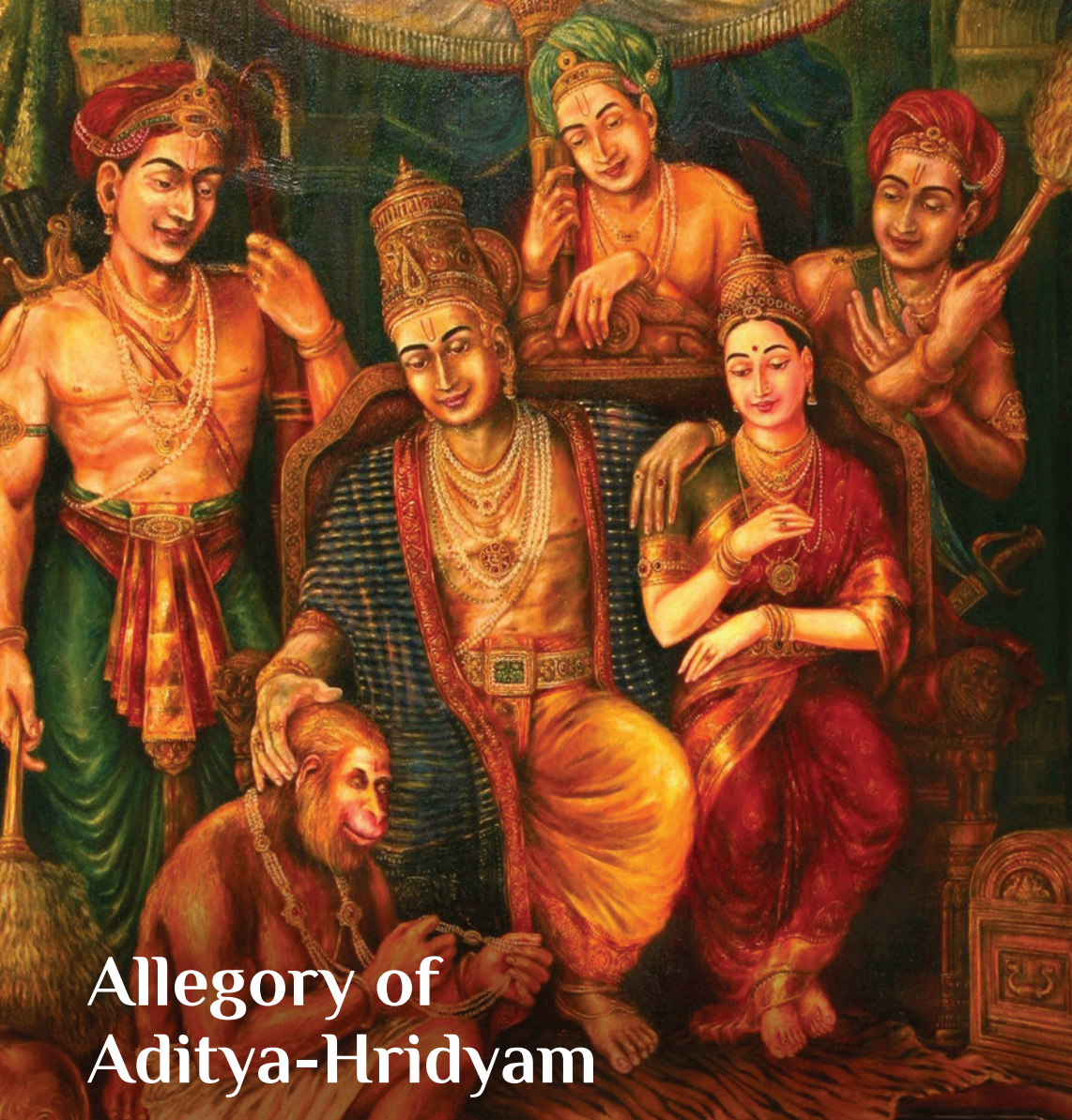
He stands for Ravana, which in Sanskrit means 'loud roaring'. In Abhinava Gupta's Krama Shaiva scripture of Kashmir Shaivism, *yāsām rāvanam* is used as an expression to stand for an extremely arrogant and power-loving propensity of an individual, who is truly invasive and aggressive eventually deterring any natural progress, freedom and evolution of the soul out of matter.

At the macrocosmic level, his existence is a metaphor of a biggest hurdle that keeps the glory of individual souls subdued under the veil of materialistic roar, and away from their access to original pristine divine glory beyond the macrocosm.

By virtue of the aid of the reconciliation of 49 Marutis, and their grand representative, the immortal soul-power, Maruti-shrestha Hanuman, Sri Ram in Vishnu Kranta makes preparations for her recovery.



When Mahavir Rudra-Maharshi and all 49 Maruts join Sri Rama on Vishnu-kranta and derive a joint path heading for immortality – this is the chthonic helm path of the recovery of the Cosmic Soul-power or Sita from the lower World.



Allegory of Aditya-Hridayam

*The Glory of a million souls or
Cosmic Solar-Soul in the Heart-of-Hearts*

Maharshi Agastya gifts Sri Rama with the Supreme Power

Death of Ravana and Sita is reunited with Rama

आदित्य हृदय स्तोत्र

ततो युद्धपरिश्रान्तं समरे चिन्तया स्थितम् । रावणं चाग्रतो दृष्ट्वा युद्धाय समुपस्थितम् ॥ ०१

दैवतैश्च समागम्य द्रष्टुमभ्यागतो रणम् । उपागम्याब्रवीद्राममगस्त्यो भगवान् ऋषिः ॥ ०२



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IS COMPLETE

Reference of Photographs: shutterstock.com, behance.net, pinterest.com,
flicker.com, wikipedia.org

Brahma-jaya sutra or re-union of Sita-Ram

Hanuman is Rudra-Maharshi or, more commonly hailed as Rudra-avatara. He is Mahavirji, who is the guardian-carrier of the divine romance (ramana) of Param-Purusha (Shiva) and his power, Parama-prakriti (Shakti), which is the essence of RAM. Hanuman re-traces the complete two-way helm-course of balancing the entropy (disorder) and enthalpy (order) of souls, and hence, he is Samkarshana. He is eternally tracing a) the drift, departure, and decay (entropy) of all individual souls from their original divinity Paramatman by virtue of their memory, and then he is b) preparing their final return, attaining their resurrection and establishing their rapture (enthalpy) with the Divinity of the origin, the immutable un-manifest Infinite Brahman, which is SITA. Hanuman is therefore the Master of the 49 soul-power Maruts (Varnamala) embedded in the microcosm of a Yogi.

He is the Maruti-Shrestha, the fierce and violent divine power, who joins the course of the 12 Adityas, and their chief, Vishnu and (Vishnu-kranta), reaching the beatitude and supreme delight of the Satyam-Ritam-Vrihat (Ayodhya) of the macrocosm and beyond, and end the battle (Yodhya), by attaining SWAR, the self-luminous eternity of SURYA-MANDALA, the complete orb of Omkara.

At the head of the battle there is a great brigade, the very carriers of the Word. It is Vrihaspati or Brahmanaspati, who is represented by the Seven-headed Thought, the Saptarshis, who aids in orbiting the full felly of the Mandala, the ayana of RAM (the aeon and the ionic journey of the soul). The aim of the Brahma-Rishis or Brahma-avatars is to trace the full helm-course (SITA) of the Mandala, and attain the Complete meaning (Artha) of the Word-power, VAK (Sabda) [Rig Veda 3.39.5; 5.45.all; 10.67.all].

In Rig Veda, the realization is epitomized as DEVI SUKTA, and in essence, it is the heart of Sukla Yajur Veda, the noon tide expression of Madhyanindan lineage of Rishi Yajnavalkya.

Thus, VAK is established in the VAST, the in infinite expanse, who is also NEEL-Saraswati as Si-TA is united with RA-ma. In Dasa-MahaVidya, she is either supreme spoon offering (JUHU) or the great star, TARA, the consort of Vrihaspati. TARA is symbolically evident in Brahma-Jyaya Sutra of the Rig Veda (10.109).



तैऽवदन्प्रथमा ब्रह्मकिल्बिषेऽकूपारः सलिलो मां तरिष्वाम् ।
वीळुहरास्तपं उग्रो मंयोभूरापो देवीः प्रथमजा ऋतेन ॥
सोमो राजा प्रथमो ब्रह्मजायां पुनः प्रायच्छदहंणीयमानः ।
अन्वर्तिता वरुणो मित्र आसीदुग्निर्होता हस्तगृह्या निनाय ॥

<https://www.aurobindo.ru/workings/materials/rigveda/10/10-109.htm>

In the Tara or Juhū Brahmajayā (Rig Veda 10.109) hymn, the construction deals with the recovery, restitution and resurrection of the spiritual half or Soul-power of Brahmanaspati or Brihaspati, as the lunar or corporeal side and its symbolic King Soma returns the power back to original divinity aided by the Seven Sages of Angirasas. Thus an ancient psycho-physical tradition, a double intender is evident.

Therefore, the Supreme Seven Sages of SWARA, the Angirasa Rishis in the divine supra-causal forms, are also the Seven sages on the material human plane portraying the historicity of the Epic in space and time.

1. They are the Impersonal Sages of the Vedic tradition, the srutis.
2. They are also the personified Sages in the Ramayanic tradition, the smritis.

Thus an impersonal-personified foundation of spirituality is established.

The Seven sages of Angirasas, both in their divine and human forms, aid RAM to retrace the long, arduous course (SITA). It is only open to an intense and long journey where humanity, humility, purity, and sustained efforts of tapasya are combined to reach the Complete meaning of Dharma.

This is Ramayana.



Conjugate of Sita (All Jivatman) & Ram (Para.Brahm Shakti)

नेय मर्हति चैश्वर्यं रावणान्तःपुरे शुभा ।
अनन्या हि मया सीता भास्करेण प्रभा यथा ॥
६-११८-१९

As the Sunlight is inseparable from the Sun,
so is Maa Sita inseparable from Sri Ram.

समेत्य रामः प्रियया महायशाः
सुखं सुखाहोऽनुबभूव राघवः ॥ ६-११८-२२

The whole world is overwhelmed with bliss, beauty and beatitude,
as Maa Sita is united with Sri Ram.

Valmiki Ramayana
Yudhya Kanda: 118.15 and 118.22



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